

# THE BOOK OF 1 CORINTHIANS

1 Corinthians Intro

#1 Sunday AM 1<sup>st</sup> Session

July 18, 2004

This book teaches us more about a 1<sup>st</sup> century church than any other book in Scripture. There were a plethora of problems in the Corinthian church, and Paul gives us solutions for all of those problems.

Geographic: Corinth was a strategically located city; Greece is two peninsulas, split by two gulfs. In the center of these two gulfs is the isthmus of Corinth. Could not go from northern to the southern parts of Greece apart from going through this area. Those coming from the east and the west would stop at two different ports. Extremely important to commerce at that time. There was no water bridge back at this time; it is a canal now. Adriatic and Aegean Seas. 45 miles from the center of Greece from the capital of Greece. Corinth received shipments from Italy, Sicily and Spain. Corinth was the center of commerce in the ancient world. Egypt, Phoenicia, Syria, etc. all ran shipments through Corinth. This was one of the most bustling port of the ancient world. What would happen, the ship would stop at Lichia, then the goods would be hauled to the other port, and then shipped from there.

Corinth was the capital of Achaia during Paul's time. In 146 B.C., Corinth was flattened in the 3<sup>rd</sup> Macedonian wars. Cæsar rebuilt this as a Roman city, in Roman fashion. Agora would be the center of the city; the market place. The Bema was also there, the place of all legal transactions. It was a judgment seat.

Corinth had a Roman flavor, but there were enough Jews there to have a synagogue. There were merchants and travelers from east and west. 250,000 free and 400,000 slaves. A wide open cities. Men developed commercial and other interests. It was a can-do town.

There was the biannual isthmus games. A prosperous city, and an anything goes sort of place. A cosmopolitan sort of place; Temple of Aphrodite stood on the highest point. This could be seen from the entire city. 1000 female and male prostitutes served the city there. Strabo the Greek philosopher ascribed its favor to blessing of this temple. Corinthian became almost synonymous with pleasure.

Paul began there in about 51 A.D. Central location or multi-cultural area, Paul wanted to go there. He stayed there for about a year and a half. His church was made up of mostly Gentiles, with a few Jews. There will be a potential for trouble there.

Acts 18:1–17: Paul was utterly rejected when he went to this area. This was part of his growth. He met with the opposition and the contempt of Athens, so he moved on to Corinth.

Acts 18:1: **And after these things Paul departed from Athens and came to Corinth.**

Acts 18:2 **And finding a certain Jew named Aquila, born in Pontus, lately come from Italy with his wife Priscilla (because Claudius had commanded all Jews to depart from Rome) Paul came to them.**

Acts 18:3 **And because he was of the same trade, he stayed and worked with them; for they were tentmakers by occupation.**

Paul, as a Rabbinical student, learned tent making. He took up this skill when he came to Corinth; he never wanted to sell the gospel. Paul naturally came into contact with Priscilla and Aquila, being in the same business. They were his first converts. Priscilla became an exceptional student of doctrine.

Acts 18:4 **And he reasoned in the synagogue on every Sabbath, persuading both Jews and Greeks.**

There were Gentiles and Jews worshiping in the synagogue. Paul often went to synagogues wherever he went because he wanted his people to know Jesus. This is where he was most comfortable; however, God is not in the business of comfort. Paul reasoned with the Jews to convince them that Jesus was the Messiah. His presentation in the synagogue was more of an apologetic than a simple presentation.

Paul persuaded or attempted to sway the Jews with logical and apologetic arguments. His persuasion could not equal the power of God the Holy Spirit. The Word of God is more powerful than apologetics. When you argue with apologetics, you often get an argument back.

### **Witnessing Versus Apologetics**

1. When we witness, do not argue with unbelievers. Don't try to dazzle them with your logical skills.
2. Our responsibility is to present the gospel of Jesus Christ.
3. We are not witnessing to win a debate.
4. Present the gospel and let the Holy Spirit do his job. As a part of common grace, the Holy Spirit will make the gospel real to the unbeliever. We plant the seed to the Holy Spirit can use this information either then or the next time. Our job is not to win souls for Christ but to present information. Pastors were asked in a survey asked *how are you saved?* They could not present a straightforward gospel. We need to be able to present the gospel in a precise way. The gospel of Jesus Christ is all about grace and the work of Jesus Christ. We should be able to give the gospel in about ten sentences. Therefore, we need to learn a good presentation of the gospel.
5. Stick to the issue. Do not get sidetracked; evolution or what about the heathen.
6. There is nothing wrong with apologetics; but it may be used as an opener, not as the main body of your presentation. People may reject it. It is not our job to argue them into the kingdom of God.

7. Don't continue to argue things like, *is the Bible the Word of God? Or, is evolution true? Or, why is there evil in the world?* These are smokescreens.
8. When faced with a diversion from the gospel, use your best judgment.
9. We may be forced to give an explanation about a peripheral issue. Don't forget your mission. You are not there to argue, but to present the gospel.
10. Make your argument short, concise, and then return to the issue of salvation. Bobby was faced with *what about evolution?* And they want to argue about this bone here or that one there.
  - a. Go back to the beginning of evolution. No one has any idea as to how that got started.
  - b. Here is your premise, this pulpit, given billions of years, becomes you. Do you believe that? It takes blind faith to believe that, no one has ever seen it happen.
  - c. This allowed you to introduce faith. "I believe in Jesus Christ by faith." But He was an historical person who witnessed to thousands of people. It is witnessed to by Scripture.
  - d. You have moved from a side issue back to the gospel.

## 1Corinthians Intro

## #2 Sunday AM 2<sup>nd</sup> Session

July 18, 2004

Approximate beginning place for the second session.

The arguments they present mean that they have already made their decision. Paul was making some mistakes in his presentation. Jews love to argue about everything. Paul liked this as well. He forget what he was supposed to do and he was running head first into brick walls. He was discouraged from Mars Hill and out of fellowship.

Acts 18:5 **And when Silas and Timothy had come from Macedonia, Paul was pressed in the spirit and testified to the Jews that Jesus is the Christ.**

Paul is now back to the gospel. When they showed up, he assessed the situation and apparently reminded Paul of his mission. Paul was a man of humility; he suddenly realized that he was going down the wrong road. "Remember Mars Hill? Well, cut it out."

Paul had to go somewhere to present the gospel; and it does not mean that you can only witness to those you want to witness to. The door to the Jews was closed. The Greeks were willing to listen to anything; they liked hearing different things.

Acts 18:6 **And they resisting and blaspheming, shaking his garment, he said to them, Your blood is on your own heads. I am pure from it. From now on I will go to the nations.**

Paul realized that he had to move on. This was a quote from Ezek. 34.

From this point forward, Paul goes to the Gentiles primarily. He will still witness to Jews.

Acts 18:7 **And he departed from there and entered into the house of one named Justus, one worshiping God, whose house was next to the synagogue.**

There is a connection here. This verse represents a shift from the Jews to the Gentiles. This was his first step of positive volition; he wanted to know more. Sebomai = used for those who have accepted the God of Israel, but have not yet made the transition from Yahweh to Jesus Christ. Justus was not all the hung up on the Law. Here was an opening for Paul. This is a contract for Paul. This is symbolic and actual.

Acts 18:8 **And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house. And hearing this, many of the Corinthians believed and were baptized.**

Paul's presenting the gospel here had some real impact. The leader of the synagogue believes along with his family and many Corinthians. His high status made his public profession of faith important. This would also cause some problems as well.

### **Water Baptism**

1. Paul in his mission was baptizing.
2. In the pre-canon area, water baptism was a visual confirmation, a witness to faith in Christ. This was important in the pre-canon era. What he did was a public profession, and the entire synagogue got the message, as did many others.
3. This is why water baptism even in the post canon period is not wrong. It is not a mandate like the communion. Nothing wrong with it, as long as you know what it means.
4. If you are immersed today (which is the proper way to do it), it must be understood that it is merely a witness by the believer. This is how you tell your friends about this. This attests to your faith alone in Christ alone. Some Baptist churches present baptismal regeneration.
5. Water baptism is never a means of salvation or a requirement of salvation. This is completely un-biblical and anti-grace.
6. Immersion, the believer makes the profession that he was identified with Jesus Christ.
7. He is identified in Christ's deaths and burial.
8. This is called retroactive positional truth.
9. When we believe in Christ, the sin nature was crucified with Him. The sin nature is no longer an issue. We still have an old sin nature, but we have a way to deal with it.
10. This identifies us retroactively with His death and resurrection.
11. Christian water baptism in the early church was also a testimony to the baptism of the Holy Spirit. That is an important baptism.
12. The ritual of water baptism before the canon was written, before it had been distributed, there had to be other ways to learn doctrine. This was a visual aid. This explained doctrine to these people. Paul would explain this as he did it.

13. Once the canon was completed, one the pastor teacher had something to teach his congregation, then it was no longer necessary. Communion is a way of worship, a way of celebrating and remembering what Jesus Christ did for us. Baptism is a testimony and a teaching tool.
14. The explanation for the baptism of the Spirit is now in writing, so it is no longer mandated for us in the Church Age. It is not wrong, as long as it is done with the correct meaning understood. This is why it isn't done at Berachah. We know what it is.

Paul had been discouraged and despondent because he was rejected by the Jews. There are moments of melancholy in the ministry. Often it is associated with great spiritual victories. If we advance, that is a great victory, and there will be a Satanic counter attack. Opposition to doctrine, gossiping, maligning doctrine, legalism, criticism.

The pastor leads a life which is not normal. Had Bobby had a choice, he may have gone for a different gift. It takes time for these problems to be ironed out and to run their course. There are a lot of things that Bobby doesn't think about because the board takes care of those things.

Paul recognizes that there is positive volition among the Gentiles.

Acts 18:9 **And the Lord spoke to Paul in the night by a vision, Do not be afraid, but speak, and be not silent.**

Paul got a vision, which is not something we can expect. Paul received a lot of opposition and he was depressed. God tells him not to worry; to stick with it. Any one leading the spiritual life will be under pressure.

Acts 18:10 **For I am with you, and no one shall set on you to hurt you, for I have many people in this city.**

God knows that there are many in Corinth who need Paul's teaching. Paul was encouraged by these conversions. Paul's eyes were on what he should be doing. It is not easy to get out of this mode. It is we who have to change; it is in our soul. Paul was encouraged; he was refreshed. Given a green light by God will bring anyone out of depression. God said to Paul, "Do not be silent. I have man people in this city. These people are waiting for the gospel and for doctrine." So Paul stayed there for a year and a half.

Everything else is just a detail of life, when you deal with salvation and the teaching of doctrine. We can get out of this depression; God is whispering for us to get up and go out. When you get sidetracked; that pulpit is only as good as the one teaching doctrine. There is no other solution for us.

The only reason that Bobby is alive is to teach God's Word. That is his job.

There was apparently no teaching this week? Was this the week the Bobby was gone on vacation?

## I Cor. Introduction

## Lesson #3 Sunday First Service

July 25, 2004

I think my numbering is off here; aren't there two lessons prior to this?

We are looking at the city of Corinth, which splits Greece in half. Saronic gulf and the Corinthian gulf, and between them is a 5 mile stretch of land which is Corinth, an isthmus. Corinth would be the shipping capital of Greece. It was a wide open city with all kinds of interests being developed there; of course, business and commerce. Ocean going ships going east and west; foot and animal movement north and south. Biannual isthmus games. It was a melting pot of cultures and peoples. A prosperous, anything goes kind of place. A city of pleasure and promiscuity.

The temple of Aphrodite stood at the highest point of the city and was visible to all. Fertility rites with 1000 temple prostitutes. Paul entered this city in about 51 A.D. Acts 18:1-17 is the founding of this church.

Discouragement, rejection and fear is what Paul got in Athens. This moved him to Corinth. There was no positive volition in Athens. Paul hooks up with Aquila and Priscilla; all of them were tent makers. Paul learned this trade as a Rabbinical student. All of them had to have day jobs or a trade. Paul never wanted to be accused of charging people for presenting the gospel. Doctrine should never be charged for. He was not the evangelist who would pass the hat every time that he spoke. Paul was in the synagogue persuading the Jews and Greeks. He was making involved academic arguments from the Old Testament, and this did not work. He was being rejected. His reasoning could never equal the power of the Holy Spirit. One is to stick to the gospel. If you deal with apologetics, you need to guide the person back to the gospel. Paul was trying to argue people into believing in Christ.

Timothy and Silas counsel Paul to stay with those who have positive volition. The Jews resisted Paul, but the Gentiles did not. Paul shook out his garment, to show his dismissal and contempt for these Jews. When you have presented the gospel and there is no positive volition, then you let it go. **"Your blood is upon your own heads."** Paul can do nothing to change their negative volition. Paul knows that they will not accept the gospel. From this time forward, Paul goes to the Gentiles, because they are responding.

Then Paul goes to the house of Ticius Justus. He was not steeped in the legalism of the synagogue. He did not have to keep the Mosaic Law, as a Gentile. He became Paul's contact with the Gentiles of this area through Justus. This is symbolic of Paul passing from the Jews to the Gentiles. There was an influential member of the synagogue name Crispus, who was a believer. Baptism was not a part of their salvation; it was their faith which saved them. Baptism is legitimate today, but not a mandate. Since we have the complete canon of Scripture in our hands today, making baptism not an issue anymore.

God then assures Paul that he can speak and teach there, because there were many there. When Paul left Athens, he had a bad attitude. It made him ineffective. Fear and discouragement obscure grace and doctrinal orientation; and Satan uses these against God's men. Paul was no longer depressed or discouraged. There is a tremendous amount of positive volition in Corinth and they were waiting for Paul to give them the gospel. Paul will stay there for a year and a half. Paul was rolling along at this point. Paul's mission was to focus on evangelism and teaching. The focus should be upon the Word of God.

Acts 18:11 **And he continued there a year and six months, teaching the Word of God among them.**

When people become positive toward the gospel, then there are attacks. In Corinth, it was an attack of the Jews. The Jews were angry that Crispus believed. The Jews here become the persecutors. They want to kill the Apostle Paul because he believes in Jesus Christ. Even when you are in God's plan, the movement forward is not always smooth sailing. Even someone like Paul, filled with doctrine.

#### **Application to Us: Fear and Discouragement**

1. These are sins and defeat in the Angelic Conflict.
2. You must be very cognizant of this pitfall. It sneaks up on you. You get your eyes on yourself. You see yourself and not in a very good light. Fear and discouragement will weigh us down like a huge amount of baggage.
3. You lose sight of your spiritual life and Jesus Christ. Your life is just superficial when your eyes are on yourself.
4. When you have fear and discouragement, your life becomes a quagmire of self-pity.
5. The solution, of course, is to rebound, and then get back on track with doctrine. You must have a different perspective. There is no other solution.
6. Then after you have rebounded, focus your eyes on the Lord and off yourself and your problems. In the scope of things, your problems are not much. When you have divine viewpoint, the light of eternity far outshines your personal problems. Your problems are minuscule to God.
7. Keeping your eyes on the Lord relieves you from those ubiquitous personal (ever-present) problems.
8. Fear and discouragement are insidious and recurring. However, they can be overcome with divine viewpoint. Γνῶσις doesn't get it. You can know more doctrine than anyone in your city, but if you can't apply doctrine, it is not good to you.

Acts 18:12 **But Gallio being pro-consul of Achaia, the Jews with one accord rushed against Paul and brought him to the judgment seat,**

The Jews bring Paul to the judgment seat, and accuse him. They say that Paul teaches to worship that which is contrary to the Law. However, their rioting was against God. They obeyed the laws of man.

Acts 18:13 **saying, This one persuades men to worship God contrary to the Law.**

### **Religious Zealots and Legalisms Versus Grace**

1. Jews of the synagogue were out of control, and they got upset easily.
2. Self righteousness religion opposes grace and they use unrighteous means to get rid of their opposition.
3. Our Lord exposed this pharisaical hypocrisy time and again in his earthly ministry. They Jews were so mad at Paul for being so exposed.
4. It was a religious mob which dragged Paul in front of the judgment seat, and there was a similar mob that hauled Jesus before the Sanhedrin. They hauled Paul to the highest court.

Gallio is the name of Lucius Julius Anaus, and he received Gallio as a name because he adopted this Gallio of this passage. He is the older brother of Seneca. This would be Gallio Jr. who was seated here. Gallio was the opposite of Pontius Pilate. Pilate was afraid to stand up to the mob, and he simply wanted to quiet the Jewish mob that he faced.

Gallio here takes a stand.

**1Corinthians Intro.**

**2<sup>nd</sup> Session Lesson #4**

**July 25, 2004**

Gallio was not intimidated by this mob. He was not afraid to do the right thing. A howling mob of Jewish legalisms bring Paul and he listens to them complain about Paul teaching the gospel of Christ. The Law to which they referred was really not Roman law. Did Rome have jurisdiction over religious law? This was the question. They hoped to indict Paul for violating Jewish Law and get him condemned to death; they figured if they made enough noise, that Gallio just had to go along with them. Gallio was a man of courage and leadership.

### **Gallio**

1. He was fair-minded with an excellent understanding of law. He did not let things get out of hand. He was in charge. And no one else would take over.
2. He did not believe that the state should interfere in matters of religion. That was not his business.
3. Gallio recognized the privacy and right of citizens to accept or reject a religion.
4. He was not taken in by these vicious attacks on Paul and Roman justice. They wanted to distort Roman law to gain their own purposes. Jewish religious law would not usurp Roman law.

Act 18:14 **And Paul being about to open his mouth, Gallio said to the Jews, If indeed then, it was anything wrong or wicked criminality, O Jews, according to reason I would endure you.**

He cuts Paul off; he does not have to hear what Paul has to say. It is immaterial.

Acts 18:15 **But if it is a question of a word and names, and of your law, you look to it. For I do not wish to be a judge of such things.**

I am not the judge of your religious matters. He took a stand and saw right through all of their little tricks. He wanted nothing to do with this case. A smart judge to know when he has no reason to take a case. He was not going to be manipulated by a mob. He was Rome and he was not going to let them forget it. If there was a serious crime, then he would put up with them; however, he would not deal with a religious matter. He knew how the Jews would try to manipulate things. Gallio could make the distinction between Jewish religious law and Roman law. He refused to hear the case; Paul was protected by Roman law. God works through national institutions.

The Jews may have tried to stone Paul, but they would run afoul of the law then. They would be murderers, as Rome reserved the option of capital punishment.

Acts 18:16 **And he drove them from the judgment seat.**

Gallio dismisses this crowd of Jewish legalists.

Acts 18:17 **And all the Greeks seized Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio did not care for any of these things.**

Acts 18:18 **And Paul having remained many days more, taking leave of the brothers, he sailed from there into Syria. And Priscilla and Aquila were with him. And Paul had shorn his head in Cenchrea, for he had a vow.**

The Greeks had enough of this Jewish tyranny. They acted like a mob as well. They grabbed up Sosthenes, the Jewish leader, and beat him.

Gallio was a quiet man with manners, but he was still tough. He impressed the Greeks. He was a guy they could respect; he stands up to this mob. Others have allowed the Jewish mobs bully them.

#### **What did the Greeks See Here?**

1. They saw a Roman proconsul who would rule in a just way. He would not bend the law.
2. The privacy and liberty of the Greeks would be respected. Law is a protection for all citizens.

3. Gallio was not going to force any religion down the throats of anyone in Corinth. Our courts are not designed to force Christianity on anyone. Our job is to present the gospel; not the courts.
4. In this way, Gallio preserved freedom and protected the rights of individuals in the matters of religion.

The Greeks got emotional about this and rather excited. They liked debate and philosophy and they did not like the bullying of the Jewish mobs. They grabbed up Sosthenes, the leader of the synagogue, and the successor to Crispus, and they beat Sosthenes up in front of the judgment seat. This sent the Jews a message that he would not put up with mob activity. He sends them a message; no more riots. He shows them what it is like to be the focus of mob activity.

This beating had a good effect on Sosthenes. I Cor. 1:1 will become a believer. That is how he responded to this. Some of us take severe beatings before we get the message. This is how the church at Corinth was founded.

### **The Corinthians**

1. They loved philosophy. Greeks enjoyed philosophy. They liked debate.
2. They were vain and lovers of pleasure.
3. There was an infusion of Jewish converts to this area, although the Greeks will predominate this area. Some Jews took leadership roles in the church.
4. The church was then surrounded by Greek excesses.
5. To them, pleasure was the greatest good. It was all about fun and all about a good time. Philosophers said that pleasure was the greatest good.
6. This pleasure philosophy was the message of their religious teachers. Possibly a backlash to Stoicism? Greek dualism, dark and light, good and evil. Some elements of truth, but human viewpoint for the most part.
7. They tended to split into factions. They could be upset with one another in a heartbeat and divide and fight. These are characteristics of this church described in this epistle. They are a lot like us.
8. In four years since Paul had gotten there (56 A.D.), not many had advanced spiritually. That was Paul's great concern.
9. Most of them failed to take in doctrine and they remained in an immature status.
10. They were, to say the least, sexually active. Incest, adultery, and homosexuality.
11. It was not unknown for them to make a few side trips to the Temple of Aphrodite now and again. This was up the hill, and there were temple prostitutes available there. They retained a lot of these old ways.
12. The problem with this is, this activity is so ingrained in their thinking, and that they had not advanced spiritually, that they did not really consider this to be immoral. Like some religious homosexuals today. When they get out of church, they go out for a little fun. They led two lives and lived them.

13. They were just continuing their old customs and habits. They knew no different. They just had not advanced. They are eternally saved, but they were the biggest bunch of rounders in the ancient world. They did not have the information with which they could advance.
14. They began to split their church. They began to identify with different pastors and leaders. They were totally divided. It was not about doctrine, but it was about influence. Often, they liked someone that they could push around and influence. This is almost denominationalism.
15. They took each other to court. They sued each other all the time. They aired their dirty laundry in public. To those on the outside, these believers seemed no different. They sued each other just like unbelievers did. This nullified their witness of Jesus Christ in their community.
16. These guys misused their spiritual gifts, including tongues. They made a mess of it, and they became further divide. There were an abundance of spiritual gifts in this church, and they messed these gifts all up.
17. They were drunk at the communion table; they got loaded and went to the Communion Table. You do not approach the Lord's Table out of fellowship. You keep Him in mind and you meditate on what He has done for you.
18. If all of this were not enough, some were into legalism. That definitely caused factions as well. The lascivious group and the legalists hated one another.
19. Interestingly enough, this was a flourishing church. There was great positive volition in Corinth. Their sin natures were in charge. They hadn't rebounded. This would become a great church in the ancient world. They will keep the church together.
20. This shows how doctrine occurs among believers.
  - a. Advance does not occur overnight. This is a process and it is a grind. It occurs day after day after day. There were many ways that they could go.
  - b. Becoming a believer does not change one's soul and immediately battle evil or sin. Except, those who grow, it does change their souls and they do battle evil and sin.
21. These Corinthians have the same foibles as we do. This book directly relates to us and all of our weaknesses. This is a very practical book and it is all about us.

## 1 Corinthians Introduction

## Lesson #5

July 28, 2004

We'll complete the introduction tonite.

We need to look at why Paul wrote this book. There is more information about a 1<sup>st</sup> century church than any other epistle. 1. This was a response to many questions (chapters 7–16). 2. This was one of the most divided churches, and the second purpose was to correct those problems (chapters 1–6). *Dikaiosunê* (δικαιοσύνη). Paul wanted these Corinthians to grow up.

### Outline of the Book

1. Various cliques in the church (chapters 1–4).
2. Lack of discipline. Chapter 5
3. Litigation 6:1\_11
4. Chapter 6:12–end
5. Marriage chapter 7
6. Liberty or license. Chapters 8–10
7. Regulation of Christian churches 11:3–16
8. Order of communion: 11:17–34
9. Nature and use of spiritual gifts. Chapters 12–14
10. The resurrection. Chapter 15.

### **The Chain of Events Leading up to the Writing of this Book**

1. Paul learned tent making, and he left with Priscilla and Aquila. Paul organized the church and its leadership.
2. Paul chose Apollos as a pastor. He was a very good orator; but he did not know the full realm of doctrine. Acts 18:25–26. Corinth needed strong authority and an excellent teacher; good oratory did not hold the church together.
3. The factions found in the church.
  - a. Jealous people. They got jealous over spiritual gifts. They want the gift that someone else had.
  - b. There was a lot of gossip going on as well. They even made things up.
  - c. There was a lot of bullying. Some thought they were better than others in the congregation.
  - d. There was a strong legalistic clique. When you have Jews from the synagogue, you will have legalism. This group could be very critical of doctrine and grace. They were conspicuous and self righteous.
  - e. There were Greeks who had a strong bend toward licentiousness as well.
  - f. Right in between all of these factions is the grace group. It takes spiritual maturity to maintain that spiritual perspective. Bobby uses the apex of a house to illustrate those in grace; the others were on either side of the slope. The attacks are always against grace. As long as you stick with grace, you will not become part of the faction. Legalism is probably the greatest opponent of grace:
    - i. The legalism thinks he knows best for everyone. He is the person with the plan and his plan is always the best. Inference, what is God's plan compared to my plan?
    - ii. His blind arrogance says, no one knows better than me how to run a church or a ministry.
    - iii. This is how the legalists in Corinth thought. The church did need to change, but they were wrong on how to do it. Where legalism exists, grace is absent. They do not co-exist.
  - g. Some use grace to rationalize their behavior.

- i. God knows I am a sinner. This gives them an excuse. The self righteous person does not necessarily admit this.
  - ii. God's grace has provided for my condition. So far, they are accurate.
  - iii. Even though I am undeserving, grace will cover my weakness. God has provided for a way to deal with my weakness.
  - iv. Therefore, I won't worry about my weakness; I will indulge it. Don't worry about it. Sin now, rebound later. This is the wrong understanding of grace. Grace doesn't provide for your sins, but it makes provisions for the sinner.
4. Apollos took off. He deserted his post. He was not interested in returning either. I Cor. 16:12
  5. This left a vacuum which was filled by those who were not friendly to Paul or Timothy.
  6. Paul was in Ephesus, so he took a side trip to Corinth. He was unable to change things and he had other places he had to go (3<sup>rd</sup> missionary journey). He got back to Ephesus and wrote a letter, which was lost.
  7. Chloe brought Paul a letter, and Paul wrote the Corinthians another letter. This is 1Corinthians.

Vv. 1–3 is Paul's salute.

1Cor. 1:1 **Paul, a called apostle of Jesus Christ through the will of God, and Sosthenes our brother,**

klêtos is the genitive here, and Paul's authority was probably the most extensive at any time. Paul was called directly by the will of God, by divine authority, directly.

### **Apostle**

1. Apostolos means *the sent one*. Paul is called, meaning he is a commissioned emissary. 1Cor. 1:1
2. Paul was an Apostle of the Apostles. This is how Peter referred to him. Without the definite article, the high quality of the noun is emphasized. 1Cor.
3. Apostolos was a 500 year old term. A high ranking admiral or general. Such an officer was chosen by a counsel.
4. The word connotes authority and command responsibilities.
5. Apostleship was a gift of super authority, beyond the local church level. Highest level today in churches today is the pastor teacher. Paul had authority over all of the churches at that time.
6. This super-authority was for the purpose of communicating the mystery doctrine of the Church Age before it appeared in writing in the canon of Scripture, and Paul communicated more doctrine than anyone who had ever lived. There was nothing

by way of mystery doctrine written at that time, except for the epistles as they began to be written.

7. This applies only to the immediate messenger or called one. This was not an appointment by any human being. This means the apostles were directly appointed by God, and not by anyone else. There was no election by people or an appointment by some other person. Unlike the pope in Rome. The Roman Catholic church was a good church at one point in time. When they split, there were two popes in the 14<sup>th</sup> century. They tried to kill each other and overthrow each other. Nothing to do with the gift of apostleship. There are saved Catholics and some priests teach salvation correctly.
8. The qualifications of an apostle:
  - a. An apostle is appointed by the Holy Spirit directly. 1Cor. 15:8, 11
  - b. To be an apostle, you had to be an eyewitness to the resurrection of Jesus Christ. Paul saw Jesus Christ on the road of Damascus. 1Cor. 15:8–9 Acts
  - c. Apostles had great powers; they had all the gifts. Acts 5:15 19:11–12 28:8–9
9. Purpose of the apostolic gift
  - a. To provide leadership in the pre-canon period of the Church Age.
  - b. They had the authority to establish of local churches.
  - c. Teaching and clarification of the mystery doctrine of the Church Age.
  - d. The maintenance of a true systematic theology with a true dispensational doctrine.
  - e. They were to train pastors; apostles were roving seminaries. Intensive training of pastors.
  - f. They were also administrative men. They established church policy and it was not followed. They put together the local church constitutions.
  - g. Responsible for sending out colonial apostles, super missionaries. They went out to various locations and they were beholden to the Apostles.
10. There were no apostles appointed until after the ascension of Jesus Christ. They were disciples. Eph. 4:8–11 Peter was not an apostle in Matthew. This gift came with the Holy Spirit at Pentecost.
11. Apostles were recipients of direct revelation of God. 1Peter 1:21. They were inspired to write Scripture. **Holy men of God spoke as they were moved by the Holy Spirit.**
12. Roster of Apostles;
  - a. Some were active and some were almost honorary in their function.
  - b. Simon Peter, who wrote two epistles. James and John (James wrote the book of James?); John was one of the most active.
  - c. The other Apostles are known only through extra-Biblical sources:
    - i. Andrew, Peter's brother, short life.
    - ii. Philip; gift of evangelism.
    - iii. Bartholomew.

- iv. Thomas (Doubting Thomas). Didymus, which means twin. Extra Biblical sources tell us that he went as far as India.
  - v. Matthew or Levi.
  - vi. Simon the Zealot or the Canadian; least known of the Apostles.
  - vii. James, son of Althaus. Disappears almost immediately into history and his is called James the Lessor, only because we know so little about him.
  - viii. Thaddius, also known as Jude, who wrote the book of Jude.
  - ix. Matthias was elected, but he disappears. He got a mediate appointment, which does not qualify him as an Apostle.
13. The Office of Apostleship:
- a. Those who held the office do not have the spiritual gift of Apostleship. They are called Apostles in the sense of being pioneer missionaries.
  - b. The pioneer missionaries are colonial or delegated Apostles. Missionary leaders of the early church.
  - c. Colonial Apostles had lessor spiritual gifts; they had the authority to establish local churches, the gift of pastor teacher. Not the sign gifts, however.
  - d. They are the patterns for missionaries today.
  - e. Colonial Apostles included men such as Barnabas (Acts 14:14 Gal. 2:9); James (1Cor. 15:7); Apollos, Silas and Timothy (1Thess. 1:1 2:6); Andronicas and Julia; two others.
14. Additional spiritual gifts of Apostles:
- a. Miracles, tongues and healing. Also prophecy and interpretation of tongues (Acts 5:15 28:8–9).
  - b. These gifts were used as credit cards to establish that these men had the authority.
  - c. Once the authority was established, and once they were clearly identified in the Roman empire, his credit card was revoked. Acts 19:11–12 Paul could heal at one time, but not Philip. 2:7 (Epaphroditus).
15. The Apostles prophesied the details of the eschatological dispensation: Tribulation and the Millennium.
16. Any claim of Apostleship today is bogus, phoney, heresy and blasphemy.
17. Once the canon of Scripture was completed, the gift was no longer necessary. John was the last apostle. He died around 96 A.D.

Many churches are founded on revelation directly from God, like the Mormon church. Such revelation contradicts what is already known from Scripture, then it is wrong. God does not contradict Himself. Scripture is not to be contradicted. If this new revelation agrees with Scripture, what is the point? We don't need it. This is really, just someone who wants attention. Listen to me, God talks to me.

Apostleship doctrine completed.

1Cor. 1:1b **...through the will of God,...**

#### **Dia + the Genitive**

1. This phrase emphasizes the exclusive call of 12 men.
2. It means that Paul is called by direct divine authority.
3. Such authority is necessary to solve the problems of the Corinthian church.
4. When problems exist in the local church, they must be resolved by the use of divinely given authority. The pastor can solve many of the problems by teaching and continuing to teach. No pastor today can claim authority as Paul had.
5. Paul states his rank and authoritative credentials before dealing with the problems of Corinth.

**...and Sosthenes our brother,...**

Here was a guy totally opposed to Christianity and to Paul and suddenly is in the fold. He was Paul's amanuensis. He could get beaten up and then accepted Christ. The beauty of God's grace. This man was soundly beaten by a group of Greeks, and he became a believer after being beaten before Gallio. He just needed a little push to believe in Christ. He was a trophy of grace, and this is why Paul introduces him to the Corinthians. Sosthenes was a potential killer of Paul.

#### **Adelphos**

1. This word makes an important distinction between Paul and his associates.
2. Wherever Paul in his epistles has a partner or a companion, this person does not have equal authority. They are not Apostles.
3. He always distinguishes between himself and these other men by title. These are believers who accompany Paul.
4. These are mentioned in the greeting of the epistle, but not in the body of the letter.
5. This is an important distinction and an indicator of the uniqueness of the gift of Apostleship.

1Cor. 1:2 **to the church of God which is in Corinth, to those who are sanctified in Christ Jesus, called out with all those in every place who call on the name of Jesus Christ our Lord, both theirs and ours.**

This was directed solely to the Corinthian church. Possessive genitive—the church of God or the church belonging to God.

#### **Ekklesia**

1. Never used in the New Testament for a building.

2. A collective term for the universal church.
3. A collection of believers in any one location. Where 2 or more meet to listen to doctrine. There was the church in Philemon's home was an example. Rom. 16:5 the home of Priscilla and Aquila.

Tou theou = *of God* and is the genitive of possession. These Corinthians belong to God. These Corinthians were called saints, but definitely not sinless. Human beings are not sinless. This was a church sanctified or set apart in Jesus Christ. These people knew how to sin. They are called to be saints and they are sanctified. Sanctification here refers to positional sanctification and eternally secure.

1Cor. 1:2b ...to those who are sanctified in Christ Jesus, called out with all those in every place who call on the name of Jesus Christ our Lord, both theirs and ours.

These Corinthians knew how to sin. They would have a very difficult time making others think that they are a righteous bunch of people. These are positionally sanctified brothers; they are in Christ.

### Positional Sanctification

1. Paul tells these Corinthians that they are sanctified. Positional sanctification refers to one of the 40 things given to us at salvation. It is one of the 39 irrevocable absolutes given to us at salvation. Paul addresses Corinthians, who are not saintly as we think of it.
2. Sanctification is the Greek word *hagiasmos*; we have the verb here: *hagiazô*, which means *to set apart, to make holy, to set apart for holiness, set apart as a saint*. They are not experientially holy.
3. *Hagiazô* is a perfect passive participle. Perfect tense means that we are sanctified in the past with the result that we are sanctified forever. Passive means the Corinthians received sanctification.
4. The believer is positionally sanctified in the past, at the moment of salvation with the result that he is sanctified forever.
5. This is solely the work of God. We do not earn or deserve this.
6. Fundamental idea here is belonging to Christ at the moment of salvation, which carries on into eternity. It is an unassailable position. We are set apart to Christ at salvation and this is a status we retain forever.
7. Positional sanctification identifies us with the person of Jesus Christ in two ways:
  - a. Retroactive Positional Truth:
    - i. This is the meaning of retroactive positional truth identifies the believer with Christ in His Substitutionary spiritual death, His physical death, and His burial.
    - ii. The believer acquires at salvation, a status of separation. Sin and death, rulership of Satan, and his sovereignty over us are what we are freed from (positionally).

- iii. Id with Christ places the believer in a position to break free from the power of the old sin nature and from Satan's influence of corruption and depravity. Rom. 6:4–14 We are in a position to break free and we can progressively do so (experiential sanctification). We are in a position to break the power of the old sin nature.
- iv. This is the basis for us being experientially separated.
- b. Current Positional Truth:
  - i. Identification with Christ in His resurrection, ascension and session, which is current positional truth. Hundreds of believers saw Jesus Christ in His resurrection body and testify to that in the Scriptures.
  - ii. Identification with a new spiritual life; all things have become new.
  - iii. This means that the believer now has a permanent relationship with the King of Kings and that he is a new creature in Christ and the old things have passed away. We have the position and the opportunity to advance. The rulership of Satan and the old sin nature are broken as status quo in the life of the believer because of current positional truth.
  - c. When God takes away the old by retroactive positional truth, He substitutes in the new, which is current positional truth; this is the equivalent of positional sanctification. We are set apart unto Christ.
  - d. We are positioned now to live the spiritual life. The two together are positional truth.
- 8. Positional sanctification qualifies the believer to live forever with God.
- 9. Positional sanctification separates us from the judgment that this world lives under. This forms the royal family of God and creates a new spiritual species.
- 10. Positional sanctification separates us from the judgment to come.
- 11. Positional sanctification puts us in a position to utilize the equal opportunity to utilize the assets give us by God and to execute the plan of God in time.
- 12. Positional sanctification belongs to all believers, winners or losers experientially; we cannot lose it. 1Cor. 1:2, 30
- 13. Positional sanctification has nothing to do with your experience as a believer. It is not the same as spiritual advance. It is simply a status which God gives us at salvation.
- 14. This is the guarantee of being separated from eternal judgment of all unbelievers when they are cast into the Lake of Fire.
- 15. The believer is separated by...mechanics to be given Sunday AM.

**1Cor. 1:2**

**Sunday Morning 1<sup>st</sup> Service #7**

**August 1, 2004**

Review, which is inserted in previous lessons.

**Positional Sanctification**

15. How is this done? What are the mechanics?

- a. At the moment of salvation, you are baptized by the Holy Spirit and put into union with Christ.
- b. At the moment that you are put into union with Christ, we share all that He is and all that He has.
- c. We share His perfection. This does not mean that we are sinless. His +R is imputed to us simply because we believed in Jesus Christ. 2Cor. 5:21
- d. We share His eternal life immediately, which is the guarantee of our eternal life. Advancement in the spiritual life has nothing to do with this.
- e. We share His election; we are called to privilege. Eph. 1:4
- f. The Corinthians and we share the destiny of Jesus Christ. John 1:12 Eph. 1:5
- g. Since we share His destiny, we are heirs of Christ. He left a will and we are in it. In order to be a recipient of things in a will, the person who gives it to us must die. Rom. 8:16–17
- h. We share His kingdom. We will rule with Him in the Millennium. 2Peter 1:11.
- i. We share His priesthood. He was appointed as a royal High Priest as a part of the priesthood of Melchizedek.
- j. Levitical priesthood came by birth; ours comes by the new birth and each one of us are priests. In Israel, only a few were priests, and everyone had to go through the priests; we represent ourselves. We have more than the average Old Testament believer, as we share the priesthood of Christ. Heb. 10:10–14.

16. Summary; characteristics of positional sanctification:

- a. You never experience positional sanctification; it is the status quo of every believer. It is just there; you don't feel it, you don't experience it; it is just there. As are all of the 39 irrevocable absolutes.
- b. Positional sanctification is not progressive and it cannot be improved upon.
- c. Do not forget that your positional sanctification does not relate to human merit. Not in any way.
- d. We are not positionally sanctified by what we do, but only because we have believed in Christ.
- e. God the Holy Spirit did the work which sanctified us in Jesus Christ. He did the work through the baptism of the Holy Spirit. Holy Spirit baptism, positional sanctification, and justification are all related.
- f. Too many people mean that sanctified means that these are better people. And therefore, many think that when you believe in Christ, you become a better person. This is Catholic theology. They do not understand the difference between a status and an experience. So few people understand this. This does not mean you are experientially a better person immediately and automatically. We are simply identified with Christ. This word *hagiazô*

should really jolt this people. No matter how good or bad you are, you are positionally sanctified.

- g. Justification and positional sanctification are both conditions at salvation, and not experiential.
  - h. We are positionally sanctified just like the Corinthian believers. Paul reminds them of this. They have the potential to advance.
17. Positional sanctification is given at the baptism of the Holy Spirit.
  18. Positional sanctification is eternal and it cannot be changed by any person or any angel.

**1Cor. 1:2**

**Sunday Morning 2<sup>nd</sup> Service #8**

**August 1, 2004**

1Cor. 1:2b ...called saints, with all those calling upon the name of our Lord Jesus Christ in every place--both theirs and ours.

Klêtos hagios = called to be saints, and both are in the dative case. Election is what we are looking here. Election is based upon the sovereign will of God. Equal opportunity and equal privilege. It is talking about the believer. The sovereignty of God willed the highest and best for every believer.

#### **Hyper-Calvinism/Election**

1. It is not a call for a few to be believers and for all others to be condemned.
2. This is Calvinism taken to extreme lengths. This is not how Calvin thought.
3. Electing a few people would be a choice of God, regardless of volition—this is a mistaken notion about election. If this is true, then God simply chose us to be a believer and others to be condemned.
4. That negates the free will of man. We have no real choice here. We will either be saved or not, but it is not our choice.
5. God's sovereignty is the only determining factor when this understanding is held. We should feel fortunate that God chose us and too bad for the other poor fools.
6. The sovereignty of God elects us to privilege. Election properly is applied only to the believer.
7. The book of Esther teaches us the importance of free will and the sovereignty of God and how they coexisted. In spite of our free will, Jesus Christ still controls history.
8. Now we are dealing with the importance of free will in salvation.
9. Without free will, believing in Christ would simply be a formality, a foregone conclusion. When we finally to believe, it is simply a formality. God did foresee that we would make that decision and He elected us to privilege based upon His foreknowledge.
10. If God elected us to be saved (which is wrong), then the outcome would have been decided by His sovereignty alone. Our belief is not enough to save us; but the work

of God the Holy Spirit to place us in Christ, and what Jesus Christ did on the cross. Christ did the work and the Holy Spirit places us in Him.

11. Election does not mean that God simply chose us in advance to be elected.

1Cor. 1:2c ...with all those...

*Called with all to be saints* is how this next portion should be rendered. Paul is not making this epistle Catholic (which means *universal*). Paul is speaking specifically to the Corinthians, and this reminds them that they are united with all believers throughout the world. They are thinking divisiveness and Paul is teaching them union. These Greeks loved to debate, to argue theological issues. These people must recall that they are just as much believers as anyone else in the world. This epistle is for each one of us today.

1Cor. 1:2d ...calling upon the name of our Lord Jesus Christ in every place--both theirs and ours.

Calling on the name of Jesus Christ is a stock phrase for worship. This phrase was used over and over again in the LXX. This phrase was used many times for the worship of YHWH. Paul uses this same phrase that he found in the Septuagint. We are all believers in Jesus Christ. We are all justified, we are all in union with Christ. Their problem is internal unity. Paul addresses this problem immediately.

*Calling on the name*, which is a different use of *kaleô*. It is to the believer's advantage to look to the Lord for help and to call upon His name. We would think prayer when we read this, but the idiomatic phrase here is to use the doctrine in our souls for worship.

1Cor. 1:2e ...calling upon the name of our Lord Jesus Christ in every place--both theirs and ours.

αὐτῶν<sup>846</sup> τε<sup>5037</sup> καὶ<sup>2532</sup> ἡμῶν<sup>2257</sup> why should this church be so divided if we worship the same God and hear the same doctrine. There is nothing more polar than human viewpoint infesting a church. In order to divide a church, you simply move away from doctrine.

**1Cor. 1:3**

**Lesson #9**

**August 4, 2004**

Bobby is ahead of us, luckily, in his study. It was difficult for Paul to know where to start with the people in Corinth. There is no rebound; so how can they not be divided? They have splintered into factions, which can be found in any church in the world. This is true in churches and all Christian organizations.

Through the grace given to me, no man should think more highly of himself than he ought to think. You should have sound judgment (Rom. ).

### **What is Paul Reminding these Corinthians**

1. They must look to grace solutions. This is what Paul is reminding them of.

2. The Corinthians need to realize that God's grace towards them (salvation, spiritual life and eternity) transcends their squabbles and scandals.
3. Graciousness is the opposite of fractiousness.
4. Review your own perspective on life. We are part of a congregation that can go south in a minute. We must have sound judgment from doctrine and grace orientation.

What is our focus? What drives us? What motivates us? Are we driven by self-pity, anger, greed? The Corinthians will find that these sins are driving the church. They are not moved by grace motivation. We are constantly exposed to human viewpoint. The people you see, you work with, that you are friends with, that you must deal with—we are bombarded by human viewpoint constantly. Grace orientation always includes humility. And the realization and application that we will receive the constant consideration, equity and care of the supreme court of heaven. This is no matter what the situation is. This is the consideration of God Himself, and this is with no exceptions. Grace orientation is the individual answer to a divided soul in turmoil. We have a hard time choosing between human viewpoint and divine viewpoint. It depends upon the hour of the day and the circumstances as to which one you are using. Our soul, which is not divided, is the key to a divided soul. When we focus on God's grace to us, and not on the situation and not on our failures or the sins of others, we find a whole different perspective of life. The rest of the world has no clue about grace. If you cannot apply it, you are in human viewpoint. God provides everything for us; the opportunities and your talents, etc. Otherwise, you go straight into human viewpoint. Human viewpoint increases exponentially. We are the solution to divisiveness in the church. This is the answer.

1Cor. 1:3a **Grace be to you, and peace....**

Charis and eirênê. Grace is the source and peace is the result. Each person has that responsibility. Paul's standard greeting is *grace and peace*. This has a great and profound effect. His greetings are packed with doctrine. He says more in his salutations than most of us say in our lives. This is genius.

1Cor. 1:3b **...from God our Father and the Lord Jesus Christ.**

You don't find undue familiarity with Jesus Christ in the Bible. They never called Him just Jesus. They referred to Him with His title. Never in direct address; only when used in the third person, e.g., **Jesus wept**; etc. The Apostles all had respect for our Lord Jesus. We should never forget what we owe Him by respect. No one should speak to others in witnessing and just call Him Jesus. Witnessing reveals to someone Who He is and what He has done. This shows respect. This is according to the pattern that we find in the New Testament.

Paul is dealing with people who have no respect for anything other than their own opinions.

The Holy Spirit glorifies Jesus Christ. What follows is Paul's thanksgiving.

1Cor. 1:4a **I thank my God always on your behalf..,**

Considering the problems of the Corinthian church, it is amazing that Paul thanks God for this church. Present active indicative of eucharasteo. The root of this is Eucharist. Pontote = *all, always*. There is no break in Paul's thanksgiving. He thanks God for them habitually. But Paul is not thankful for the Corinthians, but he is thankful on their behalf.

#### **Paul's Focus**

1. His focus is on God, not about the Corinthians.
2. He is not thinking about divisiveness or divisive people.
3. God is the object of all true thanks giving. With people, you may feel thankful, but you will eventually change your mind.
4. People can be objects of thanksgiving, but not with the consistency found here. This includes the closest relationships. Somehow, we always manage to make ourselves less than objects of thanksgiving.

1Cor. 1:4 **...for the grace of God given you in Jesus Christ,...**

#### **Problems with Eyes on People:**

1. Eyes on people always precludes us from being occupied with Christ.
2. When your eyes are on people, you feel envy, bitterness, despair, inordinate ambition and competition, etc.
3. Ultimately, even the best and most promising relationships will disappoint you. When it happens, you will react in one of those eyes on people ways. When you are disappointed, get down, out of fellowship, these things will happen. These things did not get Paul down. His focus was on God, not on the Corinthians. Half of us were probably in a fight before we got here.
4. So instead of getting your eyes on people, concentrate on doctrine and how it relates to you. Concentrate on doctrine and how it relates to you. This is where thanksgiving comes from.
5. Then regardless of the relationship, no matter how bad it is, you will be at peace, which is what Paul has recommended to the Corinthians. Grace orientation leads to peace. When the Corinthians look at each other, they get out of fellowship.
6. When our eyes are off God, we will fail people testing (or circumstance testing). Paul can be thankful for what God has done for the Corinthians, not for what they are doing to one another.

Dative singular, aorist active participle of didime, which means *to give*. The action of the aorist participle precedes the action of the main verb.

#### **Paul's Thanksgiving**

1. Grace and grace orientation always precedes thanksgiving.

2. Thanksgiving results in praise for grace.
3. This is associated with positional truth: retroactive and current positional truth.
4. That makes it nonmeritorious.

1Cor. 1:5a ...that in everything you are enriched by Him;...

#### In What are They and We Enriched?

1. This is an abundance of spiritual wealth.
2. The Corinthians were greatly blessed as a local church in many, many ways. Spectacular spiritual gifts.
3. So Paul then uses two words to describe their wealth. En closely connects speech and knowledge. This is doctrine. The Corinthians had been richly endowed with divine truth.

Hoti is epexegetical. This refers backward to the last part of v. 4 as well as ahead to the rest of v. 5. Christ is Lord is an example. Christ = Lord is what that means. Hoti clarifies a previous word or phrase. Here, we have thanksgiving for spiritual wealth. The grace of God is further described.

Aorist passive indicative of Pluteô. Constativ aorist, which is the basic understanding of the Aorist. A total event which has already taken place, although the author is unconcerned with the beginning or ending of the event. This event has happened, regardless of when it began or ended. We are enriched by His grace.

**1Cor. 1:5**

**Lesson #10**

**August 5, 2004**

Mueller is talking after church tonite.

1Cor. 1:5b ...in all speech and in all knowledge;...

This is how the Corinthians are enriched: in speech and in knowledge. These words are very closely connected. This represents the two gracious things in Christ by which they are enriched. Speech is the noun logos (λογος). In John 1, Jesus Christ is the Word. Logos should be understood as doctrine in this verse. There was no Bible when Paul wrote, apart from the Old Testament. This information was only communicated by speech; there was no other way for them to get doctrine, apart from an occasional epistle. At this point in time, they probably had no epistles to work from. Then we have gnôsis (γνώσις).

#### Γνώσις

1. Γνᾶσις is not just knowledge but a clear comprehension of knowledge in the left lobe.

2. These Corinthians had a clear understanding of the doctrines which they had been taught. They had no excuse. They understood. They had a clear and concise look at the doctrine which Paul taught.
3. However, this information was only γνώσις. It was only academic. They heard it, they took it in, they may have taken notes. But they did not believe it.
4. It was not being applied in their lives, as Paul will make totally clear. No application; it is just γνώσις. Bobby can only teach knowledge. He cannot teach ἐπίγνωσις. They understood, but they did not apply it. We need to be able to apply it to the circumstances of our lives. We can hear it over and over, but it doesn't work unless we believe and apply it. This leads us to realize that doctrine in and of itself cannot solve our problems.

### **Doctrine in and of Itself Does not Solve our Problems**

1. Doctrine is information. It is our source of spiritual growth; it is the path of our understanding, and it is the resource that you use to cover that plan. Doctrine is everything.
2. Doctrine reveals the heart and soul of the spiritual life. Without doctrine, we have no clue as to what the spiritual life is and how to solve our problems.
3. Knowledge of doctrine in and of itself does not translate into a spiritual life. If it is not used, then it cannot solve problems.
4. Spiritual growth, a thriving spiritual life and application of doctrine to the circumstances of life all come from faith and confidence in the truth. Faith is metabolizing doctrine and confidence is application of doctrine. God's promises will be fulfilled. Every time we use one aspect, we have confidence that they will work. When you are confident, you then relax. Hard to be confident in anything; people change, circumstances change; but God's truth does not change.

### **What is Bobby talking about?**

1. You must first accept doctrine as truth as the very words of God. These words are written by men, but inspired by God. We must first accept what we have as truth.
2. Some of Berachah say, "I know it is the truth" but there is no relief from your lousy circumstances and no peace in their soul.
3. Believing is not applying. Believing that something is truth is not applying it. Doctrine must be transferred to the right lobe and then it must permeate your thinking. If you don't think it, of course it will not work for you.
4. What is doctrine? Doctrine must be our scale of values. It is what happens when we think it. It must evaluate everything that moves into our consciousness of soul.
5. Applying doctrine boils down to human viewpoint vs. divine viewpoint. Which one to you fall back on during the crisis.
6. It is so easy to allow human viewpoint to creep into our thinking. It is everywhere. The advice you get, tv, movies, whenever you talk to someone. It is always there. You must discriminate, human viewpoint from divine viewpoint.

7. You might block out doctrine because it conflicts with the views or advice of your friends. They can't wait to tell you how to handle everything. This often comes from envious friends who don't have a doctrinal frame of reference. How does their advice line up with doctrine. You can solve your own problems when you have divine viewpoint in your soul.
8. You may rely on the power of positive thinking, which is a common problem in churches because it is taught on so many *Christian* shows or in some many churches as doctrine.
9. Common sense tells me that... Common sense is okay; it is sad to be ditzy all the time. It is never a real substitute for real divine viewpoint. When you examine something which appears to be common sense, look at it from the perspective of doctrine.
10. We are thinking about doctrine, but then we don't actually use doctrine under pressure.
11. If you don't use it, you will fall back on your old ways of thinking and problem-solving. They were not permanent solutions then and they are not permanent solutions now.
12. Without the application of γνῶσις as ἐπίγνωσις, we will fall prey to the subtleties of human viewpoint every time. They can be subtle. The longer you associate with human viewpoint, the easier it is to allow it to become a part of your life. If you have a relationship with people with no doctrinal scale of values, they will more often bring you to their level than vice versa. You need the compatibility of doctrine in your souls.
13. Anger, bitterness, self pity, arrogance, etc. all open the pipeline to human viewpoint. When these mental attitude sins are there, you are vulnerable to human viewpoint.
14. The more you attach yourself to human viewpoint, especially when it is disguised as doctrine, the more frustrated you will get. The more your emotions revolt when you operate on human viewpoint. You will get frustrated and your emotions will go off like a sky rocket. This is the problem of the Corinthian church; they are completely permeated with human viewpoint.

They had good teaching and they had γνῶσις, but they also had every mental attitude sin known to man. Paul breaks them down into four different factions, and they are all at each other's throats.

1Cor. 1:6 **...even as the testimony of Christ was confirmed in you;...**

Marturion = genitive singular *testimony, witness*. Then we have tou Christou (also in the genitive; objective genitive, which means the noun receive the action. Christ receives the action of the verbal noun. *Witness concerning Christ*. Aorist passive indicative of bebaioō = *firmly established*. Aorist is a timeless tense. It represents a point in time; the point of faith alone in Christ alone. The gospel is firmly established in the soul of the believer, at the point of salvation by the action of the Holy Spirit. God was at work when Paul witnessed to the Corinthians.

### **Mechanics of How they Became Firmly established in Christ**

1. They were justified when they believed in Christ. One of the 39. Justification is just one of the them.
2. Then they had justification, so the righteousness of God was imputed to them. This was a necessary condition for being firmly established by faith.
3. Paul is making it clear to them that justification has already happened. Paul wanted them to know that the gospel was firmly established in their soul.
4. Paul wants them to know that they are justified. Therefore, their status in Christ is set once and for all.
5. That means it is firmly established. God Himself cannot revoke this justification. All that is required is faith in Christ. It cannot be revoked.
6. Since they were justified, they would stand before the judgment seat of Christ blameless. These Corinthians were thoroughly to blame for all sorts of things, but Paul tells them that they will stand before Jesus Christ at His judgment seat fully justified. Their responsibility is to grow in grace; not to kill one another.
7. Paul came to Corinth to minister the gospel and doctrine. In telling them this, he has firmly established that these Corinthians are saved. He needs to start from this position.

V. 7 offers further evidence of their being firmly in Christ.

1Cor. 1:7 ...so that you come behind in no gift, waiting for the revelation of our Lord Jesus Christ.

Hosti = everything that follows is a result of Christ being firmly established in them. Charismatic = gift. They were received at salvation. The Corinthians can be assured of their absolute position in Christ. You are approved by God, Paul tells them. God does not give spiritual gifts to unbelievers.

### **Summary**

1. Paul confirms that these Corinthians have an abundance of spiritual gifts. This means they are saved.
2. If they were not saved, they would not have a spiritual gift or any sort.
3. These Corinthians have definitely believed, and they began to grow a little, but things began to happen. They got a lot of human viewpoint. Judaizers; legalists came in; then the lascivious crowd came in. Pretty soon, there were all sorts of factions based on human viewpoint. The Corinthians did begin to use their spiritual gifts. Their gifts were substituted for the spiritual life. We got a lot of these things; look at what we can do. They were caught up in the spectacular.

The gifts found here are not those which we have today for the most part.

George and Erica Mueller — missionary in Africa

His Work in Africa and Europe is not finished yet. Many hungry believers. Began 40 years as missionaries ago at Berachah. The struggle on this earth is against the powers of this dark world. We are responsible to keep Christianity from being a religion.

The less Moslems know about their religion, the better for them. A Moslem tried to sell life insurance to Mueller. He prayed daily to be accepted by God. He used sex to get closer to Allah. It is a Satanic program to prey on our lusts. The Moslems in the planes on 9-11 have gone straight to hell, no virgins waiting, and it is too hot to have sex.

Sept. 11, 1663 the Muslims were beaten in Germany. Another victory a few years later on the same date. 1600 A.D. is when Moslem began. When Moslems won in 1600 A.D., they beheaded 600 Jews. They took children and women as slaves. Islam does not mean *peace*; it means *submission* to this dark religion.

This Satanic religion continues to kill Christians in Africa and Jews in the Middle East. Reagan dropped a bomb to stop Kadafy.

They learned anti-Semitic songs in Germany in 1942. Prayer was answered on D-Day. Mueller thanked Robert O'Neil for liberating him. He said it was the first time he had been asked.

During Hitler, the quality of the Christian churches. Some could be manipulated by Hitler; the Lutheran and the Roman Catholic. When there was an attempt on Hitler's life, he got a telegram praising that he was not killed from a Baptism organization.

There were some believers that Hitler could not control. He tried to set them up for the gas chambers. Americans are not always welcome in Germany today.

John Emory and Peter Mueller started something in Germany a year ago. John recently went to Kuwait and Peter to Afghanistan. He encourages us to pray for these.

March 11, 2004 a meeting, the same day that the Muslims attacked Spain. Encouragement from Romania, Baltic Russian, etc. Positive volition changes in history. Every missionary needs a pastor teacher so that they use the right weapons for their warfare.

His son is leaving soon with a large container which will be taken to Africa.

There can be no correct thinking unless there is correct information.

He began in America in 1964. It was proposed that he sign a blank sheet of paper and let him fill in the details. He changed his German passport for an American one; and then got

introduced to Berachah church. Returned to Germany in 1965. A whole load of Bibles and such when they entered the middle east. Not allowed to cross Sudan territory. Stayed in Libya at that time. North African missions open at that time. There was an American air force base at that time, and that was a center for missionary activity. Apparently, it was removed and Kadafy took it over.

Middle of the Saharan desert, the oasis.

**1Cor. 1:7**

**First Session #11**

**August 8, 2004**

Communion Sunday. First 6 verses reviewed. These people were carnal and they had divided into factions and they wondered who's particular brand of apostasy would rule this local church. In v. 6, they will become firmly entrenched in the gospel.

#### **The Corinthians and Justification**

1. When the Corinthians believed in Christ, they were justified.
2. They had the imputation of God's righteousness, which was a necessary condition for being firmly established in the gospel.
3. Paul is making it very clear to them that their justification had already happened.
4. Paul is reminding them that they are justified in the Lord.
5. It is firmly established and it cannot be revoked.
6. Since they were justified, then would then stand before the judgment seat of Christ blameless. This should strike a cord with these people. "We are going to stand before God blameless, because God declared us righteous." Your responsibility before the Lord to advance; not to fight and argue and impose your will on everyone else.

1Cor. 1:7 ...so that you come behind in no gift, waiting for the revelation of our Lord Jesus Christ.

Paul confirms that these Corinthians had an abundance of spiritual gifts, which is further evidence that they are saved. However, none of their gifts were in proper use, as they were out of fellowship.

The factions had been formed already in this church and the line had been drawn in the sand. They were now glorifying these spectacular spiritual gifts. They were so enamored of these gifts that they began to desire these showy gifts. They had lost sight of what spirituality was all about. They needed to keep these gifts subordinate to their spiritual growth.

#### **Miraculous gifts:**

1. Tongues, interpretations of tongues, miracles, prophecies, healing.

2. People believed that these gifts needed to be more in evidence in the church. This is proof to them of a great spiritual life. They were connecting their miraculous spiritual gift with service to the Lord.
3. Growing in grace and knowledge is the impetus for service to Christ. This is true of any gift. It is utilized for service.
4. The sad part for the Corinthians is that these gifts are no longer necessary in the post canon period of the Church Age.
5. Spiritual gifts, whether spectacular or not, were and are never the key to the spiritual life. Some cannot wait to figure out what their gift is so they can know what they will be doing. Your spiritual gift will operate whether you know what it is or not, as long as you advance.
6. One may be gifted with a great spiritual gift, but be carnal. You could have a spectacular spiritual gift; however, without those are worthless apart from spiritual advance. The Corinthians are a great example of those with fantastic gifts, but they are not really used.

### **The Doctrine of Spiritual Gifts**

1. Spiritual gifts are talents, ability or aptitude, sovereignly bestowed upon every believer in the Church Age for the purpose of performing a particular service in the body of Christ. Every believer has a spiritual gift. Rom. 12:6–8 1Cor. 12 Eph. 4:11 Heb. 2:4. This is not a natural ability, e.g., sports, business acumen, etc. There may be a relation between them.

**1Cor. 1:7**

**Second Session #12**

**August 8, 2004**

### **The Doctrine of Spiritual Gifts con't**

2. The Greek noun is charisma (Χαρισμα) are based upon the grace of God.
  - a. All spiritual gifts are a matter of grace and they are never earned or deserved.
  - b. No gift is given based upon God's foreknowledge of the merits of a believer. That is, even though God knows how far you would advance in the spiritual life, He does not give a gift appropriate to that advance.
  - c. Spiritual gifts are not developed through any form of emotional experience. They are not developed in the first place,
  - d. Charisma is primarily a Pauline expression. Only he uses this expression. 1Peter 4:10 is the only other place we find this. 1Cor. is where this is mostly addressed.
3. Jesus Christ made the first distribution of spiritual gifts and it took place at the moment of His ascension. Eph. 4:7–8
4. Heb. 2:4 1Cor. 12:11 this is the Holy Spirit's job now.
5. Our gift is based upon the wisdom of the Holy Spirit. He gives this gift because He is eternally wise.

- a. The Holy Spirit does not give more visible gifts (pastor-teacher or evangelist) in anticipation that one believer will be more spiritual than another or more mature.
  - b. A man may be given the gift of pastor teacher or evangelist and fail miserably in the spiritual life and never operate under this spiritual gift. The person with this gift has double the responsibility to advance.
  - c. The Holy Spirit does not give more invisible gifts because He knows you won't turn out to be much anyway. They are not lesser gifts.
  - d. The Holy Spirit does not play favorites. He gives gifts commensurate with your aptitude and abilities. He probably takes into account our innate abilities.
  - e. Don't ever object to your own gift.
6. All spiritual gifts depend upon two factors for their function: the filling of the Holy Spirit, which is the power to function and the intake of Bible doctrine, which is the momentum of spiritual growth. The further you advance, the more effective your gift is.
  7. Spiritual gifts are not earned or deserved. They are a product of grace. They are not acquired through begging or pleading with God the Holy Spirit. God will not change your gift in midstream.
  8. You identify your spiritual gift as you continue to advance. Even those who advance to spiritual maturity may never fully identify your spiritual gift. You may be partially certain or partially uncertain. The advancing believer will advance under his gift.
  9. Every believer has equal privilege and opportunity in the spiritual life; but there are distinctions between believers. Some are feet and some are hands. Spiritual growth stage is a distinction and the gift we have is a difference.
    - a. God the Holy Spirit has decided to give different spiritual gifts to different people.
    - b. Some differences in modus operandi exist in the body of Christ. Different functions are assigned to different portions of the body. They all function together.
    - c. The gift you have does not make you inferior to superior to another.
  10. Spiritual gifts only function inside the friendly confines of the spiritual life. You cannot function outside this realm.
    - a. You won't use your spiritual gift by accident; it will only be the enabling power of the Holy Spirit and spiritual growth.
    - b. This is totally apart from emotion.
    - c. As you gain momentum from doctrine, your spiritual gift will function.
    - d. You will find yourself as you continue to advance finding yourself in activities where your spiritual gift functions.
    - e. Don't be afraid to take up an opportunity to serve in some capacity. You may find you are gifted in that area. You may have a gift of teaching.
    - f. You may find out that you have no ability or gift in this area, and you move on to other areas. Your spiritual gift may function wherever you are in life.

You can pray anywhere and that could be your gift. You could do this at anytime and for any length of time. There are various ways that your spiritual gift may function.

- g. Your gift falls within the realm of your capacities. If you have the gift of pastor teacher, but you have no aptitude for studying and teaching, then forget it—you do not have that gift.
11. Spiritual gifts are the Father's witness to the saving work of Jesus Christ and to the strategic victory of our Lord in the angelic conflict.
- a. As you know, Jesus Christ bestowed the first gifts to believers after the cross and at His ascension, when the disciples became Apostles.
  - b. Church was initiated by the Holy Spirit.
  - c. Today, the Holy Spirit bestows gifts to us which reflect Christ's past victory and continue the function of the body, and provide a means of serving Him in the rebuttal phase of the angelic conflict.
12. Two categories of spiritual gifts: temporary and permanent.
- a. Permanent spiritual gifts function from the completion of the canon of Scripture until the rapture of the church (96 A.D. to whenever).
  - b. Temporary spiritual gifts only functioned during the pre-canon period. This is between the ascension of Christ to 96 A.D. During that time, these temporary gifts began to disappear. They progressively disappeared. Paul had the gift of healing, but he could not fix Epaphroditus.
  - c. On the day that the Church Age began, there was no New Testament. There was nothing; not even the gospels had been written. It needed to be in writing; this is the only way we know anything.
  - d. The temporary spiritual gifts were used to fill in the gap of Church Age doctrine.
  - e. But only until the New Testament canon was complete and circulated.
  - f. Temporary spiritual gifts were designed to function before the completion of the canon of Scripture; they took of the slack for the lack of the use of the Bible.
  - g. Permanent spiritual gifts exist throughout the Church Age.
13. Spectacular gifts did not imply spiritual growth, superior Christian experience or spiritual greatness. The Corinthians did have these gifts, but they functioned improperly in the Corinth church.
14. The team concept: every team has certain positions and certain functions, so the body of Christ has certain spiritual gifts and every gift is a part of the advance of the team. When the line blocks and the quarterback passes, and the tight end receives the ball, this is an illustration of a team working together. No one in Corinth functioned as a team. Spiritual gifts must work together as a team.
15. The abuse of spiritual gifts:
- a. The attempts to perpetuate pre-canon gifts into the post canon period. This is found throughout the world. One of the greatest problems are

charismatics. After the gospel, if they have that straight, then everything else is screwed up.

- b. There is also a problem of arrogance or inferiority. Some worry that no one sees their gift operate and they don't receive any praise. Don't feel inferior if no one compliments you on your gift.
- c. Occupational hazard in the ministry: the evangelist, pastor-teacher or missionary become arrogant.
- d. Others feel that they are in a state of inferiority, thinking because their spiritual gift is not obvious that they are second class believers. They are neck deep in most of these abuses at Corinth. Yet, these Corinthians are blessed with incredible spiritual gifts.

1Cor. 1:7

Lesson #13

August 11, 2004

A column by Ben Stein that Bobby got an email about. He watches "Win Ben Stein's Money." Ben has written an online column twice a week. He writes about Morton's, a steak house or some such. He is no longer impressed with movie stars. Real stars aren't riding around in limousines, etc. They can be interesting, nice people. He names a few soldiers in Iraq. One soldier who threw himself on a bomb to save an Iraqi girl. God is real and not fiction and when we turn ourselves over to Him, he takes better care of our lives than we do.

#### What the Corinthians Needed to Know

1. These believers at the church in Corinth need to know that they are saved.
2. They need to know that they are righteous before the supreme court of heaven.
3. As justified and as believers, they needed to remember what their purpose is here on earth.
4. If they can recall their purpose, then they can learn to live their lives as unto the Lord.
5. Instead of each faction competing to be dominant in the church, they must grow spiritually and be unified in the body of Christ.

If you are growing spiritually, then it does not matter what your gift is. It will come to you; you will get it or you will use it.

#### Paul's Points to the Corinthians

1. Paul states that these Christians have a large number of spiritual gifts. Paul could say they were firmly established as believers in Christ. So he is continuing his same approach; he is convincing them that they are saved.
2. They have spiritual gifts; therefore, they are saved.
3. You do possess gifts in abundance, so you are firmly established in Christ.

4. They were definitely believers and they had begun to grow spiritually. That is your purpose on earth.
5. It did not take long for these Corinthians to get off track.
6. They needed to return to doctrine and get with the plan of God as individuals and corporately as a church.
7. But, instead, the Corinthians emphasized and glorified spiritual gifts and substituting the function of those gifts for their spiritual life. It is spiritual growth and then the function of spiritual gifts, not vice versa (which was their approach).
8. They were so preoccupied with themselves, that they were vying for the most gifts per faction.
9. Their eyes left occupation with Christ and their eyes on themselves.
10. They needed to keep the gift subordinate to spiritual growth and occupation with Jesus Christ.

1Cor. 1:7 **so that you come behind in no gift, waiting for the revelation of our Lord Jesus Christ.**

Present active participle of *apekdexomai* and it means *expectant anticipation* of something. They are waiting for *apokalupsis*, which means *revelation*. Revelation of God's word is not in view here. The revelation of Christ Himself; and that is a strong possibility. Realize what *apokalupsis* is in context. There is an eschatological sense. It is used seven times in the New Testament for the return of Jesus Christ. This is the revealing of Jesus Christ in an eschatological sense. It refers to the revelation of our Lord, which is His appearance in all of His glory in the rapture or the exit resurrection. We are waiting with anticipation for a future event. We are waiting for this future event. We don't do it by selling our property and waiting for it to happen; we don't do it by guessing the date of His return. None of this is living the proper Spiritual life.

#### **How Does One Prepare for the Return of Jesus Christ**

1. Expressing divine viewpoint from your soul.
2. This means you look at life in light of the return of Jesus Christ.
3. The return of Christ should always be a source of encouragement. This is only for the believer who understands his ultimate destiny in God's plan.
4. We have an incredible inheritance in Christ. We expect this inheritance.
5. This should always be a great source of confidence in our future. This description is continued in v. 8.

1Cor. 1:8a **He shall also confirm** [or, *warrant*] **you...**

We begin v. 8 with a relative pronoun; but it is not clear who the antecedent is...Jesus Christ or God. The nearest noun is Jesus Christ. Many churches today have a confirmation rite. The Greek verb is the future active indicative of *bebaioō* = *firmly established; warrant, guarantee*. This completes the thought of v. 6.

*Warrant* has judicial implications here, which makes *warrant* more apropos.

The Day of our Lord refers to the future rapture (which is in view here). It can refer to any part of the II Advent. Our stand in front of the bama seat. This warrant of Christ assures us that we will stand blameless before Him. We will not be charged as we stand there. *To not arraign* goes along with our judicial theme. The verb and its direct object. **Warranted guaranteed not to be arraigned.** Anaklêtos is a word of encouragement to those in Corinth.

#### **Words of Encouragement for Us**

1. When we stand before Jesus Christ, we will not have to answer for each and every one of our sins.
2. We can only be found innocent; not guilty.
3. We are innocent because our sins have already been paid for. Salvation is not at risk.
4. V. 6 tells us that the gospel was firmly established in the soul of the believer at the point of salvation.
5. The Corinthian believers are justified, just as we are.
6. As justified, our status in Christ is assured.
7. We will be evaluated based upon our works or deeds that we have accomplished.

We won't be judged for our sins, but we will be rewarded for what he have done in the flesh. We are evaluated based upon divine good.

1Cor. 1:8b **...to the end, that you may be blameless in the day of our Lord Jesus Christ.**

#### **The Corinthians are Guaranteed to be at the Judgment Seat of Christ**

1. Some of the Corinthians do not care one way or the other, even though Paul assures them that they will all be there on the Day of the Lord. His immutability guarantees that he will not change it. He cannot change it.
2. Paul states with no equivocation that he has no doubt that those who believe in Christ will appear in heaven.
3. These people are kept by the power of God; ready to be revealed at the bama seat of Christ.
4. This is one of the greatest reasons for security. All of this is positional.

1Cor. 1:9 **God is faithful, by whom you were called to the fellowship of His Son, Jesus Christ our Lord.**

Ho theos begins this verse. It refers to God the Father. Pistos, which means *faithful*. He tells them that they are in union with Christ. Therefore, since they share all that He has, God will keep them until the end. Paul's reason for confidence: their position in Christ. He is not confident that the Corinthians are growing. He is confident simply because they

were called. This is God's promise to the called; that they will be justified at salvation and ultimately glorified in heaven.

Aorist active indicative of *kaleô*, which means *to call*. An ingressive aorist, concentrating on the beginning of the action. It is a whole situation, but it is being focused on in the beginning. Once called, always called. The subject receives the action of being called. The only one who can be called is the believer.

### Doctrine of Election

1. Election is the expression of the sovereign will of God in eternity past before the universe existed and before man lived on this earth.
2. Election puts a stamp of approval upon what God has decreed. Election, Divine Decrees, being called—all of these come into play.
3. Election is the plan of God for believers (Eph. 1:4).
4. God elected ro called believers, knowing that they would freely choose to believe in Christ.
  - a. God knew ahead of time, if given free will, that we would choose to believe in Christ.
  - b. They God decreed that call would take place. It confirms what we have decided will happen.
  - c. God agreed that no only would our positive volition would occur at a certain point but that all the blessings of salvation would be our possession.
5. Election, or to be called means the sovereignty of God wills the highest and best for us all.
6. The called are selected for privilege. Because God knew we would believe, he selected us for privilege; because He knew when faced with the gospel, we would believe.
7. As called, we have equal privilege and equal opportunity to live the spiritual life.
8. Being called does not mean that we were selected to be a believer, and others would not be selected to not believe. God does not decide that we would not believe.

**1Cor. 1:9**

**Lesson #14**

**August 12, 2004**

Bobby got an envelope with the last will and testament of Uncle Fritz (Bobby's great uncle Fritz). It is a clear presentation of the gospel and encouragement to study 1Corinthians.

Paul guarantees their ultimate sanctification and he writes to insure that they will remember. They were justified at the moment of salvation and share the righteousness of Christ. They cannot be judged for any of their sins, as Christ died for those sins. Paul is confident simply because the Corinthians are called. To whom much is given, much is expected. They were given innumerable spiritual gifts. Paul will cite God's promise that the Corinthians have been called. They are told the beginning, when they believed in

Christ; and they have been told the end, when they stand before the judgement seat of Christ. What happens in the middle still has to be addressed.

### **Doctrine of Election—Revised**

1. Election is the expression of the sovereign will of God in eternity past before the universe existed and before man lived on this earth before anything existed; the sovereign will of God elected us. This is when and how we were called; in eternity past; how: by the sovereignty of God.
2. Election puts a stamp of approval upon what God has decreed. Election, Divine Decrees, being called—all of these come into play. God decreed our calling.
3. We are called to salvation and into the plan of God as believers. Election is the plan of God for believers (Eph. 1:4).
4. God elected or called believers, knowing that they would freely choose to believe in Christ. This is done knowing that we have free will and that we would choose Him in a moment of time.
5. God decreed that a call would take place. He does not leave out our free will.
6. Not only would the positive volition would occur, but then, for those who believe, all the blessings of salvation would be their possession.
7. What is the call?
  - a. The call is the gospel of Jesus Christ.
  - b. Then, when you hear the gospel, the Holy Spirit makes the gospel comprehensible to you. You cannot understand spiritual phenomena without the Holy Spirit making it real to you.
  - c. Positive volition accepts the gospel or believes the gospel. It is not our volition which makes it efficacious for salvation; it is the Holy Spirit which places us into Christ. God makes our volition effective. Our free choice in and of itself means nothing. It is non meritorious.
  - d. We are in a state of union with Christ by God the Holy Spirit.
  - e. We have then been selected for equal privilege and equal opportunity.
  - f. Being called or elected does not mean that we were selected to be a believer regardless of our volition. Some believers believe that positive volition occurs only because God elected us; and He elected others for damnation. It is backwards and it negates free will.
  - g. We are elected or called because God knew before hand that given the opportunity to hear the gospel, positive volition would be expressed. He allowed it also to be truly free. Positive volition is integral to the call. God did not elect us making us believe in Him. Election deals only with believers. If we are elected in eternity past, this means He foresaw our free will.
8. Election, or to be called means the sovereignty of God wills the highest and best for us all.
9. The called are selected for privilege. Because God knew we would believe, he selected us for privilege; because He knew when faced with the gospel, we would believe.

10. As called, we have equal privilege and equal opportunity to live the spiritual life.
11. Being called does not mean that we were selected to be a believer, and others would not be selected to not believe. God does not decide that we would not believe.

1Cor. 1:9 **God is faithful, by whom you were called to the fellowship of His Son, Jesus Christ our Lord.**

Fellowship can refer to fellowship with Christ, which is effected by God the Holy Spirit. Union with Christ means everything. We share everything that He is and everything that He has.

#### **Koinnonia**

1. Koinnonia includes sharing His glory in eternity.
2. Because believers share His glory, Paul was assured that even the Corinthians would not perish eternally. They cannot perish because they were destined to share His glory.
3. Paul ends the verse with *our Lord*; we belong to Him eternally.
4. He is our possessor; He possesses us; He is our sovereign, our king our Creator; and our protector forever.
5. No one can perish who stands in such a relationship with the Lord Jesus Christ.
6. This is the great comfort of eternal security. There is none other like it. Some see marriage, success, money as security; both those things are nothing. Christ is secure.

Paul notes what Paul has done in the past and what He will do in the future. However, Paul leaves out the present. Believers of Corinth cannot enjoy this fellowship with Christ when they are at odds with the others in Corinth. Because they are united in Christ, they need to repair the divisions that exist in the church. They are way deep into carnality and reversionism.

#### **What Will Paul Do About It?**

1. Paul challenges them first to grace in rebound.
2. Paul's thanksgiving is a reminder of God's grace to us; he is reminding the Corinthians of the same thing. The Corinthians must realize that Paul is commending God grace to them.
3. Paul has given thanks for spiritual wealth, for spiritual gifts, for positional sanctification; and for the divine faithfulness of God.
4. As Paul reviews God's grace, his challenge to them is to use it. God has given you grace in your salvation. He has supplied them with everything that they needed in the spiritual life.

Paul will now take a different approach. He is going to talk about the divisions in the church at Corinth. He exhorts them by the name of the Lord Jesus Christ. They haven't agreed on anything. He has finished his pleasantries and is now getting into the body of his letter. These Corinthians have not followed through on their union within Christ. They are not living out union with Christ.

Men and women have formed denominations in our day; and there are many factions among believers in the form of denominations. These are those who are accepted the true gospel of Christ and the basic tenants of Christianity. They go wrong in the rest of the doctrines of Scripture. There are also many false justifications for these denominations.

### **Justification for Denominations**

1. Each denomination represents a different regiment in war. We are all working for the same spiritual victory.
2. So the justification goes, we have these denominations who chose for themselves what branch of service they are in. This intimates that this is the choice of the Holy Spirit.
3. This does not represent the reality of this situation.
4. It is not ever the Holy Spirit Who divides believers. He is the unifying factor; especially where Biblical theology is compromised. Even today, many denominations have even departed from the gospel.
5. In spite of man's divisions, there remains one body of Christ. No matter how far they get off doctrinally; there is still just one body of Christ. There is the positional unity.
6. The divisions are caused by the failures of believers in Biblical fundamentals. Fundamental doctrines. They depart from Scripture. Therefore, we have schisms and divisions. Many start with the gospel and doctrine being cranked out. But they get astray at some point. In Corinth, there are people ignoring Bible doctrine. This is the problem with denominations today.

Paul is not dealing with denominations here; but in this one local church, there were many divisions and schisms. Paul is appealing to them in a very authoritative way.

### **Parakalô**

1. It is much stronger here than normally found.
2. Paul is using his authority to urge them; not to appeal to them. *Urge* is just short of a command.
3. Paul will not pull any punches with these guys; he cannot afford to.
4. Paul wants them to change their minds about internal divisiveness. They must change their minds about doctrine.
5. He couches his tremendous authority and concern in a inoffensive approach. Paul is a great leader and he urges them to do something. This factious group will take offense if he tells them what to do.

6. He does not command; he urges them
7. He urges them in the name of our Lord Jesus Christ. Paul had the authority to do this. They knew he was serious.

1Cor. 1:10a **But I urge you, brothers, by the name of our Lord Jesus Christ,...**

Now we will see what Paul is urging them to do. They are to agree or to say the same thing.

#### **To Speak the Same Thing**

1. Speak the same thing is a synonym for unity.
2. Legō means *to speak*. Present active subjunctive.
3. It is a progressive present; an ongoing state of affairs. This is an ongoing problem.
4. Subjunctive means that this state of affairs is on a potential. They will be united only with spiritual growth.
5. They are unified positionally; now they must live this unity. Paul doesn't want them to mouth the same words; but Paul wants them to express divine viewpoint. They must have the same viewpoint in their souls. It is impossible to express the same spiritual viewpoint without knowledge of doctrine.

#### **How Do we Express the Same Spiritual Viewpoint**

1. From thought comes speech.
2. This verse anticipates speech that lacks divine viewpoint. They should be thinking divine viewpoint, and that is how they would speak the same thing.
3. They have no true divine viewpoint, carnality creeps in. Paul's exhortation here is anticipating something here.
4. They talk about one another, which causes them to further split apart. Don't do that, no matter what you see or hear.

**1Cor. 1:10**

**Session 1 Lesson #15**

**August 15, 2004**

1Cor. 1:10b **...that you all speak the same thing...**

We have started a new chapter in 1Corinthians. This church is a mess, and Paul will reveal this to them and to us. Paul is finished with the pleasantries, and now he is going to launch into the matters at hand. He is going to *exhort* the Corinthians. What Paul has dealt with so far is positional truth. He has reassured them that they are believers in Jesus Christ, no matter what else they have done. The Corinthians needed to be reminded. They are unified, but only in the positional sense. They have the basis for their spiritual life and for unity within the church; this is their unity by position. Paul also knows that they have not advanced, and their status is not in step with the time they have been believers. This church is very divided.

Paul makes 3 exhortations for unity in v. 10: we begin with *hina*, which is an introductory particle. Then he uses the verb *parakalô*, which means *to exhort to urge*. Paul is appealing to them in a very authoritative way. There are 3 recommendations that he will make. Paul urges them *by the name of Lord Jesus Christ*. Paul is being a little tender. He is not going to assert his authority. He is going to approach them from a less authoritative position.

To *auto legetês* = *you all speak the same thing, you all speak in the same way, you all say the same things*. Paul is not expecting them to say the exact same thing. They are not to change superficial opinions or to change their vocabularies. He is referring to divine viewpoint in the soul. These Corinthians must be changed from the interior; they need to change to divine viewpoint; so that, from their mouths will come divine wisdom. Paul anticipates sins of the tongue from the Corinthians believers. This is very common in fractious churches.

1Cor. 1:10c **...and that there be no divisions among you;...**

Schizmata = *cracks, tears, schisms, factions*.

#### **Application: What Does It Mean Not to Have Divisions?**

1. You may think in one way and I may think in another. This does not disqualify us for being in harmony.
2. If we both possess the mind of Christ, and we think with divine viewpoint, then we are not going to split or fight.
3. We have differences in opinion, but not about important things. Grace is the key. We are unified by positional sanctification.
4. With doctrine, we get along in the fellowship of God's Word. After Paul left, they went in different directions.
5. The Corinthians had not fellowship and they became sneaky little back stabbers of each other.
6. Not only is the fellowship of the Word of God involved here; however, impersonal love is also required.

We are mandated to grow and to have discernment. This is not to judge each other, but to show discernment. What happens when you cannot show discernment? Paul wants that, but it is not happening.

#### **Application: You Fall for Anything if it Seems to have Biblical Backing**

1. Without doctrine, you cannot have discernment.
2. You listen to all kinds of teaching without discernment and you back away from a careful study of the Word of God. There are very few out there who carefully handle the Word of God.

3. An example: you can't discern, you will go for a devotional which will carry you for maybe an hour; your spiritual blood sugar crashes.
4. I listen all over and I get a little from everyone. You cannot go everywhere and listen to everyone and get fed.
5. This is a recipe for spiritual disaster.
6. When you fall for those things that seem to have Biblical backing, you will be unable to discern between the truth and falsehood.
7. You have opened up the floodgates for human viewpoint. It is subtle, insidious and it can happen to any one of us.
8. Here is what happens: you become spiritually incoherent. You become a superficial Christian with a superficial vocabulary, but without substance. The devotional is rolling, but it doesn't work.
9. You will be full of contradictions and full of confusion.
10. The result: in a crisis, you will begin to doubt God's care and keeping. You will wonder where is God now; why is He not taking care of me now?
11. This happens because you try to get spiritual nourishment out of sawdust instead of true spiritual food.
12. That sawdust will not carry you in the spiritual doctrine.
13. In short, you have no discernment.

Without discernment, you can listen to 50 televangelists and not be able to tell one from the other with regards to truth.

#### **How Do You Discern?**

1. You apply Bible doctrine from your soul.
2. Application of divine viewpoint from your soul.
3. Sometimes these problems cannot be totally solved. There are differences between human beings that cannot be solved. But doctrine has the answer to butting heads. You may not like one another, but you can resolve the friction. If we don't deal with it, God may solve it. You don't want God to solve your problems.
4. So, you get into these situations, then don't drag the rest of the church into these petty differences.
5. When you do this, people choose sides; they like you or the other person. The result is a church split. This happens so often, you cannot imagine. Envy, hypersensitivity. You react and you can't help but talk about them; or you get involved in power lust. Or there is greed. Sometimes, it can be arrogance in general. When these things happen, the result is a church problem in the church or in the church organization. We are unified in the body of Christ.

Don't fix what isn't broken. Arrogant mental attitude sins are present in the Corinthians.

1Cor. 1:10c ...but that you be perfectly joined together in the same mind and in the same judgment.

Katartizô = *to set a broken bone, to repair a faction [political usage]*. No more bickering, no more fighting. Having the same divine viewpoint. It is parallel to the same exhortations. The same judgment refers to discernment. No divisiveness; be of the same mind and be complete. He is trying to put it all back together.

1Cor. 1:11 **For it has been declared to me concerning you, my brothers, by those of Chloe, that there are contentions among you.**

Paul reveals that he knows this by Chloe. She told him about what was going on. Actually, it is from her household. He or she came to Paul. However, Paul listened. Bobby says, if we have an opinion, then put our name to it. If it was simply a person complaining about another person, then Paul would have ignored the report.

We know very little about Chloe, who is very well known to the Corinthians. He was a member there or possibly a part of Paul's ministry in Ephesus, which did business in Corinth.

Nominative plural of eris.

**1Cor. 1:10**

**Session 2 Lesson #16**

**August 15, 2004**

#### **State of Affairs at Corinth**

1. There is strong division in the Corinthian church.
2. There are four factions, and he will tell us what is wrong with them.
3. Each party had their favorite teacher. They were focused on the man but not the message. Nothing wrong with having a favorite pastor. Don't get your eyes on the man, but keep it on the message.

1Cor. 1:12a **But I say this, that every one of you says, I am of Paul,...**

Each faction has its own favorite leader

#### **The Pauline Faction**

1. Those who were allied with Paul, the doctrinal party. These were mostly Gentiles. This does not mean that they are the correct party. They fought about everything. This first group places Paul on a pedestal. Paul is the greatest.
2. This group recognizes Paul as a great doctrinal teacher.
3. These people were not metabolizing the doctrine. There was γνῶσις in their left lobe, but they had not believed it. It is not real; it is only information.
4. How do they use it? They arrogant use this doctrine to lord it over another faction. We love doctrine, so we are better than you are.

5. It is sad, because even the bedrock of Christianity, which is doctrine, becomes a means of strife and arrogance in the hands of these reversionists. They are talking the talk, but they are not walking the walk.
6. They are phonies. They are far from divine viewpoint. Doctrine has no meaning for them. It is just a word.
7. They cite the source of their divine viewpoint, in order to justify their lack of doctrine.

### **Application of the Pauline Party**

1. These have placed Paul on a pedestal; they are the doctrinal party; but not as we think of it.
2. They use doctrine to beat up on the other parties.
3. There is no application from their souls; they are misusing that.
4. Even doctrine becomes a means of strife and arrogance in this faction.
5. They cite the source of divine viewpoint (Paul) to cover up the lack in themselves (review points).
6. No one wants to be in the shoes of those who make the very source of the great spiritual life to be a source of strife. This seems to be the worst, but there will be another which is worse.
7. They quote pious phrases of doctrine, but they have little meaning. They blast those they see as being below you. You can quote the phrases but you cannot wait to blast those who are not in your group.
8. Outside the church, these same people castigate others in other churches for their lack of doctrinal teaching.
9. These other churches may lack doctrine; many do not teach doctrine. It is not up to us to straighten them out; we have no right to belittle another church because they don't get doctrine.
10. These are not mature believers, no matter how good they sound. People will say exactly what you want to hear, but they have no real meaning.
11. Beware of the Trojan horse believer. They look and sound good, but is about to let the evil of reversionism spill out of their souls. That is divisive.
12. You who have doctrine understand the means of spiritual growth; others don't. You have no right to blast them for that. You might speak doctrine to them. Do not attack them or their church.
13. You know the means of spiritual growth and the source of the spiritual life; do not use this to stir up strife.

1Cor. 1:12b ...and I of Apollos,...

### **The Emotional Party**

1. Review points: Apollo did not know enough doctrine.
2. A great orator

3. He could captivate his audience. He was spell-binding.
4. He motivated this group. End of this review.
5. Apollos was the first real pastor of Corinth. Paul left him behind to teach them.
6. He was an eloquent orator.
7. There was a problem with him. He was not very well versed in doctrine. He originally only taught the baptism of John, meaning he was behind in his theology. Aquila and Priscilla had to teach him doctrine. Acts 18:25–26.
8. This emotional faction loved a great speaker. They liked someone who was a great orator. He did not stumble; he never got tongue-tied. He could really get his audience going. He was an excellent speaker.
9. Apollos stayed to water what Paul had planted. 1Cor. 3:6. None of them encouraged this sort of fighting. He did not want to be placed on a pedestal. However, he walked out on this church. 1Cor. 16:12. He just wanted to speak.

1Cor. 1:12c ...and I of Cephas,...

#### **The Legalistic Party: the Petrine Party**

1. Review: Peter was an emotional type.
2. Peter was an Apostle to the Jews.
3. This made Peter more attractive to the Jews there.
4. Peter had never come to Corinth, but they still attached themselves to him.
5. The Jews here were small in number, so they naturally gravitated to Peter.
6. As a Jew, Peter had a tendency to return to the Mosaic Law; Peter could get off track from time to time.
7. This played into the hands of the legalists, who wanted to blend the Mosaic Law with the Church Age doctrine.
8. The legalist's purpose was to undermine the authority of Paul. They knew Paul well and they didn't like him necessarily. He wrote **Christ is the end of the Law** in Rom. 10:4.
9. This faction was encouraged by Jewish false teachers who came into Corinth after Paul left. They stirred up criticism of grace; they often showed up after Paul.
10. Therefore, the 3<sup>rd</sup> faction thought that Peter must somehow be connected to the legalistic faction.
11. Their hero was the Apostle Peter.
12. Why Peter? 2Peter 1:18: I will stir you up
13. Peter was the Apostle to the Jews.
14. He was attractive to those of Jewish origin in the church. There is no evidence that Peter never visited Corinth.
15. His race and place in Christ's early ministry is why he appealed to them.
16. As a Jew, Peter had a tendency to return to the Mosaic Law. He was a great Apostle, but he deferred to Paul as a great man of doctrine.

17. This played into the hands of these legalists, who wanted to inject the Mosaic Law into Church Age doctrine. They wanted a little bit of the Law with their grace.
18. Their purpose was to undermine the authority of Paul and his Apostolic gift; and they wanted to undermine grace. These Judaizers had not quite gotten with the Church Age.
19. This faction was encouraged by false teachers. 1Cor. 11:21–22
20. The third faction thought that Peter must be connected with the legalistic doctrine. When the Judaizers showed up in Corinth, they associated them with Peter.

1Cor. 1:12d ...and I of Christ.

### **The Holier-than-thou Party**

1. They cited their leader as the Lord Jesus Christ.
2. These are the ones who are name droppers. The rest of you are really nothing. You can talk about the Law, and about Paul, but we are the real deal.
3. This faction did anything but follow Christ. They disregarded many of Paul's essential doctrines. To claim it was pure blasphemy.
4. They saw themselves as godly people. They claimed His name as a mantra; they said it over and over. His name had no meaning or substance.
5. They touted themselves as having this special relationship with God.
6. In claiming Christ, they said every other faction as being second rate. They may have even asserted the others were not believers.
7. These were the most independent and least authority-oriented.
8. They would not bend to any Apostolic authority.
9. In the name of Christ, they became laws unto themselves.
10. Anytime they could, they puffed out their chests and injected God's name into their conversation. Total arrogance; calling on the name of Jesus.
11. Here is the real problem: they touted themselves as having some special relationship with Christ that no one else has. "We have it and you don't."
12. Christ belonged to them and not to the followers of others. They had a special relationship. Total arrogance.
13. In making this claim, they put all other factions down as not even Christian.
14. We are the ones following Jesus Christ. You had better get with us.
15. Only they were the holiest of holy people.
16. They were right that following Christ was necessary, but they were wrong in their outlook. It was all lip service and arrogance.
17. They were the most independent group and the least authority-oriented.
18. By citing Christ as their leader, they had to bow to no apostolic authority. They could always claim to defer to Jesus Christ. They forgot there was a body of Christ; they just wanted to claim the name of Christ.
19. They saw no authority over them, as they are *of Christ*.

20. That is taking the name of Jesus in vain. They were probably Judaizers who were even more legalistic than the Petrine group.

### What was Really Going on in the Church?

1. Each faction needed a respectable front for their agendas.
2. This always happens when hidden agendas and less than honorable intentions permeate a group of dissenters. They have to claim something to indicate that they know more and should be in charge.
3. Each of these factions hid their evil behind the names of great Christian leaders. We've been called Thiemites.
4. These leaders in no way sanctioned this strife. These are leaders and teachers who were not there to break the church up into groups.

Paul has an answer for them. He is going to tell them how they stink up their witness for God.

**1Corinthians 1:13**

**Lesson #17**

**Tuesday August 18, 2004**

Bobby talks about those in seminary who meandered around and got coffee, etc. when being taught. Bobby is concerned about those who shuffle and such during the closing prayer.

A review of the factions from v. 12.

Paul has an answer for each of these factions. **Is Christ divided? Was Paul crucified for you?** Paul used sarcasm a lot when dealing with these Corinthians. Christ has never been portioned out to any one group.

1Cor. 1:13 **Is Christ divided? Was Paul crucified for you, or were you baptized in the name of Paul?**

Christ cannot be divided among believers. Paul will stress the unity of being in Christ and being a part of His body. We have no larger portion of being in Christ than anyone else in Christ. Paul was not crucified for them nor were the baptized in Paul's name. The answer is of course not. This is the way Paul reveals the stupidity of their position.

### What is Paul Saying?

1. The logical outcome is a human leader supercedes Christ as the head of the church.
2. Paul says, "Why are you following me? I'm not your savior."
3. The Corinthians are not redeemed by Paul...he is the messenger, nothing more.

4. Even being baptized by Paul does not make the Corinthians identified with Paul in his burial, death or resurrection. Paul did not save anyone nor did anyone confess him as their savior when they were baptized.

#### **Paul's Points**

1. Believer's bear a spiritual relationship to Christ only.
2. We are united with Christ, and not with any teacher. Paul was a great teacher and he revealed to us an incredible amount of theology. He wrote more of the New Testament than anyone else (well, I think Luke did). But Paul was not crucified for us.
3. The only one a believer is to recognize as head of the church is Jesus Christ. Believers are not to invoke the names of human saints for help. Nor do we pray to Mary.
4. The pastor teacher has the authority to teach doctrine; but not to lead some clique. Bobby does not teach certain small groups, but he is responsible for the whole congregation. Bobby talks about Thiemites and all of Bobby's professors knew his father by name, although they did not like him. This made his stay there interesting. Bobby made an attempt to show them at that seminary just what a person from Berachah is like; and a professor complimented him in the end.
5. Going on from this:
  - a. This does not mean that learning from any pastor teacher will do.
  - b. Each of us learns best from one man with a gift whose teaching style and content you best respond to.
  - c. If you listen to many different pastors, confusion can result.
  - d. There can be and often is subtle differences in nuances of theology and sometimes not so subtle; and if you don't detect them, you cannot put these together into a coherent theology, which can confuse you.
  - e. All orthodox pastors have the basics of the faith down.
  - f. Some teaching is pabulum and some lack spiritual mechanics. Some groups have no clue about mechanics.
  - g. Exegesis and advanced doctrine. Bobby spent a year at Trinity someplace. Great theologians there. Head of Christianity Today magazine. Bobby lists many brilliant men in his field and he had classes with many of them. Dispensationalists, closet dispensationalists, and covenant theologians...and it is impossible to build a coherent theology from those different positions. In seminary, you should already have a framework to build from. You need a framework in order to discern error.
  - h. There will be contradictions if you listen to several different pastors. However, with several ministries, you can become confused. There are different brands of dispensationalists and different brands of covenant theologians.

6. There is a definite tendency by some people to glorify powerful Christian leaders; to idolize them; to glorify them. They do this because of their brilliance or speaking ability or for whatever reasons.
- a. Entertaining speakers and charismatic leaders fascinate the sheep. They are engaging; they tell jokes, they fascinate others. There is no stigma with being a great speaker.
  - b. The problem comes when the man is celebrated for his art and the message is lost.
  - c. Pastor teachers are conduits for communicating doctrine. PT's have a gift and all of them have different abilities. Our loyalty belongs to doctrine and not to the messenger.
  - d. That does not mean that you should not respect the gift or the one who exercises it. It doesn't matter if they are your pastor or not.
  - e. Keep it all in perspective. It is not the man, it is the message.

Paul does not like any faction which puts him at odds with Jesus Christ. He wants to leave Ephesus and go and slap the Corinthians silly.

1Cor. 1:14 **I thank God that I baptized none of you except Crispus and Gaius,**

Crispus was the ruler of the synagogue who got converted. Gaius was a Roman? Paul was glad not to be associated with people in this way. In vv. 4–9, Paul did a lot of thanking God for sanctification, this that and the other thing. So he continues here. "Thank God I did not personally baptize you." There is a legitimate reason for baptism; and Paul does not want to have some faction following him because he baptized them.

1Cor. 1:15 **lest any should say that I had baptized in my own name.**

There is no importance to be attached to this.

1Cor. 1:16 **And I also baptized the household of Stephanas. Besides these, I do not know if I baptized any other.**

"Oh, yeah, I remember these as well." It was not a big deal to Paul.

### **Baptism Problems and the Corinthian Church**

1. Some Corinthians had attached erroneous value to baptism.
2. They thought the person who baptized them was more important than their confession of faith.
3. Some thought they were superior Christians based on the importance of the one who baptized them. "I am more important than you because Peter baptized me." They had established a baptismal pecking order.
4. Consequently, Paul is delighted that he did not baptize many of them, because they cannot say that of him. He could escape their name dropping.

5. Paul by saying this was short stopping another power play by those who would use ritual baptism to gain ascendancy over others.

## 1Corinthians 1:17

## Lesson #18

August 19, 2004

Rick Hughes will be teaching on Sunday. Manners; don't move your crap around during the prayer.

Paul is making an issue of out not making an issue of baptism. Paul makes it clear that baptism is not an issue which elevates one faction over another. For Christ did not send me to baptize, but to preach the gospel.

1Cor. 1:17a **For Christ did not send me to baptize, but to preach the gospel...**

Apostalin which is the aorist active indicative of apostellô; this is the verb cognate of apostolos, which is transliterated *Apostle*. Paul was not sent to baptize. Baptizô. Infinitive expresses purpose; and the negative expresses Paul's negative purpose. Paul did not arrive in Corinth for the purpose of baptizing anyone. There was a baptism of one house, but he couldn't recall exactly who he baptized there. There were a lot of baptisms going on in Corinth and the gospel was communicated in the ritual. Baptism is not wrong today; however, Paul did some baptism, but on a limited basis.

### Paul and Baptism

1. Paul doesn't mention water baptism very often; this is one of the only times that he does.
2. Paul let others do the baptizing. Baptizing required no special gift to perform. Evangelism and teaching the mystery doctrine of the Church Age did require a specialized gift.
3. In the early Church age, special communication gifts required an Apostle; and therefore, there were only 12, and they were quite busy.
4. Paul was not going to detract from his special gift or be distracted from his mission by performing baptisms that his followers could do.
5. Baptism represents positional truth and retroactive positional truth. It can be a meaningful ceremony, as long as we know what it represents.

Present middle infinitive of euaggelizô. This refers to proclaiming the good news or the gospel. The subject is benefitted by the action of the verb.

### Paul's Emphasis is Upon the Gospel

1. No one has been saved by baptismal regeneration.
2. So baptism takes a distant second to teaching the gospel.
3. The true purpose of baptism is a testimony to salvation and a recognition of positional truth.

4. Ritual is no good without the reality of salvation.
5. Paul emphasizes the reality of the gospel rather than the ritual of baptism.
6. Paul went out and preached the gospel and when anyone believed, they were baptized...but probably not by Paul. Orthodox churches or high churches indulge in much ritual and the sprinkle a lot of infants. It confuses the issue of faith alone in Christ alone.

1Cor. 1:17b **...not in wisdom of words,...**

Word is an attribute of wisdom here. Logou modifies sophia. *In wisdom of words.* Paul is not to teach in wisdom of words; he is not there to be eloquent or to be clever.

#### **Content of the Gospel as Paul Sees It**

1. It was not Paul's purpose to teach human wisdom but truth revealed by God.
2. Paul does not use the eloquence of speech as a come on or a sale's pitch.
3. The Greeks idolized persuasive words and clever speech. Paul idolized the power of the gospel.
4. Paul never depend upon human oratory prowess but upon the power of God the Holy Spirit.
5. Then, when people believed and took in doctrine and became occupied Christ, that is what unifies them. Only occupation with Christ unifies people.
6. They will not be unified by eloquent speech or philosophical or logical speech. These are not the power of doctrine.

1Cor. 1:17c **...so that the cross of Christ should not be made of no effect.**

Human wisdom was viewed dimly by Paul. Kinoô. Jesus did not use His deity apart from the plan of God.

#### **What Does this Mean?**

1. Philosophical and logical arguments describe what Paul tried to use in the synagogue in Athens.
2. Paul found that these argument convinced no one. Only a few and the rest wanted him killed.
3. Paul realized that the straightforward message of the cross and the grace of God presented in the power of the Holy Spirit is the power of God unto salvation.
4. The cross is always the true issue; not how eloquent you are.
5. Whatever obscures the message of the cross deprives the gospel of its very essence and power. That includes how it is presented.
6. Paul did not want people to listen to him with admiration. He could care less whether people walked away talking about his logic and great ability to speak.
7. Paul did not want people to listen to him just for his speaking ability.

8. That would put the focus on him rather than upon the message.
9. Instead, Paul wanted them to hear the gospel and understand its meaning. He wants them to know, "I'm a sinner with no hope of reaching God; but Jesus Christ came and died for my sins." There is nothing wrong with eloquence, as long as it does not obscure the message. Eloquence is not what is important.
10. If Paul has substituted human wisdom and oratory for the doctrine of the cross, his presentation would have been empty. Had he used human wisdom instead of the cross, it would have been empty.

19<sup>th</sup> century pastor Charles Spurgeon. A very wealthy man came outside of London, and he wanted to hear both pastors. He decided the other person was a great orator. Then he heard Spurgeon and he observed, "He has a great Savior." The gospel was clear in his speech.

Paul compares human wisdom and divine wisdom; human viewpoint and divine viewpoint. Paul is very eloquent and logical; and he uses irony and sarcasm. False wisdom covers the subject of the next few verses (vv. 18–25).

1Cor. 1:18a **For the preaching of the cross is foolishness to those being lost,...**

The gospel is foolishness to the unbeliever; but it is the power of salvation. He begins with logos again. It's been used several times in this chapter so far. Apollumi = *perish* present active participle. It sounds like a process of dying; but the meaning is deadly serious. This refers to an unbeliever. The present tense states that which is certain. This is a statement of fact. These are unbelievers who are already lost. They will be separated from God forever. They are not just perishing, but they are lost forever. These are people with hardened hearts. They do not want to hear it. The gospel is moria = *foolish, stupidity, childishness*. Moron is the transliteration.

#### **Moria**

1. This reflects the unbelievers utter hardness of heart and utter rejection of grace. That is foolishness, childishness and stupidity.
2. These people see the gospel as foolish, childish and stupid; for simple minds.
3. It is too simple.
4. It is illogical that a man dying on the cross is the solution to the human condition. What sense does that make? I reject it.
5. The empiricist; you can't prove any of this to me; if I cannot witness it and see it, I refuse to believe it.
6. Christianity is just a crutch for the weak.

1Cor. 1:18b **...but to us being saved,...**

Here, Paul gets very personal. Present passive participle.

### Sozô

1. It is not correct to take this meaning of this as those who are in the cause of being saved. It sounds like this is a process.
2. Salvation is the certain result of a relationship with the Lord. Paul has made it clear that they are justified.
3. This relationship has a beginning, which is a moment in time. It is a fact which continues forever, and it characterizes their present state of salvation.
4. The passive voice means that the believer receives the action of sozô. God does the action and we receive it.
5. No one earns or deserves salvation. He just has it.

[August 22, 2004; Sunday am was done by Rick Hughes]

**1Corinthians 1:18a**

**Lesson #19**

**August 25, 2004**

An article about our involvement in Iraq. Wants to explain Iraq in terms of WWIV; and this was the only safe route for us to take. Some disagreements with WWII, and very popular war. He refers to WWII as the cold war. This new enemy has already attacked us on our own soil; and this enemy would like to destroy everything that is good about the US. Even the Russians and Germans never struck us on our own soil.

President Bush affirmed that history called the US to action. We did not seek this war on terror; be we did respond to an attack upon us. In 1947, for 42 years, we stood against Communism; to insure our own preservation and we also brought an eventual fall and great freedom for millions of people.

This will be a long war; we are facing religious fanaticism.

The straight presentation of the gospel is foolishness to the unbeliever and it is the power of God to save us. These people are locked into negative volition. These are people who are already lost. They are not perishing, but they are lost. *Foolishness* will be a major theme of Paul's discourse:

### Morea

1. Morea reflects an utter hardness of heart and total rejection of God's grace.
2. Those who are perishing see the gospel as foolish; childish; stupid. Fit only for simple minds.
3. The skeptical approach of those who reject the gospel: I am too sophisticated to believe that gospel nonsense;
4. Logical approach: it is illogical that a man dying on the cross is a solution to the human condition.
5. Empirical approach: you cannot prove any of this gospel to me, therefore I reject it. If I cannot see it, I will not believe it.

6. Psychological approach: Christianity is simply a crutch for the weak. Those who are already lost; separated from God and eternity.
7. This is the human viewpoint involved in the rejection of Christ.

Next we have *to those who are being saved*; present passive participle of  $\sigma\omega\zeta\omega$ . It characterizes their present state; passive means they receive the action of the verb.

1Cor. 1:18 **...it is the power of God.**

The only reason that the gospel saves us is that is it the power of God.

### **The Gospel is the Power of God**

1. Nothing human can convert people to believers.
2. Eph. 2:8–9 document this.
3. “I was converted to Christ by so and so” or “So and so led me to the Lord.” Truly, this is an inaccurate statement.
4. It is not the word of someone else who saves us. In that strict sense, no one converted you.
5. It is the Word of the Cross which is the power of God.
6. Words can bring understanding; someone speaks the gospel to you and you understand it. To reveal grace; to convict a person of their hopelessly lost condition, to regenerate a soul; to sanctify a lost soul—these are things that no human can do. People do not seek the gospel. The gospel is the Lord Jesus Christ and His work and person.

Paul’s arguments are intricate. He uses irony and sarcasm. It is enjoyable to unravel his arguments. Paul uses Isa. 29:14 here. Sometimes, the second line tells you what the first line says. They can be synonymous lines.

Corinth was a cosmopolitan city; Corinth merged three major cultures: Greek (philosophy, dualism), Roman and Jew.

Dualism, like good and evil. Two things which are kept in balance. The Greeks had a dualism; however, in Christianity there is a modified dualism (God and Satan are not absolutes).

The Jewish part of the Law was based upon legalism.

Roman culture: stoicism and power.

### **Why the Background?**

1. This caused a city of debaters and philosophers steeped in the guile of human viewpoint and wisdom.

2. The Corinthian believers could not refute this abstract human viewpoint. They were mental digits and they panicked.
3. These believers could not out think or out debate their unbelieving opposition.
4. From their failure they erroneously assumed that divine viewpoint was no match for human viewpoint (when human viewpoint was articulated by shrewd and difficult arguments).
5. These philosophers were interesting and they had some good arguments. Much of these, Bobby observed in college. Middle of Viet Nam was and a lot going on at UT. It was all there and espoused by strange people. However, some could state their position well. Bobby saw that some believers could not answer the mail on these arguments. Head of SDS could argue for the truth of Communism and that we did not belong in Vietnam, and he defeated many believers who went there and talked with

1Cor. 1:19 For it is written, "I will destroy the wisdom of the wise, and I will set aside the understanding of the perceiving ones."

Γραφω introduces and Old Testament quote; this is in the perfect tense, indicating that this was divinely inspired.

Paul sometimes quoted these and used them in different ways than they were used in their own context. Isa. 29:14: **The wisdom of their wise men will perish.** Απολυμη is found here; which refers to *perishing*. The greatest wisdom of the greatest minds of that age. It is still human viewpoint and therefore unacceptable to God in any form. For the most part it is negative viewpoint. Men pride themselves on academics and human skills.

### Human Thinking and the Search for Salvation

1. There is no philosophy, or brilliant skills which will discovered the mess for the cross.
2. Rationalism cannot explain why only through the death of Christ can man be saved. How rational is it to do nothing to gain the greater thing on this earth.
3. Human reason is insufficient to lead people to the knowledge.
4. Reason is nothing more than the folly of human viewpoint in searching for Salvation. It is useless.

### Human viewpoint and Human Wisdom

1. Isa. 29:13–14; they spoke words of human wisdom; they honor God with lip service but they removed their hearts far from God. They gave witness to the
2. Human wisdom is not an absolute. Human wisdom and the gospel are antithetical.
3. Rationalism (reality through reasoning and empiricism); the latter is what you can prove by what you see, touch, and hear. This come from the mind of man and these are meritorious. There are degrees of rationalism.

4. Faith is a nonmeritorious system of discernment and attainment. We cannot apprehend the infinite. We are incapable to understand the gospel on our own. Designed to apprehend the infinite God.
5. How can human systems of perception understand the infinite absoluteness of God. The finite cannot understand the infinite. Faith perception allows each of us to be wiser than the unbeliever with the highest IQ.
6. Faith allows each of us to discern divine viewpoint. That is infinitely wiser than the human wisdom that the person with the highest IQ. Faith allows those even with the lower IQ's to discern divine viewpoint. This divine viewpoint is infinite greater than the person who has the highest IQ. The highest IQ is dumber than us, as they cannot understand the infinite.
7. God could have discredited the wisdom of the world; and Jesus did speak only divine viewpoint.
8. Instead, God placed in every person the system of perception or of discernment. The weak could put to shame the wise.
9. This is just another aspect for being witnesses for the prosecution of the phase of the angelic conflict. We all have the grace apparatus for perception. This makes us wiser than the wisest human being.
10. Regardless of human IQ, the believer is never hindered in perceiving divine wisdom and applying it. God has made this possible to perceive and apply it to his life. Job is an illustration of this. He went from a large family to no family; from great wealth to poverty. The world did not have the capability.
11. No matter how brilliant an unbeliever is, his human wisdom will pass from the scene.
12. Divine wisdom from doctrine can never fade or fail.
13. 1Peter 1:24–25: **All flesh is like grass; it withers and the flowers fall off (or, it goes away). The Word of the Lord abides forever.**
14. The Lord never sanctions worldly wisdom as a way of finding favor with Himself. Human viewpoint cannot; only divine viewpoint.
15. No matter how hard he tries, the brilliant intellectual unbeliever cannot understand God; he has no way to perceive God. God gives this ability to understand Him. The unbeliever cannot do this. He is incapable. The most brilliant unbeliever cannot understand God. He can never have ἐπίγνωσις. The brilliant intellectual cannot understand God; we understand God through Bible doctrine. Therefore, who is the wiser of the two? We may not understand quantum physics, but we have wisdom about the infinite in our soul.
16. New points: the evil cosmos will be utterly destroyed at the second advent of our Lord Jesus Christ.
  - a. Poverty will be abolished, something that man has never been able to do; nor will he ever abolish poverty.
  - b. War will be abolished; something man is unable to do as well. Man constantly attempts to end war. 50-70 wars going on upon this earth at all times.

- c. The Lord Jesus Christ will reign on the earth for a thousand years and divine wisdom will be available to all.
  - d. At that time, we will see first hand the capacity of divine wisdom and what it can accomplish.
17. We have access at this moment to the same wisdom which will turn the wisdom of the world upside down in the millennium. Col. 1:9–10: **For this cause we also, since the day we heard, do not cease to pray for you, and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding, that you might walk worthy of the Lord to all pleasing, being fruitful in every work and increasing in the knowledge of God,**
  18. When man uses human viewpoint to approach God, his heart is far removed from God.
  19. Human viewpoint no matter how brilliantly is it packaged, can never solve man's most basic problem, which is spiritual death. Only faith alone in Christ alone solves that problem.
  20. At the cross, God made the greatest display of divine wisdom for salvation. The unbeliever displays his absolutely foolishness in rejecting the grace of God.

## 1Corinthians 1:19b

## Lesson #20

August 26, 2004

There were certain aspects that Bobby would be unable to teach; like children, since he has no children. He brought something about children tonight. The marine DI's rules for dating his daughter.

Human viewpoint and wisdom returned to and about 5 points are added.

### 1Cor. 1:20a **Where is the wise?**

Four rhetorical questions. All these questions expect negative answers. The fourth question answers the first three question. These questions all begin with που and it means *where*; however, here it is a figurative place. We would expect the answer to be *nowhere* for these questions. Paul is taunting those who consider themselves to be wise and learned. This is the infallible Word of God which Paul wrote.

Where is the wise man? Isa. 19:12 is where this comes from. **Where are they? Where are your wise men? And let them tell you now, and let them know what Jehovah of Hosts has planned against Egypt.**

The wise really takes in the next two question. Those two are really part of sophos.

### 1Cor. 1:20b **Where is the scholar?**

*Scribe* or *Jewish scholar* is the Jewish academic. The answer expected is *nowhere*.

### **Jewish Scholar**

1. Scribe originally was applied to secretaries whose business it was to issue decrees on behalf of the king. Several passages given.
2. In the New Testament, this word was used for those who were well versed in the Law.
3. They transcribed the Law; they made copies of it. This is how the Law was preserved. Copies came and went. There was no printing press at that time.
4. They were responsible for the exposition of the Law. They interpreted the Law.
5. Even on occasion, these scholars were required to administer the Law to others. They wrongly interpreted and applied the Mosaic Law to Jesus and to Paul.
6. Timothy 3:7: Always learning and never coming to the epigosis knowledge of the truth.
7. They used legal systems and memorization in order to be saved. The wisest of the wise were fools. Do not envy the brilliant unbeliever. They will end up in hell.

1Cor. 1:20c **Where is the lawyer of this world?**

### **Sudsatêtês**

1. This is the Greek who wanted to dispute every issue and solve it with human reasoning.
2. This is the questioner; the inquirer. The sophist; he could be the philosopher. He questioned everything; he reasoned everything. He claimed superior intelligence.
3. Much like attorneys today, the disputer could take either side of an argument and win. It did not matter which side he was on. You simply take a side and defend it.
4. When they ran into the dogmatism of the gospel and doctrine, it was a threat to that method of logic. Dogmatism is foreign to him. He would argue either side of a case and win.
5. He could not understand divine truth because his mind is mired in relative truth.

1Cor. 1:20d **Has not God made foolish the wisdom of this world?**

Paul wants to include every human viewpoint system of that age and every other age is covered. God makes foolish all human wisdom. A bunch of genitives here; genitive singulars; qualitative genitives. The quality of these wise people is at issue here. It is between the quality of the relative state of things as represented by the wise of this world. Human viewpoint and divine viewpoint of the age which is to come are contrasted.

Tou κοσμου is at the end of v. 20. *Of the ages* and *of the world* are incomparable to the divine wisdom of the cross.

Has not God made foolish the wisdom of this world? God separates these systems of thinking.

### Human and Divine Systems of Thinking

1. All men are not born equal; physically or mentally.
2. While no two people have the same perceptive ability; this is changed at the moment of regeneration.
3. At salvation, the believer is born into the family of God, and that includes a new system of grace perception and access to the new system of thinking.
4. Human IQ or lack thereof does not hinder learning Bible doctrine.
5. Hence the grace system of ascertaining divine viewpoint makes the discernment of the cosmos foolish. They are foolish in their discernment.
6. Rom. 1:22–23: **Professing to be wise, they became fools and changed the glory of the incorruptible God into an image made like corruptible man, and birds, and four-footed animals, and creeping things.**
  - a. They have become fools because they have rejected doctrine; they have no way of understanding doctrine. They worship their own wisdom, birds, crawling creatures. They cannot understand God; and they have a very imperfect understanding of nature. The universe has generated itself; the universe is therefore God because it created itself. They cannot understand the God of the universe, but they can understand the universe making itself.
  - b. They understand so much and they understand nothing. They understand a number of subjects, but they do not understand divine viewpoint. They are left with separation from God for eternity.
  - c. These unbelievers are so steeped in their own knowledge that they do not care that they truly do not understand God.
  - d. They can only explain the universe and its workings in terms of human wisdom. The facts of evolution change with those who profess it. Every new discovery changes what they knew before. Divine wisdom never changes.
  - e. They became fools; the wisest of the world became fools. Human wisdom cannot regenerate anyone; it cannot understand the cross. No one understand human wisdom as well as Paul. So it is well for him to make these points.

**1Corinthians 1:20**

**First Session Lesson #21**

**August 29, 2004**

Bobby reminds the congregation about rustling around at the end of the service.

It is the word of the cross which carries the meaning of the cross. Without words, we cannot understand one another nor can we communicate. To convict a person of their hopelessly lost condition, it requires the power of God. No human wisdom can accomplish this. No human merit and no human system can accomplish these. None of these meet divine standards. Paul grabs these Corinthians and asks them, what about these human meritorious types?

When Paul asks, *where is the wise man*, he is quoting from Isaiah where the Jews wanted to go to Egypt for knowledge, guidance and defense. Paul takes this phrase, and applies

it to the Corinthians. Interrogative pronoun που = where. Σοφος = wise; the literal translation is *where wise*; a verb is added, along with man: *where is the wise [man]?* When Paul begins to blast someone, they know they have been blasted. This is setting these people up for a discourse which will tear them apart. These are those who are learned in human wisdom.

Που γραμματαυς? It means *where is the scribe?* Better, *where is the scholar?* 2Tim. 2:7: *Always learning, but never coming to a knowledge of the truth.* They worked out systems of law and law keeping. The expected answer is *nowhere*.

Συδσητητης = the philosopher, the lawyer; the one who wanted to question everything and dispute whatever. The Greeks loved philosophy and they loved to argue it. They considered themselves as having considerable logic; superior logic. Paul asks *where is the philosopher?* The dogmatism of doctrine was a threat to the philosophers of that time. They rejected the gospel. It was not logical. How could a man who claimed to be God come to earth and pay for our sins? Scripture claims to be absolute. They did not necessarily believe this. They wanted to be able to argue either side.

Only God's revelation can help us to grasp God, who is infinite. Either He is the way, the truth and the life, or He is not. However, this is presented as truth and not a relative truth.

Του αιονος τουτου. This means *of this age*; in the genitive case. It includes both Jew and Greek.

**Hasn't God made foolish the wisdom of the world?** All men are not born equal. All created equal means we should all have equal rights under the law. Two people do not have the same perceptive ability as others. Some have greater aptitudes; some are more attractive. However, the very moment you are saved, you have exactly the same ability to perceive Bible doctrine. You can understand divine wisdom. You get equal access to a new wisdom. It is always available if you want it. The Holy Spirit is the great leveler; the Holy Spirit teaches us doctrine. This is different than learning academics or human wisdom. God allows all believers to have the same ability to perceive, then this makes the wisdom of the world foolish. It does not make logical sense to the unbeliever; you must understand it via the grace apparatus for perception. GAP is a great and true leveler. This puts us on the same playing field.

Rom 1:21–23: **Because, knowing God, they did not glorify Him as God, neither were thankful. But they became vain in their imaginations, and their foolish heart was darkened. Professing to be wise, they became fools and changed the glory of the incorruptible God into an image made like corruptible man, and birds, and four-footed animals, and creeping things.** They are unbelievers; this is how they are fools. The worshiped knowledge and possibly themselves. They began to worship nature and creation rather than the Creator. The natural realm is fascinating, but the problem is they see this as truth. They worship nature; they are too taken by nature. It is an incredible system. People in the world see what we believe as being foolish and they look at us as simpletons. The professors in the classroom try to explain things and leave God out of it; it is very limited. The study of

astronomy is a great illustration, as it is infinite. This is relative wisdom. They dive into the infinite with finite minds. Education is valuable, but it is not absolute truth. Do not worship it, however. Can the cross be empirically or logically determined? No; it cannot be gotten from logic; it cannot be observed. Even those at the cross still have to have faith, because they were not allowed to see our Lord suffer for our sins.

Μωραίνω is the root of the word *moron*. All these other questions and all these other facts are *nowhere*. Without divine viewpoint, people are inevitably fools. They will certainly be fools in eternity. **Nowhere is the wise; nowhere is the scholar; nowhere is the debater; did not God prove foolish the wisdom of this world?**

## 1Corinthians 1:21      Sunday Second Session Lesson #22      August 29, 2004

1Cor. 1:21a **For since, in the wisdom of God, the world by wisdom did not know God,...**

Paul is now turning this all upside down. Human wisdom cannot find God. Paul's point is this: human wisdom is inadequate. Men with all of their philosophical and religious wisdom, they do not come to know God. God declares the world's wisdom as worthless. Paul will do this with irony. God adopts the foolishness of the gospel as the door of salvation. The question is, who actually finds this foolish. God chooses a seemingly foolish process to teach the gospel. It is not foolish to us. It is the power of salvation. In His wisdom and in His grace, God chose operation Z. Rationalism and empiricism is not chosen to save people. Faith was chosen. All men can have faith. Empiricism and rationalism are meritorious systems of perception. Just hear the gospel, and God will provide the ability to understand it.

Ἐπειδὴ γὰρ points usually back to something else.

### **The Gospel is Foolishness**

1. God refutes the whole system.
2. The gospel is foolishness to the world, but it offers salvation to these same people who find it foolish. When the gospel is ridiculed by someone, they are rejecting it.
3. When people reject the gospel, their foolishness will be revealed to them when it is too late.
4. These unbelievers are doomed because they reject divine revelation, which they saw as foolishness. This is the stupidity of human thinking. They reject the most profound wisdom of the world and call it foolish.

Ἐν σοφίᾳ refers to divine insight. God's own wisdom is in view here. Grace is wisdom and his grace is absolute wisdom. God has provided the true means to find Himself. God provides all that we need on this earth. The finite can understand enough of the infinite. The most brilliant man with all of his intelligence cannot find God. Wisdom or understanding of God is unattainable through human systems of perception. God allows man to attempt to find Him this way; however, man can only find God by faith. Anyone who believes in Christ is saved by this simple response of faith perception. This is the brilliance

of grace. What did man do? The world through its own wisdom did not come to know God. The world is surrounded by the various manifestations of God. E.g., the book of Esther; they saw the grace bestowed upon the Jews by God and they still rejected it and attacked the Jews. Philosophy cannot find God. It is man's attempt to understand man, how we got here, who we are, what meaning there is in life. The problem is, all of it is contradictory. They reveal tremendous wisdom and tremendous logic; but no divine truth. The unbeliever sees and studies the world around him and only gathers information. But he does not learn about God. He cannot attain a relationship with God.

### **What Does All this Wisdom do for the Unbeliever?**

1. He sees the tremendous creation of God. Incredible and impressive.
2. In gathering all of these facts and knowledge, he misses the point. He sees the beauty of it, the marvel of it, but can't put it altogether. The universe creates itself. It explodes and then it becomes what we find today.
3. Man's wisdom and knowledge cannot and will never fathom divine power behind creation; and more importantly, the divine power of salvation.
4. Only divine revelation reveals the truth about creation and Christ on the cross. There are some things in creation which will point us toward God; but nothing more than that. It does not give us the gospel.
5. When man depends upon human wisdom, he cannot understand. There are different degrees of wisdom.
6. All then they can do is to reject divine wisdom revealed by the gospel. It makes no logical sense. Their only option is to reject the gospel.
7. Observation: this is the sad end to human wisdom. It leads nowhere. It has no eternal meaning. In the end, that wisdom comes to nothing. It is dust. Divine wisdom never fades; human wisdom goes by the wayside.

The gospel is so simple, that it is the wisdom of the ages. Faith rejected the wisdom of the ages. The human wisdom bunch thought this to be foolish.

1Cor. 1:21b **...it pleased God by the foolishness of preaching to save those who believe.**

Δια + genitive of της μοριας + κηρυγματος . Some say they have gone too far beyond the gospel in their thinking. Sometimes, a less intelligent person witnesses to a more intelligent person, teaching the wisdom of the ages. This foolishness presented by a person with a lower IQ can save the genius unbeliever. Aorist active infinitive of σωζω. These are those who respond to the gospel. Πιστευω = *to believe*; a participle. You hear, you assimilate the information and you buy into it. You believe it. You receive it in an interesting way.

### **What is Faith Perception and How It Works**

1. Operation Z. You present to gospel to someone. The gospel goes to your human spirit. The unbeliever lacks the human spirit. The Holy Spirit acts as the unbeliever's human spirit, allowing him to understand the gospel. That is GAP. At

this point, with positive volition, the unbeliever believes. Left lobe = the soul. The information is transferred there by the Holy Spirit. It is internalized. However, it is not assimilated as it is not believed. Then we believe it. The Holy Spirit made it real and we believe. We don't have to be a genius to get it. Even a brain damaged child can get it. An unbeliever is dichotomous and now he becomes trichotomous when he believes in Jesus Christ.

2. The key is positive volition. The rationalist and empiricist reject it. At the point where it is presented, they can say no. GAP is the great leveler of this life. It gives everyone equal footing.

**September 1-10 missing, as I am in California**

**1Corinthians 1:21**

**Lesson #23 Wednesday September 1, 2004**

The system of manners here extends to the very end of the service. They Kelly's studied Joe Griffin through the Internet and their son goes to Berachah. Mrs. Kelly passed away.

A native of India who was put into an arranged marriage, essentially a slave, under lock and key. She found a book on the Faith-rest life and she got doctrine through this book and a Bible. She witnessed to her in-laws and to her children (all of her children became believers). Her husband is, to say the least, negative. The husband sustained injuries and now she can leave the house, which she could not do before. She went to her moms and wrote a letter to Berachah and she asked for books to be sent to her mother's house. She has listened to 4 or 5 tapes over and over again. She has determined not to hide her cassettes from her husband; and she kept them in her bag and knew her husband would check her bag when she went to the market. Not enough courage to listen to these cassettes openly.

Paul was making fun of the intellects of that day. *μωρία* = *foolishness*; it is from whence we get the word *moron*. The gospel is childish information and the intellectuals are too sophisticated to accept these explanations. Paul is reflecting in the *foolishness* of the gospel (he is presenting this tongue-in-cheek).

The gospel is presented by a believer, an evangelist, a pastor-teacher. The Holy Spirit must act as a human spirit to make the gospel information understandable. The unbeliever responds with some interest in the gospel. The unbeliever has internalized the gospel, and it is understood through faith-perception.

#### **Summation**

1. There is no human merit in this.
2. Compatible with God's grace.
3. Faith is common to all members of the human race which is non-meritorious. This is the only system which levels the playing field of perception.

4. No one is born with the same human IQ. There is a huge range of cognitive abilities in the human race. Some intellects have a superior abilities through rationalism and empiricism.
5. All believers have equal abilities to utilize faith as a system of perception. This is equal for us believers.
6. Therefore, faith is non-meritorious...always. It is never something that we do. Faith is a way of appropriating what God has prepared for us. The Holy Spirit is the great leveler

1Cor. 1:21b ...it pleased God by the foolishness of preaching to save those who believe.

Next couple verses... Paul continues his thought on wisdom and foolishness which he has begun earlier. Since human reason has now failed; it will not save us, no matter how great it is, Paul teaches the revelation of Jesus Christ.

protasis and apodosis of a conditional. Vv. 22–23 are similar. They can be used that way. The Jews and the Greeks are one way; and we are another way. In v. 22, Paul breaks down the failure of human wisdom. He is doing this by racial category. This does not mean that God is a racist. He is using two races to explain these categories of human wisdom. The Jews and Greeks have both failed, but in different ways. They have failed due to their cultures and propensities. Even today, if confronted with the gospel, many secular Jews will fall back on some religious excuse from their past (this is not universal, of course). The Jews require external, supernatural evidence. The Jews really are empirical; they are an empirical group of people. John 6:30: **What do you do for a sign? What work do you perform?** They want to expose Jesus Christ as a fraud. Matt. 16:4: **An evil and adulterous generation seeks after a sign and a sign will not be given it except the sign of Jonah.** They were not really interested in a sign. The Lord had given so many signs prior to this. These guys knew their Scripture. Jesus Christ performed lots of miracles. Some of these men had witnessed these signs as well. His sinless life also perfectly fulfilled the Mosaic Law, which they could not do themselves. Right in front of their eyes was the perfect God-man Messiah.

If Bobby could do miracles, this would not bring anyone else to Christ. People could see the Messiah right in front of them; they could see Him performing all of these signs, and many of them did not believe in Him. They rejected Jesus Christ, their own Savior. They demanded signs that they refused to recognize when they saw them. How can you tell the difference between what is real and what is a trick?

They wanted a political leader; they wanted a revolutionary. This is one example of how politics is not the solution. They did not want the suffering Servant of Isa. 53.

Once you have given the gospel; once you have given it your best shot; then sometimes, you need to get up and walk away from it. You present someone with the gospel message, and they continue to say no again and again. Only the Holy Spirit can soften a hardened heart; we can't do anything about their lack of response.

There was no rational sense in the gospel to some. How could God be put on a cross? How could that secure out salvation? Ζητεω = *desire to possess*. Man cannot by his own human processes understand the gospel.

1Cor. 1:22 **For the Jews ask for a sign, and the Greeks seek after wisdom;**

They are this way, but we are that way. Paul still uses these same racial categories. Contrast between the rationalism of the Greeks and the empiricism of the Jews. Human wisdom can never make spiritual matters clear to us. Neither can bring us to a saving knowledge of the Lord Jesus Christ. The faith system of perception is the only way we can come to Christ.

Present active indicative of κηρυσσω = *public proclamation of the gospel facts*. The gospel was presented at that time; an act in process. It is still presented today. Σταυρω = *to crucify*; perfect participle, which is a rare form. It conveys the thought that Christ's crucifixion in the past has a continuous effect. The force is a participle. His work is efficacious for eternity. The message of the cross has an endless power of salvation. We preach Christ crucified.

#### **Faith System of Salvation**

1. The Holy Spirit convicts the unbeliever of sin, righteousness and judgement (John 16:8). This is called common grace.
2. The Spirit functions as a human spirit, which was lost at the fall of Adam. We are born spiritually dead; we gain the spirit back at salvation. The spirit makes the gospel comprehensible to us. The Holy Spirit must act as a human spirit for us, as we lack this human spirit.
3. The gospel is comprehensible to all that hear it. For unbelievers, they could understand the words; it is, however, just γνῶσις. Just as doctrine is simply γνῶσις to us; the gospel is γνῶσις to the person with positive volition.
4. Common grace insures that the gospel is no longer just academic knowledge.
5. The gospel has confirmation beyond rationalism and empiricism. Once common grace has done its work, and the person expresses positive volition, the Holy Spirit makes that faith efficacious or effective. That is efficacious grace.

#### **Efficacious Grace**

1. The Holy Spirit acknowledges and transforms the faith of a spiritually dead person. The Holy Spirit must take this faith and make it effective.
2. The necessary condition is to respond with positive volition, which is faith in Christ. Faith perception is a necessary choice for salvation.
3. The Holy Spirit must have something to work with. Our faith in itself does not sanctify us, does not save us, does not put us into union with Christ.

4. That is the importance of the ministry of efficacious grace. The Holy Spirit takes that faith and makes it effective for salvation. That is grace. We don't do it by faith; He does it when we express faith.
5. Without the work of the Holy Spirit, the positive response of the unbeliever could never result in salvation.

1Cor. 1:23 **but we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness.**

## 1Corinthians 1:23

## Lesson #24

Thursday September 2, 2004

A nice crowd for a rainy evening. Better than a category #4 hurricane come through.

Paul is referring to Jews and Gentiles in general here. Paul reminds the Corinthians of their formerly lost status. Now they are involved in in-fighting and stabbing one another in the back. He wants them to know where they came from, who they are, what they are doing and what they should be doing.

The Jews claim that they would believe if they observed the signs; however, they despised the Lord. He had given them innumerable signs. The pharisees knew the Old Testament and they observed the fulfillment of these in Christ Jesus. He fulfilled the Law perfectly; and he had done many public miracles. Bobby says they kept asking for signs, but they actually did not. They knew that Jesus could probably do whatever they asked of Him; they kept trying to trap Him in the Law. However, in general, the Jews sought for signs. Matt. 16:4: **An evil and wanton generation is always wanting signs and wonders. The only sign you'll get is the Jonah sign." Then he turned on his heel and walked away.** The Jews in general asked for signs; but the pharisees did not. Okay, in this passage, the pharisees and sadducees are asking Jesus for a sign from heaven.

Sometimes, the idea of grace is so foreign that they want it. The proclamation of the cross did not satisfy the Jews or the Greeks. They rejected at the point of common grace. The problem with the Jews is that the gospel was a stumbling block. Σκανδαλον = *stumbling block*. The Jews did not expect the Messiah that they got. Isa. 53 is about the Messiah, but the Jews ignored it. It made no sense for the Messiah who was despised like a criminal; it did not make sense to them for Him to be a servant. These Jews wanted to be released from the slavery of Rome. They wanted the conqueror Who would come and set up His kingdom. They expected Jesus to come wearing a crown. They did not expect a man, a common man. They wanted Him to liberate them from political oppression; He came to liberate them from sin. They did not want the cross, they wanted the crown.

### Empirical Perception

1. Even empirical signs had to be believed. They had to be taken as faith.
2. Empirical signs must be believed by empiricism. Even if you have believed the signs, you still have not come to God.

3. His miracles satisfied faith-perception, and they believed.
4. But the same signs which those who expressed faith did not satisfy those who were religious. They were a stumbling block to the religious types.
5. They could not accept these miracles as empirically true, even though they witnessed them. You'd think that these miracles that they saw time after time after time would eventually click.
6. The empiricist had already rejected Christ because of his presupposition.
7. When presented with the evidence that Christ was the Messiah, they did not express faith in Him. That is negative volition from a hardened heart.
8. Empiricism failed to convert the religious Jews to Christ. They already had an idea of what the Messiah should be.
9. Empiricism is even more futile today when it comes to approaching Jesus Christ. There are no legitimate signs to satisfy the demands of empiricism. The signs and wonders movement, the vineyard movement, tried to capitalize on this. There is only the gospel message at the end; only that has the power.
10. This is why faith is the only means of perception which brings us to Christ. His life and miracles were witnessed to by thousands of witnesses. Four gospels are four independent gospels of four witnesses (or material collected from eyewitnesses). This is not blind faith, as we have their witness. The empiricist does not want to believe this. Evolution is based upon a theory based upon facts not in evidence. What passes for evidence is often disputed. And this evidence changes from time to time. When a few bones are found, we hear the theories and the official view of it;; you don't get the alternate theories, the other possibilities.

Paul uses *mopia* = *foolishness* again. The evidence is obvious without using logic to discover it. Rationalism could not reconcile God's plan to logic...as they want it to be reconciled. The rational Greeks understood fallible gods. So these gods who chased women made sense to them.

1Cor. 1:23 **but we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness.**

V. 24 is addressed to those who believe in Jesus Christ. He combines Jews and Gentiles here. Racism is not part of the gospel or doctrine; racial distinctions do not matter. There is no racism in the Bible. 1Cor. 12:13 is an example of that: **For also by one Spirit \_we\_ all were baptized into one body, whether Jews or Greeks, whether slaves or free persons, and we were all given to drink into one Spirit.**

### Election

1. Called refers to believers only. They have been effectually called.
2. In eternity past, God decreed this call.
3. All members of the human race are potentially called.

4. The call was only decreed for those whom God foreknew would believe. He saw our positive volition and decreed the call.
5. Those who were called would be the recipients of common grace. They would believe and then their choice would be made efficacious for salvation. He knew they would believe at gospel hearing.
6. God's decree made certain futurity of the call of every believer. A marvelous concept, although difficult to understand. The Jews who were called abandoned empiricism to believe in Christ. Christ, the power of God.
7. The doctrine of Christ crucified produces effects that nothing short of divine power can reveal.

Paul is making a contrast between divine wisdom and the wisdom of the Greeks and the Jews. That is his point in v. 24. No one can approach the cross with human works and perspicacity. You Jews were legalistic empiricist...did that get you anywhere? No. And you Greek rationalists believed in this goofy pantheon of gods. Paul was a brilliant man and said in these verses what Bobby has explained.

1Cor. 1:24 **But to them, the called-out ones, both Jews and Greeks, Christ is the power of God and the wisdom of God.**

In the next verse, Paul is not saying that God is foolish. We will pick up on that paradox when we return.

**1Corinthians 1:21**

**Lesson #25**

**Sunday1 September 5, 2004**

We've been studying rationalism and empiricism in relationship to faith perception. Paul brings this up as a comparison. We may only approach God through faith-perception. These human systems of perception cannot comprehend infinite God or His plan of salvation. Human systems of perception can only understand human beings and only imperfectly. Immanuel Kant tried to use rationalism in order to proceed from himself to the infinite. He postulated the Cartesian principle, *I think, therefore I am*.

The Jews wanted signs and wonders and they had all the signs and wonders that they could possibly stand. Many pharisees had observed Christ do signs and wonders; they saw the Old Testament prophecies fulfilled in Christ; and they saw that Jesus obeyed the Law perfectly. However, they could not believe in Jesus Christ. They were looking for a conquering hero. They were tired of the rule of the Romans. When they looked into the Millennial passages and that is what they wanted. They did not conceive of Christ on a donkey entering into Jerusalem; they wanted a conquering hero. This was a failure of empiricism. They could see nothing but a lowly Galilean. Only faith-perception and not empiricism would bring these men to Christ. They must accept more than the miracles; they have to accept what they see as true.

**Problems that Pharisees Had**

1. Even Biblical signs must be understood and believed.
2. Once the sign is presented and empirically accepted, it must still be accepted as true using faith-perception.
3. When our Lord's miracles satisfied the questions of the observers, then they expressed faith-perception and then they believed.
4. Those same signs that the pharisees refused to believe never satisfied the empirical demands of the religious types. Jesus Christ was a stumbling block to them.

Greek logic turned the Greeks against Jesus Christ as well. How could one man do that for the entire world? This was illogical; it made not sense whatsoever to them. They understood their own gods, because they were obviously human in their characteristics. Unlike Christ, they were flawed and they sinned incessantly. They acted more like fallible human beings that they acted like deity. These gods on Mount Olympus had no interest in the benefit of the human race. They would trick man. Mankind was a sitcom for the gods. If they could help things to get entangled, that was cool too. If rationalism had led them, then they could have expressed faith. But, they were unable. They cannot approach God by rationalism.

We are going to have a short review of the Doctrine of Election.

#### **Doctrine of Election**

1. *Called* always refers to believer. Common grace is part of the call. The gospel is made comprehensible when the Holy Spirit functions as the human spirit for the person, so they can respond with faith in Jesus Christ at understanding the gospel.
2. *Called* also refers to common and efficacious grace. Faith does not make you spiritually alive; it puts you into Christ and the Holy Spirit regenerates us.
3. In eternity past, God decreed the call. This was before we were born and before even earth as created.
4. All members of the human race are potentially called. Christ died for *all* mankind. That is what unlimited atonement means. Not all are called.
5. God agreed to save those who believed. Jesus Christ knew those who would believe in Him.
6. Christ is the power of God. His death produces the salvation that we need.

The wisdom of God is in contrast to the wisdom of the Jews and the Greeks. They could not understand the thinking and wisdom of God. No one can approach the cross with human works or human rationalism.

1Cor. 1:24 **But to them, the called-out ones, both Jews and Greeks, Christ is the power of God and the wisdom of God.**

Paul presents a paradox; he dearly loves this sort of writing. What he says is effective in communicating. Human wisdom and divine wisdom. A paradox is a statement which, on

its face, is contradictory. The weakness of God and the foolishness of God; God is not weak nor is God foolish. The lowest manifestation of divine wisdom infinitely exceeds the highest human wisdom. This makes the reader think; it makes him focus.

Nominative neuter singular noun  $\mu\omicron\rho\omicron\nu$  = *foolish, moron, stupid*. Paul is being ironic and paradoxical; he is not calling God a moron. This is the exact opposite of the literal meaning. It is human rejection of divine provision which assigns foolishness to God; it is human perspicacity which assigns this to God. It came from the mind of a genius. It is so simple and so easy to understand. Authors often use literary devices like this. Paul could have said God is intelligent and man is stupid; but this would not get our attention.

### **The Meaning of the Foolishness of God**

1. God is perfect and His plan is perfect; He is never foolish.
2. Man is imperfect and his plans are imperfect and sinful; and unable to reach God in any way.
3. Man is the moron, while contending that God is the moron. This is man's viewpoint.

### **A Summary of the Previous Points**

1. The foolishness that man assigns to God is infinitely wiser than the brilliance of man.
2. The gentiles regarded the cross as childish.
3. The grace of God is infinitely beyond all the genius machinations of the mind of man.
4. Only God with His foolishness can save man through Jesus Christ.
5. God has ordained the nonmeritorious systems of grace.

The Holy Spirit makes the faith perception what is required for salvation. Paul uses  $\alpha\sigma\theta\epsilon\nu\epsilon\iota\varsigma$  = *weakness* to describe God. Jesus Christ did not meet their needs cause the religious types to assign to Him this word, *weak*. Paul calls Jesus weak because this is what the Jews called Him. The Romans destroyed Jesus Christ, which is how they saw it. Christ could not be the Messiah, because He would not come down from the cross, as that is how they mocked Him. This caused them to call Him  $\alpha\sigma\theta\epsilon\nu\epsilon\iota\varsigma$ , but He was strong to remain on the cross and continue enduring the pain.

Our Lord's volition had to be constantly on throughout that entire 3 hours of darkness. In the strength of His humility, Jesus took on the sins of those who stood beneath Him on the cross, those who mocked Him. Jesus was despised of men, and they knew this Scripture well. What is weakness to human IQ is actually the power of God through faith-perception.

### **Application**

1. The Church Age is free from miracles because the Jews were not impressed or swayed by miracles.

2. The life of the believer depends upon perspicacity by grace through faith.
3. The believer who hopes for and leans on miracles rejects God's plan for perspicacity by grace.
4. The believer who must see God's work through some sign or supernatural act, then we are relying on empiricism.
5. The believer who tries to make logical sense of God's grace through rationalism, then you are a loser. Faith-perception is lost on you. We are a success if we grown by grace orientation and doctrinal intake through faith perception. Rationalism has trouble with grace, as nothing in this life is free.
6. The believer becomes strong through faith-perception and the Holy Spirit and transferring doctrine to our right lobe by the Holy Spirit.
7. Epignôsis is the power of God.
8. God has provided the mechanism for transfer.
9. False systems of perception in spiritual matters leads to false doctrine.
10. Scar tissue in the soul is the by-product for failure to use God's system of spiritual advance.

1Cor. 1:25 **Because the foolish thing of God is wiser than men, and the weak thing of God is stronger than men.**

## 1Corinthians 1:21

## Lesson #26

Sunday2 September 5, 2004

Religious Jews always looked for signs. Review of the previous points and a couple are added.

We can often look back on our lives, observing what God has done, and recognizing God's grace.

A new section to examine. Paul, in this next verse, is speaking directly to the members of the Corinthian Church. A new argument to illustrate the uselessness of their human wisdom. Βλέπω = *to see, to observe, to consider*; it is actually in the imperative here. Κλησις = *calling*. He wants the readers to think about their calling very carefully. Paul asks his readers to think about their calling, that place that they have in this world. God decreed common grace and saving grace.

The Corinthians are not concentrating on anything but themselves.

1Cor. 1:26 **For you see your calling [to privilege],...**

Paul is going to name certain classes of people who find it difficult to believe in Jesus Christ. Three nouns for these people. Σοπος = *wise*. High IQ's, philosophers, academics and that sort. Second is δυνατος = *the mighty, the powerful*. Those with great abilities and talents and great authority and great influence. Ευγενης = *the noble*. These are the well-born, the men of high rank.

Κατα σαρκα = *according to the flesh*. This is not a literal reference to skin but a reference to human standards.

### Summation

1. Not many of these categories are elected to privilege. God looks after me because I am the downtrodden and under privileged.
2. What this actually means, is that not many of these types believed in Christ when Paul was in Corinth.
3. These types did not believe in Christ because their thinking was stuck in rationalism and empiricism. High intelligent types have difficulty understanding grace.
4. Paul wants the Corinthian believers to think about this. "What do you mean some of these categories cannot believe in Christ. This should suggest, "Who are you, Corinthians? And why are you suddenly so high and mighty?"
5. God called us to privilege. "You are nothing on your own."
6. And now, Corinthians, you have become like the arrogant unbelievers, falling back on human viewpoint and fighting for power in a small pond, the church. "Why are you here? Consider the purpose of your calling."

Paul is asking them to make the application of the doctrine of privilege to this. These are successful people, those that others look up to. These have a very difficult time seeing that they need anything. These are the things which elevate people in this world. Human distinctions are insignificant and not efficacious in the sight of God. Is God impressed with the great accomplishments of man? Not at all. We might be impressed by things the men do, but God isn't impressed. God is impressed with His grace; He is not impressed with us. Matt. 19:23: Truly I say to you

Most of Paul's converts were slaves and freedmen. Erasmus, Danicus, Acts 17:4, 12. These are more likely not to believe in Christ. It is not simply that time period; this applies to today as well.

1Cor. 1:26b ...brothers, that not many wise men according to the [standard of the] flesh are called, not many mighty, not many noble.

**1Corinthians 1:26**

**Lesson #27**

**September 8, 2004**

It is more difficult for these mentioned for these to believe.

### Summary

1. Paul means not many of the intellectual class, or of those having power, or those having great power, or those with great abilities are elected to privilege.
2. They were tuck in rationalism and empiricism; and they were also tied up with lust and materialism.

3. Such people as these are impressed with their own IQ's. they are full of human wisdom and arrogant self-importance.
4. Paul's purpose in writing this section is for the Corinthian believer's to examine themselves. As believers, we should do that now and again. We should evaluate ourselves as far as the spiritual life goes. Doctrine is for these purposes.
5. The things which elevate people in this world, like knowledge, influence, power and rank, and not things which lead to salvation nor do they impress Him.
6. What pleases God is His own grace, and those who respond to it by faith alone. Human distinctions are insignificant to God. There might be people around you who wish they were you; but God is not impressed.

Being a big fish in the small pond is nothing; without God electing them to privilege, they would be nothing. Each faction is attempting to impose their will on the rest of the church. Paul is presenting the difference between human viewpoint and divine viewpoint.

Jesus said it was easier for a camel to enter through the eye of a needle than a rich man to enter into the kingdom of heaven.

#### **Why it is harder for the rich or wealthy to enter in the Kingdom of God**

1. They were depending upon their wealth, or high station to make themselves commendable to God.
2. They had proof that they were commendable to God; they had all this wealth and power.
3. They already had what they needed; grace was for those who were have nots. "I am successful; people look up to me; therefore God must look up at me." How humans perceive you is meaningless.
4. They thought they were already acceptable to God because of their merit. They deserved the affirmation of God; weren't they holy and righteous; didn't God smile on them?
5. This was typical of the pharisees, who were impressed with their own self righteousness. They were never impressed with God; they were impressed with themselves.

Paul tells them: why are you admiring these people have all these human advantages; we have the great advantage. If the rich and powerful were all saved, that would have obscured grace. God works not with the greatness as defined by the world; He works with the greatness of His own grace. He is manifesting the result of his grace in those who are the most unworthy.

These slaves and freedmen are not the ones the world looks up to; but God gives them common grace; He watches them grow in grace; they are far above the rich and powerful believers of this world. If you utilize grace in your life and you are grace oriented, then you impress God, because you utilize His grace. That is what His plan is all about. That is what glorifies Him.

How many of you are so famous, the press pesters you constantly for an interview; how many have wealth like the top 1% of our nation; how many of us wield the political power of a Senator? Few if any of those in Berachah. This is just like the Corinthian church. God still uses those with fame, power and all the rest; but only if they are not so impressed by their own wealth, power and fame. Now anyone who believes in Jesus Christ is saved.

1Cor. 1:26b ...brothers, that not many wise men according to the [standard of the] flesh [or, according to human standards] are called, not many mighty, not many noble.

Aorist middle indicative of εκλεγω = *to choose, to choose for a particular end or purpose*. Believers are chosen for special favor or privilege. God was the One Who designed this plan. When man designs a plan, it is unequal. Μορα = *moron*. The verb form is μορεινω. In the neuter, this means *the foolish things*. Κοσμος = *world*. In the genitive case.

#### **Now let's get back to the paradox.**

1. Paul is using paradox to make his point about divine versus human perception.
2. In other words, grace and faith are foolishness to human viewpoint. This is how people view grace and faith.
3. Believers who utilize faith perception and grace are incomprehensible in the eyes of the world. Studying the Bible, to the rest of the world, is foolishness to them.
4. People who are saved by grace through faith out of the Devil's kingdom, out of his world; you are anathema to those who see human merit as the highest good. So many people see human merit or human achievement as the highest good. Do nothing and God blesses you? That is foolish; this is ridiculous.
5. This is a huge reason why Christians are persecuted in the devil's world.
6. To the rich, the powerful and the famous who are full of arrogance and rejection of the gospel, the foolishness of grace and the childishness of faith preclude their participation. It is foolish and childish in their eyes; I'm not going to take part in that.
7. Here is the point of paradox; that which the world calls foolish is the absolute grace and wisdom of God.

This is how Paul gets to the Corinthians; you have gone the way of human wisdom. You are trying to gain power in this small pond. Metabolize doctrine and continue to go. Paul is making a point which gets their attention. What Paul does here is fascinating. The lowest, poorest and most insignificant of the world were the first believers. Tax collectors were hated; fishermen were not great; Galilean peasants. Only Judas was a man of higher stature and education.

Paul presented us with grace orientation; but not with false humility. Ironically, Paul thanked God that he could be used by God. He was a great man of brilliance. He could write of the foolishness of human wisdom, of which he was a part. Paul himself was a paradox. He was a great man of wisdom at one time.

1Cor. 1:27a **But God has chosen** [for special privilege and favor] **the foolish things of the world to confound** [or, *discredit*] **the wise;..**

## 1Corinthians 1:27

## Lesson #28

September 9, 2004

Another night or two of paradox.

1Cor. 1:27a **But God has chosen** [for special privilege and favor] **the foolish things of the world to confound the wise;..**

Two clauses with similar sets of words; εγλεγω, κοσμος, κατεσκυνω, are the common words, already studied in previous lessons. We will focus on the words which are different.

1Cor. 1:27b **...and God has chosen the weak things of the world to confound** [or *shame*] **the things which are mighty;**

ασθενης = used in v. 25 for the *weakness of God*. Believers are described as weak. He is thinking of the quality, not the gender. So he uses the neuter. *Weak things* are believers who cling to grace because they recognize their own weakness. The weak are really the strong and the strong are really the weak. The world sees you as weak, although you are strong; this is the sense of what Paul is teaching.

### Paul reflects God's sense of Humor with Irony

8. God could have destroyed the strong, to show His strength; He chose instead to discredit them with what they saw as weakness and foolishness. God wanted the grace principles reflected in this teaching.
9. His grace operates in the weak to discredit the strong.
10. Without the grace of God, even the strongest human is weak. If you don't have salvation through utilizing the grace of God, you are weak.
11. Applied to the circumstances of life. Paul later wrote: For when I am weak, then I am strong; this is a quick summation of 1Cor. 1.

*Of the world* really means *in the world's judgment*; we are the weak things judged by the world. The unbeliever has his own power, strength, intelligence, logic.

Εισκυρος = *mighty things* (neuter gender again); reference. The Jewish legalists contend that they had superior knowledge because they kept the law. That was their strength. These scholars could not keep the Law; that was their weakness. Where there is no dependence on the Lord and His wisdom, there is no strength. Their personal righteousness was simply their self righteousness. Those who rely on the grace of God are always strong. Those who rely on their own resources are always weak; those who depend upon God's resources. The Jewish theologians never saw their strength as weakness. We don't have to do anything for our salvation; we simply sit there and absorb it.

Our only option to live the spiritual life is grace.

### Principles of Application

1. Every local church should be a training ground for believers executing the spiritual life. It is like lifting weights for explosive power for serious situations. You need to apply doctrine to every aspect of our life.
2. The strength of every believer is not his human achievement. Bobby suggests that we think about what our greatest personal achievement is. However, our strength is what we have received; not what we do.
3. Every believer has an obligation to grow in grace. That is our strength. Utilize the grace apparatus for perception.
4. Every believer possesses this grace apparatus for perception.
5. Every believer has a spiritual IQ. This is the doctrine in our soul. This develops problem solving devices in the soul. Bible doctrine is our strength. It is all grace. It is always our doing.
6. Problem solving devices, e.g. grace orientation, discredit the might things of human wisdom. When we are grace oriented, we have a world view which is greater than any unbeliever. The more you think about God's grace, the stronger we are. The more we stand back and understand what God is doing for us, the stronger we are. What has God done for me in order to handle this situation. What is the divine viewpoint for this situation? Think grace in everything that we do. Put our life together with grace. Grace is our strength.
7. Doctrine is stronger and wiser than any human intellectual system. It is divine viewpoint; and no man is a match for that. We are smarter than those with human wisdom. Inside of our soul is the absolute wisdom of God.
8. ἐπίγνωσις must be firmly implanted in the right lobe of the soul in order to provide the application of divine viewpoint that by comparison shows human strength to be weakness. You will be able to see where the faults of human logic lie.

Paul will continue to use paradox in the next few verses. Paul more or less repeats the point; and He says that God has elected to privilege those from a lower part of society.

1Cor. 1:28 ...and God has chosen the base things of the world, and things which are despised, and things which are not, in order to bring to nothing things that are;...

### Overview

1. These base things (people; individuals and their qualities); these are the low-born people and they are contrasted with the well-born unbeliever with all the human advantages. The lowest born believer is greater than the highest born unbeliever.
2. Most of the disciples of Christ were tax collectors, fishermen, prostitutes. Paul reverses conventional wisdom. The advantage is in the spiritual life. Believers who do not utilize their spiritual resources.

Αγενής = *family, lineage, genealogy, father*. Alpha primitive is the beginning. Ευγενής is a whole different word. Paul uses the same word with different prefixes. Paul uses two words with different roots and similar meanings for the base. They confirm a Biblical doctrine.

### Low Born and High Born

1. People are not born equal.
2. There is not equality at the point of physical birth. There is no such thing as equality in the human realm.
3. All men are created equal means that all are equal under the law (ideally).
4. No two are born equal. Some attractive; some not; some
5. This will not change.
6. The paradox is strength and weakness. Then we have κοσμος. We live in the devil's world until the return of our Lord. Inequality will be with us always. Genetic tampering cannot bring physical equality. Legislated cannot bring equal justice.
7. In regeneration, God accomplishes in that moment what man cannot accomplish ever.
8. This equality begins with union in Christ. Nowhere else do we find that sort of equality.
9. Grace found a way for equality. Regeneration is the key.
10. Our volition bring inequality even into the spiritual realm. Everyone at Berachah has some positive volition, accounting for the inequalities. We all have the option of moving forward or not.
11. We are positioned for equality, and we are all positioned to go forward. Only we can hold ourselves back.
12. This is why the Lord mandates that we grow in grace.

**1Corinthians 1:28**

**Sunday1 Lesson #29**

**September 12, 2004**

Communion service with mentions of the pharisees and the sadducees.

V. 28 reviewed. Paul uses paradox to emphasize how much greater divine wisdom is over human reason.

1Cor. 1:28a **...and God has chosen the base things** [or, *low-born people*] **of the world, and things** [or *people*] **which are despised,...**

Αγενής = *family, lineage* + the alpha negative. This means *from a low lineage, a crappy family*. This is contrasted with ευγενής in v. 26, which means *a good family, a good lineage*. We are not equal and this is a fact of life, always. Equality is impossible in the devil's world. No genetic tampering can bring physical equality and legislation cannot bring equal justice. God accomplishes in the moment of regeneration equality. Our position of Jesus Christ is equal. We are equipped with the grace apparatus for perception. Regeneration is the key to our equality. Every believer has equal privilege and equal opportunity. We

advance at different rates. We all have the same equality with every other believer to fulfill the plan of God. We are the only one reborn or regenerated with equality. God will never hold us back. Only we can hold ourselves back. Jesus mandates us to grow in grace; that is the basis of our equality. A verbal noun or a participle *εξουθενεω* = *to treat with contempt, to disdain, to despise*. Here it means *the despised things*. Sometimes, this is even despised by believers, particularly by legalistic believers. The only way to preclude this is to think grace constantly. Sometimes, when we are in trouble, we appeal to the grace of God. However, the grace of God should be part of our lives at every moment. When we feel really great about yourself, the grace of God brings humility into our life. Grace should permeate our thinking. Grace is despised in the devil's world. People hate it.

### Low-Born People and Despised People

1. Believers are despised by the world.
2. In our faith, we have rejected human systems of perspicacity, empiricism and rationalism, which causes the world to hate you.
3. Those who are rejected and despised by the world are lifted up by God.

*Εκλεγω* = *election, chosen for special favor, chosen for the plan of God*. We are despised of he world, but God has chosen us for special favor.

1Cor. 1:28b **...and things which are not** [or, *which are considered by some as not existing, although they do exist*],...

### Concluding Points

1. God has clearly called lowly people.
2. He has elected objects of contempt.
3. God has even called those who are below contempt; the lowest of the low. Those who are not even considered.
4. The world system rejects us as contemptible and inconsequential. However, we are not seen that way by God.

**1Corinthians 1:28c      Sunday 2<sup>nd</sup> Session Lesson #30      September 12, 2004**

1Cor. 1:28c **...in order to bring to nothing things that are;**...

*Καταργεω* = *to cancel, to abrogate, to render null and void*. Those who see us as nonexistent will be those who will be cancelled; rendered null and void.

James 4:6: **God gives grace to the humble**. Knowledge, power or rank does not impress God. Our accomplishments mean nothing to Him.

The reason that God did all of this will come out in v. 29. This is the triumph of grace and God's plan. God's plan is always designed to glorify God rather than man and his weaknesses.

### A Summary of the Egotist

1. The man of learning, of human wisdom, of power, of influence, of wealth often glorifies himself.
2. He sees himself as someone who should be emulated, even worshiped.
3. Extreme egotist, who thinks of himself as first, last and always.
4. This type of person is brought to nothing, because he rejects the grace of God.

1Cor. 1:29 ...so that no flesh should glory in His presence.

Πασα σαρξ = *all flesh*. Reference to the Romans, Jews, and all mankind. The emphasis is upon man's brief existence on this earth. Aorist subjunctive of *καυχασθαι* middle or passive in form only; deponent verb with an active meaning. It means *to boast, to glory, to joy, to rejoice*. However, there is a negative here, which means *all flesh will not boast*. Subjunctive of emphatic negation. Special stress is placed on the *μη* (the negative). **So that no flesh can every boast...** *Ενωπιον* = *before, in the presence of, in the sight of*.

### Principles of v. 29

1. If even one Jew can get into heaven by keeping the Law, he could boast before God and negate God's grace. "I did it; I kept the Law; I made it."
2. If even one Gentile could get into heaven with his superior intellect and logic, then he could boast before God and negate God's grace.
3. Grace excludes any system of human achievement; rationalism, empiricism, legalism. The most brilliant person cannot get into heaven. Paul had every right to be arrogant, as he was brilliant.
4. No unbeliever can stand in the presence of God at the last judgment to boast that he has done something to merit God's favor. It does not matter where we stand in human estimation. Not by wisdom, intelligence, birth, etc.; none of these things matter.
5. Conclusion and application:
  - a. If anyone could boast before God, this would give the power of flesh in the eyes of men. If God accepted the power and success of mankind, then God's grace would be obscured.
  - b. When God chose the weak things in the eyes of the world, He could then manifest His own power and glory to the maximum. God chose the weak things of this world so that He could manifest His own power and glory.
  - c. In his own power, man can not accomplish anything toward the plan of God; however, in grace provision, he can accomplish great things to the glory of God. The example of the Cathedrals, which are really monuments to the glory of man, to the architects and artisans; and not to God.

- d. The glory belonging to God is the principle of grace.
- e. God said in Isa. 42:8: "I am Jehovah; that is My name; I will not give My glory to another." Grace will not be subverted to another. It was the grace of God that told Moses Who He was. The duplication of the verb *to be*. God in His grace gave Moses the Law.
- f. God cannot relinquish His glory or His grace to any human being so that they can boast of their own merit. If they do, His grace is totally discredited.

Paul now moves away from this paradox and offers another conclusion. This tells us that we who are regenerate have the righteousness of God. We are redeemed.

Δε υμεις εστε = *but you are*. This contrasts with those who are humanly strong. The real fools are put to shame. Paul is now drawing from the paradox. You are in Christ and you have found divine wisdom. Εκ + αυτος = *from Him [God]*. The Father is the source of the divine plan for man. It is because of His plan and His grace. Aorist passive indicative of γινομαι = *to become*. Dramatic aorist; the present reality is associated with a past event (faith and the baptism of the Holy Spirit); the present reality is our union with Christ. This is only one of these aspects. The foolishness of God is wiser than man. Everything we need for our deliverance is found in the knowledge of our Lord Jesus Christ. The wisdom of God in Christ in our union with Christ, will put to shame the wisdom of man, which is true foolishness. It is God's grace which makes a person wise. Paul names wisdom, righteousness, and sanctification. This is how we know the wisdom of God. **He became for us righteousness, wisdom, sanctification and redemption...** When we are regenerated, we become these things by imputation. We become righteous because we have the righteousness of God in us.

1Cor. 1:30 **But of Him you are in Christ Jesus, who of God is made to us wisdom and righteousness and sanctification and redemption;...**

We have only the right to boast in God's grace. Our boast is telling someone about Christ; telling about what He has done for us. Salvation is all about God's grace.

**1Corinthians 1:28**

**Wednesday Lesson #31**

**September 15, 2004**

Bobby is going to back up to v. 28:

1Cor. 1:28 **The low-born and the despised of the world, God has chosen for special favor. The things which are non existent that He might make nothing the things which do exist.**

Those who are non existent in the world will make the world's wisdom nothing.

#### Summary of v. 28

1. God has called lowly people; He has called objects of contempt and even those who are below contempt.

2. The world's system of the cosmos reject such people as contemptible and inconsequential.
3. Ironically, the utterly rejected ones, these are the ones God has chosen, to make kings and royal priests. All of us who are lowly in the eyes of the world are the one's whom God has chosen to make kings, as we share His kingship. We are royal priests.
4. The low-born and the despised things are believers who have exercised the grace means of perception for salvation. These believers have rejected rationalism and empiricism as systems by which to attain favor with God.
5. So the lowest are the highest, not in the sight of the world, but in the sight of God. What we are doing right now is a 100X more important than what any unbeliever is doing; yet they view this as foolish.

1Cor. 1:29 ...in order that all flesh can never boast in His presence

Those with the money and the power and the influence are no comparison to those who are lowly.

#### Summation of v. 29

1. This would give the power of the flesh a prominent place in the eyes of man and God would never allow that to be obscured. God would never allow that to be obscured by giving any prominent place to the power of the flesh.
2. No one can boast that they have accomplished something for salvation or something in the spiritual life, apart from the grace of God.
3. By choosing the weak things, God could manifest His own power and his own glory through what He has provided these weak things in His grace. When God provides grace, it glorifies Him.
4. We cannot earn or deserve anything. That is our weakness. What God provides for us becomes our strength. Our sole purpose in life is to glorify God. When we exercise the spiritual assets given us, we glorify God. We glorify God by staying in fellowship and acting in accordance with doctrine.
5. The glory belonging to God is the principle of grace. God's grace is His glory. Our using His grace glorifies Him.
6. God cannot relinquish any of His glory or any of His grace to any human being.
7. No human could before God boast of his human virtue and worth because no matter how humanly worthy he is, he is unacceptable. No matter how good you are, you aren't good enough for God. The only thing that impresses God is what do you do with His grace assets.

Δε ημεεις εστε = *but you, you are*. This is done for emphasis. *You* refers to believers in contrast to those who are learned, powerful, rich, etc. Those who appear to be foolish because they have accepted grace discredit the real fools who call grace foolish.

1Cor. 1:30a **But of Him you are in Christ Jesus;...**

Εκ αὐτοῦ = *from the source of Him*. God the Father is the source of the divine plan as well as the creator of GAP.

*In Christ* means being in union with Christ. Election is God's grace in eternity past. All of this is grace. It is what God has done for us.

1Cor. 1:30b **...Who becomes to us wisdom from God: [that is] righteousness and sanctification and redemption;...**

Aorist passive indicative of γίνομαι. Dramatic aorist = states the present reality of union with Christ with the certitude of past event. If an event has happened in the past, then you are certain of that event. The present reality is our continued unity with Christ as long as we live. Passive voice means that the believer in union with Christ receives the action of becoming wise. We become wise through salvation and doctrine and we come to know Christ as wisdom. The wisdom of God becomes part of us. The Holy Spirit acts as a human spirit when it comes to the gospel.

Indicative mood of γίνομαι means *we have become* grace; it is a reality. Christ becomes wisdom to us. The foolishness of God. This is wiser than all the human knowledge and brilliance. If you understand Bobby's little diagram, you understand God's grace and what He has provided for you by way of a spiritual life. The wisdom of man is true foolishness.

Scripture tells us that Christ is the wisdom of God. Matt. 11:27: **"All things have been handed over to Me by My Father; and no one knows the Son except the Father; nor does anyone know the Father except the Son, and anyone to whom the Son wills to reveal to him."** Christ is the revealer of God. His Word is the wisdom of God. John 1:18 14:6–9 And that from childhood you have known the sacred writings (OT Scripture). Knowing this, we have become wise through salvation. 2Tim. 3:14–17: **But continue in the things that you have learned and have been assured of, knowing from whom you have learned them, and that from a babe you have known the Holy Scriptures, which are able to make you wise to salvation through faith in Christ Jesus. All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected, thoroughly furnished to every good work.**

Back to our passage; it looks like there are four things, but there is one thing, split into 3. The grammatical structure combines the three words into one whole. Paul expresses the wisdom of God through 3 doctrines: righteousness, sanctification and redemption.

Δικαιοσύνη = *righteousness*. There is an entire doctrine wrapped up in this one word. We will define what Paul has been talking about for an entire chapter: divine wisdom, where it comes from and what it means to us.

Missionary from Brazil will be here after the service. Timothy L.

Bobby mentions about the guy who went onto a plane with an explosive shoe. US District Court William Young gives this sentence: "You are not a soldier in any war; you are a terrorist. Calling you a soldier gives you too much stature. We don't sign documents with terrorists. You are no warrior; you are a terrorist. When you were taken off the plane, you wondered where was the media. What sort of unfathomable hate led you to do what you did. It seems to me that you hate our freedom, our individual freedom, to believe as we choose, to come and go as we choose. It is because we prize individual freedom that you are in this courtroom. It is for freedom's sake that your lawyers have tried so hard. We will bear any burden to continue our freedom. That flag which stands for freedom will fly there longer than you or I."

1Cor. 1:30: **But from Him, you, even you, are in Christ, Who became to us wisdom from God: righteousness, sanctification and redemption.**

The last three words are expansions for *wisdom*. We begin with τε and then the 3 words connected by και.

We stopped on δικαιοσυνη.

#### What is Δικαιοσυνη here?

1. It means much more than simply being good.
2. It means righteousness in the sense of God's standards. God's +R is perfect.
3. Man cannot ever meet the righteous standards of God on his own.
4. If you are going to live with God forever, and have expressed faith alone in Christ alone, then you must be as good as God is.
5. Therefore, you must possess the righteousness of God. You have no other choice. You must have perfect righteousness. However, you cannot. Or do you?
6. Christ has had to become (γινωμαιν) in order for us to meet God's standards. God became righteousness for us that we might have the +R of God.
7. When Christ took on the sins of the world, God the Father's righteous demands, that we have God's +R, were satisfied (propitiation). That is the substitution, Christ for us. Christ satisfied the wrath and demands of God's justice by His death.
8. When we express faith alone in Christ alone, we become the righteousness of God in Him (2Cor. 5:21).
9. So at the moment of salvation, God is now free to impute the +R of Christ to us. He just gives it to us. We all have perfect righteousness. It was given to us; imputed to us the moment that we were saved. Justice has been served by Christ. We have the righteousness of God imputed to each one of us.
10. Δικαιοσυνη refers to imputed righteousness. It is what is given to us at the moment of salvation.

11. This is the same +R that Christ possesses as part of His essence. However, we are still as much a sinner as we have ever been. However, we have perfect +R.

Since we are in union with Christ, we share Christ's righteousness. We have become acceptable to God. Otherwise, we are sorry and God does not accept us. We only are accepted in the beloved if we have His righteousness. It is all grace.

### 3 great blessings based upon our imputed +R:

1. We are justified.
2. We are beneficiaries of God's personal love. When we have His +R, God can love us personally.. However, before, He could only love us impersonally, based upon His character. John 4:10–11.
3. Beneficiaries of grace blessings and logistical support for spiritual advance.

There is a good chunk of soteriology wrapped up in the word *righteousness* as found here.

### Results of Imputed Righteousness

1. It excludes human righteousness and legalistic systems and legitimate Christian service as a means of receiving blessing from God.
2. Blessing is God's grace that comes through what has been called the grace pipeline. God has perfect +R, perfect +J and are very close and sometimes under the title of δικαιοσύνη. The third one is personal love, which can function because His perfect justice and righteousness have been met. This grace blessings must have a target in us, which is imputed righteousness. God gives us blessing because of His righteousness in us. It is all His grace.
3. Sharing His +R is the foundation for building a system of experiential virtue, also based upon grace. Part of the blessings which come down the grace pipeline is equal privilege and equal opportunity in the Christian life to advance. Attaining this virtue means that you maintain your fellowship and you advance to the high ground.
4. When this happens, this engenders what could be called a capacity righteousness. Capacity righteousness means you can grow in righteousness, and it is a potential and it is based upon the utilization of our spiritual skills.
5. As you gain capacity righteousness, you can always be relaxed about the failure, sinfulness and evil which is around you and not become self-righteous.

When we stand at some future time before the judgment seat of Christ. When our name is called, Jesus can answer for us. He presents His own infinite righteousness for our own merit.

ἁγιοςμος = Sanctification. This is something which is part of our union with Christ. From Him, you are in Christ. Sanctification makes our human nature holy. "Sanctify them in truth; Your word is truth." (John 17:17). You experience a greater righteousness as we

mature. Christ becomes experiential wisdom for us. As believers, we will all be eventually glorified. All of us, as imperfect as we are, will be glorified.

One more word to look at ἀπολυτροσις = redemption. This is deliverance from the slave market of sin by the payment of a ransom. This was paid by Jesus Christ while he hung on the cross. We can simply walk out of the slave market of sin by faith alone in Christ alone. He is our deliverer from the grave, which cannot hold us (1Cor. 15:55–57). There is also a day of redemption. This is mentioned in Eph. 4:30, which is the day our salvation will be consummated. The divine wisdom which is in our soul is from Jesus Christ. Three aspects to this, and all of it is wisdom for us. The saving knowledge of Christ, and redemption, sanctification and imputed +R are all wrapped up in this. We have the wisdom of the mind of Christ. There is our capacity +R and our experiential sanctification and our redemption. We have the foresight of knowing God's provision for our eternal future.

Union for Christ, which is the basis for almost everything that we have, is one of the most important doctrines that we can have. It is not of ourselves, none of it is. It is the unmerited grace of God.

1Cor. 1:31 This is taken straight from the Old Testament. Paul appeals to the Old Testament for authority. The pharisees and rabbis had to memorize the Torah. He pulls exactly the right quotation to use. Jer. 9:24 is condensed here and is close to vv. 19, 30, etc.

Missionary from Brazil Tim L. He is a missionary's son. 187 million people in Brazil. His father died in 2002 and stayed in a place where there were Italians. Returned to the US was something which this guy experienced once every 5 years. He found it to be a really nice place to hang out. He studied in Brazilian schools. His studies and college all in Portugese. He came in contact with Berachah in his college days, and at that time, had to decide whether he was going to take Christianity seriously. He always had to be in church as a child at home. When he was in college, he had to choose for himself. It is when he came in contact with Berachah when it put a lot of things together for him. He always taught a lot.

He took on the work of a camp of his father. The people were not supporting it. He wanted the Brazilians to feel it was theirs. They were only concerned with what happens to the assets when it was abandoned. People were charged to stay there and it became self-supporting. He is moving away from the camp and his son is taking over the camp. He had the opportunity to teach there as well. Most of his teaching was a one-shot deal. There is so much more to Christianity than avoiding hell. There is so much more when it comes to the blessing we are given here on earth. When he was invited back to various places, he would be able to teach a lot more.

His father was skeptical of Berachah. He stopped teaching and went to a church and stopped being a front man, and he was up front with them and said, "I study under a guy who is very controversial." It turns out that there was someone who was there who was

also turned onto the Thieme. They had the faith-rest book. He worked there for 17 years as a teacher.

Of course, they also translate. He is asked, where do you get this or that? After many people showed interest, he organized a translation. Brazilians are not great readers. Some did read them. Started classes where the basic doctrines were taught. Many of Bob's books are rendered into Portugese. More people in the world who speak Portugese in the world than Spanish, even though this language is found only in Brazil in South America (I believe). Also in Africa, Angola, Mozambique, and a few other places. Beautiful beaches and coast land. Most have settled along the coast land. Just recently that cities on the interior have begun to grow a great deal. 20 years ago, these were just groups of shacks and huts. Now there are lights and asphalt and electricity.

His father was one of the founders of the Brethren churches. If you walk in with a Bible, they ask, do you teach? And then they say, "The pulpit is yours." Not a lot of sound doctrine is taught, therefore. A lot of singing, and they like that. When someone begins teaching, the members wander about and get water, etc. 50% maybe pay attention. Many ask, are you sure about that? Most are from a Catholic background and they concentrate on the literal blood of Christ. Some of that is found in the Brethren and Protestant churches.

Isa. 53:10: His soul was put as expiation for us.

He just moved to a place in Brazil. You'll be invited all over the place for the novelty. Most of the churches were started by groups of people, without pastors. They do evangelize and they are not charismatic and they do value the word of God. They don't get all these open messages. However, they don't have pastors. 75 churches in this state, and he has taught in about 8 of them. In about 2 years, only a handful will continue to invite you back.

**1Corinthians 1:30**

**Sunday First Session #33**

**September 19, 2004**

The filling of the spirit brings truth and knowledge into our souls. Still in v. 30. This verse gives us a complete Christology.

1Cor. 1:30: **But from Him, you, even you, are in Christ, Who became to us wisdom from God: righteousness, sanctification and redemption.**

Paul is being emphatic here: **"You, even you [the Corinthians] are in Christ, Who became to us wisdom from God: +R and sanctification and redemption."** This grammatical structure combines these three words into knowledge. The first word is δικαιοσυνη. Man can never reach God's perfect standards. Bobby has been told by a gf or two that he was perfect; however, he already knew that he was not. Christ has to become our righteousness in order for us to meet the standard of God.

God's wisdom is revealed in what Jesus did for us. Jesus fully satisfies the demands of divine justice. God chose to find a way to redeem man and yet not compromise His character. This is great wisdom. When we stand before the judgment seat of Christ, God will look upon the righteousness of His Son in order for us to be accepted in the beloved. No matter how good you are; no matter how elevated your opinion is of yourself, God does not share the same opinion. In this study of imputation and justification, we are caused to see Jesus Christ from the standpoint of divine wisdom. This is God's plan, which is His wisdom. Righteousness is a doctrine, and that in our soul is divine viewpoint.

The second word which explains divine wisdom is ἁγιοσμος, which is positional sanctification. The fundamental idea here is belonging to Christ. Our union with Christ is our only means of sanctifying ourselves before God. This word means that we are set apart to God. It is a condition, which is not a feeling or an attitude. We have no reason for self righteousness or for boasting. This also means to be set apart from the corruption of the devil's world experientially. "Sanctify them in the truth; Your word is truth." When we have ἐπίγνωσις, we have metabolized doctrine in our souls. We are never perfect, but progressive or experiential sanctification is something which is progressive. Doctrine or divine viewpoint becomes wisdom for us. There is also a culmination to sanctification: we will ultimately be glorified, when we receive our resurrection bodies, which is our heritage, which is what we have for eternity. We will live face to face with our Lord together. In Christ, we are sanctified.

Απολυτρωσις απολυτρωσις we are removed from the slave market of sin by having our ransom paid. We are slaves to sin and we do not have the financial means to buy our way out. God pays for us to leave this slave market. Eph. 4:30 is a day of redemption, when our salvation is consummated. That is when we receive our resurrection body, which will occur at the twinkling of an eye. We have a saving knowledge of Jesus Christ. This is part of our knowledge. Christ has become wisdom for us. We have the wisdom of the mind of Christ, divine viewpoint, our experiential wisdom. This is why we are here. We also have the foresight of knowing our eternal future. There will be a day of redemption, when we are fully sanctified. This is insight and wisdom which is beyond anything the world knows. Our spiritual life depends upon this.

1Cor. 1:31 ...so that, according as it is written, "He who glories, let him glory in the Lord."

Paul will complete this chapter by quoting a little from the Old Testament. These people boasted about a lot of things, and most of these things are about themselves. This is an unbelievable passage. Paul knew the Old Testament and he quotes something from the book of Jeremiah which was a perfect parallel. This is a condensed version of Jer. 9:24.

Jer 9:3 "Their tongues shoot out lies like a bow shoots arrows-- A mighty army of liars, the sworn enemies of truth. They advance from one evil to the next, ignorant of me." GOD's Decree.

Jer 9:4 "Be wary of even longtime neighbors. Don't even trust your grandmother! Brother schemes against brother, like old cheating Jacob. Friend against friend spreads malicious gossip.

Jer 9:5 Neighbors gyp neighbors, never telling the truth. They've trained their tongues to tell lies, and now they can't tell the truth.

Jer 9:6 They pile wrong upon wrong, stack lie upon lie, and refuse to know me." GOD's Decree.

This is the same reminder that we need to think grace. There is nothing we can do to please God unless it is through His grace. This is the only way that God is pleased with us. His grace has provided that for us. It is all about what He has done for us.

Jer 9:23 **GOD's Message:** This is a message from God directly; this is not simply Jeremiah's opinion. Paul uses *Christ* instead of *YHWH* here. "Don't let the wise boast of their wisdom. Now go back and look at 1Cor. 1:19: **Where is the wise? Where is the scribe? Where is the lawyer of this world? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world by wisdom did not know God, it pleased God by the foolishness of preaching to save those who believe. Don't let heroes brag of their exploits.** Recall again that Paul mentioned **Not many mighty are called.** These men are insignificant before God. The Mighty are not mighty, the weak are mighty. **Don't let the rich brag of their riches.** Here is a person with all of the details of life.

Paul is essentially teaching Jer. 9 here. He makes several references back to that passage, without a direct quotation.

### Jeremiah 9 Paralleled with 1Cor. 1

Old Testament		New Testament	
Passage		Passage	
Jer. 9:23b	Do not let the wise glory in his wisdom...	1Cor. 1:20–21	Where is the wise? Where is the scribe? Where is the lawyer of this world? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world by wisdom did not know God, it pleased God by the foolishness of preaching to save those who believe.
Jer. 9:23c	Do not let the mighty glory in his might	1Cor. 1:	
Jer. 9:23d	Do not let rich glory in his riches	1Cor. 1:	

## Jeremiah 9 Paralleled with 1Cor. 1

Old Testament		New Testament	
Passage		Passage	
Jer. 9:24a	but let him who glories glory in this, that he understands and knows Me...	1Cor. 1:	
Jer. 9:24b	that I am Jehovah, doing kindness, judgment, and righteousness, in the earth, for in these I delight, says Jehovah.	1Cor. 1:	

There are people in Pensacola who have had their entire lives blown away. One day they have it and the next day they do not. This is a situation where it is imperative that you can depend upon God and God's grace. Every day, every moment, you must apply what you know of truth. When faced with a catastrophe, then step back and look at what has occurred.

**Jeremiah 9:24**

**Sunday Second Session #34**

**September 19, 2004**

Once the details of life become your God and your priority, then you are messtup. You must be able to step back from disaster and see where you are. Spend some time on your knees and ask "Why is God giving this to me now for my blessing?" It is a golden opportunity to sit back and to watch God take care of everything.

Jer 9:24 *If you brag, brag of this and this only:* This is what you should be boasting about. *That you understand and know me.* You are here *caused to learn.* You come to know wisdom from doctrine in your soul; gnôsis is converted to epignôsis. *I'm GOD, and I act in loyal love. I do what's right and set things right and fair, and delight in those who do the same things. These are my trademarks." GOD's Decree.*

God may bring disaster our way just so others can watch you handle it. Sometimes, you must be kicked in the head really hard to get it. Our travels through these pressures often result in great blessing from God. Job had his things returned twofold. In order to receive blessings from God through the grace pipeline, we must have a target that God can bless. God cannot bless our self righteousness; He cannot bless our good deeds. God can only bless His imputed +R. There is no need to boast in money, in things. When he get lost in boasting about ourselves, that is arrogance.

Nothing worse than to be slaves to the details of life. Those who have nothing and desire everything.

### Conclusion of Chapter 1

1. Paul has clearly presented grace in the form of the grace apparatus for perception. In the paradox, Paul teaches great things. You may be foolish in the eyes of the world, but you are everything in the eyes of God.
2. The reality of God's blessings and our nonexistent part of procuring them.
3. All human machinations of wisdom and power and wealth are foolishness in the face of divine wisdom, power and resources and eternity.
  - a. How hard we strive in this life for a short amount of time. We have more riches than we can possibly imagine.
4. No one is saved or grows to maturity using human wisdom, strength, or worldly position (influence or power). One is only saved through God's wise plan via the cross.
5. Paul is now ready to continue his defense of grace and his method of teaching to the Corinthians. These people need grace. They want to be on top. They want to dictate to the others policy. They want the power. Paul will show us in chapter 2 that his own wisdom would never save others. Paul came to Corinth as an orator, but he did not use oratory. He could have discussed philosophy with the best of them, but he did not approach them from that standpoint. He approached the Corinthians as a witness. Your powers of persuasion will not be enough to convince anyone else. It is the gospel of Jesus Christ which reaches other people. True wisdom is God's viewpoint.

1Cor. 2 is where Paul will discuss what he has already opened the door for us to look at. He will continue with the gospel and his sermon on true wisdom vs. false wisdom.

**1Corinthians 2:1**

**Lesson #35**

**September 22, 2004**

Second to the last song, Danny Boy, and Bobby says they are interesting lyrics.

Paul has given a fabulous expose of human logic and human wisdom, which have no place in the spiritual life. Paul continues his sermon of human wisdom vs. divine wisdom. When he got to Corinth, Paul had to communicate in a grace way. Purpose for the Corinthian believers was to tell them they were way out of line, and heading in the opposite direction from spiritual maturity. " You need to remember where you came from and you need to know where you are going."

The character of the gospel and the character of grace explained in the previous chapter. Paul isn't giving a defense of the faith, nor does he have to prove why Jesus is Who He is, etc. Paul presented the gospel in a straightforward way. Nothing is more powerful than the grace of God. Grace is the opposite of what we are used to. We are used to earning something. Everything is related to our ability; when you tell someone that they do not have to do anything for this gift, that it is free and unearned, and for eternity; it is a powerful message that they have never heard before. Paul reminds the Corinthians that salvation is God's gracious gift and that is what counts. These Corinthians have lost this. The gospel epitomizes grace. The plan of God is grace. Our first contact with grace comes

with the gospel. That is only the beginning. Everything that we have and everything that we gain is by the grace of God. God's grace and plan is in control. As long as we stay with that mode, with the mental attitude, then we cannot be defeated in this life. We are now full of the foolishness of the world. When we are foolish according to the world, we are wise. The gracious provision for us is even the means of perceiving of the gospel is grace.

Common grace = the teaching ministry of the Holy Spirit. He convicts the unbeliever of sin, righteousness and judgment. Efficacious grace acknowledges and transforms the faith of the spiritually dead person into life eternal. God the Holy Spirit makes that faith efficacious.

#### **Election Review**

1. The sovereignty of God willed the highest and best for every believer.
2. Election is the plan of God for believers only.
3. God elected believers in the sense that, He knew ahead of time, if given free will and given the choice, that they would freely choose to believe in Christ, uncoerced by God.
4. Then God decreed in eternity past that such an act of faith would take place. He made certain that an offer of salvation would occur. He did not make us believe.
5. He decreed that salvation would occur and that all of the gracious advantages would be given to those who believe in Jesus Christ.

Grace and faith are the life of the believer. When Paul arrived in Corinth, there were no believers or very few. Corinth was a hotbed of Greek philosophy. They deified human lust with a 1000 temple prostitutes. Paul had just left Athens with a brilliant speech on Mars Hill, and there was little by way of response. He presented the gospel in a brilliant approach, but it was done in the power of apologetics and human wisdom, which is not enough. You cannot persuade anyone of this subject matter. Paul is a whipped dog and he got out of Athens as quick as he could.

He began to address some of the same kinds of people in Corinth and he attempted to prove the gospel. This did not work in Corinth. The Jews tried to kill him; Gallio did not like the Jews and the way they handled things; and the Jewish leader got beat up and he finally believed.

Paul then changed his approach. He put aside his logic and education and ability to persuade, and he functioned by God the Holy Spirit, teaching Christ crucified. Many believed and many were baptized by Paul's new approach. The church at Corinth was formed. Paul is properly utilizing the grace of God in his presentation of the gospel. If we make an issue of yourself, you fail. It is not about you, but what the Holy Spirit does through you.

End of chapter 1: **Let him who boasts, boast in this...** Speak the truth and glorify God in so doing that. Paul changed his approach in presenting the gospel and he became effective; there were great results and the church at Corinth was born. This gives us the application that witnessing involves God's power, not ours.

### Witnessing

1. Exhale of επιγνωσις from the right lobe of the soul. This means that you must inhale something first to exhale. You begin to understand more and more about God's grace and what occurred in order for you to be saved. That is your inhale. Then you can clearly present the gospel. You can only exhale when you have something in your soul to exhale. It is our responsibility to give the gospel to the unbelieving world. Have you ever practiced giving the gospel? Can you make it clear and precise to the unbeliever. 10 or 12 pastors were asked to give the gospel and most of them were very confusing. In our congregation, we should have no excuse. That is our responsibility. This type of επιγνωσις is absolutely critical in order to present the gospel.
2. The content that Paul preached was from his επίγνωσις understanding of grace that is necessary to make the gospel lucid.
3. Paul communicated from his spiritual IQ and not from his human IQ.
4. The Holy Spirit brings to mind at just the right time with just the right approach. You might spend years with a personal who is an unbeliever. However, there may be the one moment when the door is open. The Holy Spirit is intimately involved in timing.
5. This is when the unbeliever is most open to the message and when you are ready to give them the message. If you are ready, the Holy Spirit will provide the opportunity.
6. Since this was Paul's approach in Corinth, he was very successful; he was not successful in Athens.

1Cor. 2:1 **And I, brothers, when I came to you, did not come with excellency of speech or of wisdom, declaring to you the testimony of [or, proof concerning] God.**

Υπεροκη λογος = *superiority of words*. Paul probably knew Aramaic, Hebrew, Latin and Greek. But he did not come to them with superior words. Σοφια is the other thing which he did not come with. *Words* refers to the method and *wisdom* refers to the content. He did not come to Corinth to speak with human reasoning. He did not come to argue with those who were experts in logic and philosophy. Paul essentially asks, "If the words and wisdom of the Greek scholars and debaters so persuasive, then why did I not use them in my message of the gospel?" Paul has a far greater means of presenting the gospel. Rom. 1:16: **For I am not ashamed of the gospel, for it is the power of salvation to everyone who believes; to the Jew first and also to the Greek.**

### A Summation of Paul's Argument and the Gospel

1. God produced a system of perception by grace rather than use the persuasive abilities of man.
2. Since God's plan is grace, no one can be saved because of human intelligence or brilliant rhetoric.
3. People are saved because of the grace apparatus for perceiving the gospel.

4. God does not ever use human resources as part of His plan for salvation. It is not us, it is the grace of God. If you forget this, the grace of God is lost in your presentation. We do not have to do anything; nor for salvation; not for the presentation of the gospel. You must drive home the point of grace. God does use people in order to communicate His gospel. We communicate via the power of the Holy Spirit; we communicate His grace message; and we communicate in order to receive a grace response.
5. Therefore, human intelligence and human eloquence are never the means of witnessing. A good salesperson would have trouble with this. He is used to closing the sale. We have that tendency, but we have to fight that.
6. It is presenting the grace message of the gospel and allowing the Holy Spirit to do the rest. Practice in the mirror and then present it.

1Cor. 2:1 ...**declaring to you the testimony of** [or, *proof concerning*] **God.**

Καταγγελλω = *to announce, to communicate according to grace standards*. Προς + ου which is a dative of advantage; it is the advantage of the Corinthians to be the recipient of salvation. Grace communication is the power of God in persuading human free will of the truth of the gospel. The power of the gospel does the persuading; we do not. Debater's superior knowledge and technique is an attempt to coerce free will.

Μαρτυριον = *proof, testimony, a court testimony*. You live the truth in such a way as to attract the unbeliever. The proof of the gospel in its presentation to the unbeliever is our life. Witnessing to the unbeliever is our life. How do you live the spiritual life? The life that we have is unique. The MENTAL ATTITUDE that it engenders is unique. Do people see that in you? If they can, they are going to be curious; and that precedes what you say. The unbeliever is critical and alert. The gospel challenges him. When he observes you, he watches you and determines is it worth changing.

**1Corinthians 2:1**

**Lesson #36**

**September 23, 2004**

We didn't cancel class, even though Ivan is on the way.

There is a proof or testimony which can be afforded, which is living the truth. Our life is a testimony to others. The unbeliever observes you living the truth; and they may observe you speaking the truth. The first, obviously, is the most difficult. Operating under impersonal love is something that not many people observe. Relaxed mental attitude helps as well. You should not use theatrical friendliness or gushing hypocrisy, this does not impress the unbeliever. When you interact with the unbeliever and you begin from a point of arrogance, then you have nothing to give them. One of the most effective ways to show the unbeliever the strength of God's power, is grace under pressure.

**Grace Under Pressure**

1. There is never a moment when a believer has a greater affect than we he is under pressure and he handles it with poise and grace.
2. Grace under pressure—here, this is something for the world to see and it is obvious.
3. Grace under pressure is a believer who responds to a crisis with eyes on the Lord rather than reacts with eyes o self.
4. The one who exhibits grace under pressure keeps the bigger picture of God's plan in mind when all hell breaks loose all around them. You must look at the wider picture.
5. This is one of the greatest witnesses of the spiritual life in action; that is proof of the gospel. That is attractive.

The unbeliever watches the believer with doctrine very carefully. He is alert and watches your every move critically. He wants to prove you wrong in his own mind. You threaten his very existence. It challenges his way of life, his philosophy. If he does not understand your relaxed mental attitude and what you have he cannot duplicate; then this throws him out of wack. It challenges his life. The Holy Spirit can handle him and make the gospel real to him.

#### **Testimony of the Life**

1. Practical application definition: parents should remember that your children will follow your example instead of your advice. You can talk until you are blue in the face, and it makes no difference.
2. The testimony of your life can be a hang up for the unbeliever. Your spiritual life may not match your words. The unbeliever is obviously not grace oriented. Mature believer can overlook your faults; unbelievers will not.
3. The Holy Spirit can do His work in spite of you; even if you are a hang up for someone. If you present your words, they may plant the seat for someone else. The message of grace has power. The Word of God is alive and powerful.
4. The testimony of the life is the personal condition of the life exhibited by the believer which cause the unbeliever to want to know about Jesus Christ.
5. Once in the circumstances, the unbeliever will receive the verbal proof from the gospel. You can speak the gospel after your life.

...of the proof concerning God.

#### **Presentation and Response**

1. You inhale doctrine and exhale the gospel. You must know the gospel in order to speak it. You must know soteriological doctrines. It must come from your soul.
2. Communication comes from God the Holy Spirit. You know it is the power for reception. The reception for the gospel is grace. The Holy Spirit acts as a human spirit in order to make the gospel understandable.

3. The response is grace; non meritorious faith perception.
4. Then the Holy Spirit makes that faith efficacious for salvation. Our faith does not regenerate us; God the Holy Spirit regenerates us. It is the ministry of God the Holy Spirit Who places us into Christ.
5. Grace and faith unite at the cross. Grace of God at the cross is our gift.

1Cor. 2:2 **For I determined not to know anything among you except Jesus Christ and Him crucified** [or, *even He Who was crucified*].

Paul's sole purpose was to go to Corinth and present Christ as the only means of salvation. We have the postpositive γαρ, which backs up what has been said. What is the gospel in philosophical terms (which is not the way to do it). Do not present Christ as a great rabbi or a great teacher. Trying to prove the Christ is the Messiah; that Christ is God. Do not present Christ as the starting point for the bettering of the human race.

Aorist active indicative of κρίνω + ου which means *I did not decide*. This concept of grace is fundamental. If you do not understand grace, then you do not understand the gospel. Grace must be understood.

Perfect active infinitive of οἶδα τι = *to know anything*. Paul knew in the past up until that very moment of the epistle. This is all he knew. He decided not to know anything. The only thing he decided what was in his soul in the right lobe. Paul decided to stick with the gospel, which was epignôsis doctrine from his soul.

### Presenting the Gospel

1. If you are not presenting the gospel, it will not strike home. We must leave the gospel in the hands of God the Holy Spirit after we present Christ.
2. Our tendency is to try to prove the gospel.
3. You will get trampled if you are trying to prove something to someone else.
4. The results belong to God the Holy Spirit and common grace and not in our persuasive pleadings.
5. When we witness out of fellowship:
  - a. We can easily get sidetracked from the pure message of the gospel.
  - b. If we witness in this process, the whole thing is human good. It is God's mandate to be filled with the Holy Spirit. The gospel may reach this person; however, best to speak from the gospel.

Σταυρω = *to be crucified*. His substitutionary death was effective then and it is effective now. Paul also in his presentation not only proclaimed the message of the cross, but of the resurrection as well. When you present the gospel, and Christ dies for our sins; it is important to tell that He is risen; that He is alive. The resurrection is part of the gospel. We believe in a living God. Paul came armed with epignôsis in his soul.

Roman Catholic art generally has Christ on the cross. However, he is no longer on the cross. The cross is empty.

Paul had just come from Athens, and he was brilliant and logical and he got thrown out of town. He got no results. Paul failed in Athens. There was the right time for Paul to enter Corinth. He came into Corinth with a new perspective. He was down and beaten; depressed and despondent. God wanted Paul to pick himself up and dust himself off and start over again. Don't let failure debilitate you. He failed and now he has a new mission. A football team cannot function if they are worried about a previous bad play. This was a test for Paul. He was being tested to further his personal spiritual growth; he also evaluated himself and he realized that he needed to make some changes. God is telling Paul that he needs to make some changes. Our life may be headed in a particular direction and then suddenly, a test comes along, and it causes us great problems. When you look back at the test, you decide, what did you do wrong and what changes do you need to make. God sometimes takes you apart so God can put you back together in a different way. If you pass the test, part of the test is making the proper changes. We tend to hate change; it is too unsettling. You might as well get it right the first time. You can't be tested without viewing what God wants us to get out of it at the end of it.

**1Corinthians 2:3**

**Sunday #1 Lesson #37**

**September 26, 2004**

Paul arrived in Corinth after failing in Athens. He was at a low point and he knew just a couple people in Corinth. He was depressed and despondent. This was a test for Paul, which furthered his spiritual growth. Paul had made some mistakes in Athens, and these tests were allowing him to make changes and to advance.

Job lost everything; he was not under discipline, as the book makes clear. He lost everything that he had. He showed no self-pity; he did not cry. He sat on an ash heap and tore his own clothes. However, he said, "The Lord gives, the Lord takes away; blessed be the name of the Lord." This is the key to our spiritual life. The speed and accuracy of the recovery is what counts. We rebound and keep moving in the spiritual life. We should not be stagnate in life in general; there are changes ahead. Our spiritual life should match what we speak. Handling pressure with poise and grace, which makes you someone for the world to see. A believer in the crisis keeps his eyes on the Lord. The unbeliever watches the believer's actions; the unbeliever won't listen to you, if you have nothing to show them. If you live just like them, then you have nothing to offer them.

Προς + ου nothing but unbelievers in Corinth. Paul had no human power. Paul's weakness in arriving to Corinth, was in fact his strength. What Paul had done in Athens was fail. He knew he needed to make that change. Paul uses the preposition ἐν three times in this verse, following each with a noun, each one being a weakness in Paul.

Εν + αθηνεια, which is a state of mind. Don't confuse physical strength with spiritual strength. It all depends upon what you have in your soul. Paul needs to meet the situation in Corinth. He is a man with plenty of energy. Paul cannot meet the situation in Corinth if he uses apologetics. That was his mistake in Athens.

Ev + φόβος Paul has been in many different disasters. Paul is saying, "I am in fear." However, this was not a fear of personal danger; it was a fear of not fulfilling God's plan for his life. This was not a failure he wanted to have. Paul had a responsibility to fulfill; and that fear of not fulfilling it motivated him. This is a good fear. He was afraid to fail. Paul did not want to run away from God's plan for him. We all have moments of fear and regrets; but succumbing to fear and not performing is the problem. Cowardice is being debilitated by fear; courage is acting despite fear. Both have fear. Paul's fear did not make him inert in Corinth. His was a good fear. He wanted to do the task that God had for him. Failure to complete the plan of God is not an option for us, no matter what our justification is. Paul ends up examining himself, despite this fear. Paul applied a doctrine and reached a conclusion. Fear led him to a solution. Paul cannot resort to his own drive, personality or human strengths. When you are whipped, that is when grace is the strongest thing in your life. Use these resources; don't forget them. Usually, this is something bad; but here, it is something wonderful.

Ev + τρομος = *trembling*, which is the physical manifestation of fear. Paul has the motivation from fear. *Fear and trembling* both go together, like *grace and peace*.

1Cor. 2:3 **And I was with you in weakness and in fear, and in much trembling.**

The content of Paul's message comes from his thinking; he came with doctrine that was επιγνωσις in his soul. Inhaling the gospel means that we understand the basic doctrines of soteriology. When it is time to speak it, it comes straight out of our soul. We can make the clearest and best representation of the gospel. Ουκ + πειθος = negation + *to entice*. Then λογος. *Not with enticing words*. Paul did not use human wisdom. He depended upon God's wisdom.

Then we get the positive approach. Ev + αποδεικσις, which means *to set forth in a stringent proof*. These are the instruments of the power of proof of the Holy Spirit. Some take this to mean a visible miracle. The Jewish empiricists looked for signs and wonders; however, they rejected them as a part of the Messiah; they refused to recognize Jesus Christ.

Paul could probably speak Greek, Aramaic, Hebrew and Latin; and he would be very persuasive. The power is in the gospel, and not in your delivery. You deliver it in your own style and your own way. The Holy Spirit controls the communicator by bringing to mind by the things which are necessary.

1Cor. 2:4 **And my speech and my public teaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power,**

#### Principals of v. 4

1. Human intelligence + human logic + enticing human proofs will not bring the unbeliever to Christ.
2. It pleases God if we use His system of perception.

3. Human wisdom and enticing words are not necessary to evangelize the unbeliever with high intelligence.
4. Cognizance of the unbeliever's religion or philosophy is not an issue. You can give the gospel, whether you know their position or not. Don't be intimidated by human wisdom or human intelligence. It is the power of the Holy Spirit which convinces the unbeliever. You're not talking about mathematics or their religion; you are talking about their salvation. Christianity is a religion of no works; that is, we do not have to do something in order to be saved.
5. You must have, however, a thorough knowledge of the gospel and be filled with the Holy Spirit for maximum effectiveness in our presentation. Our presentation should be accurate. Bobby wants us to stand in the mirror and give the gospel and determine if we know enough to make the gospel clear. See if you understand what redemption and reconciliation are. You should be able to be flexible and accurate. Concise and clear presentation of the gospel. You must understand grace; you must understand the hypostatic union. The simple concepts of the gospel are second nature can be revolutionary to someone else who has never heard it before. Grace is very foreign to most people. It is powerful and will have a great impact upon them. It can convict the unbeliever, whereas, your learned logic will not. There are times you wish you could force someone to believe in Jesus Christ; but you know that you cannot. No matter who you face in witnessing, you can give this in confidence.
6. This is Paul's point when he said his message was the stringent proof of the Spirit and of power.
7. The creation of a public relations image is not a substitute for the Holy Spirit. You do not have to learn how to present apologetics in order to make an impact.
8. It is the grace system that saves; nothing else. The presentation of the gospel from the mouth of a spirit-filled believer saves.
9. Popularity or celebrity status is not more enticing than your spirit-filled presentation. Some think that the presentation of a public persona will have a greater effect. However, this brings no one to Christ. Let's say that you are extremely wealthy, but you bumble a presentation of the gospel because you have nothing in your soul. The poorest person in the congregation can make an accurate presentation, and it will have a greater impact on the person who hears it.
10. Human attractiveness will not bring the unbeliever to Christ. Some of the worst personalities ever can give a great presentation of the gospel.
11. Human rapport and even love will not entice the unbeliever to believe in Christ. You cannot win your best friend to Christ based upon your friendship. Gf's cannot win the bf's to Christ and vice versa based upon their mutual feelings. Ditto for wives and husbands. This should tell us just how ineffective we are and just how powerful the gospel is. Do not bombard someone with the gospel. One presentation can send the Holy Spirit to work. Now, you might present it twice, to clear things up; but it is the Holy Spirit Who makes it clear to the unbeliever. You may be heartbroken when someone close to you will not believe. 1Cor. 1:21: God took pleasure in the foolishness of the message. This message carries the power of God. God set up

a way that anyone can hear and believe. It is the greatest system of perfection that ever existed; the great leveler. Gospel presented from the right lobe of the believer. This message glorifies God because we use His assets.

**1Corinthians 2:4b**

**Sunday #2 Lesson #38**

**September 26, 2004**

We stopped with point #4.

Now v. 5 should make sense to us. The faith of the Corinthians did not rest upon human logic. The grace system of perspicacity: the Holy Spirit acts as the human spirit and we have common grace, which is the Holy Spirit's convicting ministry. Then we have positive volition or not; when we believe, that involves efficacious grace. Regeneration means that we then receive a human spirit.

An idiot must have brainpower in order to understand higher-level mathematics; however, any person can understand the gospel. This is the only place where there is any sort of equality. The Corinthian church is at war; they all hate each other. They all want to become the big fish in the little pond. Paul is reminding them of their departure from grace.

#### **Sequence of Events for Corinthians**

1. The Corinthians began as unbelievers who appropriated grace from God by expressing faith in the Savior. They became born again.
2. Now they are believers and they GAP it to maturity.
3. Paul left an Apollos took over the church, and the Corinthians departed from grace. It is not necessarily because of Apollo.
4. They decided that they knew better, and so began the war of the factions. I am of Paul, I am of Peter, I am of Apollo, I am of Christ; the only thing that they were is divided. It was simply an excuse to be part of a faction.
5. Bobby's said grace 150 times today. These factions had no grace in them. When grace leaves the soul, you are a loser. Your whole way of life depends upon what God does for you; not your ability. When you are going to persuade somebody; that is not to be dependent upon persuasive arguments.
6. The Corinthians had reverted to the same modus operandi as unbelievers; their old habits. They were still saved; trying to climb their way to the top using their own abilities. God has a purpose for us, depending upon our spiritual gift and growth. No need to claw your way to the top. Remember God's grace. God is waiting to find the lost and put them where they belong. No matter how bad things are, it is for one reason. Everything in life will lead to blessing. As believers in Christ, our life should be lived in the light of eternity. What matters in life. Bobby will be 55 years old this month. The years we spend on this earth are a drop in the bucket compared to eternity. What is your purpose in life? To glorify the Lord. Remember the grace of God and remember to live your life in the light of eternity. Our years are short and eternity is long.

Email: "Does God exist?" The professor, "if God created everything, then He created evil; and work defines who we are, so God is therefore evil." We are the creators of evil. Student asks him, "Does cold exist?" "It does not; as cold is merely the absence of heat. We have created a world to describe lack of heat. Then does darkness exist? Darkness is the absence of light. Light we can study, but darkness cannot be studied. A simple ray of light breaks into the darkness. Does evil really exist?" Professor, "Yes, it does. We see in it man's actions every day." Student: "Evil does not exist unto itself. Evil is simply the absence of God. It is like darkness and cold, a word devised by man to describe lack of God." Not a good apologetic. Unlikely to accomplish what it wants to accomplish. There is no power in what is found there. Confusing and polemic. Unlikely that the professor, at this point, chooses to believe in Christ.

Our purpose is not to put people down, but to teach the gospel. An apologetic does not get us where we need to go.

This is the purpose of Paul in teaching perspicacity by grace. Spiritually dead person has no human spirit, so the Holy Spirit acts as the human spirit, transferring gospel information in the soul so that the person can believe or not. Paul reminds these Corinthians of grace and their departure from it. The Corinthians were unbelievers, but Paul presented to gospel to them, and they believed and were regenerated. Then they grew in grace. However, they departed from God's grace and they got out of practice; they stopped rebounding and stopped growing. This began the war of the factions in Corinth. No grace orientation; all arrogance and a power grab. We want control of the church, because we know best. They were now scheming to climb their way to the top of the heap in the Corinth church. Paul wants the Corinthians to see their problems and to turn things around.

#### Scar Tissue

1. This is another word for hardness of heart.
2. It is analogous to the lungs; scar tissue on the lungs. That decreases your ability to metabolize oxygen and put it into the bloodstream.
3. Scar tissue prevents doctrine from being metabolized into the right lobe.
4. Scar tissue prohibits the circulation of doctrine in the stream of consciousness. It effectively blocks scar tissue from γνᾶσις into ἐπίγνωσις. No divine wisdom in the soul.
5. Scar tissue is the result of prolonged residence and function inside the cosmic system.
6. Scar tissue of the soul is that spiritual malady that results in the total loss of spiritual momentum. The stream of consciousness is blocked.
7. It results in loss of faith perception; or perceptive ability.
8. The believer forgets what doctrine he has learned and he cannot apply any doctrine to the circumstances of his life.

Hina = begins a purpose clause. Human merit is the epitome of the cosmic system and of human wisdom. Grace perspicacity cannot stand on this cosmic system. Then πιστις = non meritorious system of grace perception, faith. Inhale is an analogy. Gospel is absorbed into the soul. Inhaling oxygen is necessary to start life; that oxygen also maintains your life. The same is true of the gospel and doctrine. You must inhale the gospel in order to begin your spiritual life. The more you learn, the better your spiritual life. The more doctrine you breathe, apart from scar tissue, the greater your growth. Inhaling is on via the grace of God. The exhale is faith; faith alone in Christ alone. The exhale of faith cannot coexist with the exhale of works.

### **Faith and Works in Salvation**

1. Faith and works are like oxygen and carbon dioxide.
2. Poison to one another.
3. When human works are exhaled along with faith, faith is corrupted.
4. It is no longer faith and it cannot be life giving.
5. The person who adds works at the faith exhale, you have corrupted the gospel and are not saved.
6. If works follow the initial exhale of faith, the person is a believer, but will become legalistic. Therefore, there will be no growth in the spiritual life.
7. Life carbon monoxide overcomes oxygen in the blood and affiliates a person, the gospel or doctrine is choked out and nullified by works. This is scar tissue.
8. Works cannot be coterminous with grace and faith; works cannot be coexistent with works and faith.

Present active subjunctive of εἶμι = *should be*; with the negative = *should not be*. The subjunctive has several different uses. This is the subjunctive of emphatic negation. Your faith cannot exist

### **Blackout of the Soul**

1. You can often recognize this in a believer. The soul is blinded to the plan of God.
2. The believer fails to orient to grace because of negative volition and rejection of doctrine. It starts out with not wanting to go to class now and again. Then, people begin to reject doctrine. I don't agree with that; no, I don't care how he presents that.
3. As a result, false doctrine, human viewpoint and works enter into the vacuum of the soul.
4. Then the soul enters into the realm of reversionism. Then the trends begin to rule the soul.
5. Your friend don't like doctrine and you move in that direction. As soon as human viewpoint begins to reign, you have a problem.
6. Such soul blindness leads to subjectivity and irrationality. It is just a step away from human viewpoint. It's all about me. This is the thought process which is not

gracious and it is not pretty and it is not grace-oriented. It leads to incredible frustration and unhappiness in life. You lose sight of doctrinal reality. You lose sight in what God has for you.

7. The next step is a frantic search for happiness or self indulgence. The two go together; rather than a relaxed mental attitude and the great contentment which comes with grace orientation. Whatever the difficult situation you're in, it is for your benefit. The more frustrated you get, the less likely you are to concentrate and be occupied with the person of Jesus Christ.
8. In blackout of the soul, capacity to love anyone but yourself is lost. You will blame others for your failures; no capacity for love and no ability to take responsibility for your actions.
9. The believer in blackout of the soul is missing in action. They are casualties; dead on arrival at times.
10. Without rebound and return to doctrine, misery and discipline intensifies. If you never recover, this goes all the way to the sin unto death.

Σοφία + άνθρωπος. Human ability and intelligence are examples of inequality. We all have that equal opportunity to grow spiritually. When you use human viewpoint and the wisdom of men when you have blackout of the soul, because you are unable to use faith perception.

1Cor. 2:5 ...so that your faith cannot exist in the wisdom of men, but in the power of God.

Paul is giving these men the clear symptoms of their disease.

## 1Corinthians 2:5

## Lesson #40

September 30, 2004

First half of 1Cor. 2:5a: ...that your faith cannot exist in the wisdom of men.... The factions inside the church had been at war for some time. They were the definition of reversionism. Still with eternal security, but nothing else. They had developed scar tissue which prevented doctrine from circulating in their stream of consciousness. They were devoid of all doctrine there. Faith cannot exist in the wisdom of men.

Spiritual life there was probably like any reversionistic group. Their souls were blacked out and they could not orient to grace. No doctrine; so human viewpoint is sucked into the soul. It begins subtly and eventually, it takes over. The Corinthians also fed off of one another. Others were encouraged to adopt the same human wisdom. They were affected by those with whom they associated. If there is no doctrine in your soul, the human viewpoint will rub off. After awhile, it will inundate your soul. Outside of Berachah, you are bombarded with human viewpoint. Often, unaware, we become full-fledged believers in human viewpoint. There are some who can talk doctrine, but they do not apply any of it. They use the language, but they do not apply it. There are those who begin to drift away, or desire power; and this escalates until human viewpoint takes over. The mature person can fall into this.

Subjectivity about self. That is the first the misstep. Another result, is the capacity to love anyone apart from yourself, then you are falling into reversionism blaming others for failures often becomes the modus operandi of the failure. Fall into inordinate competition, which increases the chance of failure; and you blame someone else for your failure. You don't blame yourself; you blame others for your failures. You can put your failures off on someone else.

### **Blaming Others**

1. The first thing the blackout soul does in a crisis is to blame someone else. They blame others so they don't have to look at their own culpability.
2. You project your failures onto someone else. When you have to blame someone else, you gloss over your own failure. Projection, denial, failure to take responsibility for your own actions.
3. People who blame others elicit guilt from the people that they blame. They want others to crawl and grovel to be reconciled. It starts up a vicious cycle. You often don't even recognize that you are blaming someone else. Same results will occur.
4. When you blame those closest to you, it is a devastating situation, because of your own bad attitudes and decisions. So your soul is blacked out. You must blame your problems on others.
5. When we blame others, we especially blame those we love and are closest to. They are particularly the objects of our blame.
6. Then misery is intensified in those who are making the accusations. When you blame somebody else, deep down you know they are not really at fault. But you have to blame them in order to ease your own thinking. Still makes you miserable.
7. In self pity or bitterness, they blame others and lash out at them. This reflects their own miserable status quo.
8. When you do not take responsibility for your own actions, you can then become disappointed in them, rather than in yourself. Projection. Poor people; their fault. Don't have to feel bad for them.
9. You cannot allow yourself, when you are the object of blame, to take you down and distract your from doctrine. If you get distracted by doctrine, you fall right into human viewpoint. Now it is worse; you are at their level.
10. When you care about someone and love them, then you want to help them overcome this. Sometimes you are able to do this. You want to help them, but you cannot. They have to help themselves by reinserting doctrine into their lives.
11. So blaming others is a terrible flaw and weakness that can only be overcome by concentrated doctrine in your soul.
12. Blaming others cannot sustain friendship or love; it destroys these things. You can only blame someone for so long before they run in the opposite direction. "Why weren't you there when I needed you?" When people fail you, we all have a tendency to blame them from that point on. That is a blacked out soul. No ability to see the other side of the coin. This is why some families do not talk to one another. They can't wait to get out of family meals.

13. Blaming others shows no capacity for love or graciousness in the soul. If you can't take responsibility for your own actions, that is not graciousness. That is the exact opposite. God could blame you when you fail and take you out then and there; however, He does not. However, we blame others; it is so insidious.
14. Another result of the blame game is irrationality under pressure. They suddenly go ballistic.
  - a. This irrationality is a total loss of doctrinal perspective.
  - b. Once that perspective is lost, there is a frantic search for a patsy to take down with you. Self indulgence goes with this. You lash out at those you are closest to because they are nearest to you.
  - c. Chaotic actions of a tortured mind instead of divine viewpoint; this is how you function under pressure; this leads to irrationality.
  - d. The contentment of grace orientation is replaced by self righteousness. Blame on someone else eases pressure on you.
  - e. You lose perspective, you lose grace orientation; someone fails you or is actually blameworthy, give them the benefit of the doubt. They may have a good reason. You may fail to see each other's perspective. If you have grace orientation, you can cut the worst loser some slack. Tomorrow, you may be the worst loser. If you have divine viewpoint, you handle it graciously. Why won't they come back to me and grovel a little bit. It is all about you to blame someone else to make yourself feel better. There is nothing in legalism or self righteousness or blaming which is gracious. When disaster strikes, look to yourself and divine assets. Don't find someone else to blame it on, even if they deserve it. Leave it alone; let the Lord handle it.

Faith and human systems of perception are opposed to one another. They are antithetical systems. Grace orientation: I am responsible for my own decisions and my own life.

These are all warnings to the Corinthians, who blame everyone else in the church for their problems. They blame others in the church.

### **What is the relationship between Grace and Faith?**

1. Introduction: We will begin with an analogy; grace and faith are married. They are as close as they can be. One thing represents the other. Bobby will start with the reality and then give the analogy in order to clarify it.
2. The reality:
  - a. Because of His love, God initiated His grace plan. God loved the world so much that He initiated His plan.
  - b. He created the human race to respond to His love and grace. His plan we made well before He created us.
  - c. God initiates with grace and man responds with faith. That was the reality. The Corinthians did not see the relationship. They blamed everyone else for the problems of the church there.

3. The analogy is in the realm of male and female relationships.
  - a. The male was created by God to be the initiator.
  - b. Eph. 5:25: husbands, love your wives just as Christ also loved the church and gave Himself up for her. The man loves the wife and he initiates that love, just as Christ initiated that love toward us.
  - c. The husband initiates love toward the wife just as Christ initiates love toward the church.
  - d. This does not make the wife subservient nor does it make her a second class citizen. God has just assigned us different roles.
  - e. **“Be subject to your own husbands in the Lord”** which is respect.
  - f. Like Christ and the church, we respond to doctrine; man also has a responder in the woman. Christ initiated doctrine for us, so man initiates love and the woman responds to it. Human viewpoint and feminism will confuse you on these issues. This is all about the love of God for us. Grace is the initiator; faith is the responder.
  - g. The man initiates love toward his wife, just as God initiates love and grace to the entire human race. This is a model which God designed.
  - h. The wife responds to the husband’s love, just as the human race responds by faith to the love and grace of God. Grace of God to us; we respond with faith to Him. The church receives doctrine and we respond by learning it.
4. Grace and faith are like husband and wife. Grace is the initiator and faith is the responder.
5. Just as there is one husband for one wife, so there is only grace for faith and faith for grace.
6. Grace and faith meet at the cross. This is where they are introduced. This is where they begin to court, which stretches this analogy somewhat. In order to meet at the cross, faith responds to grace.
  - a. We marry at salvation.
  - b. Salvation is the framework for grace and faith in the spiritual life. John 5:4–5
  - c. Faith responds to love and grace in salvation.
  - d. As the marriage progresses, faith continues to respond to grace in GAP. This is what we do every day. The grace of God provides doctrine.
  - e. We are saved by grace through faith; and we live the spiritual life by grace through faith (Heb. 11:6).
  - f. Marital works is antithetical to grace and faith.
  - g. Grace rejects human works and faith will not operate on human works.
7. Grace as the husband rejects the harem of works. We studied Ahasuerus for 57 lessons. Faith is the only true responder to grace; not works. Faith must come alone to the cross; without works. Faith cannot coexist with works. Faith is an integral part of GAP, which is the progression of the marriage. Eph. 5:22, 25 give us the analogy.

Bobby apparently had a birthday recently. He reads off a birthday card.

1Cor. 2:5 corrected translation read. Grace and faith cannot be separated in the plan of God. Bobby goes back to set up the relationship between grace and faith. ↗

### Analogy of Faith and Grace to Love and Marriage

1. Grace is the male in the relationship. Grace initiates the relationship, just as the male is the initiator in a relationship.
2. The wife responds to the husband's love just as people respond to Jesus Christ by faith in Him. Faith is the responder to that love. Just as there is one husband for one wife; faith is the only partner for grace and vice versa.
3. Marriage is the framework for love; salvation is the framework for grace and faith.
4. When the marriage takes place is analogous to salvation. Then the living takes place, which is often more difficult. There is a day to day existence. Living a life in faith is also a more difficult, day to day existence. We must consistently take in doctrine; that is our response. The wife must continue to respond just as the believer must continue to live the Christian life.
5. The power of God is the grace foundation. He initiates grace to the believer. The Holy Spirit initiates the teaching of doctrine to us, just as the husband initiates love to the wife. The doctrine is transferred from the pastor to the left lobe of the believer; and this is then transferred to the right lobe.
6. What if faith does not respond to grace.
  - a. Too many Christians think that their good works and their systems of merit are the proper response.
  - b. So many Christians want to earn the grace of God.
  - c. This is not living the spiritual life; Christian service is not the spiritual way of life. Some people think if they work around the church or in the mission field, that this is the Christian way of life.
  - d. God's grace never ceases, no matter how far you advance or retrogress.
  - e. Christian service and works respond to spiritual advance; not vice versa. You are not spiritual, no matter how much you do Christian works.
  - f. The more advanced you are, the more clearly to grasp your Christian responsibilities.
  - g. Respond to grace by faith perception.
  - h. Spiritual growth is the proper response.
  - i. Works are never the proper response to grace.
  - j. Works is to grace as black of the soul is to epignôsis of the soul.
    - i. Black out of the soul: because of continuous carnality without rebound, you become incapable to seeing the plan of God. A soul vacuum is caused in your soul. When your soul is blacked out, divine viewpoint is not a part of your life.

- ii. Instead of focusing on the Lord, you focus on yourself. You lose occupation with Christ and gain occupation with yourself.
  - iii. Unhappiness and frustration in our lives is a result of blackout of the soul.
  - iv. You need epignôsis if your soul is blacked out.
  - v. If you are in bad shape here, you will search for happiness all over.
  - vi. Lose this capacity and no one can love you like you desire. If there is only gnôsis in the left lobe, and it is not transferred, then you have no resources for problems and pressures in life.
7. Faith perception comes first; then you have the foundation for thinking divine viewpoint and for being involved in Christian service.
  8. The marriage of grace and faith produces divine good and Christian service.

### **Results of Grace and Faith**

1. Children are produced by the union of husband and wife.
2. Spiritual life and all of its results is the spiritual offspring.
3. Spiritual offspring depend upon the seed of Doctrine.
4. Just as human seed only produces in the womb of a woman, so the spiritual seed of doctrine only produces in the right lobe of the soul
5. Doctrine is transferred tot he right lobe by faith.
6. Perception becomes conception by means of faith.
7. The cycling of doctrine in the stream of consciousness.
8. The building fo problem-solving devices of the soul.
9. Divine good production.

1Cor. 2:5: **That your faith cannot exist in the wisdom of men but upon the power of God.**

True wisdom of Bible doctrine now to be covered. This verse is a personal answer to Paul's' personal paradox.

### **True Wisdom**

1. True wisdom comes from God; nor from the wise men of this world.
2. This wisdom has a profound impact on those who listen and learn
3. Those who hear and heed divine wisdom are those who mature spiritually. This verse is aimed on the focus of the Corinthians.

This verse just tells us where the Corinthians are and where they should be. *λαλεω* = *to speak, to utter*. The whole realm of the plan and purpose of God is what Saul will teach. These things are the depth of God. This wisdom is written and spoken to be understood by the Corinthians. We will find out just how bad things are in Corinth. If you want to be unhappy, then keep it up. Faith perception must be utilized if we want to grow.

Grace apparatus for perception only works with believers. The human spirit is the focus of the teaching. The Holy Spirit teaches the human spirit. It is up to us to believe it. Our non meritorious positive volition transfers all of this knowledge. There is nothing that we do to make it work. It functions automatically. The longer we are in carnality, the more we move into the sphere of reversionism. Rebound and gap will function again.

Εν + τελειος = *among the mature*. If you are completed, you are mature. Paul refers to believers who are advancing spiritually. He is here to help others grow. The more advanced the concepts are, the more mature you become. Paul has so much to teach, but these Corinthians are incapable to advance while in reversionism. He wants to teach Church Age doctrine than no one has learned before. Bobby has to speak to all believers in all levels. His ace in the hole is the Holy Spirit, which makes this real to us. Doctrine reaches us at whatever level of spiritual maturity that we are. Must be something pertinent to believers of all ages. If we are filled with the Holy Spirit, no matter how immature we are, something will come through. To make his point to the Corinthians, Paul uses the term teleios.

1Cor. 2:6 **But, we speak wisdom among those who are perfect; yet not the wisdom of this world, nor of the rulers of this world, that come to nothing.**

**1Corinthians 2:6**

**Sunday 2 Lesson #42**

**October 3, 2004**

Paul desires very much to teach doctrine to the Corinthians; unfortunately, they cannot seem to assimilate anything. There are not enough who are mature. Paul is addressing them as if they could understand advanced doctrine, even though they cannot. Τελειος is found here to contrast with νηπιος; the baby believers are contrasted with the mature believers. Some of the believers are immature and cannot even remotely learn advanced doctrine. They must recover the power source, so that they can then utilize the doctrine.

1Cor. 2:6 **But, we keep on teaching wisdom to those who are mature;...**

Paul no longer had any flexibility in what he did. He was locked into his calling. He just needed someone to teach. He desperately wanted to teach doctrine and faced groups of people who needed shoring up instead.

Paul was stoned, beaten, thrown in prison, spat upon, etc. There is not greater honor than to teach the Word of God. This is also true of a pastor today. Personal considerations of a pastor must set aside personal considerations. Paul's focus had to be on his ministry. He had considerations which would not be an issue to someone else. There is a necessity to study and to teach. It is a gift which requires us to function. There are pressures and there is an awesome responsibility associated with this gift. There is no other purpose. This doesn't mean he can't have a social life (he'd have no illustrations apart from a social life).

When it comes to responsibility in the local church, it demands sacrifice in other areas of life. Bobby loves doing this. He likes seeing the light of recognition in the eyes of various

people. There are things he cannot do that he would like to do, because of this responsibility. It is not just an obligation, but a pleasure.

Paul tells the Corinthians what this wisdom is not. First, ου του αιωνος τουτου = *wisdom not of this age*. This refers to a dispensation. It refers to the dispensation that Paul lives in. However, this could refer to any age in history. Each age is defined by divine revelation appropriate to that era. We live in Satan's world since the fall of Adam; and it will be that way until the Millennium. There is cosmic wisdom involved in everyone of these dispensations as well. Specifically here, Paul is the Apostle to the gentiles in the Church Age.

Αρχων αιωνος τουτου = . Divine wisdom comes from doctrine.

1Cor. 2:6b *...yet not the wisdom of this age...*

#### **Worthlessness of Cosmic Wisdom**

1. Paul has objected to philosophy, debate, rationalism, empiricism, or any other human device used to find God.
2. The truth worthlessness of cosmic worthlessness is in regards to the means of salvation and of spiritual growth.
3. These things do have value in the human realm; even for divine establishment.
4. Paul was not for banishing empiricism, or debate or logic from human life. He is banning it from the pulpit or from the presentation of the gospel.

Καταργεω = *to render useless, powerless*. Those aspects of human wisdom become null and voice; the become powerless and useless.

1Cor. 2:6b *...nor of the rulers of this world, that will be abolished [or, powerless, useless]...*

Doctrine replaces all the human wisdom that we have. Doctrine is still more important when it comes to living our life in the Christian life. Paul is putting divine wisdom his priority and for everyone else as well.

By the end of the Millennium, there will be a Grace of God and Magog revolution against perfect environment. We have a great wisdom than all the wisdom in this world. Divine wisdom puts it all to shame. The wisdom of God is forever. What lasts of this world is God's truth. Human wisdom will pass away and is passing away.

What v. 6 is, is what wisdom is not. In v. 7, it is what wisdom is. This is the positive side. God does not speak to the mature, but he now speaks in a mystery.

Αλαλω is repeated for emphasis. This is emphatic. "We did not communicate cosmic wisdom, but what we DO communicate..". Μυστηριον = *Church Age doctrine for the new dispensation, mystery*. The idea here, however, is that it cannot be understood by human systems of perception. He speaks wisdom in a mystery.

## Mystery

1. This word is only related to human systems of perception in the unbeliever. Human systems of perception always originate with man.
2. The wisdom of God comes from God from eternity past before you or I or anyone existed.
3. It was known only to God until He provided the means for us to comprehend it. This mystery was only known to God until He provided the means for us to comprehend it.
4. The wisdom of the mystery of the ages, the wisdom that existed from eternity past, can be understood by the believer through the grace apparatus for perception. All they have is human wisdom.
5. Only perspicacity by grace can comprehend doctrine as the mind of Christ and can transfer it from the right lobe as epignôsis. We can have God's thinking in our soul. The unbeliever cannot do this.
6. To the rest of the world, divine wisdom is counted a mystery—even foolishness. No human system of perception can understand the wisdom of the ages.

1Cor. 2:7 **But we keep on speaking doctrine [or, the wisdom] of God in a mystery, which God has hidden, predetermining it before the world for our glory;**

The means of our production of divine good is doctrine. Without this wisdom in our soul, we have nothing.

### 1Corinthians 2:7

### Lesson #43

Wednesday October 6, 2004

Paul denied the efficacy of human wisdom in v. 6, but he states what wisdom is in v. 7. The wisdom in v. 7 is God's wisdom. *λαλεω* is found at the beginning of both verses. *Ev* + *μυστηριον* and together, these terms usually refer to mystery doctrines of the Church Age. However, that is not how it is found here. Mystery in this context is the divine wisdom of Bible doctrine which cannot be understood by the unbeliever. It is a mystery insofar that it is baffling to the unbeliever. Review of mystery above:

1Cor. 2:7a **But we keep on speaking doctrine [or, the wisdom] of God in a mystery...;**

Present passive participle of *αποκρυπτω* = *to conceal knowledge*. Wisdom remains concealed from those unable to be fathomed through human reason, observation or philosophical pursuits.

1Cor. 2:7b **...which God has hidden (or, concealed), predetermining it before the ages for our glory;...**

Doctrine existed in eternity past apart from human existence. *Πρωριζω* = *to design beforehand*. Doctrine existed en masse in eternity past; before the universe existed. The

mind of Christ has always existed. It unfolds in increments. We learn it little by little throughout history. Revelation as needed all the way from eternity past until now.

There is very little about heaven in Scripture. Our human minds cannot fathom what eternity will be like. We truly have no idea where we are headed. We cannot even imagine eternity; and on our deathbed, we are on the edge of eternity.

God designed the plan, but it always existed, as a part of the divine decrees.

Αἰων = ages. A time before human history began.

### Why is it We Who are Glorified?

1. It is still God who is glorified, but this phrase takes it one step further.
2. Our glory includes all the benefits that God brings to us when we metabolize doctrine in our right lobes.
3. When we utilize these benefits and advance spiritually, we reflect this glory to the world. The wisdom is invented, so to speak, for our glory.
4. Shekinah glory is what we have here, who resides in us, so that we might reflect God's glory within us. . Shekinah is a term not actually found in the Bible. Shakahm = to dwell; Shekinah = dwelling place. The Lord Jesus Christ is omnipresence. He is not contained by place and time. Our Lord dwelt in a specific place, which was in Israel; in the pillar of fire; etc. The 3 Apostles saw this Shekinah glory on the mount of olives?
5. We can reflect His glory. Doctrine is to our glory, so that we reflect His glory. As we become more mature, we further glorify Him.

The trinity indwells us, so we can go on to reflect that glory.

V. 8 is the historical rejection of the grace system.

Hv = which (which refers to wisdom). No Greek word in this verse for wisdom. Wisdom is the implied indecent of *which*.

1Cor. 2:8 ...which [wisdom] none of the rulers of this world knew (for if they had known, they would not have crucified the Lord of glory).

Αρχων = ruler, great, mighty men, men of influence, objects of approbation. Not many are called because it is more difficult for them to grab the concept to themselves. It is naturally to be on top, and then to assign this to oneself. We are the weak thing and God has chosen us to glorify the mighty.

Reagan's statements were those of a mature believer. He certainly had doctrine in his soul. The greatest discredit of all is our divine viewpoint matched to their human viewpoint. These men are clueless divine wisdom. This refers primarily to the Jewish and Roman leaders during the time of our Lord's death.

### Who Was Discredited?

1. In that age, these rulers were unable to comprehend the Lord of glory right before their eyes. They would not believe.
2. They could not understand His person or His intended work.
3. They had no perceptive ability by which they could understand Him.
4. These people were loaded with negative volition; they would grind their teeth when they heard the name of our Lord. Our Lord had only a 4 year ministry. Jesus was not their king, so they assumed that He could not be their Savior. They thought in political terms. They demonstrated their failure of their own system of integrity. Pontius Pilate tried to reason his way to an understanding of Jesus Christ.
5. These men represent all people who cannot find Jesus Christ through human systems of perception. This is inadequate. They reject faith perception.

Protasis of a 2<sup>nd</sup> class condition. Ei + ginôskô. The contrary to fact condition. A premise and then a conclusion. Then we have an + the aorist active indicative. Σταρω = to crucify.

1Cor. 2:8b: **If they had known [but they did not], they would not have crucified the Lord of Glory.**

### What is this Awesome Note?

1. The One crucified was none other than God Himself.
2. If these so-called mighty rulers realized that they were crucifying almighty God, they would not have done it.
3. They crucified Him because they were incapable of understanding, so they went on their murderous ways.
4. This sin of ignorance from their hardened heart was evidence of inconceivable blindness and weakness. In faith-perception, there is the power of the Word of God.
5. The pharisees knew nothing of God in their empiricism. They were incredibly self righteous and self-indulgent. They could not understand Christ; only themselves and their self righteousness.
6. The best the Pontius Pilate could do is find Jesus Christ innocent. Logically, He knew Jesus Christ was innocent; but he sentenced him to death despite that.
7. Ironically, the rejection of Jewish empiricism and Roman rationalism, our faith perception accepts Him, resulting in our faith-salvation.

**1Corinthians 2:9**

**Lesson #44**

**Thursday October 7, 2004**

The phone line in Huffman is out. So I am recording this at home. 1Cor. 2:8 is reviewed. *The Lord of Glory* is a title of His deity. Paul is reminding everyone that it is the God man Who was crucified. He was not just a great man. If these rulers understood that they were crucifying Almighty God, then they would not have done that. However, they crucified Him

because they were incapable of knowing Who He was. This sin of ignorance was a failure of rationalism and empiricism.

The pharisees knew nothing of God in their empiricism. They claimed to know everything about Him, but they really knew nothing. Face to face with the Messiah and they knew Him not. Pontius Pilate could do nothing but determine that Jesus was innocent of all charges. Violating all logic, he still sentenced Jesus to death. Even those who stood at the foot of Jesus' cross, little did they know that He was dying for their sins. No better understanding of grace than the sacrifice of Jesus Christ for these people.

*Just as it is written* would generally assume that this would be the quotation of an Old Testament passage. Isa. 64:4: **And from forever they have not heard, nor did they listen. Eye has not seen a God except You, who works for him who waits for Him.** Paul has a different use of the Old Testament passage. Paul does not quote this directly. It is more of a paraphrase. It uses similar language; but not much else. 1Cor. 2:9 does not have the same meaning as the Old Testament passage. The only real similarity is the similarity of the terms, *eyes seeing and ears hearing*. The difference phrase is *has not entered into the heart of man*. 1Cor. 2:9 deals with faith-perception, which is not Isaiah's meaning. This is not the point of what Isaiah has to say at all. Isa. 64:4 is just giving us a look of the God of the Ages; God can do anything that He chooses to do. It is an encouragement to the Jews at that time to realize that God can do anything.

There are many who do not believe that Paul is not quoting from Isa. 64:4. 1Cor. 1:31 quoted Jer. 9:24 and Paul used this meaning when he quoted it.

All the verse breaks; even the word breaks, all came along later. There are so many copies, no one knows where the actual autograph is. All of these letters circulate; which one is right and which one is not. There are hundreds of thousands of copies of these letters and all of the variants make little or no difference at all. Bobby, "These variants do not change the meaning one iota." It is amazing how the Lord preserves His Scriptures. We have as close to the original autographs as we possibly can.

There is a definitely different relationship between this verse and the one that is quoted. Paul pulls some words out of the Old Testament, and yet put a different meaning to it. Paul could probably pull any of these verses out of memory.

### **What Is Paul Doing Here?**

1. Paul was appealing to the authority of the Old Testament in general, rather than the exact language or the same meaning of a specific verse in the Old Testament. He was using the Old Testament in a different way than we have seen before.
2. In doing this, Paul gives a double-dose of authority to what he has to say. His authority and the authority of the Old Testament.
3. Why does Paul need this double-dose? Recall who the Corinthians are. Paul is letting the Corinthians know He has the authority to actually change the meaning of the Old Testament text. He has the authority to do this. We can't do that; but

Paul can, as he is divinely inspired. This should grab the attention of the Corinthians. Paul is writing this letter to the Corinthians as though he is a middle-man.

4. Paul did not change the meaning of the text in the Old Testament; but he did take the Old Testament passage, which was already inspired, and he utilized that language, but he applied a different meaning to it in this epistle. He had the authority to do this. He wrote the very words that God would have us know. Paul's style and vocabulary are all retained in his epistles.
5. This is an air-tight revelation of Paul's Apostolic authority. These different Corinthians had broken into Christ, Pauline, etc. factions. Paul expresses what is important is the words he is writing; not these factions.
6. This reminder of his authority is needed when dealing with these reversionists.
7. This is the type of emphasis that the Corinthians need to take notice of and to take heed to what Paul is telling them. "Listen, you jerks, I am speaking for the Lord." is a paraphrase of this. What Paul says to the Corinthians should carry the same authority in Berachah church at this time.

The lazy person might say, "We don't have to learn this stuff because it is inscrutable. We can't know it." But that is not the meaning of this passage. That sort of an attitude is an excuse for negative volition. Bobby's not going to make us feel better, if he can help it.

#### **The meaning of this verse is crystal clear:**

1. Eyes seeing and ears hearing is a metaphor for understanding Bible doctrine.
2. What Paul is driving at in this verse is the futility of human perception when it comes to understanding spiritual phenomena.
3. Paul's quotation in v. 9 makes reference to v. 8 that the rulers of that time were clueless when faced with Jesus going to the cross. They were unbelievers. They could not understand spiritual phenomena. Paul is talking about these leaders, to explain that human systems cannot understand spiritual phenomena.
4. The unbeliever has not the ability to understand divine knowledge. Their ears and eyes cannot understand. Ours can, as we have the grace means to understand spiritual phenomena. There must be a pastor teacher than you can learn from, and the unbeliever lacks this capability.
5. The believer who loves God, sees and hears through the grace apparatus for perception and advances to spiritual maturity. We all have that capability. However, only the believer with positive volition will use this capability. If we want to know about God, then we utilize that capability. We all have that capability, but only those who know and love God will actually use it.
6. The eye and ear are metaphors and they refer to empiricism. Empiricism is the pursuit of knowledge by observation or experimentation. Most people believe that is the way that they learn. Some think, much of what we learn comes from experience; but this is only in the human realm.

Example: Paul is comparing empiricism to faith-perception. Bobby wrote a paper on John Locke (1632–1704) and he had a profound effect on theology, but from a philosophical perspective. He was a philosopher who tried to marry faith perception and human perception. What he tried to do is something that cannot be done. He asks questions and then answers these questions. He saw the human mind as a blank slate, without any ideas. Ideas form on this blank slate as we grow. Something is written on this slate. There are two fountains of knowledge which flow. Experience and reflection upon that experience. That is empiricism. He has a place in Christian philosophy for his attempt here. He believed in faith-perception, but was trying to reconcile our mentality with faith-perception. He clearly states that the essence of Christianity is acknowledgment of Christ as the Savior. He also emphasizes reason as the final criterion for understanding the Bible. He also admits that doctrine is incapable of irrefutable proof. You must acknowledge Christ, you must then use reason to gain additional knowledge. Human systems of perception are a dead end. Reason is your proof, but it is not irrefutable. Historically, his philosophy and religion would result in deism.

Deist believes that God is transcendent. He created the world, and then He stands back and watched. He is transcendent, but not imminent. If God doesn't affect us, then we do not have real revelation. Locke did not intend to do this. Jefferson was a deist; and Ben Franklin possibly. Locke was not denigrating divine revelation; he was just attempting to reconcile empiricism and faith-perception. He was a brilliant man, but even the most brilliant philosopher cannot merge these systems of perception.

The smarter you are, the more revelation you can understand—that is meritorious. We have the grace of God working for us; which means our spiritual maturity must be based upon that which is non meritorious.

1Cor. 2:9 **But as it is written** [or, *to take from the language of the Old Testament*], "Eye has not seen, nor ear heard," nor has it entered into the heart of man, "the things which God has prepared for those who love Him."

## 1Corinthians 2:9

## Lesson #45 Sunday #1 October 10, 2004

1Cor. 2:9a **But as it is written** [or, *to take from the language of the Old Testament*], "Eye has not seen, nor ear heard," ...

Paul chose to use some of the language of Isa. 64:4, but not the meaning. He appeals to the authority of the Old Testament; but he does not use the meaning from Isa. 64:4 or the exact words. He is not attempting to accurately quote Isa. 64:4. It was unlikely that Paul had access to the scrolls of Isaiah at that point. He did not write these letters from a library. This could be quoted as, *to use the language of Scripture*. He is making a general reference to an Old Testament Scripture. He gives his own epistle a double-dose of authority: the Apostolic authority which he has; and he uses the authority of the Old Testament text as well. Isa 64:4: **And from forever they have not heard, nor did they listen. Eye has not seen a God except You, who works for him who waits for Him.** Paul is letting the Corinthians know that he has the authority to change the usage of an Old

Testament passage. Paul is just as inspired as Isaiah from a thousand years previous. When the Corinthians see this, at least the Hebrew believers, it should grab them. He is not changing the meaning of the interpretation of that passage; nor is he misapplying it; he is applying it to his situation, relying upon the authority of the Old Testament and upon his own Apostolic authority. I speak for the Lord; I am writing for the Lord; you need to listen. What is written in Scripture or what you study, is exactly what God wants you to know about yourself. Paul wants you to take note of the authority that he has. The meaning in this passage is crystal clear.

### Meaning in 1Corinthians 2:9

1. Eyes seeing and ears hearing is a metaphor for empiricism—observation and experimentation.
2. What Paul is teaching is the futility of human perception, when it comes to spiritual phenomena.
3. Paul's quotation makes reference to the previous verse, where the unbelieving archons of this age, who were clueless about divine wisdom of Bible doctrine.
4. The unbeliever cannot conceive of the revelation which God has prepared for you. He cannot fathom it. This is why it is called conceal knowledge.
5. Only the one who sees and hears through gap. He is the only one who can understand what God has provided for us. Paul is setting up the mechanics for gap in this passage.
6. Neither God nor spiritual phenomena is observable or provable through reason or to the human senses. Spiritual phenomena cannot be found in the laboratory or through our personal experience. You cannot start with yourself and prove from that any spiritual truth which approximates the gospel. Locke tried to show how our mentality could take us to divine wisdom. His writings instead, were a stepping stone to deism, although he was not a deist himself. He was possibly a believer himself. The paradox was unsolvable, even to a man as brilliant as Locke. Paul speaks to spiritual IQ rather than to human IQ in this passage. There is no other way. The Corinthians don't understand anything.

Paul wants to be clear that the only thing these Corinthians should be doing is taking in doctrine. Apollos and Timothy were pastors of Corinth? I think it was Apollos around this time and Timothy later? We start with the Scripture and move from there.

Αναβεινω + εις + ουκ + καρδια = does not go up into the heart. You guys our out of fellowship and you cannot take this truth into your soul either. "You Corinthians do not have divine wisdom 1." The Corinthians were not using gap.

Paul's progression to lead us to an explanation of faith perception. The world has it's schools of thought. Cumbersome, ponderous, boring for Bobby to study philosophy. It is an exercise in mind functioning. Locke was interesting, insofar as he used theology in conjunction with human perception. However, most of us are not interested in this. Similarly, God's deep things are not for everyone. The unbeliever has no interest in the deep things of God either. Divine revelation is designed for the right lobe of the believer

only. We don't understand philosophy; they don't understand divine wisdom. We have the chance to understand spiritual phenomena. That is what we learn to have a spiritual life; it is not a mystery to us.

We are in church to build upon what we know and to use divine viewpoint in every area of our life. Suddenly, unsolvable problems become solvable. It is all done within the confines of His grace.

1Cor. 2:9b ...nor has it entered into the heart of man,...

## 1Corinthians 2:9

## Lesson #46 Sunday #2 October 10, 2004

The unbeliever does not understand the depths of God. We have the ability to understand God. Paul is telling the Corinthians that they must use this ability. "Do not cast pearls before swine." Unbelievers cannot appreciate doctrine anymore than pigs can appreciate the value of pearls. How privileged we are to be able to understand. There is nothing the unbeliever that we can have which will equal what is in our souls (at least, potentially).

Ετοιμαζω = *to make ready, to prepare*. What God prepared was decreed in eternity past. God provided all the spiritual resources that we will need. The indicative mood is the reality of this grace system of perception. Then we have *for those who love God*.

Divine viewpoint existed in eternity past. He has provided all things for us, for those who love God. The question is, *how do we love him?* People think it is emotional and syrupy and how we feel about God. We may feel a little emotional after the communion service. But is that love? Is that loving God? Nope. Love must be consistent, in order for us to have capacity for love.

### Points on Love

1. In order to love God, we must discover Who He is. You don't love someone at first sight. They could be criminals. You have to actually get to know them. With God, the same thing is true. We must get to know Him. We must get to know what He has provided. Now we are getting to know the person we love.
2. When you understand His overwhelming care and love for us, we will respond with respect, admiration, and reverence. Love and capacity for love = respect, admiration and reverence.
3. This love motivates us. When we begin to develop love for God, it motivates us. When you care for someone like that, you have a desire to conform to what they want and what they have for you. We obey his mandates and metabolize his thinking.
4. We appreciate the way someone thinks. With a capacity to love, you appreciate the way a person thinks. You want to conform to the way that God thinks. You want to think in the same way that He thinks. That is the mind of Christ. Vv. 10–16 tells us how to apprehend the mind of Christ.

5. The love motivates us and we gain absolute confidence in God's ability to care for us and to support us. This supports and sustains momentum for applying the doctrine resident in our soul. He has a plan individually tailored and designed for us. Everything that we do, everything that we have, and everything that we are is courtesy of God. God has a plan for our life, no matter what.

#### Doctrine Related to Love of God

1. In short, we love God when our soul is inculcated with doctrine. Our soul is inculcated with doctrine if we love the Lord. We think His thoughts. As we advance spiritually, we begin to take on divine viewpoint. We know His thoughts through faith-perception. His Word becomes Epignōsis in our right lobe. The mind of Christ is our mind.
2. We share His divine viewpoint.
3. We appreciate His perfect integrity and matchless mind and grace. We have the capacity for love when we have the capacity to appreciate who someone is. When we appreciate their soul, then we have the capacity to love them.
4. We understand that the Lord directs even our problems for our benefit. We understand this as we gain confidence in the Lord. Even the problems that we do not see our way out of; we should recognize that it is for our benefit. No matter what happens to us, we are in His hands. It is the only way for us. Take in His Word and then make it our thinking. Understand it; unwrap it, and use it.
5. This is what God has prepared for those who love Him.

1Cor. 2:9c ... "the things which God has prepared for those who love Him."

We have been prepared for vv. 10–16 for the work of God the Holy Spirit. Without these verses, we would not know anything about what God has provided for us that we might have divine viewpoint in our soul. What is undiscoverable by human reason, God makes known to us.

God has revealed what He has prepared for us (v. 9). The Holy Spirit searches all things, even the depth of God. The Holy Spirit does not have to figure out His Own thinking. He knows what wisdom is; He is not searching wisdom for Himself. This gives us a reason why a believer's eyes can see and ears can hear. It cannot enter into the heart of the unbeliever; but it can enter into our heart.

Ἐμὲν δὲ which is the dative plural of the 1<sup>st</sup> person pronoun; *and to us* simply means that Paul is now addressing believers. He contrasts between the unbeliever who cannot hear or see. Then ἡο τηεος = *the God*. The verb connotes illumination. Our soul is illuminated; the light goes on. *To bring to light that which was hidden in ages past.* = αποκολυπτω the believer receives doctrine. There is a definite time that this is revealed to the believer. Therefore, this describes the result of the grace system of perspicacity. His Word always existed. Unless God the Holy Spirit functions in your soul, doctrine will not sink into our brains. It is the result of the divine system of perspicacity.

Δια + πνευμα (Genitive) = *through the spirit*. Pneuma can be used for breath, spirit, human spirit, Holy Spirit. The Holy Spirit plays a vital role in grace perspicacity. Without Him there is no grace apparatus for perception. How does the Holy Spirit reveal divine revelation.

Ερευνῶ = *to investigate, to explore, to examine*. The Holy Spirit does not study or research to discover divine viewpoint for himself. This is not an examination of the process of finding information. He already knows the information. The Holy Spirit does not need to investigate to understand anything. This refers to the results of an investigation rather than to the process. We tend to think of the process; what they are doing. Since He knows all, we are looking at the result. He investigates the deep things of God, because we need to know them. He knows these things already. The Holy Spirit does not have to investigate these things for Himself. He already knows these things; He searches these things for our benefit. How does the Holy Spirit do this? He does not whisper it in our ear or reveal it to us in our dreams. This is not the way He communicates to us in the church age. His teaching ministry illuminates the pages of Scripture and He teaches the principles to us. He does not need to learn about Himself; we need to learn about doctrine. He searches out doctrine for us, so that we can grasp divine viewpoint.

Stay in carnality and human viewpoint will be our way of life. I need help; I'd better call on someone. Divine viewpoint is the way we live. Nobody can tell us divine viewpoint. It is up to us to listen and believe. It is our job to apply it when we need it. Think divine viewpoint because our life is divine viewpoint.

1Cor. 2:10 **But God has revealed them to us by His Spirit; for the Spirit searches all things, yea, the deep things of God.**

**1Corinthians 2:10**

**Lesson #47**

**Wed. October 13, 2004**

Bobby doesn't like to see the ears. He talked with Joe Griffin, a rabid cardinal fan. They have a bet going. Bobby will wear a cap if the Cardinals win. Sport's Illustrated article, from the 50 year issue. 10 cent beer night at the Cleveland Indians game.

Undiscoverable by human reason is what God has revealed to us. Paul is addressing believers when he writes *to us*. Contrast between believers who do get spiritual information in v. 9 and those who do not. Αποκαλυπτω = *to set forth, to reveal, to manifest, to show*. There is no direct object, so the verb is strengthened. The verb often refers to that which is revealed. This connotes illumination of revelation. Aorist points to a specific time in the past when the believer receives this doctrine. This is all accomplished not *through the Spirit* but *by means of the Spirit*. Ερευνῶ = *to investigate, to explore, to examine, to search*. The Holy Spirit does not need to investigate anything, as the Holy Spirit is omniscient. He already knows everything, including the depths of God. It is His person to illuminate for us truth. This does not refer to a process of investigation; the Holy Spirit needs to look for nothing. This gives us the idea of the work of the Holy Spirit giving divine revelation for us. He investigates for us. The Holy Spirit is illuminating all that God has prepared for us. The filling ministry of the Holy Spirit reveals to us the

knowledge of the Word of God to us. There is nothing of God which is unknown to the Spirit. He knows Himself much better than we know ourselves. He is not investigating Himself, but He is illuminating the Scriptures for us (if the desire is there). These doctrines are necessary for the believer's spiritual growth. This is somewhat of an anthropomorphic idea. He brings these things to us when we need it, when we can handle it. He knows just when to bring it into our minds for investigation. He investigates the depths of God for our benefit.

Τα βάθη = *depths*. This is the object of εραυναω. We cannot know these things apart from the teaching of God the Holy Spirit: the essence or the plan of God. The Holy Spirit has more to investigate for us than has ever been known in the past. Paul uses the 1<sup>st</sup> person plural here rather than the 2<sup>nd</sup> person singular here.

### **Why Do We Have the 1<sup>st</sup> Person Plural Here?**

1. This means that divine revelation was originally given to the Apostles; they received it first. But, what is true for the Apostles is also true for all believers, but in a different way.
2. What they wrote and communicated as divinely inspired; the filling of the Holy Spirit illuminates to us.
3. It is the same doctrine given to all the Apostles, so the 1<sup>st</sup> person plural.
4. The Holy Spirit transfers this to the right lobe as Bobby teaches. The Holy Spirit metabolizes this in our soul.

### **What We Have in the New Testament**

1. Old Testament believers had no clue as to what the Holy Spirit would do in this age or what our unique spiritual life would be about.
2. Even the Old Testament prophets knew nothing of the resources that we would have. Paul brought some Old Testament Scripture into his own writing which illuminates things which we need to know, even though this was not known to the prophets who wrote them originally.
3. The mechanics of salvation has never changed and it was always revealed in the Old Testament. They believed in Christ through faith alone. No one knew the name of Jesus Christ in the Old Testament, but they still believed in Jehovah, the God of Israel. They learned salvation through the sacrifices. Old Testament simply looked forward to the cross. Abraham believed in God and it was credited to him for righteousness. The gospel never changes; He is revealed in a different way, and His name is different.
4. We are privy to new doctrines, because of the great power experiment of the Church Age. They are there; they are offered to us; but we must exercise positive volition.
5. The Old Testament saints did not have the filling of the Holy Spirit.
6. Only a few of the Old Testament believers were indued with the power of God the Holy Spirit and only for specific responsibilities. Joseph was prime minister of

Egypt, and was therefore given the Holy Spirit. Those working on the temple. Those in nation Israel; Joshua in the Bible, as well as judges. Othniel, Gideon, Jephthah, Samson. All indued by God the Holy Spirit. Even Saul had God the Holy Spirit as well. Daniel did. I would assume all writers of Scripture.

7. Would we be indued with God the Holy Spirit? Not most of us. Bobby maybe. We would not have God the Holy Spirit in that day; but we all have the Holy Spirit today. They never considered having God the Holy Spirit. Our dispensation is where the Holy Spirit is universally available.
8. The Old Testament believers were not taught via God the Holy Spirit.
9. The depths the Holy Spirit searches are the doctrines taught. Paul was to communicate and write the doctrines that the Holy Spirit gave him. Basic doctrines and mystery doctrines.
10. To fulfill this function, the Holy Spirit new reveals, that which did not exist previously. Simply because there was no filling of God the Holy Spirit. This advantage, the Old Testament saints would have loved to have seen. We represent ourselves before God just as a priest would. We have in this dispensation the possibility, the capability to know the Lord like no one from a previous dispensation has possessed.

*All things* = the whole realm of doctrine. Just when Bobby needs doctrine for a specific situation, it just happens to appear in his thinking; that is God the Holy Spirit bringing to mind what he needs when he needs it. We need doctrine in our souls

1Cor. 2:10 **But God has revealed them to us by His Spirit; for the Spirit searches [or, *investigates*] all things, yea, the deep things of God.**

#### Summary Points

1. The depths of God are the deep things of doctrine. We are learning about God, His character, and what He has done for us. Many of us have any idea how important it is that we are able to receive this information. Here, we know as much as we want to take in.
2. The deep things of God are transmitted to the believer in a manner which is compatible with grace.
3. The system of perception for these deep things is provided by God the Holy Spirit. If there is one major thing that we have, it is the filling of the Holy Spirit.
4. The mechanics of divine revelation are consistent with the principle of grace (or compatible with).
5. The Holy Spirit is the teacher who teaches the deep things of God to our own human spirit. When we believe, they are transferred from one lobe to the other.

In vv. 11-16, Paul will give us the mechanics of the grace apparatus for perception. We have the mind of Christ. The nature of our perceptive ability. We can think with the mind

of Christ. Bobby looks at us and realizes that we can think with the mind of Christ. We have the incredible ability and potential to think with the mind of Christ.

Paul will build a case which is brilliant and it will illuminate us in ways that we will never know. This illustrates a point. Only a man knows his own thoughts. We know our own thoughts and God know His own thoughts. Paul wants us to be clear that no one is competent to reveal God cannot be known through any human capacity. We should already understand that God has designed a grace option. A pastor can reveal information to us; but

Genitive plural of *ανθρωπος* = *men, mankind*. Perfect tense used as a present tense for the irregular verb). Inherent knows = divine knowledge. *To know your own thoughts*, which are our personal memories, thinking, motives, reflections, motives, etc. Only you know your own mind. Who apart from man understands the thinking of man.

*Πνευμα* = *spirit*. This is found a number of different ways in this passage, but should be rendered in 3 different ways.

## 1Corinthians 2:11

## Lesson #48 Thursday October 13, 2004

*τις γαρ* begins this verse. Paul is advancing his argument from v. 10; *γαρ* links these verses together. *Τις* = *who*; an interrogative pronoun. Paul's point will be a further development of the grace apparatus for perception. How we can understand doctrine, whereas the unbeliever cannot understand spiritual things. Genitive plural of *ανθρωπος* = *man*. *Οιδα* = *to know*; perfect tense translated as a present tense; it means inherent knowledge. This is a verb referring to both believers and unbelievers. This does not include the divine system of perception. The unbeliever does not have the grace system of perception. There is no Greek word here for *thought*, but this is a good addition to the passage. However, it works with the verb. Reflection, deliberation, thoughts and motives are things possessed by all people. Even those with a very low IQ have inner thoughts, which no one else can see those thoughts. They only know them if you communicate them. Only we can understand our own mind. Only the person with his inner thoughts understands his own thoughts; those thoughts within himself. Paul is referring to all mankind, and he is making a universal statement here. Man is the only one who can understand his own thinking; but he cannot understand divine thinking.

1Cor. 2:11a **For who among men knows** [or, *understands, comprehends*] **the things** [or, *thoughts*] **of a man...**

*Πνευμα* = *God [as a Spirit]; [Holy] Spirit; [human] spirit; air, wind, breath* [particularly used this way in Classical Greek]; *the immaterial part of mankind*; for those who believe than man is strictly material, a living organism but they believe that there is no immaterial portion; however, we understand that God has given us an immaterial part. This can also refer to *soul-life*; God imparts the soul life to our physical body, and it becomes human life. The human spirit is only given to us at the moment of salvation, and only the believer can

understand spiritual things. Mentality, volition, self-consciousness, conscience make up the soul.

1Cor. 2:11b ...**except the spirit** [or, *soul life*] **of man within him?**

Our brain allows us to physically think; and the brain is the physical expression of our soul. It is not the source of our thinking; but it is a go between our thinking and our bodies. Animals do not have a soul as man does. Man understands what is around him and stores this in his mentality.

Bobby makes the point that his inner thoughts can be very different from what he is appearing. A person can seem very arrogant, yet they can be very humble in their souls. Bobby doesn't understand our inner thoughts; he only knows. A lot of times we don't want anyone to know what is going on inside of us. The Holy Spirit knows all that goes on in His mind, as we do ourselves. We only understand what the mind of God is thinking if He reveals it to us. Unbelievers don't understand God; but they can understand some things about man. The unbeliever can only think within the framework of relativity; he cannot think in terms of what is on his own mind. When you wonder how an unbeliever can believe this or that? This is because they have the thoughts of an unbeliever. The unbeliever inhales knowledge of himself and the things around him based upon empiricism and rationalism.

Πνευμα can only refer to the soul here, as we are speaking of both believers and unbelievers. Other interpretations would make little sense. Adverb *houta* = *even so*, referring back to what precedes. Man has a frame of reference within him to understand human phenomena.

Γινωσκω = *to know*. This is God's knowledge. It is stronger than οἶδα. Καταλαμβανω = *to comprehend*. These two are almost equivalent words. Rationalism and empiricism can never take the place of perspicacity by grace.

Next we have Πνευμα θεου = *spirit of God*.

1Cor. 2:11c **So also no one knows the things** [or, thoughts] **of God except the Spirit of God.**

A believer cannot know the mind of Christ either; except the Holy Spirit. It is not the Holy Spirit investigating the mind of God for Himself; He already knows; He investigates it on out own.

#### Summary of v. 11

1. The unbeliever lacks a spiritual IQ; it does not exist for him.
2. Therefore, the unbeliever cannot understand spiritual phenomena.
3. He has no frame of reference for spiritual information.

4. Human IQ is not an issue for understanding the gospel. You do not need the Holy Spirit to understand the gospel. This is common grace, and the Holy Spirit acts as the human spirit, to make it real to us.
5. After salvation, the filling of the Spirit is the basis of our understanding and the deep things of God. The simplest and most complex of doctrines can be understood. No matter what our IQ, as a believer, we can understand these things. We can understand the entire realm of doctrine. Our mentality is important to understand human knowledge; but it is not needed to understand spiritual information. We can understand doctrine, basic or complex. It is understood on the level of the mentality; and it is applicable. The dumbest and smartest can grasp it. All of us dummies have a ray of hope.

## 1Corinthians 2:12

## Lesson #49 Sunday 1 October 17, 2004

There is a lot of exegesis in this section, but not much application. These seven verses are critical when it comes to understanding how God communicates to our finite minds.

The mechanics for the grace apparatus for perception are emphasized here; also called faith perception. The Holy Spirit *searching* or *investigating* the depths of God is not the process, but the result of the process. He brings these things up at the right time for us to apply them. He teaches doctrine on the basis of concept on concept; precept upon precept; a little here, a little there. The depths of God is a reference to doctrine which is unknowable apart from the grace system of perception.

To v. 11 refers to all mankind; and we all have inner thoughts within our own souls. They cannot be penetrated by other members of the human race. You cannot understand another person's inner thoughts. This is true of the entire human race; we can comprehend our own thoughts; these thoughts come from human systems of perception, and so he continues. Pneuma is used for God, for God the Holy Spirit, for the human spirit, in a general sense for the immaterial part of man (or the soul); and for breath. In v. 11, pneuma cannot refer to God or to the Holy Spirit, because of the qualifier *ανθρωπος*, which refers to all mankind. Since all men do not possess a human spirit, this refers here to the soul of man—the immaterial part of man, which allows us mentality, self-consciousness, norms and standards, vocabulary, frame of reference, etc. The soul in man here is related to comprehension, so we are looking primarily at the mentality of the soul. Man stores up knowledge from his own experience.

The brain is connected with our thinking. But the brain is part of human physiology; it is an organ in our body. In contrast, the soul is an immaterial entity, and it is not the same as the soul. It is the real seat of human mentality. We all think in the mentality of our soul; however, there is a connection between the brain and the soul. The immaterial soul, as it thinks, is manifested through the brain. **Even so the thoughts of God, no one .**

### Summary of v. 11

1Cor. 2:11: **Is there anyone who can understand his own thoughts except by his own inner spirit? In the same way, no one can know the thoughts of God except God's Spirit.**

1. The believer can comprehend God's thoughts; however this is a general comparison between human thinking and divine thinking.
2. The unbeliever is without a way of spiritual understanding. We take the Scripture as absolute truth; he will see this as relative truth. The unbeliever humanizes and equivocates God. The unbeliever can understand some facts about God in an intellectual way; however, we see the Word of God as truth, and unequivocal.
3. The unbeliever cannot understand and apply spiritual phenomena.
4. He has no spiritual frame of reference for understanding.
5. According to this passage, only God can know the infinite workings of his own mind. Mankind in general cannot.
6. The unbeliever is able to grasp the gospel, but only if the Holy Spirit makes it knowledge to him. The Holy Spirit does make the gospel clear. We need that ministry of common grace in order to respond to the gospel.
7. After salvation, the filling of the Spirit is the basis for our ability to understand spiritual phenomena.

V. 12: Paul explains in more detail what he has just said. There are two sources of knowledge; a human system of perception; the second system is gap, which is our ability to understand divine wisdom. The spirit from God would seem at first to be the Holy Spirit; however, it is a reference to the human spirit. This is a critical passage; therefore, we must know what is being spoken of here.

*We* refers to believers. λαμβανω = *to take, to receive*. Negative particle ου, ουκ, ουχ. It cannot refer to the immaterial part in general; pneuma is a contrast between what believers receive and what unbelievers already have. Therefore pneuma cannot refer just to the soul. First it is the source and seat of human discernment, as verses the source and seat of divine thinking.

In most translations, *Spirit* is capitalized, which is an interpretation. The Holy Spirit is our divine teacher; that is a given. The Holy Spirit is not the source of our teaching in this context. The key is λαμβανω. The first clause with pneuma deals with the human seat of thinking; the parallel analogy follows, referring to the human spirit. Unbelievers perceive in one way and believers perceive in another. Without the Holy Spirit, and His teaching ministry, we have no idea what is to be found here. And God the Holy Spirit teaches the human spirit.

1Cor. 2:12 **But we have not received the spirit of the world [or, cosmic spirit], but the [human] spirit from God, so that we might know the things that are freely given to us by God.**

The reference here is to the human spirit, because of the parallel which Paul is setting up. Interpreting this as the Holy Spirit ruins the parallel. This meaning also carries right on over to v. 13. This spirit from God here is the human spirit, which is the receptacle for divine knowledge.

### Human Spirit

1. The human spirit is the immaterial part of man. Not synonymous with the human soul.
2. Without the human spirit, there is no relationship with God.
3. The human spirit was designed by God to receive, accept and convert divine information into spiritual phenomena.
4. It is the human spirit which receives spiritual information which the Holy Spirit converts into  $\gamma\nu\omega\sigma\iota\varsigma$ .
5. In the original creation of mankind, the human spirit was received along with the soul. Adam was created with a body, a soul and a spirit.
6. At the fall, Adam lost his human spirit; he no longer had a relationship with God. If he lost the human spirit at the fall, you can see that this loss is what killed us spiritually. That is how we died spiritually; we lost our human spirit. Adam and the woman became dichotomus.
7. Spiritual death includes the absence of the human spirit.
8. At the same time the human spirit was lost, we acquired the sin nature. This is what tempts us; it is a part of our physiology. We make the decision to sin; however, the old sin nature tempts us. We have a soul which God imputes to us at birth.
9. As a result of the fall; Adam's progeny, the human race, are all born dichotomus, having no human spirit. The believer has a human spirit, acquired at the second birth. Jude 19: **these are the ones who cause divisions, sourish, not having a human spirit.**
10. The human race lost its grace system of perception in the fall. We lost our ability to understand doctrine. We have the mind of Christ. The unbeliever doesn't, because he has not the ability to understand doctrine. He has no human soul.
11. Since the unbeliever has no human spirit, that is why the Holy Spirit must act as a human spirit to communicate the gospel John 16:8-9.
12. When anyone believes in Christ, the Holy Spirit restores the trichotomus nature; the only difference is, we still have an old sin nature. We can regain the Holy Spirit; and at salvation we regain the human spirit. Restoration of the human spirit. 1Thess. 5:23: **Now may the God of peace Himself sanctify you entirely; may your spirit, soul and body be preserved complete.** Heb. 4:12: **The Word of God is living and powerful; dividing even the soul and spirit.**
13. When we are regenerated, the Holy Spirit creates the human spirit for the imputation of eternal life. I bet this human spirit is without an old sin nature. That the old sin nature is found only in the soul and body. We have not received the spirit of the world. Human IQ is set aside for spiritual IQ. We can now understand the revelation of God. We can understand, to some extent, the infinite. The unbeliever does not accept it. He cannot accept the deep things of God.

14. The human spirit is the target for Bible doctrine as taught by the Holy Spirit.
15. Because of the human spirit, low human IQ does not inhibit the learning of doctrine. We can be dumb as a post and still learn Bible doctrine. Human perception is meritorious. Doctrine which comes to us is applicable to our life. Bobby mentions a gal at Berachah who had a very low IQ who got a great deal of doctrine.
16. The human spirit is the initiator of doctrine which is then transferred to the left lobe of the soul. This is basic information is complex to get to. Commentaries do not go into this kind of depth with this passage.

1Cor. 2:12 **But we have not received the spirit of the world** [or, *cosmic spirit*], **but the** [human] **spirit from God,...**

Perfect active subjunctive of οἶδα = *to know, to understand*. The is inherent knowledge, or knowledge by reflection; permanence of knowledge. When it resides in our soul, it becomes inherent knowledge to us. Learning doctrine is only potential. Just because we have a human spirit, does not mean that we immediately know the entire realm of doctrine. This is why we study doctrine all of our lives. As you mature, you begin to learn things that you had not learned before. Sometimes you are not even aware you are learning things like that. Your spiritual life continues upward.

1Cor. 2:12 **...so that we might know the things** [inherent and permanent knowledge] **that are freely given to us by God.**

The Bible is crammed with information. We may have a large library or a book or two. The books belong to us and they are stored somewhere; however, we must take them down and study and read them to get the knowledge from them. In the spiritual realm, it is the same way. This is the job of the human spirit. The human spirit takes the book down from the shelf and makes doctrine inherent knowledge. This knowledge was not written by men, per se. It is given by God through men who were divinely inspired. 2Peter 1:21: **No prophecy was ever made by an act of human will, but by God the Holy Spirit.** The unbeliever is intellectual; the believer is spiritually apprised. Some in Berachah are intellectuals, but that is related to the way doctrine is presented from the pulpit. For some, it is just another form of intellectual exercise. The Bible is certainly the source of moral, legal standards. Comparative religion courses will study the Bible intellectually.

Doctrine is the real world; you don't have to learn it by experience, by getting kicked in the head etc. reality is the Word of God. Doctrine is our world through the eyes of God. There is no greater wisdom. If we understand doctrine, we understand the reality of the world around us. The Bible contains the doctrine necessary for understanding absolute reality. Unbelievers do not accept or even look at things the way that we do. The unbelieving world cannot think in the way that we do. We should not be afraid of death, because we know what comes after death.

1Cor. 2:11: **Is there anyone who can understand his own thoughts except by his own inner spirit? In the same way, no one can know the thoughts of God except God's Spirit.**

In the second phrase, *no one* refers to unbelievers, as they cannot know the thoughts of God.

1Cor. 2:12 **But we have not received the spirit of the world [or, *cosmic spirit*], but the [human] spirit from God, so that we might know the things that are freely given to us by God.**

### **This Second Πνευμα Refers to the Human Spirit**

1. We cannot function apart from the Holy Spirit. The first πνευμα refers to the immaterial part of the world; the spirit of the unbeliever. This refers to the general source and the seat of unbeliever perception.
2. Πνευμα in v. 12 is parallel to its use in v. 11. This knowledge of the world is the application of human viewpoint to life. We get something much greater at regeneration..our human spirit, which is much greater than our human thinking and empiricism.
3. Κοσμικ πνευμα is in contrast to our human spirit. They key is the parallel in the two phrases. The cosmic spirit in the unbeliever as verses the human spirit in the believer. The unbeliever perceives in one way and we perceive in a different way.
4. The parallel is between human unbeliever spirit and human believer spirit. The unbeliever simply has a soul; and in this soul, he can rationalize and observe.
5. Bobby's first point by point; there is a one to one correspondence between unbeliever spirit and believer spirit in v. 12.
6. But the translation of Holy Spirit, which is what we find in most Bibles, does not fit the parallel.
7. There is no question that the holy spirit knows all things and teaches us all things; however, that is not in view here. Paul is a genius and he is setting up a parallelism. Paul is comparing the unbeliever to the believer here.
8. What Paul is not doing is naming the source of divine knowledge.
9. Paul has already talked about the Holy Spirit in vv. 10–11; he has already made this statement and he is not restating it.
10. What Paul says is this, "We have not received the cosmic spirit, but we have received the human spirit."
11. Another illustration: SAT tests. Always a multiple guess section, which one of these words *does not fit* in the category. This is similar to what is going on in v. 12: Human spirit fits here; Holy Spirit does not fit.
12. By this parallel, Paul is setting up everything in preparation for what comes after.

Now simply listen and absorb information about the human spirit. This is the immaterial part of man which is designed by God in order to perceive, accept and to learn Bible doctrine. The original man was created trichotomus in order to fellowship with God. However, when he fell in the garden, he lost the human spirit. When anyone believes in Christ, the human spirit is restored. This renews the trichotomus state of man after

salvation. The believer can now understand divine viewpoint, because he has a receptacle for it.

Bible doctrine is not simply an intellectual exercise. It is an academic study, but it is not our purpose. It is not a mere subject. We are here to understand Who God is and what our relationship is with Him. Doctrine for us is the real world; it is just as applicable to our life as academic information is not.

Illustration: let's say that God gives you a book of observations about you. It might be boring for everyone else; but we would enjoy our own book. We might get bored with someone else's

Thought and words are not present in v. 13; they have been inserted by the translator. On this hinges the doctrine of GAP. Formation and preservation of the canon of Scripture and the gift of pastor teacher λαλεω = *to speak, to communicate doctrine publicly*. **Which things we also speak...** These words are the instrument of communication. Paul's words are not simply human systems of perspicacity. All human perception.

1Cor. 2:13a **These things we also speak, not in words which man's wisdom teaches, but which the Holy Spirit teaches** [the source of all divine wisdom],...

There are no nouns in this second section except as inserted by previous exegetes. The gender of one noun will tie this altogether. Συγκρινω = *combining*. Κρινω = *to judge*. 2Cor. 10:12 is another time that Paul uses this word. This is a late use of the term and is out of place in this context. Συγκρινω = *combining to teach*. Bobby gets this from where this is located elsewhere, including classical Greek passages.

The most difficult word is next: πνευματικος = *spiritual*. **Combining to teach spiritual with spiritual...**

#### Πνευματικά

1. The first use it πνευματικη and it is an accusative neuter plural. It means *spiritual things*.
2. Πνευματικοις same basic word; but a different gender. This is the dative case and this is in the masculine. Exactly the same in the Greek, but different ending, meaning a slight difference of meaning, perhaps.

**1Corinthians 2:13**

**Lesson #52**

**Thursday October 21, 2004**

Something about the Astros and someone who never hits a home run.

1Cor. 2:12 **But we have not received the cosmic spirit, but the [human] spirit from God, so that we might know the things that are freely given to us by God.**

Recall the parallelism set up the previous two nights. Believers have a different apparatus for perception. Most translations render *spirit* here with capital letters; however, the lower case is actually correct. Bobby mentions the SAT question again. Holy Spirit simply does not fit the parallel here.

We will deal with the mystery of v. 13. *Things* here refers to Bible doctrine. *We* is a reference to himself, Apollos, Timothy, etc. Doctrine is what they taught. Paul did not try to convince those listening by rationalism and empiricism of the rightness of the gospel. In the 3<sup>rd</sup> clause below, we now have the Holy Spirit. This is the teaching ministry of the Holy Spirit. The filling of the Holy Spirit is necessary. Now we come to the mystery phrase.

1Cor. 2:13a **These things we also [publically] communicate, not in words which man's wisdom teaches, but teaching from the source of the Holy Spirit teaches,...**

In the NASB, it reads **...comparing spiritual thoughts with spiritual words**. Often, these translations are reached by a consensus of opinion. Dr. Earl Romoer was Bobby's teacher and he is the editor of the NKJV. *Spiritual* is an adjective in both cases; but is used as a substantive. An adjective is a descriptive word that further modifies a noun; and it must agree in gender and number with the noun. Bobby's grammar lesson. Why did Paul put in two adjectives here with nothing to modify? It is up to us to determine exactly what Paul meant.

We must fill in these missing nouns and add perhaps two nouns to make sense of this. The nouns will depend upon the gender of the adjective. There are cases in Greek; besides gender and number. Πνευματικός is the adjective here that we are dealing with. Πνευματικός occurs twice, but with different endings. The gender will help to define what should be associated with it. So will the verb συγκρινω = *combining to teach*.

Here, we have πνευματικά (the accusative singular neuter). The pure, basic neuter translation would be *spiritual things*. However, this does not really communicate as well as we would like. The second time we have πνευματικοίς = a dative plural ending, which could be masculine or neuter here. We might favor neuter here, as the other one is neuter. Ψυκικός = *the natural man*. If compared with this word, then it should be seen as masculine. A parallel within the same phrase, within the same verse, where there is another parallel, would make the most sense.

Going with this narrows our choices down. The Hebrew and Greek are not exact sciences; however, Greek is fairly exact. This one is simply more nebulous more than most. One commentator gives two interpretive nouns. Interpreting **spiritual truths by spiritual language**. Unbelievers can listen to a sermon and get some things out of it, using their native mentality. The unbeliever can understand the same vocabulary as we can understand.

The hypostatic union is difficult for the unbeliever to understand, as he does not have any other gaps to fill in to shore up this doctrine in his mind. **...combining spiritual [truths] with spiritual [faculties]**. *Faculties* refers to our spiritual faculties, which the unbeliever lacks.

The faculty for understanding doctrine, which is apropos here. Bobby looked at several commentators; he looked at Driver and Briggs (of BDB) and their exegetical approach.

#### V. 13 Points

1. The accusative neuter plural of πνευματικά is the direct object of the verb συγκρίνω.
2. What is combining to be taught is πνευματικά.
3. Doctrine or spiritual phenomena is what is to be taught. Spiritual phenomena. That will be put with the first use.
4. What combines with spiritual phenomena in order to teach the believer?
5. What the commentator called *spiritual faculties* or *spiritual apparatus*.
6. The spiritual apparatus is faith perception; GAP.
7. Paul has built up right to this point. Now, he is defining what he has been talking about all through chapter 2.
8. The unbeliever cannot have a spiritual apparatus. He cannot accept the spiritual phenomena taught by God the Holy Spirit. This is found in the next verse.
9. Illustration: opera. However, it is not a part of Bobby's soul, and certainly not a part of his abilities. It doesn't touch his soul like it might Gla's. Bobby's grasp of opera is purely intellectual understanding. Gla not only knows it, but she could apply it. She can sing it. It is γνῶσις for Bobby and epignōsis for Gla. The opera lover is analogous to the believer; the person who knows some things about opera is like the unbeliever.

1Cor. 2:13b ...combining to teach spiritual [truths] with spiritual [faculties].

Spiritual growth occurs here. This is how we learn and how we grow. These passages are the Biblical documentation for GAP. Paul will now inform us that this system of perception is unique to us as believers. It cannot be utilized or possessed by the unbeliever.

Only when you understand God, do you understand absolutes. The unbeliever can only understand relative truth. We have an outside source of thinking.

**1Corinthians 2:14**

**Lesson #53**

**Sunday 1 October 24, 2004**

We have spent a long time unraveling v. 13 due to the missing words (i.e., the implied words).

#### Summary of 1Cor. 2:13

1. KJV: ...combining spiritual [things] with spiritual. There is no noun following the adjectives *spiritual*.
2. The word is πνευματικός = *spiritual*. The Corinthians understood what Paul was saying. He may have already told them this verbally and they filled in the blanks.

3. We should be able to understand what Paul meant as well. Adjectives require a noun to modify. The phrase meaning depends upon these two missing nouns.
4. The first adjective is actually πνευματικά. This is the construct form. The endings tell us what case, number and gender a word is. Accusative neuter plural for the first πνευματικός = *spiritual things*.
5. The second form is the dative plural, but we do not know the gender. Πνευματικοίς, which should be probably a masculine case, to parallel the previous verse. Parallel neuters in the same verse is a more compelling argument.
6. One commentator gives two possibilities for nouns: *...interpreting spiritual [truth] by spiritual language*. This first is reasonable; but the second is not. What does *language* mean here? It is vague.
7. Bobby studies Driver and Briggs as commentators. *...interpreting spiritual [truths] by spiritual [faculties]*. Since GAP is the general subject here, this interpretation fits in well with the context.

#### More Summary Points

1. The first πνευματικός, is the direct object of συγκρινω.
2. What is combining to be taught is πνευματικά.
3. That is the meaning of the first use: *spiritual phenomena, doctrine*. That which the Holy Spirit teaches to our human spirit.
4. The second use matches with the idea of *spiritual faculties, spiritual apparatus, faith perception*. *Now we have not received the cosmic spirit but the human spirit from the source of God that we might have permanent knowledge of the things [or, doctrines], having been graciously given to us under the authority of God. Which things also we communicate, not in words taught from the source of man's wisdom, but by the teaching by the source of the Holy Spirit, combining to teach spiritual things with spiritual phenomena [or, apparatus]. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned.*

Paul will now tell us that this system of perception is unique and possessed only by the believer. This tells us what the mechanics are. The comparison here tells us that the believer can spiritually apprise things, but the unbeliever cannot.

Δε = *but*; which sets up the contrast or comparison here. Ψυκικός = *natural* and this modifies άνθρωπος. The emphasis of soulish is simply human life; life in the natural world. *Soulish* carries the same connotation as v. 11. *Soulish* is in opposition to spiritual. From this we know, *soulish man* refers to the unbeliever. The spiritual man is the one who has been regenerated. The soulish man is the man without a human spirit. He comes in all sorts of shapes, sizes and conditions. They can be nasty and horrible; and they can be pleasant, religious and respectable.

**Application:** Some of these may even like walking into a Cathedral or some place which seems holy to them. They may be affected by a religious service. Some people come just

for that; or the pastor is eloquent. It is just oratory; interesting information. They may like to hear someone speaking in absolutes. These sorts of people often fill churches all over the world. They can still be soulish.

Charles Spurgeon from the 19<sup>th</sup> century. Great preacher in England during his time. 1861–1871 was when he was this great teacher. A famous skeptic and agnostic and he was seen leaving the church and a man saw him, and asked, “What are you doing here? Why do you come here?” “I get satisfaction out of hearing a person preach about that which he really believes.” People are attracted to certainty. There are also people very involved with religion who are soulish as well. They try to impress God with how religious and good they are. However, the soulish man has no appreciation for the doctrinal message which is presented.

## 1Corinthians 2:14

## Lesson #54

Sunday 2 October 24, 2004

Spiritual death precludes the existence of the human spirit in unbelievers. Those who are spiritually dead have no human spirit. In order to gain a human spirit, we must believe in Jesus Christ. As believers, we now have the ability to have a relationship with God. Everything happens in a moment. A spiritually dead person cannot comprehend what we study. They can understand the words, the language, but it has no spiritual meaning to them. It is not information that they can actually use in their life. The unbeliever has no faith perception. Incapable of understanding divine wisdom. Incapable of having an eternal relationship with God. It is part of the mechanic of our growth.

**The soulish man does not grasp...** δεχομαι = *to seek, to grasp, to approve*. With the negative *ou*, it means *does not grasp, does not apprehend*. Neuter accusative plural *τα* and it comes from *το* (a Greek article). They agree with what they modify in gender, number and case. No noun again, just like the missing noun in the previous verse. The key is that this is in the neuter gender, connected to what has come before in the neuter gender. The article in the context of v. 14 refers back to *πνευματικός* at the end of v. 13. The unbeliever does not grasp spiritual phenomena. No doctrine; no gap. **The soulish man does not grasp the doctrine of the Spirit of God.**

*Μορία* = *foolishness, dull, tasteless*. The soulish man is *dull, stupid, foolish*. Obviously, soulish men can be very intelligent. However, since they cannot understand the wisdom of God, that is stupidity—he does not understand that which is real and true. The unbeliever cannot have the certainty of a believer. However, without doctrine in our right lobe, we have no certainty either.

1Cor. 2:14a **But the natural [or, soulish] man does not grasp the things [doctrines] of the Spirit of God,...**

The final clause of v. 14 begins with *ὅτι* = *that*. The unbeliever has no apparatus to understand spiritual phenomena. We have had *συγκρινω*; here we have *ανακρινω*. This is the only time this verb is found in the Pauline epistles; only found in the book of Acts by

Luke (a protégé of Paul) = *to discern*. The believer cannot understand without the filling of the Holy Spirit. It is the Holy Spirit which teaches us. If we are not in fellowship, He cannot teach us. Furthermore, our human spirit is shut down. It releases no information and takes in no information, as there is no fellowship with God at this point. This is our requirement—to be filled with God the Holy Spirit before studying God's Word.

1Cor. 2:14b ...for they are foolishness to him; neither can he discern [or, know] them, because they are spiritually discerned.

#### Application to the Believer—GAP

1. When the believer does not transfer doctrine from the left lobe to the right lobe, he has no more discernment than the unbeliever. Γνωσις by itself is no good.
2. The left lobe is merely the staging area for doctrine; it is academic knowledge there; but it has no application. We must believe it. The unbeliever has no way to perceive doctrine in the sense that it becomes a part of his soul and in no way can he apply it. He can understand doctrine.
3. Doctrine in the left lobe is not valuable—it is not operational; only in the right lobe does it have any application to our life. You know doctrine is most applicable is when we are in the most difficult of situations...when our feet are in concrete and we begin sinking to the bottom of the lake. Now we know why it must be επιγνωσις in our right lobe.
4. Many believers had a tremendous amount of γνωσις; they can recite complete doctrines. Many believers have doctrine in their left lobe but which has not been transferred by faith. This is just information which has never been transferred. It has no use for us at all. This is why doctrine does not work for some. It is a waste of time if it does not work in our lives. Doctrine doesn't work if it is just γνωσις.
5. Only επιγνωσις burns scar tissue of the right lobe. As you move through the problem solving devices, they are worthless apart from επιγνωσις.
6. The unbeliever cannot gain επιγνωσις without a human spirit; he lacks divine resources. He can only think with human viewpoint. Even those who think with divine establishment, they cannot think with certainty. There is no certainty for them; what they believe one day, they may not believe tomorrow.
7. The believer who fails to utilize gap has a perceptive handicap similar to the unbeliever. We are assimilating doctrine with a human IQ. It must be spiritually discerned.
8. But where the unbeliever has a permanent handicap (without regeneration), the believer can always recover via rebound. It is always there; we always possess this ability.
9. Επιγνωσις is as close to the believer as rebound.

Just being in Berachah is not going to be enough. You test this. Does everything get to you; does every pressure get to you. Do we worry about everything that faces us. In this situation, sitting in Berachah is meaningless to us. A believer who does not utilize gap has a handful of nothing. You do not have to get up in the morning and dread the day.

Bobby is wearing a red hat because of the Astro loss. A video will be sent to Joe Griffin.

1Cor. 2:14 **But the soulish person does not grasp the things from the Spirit of God, for to him, it is absurd; he is not able to understand spiritual phenomena, because it is discerned spiritually.**

The believer cannot understand doctrine any better than the unbeliever can, without the filling of the Holy Spirit and then transferring doctrine from the left lobe to the right lobe. Doctrine for the unbeliever has not spiritual value. He cannot conceptualize absolute truth; for him, all things are relative. Points above reviewed.

You don't actually need to have επιγνωσις in order to give the gospel; that can be done from memory. Christian service is only rewarded if we are filled with the Holy Spirit.

Πνευματικός = *spiritual*. This is in the masculine gender and it refers to the believer who possesses the grace apparatus for perception (not to the apparatus itself). This pronoun refers to a believer. Predicate nominative, predicate adjective and it is designed to modify something. It is synonymous with *who* which refers to *he*. These three things are synonymous. The believer has a human spirit. The believer learns doctrine under the teaching ministry of the Holy Spirit and he transfers γνωσις into επιγνωσις.

Ανακρινω = *to discern spiritually, to judge, to evaluate*. Doctrine can be discerned as truth. Doctrine, called in this verse, *the all things*, can be discerned by the human spirit. It takes the filling of the Spirit to make the grace apparatus function. Here, it refers to the believer's innate ability to use this function. We have the ability to discern doctrine if we utilize the capability. That utilization does require us to be in fellowship to utilize the power of the Holy Spirit. We should be able to recite this now.

The entire context of this message; we're supposed to listen to the translation. The soulish person is the person without God the Holy Spirit. To him, the psuchichos man is absurd. He cannot understand spiritual phenomena.

1Cor. 2:15a **But he who is spiritual judges [or, investigates, evaluates] all things,...**

Paul uses ανακρινω again, it carries the connotation of being judged or investigated or evaluated. No man can spiritually appraise the spiritual man, because he lacks the means by which to do so. He has no capability to do this. The evaluation of the spiritual man requires Bible doctrine, not human judgment or investigation. Bible doctrine must be the criterion for the spiritual life. The person with only γνωσις cannot evaluate the growing believer. Paul uses this in a very barbed way, to correct this very factional church. Paul has been criticized and judged by several of the existing factions in Corinth. They have criticized him and have judged him. As he writes, this judging must be on his mind. This is designed for their correction. This is because they are unable to use gap. They have no ability to evaluate anything spiritual. They lack the ability to properly evaluate any

believer, including the Apostle Paul. Unbeliever or the believer not using gap is unable to properly evaluate anyone.

1Cor. 2:15b ...yet he himself is judged by no one.

#### Application

1. God evaluates us based upon the doctrine in our soul.
2. We succeed or fail before God based upon the doctrine in our soul; our positive or negative volition.
3. He pleases God by the doctrine in his soul and by applying the doctrine in his soul.
4. We cannot please God in the status of ignorance of doctrine. This means human viewpoint, which is the opposite of God's will for us. In a state of ignorance, there is no way we can understand the will and the plan of God. Everything happens to us because God has designed it that way. We can be certain that, whatever happens to us, that what happens to us is what God has planned for us.
5. This is a private matter between God and me. We must evaluate ourselves with the doctrine in our souls. Human viewpoint, under these circumstances, rule our life. It is not our business to straighten out anyone else...particularly your spouse. It does not matter if your spouse is out of line; you aren't to run their lives.
6. The Lord must do the evaluating based upon Bible doctrine and its application in our soul. He knows best. The Lord must do the evaluating of us, based upon Bible doctrine in our soul.

Now we are at the concluding verse of this chapter. We have the mind of Christ, the same mind that He used for 30 years on this earth. If that doesn't grab us, nothing will. No soulish man can grasp spiritual phenomena. When he tries it, it is tantamount to the unbeliever evaluating the Lord Himself. These Corinthians are evaluating one another; one group evaluates another. Spiritual phenomena is never subject to the evaluation of the unbeliever.

They superimpose their human appraisal on spiritual things. They take their human viewpoint and place it over that which is spiritual. They are, in effect, judging Jesus Christ. They rejected the Word of God, and yet felt free to judge the lives of believers. It is like a dog trying to understand the Internet. He has no idea how to search. Without doctrine in the soul, we cannot search the spiritual Internet.

1Cor. 2:16 For who has known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.

**1Corinthians 2:16**

**Lesson #56**

**Thursday October 28, 2004**

The unbeliever or the believer who rejects doctrine can only think in terms of human viewpoint. That is the conclusion for several nights. The unbeliever cannot conceptualize absolute truth; he has no frame of reference for it; it is foolishness to him. The reversionistic believer cannot utilize absolute truth. Some of us seek out human viewpoint

as if it were gospel; and some of us do not even realize that we are doing that. These people are unable to evaluate Bible doctrine. When we seek this out, we do this because people we admire think that way. Therefore, we seek out the way that they think. This is the garbage which fills our soul. You often don't recognize that what you hear and accept is simply human viewpoint. If you cannot distinguish, then you have very little doctrine in your soul. Human viewpoint is insidious and it creeps into your soul. Unbelievers and believers without doctrine cannot think outside of the human viewpoint box. The rest of the world will despise your divine viewpoint. The world will not open their arms to you when you have the mind of Christ. You should never be ashamed of thinking divine viewpoint.

Ἐπίγνωσις doctrine makes all the difference ἐπίγνωσις. You may not realize just how different your viewpoint is. Sometimes, when you read or listen to a news broadcast, you might begin to question your perspective of life. We have more wisdom in our soul than all the political pundits combined. Don't be disheartened because you cannot refute every viewpoint that you hear. We have the mind of Christ; that is an absolute for us. There is no concept to the unbeliever of an absolute. He cannot think with a mind of absolutes. Doctrine can provide him with some superficial benefits, like morality. Even his morality can change with circumstances. Situational ethics. Doctrine, to him, is not the truth. It is not the final word or guide for everything in life.

Bobby was reading the other night as to how this works. *God and Ronald Regan, A Spiritual Life*. Regan saw God as an eminent font of knowledge. He used Bible quotes a great many times in his speeches. We gain intellectual strength in applying Scripture. Freedom cannot exist alone. Learning, faith and freedom...each reinforces the other. Despotism can govern without faith; but liberty cannot. Learning is a good thing; but unless it is tempered by faith and a love of freedom, it can be very dangerous indeed. He saw Biblical wisdom as indispensable in devising law. His spirituality shaped his presidency. Several of these were quotations. Regan knew that the thinking of Christ was the solution to many problems of life. He did not waver from his viewpoints; and he was viciously attacked by the news and various groups for his views. Regan never tried to combine church and state, but he showed that his guide was Bible doctrine. Those around him could simply not understand. For them, this was absurd; it was foolishness. He was one of the great presidents of the 20<sup>th</sup> century. He made the best decisions that he could based upon the wisdom in his soul. Regan said that a criticism of him were that his solutions were simplistic. This is how things seem to the unbeliever. Absolute divine viewpoint is going to be simple, without gray area, and dogmatic. Human viewpoint cannot grasp this; it seems too simplistic. We do not have to circumvent gray areas. We may not have the solution to them. Sooner or later, the issue will be clear. Part of these gray areas are that we are in the devil's world and people possess old sin natures. Unbelievers do not know about the old sin nature. They don't think about it. It does not factor into their solutions. We have the mind of Christ; we cannot come up with the solution to the old sin nature; but we don't have to fall apart over it either. Simplistic is the key word in the relativistic pantheon. Absolute truth is one dimensional; God's dimension. Everybody's got a solution; everyone has got an angle. The unbeliever does not trust and even fears the dogmatism of the believer with doctrine. They even see the absolute truth of God's Word as dangerous. We will be called unsophisticated and one-dimensional. This is

Satan's world and divine viewpoint is difficult to find in it. God honors the doctrine in our souls. Spiritual phenomena is the infallible Word of God. No unbeliever can judge the doctrines which are resident in our soul. No unbeliever is equipped to understand the mind of Christ. The Lord always honors application from the soul of the believer.

Isa. 40:13: **Who has directed the Spirit of Jehovah, and what man taught Him counsel?** Paul changes *spirit* to *mind*. The Hebrew word for direction taken (יָצַח) [pronounced *taw-KAHM*], which means *to bear up, to arrange, to direct*. We humanize God in theology, which is an insidious thing.

#### **What Happens When Doctrine is Evaluated from a Human Frame of Reference**

1. Rather than using the Bible is the text book, liberalized uses...
2. The God of the Bible is rejected, misunderstood, not present.
3. Instead a god is created with whom man can feel close; warm and fuzzy.
4. God cannot be explained by equating Him with the inadequacies of human beings. This sort of theology starts with man. Liberal theology takes man and his experience and applies it to God.
5. For man to ascribe to God human characteristics and behavior which He does not possess, is blasphemy. God can reveal anthropopathisms to us.
6. When anyone takes human thinking and superimposes it on God, it is tantamount to instructing God about Himself. It is a humanized God. It can be found in all religions.
7. No one understands God unless the revelation of Him comes from God Himself. Liberal theology throws out inspired Scripture; therefore, their ideas must come only from themselves. They cannot think from God's perspective.
8. No one instructs the Lord; He instructs us about Himself. This should seem obvious. The carnal Corinthians are not taking in doctrine. They humanize God. They had their little factions; they were going their own way. They superimposed Him on the rest of the Corinthian church. We don't have to make up some God or some doctrine to take over the church; **"You have the mind of Christ."**

**1Corinthians 2:16**

**Lesson #57**

**Sunday A October 31, 2004**

The tradition of Berachah; rebound.

Paul wrote this primarily as a corrective to the Corinthians for their behavior in their church. They had not utilized GAP. These verses disclose to us gap. We have not received the cosmic spirit but the human spirit.

Combining spiritual teaching with a spiritual apparatus. We will review...

#### **Grace Apparatus for Perception—a Review**

1. The Holy Spirit teaches our human spirit.

2. Doctrine is automatically transferred from the left lobe, the staging area, to the right lobe, which we must first accept by faith. The right lobe is the target for επιγνωσις.
3. The soulish man is the unbeliever, who lacks a human spirit; he cannot grasp the things of doctrine from the Spirit of God. That doctrine is absurd to him.
4. Discerned spiritually is a reference to GAP.
5. The unbeliever will hear sermons; they will hear words, vocabulary and concepts. He can hear and understand. He does not have the teaching ministry of the Holy Spirit and he lacks a human spirit. The unbeliever cannot conceptualize what we have, because he cannot assimilate what we can...not in the same way. It is all academic to him.
6. Our growth is predicated on certain absolute basics: the death of Christ for our sins; rebound, the filling of the Holy Spirit. Therefore, the other things which are built upon these basic concepts do not seem reasonable, because he has no true frame of reference.
7. The carnal believer has a human spirit; but there is no filling of the Holy Spirit. Therefore, the Holy Spirit does not teach him. He can listen, but he cannot transfer doctrine into the right lobe. He can memorize and learn; but he cannot take it any further than that.
8. The unbeliever cannot conceptualize absolute truth; he can understand doctrine as academic, but he cannot grasp doctrine as divine viewpoint; it does not have that kind of meaning to him. He has to reject Christ, so his conception of God can only be relative—however, God is absolute and His Word is absolute.

### **Relative vs. Absolute**

1. There is no spiritual frame of reference for the unbeliever; he does not possess a human spirit; nor does he have the Holy Spirit.
2. Relative means that God can only be considered by comparison with someone or something in the human realm.
3. This means that to think in relative terms, which is all the unbeliever can do, you must be able to compare one thing to understand another thing. You hear something and you compare it with something else that you know about.
4. The problem is, what can you compare absolute God to? How can you learn about absolute God when there is nothing to compare Him to?
5. There is nothing that we can compare God to; He is an absolute. Relativism is the only way for him to think.
6. The spiritual apparatus accepts doctrine by faith. God cannot be understood, comparing Him to human concepts.
7. Only by faith-perception can a believer understand spiritual phenomena. The unbeliever has no way to apply divine viewpoint as we do.
8. The relative means there are few constants. In a fallen world, we are in a state of flux. There is nothing in this world which is absolutely dependable. Everything fails from time to time.

9. God is an absolute; He cannot change. He is immutable. His promises are immutable; His truth is never outdated; it is always relevant. Human relativism is shifting sand.
10. Human relativism can never understand the person of God.

The relative mind can, at best, humanize God. He cannot understand God in the true theological realm. Liberal theology attempts to humanize God. They begin with man and attempt to compare God to man, who is their flawed frame of reference. They begin with man and move toward the divine. The God of the Bible is absolute perfection. The unbeliever can only disregard or reject the God of Scripture.

#### **Where Does that Leave the Unbeliever?**

1. He cannot grasp the absolutes of doctrine.
2. Substituting for the absolute attributes of righteousness, justice and love, the unbeliever creates a god that is warm and fuzzy and does everything that he wants this god to do. He has no concept of absolute love, or absolute justice.
  - a. An example would be laws which allow for criminals to be executed; and then changing this so that two people can be convicted of the same crime essentially the same way, and get different sentences.
3. Eastern religions are based upon human relativism.
4. Human viewpoint cannot relate to the absolutes of divine viewpoint. Human viewpoint is where we live and think everyday, if we lack the Holy Spirit. We have the mind of Christ. The unbeliever does not.
5. This is why divine viewpoint has no meaning to the unbeliever; God cannot be explained from the inadequacies of the human condition. We are all fallen; we all have sin natures; there is no way we can apply that to God. But, this is how the unbeliever. We start with ourselves and then try to build God in our own image. To the unbeliever, doctrine is not as we should understand it to be. The unbeliever can understand intellectually what Bobby is saying, but he cannot apply this doctrine to his own life. He can only advance as far as his sin nature will take him. We are in the same place if we are not filled with the Spirit. What Bobby got from college is, everything is relative. That is the basis for all learning.

God's plan is an absolute; we have the mind of Christ. Therefore, we can base our lives upon this. The soulish man finds doctrine to be unacceptable. The soulish man cannot grasp the things from God.

The spiritual man discerns all things of doctrine; but the soulish man can never evaluate the mind of Christ. We can have the mind of Christ. We can think like He does. Inside of us, we can think exactly like Jesus Christ did in the first advent.

Isa. 40:13: **Who has measured the Spirit of Jehovah, and what man taught Him counsel?** No one can take the measure of the Spirit of God. Instead of *kakan*, Paul uses *γινωσκω*; **Who has known the mind of the Lord?** Of course, no one can know God's mind; however, we have the mind of Christ. Paul is emphasizing the inability of man to understand God. You pathetic Corinthians; you can know the mind of Christ. Isaiah says no one can measure the mind of Jehovah; and Paul says, You can, because you have the mind of Christ. Future active indicative of *συμβιβάζω*, which confirms Isaiah's statement. *Συμβιβάζω* = *to instruct*. BDB (*to force*; causatively [by reduplication] of the base of G939); *to drive together*, that is, *unite* (in association or affection), (mentally) *to infer, show, teach*. Paul is using a little sarcasm here in this verse. He is saying, "How can anyone instruct the Lord?" How can the unbeliever without the mind of Christ instruct the believer who has the mind of Christ. We have the mind of Christ by which we are instructed. Who do we turn to for advice; we all unload on someone. Many of those that we unload on are loaded with human viewpoint. Spouse, bf, gf, etc. These may or may not be believers; and even if believers, they may lack God's viewpoint. Once and awhile there is a believer with divine viewpoint who can remind us of doctrine that we should be able to apply. There is a lot of human viewpoint out there.

There are no solutions for us via human viewpoint. No spiritual advantage is gained through the teaching of doctrine to those who are soulish. Our election will tell us exactly what American deserves. The Corinthians could not evaluate their own situation. It is us; we must evaluate our own circumstances. Paul has gone through all of these chapters, developing the foolishness of human wisdom and the greatness of divine wisdom. Now he lays down the mechanics.

Bobby is going to give us a syllogism.

Major premise: The unbeliever cannot evaluate or instruct the Lord.

Minor premise: The believer has the mind of the Lord.

Conclusion: Therefore, no unbeliever can evaluate the soul of the believer with doctrine.

I don't know exactly how accurate this is in terms of a syllogism. Only the maturing believer can understand God's thinking because we have the mind of Christ. Jesus Christ understand and grew spiritually by the same doctrine that we have. Everything that He did was based upon Bible doctrine. When we advance, we can apply more and more by way of the realm of doctrine.

It is awesome that we can be guided by the same principles which our Lord Jesus Christ functioned from. There is no one else that we can go to with the same wisdom as we find in the Bible. Why look for some human viewpoint person, when we have the mind of Christ. We keep banging our head against the wall of human viewpoint. People who live in a relative world and do not understand the mind of Christ—these are the foolish ones. These mock the truth. They hate the truth and they often hate us because we believe in absolutes. This is Satan's world and he does not like to see the mind of Christ functioning in his world.

This is a final point that Paul is giving the Corinthians. He is grabbing them by the lapels and he shakes them up a little. "Move into the same realm of thinking as Jesus Christ." Real reality based thinking is Bible doctrine. **We keep on having the mind of Christ.**

### Final Summary of 1Cor. 1–2

1. Paul has told us in chapter one of the foolishness of the world's thinking and their hatred of divine viewpoint.
2. He then defines GAP. This is not an option; we are obligated to use it.
3. We must use the mechanics of GAP in order to think divine viewpoint.
4. By Paul's comparison of cosmic thinking with spiritual thinking, he sets the stage for chapter 3, so that he can really nail the Corinthians.
5. Back in v. 10, Paul began with the subject of *σκιζματα* = *factions*. These groups cannot think with divine viewpoint. They cannot evaluate properly. Divine viewpoint is totally beyond their reach. Their inability to think with divine viewpoint is seen in the fragmentation of their church. This is what Paul wants to correct. There should be no factions or schisms in a church where doctrine is taught. There is a huge fragmentation problem in our church.

**1Corinthians 3:1**

**Lesson #59**

**Wed. November 3, 2004**

Bobby watched the election results. A lot of opinions of what was going to occur even though that had nothing to do with what happened. Jesus Christ controls history. Bobby thinks back to Nov. 4, 1992; and a prayer was given by Bob. So Bobby reads it.

This chapter begins with what the Corinthians are missing. They are not utilizing their gap. The unbeliever cannot comprehend the mind or thinking of Christ and the absolutes of God. In this chapter, we compare carnal believers with spiritual believers. Paul will give us an application of gap. Both categories of believers possess gap. The carnal believer has obvious advantages over the unbeliever; but they are not using any of their spiritual assets. Paul will define one of the most basic principles of the spiritual life.

Πνευματικός is used again here; it was used as a principle in the previous chapter; in this chapter, it will be used of a person. We all have a grace apparatus for perception. Believers filled with the Holy Spirit will be contrasted with those who are not.

Paul makes it clear as to whom he is speaking. *αδελπηος* = *brother*. This refers to fellow believers. Then Paul uses the negative *ουχ* + the aorist active indicative of *δυναμαι* (which means *able*). *Λαλέω* = *to speak*. Ingressive aorist; Paul is stating an existing condition of being unable to speak. The ingressive also designates entrance into this condition as well. Paul enters into a condition of being unable to speak. He cannot communicate with these Corinthians. Pronoun *humen*, which is the dative plural indirect object of *σου*. *To you*. This is an undefined number of Corinthians. Paul cannot speak to the church as a whole. This means that this has been this way for awhile and it continues. The Corinthians cannot metabolize his message. Paul is pulling no punches with them. Paul is willing to teach

them, but they are unwilling to hear him. Paul is casting pearls before swine. These things have no spiritual value.

Ὁς πνευματικοίς = *as (like) spiritual, in such a way as spiritual*. Simile; two unlike things are compared. Paul is going to compare two unlike objects. The believer and the believer. This time πνευματικός is not used of an apparatus but here, it refers to a person. They are brothers, believers; but Paul is unable to speak to them. These people are the opposite of spiritual men. Plural dative case; it is to their advantage to be spiritual. Paraphrase: "I am unable to speak to you believers in such a way as he would to spiritual men. Not all believers are spiritual persons. Every believer has a position with Christ; we all have eternal security. Paul is not telling these believers that they could lose their salvation. Paul is setting up a contrast.

1Cor. 3:1a **And —I—, brothers [and sisters], was not able to speak to you\* as to spiritual [people],....**

The word *spiritual* is a misunderstood and misused word. Unbelievers use this word all of the time. They say they have a spiritual side; they say they are going to do something spiritual. They might mean they are trying to get in touch with their most inner self. It means nothing. Unbeliever thinks that when they are dealing with the immaterial, that means that they are dealing with that which is spiritual. The philosophical difference of the body and the mind. Eastern religions have spiritual concepts; even atheists do. But, most of them are just dealing with the immaterial. It is usually a humanizing process of God.

Believers think they are spiritual simply because they are believers. This is also a misunderstanding of spirituality.

In the next phrase, we have the fleshly man contrasted with the spiritual. *Fleshly* is a nuanced meaning from v. 3; and there is a subtle difference between the two. Σαρκινός = *fleshly*. Σαρκινούς = *fleshly* (in the dative). *Belonging to the realm of the flesh* = σαρκινός. Several words for flesh; one is σαρξ, which often refers to the old sin nature. Σαρκινός comes from this same root word. A description of those with a controlling sin nature. This is linked to the operation of the old sin nature. Σαρκικός = *belonging to the order of earthly things, belonging to the realm of the flesh insofar as it is sinful; fleshly*. Only one difference here. A difference of one letter.

#### **Differences Between Words**

1. Σαρκινός = *the whole condition of those with a sin nature*.
2. This means the fleshly person is being governed by the flesh.
3. That is, in the sense, of the believer's overall condition.
4. Σαρκικός = *partial, temporary characteristics of the old sin nature*.
5. Σαρκικός denotes a dynamic relation.
6. That means a relationship which is in constant flux which changes within the believer.

We are in the midst of a difficult word study. Even though the words are difficult; the concepts are fairly simply, which is rebound and keep moving. Paul is talking about basics, but you cannot move on to more advanced doctrine apart from the basics.

Paul says that he cannot speak to the Corinthians as to spiritual people. Paul is speaking to brothers here, which means he is speaking to fellow believers. These believers are not spiritual men, or Paul could speak to them—i.e., he cannot speak to them in terms of advanced doctrine.

Αλλα = *but*; adversative particle. Paul cannot communicate at all to fleshly types.

σαρκινος	σαρκικος
v. 1	v. 3
These both obviously have the same root word; and are often rendered <i>fleshly</i> .	
<i>Belonging to the realm of the flesh</i>	<i>Belonging to the order of earthly things; belonging to the realm of the flesh insofar as it is sinful.</i>
A description of the condition of those with a controlling old sin nature.	This is a partial or temporary characteristic of the old sin nature.
This is linked to the total operation of the old sin nature in the life of any person. However, bear in mind, he is addressing believers.	Denotes a dynamic relationship between the believer and his ever present old sin nature.
This is the whole condition of the believer with the sin nature.	This is a relationship which is in constant flux which changes within the believer.
This means that the fleshly believer is being governed by the flesh or the sin nature.	
This is in the sense of the believer's overall condition when he is under the control of the sin nature.	

**Summary**

1. We continue to have a sin nature after salvation.
2. When the sin nature is in control, we are σαρκινος.
3. The σαρκινος believer is governed by the old sin nature just like unbelievers are. The unbeliever is always under the control of the old sin nature.

4. Σαρκινος is not a reference to a shift in the bottom circle. By faith alone in Christ alone, we enter into the permanent status of the top circle; we are in union with Christ and we remain in the top circle for the rest of our life. We are eternally saved and we have eternal security. There is the bottom circle. This is a temporary condition; it is temporary fellowship with God. Spirituality is a technical term for being in the bottom circle. When we are out of the bottom circle, we are fleshly, we are σαρκινος; however, the changing between being in and out of fellowship is σαρκικος.
5. The fleshly Corinthians, even though they are believers, continue to operate as unbelievers, in the realm of the old sin nature.
6. Σαρκινος represents what the believer is like out of fellowship; and σαρκικος refers to the believer moving in and out of the bottom circle. This way, we understand the impact of the old sin nature on the Corinthians; and therefore, it has an impact on us.

The Corinthians are involved in incest, getting drunk at communion; they sue one another; they were out of fellowship, and therefore behaved just like unbelievers. The sin nature is what we live with; it does not make us sin, but it tempts us. The sin nature completely contaminates mankind.

#### **The Old Sin Nature**

1. We are born spiritually dead and we have Adam's imputed old sin nature.
2. The old sin nature is the center of rebellion against God and it tempts us to sin; however, we make the choice.
3. The sin nature is what tempts us.
4. This depraved nature came into existence as a result of Adam's original sin. When Adam made that decision, he made it for everyone.
5. The sin nature resides in the cell structure of your body. Why do we have the sin nature even though we did not do the sinning? It is because Adam passed it down to us by birth. We are all born with one.
6. The sin nature consists of...
  - a. An area of weakness, which is the area where all temptation for personal sin originates.
  - b. An area of strength, which tempts us to do human good. It is not really temptation, but it does produce human good. Satan is disguised as an angel of light; he does acts of good and does good things in order to work his plan of evil. These are not sins, but acts of benevolence.
  - c. We have a lust pattern. Two of them as well. There is the insatiable desire that is sinful; it is such an intense motivator that it can consume all of your thoughts and motivations (sexual, materialism, power, approbation lusts). The sin nature functions on these trends.
  - d. Trends, which goes with the lust pattern. Ascetic trend or legalistic trend; the other is the antinomian trend. Most of the world sees the first group as good

people. The second group are those who are involved in self gratification of whatever your lust pattern.

Our sin nature is a constant grim companion throughout life. It cannot be removed during life. Only through the filling of the Spirit can we control the old sin nature. Yes, sin is inevitable; but sin is not inevitable. The homosexual may have a trend in his old sin nature toward homosexuality; it is by his choice that he chooses to commit acts of homosexuality. We can resist the temptation, whatever it happens to be. A baby in Christ does not resist the sin nature very often. We recognize our trend as we grow and we do not indulge it.

Paul cannot talk to these Corinthians as though they are spiritual, because they are fleshly. They cannot do any better than the unbeliever because they cannot assimilate spiritual things. Outside of the bottom circle in carnality is a place where we possess only human perception. This person is only capable of human viewpoint. We must be careful as to whom we go to for advice. A fleshly person can offer fleshly advice. When it comes to spiritual problems, there is nothing they can do for you. When it comes to establishment, some unbelievers can pass along good advice. However, in general, the unbeliever can, at best, give you human viewpoint. Our best advisor should be what is in our soul. In any case, no one else can apply doctrine for us; we can only apply doctrine for ourselves. If we don't apply it for ourselves, it will not help at all. We can listen to good advice; but if we do not apply it, it does not mean a thing. We don't need anyone's advice. We must solve the problem in our own life; only we can do it.

Paul is telling these people that they do not have divine viewpoint; their souls are way out of line; they are acting way out of line. Every day, something will come up in our life and we need divine viewpoint in order to find our way through it. In 1Cor. 2, we found out that we have the mind of Christ. This is where we go when we face problems.

1Cor. 3:1b ...—but— as to fleshly [people], as to young children in Christ.

**1Corinthians 3:1**

**Lesson #61**

**Sunday 1 November 7, 2004**

GAP has been the study lately. A prerequisite is rebound. There is no spiritual life without it.

**Numerous portions of secular society; we now have a fundamentalist militaristic government now. The greatest threat to our liberty is the socialistic agenda to rid our society of all Christian elements. The problem that Christianity is the antithesis of freedom is ridiculous; Scriptures are very pro-freedom. Those institutions which spout this look to enslave believers. What Paul describes has great relevance to our spiritual advance. We have more to do with the status of our country than any leader has. We are in that position. Don't get caught up with Christian activism, which is bent on uniting church and state. That is a threat to liberty. There is a strong movement in this land to do just that. Especially those who attempt to ram Biblical**

**viewpoint down the throats of the unbeliever. The unbeliever cannot understand the tenants of Scripture; and he has the right to reject them. Legislating Bible doctrine will not bring people to Jesus Christ nor will it improve our status. Christian activism is not divine wisdom. We are not called to whitewash the devil's world. We need to distinguish between the salt of the earth concept as versus the believer who is an activist. Get a copy of this.**

Unbeliever has only human systems of perception and cannot get anything from Bible teaching. We are going to deal with two types of believers: the carnal believers and the spiritual believers. What the Corinthians are and what Paul would like them to be. Some believers are the salt of the earth and others are detrimental. The carnal believer has what is necessary to grow in grace, but it does not function, as he is not empowered by God the Holy Spirit. He is in the same place as the unbeliever. He cannot take in doctrine or apply it. He has no personal, historical or national impact.

1Cor. 3:1a **And I, brothers, am unable to speak to you as spiritual men;...**

Αλλα ουχ sets up a contrast. Fleshly men, and those are those to whom Paul cannot speak. *Fleshly* is the adjective σαρκινος = *fleshly, belonging to the realm of the flesh*; σαρκικος = *fleshly, belonging to the realm of the flesh insofar as it is sinful*. It is a puzzle why Paul would not use the same Greek word in each verse. Σαρκζ = *flesh*. This often refers to the *sin nature* (especially with Paul). Σαρκινος is related to the whole spiritual life of the believer. Σαρκικος refers to the partial or the temporary function of the old sin nature. This denotes a dynamic relationship.

Bobby is going to use a diagram to represent this; on the cover of the *Prodigal Son*. The top circle and the bottom circle. You begin with the cross and when you believe in Jesus Christ, you go into the top circle. This is permanent; you can never leave this top circle. It is in fact union with Christ forever. It represents our eternal security.

The bottom circle is represented with a broken line; it is porous; one revokable asset: the filling of the Holy Spirit. It is a temporary status. We begin in both circles. You can lose the filling of the Holy Spirit by personal sin.

When you are controlled by the old sin nature, that is σαρκινος. Σαρκικος is the fluid aspect of your going in and out of fellowship. When you are out of fellowship, you have a great tendency to forget everything. There is nothing more important to the spiritual life than fellowship. You may go out of the Spirit every minute as a new believer; as you grow, you will spend more time in the Spirit; you cannot spend all your time σαρκικος-ing in and out of the Holy Spirit. Paul is wasting his time speaking to these Corinthians because they are out of fellowship. They are like unbelievers with only human perception. There are many believers in this life who are capable of only human viewpoint. Many believers in our nation today only think with human viewpoint; Christian activism. We need to take in doctrine so that we can be the salt of the earth and preserve our nation.

1Cor. 3:1b **...—but— as to fleshly [people],...**

Ναπιοις = *children* dative plural; dative of disadvantage, just like σαρκινος. They are babies in the sense that they have no knowledge; they are unlearned in the realm of Bible doctrine. They have not gotten into the realm of the bottom circle. Just as infants are devoid of knowledge, these believers are without spiritual information by which they can grow.

1Cor. 3:1c ...as to young children in Christ.

We all begin as babies. We continue to grow physically and mentally as a child. We continue to be taught and we continue to learn. It is the same in the spiritual life. There will be no outside stimuli and you don't grow. Like a person who does not expose himself to doctrine. They are believers, but they have forgotten Bible doctrine. These believers can only assimilate the simplest of doctrines, just as a baby cannot take in solid food. Two years after Paul has left, these Corinthians are still babies. They have not advanced; they have not utilized gap. "I gave you milk to drink; not solid food; you were unable to receive it; even now, two years later." It always helps to be reminded of the basics, but Paul cannot even teach them the basics, because they are out of fellowship. Βρομα = *solid food, food beyond infancy*. This is a metaphor for advanced doctrine. Δυναμαι = *able to* + the negative.

Ετι = *yet*. We are moving toward the idea of σαρκικος, a fluid relationship between the believer and his old sin nature. Both are absolutes. Either the sin nature controls the soul or the Holy Spirit controls the soul. The unbeliever has no choice; he is always living in the realm of the old sin nature. The believer fluctuates; the unbeliever cannot.

1Cor. 3:2 I gave you\* milk to drink and not solid food, for you\* were not yet able. Indeed, neither are you\* now yet able,...

1Corinthians 3:3

Lesson #62

Sunday 2 November 7, 2004

#### Summary of Σαρκικος

1. Partial or temporary relationship.
2. Denotes a relationship between spiritual and fleshly.
3. There is a fluid relationship between the believer and his sin nature.
4. This relationship is the status of the sin nature's control or lack of control. That is the changing nature.
5. Both are absolutes; either filled with the Spirit or not; never a partial control.
6. Conclusion: a believer under the control of the sin nature is no better off than the unbeliever who is always under the control of the old sin nature. The believer has the opportunity of losing the sin nature's control.

The more a believer advances, the more he stays filled with the Holy Spirit. It is like building muscle as you attempt to lose weight. The more muscle you build, the easier it is to lose weight, as muscle burns more fat than fat does.

1Cor. 3:3a ...for you\* are still fleshly. This should have been the end of v. 2.

Ζηλος = *mental attitude sin of jealousy*. This is the gateway to a number of vicious mental attitude sins. Possessiveness is nothing but jealousy or mistrust. That is arrogance. It is a manifestation of one of the 3 arrogance skills. Self absorption. Normal jealousy is fearing unfaithfulness, fearing a rival, fearing that someone will slip into their place. Jealousy and bitterness always go together. Jealousy intrudes into the privacy of others and that is exactly what is occurring. They are attempting to control other's lives. A jealous person thinks they have the right to control another's life. When a jealous person seeks to control, he destroys their personal freedom and destroys their love in the process. They do not realize that their jealousy produces the opposite effect. It drives the object of their love/jealousy further away. The factions at Corinth are becoming more and more separate; they are more and more angry. It can happen nationally as well. Many nations out there are jealous of us and what we have and who we are. A jealous person demands what he wants when he wants it; and he wants no one else involved. Jealousy is total preoccupation with oneself. This is what is occurring at the Corinthian church on a grand scale. Paul really nails them with the word ζηλος. Acts 13:45 reads: **But the Jews, having seen the crowds, were filled with jealousy and began objecting to the [things] spoken by Paul, objecting and blaspheming.** They began to contradict the doctrines taught by Paul; they were blaspheming. We are capable of anything if we are out of the Spirit. The Corinthians were contradicting and blaspheming the doctrine spoken by Paul. Yet Paul did not give up on these people. Paul is telling them just how far out of line they are. They are filled with jealousy and strife.

Strife is the hostility and the bickering that results from jealousy. When you are jealous, you immediately fall into strife. Prov. 17:1: **Better is a dry piece of bread, and quietness with it, than a house full of sacrifices with fighting.** 17:14: **The beginning of strife is like letting out water; therefore leave off fighting, before it breaks out.** 17:19: **He who loves fighting loves transgression; he who makes his gate high seeks ruin.** Strife surrounds you; turmoil follows you. You want to go to war with everyone who gets in your way. You are ready to wipe out anyone who does not do what you want them to. When enough people are like this, you have a war going on. As a σαρκινος believer, we have the ability to wreak great havoc with those who are in our periphery. We are full of jealousy and anger and hatred and bitterness. We have no capacity for marital love or for friendship here. We can make a great mess of the lives of those around us, if they allow us to. We will come in contact with the unbeliever and the believer out of fellowship, and you cannot tell the difference. Run from them; use impersonal love and go as far from them as possible. They are troublemakers for the church and for all those around them.

**Keep your eyes on those who cause dissensions and strife and turn away from them** (Rom. 16:17). Keep your eyes on them and steer yourself away from them. If you are fleshly, then you will be just like them. The church at Corinth is filled with troublemakers. We are jealous and now we cause strife. Inordinate competition and unconfessed jealousy of the other factions. Paul in two words describes the Corinthian church. They are jealous and experiencing strife. Each group attached themselves to a great Christian leader. Paul has described them. This type of thing will split a church. If you have jealousy in your soul,

then you have strife in your life. Men and women who are spiritual, who are advancing, that is where we should be. As wonderful as our president can be and as wonderful as his cabinet may be, they will not deliver this nation. Believers guide a nation to destruction or to prosperity.

1Cor. 3:3b For whereas [there are] among you\* jealous rivalry and strife and divisions [or, discords], you\* are fleshly and are walking about [fig., conducting yourselves] according to human [standards], are you\* not?

**1Corinthians 3:3**

**Lesson #63**

**Wed. November 10, 2004**

σαρκικός = *fleshly*. This occurs twice in v. 3.

σαρκικός	σαρκικός
<i>Belonging to the realm of the flesh</i>	Fleshly;
Since the believer still has the problem of the old sin nature, σαρκικός is a general statement of the believer's condition when the old sin nature is in control.	This describes a movement; a changing status of control. Personal sin, rebound, personal sin, rebound.
This is the definition of control by the old sin nature.	
The σαρκικός believer is governed by the old sin nature. This is the absolute status of carnality.	
The Corinthians were essentially ruled by the old sin nature. Paul said that he could not be to these believers, because they were not spiritual men.	

Bobby deals with the top and bottom circles now. In v. 2a, Paul says, I gave you milk, but not solid food; and these are metaphors for basic doctrine and advanced doctrine. Paul compares them at this point to immature believers.

<b>Assumptions and Direction of Paul's Logic</b>	
1.	These are believers; therefore, Paul had to have taught them basic doctrine; at least salvation doctrine.
2.	He says clearly that they could not receive basic doctrine in a σαρκικός condition.
3.	Obviously, when Paul first came to Corinth and began teaching basic doctrine, the Corinthians must have taken some of that in.
4.	Σαρκικός does not mean that they learned nothing. They have taken in milk, but they have not progressed very far. In 18 months, they slipped into full-time carnality.

5. These were new believers coming out of a pagan society; mostly Greek; and they had a very hard time breaking old habits of the Greek temple religion; e.g., the 1000 temple prostitutes. They had a difficult time staying in fellowship.
6. They were σαρκινος a good bit of the time. Enough to splinter the church; to scatter it.
7. Paul speaks to them in v. 1 as though they were σαρκινος all the time. Obviously, they had learned something under Paul but they were spiritually out of it now.

V. 2: **Indeed, even now, you are not yet able to take solid food (advanced doctrine), for you are still fleshly (σαρκινος).** Paul is making it clear that he is really disappointed with them. Paul was extremely upset with them and best that this is handled with a letter. Paul's point is, "You are going nowhere, even now" almost 2 years later.

In the next verse, he will use σαρκικος.

### Σαρκικος

1. Paul is now focused on their status of moving in and out.
2. He has already told them they are fleshly.
3. Paul has redefined their condition in a more helpful and hopeful way.
4. Even though the sin nature still have an upper hand, there can be some counter acting influence of the Holy Spirit. They need to get things under control by getting into fellowship and move away from the constant influence of σαρκινος.
5. It is Paul's point that they are σαρκινος but that they will advance as σαρκικος.
6. Σαρκικος is a shade better than σαρκινος.
7. Paul wants to see some movement from σαρκινος to σαρκικος.
8. They are still fleshly. Paul wants them to move away from the hopeless condition of σαρκινος to the fluid position of σαρκικος, which is the shade of nuance with hope. Only here, they can begin to grow.

They are ζηλος and

### Summary on Jealousy

1. This is a nasty mental attitude sins that leads to a whole bundle of evil.
2. Jealousy is a manifestation of the 3 arrogance skills. Self-absorption; irrational fear of a loss of love and lack of personal attention. If we have a jealous problem, that means we have a self pity problem.
3. Jealousy is an intrusion into the privacy of others and it attempts to control the lives of others. You want to change and control someone else, so they will fit the pattern that you want them to be in. Their self absorption gives them a green light to control another's life.
4. When the jealous person seeks to control the object of their jealousy, he destroys personal freedom and love in the process.

5. A jealous person never understand that his jealousy produces the opposite effect of what they want. You want a person to love you out of their own volition; if you attempt to coerce someone out of jealousy, nothing good can come of that. You cannot coerce and compel love.
6. Jealous people wonder why love does not last. Jealousy precludes exactly the kind of love that they want.
7. Jealousy is part of the demand syndrom; a total preoccupation with self. When you are jealous, you are thinking only of yourself. You demand that everyone subordinates themselves to your wants and desires.
8. Jealousy is the arrogance of seeking to regulate and control everyone in your periphery. You think you love these people, but you have no capacity for love. Jealousy always goes nowhere. Jealousy is destructive. Jealousy will drive others away; it will not bring anyone closer.
9. The jealous and possessive person demands love and attention based on his own volition and on his own timing; and not on the volition of the other party.

They are full of strife (ερις). Tremendous strife in the church.

1Cor. 3:3b **For whereas [there are] among you\* jealous rivalry and strife and divisions [or, discords],...**

The believers there have a ray of hope; Paul asks them two questions: are you not fleshly, which refers to the moving in and out of the bottom circle. He also asks, are you not walking around according to human standards.

Περιπτεω = *to walk, to walk around*. This is a common metaphor for walking in spiritual growth; however, they are only standing still.

1Cor. 3:3c **...you\* are fleshly and are walking about [fig., conducting yourselves] according to human [standards], are you\* not?**

Getting back into fellowship is at their disposal, but they are not making use of that. Indeed, even now, you do not have the power to receive it. **Where there is jealousy and strife among you, are you not controlled by the sin nature? Are you not walking like unbelievers?** Paul is disappointed with them because they are broken up into factions. They planned to pick a pastor later and have him do what they want him to do.

Control: if you have had a friend who is self-centered. We can only apply this to ourselves. This sort of friend is delightful to be with as long as things are going their way. However, when they cannot control the situation, then they are unhappy and they make those around them unhappy. Don't cross them; don't go contrary to their desires, or you will see their demeanor change. The sin nature's arrogance becomes very strong at this point. You must conquer those people you cannot control; that is the thinking of the self-centered person.

How do self-centered people take control? They use manipulation. There are many ways to manipulate. Anyone who does not get their way will manipulate those around them to get their way. If you are being manipulated, this may be helpful so you know what to do when this happens. When a person loses control, they must bring back their control. Their thinking to manipulate may not be a conscious thought process; but they do choose to do this. They may use lying, intimidation, brutality, various social exploits.

Manipulators will have relationships that never work. You destroy their volition, their love, all that goes with this. When you destroy a person's freedom, you destroy their ability to love you. They can only love out of their freewill. Manipulation is a difficult habit to break.

## **1Corinthians 3:3**

## **Lesson #64**

**Thurs. November 11, 2004**

Bobby thinks of his father on veterans day. There is nobility in war, courage and self-sacrifice. It is a noble cause, what veterans do. Some of the great moments of humanity have been in war. Bobby has an interest in World War I, when Armistice Day was proclaimed. Bobby reads from *A Storm in Flanders*, which is about the Battle of Epr. 100,000 men for a few miles of real estate; the result was a poem, *In Flanders Field*. McCrea wrote it. This became Poppy Day, when poppies were in that field. A few flowers, a poem, and then a celebration on both sides of the Atlantic. It eventually became Veterans Day?

The Corinthians were acting just like unbelievers; they were involved in a power play; a corporate takeover of the church. They formed their factions around these leaders (it sounds a lot like denominationalism to me). With a faction, many are forced to choose sides. According to Paul, their problem was jealousy. Then follows hostility, implacability, quarreling, etc. Jealousy destroys all privacy within the confines of the church. They are fighting for their clique to take control. Many are engaging in inordinate competition. They distort doctrine and blaspheme the name of Jesus Christ. The faction, *I am of Christ*, blasphemes the Lord's name.

The Corinthian Church is going nowhere because of this jealousy and infighting. Those who desire control...for what? Maybe you want control over an individual. As the factions grow and as they grab at power, they become less and less interested in doctrine.

This occurs in every sort of organization; math departments, the military, churches. In short, σαρκίνοϛ believers have done what they could get control over that church. They are manipulating others in order to take control. Manipulation is the opposite of authority orientation. It is always the opposite of authority orientation. In the church, the Word of God is our authority. There is always a human element to that. Any believer bent on manipulation and control must usurp the authority of the pastor. If the pastor has authority, then they cannot control the church. Some try to manipulate a church with money; they will offer so much, if they can get this or that.

Flattery and fawning is one type of manipulation. Brooding and moroseness is also used. Then scheming and lying and gossiping. All of this serves to manipulate others. Sometimes, a mood is projected to manipulate; often by a particular gender.

### **Manipulation**

1. The objective of manipulation is control and dominance; always; whether in a church or between individuals.
2. The power lust of a control freak is indulged through manipulation.
3. Manipulation is truly a vicious evil which will destroy friendship and romance. If you manipulate, then you use others. When someone feels used, that is not conducive to great friendships or love affairs.
4. Human love without virtue or capacity becomes an inevitable sphere of manipulation. The emotions involved in love become tools that some learn how to use very early in life to use to manipulate.
5. Normal friendship and love involve companionship, intimacy, rapport, help and communication...all part of normal friendship or love relationships. Manipulators corrupt these things with a desire to bully and to breed dependency.
6. That is a lust that many find very hard to resist. Manipulation is the gratification of power lust. It is all competitive, but the wrong type. There is no freedom where manipulation exists.
7. Guilt is another way that self centered people are able to manipulate. This is not about someone else. This, you apply to yourself. Bobby is doing this to offend us. He wants to see if any of this fits us. With doctrine in your soul, you don't need to manipulate. You let it happen because the Lord has our best interests at heart. Manipulation is the opposite of the plan of God. Applying it to anyone else does not change them one bit. You can only change yourself if this doctrine applies to you.
8. Guilt is used by self-centered people to manipulate as well. It is an emotional feeling for wrong, a manipulative approach; they are inciting mental attitude sins in another person. Think back to someone who has made us feel guilty; how did we react to that? As the manipulator, you have guided them to being out of fellowship.
9. Disappointment at some real or imagined wrong dramatized by the manipulator, is the trigger mechanism for guilt. Unearned guilt can be created in friends or loved ones by making them feel culpable for some situation in the life of the manipulator. When a manipulator is disappointed, that is intolerable to that person. They must take corrective action into their own hands. It isn't pleasant to feel disappointed in someone you love. They don't want to leave it in God's hand; they try to manipulate the other person so that they don't disappoint them again. See how insidious this is? They attempt to make the other person feel guilty so that they will not feel disappointed. You sabotage your own spiritual life when you get involved in this. This is closely allied with connecting others with your failures. You manipulate by blaming others for your failures. You don't feel bad; it is their fault.
10. If you are manipulated into guilt reaction, you will make decisions that under such emotional compulsion, are irrational and detrimental to your life—especially your spiritual life.

11. Under these circumstances, you real responsibilities and often your integrity are forgotten. You then cater to the manipulator. By doing so, you encourage more manipulation. It is power lust gone mad; it feeds itself.
12. This is the objective of the guilt trip; to bring others to their knees; and then to control and dominate them by getting them to wallow in mental attitude sins; e.g., guilt.
13. When you use leverage and manipulation against other believers, it is a manifestation of legalism and self-righteousness. The manipulator says, "You can't dress like that and be a Christian." Or, "You can commit that sin and be a Christian." That is an attempt to control your life. That is a horrible sin; I don't want that sin to be around me.
14. Trying to manipulate believers into acting the way you want them to, is usurping the role of doctrine in their souls. This is prevalent in churches today; our churches are rampant with this sort of activity. "Bearing fruit" is an expression; you must show a sign or a proof of your salvation by something that you do. Matt. 7:16; so they suggest, "We will know who is saved by what they do." The Corinthians are examples of the worst kind of people and really flummox things up. Those who quote this *bearing fruit* stuff then choose to become fruit inspectors. This is tailor made for a manipulator. Accuse someone of not bearing fruit, implying that they are not saved; and the potential for manipulation is staggering.
15. This type of manipulation is always temporary, superficial and hypocritical. How long do you think you can be manipulated into leading this or that kind of a spiritual life? Well, for some; a long, long time. Some feel if they follow others into this great spiritual life, that they can get their growth, etc. by being manipulated. If you are so stupid as to let someone lead you into a holy life; you will be run ragged I this kind of arrangement. The manipulator really doesn't care about your behavior; it is not about making you better; it is about control. He wants to control you. Manipulation is all about control. There is no good motivation in a manipulator.
16. Only doctrine in the soul can initiate a healthy spiritual life, and change the character of a believer. We cannot force someone to live the kind of life that we expect them to.
17. Sins of the tongue are integral to successful manipulation.

**1Corinthians 3:3**

**Lesson #65**

**Sunday 11/14/2004**

Manipulation is the opposite of authority orientation. It is usurping legitimate authority. The σαρκινος believer sees himself as being the most capable of running your life. They disregard the authority of Jesus Christ and insert themselves. To control others, they might fawn; brood; scheme, malign, intimidation, etc. All of these are skills used in order to achieve control.

We need to apply this doctrine to ourselves and not to anyone else. We must determine if we fit any of the criterion of a manipulator. If we think of someone else while listening, then we will get little or nothing out of this.

### **Points of Application on Manipulation:**

1. The objective of manipulation is control of dominance.
2. The power lust is indulged and realized through the process of manipulation.
  - a. Anything which is a lust can be controls through one's free will. Any lust can be controlled.
3. Manipulation will destroy friendships, because you will use people to achieve your own ends. When one uses another to achieve some sort of dominance or power. The emotions of love can become tools that some learn early in life.
4. Power lust is a lust which is a lust that is very difficult for some to control. Friendship and love are trampled. There is no freedom where manipulation exists. When you must control and dominate them, then you will chase them away.
5. Between intimate friends and loved ones, you should not have to fight for freedom.
6. People use guilt to manipulate others. It is an emotional feeling for wrongs which one feels bad about; often accompanied by self-pity. Disappointment with a real or an imagined wrong; and it is used as a trigger for guilt. Humans disappoint other humans; that is normal. They have a desire to control those and do it by causing others to feel guilt. Blaming someone else for your unhappiness; that is not one of the problem-solving devices. You cater to the manipulator when you fold before their manipulation. This happens repeatedly. Dominance and control must happen over and over. One time does not end the cycle. Manifestation of legalism and self righteousness when you attempt to manipulate others. "You can dress that way and be a Christian; you can't sin that way and be a Christian." This is an attempt to control our life. When they do not allow your spiritual life to correct your spiritual problems, then they are trying to manipulate your life for their own ends. This is wrong and it is so prevalent in our churches today.
7. You must examine your own life; not someone else's. What they do is not an issue for you.

**1Corinthians 3:3**

**Lesson #66**

**Sun. 2<sup>nd</sup> session 11/14/2004**

8. Permanent changes in a manner of life are not made by manipulative believers. They cannot change your personality. What can be changed? Your modus operandi. If it is from the sin nature, then doctrine can control it.
9. Sins of the tongue are integral to successful manipulation. The technique:
  - a. Lying or distorting truth is a component of manipulation. It creates an aura of infallibility about the manipulator. It gives credibility to the manipulator's point of view. Sometimes, only lies and distortion allow them to have this credibility. There is always a price to pay; that is the leverage. The manipulator cannot be found to be wrong; if they are, then their manipulation is compromised. They must lie about themselves in order to appear flawless, so that you will follow them. They can only correct our spiritual lives if we buy into their lies.

10. The manipulator has a lust for control; once they have some control, they want more. Can you imagine wanting control and not getting it? Or not getting enough of it? Manipulation demands attaining control. It is like a drug. It is consuming; it consumes one's soul with a desire. Doctrine is to change our modus operandi. Such a desire for control obscures the doctrine which is necessary to guide our spiritual life.
11. With husbands and wives, someone has to be in control. There is an occupational hazard in marriage; the woman has a natural propensity for manipulation. There is a natural desire to control the husband. However, the woman will never respect a man whom she can control. A woman responds to a man's authority. However, there must be love on the part of the man and respect on the part of the woman; and none of this includes manipulation.
12. Manipulation can even be manifested in our spiritual gift. For instance, the person with the gift of helps. To come along side of someone who is in need or who is ill or without, and you supply this need; however, you can use this to manipulate them as well. You cannot cross the line to domination and control.
13. Manipulation is the weak controlling the weaker; the weaker succumbs to it. The manipulator is weak because they do not rely upon doctrine. It takes great strength to manipulate; and it takes the strength of doctrine to recognize that is happening.
14. The manipulator uses your vulnerabilities to manipulate you. Vulnerability should be protected by those you love; they should not exploit them.

The manipulator uses your vulnerabilities to manipulate you. Manipulation is exactly what is going on in the Corinthian church. They are broken up into factions, and each faction is vying for control, which involves manipulation.

#### **How Do you Solve the Problem if You are a Manipulator?**

1. Manipulation is an indulging of power lust. It comes from your lusts.
2. You must recognize it; you must identify it. You cannot apply doctrine to something that you do not recognize. If it is a sin, you must rebound; and manipulation requires rebound. You must get out of this σαρκινος condition.
3. Resist the temptation which draws you. Manipulation can be part of that. The sin nature is temptation; it is not sin itself. We can buy into that sin or not. Manipulation is like any other lust; it is a long climb to get out of it. We have the resources to get out of it.
4. What is the point of doctrine if doctrine cannot solve these problems? Doctrine can solve all of the lusts in our life.
5. You want someone to solve their problems with their own soul and doctrine in their own soul. Our spiritual life is non-functional if we are manipulating others and theirs is non-functional if the changes they make are based upon manipulation.

Sometimes you may have doctrine in your soul and that is the solution to this or that problem. Grace orientation does not manipulate others. In grace there is understanding, tolerance, impersonal love, and capacity for personal love. There is freedom to live and

love. The greatest love comes from freedom in your soul. You will never receive love from anyone. We are not called to redecorate people to suit your taste.

What do you get from manipulating someone else? Ultimately, you will get exactly the opposite of what you desire. If you want love, you will not get it. You do not want to manipulate those you love because it will drive them away. This is so true in love and romance and friendship. In courtship, if you want to manipulate them, you will never get what you want in marriage. You cannot change a person; only spiritual advance will do that. Don't think you can change your personality via manipulation. This is a modus operandi, not a personality trait. It is a trend, but it can be controlled. We have all we can do to conform ourselves to the mandates of Jesus Christ. We don't have the time or the spiritual authorization to change all those around us. We are not called to do that.

We are all manipulators from time to time. Paul did not hate those who were manipulators of the Corinthian church; he just chose to straighten them out. He knew doctrine would change that church and the people in that church.

Church leaders use Scripture to manipulate others. That is heinous. Each faction will manipulate the others. We are not called to be egocentric; we are called to be Christ-centered. We are to have the mind of Christ. That is being Christ-centered.

The leaders of these factions are the consummate manipulators.

**1Corinthians 3:3**

**Lesson #none**

**Wednesday 11/17/2004**

Rained out.

**1Corinthians 3:3**

**Lesson #67**

**Thursday 11/18/2004**

Still studying manipulation, I think? There are many problems in the Corinthian church; so far, Paul has been more general about these problems. Paul has seen the blackness in their souls. The result has been factions. There is a huge problem with infighting and manipulation; there has been a struggle for dominance by various sects.

Manipulation involves control and dominance. It also involves the emotions of love. Human love without virtue or capacity becomes an arena for manipulation. The vulnerabilities of an emotional relationship are ripe for manipulation. Love is destroyed by inordinate competition and oppression.

Manipulation involves the guilt trip; they incite the mental attitude sin of guilt; if you can be manipulated into the emotional sin of guilt, then you may act in specific ways in accordance with that guilt. Fruit inspectors of the church who inspect you to get you to change your ways. They inspect you to manipulate into doing this or that. Do not feel guilty because you are not doing enough.

Manipulation involves sins of the tongue; lying, maligning, distorting the truth. It gives the manipulator an aura of infallibility.

The weak control the weaker. The weaker are those who succumb to manipulation, as they do not have enough doctrine to counter being manipulated. They know your weaknesses, they know your trends, they know your vulnerabilities; and they will use your vulnerabilities against you. Vulnerabilities should be protected, not used as leverage. You should not exploit the weaknesses of others. When people are sinners, they are sarkinos, they are carnal. Do not manipulate others into doing what you think they should do. We have no right to interpose ourselves between God and another person.

If you are a manipulator, how do you control it? What if you don't know how to stop it. Manipulation is a part of your sin nature's lust pattern. You want to control and dominate others. If you are a manipulator, you must realize you are and that this is a part of the lust pattern. It does us no good to recognize the problem in someone else. This is designed for us to examine yourself.

Rebound gets us out of the σαρκίνοϛ condition. Rebound is the gateway to other problem-solving devices. You must utilize rebound, and then get doctrine, in order to deal with this. Beating manipulation is a slow climb out of an entrenched habit.

[Her desire is to her husband](#); this refers to the woman's desire to manipulate her husband. Women will use crying to manipulate their husbands (or other men). Of course, there is legitimate crying.

Manipulation is using human viewpoint. Divine viewpoint overcomes a manipulative outlook every time. In grace, you understand and you are tolerant. Love must be a response brought on by the person who loves. Soliciting love by manipulation destroys any love that might be there. You cannot manipulate people into truly changing. They may change some behavior from time to time or change this or that; but there is no real change which occurs. In other cases, the other person rebels against the manipulation. You must take people the way that they are or leave them where they are.

If you can't be with a person in courtship without wanting to manipulate them, forget marriage; it will never work. Only spiritual advance permanently changes a person. God has a plan for each of our lives; and God's plan for Charlie Brown may not be our plan for C. Brown.

We are all manipulators now and again. Paul aimed his reproof at the manipulators in Corinth. Paul did not hate the Corinthians; he wrote this epistle to get them in line.

The Corinthians broke into faction and they have fallen into a myriad of mental attitude sins. Distorting doctrine to manipulate others. These factions were creating a church within a church.

An illustration. The problem of people moving to other churches. Every believer has the right to find a good pastor under whom he can learn. Sometimes personalities rub you the wrong way. Every believer has a right to do this. When some leave a church, they attempt to recruit others to leave with them. This is manipulation and it is a violation of the privacy of the priesthood. It foment competition between churches for bodies, which should not be. This is pure and simple divisiveness and similar to the factions of Corinth. Recruiting others is not the correct procedure.

You don't get oatmeal at one church and solid food at another. We have no right to manipulate someone else into finding another pastor. Don't hang out in several churches and foment revolution. You have no right to decide what pastor is better. When you leave a church, do not rip the fabric of a church apart. Jesus Christ supplies the hearers; we don't. A pastor must keep a church from splitting into factions. Faction leaders are not pastors or true teachers of doctrine. They are not pastors; they only can destroy. The more human viewpoint they get, the deeper they fall into factions. These factions can affect families as well. Some choose to stay in factions because of friendships. They are drawn like moths to a flame. Common ground of antagonism toward others.

#### **Perversion of Christian Life**

1. Factions consist of people whose power lust finds fulfillment in their group attempt to usurp authority. They must bring down all authority but their own.
2. Power lust; to be a big fish in small pond.
3. Gossip and malign those who stand in their way.
4. They become hypocrites who give...
5. They become σαρκινος in their quest for power.
6. These associations are nothing more than sin nature compatible. Like-mindedness of doctrine.
7. Doctrinal orientation can be one of the greatest bases for friendship. No friendship between those who have a mutual desire to manipulate.
8. The abnormal associations within factions become a foremost importance in life. Doctrine is put on the back burner to simmer and go out. **Thus says the Lord, "Cursed is the man who puts his trust in man and makes flesh his arm."** Being fractious is destructive to your own soul, to the church, and eventually to the US.

George Meisinger

from Chafer Theological Seminary

Ordained in Berachah in 1968.

Spent the summer studying in Berachah under Bob. Taught the college class in the summer. He lived with Bob during one of those summers, which was an education in itself. Chafer Theological Seminary has been around for 11 years. Bob and Chafer were very instrumental in this seminary. **Those things you have learned, entrust these to other men, so that they may teach others.** Their training is based on ICE; isagogics, categories and

exegesis. The Bible was written in an historical context and what we know about that historical context throws a great deal of light on the Bible. Hermeneutics, which are rules in studying the Bible. Church history helps us in learning what to do and what not to do. Categories is systematized examination of certain topics. Bob's genius was rising above and seeing the big picture and categorizing doctrines.

In the 1960's in MIT, they began to study how all languages work. Major breakthroughs on how languages work. They developed certain theories and principles in the 1960's and Wycliffe used these principles in translation.

### **Built Chafer Theological Seminary on 5 Principles or 5 Distinctives:**

1. Prophecy is not allegorized. E.g., 1000 years means a literal 1000 years. All of the liberal denominations and some conservative take an allegorical approach to the prophetic passages.
2. 4 years of Greek and Hebrew each in order to graduate. One seminary is 4 semesters of Greek and 3 semesters of Hebrew; this is not enough for a lifetime ministry.
3. Classic Dispensationalism. Not to blur the lines between the Church and Israel.
4. The Bible is sufficient for a lifetime ministry. Psychology is not required; no other social sciences required. No counseling courses. Concentrate on the languages, which does require hard studying. It will be swimming upstream.
5. Freeness of God's grace is a major distinctive. "God's grace is free, but it costs you everything." is something one idiot says. That is not grace and it certainly not free. Salvation is by faith alone in Christ alone. Good works before, during or after does nothing to affect our position in Christ.

Dr. John Beck is the systematic theology. Tim Nicols there and teaches Greek and graduated from there. John Nemah, heads the Greek department. He moves in rarified air. Mike Constant from Dallas, and chairman of the Hebrew department.

Some adjunct faculty. Jewish studies, which helps with the historical information. Zane Hodges taught Greek at Dallas for 27 years, but taught textual criticism there.

We are the recipients of great Bible teaching because Bob had a serious educational background. He came along when this guy needed a good, swift kick.

Goal to equip men for the ministry. \$75/credit hour; in southern California; 31 students. Pastor's conference in the second week of March.

Paul has received many reports dealing with the divisiveness of the church of Corinth. The Corinthians are carnal and reversionistic. Paul tells the Corinthians, are you not controlled by your flesh? There was a lot that went on behind the scenes of the various factions as they vied for power. Some actually incited others, their own friends, to mental attitude sins. Sins of the tongue were rampant there—lying, gossiping, and maligning those of other factions. Legalism and self righteousness were rampant among the factions. There were cliques which saw themselves as the rightful leaders of the church. Each group is hypocritical of their condemnation of the other cliques. Each one was as bad as the other. These factions created a church within a church.

Churches that do teach doctrine can be just as divisive as those that do not. The people in Corinth have moved to their respective factions. It is okay to move from one church to another. We have the right to find a pastor under whom we grow best. Conflicting messages from time to time from different pastors, which is why we should stick with one pastor. Stay away from confusion. The problem is when individuals leave one church for another and attempt to recruit those around them. Everyone has the right to make their own choice. Bible doctrine is procedure for life. Privacy of the priesthood is critical, which is why you don't get to try to move others from one church to another. This kind of behavior foments revolution and competition between churches.

Bobby was in the parking lot last Wednesday when no class was; and someone drove up and said, "When two or more are gathered."

Believers should not pit one church or one pastor against another. Pastors should be united in the ministry; they should not be pitted against one another. They may claim, this church is missing something; and this other has what we need. Competition between churches is wrong. This is a parallel to what was occurring in the Corinth church. When you chose to leave Berachah, just slip out and go. We are each responsible for our own spiritual lives; we are not responsible for the spiritual lives of others. God will discipline those who attempt to rip a church apart. Being fractious in any church requires you to leave or stop being divisive. There is no other option. We are part of a team; we are not on opposite teams, even if we go to different churches.

Back to the leaders of these Corinthian factions. Faction leaders must destroy those who teach doctrine; that is, their authority. That is the only way they can achieve dominance. They must destroy authority orientation. Believers in factions often choose to remain in these factions for friendship. Actually, mutual support groups for trouble-making. These are abnormal friendships. They are based upon arrogance, jealousy and strife. There are mutual antagonisms here. These abnormal friendships pervert Christian social life.

### **Factional Friendships**

1. Factions consist of people whose power lust find fulfillment in their group attempt to usurp authority.
2. They must bring down all authority but their own.
3. They prop each other up through gossiping and maligning those they don't like.

4. They give lip service only to doctrine; they use their lips for sins of the tongue
5. They become σαρκινοϋς in their quest for power.
6. These cliques are nothing more than sin nature compatibility.
7. Doctrinal orientation is the basis for some of the greatest most lasting friendships that life has to offer. Like minded in doctrine is the basis for lasting friendship. When you have a problem with your friend, integrity allows you to talk to them, but not behind their back. Like-minded sin natures will not foster integrity. Doctrinal orientation is also a problem-solving device for marriage.
8. Abnormal friendships in become the most important aspect of your life...greater than doctrine. Jer. 17:5
9. Factions trust in people and not in doctrine. Bobby's illustration below.\*

\*An aside by Bobby: Bobby recalls a clique with a leader of a clique in Berachah and he was confronted with his divisiveness. His friendship was severed because he challenged Bob's authority. He had a showdown with Bob in the office, and he took this as an opportunity to attempt to manipulate. He did not listen, except enough to form a rebuttal. "If you get used to throwing your friends away, you will never have anything permanent in life." But this was a deception to turn the situation to his own advantage. A manipulator cannot be wrong; they must deflect all criticism. He said this from a position of an abnormal friendship, not a normal one. That is why his statement was erroneous. He was a plague to the church. The pastor teacher has the obligation to protect the congregation from divisiveness. Human viewpoint has a ring of truth to it. It is both deceptive and attractive. Doctrinal standards must be applied in order to understand when a statement is made to manipulate.

## 1Corinthians 3:4

## Lesson #69

Sunday2 11/21/2004

Paul now begins to address the factions of the Corinthian church. Paul now goes after them. These perpetrated jealousy and strife, as per v. 3 and they were attempting to manipulate other believers in the Corinthian church. They were critical of the leadership of other factions. Each faction was critical of the other factions. Pure arrogance and divisiveness. These people are critical and unkind to those of opposing factions. They praise those who are in their clique or those they are attempting to recruit.

The pastor should not be a part of any faction in a church. Paul was writing against it; and the factions drove Apollos out of town, who went to Paul and said, "I don't want any part of these people." They use the names and authorities of the church leaders. They do a wrong thing in a wrong way. They are bullies. They have no real authority. People manipulate when they are deceptive and when they lie. Sooner or later, this sort of modus operandi will be exposed. These people who want to indulge their power lust will be frustrated by us...as long as we stay away from them. God will discipline them; He can handle these kinds of people. When your lust cannot be gratified and you are in σαρκινοϋς, you are an unhappy person.

Paul has now described all of this for us, and he will use this in order to focus on the gift of a pastor teacher. The pastor teacher must understand his own responsibilities. The Corinthians were losers and a distorted view of the pastor, who is the spiritual leader of the congregation. He is the spiritual leader because he studies and teaches. He is so gifted to teach and he has God-given authority in the church. A clique is not designed to teach doctrine, but to control and dominate others. A pastor should care about teaching doctrine. Three of these factions were very critical of Paul. The 4<sup>th</sup> misrepresented him. These are unimpressed. They are sorry to hear the same old pablum from Paul. Their complaints about other factions was just an excuse. They wanted to discredit Paul, get rid of their pastor, and to take over control of the church. That was the 3-fold objective of three of the factions. The 4<sup>th</sup> would want first to distort Paul's teaching, get rid of their pastor and to take over control.

Are you not *mere men* is a reasonable rendering of σαρκικός. Paul was challenging their leadership in a clique and their manhood. They had no doctrine; they were babes in Christ and they were manipulators. Paul is going to call them a bunch of silly backbiting women in conflict. Paul insults them; these are church leaders. These are supposed to be leaders, but they are not acting that way. Leadership in a church is for men only; that is the teaching of Scripture. "You are not leaders and you are not even men" is what Paul will say to them. These are believers who were acting just like unbelievers. Paul was acting like a shock jock right here.

1Cor. 3:4 For whenever someone says, "—I— indeed am of Paul," but a different [one], "I of Apollos," you\* are fleshly, are you\* not?

Paul had been discussing σοφία and the thrust of wisdom. In v. 5, he will shift his subject. He was teaching truth prior to this. Now he will ask some leading questions. Now, a pastor must even examine himself.

οὐ = *then*. This new section begins with two more questions. What exactly are Paul and Apollos? Τί = *who, what*; interrogative pronoun. Since, we would think *who* should be here, as there are people named here. But we know who these people are and we do know what their quality is. What then is Apollos and what then is Paul. What is their function? What is their qualities.

Διακονός = *servant; deacon*. This is a one word description that Paul applies to himself. This carries the connotation of serving; of ministry. Paul and Apollos have great spiritual gifts; they possess the highest gifts; however, Paul calls himself a servant. Even, with his great authority, he is simply a servant or attendant of God. He is not presenting himself as self-effacing (although he is secretly proud). Bobby is a servant, and he serves those in his congregation.

**1Corinthians 3:4**

**Lesson #70**

**Wednesday 11/24/2004**

It God's will for our life to be always thankful. God has called for us to share His happiness all of the time. Thanksgiving is in our soul, not in our circumstances. Be thankful for the

tests that God has given you for your benefit. We are not to be discouraged; we are not in Felugia.

Two of the four factions are named in v. 4: the Pauline and the Apollos factions. Apollos is the local pastor of the Corinthian church. Paul is writing against the strife and the jealousy and the backbiting and the gossiping. Apollos was run out of town. Paul will correct both distortions, if the Corinthians will listen. The spiritual leader in any local church is the pastor. Paul calls these people what they are: "You are acting as mere men." They had no spiritual life; only σαρκικός. Paul wrote them, hoping they would rise above their slandering, malicious hostility. These men were acting like σαρκικός men. All is not lost; they can recover from this. They can rebound and come out of this; from ναπιος to spiritual maturity. These are believers acting like unbelievers.

1Cor. 3:4 For whenever someone says, "—I— indeed am of Paul," but a different [one], "I of Apollos," you\* are fleshly, are you\* not?

In the next verse, Paul will shift his subject. He will shift from teaching to the teacher and to the students. Paul will now be on the hot seat. He will now explain what he is to do; what his leadership is all about. 1Cor. 3:5.

This new section is marked by the transitional conjunction ουν. Paul is now addressing the question he posed in the previous verse. He and Apollos are not mere men. Τι = *who, what*. Διακονος = *deacon, servant*. Paul and Apollos are servants. They administer, like an attendant, and benefit others. This is the loftiest of the gifts, that Paul and Apollos have. Paul doesn't come to them in a high hat, in long robes, with his hand out asking for money. He comes to them as a servant.

Servitude is leadership. Paul teaches; he communicates; he is still a servant. Paul and Apollos communicate doctrine; it is the gift that they were given. It is the gift that gives them authority. Paul was firing with both barrels when writing to the Corinthians. He is grace oriented and would always stand tenaciously stand their ground.

#### **What the Pastor is**

1. The pastor serves for everyone's benefit in the congregation.
2. Communication and leadership gifts do not entitle any pastor to arrogance. Bobby is to teach and that doctrine should convict us and make us realize what the spiritual life is all about.
3. A pastor is privileged to communicate God's word when given such a gift from the Holy Spirit. It is an abnormal lifestyle.
4. The pastor has no right to think of himself as a special creation of God. That leads to arrogance. Bob originally taught 8, 9 10 classes a week. Bobby has no idea how he did that. Bobby is working at 90% of his own capacity. Bobby is teaching the most important information to his congregation.
5. He simply fulfills his leadership role as unto the Lord, fawning to no one. Servants are often seen today as fawning people. That is not what a pastor is.

6. The pastor's work is based upon the grace of God exclusively.
7. It is not based upon the pastor's talent, personality or rhetoric.
8. The gift of pastor teacher is not given to those who earn it. Some never use it; some don't want it; some agonize over it. It is given by the Holy Spirit, as all gifts are. God's grace supplies the gift and the Word of God for leadership and communication. In the military a good leader gains the respect of his men and women. He cares about his troops. Troops are not just cannon fodder. The pastor is the same way; he cares about us based upon what he learns from us.
9. Using these resources illuminates the Word of God, first to Bobby, and then to us. The Holy Spirit illuminates the study for Bobby.
10. Servant-hood includes the hard word of study that is necessary for illumination. It does not just pop into Bobby's head. The man who digs into the Bible finds what his congregation needs for him to find. The congregation must respond and then advance spiritually.

Bobby enjoys commanding a unit and seeing them reach their potential. Each has his own job and we are part of a team. However, there is no teamwork in Corinth. Apollos is being handled and run all over the countryside. The church was not responding to the doctrine that Apollos taught.

In essence, we are all servants of God. Paul here talks about himself; he has to destroy these factions. He will point the way by explaining to them what they are doing and why. Vocabularies are deceptive. When we are tested with adversity, we get an idea as to where we really are.

Illustration; let's say you are well-off enough to have servants for your family. In all families, there are fights. Families have their ups and downs. It is impossible to function without some fights sometimes. Then the people in the family, they choose various servants as their support. That is absurd. The battle continues in Corinth. These are just names without meaning to them. All of this is totally absurd.

#### **Pastors as Servants.**

1. The servants, Apollos and Paul, are nothing. By the grace of God, the pastor is gifted.
2. The pastor attends the congregation as a servant. Bobby is not a slave to the whims of the congregation. He is not to be manipulated.
3. Pastors are never to be objects of devotion or leaders of factions. A pastor must be even-handed. You don't take sides. In circumstances like this, everyone is wrong. A pastor is not given a leadership role to promote one faction over another. We are in church for one reason—to grow spiritually.
4. The pastor serves as the communicator to all the congregation. That includes the most obnoxious person in the worst factions.
5. Pastors are not flunkies and they do not cater to those who lust for power and recognition. Leadership is gone when that happens.

6. The doctrine taught from the pulpit refutes that activity. When a leader gets bogged down officiating little petty squabbles, no one is growing.
7. A pastor is a mediator because of the doctrine he teaches. Squabbles end because we rebound, take in doctrine, and straighten ourselves out.
8. Pastors are leaders and they must show leadership, based upon doctrine and principles; never based upon self-interest. In the military, a leader only interested in himself will never have his people perform for him. They are not to serve the interests of factions or cliques. A good leader does not get down in the trenches and fight the war and fight with the grunts. A leader abdicates his responsibilities when he gets down and fights with the men.

You should never use the name of a pastor to discredit another pastor; to recruit from one church to another; to support your particular clique.

1Cor. 3:5 **Who then is Paul? But who [is] Apollos? —But— rather [they are] servants through whom you\* believed, and to each [one] as the Lord gave.**

**1Corinthians 3:4**

**No Class/Thanksgiving**

**Thursday 11/25/2004**

**1Corinthians 3:4**

**Lesson #71**

**Sunday 11/28/2004**

Paul chooses two factions: the Pauline and the Apollos factions. Those who said, "I am of Christ" was simply using His name to further their power lust within the church. In v. 5, Paul asks, "**Who [or, what] is Paul?**" He really asking, "**What quality is Paul? What quality is Apollos?**" Paul says that he and Apollos are *διακονος*, or *servants*. Paul was possibly the greatest of all the Apostles and he calls himself a servant. By inference, other pastors and Apostles are therefore *servants*. This point will further Paul's objective to stop all of the infighting which is going on in the Corinthian church. Paul will use his Servant-hood as a means to end this infighting. Many Corinthians saw their spiritual life as deferring to this faction or that. They saw themselves as being part of a faction. These factions were attempting to be overloads in the church. Paul, the man with the greatest sets of gifts, calls himself a servant. His position as a servant will debunk the idea that leadership in a church should run the show. These people are way out of line. These cannot be the authority in the Corinthian church, as pastors are but servants. The leaders of the faction don't teach doctrine. A servant takes orders; he does not give them. Paul reveals the Corinthians failure to follow the pattern of God's authority in the church.

These Corinthians have aspired to run the church, but do not know the first thing about running a church. Certain men are given a gift of pastor-teacher or Apostle, in order to teach the Word of God. The pastor is a guide and he is gifted to study and teach God's Word. The pastor studies privately and then teaches what he learns. Bobby serves the Lord and serves all those in his congregation. The pastor pulls the doctrines from the pages of Scripture and that is the pastor's servitude. So we all have servants, even though we don't have much money. The pastor uses ICE. It is God's grace which provides the gift of pastor-teacher, the Holy Spirit to guide the pastor, and the Words of Scripture which

make all of this possible. All of this is grace. The pastor confers upon himself by virtue of study and teaching authority. By very definition, the pastor has the leadership position in the church. The communicator of doctrine gains this authority through his teaching. The pastor-teacher is essentially a servant-leader. Every pastor finds themselves in that position. We are mandated to study and mandated to follow. Bobby's job as a good leader is to take care of us. A good leader does not just issue orders; he guides and takes care of his sheep. Bobby never uses his authority for personal aggrandizement. Money, fame, a good tv spot, glory, etc. This is never the function of a leader. If a pastor does not have his congregation's respect, then he cannot lead them. The pastor gains this leadership by teaching God's Word. A good leader takes care of those under his command. You must earn the respect of those under you in order to lead them. The leader, in order to be a leader, must develop certain characteristics and traits in order to lead his congregation.

### **Characteristics of a Good Spiritual Leader**

1. Spiritual maturity; the ability to make wise decisions.
2. A good leader must be humble; he must be grace-oriented. The Corinthians want to manipulate and oppress those around them; they want to run over those under their command. Good leaders are not oppressive. You can talk loud and you can talk tough; but you take care of those beneath you.
3. You need self-discipline; in college, you either have self-discipline or you fail. Bobby must make himself study; there are times he would rather do almost anything else. Self-discipline is the key. Bobby's greatest fear is to run out of notes. Sorry, come back next time and I'll have more stuff for you.
4. A pastor must have compassion. Must be able to deal with people without judging them for their failures. This is true of a husband in a leadership role. This is critical for a leader to have.
5. Poise. Poise is simply handling pressure and often in front of a lot of people. Without poise, a leader becomes a buffoon. This comes from integrity and character.
6. Will. You are not a pushover. You might be soft-spoken, but people don't stream roll you.
7. You are flexible. In the military, situations change constantly; and a military leader must adjust to changing circumstances. Everyone begins to get uptight. Bad leadership spreads to those under the leader.
8. Endurance. Sometimes, you must just take one more step.
9. Confidence; you know what must be done, and you do it. Bobby's confidence comes from the Word of God. Bobby can be insecure about everything except for the Word of God.
10. A pastor must be decisive and assertive. Leadership always lets those know how critical the mission is.
11. A sense of justice when dealing with problems. If you have no sense of justice, then you will be unjust in dealing with those who follow you. You cannot solve problems

if you are unjust. The Word of God is the standard for justice. There is nothing more clear-cut or black and white than the Word of God.

12. A leader needs to have a sense of humor. You cannot spend all of your time being uptight. A leader must be able to have a sense of humor about himself.
13. A leader must be equitable and fair. You don't give a lot of slack to your friends, but hang tough on those you don't like. You don't give special privileges to your friends and give the lowest positions to those who are. not your friends.<sup>1</sup>

These few characteristics can be applied to any leader under any circumstance. Paul says, *I serve you; I lead you.*

### **Why Does Paul Say *I Serve You*?**

1. The faction leaders are self-appointed. As the pastor grows, so do we.
2. These factional leaders are usurping leadership authority that does not belong to them. Illegal authority attempting to overthrow legitimate authority.
3. These people serve themselves. They have no interest in serving others.
4. This word *διακονος* is Paul's one word which shows that they are wrong. Paul is appalled that they use his name to further their own agenda.
5. Doctrine is being distorted and the church is entirely distracted. This chiefs want to be church leaders. Each one of us has a niche; a leader or follower; and we each have our own spiritual gift.

**1Corinthians 3:4**

**Lesson #72**

**Sunday2 11/28/2004**

The factions of the Corinthian church are usurping authority which is not theirs. Servant-leaders in themselves are nothing. Even the great Apostle Paul is nothing. Arrogance is not a great characteristic of leadership.

### **The Pastor Status**

1. The pastor did not earn his gift and he does not deserve it. God gives the gift of pastor teacher; we don't earn it or deserve it.
2. The pastor attends with his gift as a servant to the Lord; not as a slave to the whims of his congregation.
  - a. Bobby doesn't use PowerPoint presentations, so that he can maintain a personal contact with his congregation.
3. Pastors are not be objects of devotion.
4. They are not to be leaders of factions. Making a pastor a leader of a faction is a perversion of his authority.

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<sup>1</sup> I added this characteristic; I had a very, very bad leaders twice in my life.

5. They must be even-handed. When there is a disagreement that must be solved, then the pastor must mediate fairly.
6. Leadership traits are developed; in the church, they are developed through Bible doctrine. In the world, it is hard work, experience and personal integrity.
7. A pastor must communicate to everyone in his congregation. He must communicate to the most obnoxious of his congregation. If the person becomes divisive, then Bobby may have to remove them. We are imperfect sinners and God cannot just lay aside His perfect righteousness and justice. God is love, but He is also justice and righteousness.
8. Pastors are not flunkies. They do not cater those who lust for power and recognition.
9. Doctrine taught from the pulpit refutes the negative activity described.
10. The pastor must be a mediator with doctrine. The doctrine that he teaches is used to mediate correctly. He is not to be an instigator with human viewpoint. This is why Bob did not counsel. The best way to counsel is to teach divine viewpoint. What we need is doctrine to handle our own circumstances. There are pastors all over who cannot wait to get you behind closed doors and fix your problems.
11. Pastors are leaders and must show leadership based upon doctrine and principle; never upon self-interest. A pastor who is self-promoting should be run from. This indicates arrogance. This indicates a priority other than teaching doctrine. If he promotes himself as a great pastor, he is not leading you to maturity. He lacks objectivity in the soul.

1Cor. 3:5a **Who then is Paul? But who [is] Apollos?**

*Δια ὅς = instrumentality is stressed here.* Something happens through Paul or through his communication to the congregation. Constative aorist of πιστευω. This looks at the action in its entirety. It points back to the time of regeneration when you believed and sums up their spiritual lives as a whole. There is more here than just a salvation message. Paul's work goes beyond simple salvation. We hear doctrine, but we must also accept it.

Paul planted, Apollos watered, and the believers there grow. The aim of the pastor is to edify his congregation.

1Cor. 3:5b **But— rather [they are] servants through whom you\* believed,...**

Bobby is going to dust off the old edification complex and teach it. Growth them depends upon gap; converting doctrine to επιγνωσις information in the soul. The Corinthians completely corrupted the authority of a church. They forgot that a pastor is to attend to an entire church, not to just a portion of the church.

Believers are bound by Scripture to regard a person of the Lord as being of great value. Leadership appointed by God demands respect. Not because you like them but because they teacher. We don't gather at a church to glorify this or that person. A person with doctrine is of the highest value. If you are good at what you do, you are respected for what

you do. They may not like you... We are to grow in grace and knowledge. Not everyone will love and respect us; and this should not matter to us.

Δίδωμι is here, without a direct object to emphasize *giving*. Paul wants to emphasize the grace of God. God is maturing the leader. He causes the growth. It is God's grace which is critical to our growth. If we don't understand grace, we don't understand God. Grace is the key to the spiritual life and without it, we know nothing. The Corinthians do not know anything. God gave them the opportunity. The opportunity to be saved and to grow is given by God. Everyone of us has the same opportunity; all of this has been give to us. God also gives us the opportunity for Christian service, which leaders to rewards in heaven.

1Cor. 3:5c ...and to each [one] as the Lord gave [opportunity].

A person with great talent has the most difficult time recognizing the grace of God; but it is indispensable to us.

## 1Corinthians 3:5

## Lesson #73

Wednesday 12/1/2004

*King of Kings* has been revised somewhat.

Paul asked the question: *what is Apollos and what is Paul?* Paul is making a statement with this. *Just what are we that we should be leaders of your clique?* Paul and Apollos were servants (or attendants). Διακονος = *servant*. Every pastor is mandated to study and teach the Word of God. The servant is to teach the Word of God and guide the congregation as a shepherd does his sheep. The pastor is the man with the illumination, which he is by the Holy Spirit. When the Holy Spirit illuminates the pastor, he reveals that in turn to his congregation. The pastor must have great self-discipline in order to bring his message to his congregation. A pastor must be able to communicate what he knows. The authority of leadership is with the pastor; yet he is also the servant as well. A servant-leader. Servitude is a word which we don't often use today often in a good light. Not every pastor is a natural born leader; not many can really inspire you to follow them. Bobby had to learn how to lead in the armed forces; it did not come naturally to him. His personality was not necessarily that of one which others see as a leader. Inherent to the gift of pastor-teacher is the gift of leadership. The function of the leadership as a communicator of doctrine

### Leadership and Communication of Doctrine

1. Doctrine is the authority for the spiritual life. It is easy to figure out what to do when God tells us to do this or that. Our mandates or marching orders to live come from Scripture.
2. The pastor-teacher gets his leadership or authority from his teaching doctrine to his congregation.
3. From this very servitude comes Paul's authority for leadership. From her servant-ship comes his authority. Studying and teaching the Word of God is from whence

the pastor gets his authority. This is the servant-hood of a pastor, which results in his authority. People look to those who have answers. People will follow.

4. This is the true purpose of the pastor-teacher: to study and teach and to lead his congregation. He is not their to promote a faction.

### The Faction Leaders in Corinth

1. The faction leaders of the church were not divinely appointed leaders. They ignore the God-given authority.
2. Such people are out of line by usurping authority which does not belong to them.
3. People like this serve only themselves.
4. This is Paul's statement against the use of his name by a faction. They claimed Paul's name in order to use his authority. Paul is extremely upset that they are using his name inappropriately.
5. Doctrine as been distorted and the congregation is being led astray by these faction leaders.

Paul and others who followed him presented the gospel. You believe in Christ and you continue to believe in doctrine, transferring it from the left lobe to the right lobes. All the people had better ideas and the like for Berachah are gone. Eph. 4:11–16. Since there is just a faction which lists Paul as their leader means that he is not the leader over the entire congregation but over just a small portion of the church. Believers who are in a church are bound to regard the servant-leader of a church as a person of great value. Bobby's purpose is to teach us something that God wants us to know. Bobby is gifted by God the Holy Spirit to know the original languages, to exegete the Scriptures, and to teach it.

Scripture just has one meaning. Each passage means one thing. Many interpretations can come out of a book; however, the Bible can be interpreted in just way. It is extremely for a pastor to be prepared, to understand the principles of exegesis, to know the original languages, and to know how a verse belongs in his contextual and historical context.

*Proof texting* is taking a verse out of context and then applying that in whatever way that you want, ignoring its context. There are so many differing theologies out there, and this is why.

The pastor must teach all of his congregation. He must not take sides. He must not serve one portion of the teaching there. The Corinthians used Apollos for their intrigues and factions.

1Cor. 3:5b **But— rather [they are] servants through whom\* believed,...**

The verb is διδιδμι, which is a very common verb that means *to give*. It is always God who provides the opportunity for everyone to believe. This is the whole realm of the spiritual

life. If there is positive volition, they will hear the gospel. There are millions who have never heard; but there is no positive volition. The gospel is given to anyone who wants to hear it. Then there is equal privilege and equal opportunity to reach the pinnacle. We can share the happiness of God; He can share His happiness with us. This is executing the spiritual life; this is reaching the pinnacle. Thirdly, we have the opportunity for spiritual growth. Our time on earth is a drop in very large bucket.

Are you consumed with money? With success? Paul always gives credit to the grace of God. God in grace provides every opportunity for each and every person. If we are positive at God-consciousness, then the gospel of God will find us. If you want doctrine, then you will find it. If you have a desire to know the will of God, you will find it. Anywhere in the world where doctrine is desired, it will be presented. Almost everyone in Berachah wanted to know about God and His plan. We found it and we are here. There are as many ways of finding doctrine as there are people in Berachah Church. We found doctrine because we were looking for it. Some decide it is too much work to get to Berachah; it is too much work to write down anything; it is too much work to concentrate after such a long time. Some do not want to be enlightened. Some go to a church for a social life. When you go to a church; they have to accept you. Some go for business opportunities; there is bound to be someone there who want what you are selling. The only reason we should be in church is for doctrine.

1Cor. 3:5c ...and to each [one] as the Lord gave [opportunity].

**1Corinthians 3:5**

**Lesson #74**

**Thursday 12/2/2004**

**The opportunity is available in three ways:**

1. Salvation; if anyone is positive toward God, salvation will be given. God will track that person down and give them the gospel in some way or another.
2. Each person is responsible for his own decisions, and that constitutes the opportunity; you are either negative to it or positive.
3. If the volition is negative toward knowing God, then God is not obliged to provide gospel information. This explains why some people have not heard the gospel.
4. It is the unbeliever's choice not to be positive.
5. The unbeliever is positive at God consciousness, then the Holy Spirit will provide the knowledge of the gospel for that person.
6. The Holy Spirit reveals the gospel and provides the means by which the unbeliever can be saved. Paul in Corinth: modern missionaries arise seeking positive volition, and missionaries were called to this or that mission field. The living conditions were difficult for Bobby to imagine. However, the answer is simple: someone in that area is positive toward the gospel. The missionary must overcome linguistic and cultural barriers. There are even some who have told the missionary, "Where have you been? I have been waiting to hear this." Wherever positive volition exists, God provides the gospel. God is never limited in how He reaches people.

Sometimes God provides gospel information to those who are negative toward Him. This is done so those in the periphery with positive volition can respond. There is the case of the exodus when Moses went to Pharaoh and presented the gospel; even though Pharaoh was negative, there was a mixed multitude which traveled with the Jews. Pharaoh was not just negative, he worked to turn himself against God. The Egyptian and Jew focus was not on the false gods of Egypt, but upon the power of Jehovah Elohim. Many gentiles in this empire heard this message simply because Pharaoh hardened his heart against the gospel and the truth. There were a number of saved Gentiles who went with the Jews when they left Egypt.

Paul did appear in Corinth and many responded. Paul was a missionary; a super-missionary, if you will. There is equal opportunity for salvation for all. All who are positive toward God can get the gospel. They will hear it. Nowhere else in life do we have equal opportunity and equal privilege. Paul taught the mystery doctrine as the world had never heard before. There is no Apostolic succession. We can still advance, if we want to. Now we have electronic ways to disseminate doctrine. If someone wants it, doctrine can be sent around the world.

Warnings about electronic dissemination of doctrine. DVD's will be a medium of dissemination even at Berachah after awhile. There is no substitute for face to face teaching, and many have come to Houston in order to get this. Berachah's auditorium is the best place to get doctrine. Tape ministry was first for those who could not be there and later it became available to those outside of Houston. Believers must set aside a few hours each week in order to take in doctrine. There is some sacrifice on our part to be there. Easier to say, "I'll stay home and listen to a tape." This is the most important part of our life, taking in Bible doctrine. Nothing is more important. We get more doctrine in the auditorium than we would elsewhere. Bobby speaks from experience. He had 20 years when he took in doctrine elsewhere. When you have the opportunity for face to face teaching, then you should take it. Bobby likes to see us, but it is more important for us. It is positive volition just to get to Berachah. Opportunity does not mean that it is going to happen.

Thirdly, there is opportunity for Christian service; that is our opportunity for rewards. It is okay to be driven by rewards. We should put our spiritual advance in perspective. We are driven by this or that, and we need to advance, as that is eternal.

Don't become frustrated because there are those who do not have any positive volition towards doctrine. We are not part of the equation for correction for these people. We cannot be the arbiter for someone else's spiritual advance. Remember, you cannot force it; you cannot will them to advance spiritually. However, you have to be careful, even with children; however, you have to allow them a certain amount of volition. It is their responsibility, not ours, to see that they get doctrine. Bobby was forced only to the teen class; but after that, it was up to him. Bobby didn't truly become positive until the end of college. You cannot push and nag too much and certainly not when they are adults. They must take it in themselves.

God gives us testing, and this forces us toward spiritual growth acceleration. We sometimes act in our negative volition as if God fails us. Either our expectations of Him are low, which means we have a lack of confidence in His Word. We don't understand that what we want does not necessarily coincide with what He wants for us. Just because we want something does not mean that God wants it for us. Our own agenda is a refusal to acknowledge that God knows best for us. God always does know best and we often just want to push Him aside. We demand action from God but we may get a different kind of action. God has a way of jerking us up and getting our attention, so we must pay attention to what He wants for us. We cannot superimpose what we want on Him.

1Cor. 3:5c ...and to each [one] as the Lord gave [opportunity].

Paul planted, Apollos watered, and God caused the growth. There is a variety of services of the leaders. One plants and another waters. Paul's emphasis continues to be the work that God has done in grace. Paul's focus is not on his planting, but upon God growing the believers.

**There is a shift in v. 6:**

1. Paul is now addressing all the believers in Corinth, not just the factions.
2. Paul is addressing their positive early history.
3. Paul is defining the role of those through whom God has worked as well as the work of God Himself.

Paul uses three verbs to describe each role here. There is a role which each one plays with regard to our growth in the spiritual life. This is a universal and normative statement for all churches today. Φεττω = *to plant a seed*. This is an agrarian economy that Paul is addressing. There is shipping, trade, industry, etc. However, planting is something everyone understood. The metaphor is a seedling believer growing to maturity. These are the baby believers and this is a seed which did not grow. Culminative aorist; the event is looked at in terms of the culmination of its results. Paul planted; this was Paul as a missionary. Paul planted some doctrine in the minds of these baby believers. Paul had in mind the attainment of a certain result, which is the Corinthians moving toward spiritual maturity. He initiated the process through teaching. That was Paul's mission: to plant.

The second verb is ποτιζω = *to water*. Another culminative aorist. The event is seen in its entirety with an emphasis upon its final results. Apollos is the caretaker. The planting is a one-time thing, but the watering is continuous—it must be. Paul is the forerunner.

**1Corinthians 3:6**

**Lesson #75**

**Sunday 12/5/2004**

Apollos and Paul are both servants, through whom the Corinthians believed. Faith-perception is also in view here—believing the doctrine which is taught. Believing denotes the entire spiritual life, from beginning to end.

Equal opportunity for salvation; equal opportunity for growth. Rewards will be a subject that we will study soon, and rewards are also available to us via equal opportunity.

There were at least the 4 factions of the Corinthian church: those of Paul, of Apollos, of Cephas and of Jesus. Paul and Apollos are both servants of God, taken as examples. All of those who wrote Scripture were inspired of God the Holy Spirit; however, these believers retained their writing style. There is nothing which can be added to Scripture now. Many cults and religions add to the Scriptures. Paul's gifts gave him authority over all of the churches in the Roman empire; the gift of Apollos gave him authority over the Corinthian church. We don't think of servants as having authority, but Paul describes himself and Apollos as servants.

### **The Leadership and Servitude of Teachers of Doctrine**

1. Bible doctrine carries the very authority of God Himself. It carries His divine mandates and His directives.
2. Those who teach doctrine are associated with this same authority.
3. Their gifts and teaching doctrine helps to realize the authority of the communicator.
4. All pastors are servants, those who give doctrine. However, he is a servant-leader. They are not pawns in these factional disputes.

When you yank verses out of context, that is called *proof-texting*, which is not God's method. People interpret these Scriptures apart from their context. This leads to a false understanding of doctrine and false standards with regards to your own life.

Paul wants the Corinthians to understand that they are servant-leaders. This is what they are (v. 5); v. 6 is what they are.

### **Miscellaneous Points:**

1. The variety of their service, and the subordinate nature of their service. Leaders are thought of as having subordinates, but not as being subordinate. They serve the congregation by studying and teaching.
2. Paul's second emphasis continues to be on the work which God has done in grace. This is his main concept throughout. Paul's focus continues to be on the work which God has done. GAP is the key to spiritual growth. Without God's grace, without the filling of the Holy Spirit, without the teaching ministry of the Holy Spirit, without the transfer of doctrine to the right lobe, it does not work. Our only part in all of this is our volition. Our metabolizing of Bible doctrine is nothing more than grace.
3. Three different attitudes:
  - a. Paul is addressing all of the believers in Corinth. He was addressing the factions.
  - b. He is now going back to the positive history of the church; he recalls where they were and what they should be doing.

- c. Paul is defining the role of those through whom God has worked.

In v. 6, Paul will use 3 different verbs and 3 different subjects. Φυτεύω = *planted*. There is the inference of the planting of a seed. The aorist looks at an event from its entirety. The culminative aorist looks at the event from its existing result. Paul is the subject here and Paul is the one who plants. Paul went to Corinth (and to anywhere else) to do the planting. Part of his mission was to write the inspired Word of God.

Anytime you plant a seed, you expect growth. Paul planted the seed, he expects something to happen. The Corinthians moved toward spiritual maturity. The planting of the seed is evangelization. Paul initiates the process of growth through teaching.

The second verb is ποτίζω = *to water*. An aorist active indicative, as before; and a culminative aorist as well. The event is looks at from the perspective of the result. The existing result of Apollos watering is spiritual growth. What a seed requires is water in order to grow. This was the job of Apollos. Apollos has the gift of pastor-teacher. Paul planted and Apollos watered. Part of Paul's planting was evangelism, and also he planted the idea of doctrine in the minds of those he planted. We are all planters; we are all farmers, as we all evangelize. However, we do not all water. A person is only saved once; that is the planting of he seed. However, there must be watering for the plant to grow. Stop watering and the plant withers. There is volition involved. Planting is a one-time operation and planting is on-going. Two different gifts: the evangelist plants and the pastor waters. The gift of Apostleship is a one-time gift for the formation of the church. The gift of pastor teacher is an ongoing gift; not a one-time gift. There are no more apostles. The gift of pastor teacher is on-going. There should not be a drought in any church, but there is. The church actually should be our favorite watering hole. Watering is the advance to maturity. Paul and Apollos had different talents and different gifts. Apollos was a spell-binding speaker. Paul was outstanding at teaching and logic; although he may not have been a good public speaker. God the Holy Spirit bestows our spiritual gift and under the filling of the Spirit, we use our gift to the glory of God. In combination, Paul planted and Apollos watered. The intention is the glorification of God. Our objective is in front of us. Our objective will be seen and realized. When Paul wrote a letter and sent it, that letter stood forever as the Word of God. We will never write a letter which will last forever. Paul's purpose was very long-range.

#### Paul's Purpose

1. Only the gift of Apostleship carried with it the production of Scripture which would stand forever. We can all understand our mission and purpose by what Paul wrote.
2. This information would be used thereafter by the pastor to edify his congregation, if he is doing his job. Thousands of pastors are not doing their job. When a man deviates from their job, they are out of line. They are not to put together parties; they our out of line; when they counsel, they are out of line.
3. Apollos, as a man with a gift represented a shorter range purpose.

- a. The watering represented his lifetime wherein he would communicate doctrine. He could only communicate doctrine in his lifetime. One pastor will move out and another will take his place.
  - b. All pastor teachers will continue to communicate their doctrine on a consistent basis. Bobby did not use his gift until a year and a half ago. He got the gift at age 4 or 5, and he got the gift at that time. The pastor never loses his gift. The function of a pastor is to teach the whole realm of doctrine and it never stops. When you teach doctrine and others grow, that is the proper function of the gift of pastor-teacher.
4. Paul and Apollos has different gifts, but they were on the same team.

## 1Corinthians 3:6

## Lesson #76

Sunday2 12/5/2004

Without water, a congregation will wither. Paul and Apollos were on the same team. Paul and Apollos were never working for opposing purposes. They did not have cross purposes, but these factions did work against one another. We are on the same team. Paul and Apollos were playing for the same side. It was the Corinthians who were wandering all over the field without purpose, without moving toward the objective.

A warning should be issued to all pastors: who accomplishes the spiritual mission by planting and watering? Paul and Apollos do act in this process, but the glory goes to God the Holy Spirit. **He, Christ, must increase, but I must decrease.**

The third verb is αὐξάνω = *to increase, to grow*. Imperfect tense (imperfect of duration). God causes the growth.

### Growth

1. The growth is caused by God in the past, but it is not completed. Durative imperfect. God began it in the past, but it is not completed.
2. By application, it is never completed in our lifetime. God causes the growth.
3. We never stop growing as long as we live. A plant may reach its zenith at some point, but we never stop growing. There is always another hill to climb.
4. There is no such thing as, I have reached the pinnacle and I can now cease learning doctrine. You never stop learning and you never stop growing. Not at any point can you stop listening to doctrine and stop growing. It began in the past, and it should continue. It began with Paul evangelizing and teaching basic doctrine; and continued with Apollos teaching; but the Corinthians stopped and broke into factions. Paul used two aorist tenses, but next uses an imperfect. "Don't stop," is what Paul is saying. "Don't get your eyes on some faction which does not have the answers." Their attack was insidious.

The subject is θεός = *God*. Bobby waters but God causes the growth. No human being ever takes the credit. Paul's divine inspiration is God the Holy Spirit. Paul's letters lasted beyond his lifetime, as the Corinthians copies his letters and sent them all over the known

world at that time. These were the very words of God that Paul wrote (and apparently not in every epistle). Paul was just one instrument, but he should not be the only instrument playing. No matter how intense or magnetic a teacher is, it is God the Holy Spirit Who teaches and manifests. Paul was the genius that everyone knew. But Paul takes no credit for the growth: **God caused the growth**. All Christian growth and all Christian production is based upon grace.

1Cor. 3:6 —I— planted; Apollos watered, —but— God was causing growth.

These three verbs and their subjects are looked at again in the next verse. The ones planting and the ones watering are nothing. God causes the growth. Paul and Apollos are instruments, but not instigators. Therefore, a cult in their name is ridiculous. All blessings come from God apart from human merit and ability. What conclusion can we make about what Paul has just said? Even today, some say, I am of this pastor, and I am of that pastor; which pits one pastor against another. The implication is, you should be here or there. It is not about me or anyone else. Paul and Apollos cannot forgive sin; they cannot make someone grow; they cannot effect spiritual results. Paul and Apollos are of one value: nothing. It is blasphemous to choose a human leader and then claim him to be the true purveyor of doctrine and Christian growth. Paul and Apollos are only tools. Tools without a mechanic are useless. We don't cause anything. No believer can be a blessing to anyone or produce any Christian service apart from the grace of God. God causes these things to happen; not Apollos or Paul.

1Cor. 3:7 **So then, neither the one planting is anything, nor the one watering, —but— the One causing growth-God!**

With regards to rewards: how can I get a bonus in life? How do I receive rewards. Those who plant and water (Paul and Apollos) are one. Therefore, there is no reason to line up behind one or the other. However, despite this, they will be rewarded separately and differently in heaven. This has nothing to do with any of these factions.

Paul refers to himself and to Apollos as communicators of doctrine. Adjective *έν* = *one*.

#### Grammar

1. Those who plant and water are one thing. The predicate adjective means they are one and the same.
2. The planting and watering make up the whole.
3. They are the parts, Paul and Apollos, make up the whole.
4. Paul and Apollos are communicators of doctrine are united as one team; they are on the same team. They advance together. They win plays together. A team that wins is a team which works well together. The most difficult thing is the lack of foresight on the objective. One guy blocks to the left; another to the right; and the quarterback gets sacked. This is lack of teamwork.

There are times when pastors work together and function as a team. The pastors have objectives, and part of that is the preservation of our nation. As a nation, we send out missionaries and we provide safe haven for the Jews.

The Corinthians did not like this. They did not want to see themselves as one with another faction. It does not matter if you hate some of your team members; you still function as part of a team. Your team is successful if you function together; unsuccessful when you don't.

Paul does not put himself above everyone else, saying, "Well, shucks, yes, I am an Apostle, so I am a little bit better than you." He is one with Apollos and he is one with even the Corinthians in their objective. Each member of a team must function as part of the team. We move forward as a team. The pastor must remember not to lead a faction. He is not to show favoritism to this group or that.

A pastor is supposed to further the growth of his congregation. The pastor teacher fails in his mission if he does not study and teach. In the context, Paul is addressing leadership gifts. However, every believer is in full-time Christian service. We are all members of the team. All of us will be rewarded based upon our labor. We will each receive our own reward according to our labor.

We work for something; but how is grace involved?

1Cor. 3:8 **Now the one planting and the one watering are one, but each will receive his own reward, according to his own labor.**

**1Corinthians 3:8**

**Lesson #77**

**Wednesday 12/8/2004**

**But the [one] planting** begins this verse. Paul put the seed in the ground, which was evangelization, and he also taught basic doctrines. Ποτιζω = *waters*. This is a participle form. **and the watering [one]** Apollos was the instrument of growth; the teacher of doctrine. A seed is planted one time. However, each seed must be watered several times in order to grow. Apollos was to furnish the church with divine viewpoint. Paul and Apollos were very different, with different gifts, but they were used by the same Holy Spirit. They had the same objective. The church possesses many gifts but the same objective. We are all various parts of the same body, each with our own function and our own gift. In spite of their differences, Paul and Apollos acted in conjunction with one another; they were on the same team. The Corinthians, on the other hand, were in opposition to one another. The Corinthians completely lost sight of where they were going. They did not care about the overall result of the contest. With the Corinthians, it was all about themselves. Christianity is a team sport and every member of the team must function. **are one;...**

There are no Apostles today, but there are many pastors. We are all responsible for planting the seeds. We are responsible for the seeds of the gospel. The pastor can

present the gospel and we believers are. Bobby likes presenting the gospel at funerals. There is a captive audience and everyone is focused on the idea of death.

God will open up an opportunity for us when it is time to present the gospel. When faced with an unbeliever, realize that if they died tomorrow, they would spend eternity in hell. As a pastor, Bobby does not come into contact with as many unbelievers as we do. Therefore, it is better that we witness. We are different from the world and they may not even recognize it, but those who watch you do. In some churches, the pastor does everything but teach doctrine. He goes to hospitals, he organizes things; completely outside his gift. The pastor may not be wrong in these other activities; there is nothing wrong with that unless it short-changes the spiritual growth of the congregation.

Growth does not refer to increasing church size; growth is those who individually mature. We are all involved in full-time Christian service. We should be ready to do it; we should be ready to apply our spiritual growth.

But each will receive his own reward according to his own labor. Some people will be confused here. This does not mean if we work hard enough, we will get rewards. Labor does not guarantee rewards. Paul has made it clear that we are nothing; he is nothing. Therefore, energy of the flesh works do not impress God. The instruments of God are not robots.

#### **Use of Our Spiritual Gift**

1. Our service requires the operation of our own volition; not being coerced or influenced by Bobby or anyone else; not motivated by fear tactics or on carrots held out in front of you.
2. You cannot be slotted by some pastor or some busybody to a place to serve; we are not to be a round peg put into a square hole.
3. We must make that decision.
4. There are two factors involved in this is our spiritual growth and maturity level; and upon our internal motivation to serve the Lord.
5. It is our individual utilizing of the resources provided by God that constitute service and rewards. We utilize grace; we use our grace resources.
6. So, it is not what we do, as much as how we do it. It depends upon what mode that we are in. God's plan will move forward with or without us. We are not such a big cog in a wheel as to slow things to a halt if we are out of the picture.

#### **Service to God**

1. Successful service; rewardable service is dependent upon the appropriation of God's grace.
2. We all have equal opportunity to take in God's Word.
3. We all have the grace sources.

Philip. 3:13–15: Brothers [and sisters], I do not consider myself to have laid hold, but forgetting indeed one [thing], the [things] behind, but reaching out to the [things] ahead. I press forward toward [the] goal, for the prize of the upward calling of God in Christ Jesus. Therefore, as many as [are] mature, let us be thinking this [or, be having this attitude], and if [in] anything you\* think otherwise [or, have a different attitude], this also God shall reveal to you\*. Paul forgets what is behind the presses forward to those things which are ahead. Isolate those sins from your past. You cannot spend all of your time forgetting about your past. The function of our spiritual life is our labor. This puts us in a position to serve. What is labor and what are the rewards. What do I have to do and what is in it for me? This is not like a job interview where we ask, what do we do and how much do we get paid. Bobby's only responsibility is getting there. He will allow God to take care of everything else.

Labor is the accusative singular of κοπος = *work, toil, labor*. How do we reconcile man's eternal rewards with labor. Our production must happen from the sources which God gives us. Preposition κατά = *according to a norm or standard of; according to*. What are the necessary conditions and standards of production to receive eternal rewards.

#### **The Standards of our Labor**

1. The standard must be compatible with grace. The standard is grace, not our ability.
2. Any labor which does not involve the grace of God is human works. Whatever we do in human power does not please God.
3. Our own energy never pleases God.
4. Only divine standards are acceptable to God.
5. Remember God is only glorified when His grace plan is manifested through us. We glorify God. Grace is always the key. Not our works but God's grace. It is the standard of grace.
6. Any production in the energy of the flesh does not count with God. This is human good and any unbeliever can accomplish good works. The unbeliever will not be rewarded in heaven. He will not even be there. Unbeliever good works do not please God. The grace of God must be manifested through us. That is only what we do when empowered by God the Holy Spirit. What is the right moment to witness? The Holy Spirit will bring us to that moment and work it through with us. Otherwise, we are on our own and we will blow it.

If you simply do good works, what is the point? They are eventually going to be burned up. Gold is connected to rewards, as gold has true value. We can only get there by His grace. We have the same resources but we do not have the same reward.

1Cor. 3:8 **Now the one planting and the one watering are one, but each will receive his own reward, according to his own labor.**

I missed about 13 summary points here.

Works apart from grace are not rewardable. *Κατα κοπος* = *according to the standard of his own work or labor*. The standard is the grace of God; that is the norm for receiving rewards. God evaluates our service based upon His grace. Whatever we gain in this life is meaningless; it has nothing to do with anything that is eternal. The fame, devotion, etc. of others does not mean anything with regards to eternity. Grace begins with rebound and continues with the filling of the Holy Spirit.

#### **Human Good VS. Divine Good**

1. Only that production accomplished under the power of the Holy Spirit counts with God; that is the key.
2. Only utilizing His divine power pleases Him and fulfills His criteria for Christian service. The old sin nature has opposite poles; and part of our old sin nature wants to do good things.
3. Good produced apart from the filling of the Holy Spirit and is not rewardable  
Isa. 64:6 Rom. 8:8
4. Unacceptable works will be designated human good.
5. The same deed that we do can be rewarded or burned depending upon the filling of the Holy Spirit. Bobby gives the example of giving money; this can be reward or it can be burned as human good.
6. Therefore, labor is the production of the spiritual life as provided by the grace of God. That is divine good.
7. Divine good is everything we do while filled with the Holy Spirit. We are fully controlled or intoxicated.
8. Only divine good has intrinsic value.
9. It is called gold, silver and precious stones do not leave their value; paper money will. What we do under the filling of the Holy Spirit has intrinsic value. These receive recognition and reward in Heaven.

Paul and Apollos are one; they are united. They are united in the work of the ministry. Apollos and Paul are teaching the same church here. The pastor remains, even though the Apostles are long gone. Future middle indicative of λαμβανω = *to receive*. It is important to note that this is in the future tense; all believers. The rewards that we receive are not in this life. We will not give these reward in our lifetime.

Spiritual rewards will come with spiritual advance. What we do right now has a great deal to do with our rewards. Indicative is a statement of fact. It will come for certain in a future time. As church age believers, we can have more than we can even think or imagine. We can understand the lucrative aspects of having a big salary, but that is nothing. That is the importance of what is happening. Confidence in our future rewards does provide confidence in our day to day life. This does not replace doctrine in our life right now.

Those who want to focus on eschatology often are not interested in the spiritual life. Eschatology will not carry us. God leaves us here for a purpose. You cannot just sit on your duff and expect rewards. There is grace labor. The rewards are future; they are not in this life. They will be given out at the judgment seat of Christ. This judgment seat has nothing to do with punishment or condemnation. Unbelievers will go to the great white throne and they will be cast into the Lake of Fire.

Sign posted in the state house of Wisconsin; there is no God, there is no theology, there is only human life. If they are right, what does it matter what we do? Why don't we just go out and party. If the Bible is true, then they will have to face how wrong they will. Only unbelievers will be at the great white throne. As believers, we will not have to sweat anything. Our loss comes from living outside the parameters of the spiritual life. Being inside the spiritual life for the execution of divine good. We will be rendered rewards based upon what we have done. Fundamental to living the spiritual life and receiving rewards is the filling of the Holy Spirit. Christian service becomes divine good and it is the only production which is any good. The metaphor: good deeds of wood, hay and stubble; or eternal good rewardable with gold, silver and precious stones. Some sort of a bonfire in heaven burns this wood, hay and stubble.

Μισθος = *reward*. What we do in our own arena is what is rewardable. We are not in a competition with each other with regard to rewards. There is no competition here between believers for rewards. Some will be competitive with regards to Christian service. If we are simply trying to witness to as many people as possible in order to outdo someone else is not rewardable. However, the true reward is leading someone to God and having them become believers.

Reagan's home spun maxim: much is accomplished when no one takes credit for that which is done. It takes humility to not take credit for what one does. We let God worry about our brownie points. When we bask in our own accomplishments, we have lost momentum. We do not all advance at an equal rate; we don't all apply doctrine with equal regularity. All of this is related to our volition, which has a lot to do with the rewards that we will get. There will be some red faces at the judgment seat of Christ.

**1Corinthians 3:8b**

**Lesson #79**

**Sunday A 12/12/2004**

We are all in labor. Unlike human production, the believer's labor is not dependent upon himself. It is normal for awards, etc. to be based upon our actual production. However, our talents, etc. are not really a part of our divine labor. Our labor is closely connected to the provision of the Holy Spirit. Our increasing motivation to serve the Lord based upon our spiritual advance. Without motivation, we are simply going through the motions. We produce for the Lord as long as our service is motivated by our spiritual life. We all have identical spiritual sources for living the spiritual life. Logistical grace; Bible doctrine as our spiritual nourishment; GAP by which to make this epignôsis. We also have problem solving devices to apply to all the circumstances of our lives. We can fail the prosperity test as well as the adversity test; even though God has given us every opportunity to

advance and to glorify Him. The world should see the grace of God and what it has provided for us.

It is not what you do but how you do it. We have boundaries within which we are to operate. The various acts, right or wrong, are not acts of divine good; unless we are filled with God the Holy Spirit. Our Christian service must be the function of a grace *modus operandi*. We can only labor for God based upon His grace. Our works do not count outside His periphery of grace. When we fall outside these standards, our good deeds are meaningless with respect to eternity. These nice things are meaningless to God apart from the filling of the spirit and the production of the spiritual life. This is divine good as opposed to human good—deeds performed apart from the filling of God the Holy Spirit.

Old sin nature, with an area of strength and an area of weakness. This is our temptation to do sin and evil. The unbeliever will not be in eternity and his deeds are not rewardable. However, if we do not function within the Holy Spirit, then our works are burned as well. Human good never meets divine standards. Sin is obviously not acceptable to God; but some good deeds are not acceptable either. God is not pleased with one deed of human good.

We have awards available to us. Whether we appropriate them or not is up to us. There is an absolute standard. Divine good deeds have intrinsic and eternal value. They are like gold and silver—the idea is, these things have intrinsic value. It is an eternal value. The deeds go with us; we cannot take our gold or silver with us.

The very common verb λαμβανω = *to receive*. Future passive indicative. We do not receive rewards in this life for what we have done. We don't get to do the work and then see the gold. Rev. 22:12. Jesus Christ says, "I am coming quickly and my reward is with Me to render to every man according to what he has done. The rapture comes first and then we get the rewards. This will all occur at the judgment seat of Christ. At the judgment seat of Christ, He will enumerate all of the acts of divine good that we participated with it. We will personally stand there and Jesus Christ will tell us what we have gained and what he have lost.

One of Regan's maxims was, "Much gets done if no one takes credit." We have been warned by Bobby that we could lose all rewards.

Μισθος = *reward*. We all have the same operating assets but we don't all get the same results. The mature believer has a better shot at producing more divine good because he is filled with the spirit more often. When you are proud of what you've done and it is done outside the filling of the spirit, then it is not rewardable.

*Crown* is used many times to describe the rewards. We are given a ribbon and there will be a citation card describing our service.

The crown represents many other things.

We are studying the concept of labor and rewards. Labor harmonizes with the grace of God. We are to the point where we can define what those rewards are. The illustration of an award; and a military citation is read as an example. It was a man who loved his own men and took charge to preserve their lives. We do divine good deeds to bring credit upon ourselves; a citation will be read about us before the judgment seat of Christ.

2Tim. 4:7–8: I have fought the good fight; I have finished the course [or, race]; I have kept the faith. Finally, [there] is laid up for me **the victor's wreath [or, crown] of righteousness** which the Lord, the Righteous Judge, will give to me in that Day, but not only to me, **\_but\_** also to all the ones having loved His appearing.

We represent the Lord Jesus Christ to the world which is around us; we are an ambassador for Him. A virtue built for faithfully representing the Lord to the world. It is our production of divine good. It is a virtue which can only happen from spiritual advance and grace orientation. What comes from this is a crown of virtue.

#### What a Crown of Righteousness Represents

1. It represents a successful tour of duty on this earth.
2. Given to us for our virtue, our honor, our integrity and our fulfillment of the royal family honor code.
3. The amount of Bible doctrine in the soul + the momentum of the spiritual life = the award of the crown of righteousness.
4. This is available to every believer.

The crown of life. Very rare that a person goes out to gain a medal in the military; however, it is okay for us to do it, as long as we are filled with the Spirit. James 1:12: **Happy [or, Blessed] [is the] man who endures temptation [or, testing], because having become approved, he will receive the victor's wreath [or, crown] of the life** which the Lord promised to the ones loving Him. Rev. 2:10: **'Stop being afraid of what you are about to be suffering. Listen indeed! The Devil is about to throw [some] of you\* into prison, so that you\* shall be tested, and you\* will have affliction ten days. Continue being faithful until death, and I will give to you the victor's wreath [or, crown, and throughout book] of life.** This is a long-term thing. It goes from our salvation until our death.

#### Crown of Life

1. This is an award from continuing to advance steadily in the spiritual life despite what we suffer. This is called momentum testing. Are we moving forward or are we retreating?
2. Momentum testing means logging maximum time inside the spiritual life where doctrine is more real than the test that we must undergo.

3. The promise of this reward is related in James 1:12 to love for the Lord. This is advance in the spiritual life all the way to occupation with Christ.
4. The crown of life is award for the use of spiritual self esteem in winning the victory over fear in your life—occupation with Christ to overcome various attacks by others.
5. Related to historical trends. Momentum testing is related to historical trends in the client nation. As a result of passing persecution testing, mature believers have prepared the way for great missionary movements in history. Sending out missionaries is a function of the client nation; it is a criterion for being a client nation. Persecution is often a part of that *good fight*. We represent Jesus Christ in bring Him to those who have never heard. For this, one can receive the crown of life. India and Africa and parts of China were all evangelized by the British; they send missionaries all over the world. A tremendous historical impact in the 19<sup>th</sup> century.
6. Crown of life rewarded for faithful production that occurs especially during testing but also at other times as well.
7. The crown of life is related to the invisible hero's production from his spiritual gift.
8. Production when under pressure. When we are able to maintain that focus and continue our advance, then the crown of life is a real reward for us.
9. Rewarded for consistent filling of the Spirit and consistent advance with doctrine and consistent use of the problem solving devices.
10. This reward also goes to those who are martyrs of the faith.

*Freedom through Military Victory* has a great summation of the problem-solving devices?

Philip. 4:1: **So then, my beloved and longed for brothers [and sisters], my joy and victor's wreath [or, crown], in this way be standing firm in the Lord, beloved.**

#### **The Crown of Joy**

1. Related to other believers in related to yourself.
2. This is exhorting other believers to stand firm.
3. This can be done by the example of standing firm in our own life; this is encouragement to other believers.
4. Reminding others of a doctrine that they need to know. Helping someone in Berachah who is confused on a point; or lost on a point. There is a crown involved here.
5. This crown is a crown of joy or happiness, based upon helping other people in the realm of doctrine. **For who is not our hope our joy of exaltation? Is it not you in the present of our Lord Jesus Christ at His coming?** Communicating doctrine is the most important information in the world.

1Cor. 3:8b ...**but each will receive his own reward, according to his own labor.**

Christian service is not utilizing your own talent or ability. Christian service or labor depends upon the believer utilizing the assets provided by God in order for this service to be meaningful. Production of divine good using divine resources. Divine good has intrinsic value, which means it lasts. Human good is produced when you are out of fellowship; unbelievers can produce human good and we can produce this same human good outside of the spirit. Unbelievers will not stand before the bama seat of Christ; however, when we stand before God and present human good, it will not gain God's favor nor will He reward us for human good. Our Lord evaluates each one of us after the rapture and He will determine gain or loss of rewards for eternity. All of us will stand before God and we get evaluated, probably in public. It is a job well done, when we receive our rewards. We are not in competition with anyone; it is about executing the spiritual life. Christian production is an effect of God's grace through the use of His divine operating assets: rebound and the filling of the Holy Spirit, which is the gateway to the spiritual life, as well as the empowerment of this life; then there is logistical grace by which God provides for us; gap is also one of our resources. We also have Bible doctrine as our spiritual nourishment. We each have a spiritual gift, given to us at regeneration, which defines our specific area of service or production. We can serve in many areas; but God has provided that special gift for us to operate in a particular area. Problem solving devices, which allow us to deal with adversity and prosperity. We need to keep focused on what God has for us. In using these resources, we produce divine good and we gain rewards. By demonstrating His grace to a lost and dying world, we glorify Him in the process. It is His grace that gives us all of the assets that we need to produce. God's grace comes first. It is not what we do by way of service; it is how we do it. If we have the *how* down, the *what* will automatically follow. Grace and labor harmonize in this way. If you exclude grace, then our service turns out to be human good.

### **Doctrine of Rewards**

1. The Crown of righteousness. A coronation has a lot more to it than simply putting a crown on one person's head. There is this picture of the pope who is going crown Napoleon. Napoleon takes the crown and crowns himself. He said, "No one is more worthy of crowning me than me." Emperor of all Europe is one of the things that this signified. Great wealth was a part of this as well. He received wealth, property and authority which was all represented by this crown. 2Tim. 4:4-8. Mentions the crown of righteousness. δικαιοσυνη is the word for righteousness. We are royal ambassadors.
  - a. A functional virtue results in a crown of virtue.
  - b. Functional virtue is that we represent the Lord as examples of His grace.
  - c. This is a virtue directed toward man and .
  - d. A virtue that can only come from spiritual advance and grace orientation. The end is a crown of virtue.
2. Crown of virtue.
  - a. This is gained from spiritual advance.
  - b. Given for our personal honor and integrity and fulfillment of the royal honor code.

- c. All doctrine is God's breathed and instruction in righteousness, which leads to a crown of righteousness or of virtue.
- d. Doctrine in the soul + momentum in the spiritual life results in a crown of righteousness.
- e. Crown of virtue is available to all believers who advance to spiritual maturity. If we do, what comes with this is the crown of righteousness. What comes with this is unknown. We who fight the good fight and finish the race get this.
- f. It is a crown for spiritual advance.

### 3. A crown of life

- a. James 1:12 when one is approved, he will receive the crown of life.
- b. Rev. 2:12: Do not be afraid of what you are about to suffer. The devil will cast some of you into prison that you may be tested; and you will receive tribulation for ten days. Be faithful unto death and I will give you the crown of life.
- c. This is a reward for continuing to steadily advance in the spiritual life in spite of all testing and tribulation. This is momentum testing.
- d. Passing momentum testing means logging maximum time inside the spiritual life. Doctrine is more real than the suffering that we must undergo.
- e. The promise of this reward is related to love for the Lord. Loving the Lord is tantamount to loving the Lord in spite of all the hatred and persecution from the world. One way to advance is from the hatred that we receive from the world. It accelerates our advance. There is a crown of life, which is a little bit higher reward.
- f. It is awarded for spiritual self esteem. Overcoming all circumstances of adversity through occupation with Christ.
- g. This is related to historical trends. Momentum testing is related to historical trends within the client nation to God. Mature believers have prepared the way for great missionary movements in history. Bobby's mom read him stories about Mary Slessier, a great missionary. One of the greatest missionaries who ever lived. She went to Nigeria and had one of the greatest impacts of any person who has ever gone. Incredibly brave. She was motivated to bring Jesus Christ to those who had never heard before. Robert Moffett and David Livingstone; Hudson Taylor who went to China. This was a great era of missionary movement. They have the crown of life.
- h. So the crown of life is a reward for faithful production which occurs during testing as well as at other times.
- i. The crown of life is awarded for consistent filling of the Spirit and consistent intake of Bible doctrine, and the consistent facing of pressure in our life.
- j. Crown of life is also related to the production of the invisible hero's production from his spiritual gift and his tour as a royal ambassador and from his royal priesthood. All of us have this potential.

k. This is the award which goes to those who are martyrs of the faith. To take whatever comes and not to renounce the name of Jesus Christ. A Muslim terrorist who says, "I will cut your head off unless you renounce Jesus Christ." Martyrs of the faith do receive the crown of life. We are in the middle of a religious war, which always includes hatred of Christianity.

l. Many examples of missionaries who will die for their faith; his wife spoke at Bobby's seminary. The door was wide open for the gospel there when she returned (Ethiopia?).

#### 4. Crown of Joy

a. Related to other believers.

b. It is a crown for exhorting other believers to stand firm in doctrine. Philip. 4:1; this exhortation can be done by standing firm in one's own life and using the problem solving devices.

c. It can be done by reminding someone of a doctrinal principle. Don't take it upon yourself to grab someone by the lapel and tell them what you know. Be careful how we do this.

d. The crown of joy is a happiness based upon helping other people in the realm of doctrine.

e. 1Thess. 2:19 For who is our hope or our joy in our crown of exaltation. These believers were Paul's crown of exaltation.

f. When we witness in fellowship and are motivated by love for Jesus Christ, that is rewardable.

g. It is awarded for people won to Christ and edified by your words.

h. This joy is the greatest joy of life. It is sharing the happiness of God.

#### 5. The Crown of Glory

a. 1Peter 5:1-4: I encourage the elders among you\* [as] a fellow-elder and a witness of the sufferings of Christ and a partaker of the glory being about to be revealed: shepherd [or, pastor] the flock of God, the [one] among you\*, overseeing not under compulsion \_but\_ willingly, nor with greediness for dishonest gain \_but\_ eagerly, nor as domineering over the [ones] allotted to your\* care, \_but\_ being examples to the flock. And when the Chief Shepherd appears, you\* will receive the unfading **victor's wreath [or, crown] of glory.**

b. This crown is awarded to pastors who faithfully study and teacher their congregation.

c. Leadership is another criteria. Exercising oversight. Bob was very lucid the other day; it is amazing how high a minister can get in heaven and how low he can get here on earth.

d. The motivation for the pastor is occupation with the Lord; not just a sense of duty or a large salary. Doing out of duty, it will catch up to you.

e. There are 4 different categories of pastors, and Bobby will cover those tomorrow. However, there are those who are not pastors who can get this crown.

Bobby on having one shepherd: If you are a sheep, then you need to listen to your shepherd. He is the one to guide you. We have been given a shepherd; we are sheep; we will grow when we listen to our shepherd. It is not our charge to try to put it all together and separate it so that we can figure out what to keep and what to throw out. We don't need the distraction of sorting out different pastors. Bobby has a hard time doing that, and that is his job. We don't need to figure it all out. Growing and doctrine are what are important. When you compare different pastors and different messages. It is like two different women under the same roof; you are going to have trouble. Bobby was speaking to someone and they did not even know if he was a dispensationalist.

We learn not just about rewards, but we learn about our everyday life. The rewards will take care of themselves.

1Cor. 3:8b ...but each will receive his own reward, according to his own labor.

**1Corinthians 3:8b**

**Lesson #82**

**Thursday 12/16/2004**

We will finish rewards tonite.

### **Crown Summary**

- I. **Crown of Righteousness** (or virtue)
  1. 2Tim. 2:4–8: The award is for finishing the course and fighting the good fight.
  2. This is a functional virtue, built upon advancing to spiritual maturity. This is over and over the virtue which unbelievers have.
  3. Using functional virtue which we have developed in our spiritual life, we will operate on peak efficiency as we function as a royal ambassador.
  4. At the bama seat of Christ, we will receive the royal crown for our service; this brings Christian service into focus.
  5. Equation of virtue: amount of doctrine in the soul + the momentum in the spiritual life = the award of the crown of virtue in eternity.
  6. This crown is available to all believers who advance in the spiritual life.
  7. So this crown could be classified as a general award simply for advancing in the spiritual life. Even just sitting in Bible class helps out here.
- II. **Crown of Life**
  1. James 1:12 Rev. 2:10
  2. It is a reward for continuing the advance to maturity, in the face of great suffering and testing.
  3. Having an overwhelming love of God and occupation with Christ overshadows the terrible suffering you must endure.
  4. The crown of life is awarded to those who have historical impact because they handle great persecution. Stephen in Acts 7 comes to mind immediately. Stephen had shredded some religious unbelievers in his

teaching and they dragged him outside and stoned him to death. Saul was one who witnessed Stephen's martyrdom.

5. The life of the mature believer of this caliber has far greater significance than anything ever recognized by human success standards. Of all the news makers that we observe, none have an impact like Stephen. This kind of maturity is not beyond us.
6. This is the life that has meaning beyond the grave. It means several things: blessing by association of those who are left behind; they are blessed in this life after the believer has departed from this life. This kind of a believer has a lasting impact on the client nation. His spiritual life has international impact. Hardships and Satanic opposition. Launching missionary activity in many parts of the world. Mary Sliasher, a true heroine of the faith. The country of Nigeria owes a lot to this woman.
7. The crown of life is awarded for being consistently filled with God the Holy Spirit.
8. It is awarded for consistent intake of doctrine and the consistent use of problem-solving devices when under pressure. It goes to martyrs of the faith like Stephen, making it a very high award.

### III. The **Crown of Joy**

1. 1Cor. 4:1
2. It is for those who exhort others to stand firm in the faith; our own example is one way of doing this.
3. Reminding someone of a doctrinal principle when it is necessary for them to need it. However, it is tricky; you don't want to interfere with other's lives.
4. The crown of joy commemorates the great happiness and satisfaction in helping others to latch onto doctrinal principles.
5. This is a crown awarded to those who communicate doctrine apart from the gift of pastor teacher. This can be awarded to those who do not have the gift of communication. Teaching in prep school or parents who teach their children at home. Bobby's mom wrote books 30 years ago, and they are even used today. Being revised and reprinted as we speak.
6. There are other forums from whence you can communicate doctrine. Rotary clubs, prayer breakfasts, etc. are places for communication of doctrine. Instead of sympathizing with a friend in adversity, give them some doctrinal perspective. Give them some doctrinal perspective. We can only communicate doctrine at the level of our own understanding. We can only communicate how much we have metabolized.

### IV. The **Crown of Glory**

1. 1Peter 5:2-3: ...shepherd [or, pastor] the flock of God, the [one] among you\*, overseeing not under compulsion \_but\_ willingly, nor with greediness for dishonest gain \_but\_ eagerly, nor as domineering over the [ones] allotted to your\* care, \_but\_ being examples to the flock. And when the Chief Shepherd appears, you\* will receive the unfading victor's wreath [or, crown] of glory.

2. This deals specifically with pastors. All of these crowns are available to us, although this is specifically for a pastor.
- (1) This crown is awarded to a pastor who faithfully communicates doctrine.
  - (2) A criterion is also leadership; how well does a pastor lead his flock.
  - (3) The motivation for the pastor should be occupation with Jesus Christ. Bobby gets calls for pastors now and again, and they only give the names of pastors who have been ordained in Berachah.
  - (4) 4 types of pastors; only one gets a crown:
    - a. Cosmic pastor, who is an ardent, social activist, filled with crusader arrogance. The world is filled with this type. Totally disoriented to reality as found in Bible doctrine. Often a theological liberal and in some cases, not even saved.
    - b. Baby pastor or the  $\nu\alpha\pi\iota\omicron\varsigma$  pastor; he emphasizes his personality and he might evangelize; and he shows off his personality. Sometimes some nice little moral homilies as well. If he grows, he might get the crown of joy; but certainly nothing else.
    - c. Adolescent pastor. He teaches truth and he teaches doctrine, but he is distracted by ambition and various forms of high profile activity. We will sell his programs and will organize social events; and he is a very popular head of his flock. He does not have time to mine for gold. He wants a large congregation and have a large congregation in. Most people want the adolescent pastor; they want to be entertained. Bobby is not naming names; just teaching principle.
  - (5) The Mature pastor.
    - a. He study and teaches and goes to maturity himself.
    - b. He leads his congregation to maturity.
    - c. His crown comes from believers listening.
    - d. Two things must happen; we must take the giant step to spiritual self esteem and then the victory step to spiritual maturity. We get our own crowns for doing that. His joy comes from the positive response to his teaching of Bible doctrine.
    - e. The mature pastor's happiness is different from that of other believers.
    - f. The pastor focuses on the message not on personality or programs. He has the privilege of seeing the spiritual growth.
3. We don't have to do pastoral work to get this crown; it is communicating doctrinal information which causes others to be edified or stabilized or oriented to their situation. As a believer, each one of us has a chance to

teach and speak in places other than the pulpit. There is a way that we do pastoral work.

V. The final award: the **Accolade of Well Done:**

1. Matt. 25:21: "So his lord said to him, 'Well done, good and faithful slave! You were faithful over a few things, I will put you in charge over many things; enter into the joy of your lord.' There are no names given in a parable; but that does not mean that there are no real people in this situation. This is a verbal reward which comes from the Lord Jesus Christ. When He says that, there will be nothing like it.
2. This includes the joy of rulership. There is more than just the crown; there is wealth, property authority, etc. This accolade also include authority. Synoptic means they are very similar, with the same parables, the same experiences.
3. Luke 19:17: "And he said to him, 'Well done, good slave! Because you were faithful in a very little [thing], be having authority over ten cities.'
4. This is an award of ruling which Christ in the Millennium (Rev. 3:21). Specific rulership.
5. It is the award of the order of the morning star
6. Rev. 2:26–28: 'And the one overcoming and the one keeping My works until the end, "I will give to him authority over the nations; and He will shepherd [or, rule] them with an iron staff; they will be broken in pieces like the vessels of the potter," as \_I\_ also have received [authority] from My Father. [Psalm 2:8,9] And I will give to him the morning star.
  - (1) a calling out of a new royal family.
  - (2) A new royal title.
  - (3) King of kings and Lord of Lords.
  - (4) The spiritually mature believer will rule with Christ as a Knight of the order of the morning star for 1000 years.
  - (5) This is the highest decoration of authority received for faithful service.

We are part of a fraternity in essence. There have been millions of believers and we will all be at the bama seat of Christ and there will be a differentiation of awards. Some will get one or two crowns and some will get nothing. We will be there and glad to be there, no matter. What we do in this life affects eternity. We have seen in this doctrine they ways to get these rewards. Don't embarrass Bob or Bobby.

1Cor. 3:8b ...but each will receive his own reward, according to his own labor.

**1Corinthians 3:9**

**Lesson #83**

**Sunday A 12/19/2004**

Bobby shares about that Dec. 24<sup>th</sup>, during the first winter of World War II, when the German soldiers on the front lines sang *Silent Night*; and the Americans applauded. 24 hour truce after that.

Paul starts out with *we* are God's co-workers; but it is *you* are God's building. Θεου συνεργοι and Paul is certainly a co-worker of God's; we can even see how a pastor might be. However, the Corinthians are so classified here. This means that all believers are co-workers of God's. All believers are elevated to this point. Every believer can receive the same award; and every believer can move ahead in spiritual advance. We are all partners with God in ministry. We are each specifically gifted to function as God's co-worker in that area (although we function with God in many ways). We all have this responsibility. This does not mean that we cannot drop our day job and become ministers; this does not in any way make us inferior in any way. We all have a responsibility to the Lord in whatever area of ministry. Even we work for God, we also work with Him. There is certainly a hierarchy; each one of us are co-workers. We all work for the same objective, which is doctrine and the furtherance of the church and the building up of the saints. We are His ambassadors; that is one of our areas of service. Each one of us has a gift and various responsibilities. We all represent the Lord Jesus Christ as co-workers and as ambassadors. We are all equally visible to God and all equally important to God. No one is better than anyone else; more important than anyone else. This is why we don't die immediately after being saved. There are all kinds of distractions and all sorts of reasons to get us to forget our mission. Now, we cannot shut down our temporal life; but we do always keep our spiritual mission in mind. Our full-time job, for every waking hour, is serving God. God has given us one more day to serve Him; that is what each new day is. It is one more day to serve Him.

1Cor. 3:9a **For we are God's co-workers,...**

Paul used the word *God* three times in this verse. Γεωργιον = *field*; and *George* comes from this. In the ancient world, this was the name given to a farmer. Θεου γεωργιον begins the next part. We are the fruit and that which bears fruit in the field. We are dead seeds which God puts into the ground, providing the sun, water, etc. for us. God gives us everything that we need to grow in the spiritual life. Corinth was a center of commerce; but farming also took place in and around Corinth; in the plane beneath it. It had been famous for centuries for its grape vines. *Currant* is a medieval corruption of *Corinth*. These vineyards were famous all over. Mar 4:14, 20: **"The one sowing sows the word...And these are the [seeds] having been sown on the good ground: who hear the word and receive [it]. And they keep yielding fruit: one thirty[fold] and one sixty[fold] and one a hundred[fold]."** Heb. 6:7-8: **For [the] ground, the one drinking the frequently coming upon it rain and yielding vegetation suitable for those on account of whom indeed it is cultivated, receives a blessing from God; but [if] producing thorn plants and thistles [it is] worthless and on the verge of being cursed, whose end [is] for burning.**

#### **Production**

1. When God's field, the believer, produces thorns, by analogy, he is producing human good.
2. When there is growth in the field, the believer is producing divine good.
3. In other words, he will receive a blessing from God; reward.

1Cor. 3:9b **...God's field;...**

Οικοδομη = *building*. This refers to all of the church as a corporate entity; it is not a reference to the actual church, but to a building process. The next verse makes it clear that the building is in process; it is a process, not a finished product. Γίοργιον is a process as well; not the finished field, but a process of planting and taking care of and growing.

### The Building Metaphor

1. The foundation: salvation by grace and the teaching of basic doctrine.
2. The building itself; the actual structure. This is an ongoing process in our life.

In v. 10, there will be the founding of the church and the building upon that church. More people are added daily; and then they spiritually grow.

1Cor. 3:9c ...*you\** are God's building.

## 1Corinthians 3:10

## Lesson #84

Sunday B 12/19/2004

We have covered a field metaphor and are dealing now with a building metaphor, which will be covered in greater detail in v. 10. We have logistical grace; we have dying grace; we have everything that we need in order to function spiritually.

We are not referring to a church building per se, but to believers themselves who make up the church; it is metaphorical. Grace always receives the emphasis. Labor is our Christian service. Grace is always the emphasis. God must always receive the credit. It is not the labor of the coworker, which is us. God directs the building of the church; it is His building. We are part of the church and we paid for Berachah church; it belongs to Berachah church; and the building up of the saints belongs to God.

κατα = *according to*. This denotes norm, standard, or criterion. The standard for all construction is the grace of God. His standard must be met as the master builder. 1Cor. 15:10: *But by God's grace I am what I am; and His grace, the [one] towards me, did not become in emptiness [fig. was not without purpose], \_but\_ I labored more than they all, yet not \_I\_, \_but\_ the grace of God, the [one] with me.* Paul says that he labored more than everyone else; but he explains—*yet not I, but the grace of God within me.* The grace of God gets the credit. Whatever we do in the spiritual life; whatever we do, we never get one ounce of credit. It is all that the grace of God produces. Recall, we are only rewarded for divine good production. It is all the grace of God; that will be clear even at the bema seat of Christ.

### Dependency on Grace and What We Do in Service to God

1. It was not Paul's hard work which accomplished the objective.
2. It was the grace of God through Paul as he labored. It was the grace of God which worked through him.

3. Christian service is necessary and mandated. We have a service to perform. We cannot perform any service to the Lord apart from spiritual advance. If we don't produce within the confines of the spiritual life, then it will not be rewarded.
4. Neither Paul nor we should take credit for what we do. If we think we are great because of what we do, we are arrogant. We don't need to be arrogant, or we cut off our spiritual life. We are cut off at the knees. God uses the chief among sinners. Paul also calls himself the master builder and the chief of sinners. The chief of sinners builds the foundation of God's church. Paul was a blasphemer, persecutor and a murderer; yet he is the master builder of the church. This should give us all some hope as, even though we have failed continually, that we might accomplish something in our lives. No matter how miserable a person we are, when we look back on our life; no matter how pathetic we are, we are still coworkers by the grace of God. It just takes rebound to get back on track. We are not coworkers with each other.
5. Nothing is hidden; God knows all that we do. There is not an emphasis in this passage about coordination among the brothers; we are not responsible to each other. The partnership here is with God, which should be a strong incentive to produce. If you are partner with someone, you want to hold up your end. It is not us, but God's grace working within us.

1Cor. 3:10a **According to the grace of God, the one having been given to me, ...**

Paul knew that he could not do this on his own, but he knew that it was through God's grace and that others would build upon what he has done. The grace of God being named, Paul also names himself as the master builder. When Paul speaks about himself as the master builder, that does not mean that he is being arrogant (although some who do this are arrogant). He is not to be judged here as arrogant. Some believers develop superficial approaches to Christian life. Some get competitive; some wrongly judge us as arrogant. We sometimes makes assumptions and we make interpretations; assumptions are the mother of errors and they easily turn to arrogance. Speaking with confidence is not arrogance. Bobby knew that Bob was not arrogant.

Αρχιτέκτων = *builder*.

#### **Paul as the Master Architect**

1. All that Paul knew, all that he communicated, was revealed to him by divine inspiration—the plan of God. To teach the church how this plan might be carried out.
2. Paul does call himself an architect.
3. He could be compared to a general contractor
4. As a divinely inspired architect, he was a wise builder. Paul build on the principle of Bible doctrine and grace. He built according to the standard of grace. He communicated that plan.

1Cor. 3:10b ...like a wise, expert builder,...

#### Aorist

1. The aorist tense contemplates the action of a verb as a whole.
2. This is an ingressive aorist; the action is seen as a whole, but also contemplates the action at the beginning. Paul laid the foundation in the past, but the effects continue until the church is removed from this earth. Paul's foundation is perfectly laid in the past. The foundation is critical to any building; and those who build must build upon a foundation. We must build on a foundation laid by Paul.

Θεμέλιος = *foundation*; it is used here in the figurative sense. It is the elementary beginning of a thing. Edification means education, essentially. It is educating the congregation about Bible doctrine. The church is for the purpose of edification and enlightenment. Built on a foundation of elementary teaching about Christ.

#### The Foundation

1. Paul has stated that he has preached to the Corinthians: it is milk, all they could take in, because they were babies.
2. The foundation is laid by the preaching of the cross and the teaching of basic doctrine thereafter.
3. The purpose of all doctrine is to divorce the human race from human merit, works and ability (and our human mode of thinking). Grace is the key to the salvation plan. It is the key to every bit of problem-solving that we do. It is the key to everything.
4. The communication of doctrine and the positive volition of the believer means the mind of Christ will begin to operate in us. This is a practical application to the foundation. It has everything to do with what happened to us.
5. The first step is the foundation of the gospel and basic bible doctrine. At the same time, the believer is also a coworker in building the church.
6. As construction continues, the believer can then take in solid food. Advanced doctrine for the building of spiritual maturity.
7. At the end of the construction period is payday. Once the construction is completed, it is payday. Do not think that our construction toward maturity is ever completed.
8. The rapture of the church is the completion of the church; when Christ returns for the church. This appearance brings reward for the right kind of service. We will receive rewards based upon what we do in construction. The wrong type will be consumed.

1Cor. 3:10c ...I have laid a foundation, but another is building on [it]. But let each be watching [or, be taking care] how he builds on [it].

Correct lesson and lesson number.

The builder is God Himself; yet Paul calls himself the master builder. Paul had the greatest advantage; he was grace-oriented. 1Cor. 15:10: **But by God's grace I am what I am; and His grace, the [one] towards me, did not become in emptiness [fig. was not without purpose], \_but\_ I labored more than they all, yet not \_I\_, \_but\_ the grace of God, the [one] with me.** Paul had real humility; not some phoney humility as you find elsewhere. Paul gave up his own self-importance on the Damascus road. Paul, that great Rabbi, had so much promise; and when he was knocked off the horse, realized that he was nothing. **“I am what I am; and His grace toward me did not prove empty (or, vain)...** Paul utilized the grace resources which God provided for him. **...but I labored even more than all of them...** It sounds a little vain. Paul was totally dedicated to what he had to do and all that God had for him. Paul is simply stating a fact. Without his labor, we would not be able to study this epistle. Paul advanced further and reached a higher plateau faster than just about anyone else. Paul had great service in the Lord. He had everything to do with the church in the Gentile world. He evangelized everyone that he could. He was fearless in his representation of Jesus Christ. When he was beheaded, he was ready to go. He was a great man of the faith and of the word. He could look back over his life and realize that it was all God's doing. It was the grace of God working through Paul as he labored. It requires a lot of positive volition to get there. But God has provided every source and every opportunity in order to reach that place. It is always the grace of God.

Paul spoke constantly, evangelizing and teaching. He was fearless in the representation of Jesus Christ in his life. Paul was one who could have failed miserably. Paul should have been hopeless. Paul called himself the chief of sinners; called himself a blasphemer, murderer, etc. Yet, in grace, he calls himself the master builder. None of Paul's accomplishments came about with his own power; it was all God's doing. A deluge of arrogance begins with a small drop of self-importance in your mind. One drop of arrogance leads to a waterfall. No one was more intense in his purpose to serve the Lord than Paul; although Paul had a good time in his life. He never let his social life or enjoyment get in the way of his life or his mission.

There is no greater motivator than the grace of God. Master builder is the compound Greek word: αρχιτεκτων = *architect, expert builder, master builder; one who supervises other workers.*

You have to check your people every once and awhile; however, you need to let them go and do their work; they will not get much done if you stand over looking at them.

#### **Paul as the Master Builder**

1. Paul was communicating in writing the whole plan of the building process.
2. It was revealed to Paul by the grace of divine inspiration.
3. Paul preached to the church the blue print of God's plan. This is how we know it. We are rolling out the scroll of 1Corinthians and tracing out the lines.

4. Any contractor will be concerned with the foundation.

Φαμιλιος = *foundation*; in this case a *figurative foundation*; the *beginning of anything* (in this case, the beginning of the church). Edification means education and it is a part of our metaphor of building. Apparently Bobby is going to get into the Edification complex.

#### The Foundation

1. The foundation is laid by the teacher of the cross. 1Cor. 1:18 2:2
2. And Paul preached to the Corinthians; milk; basic doctrine. 1Cor. 3:2
3. Φαμιλιος = *a foundation of beginning or elementary teaching*. This includes the cross and very basic doctrines. No one begins in the spiritual life apart from the cross. No one can build apart from rebound and the filling of the Holy Spirit. This might be all we learn, and that is a good foundation; but no building.

1Cor. 3:10a **According to the [standard of] grace of God, the one having been given to me, like a wise, expert builder, I have laid a foundation [of elementary teaching],...**

Apollos is the one who is building upon this foundation; and all other pastors by application. Bobby cannot build our building; we have to. He can give us the information; but we will have to hammer the nails. Εποικοδομew = *to build upon*. A progressive present tense. It is a building in progress. This is a building in progress. This would be a good sign out in front of Berachah. There is no real construction going on; but we are not completed. We are a building under construction. Such a sign would be accurate; and it would refer to the people inside. This building or construction is a constant work in progress. Once we hear and respond to the gospel, we become a rough project.

#### What Does Another Build?

1. The church—i.e., the believers who are in the church. What we do with ourselves insofar as construction is concerned is our business.
2. Paul is really speaking to individuals with this verb.
3. We are the real work in progress.
4. All believers are build on the foundation of basic doctrine. We progress onto solid food. Milk is where we start.
5. This solid food advances the progress of construction in the soul of the believer.

The use of this word *building* is very descriptive and lends itself to a number of metaphors. Edification complex of the soul, which is something that we will relearn. This is based upon categorizing the Greek noun οικοδομew = *to edify, to build up*. We will build the ECS from this. This noun goes back to v. 9 and it refers to a building in progress. Εποικοδομew = *to build upon*. This will be the doctrine of the edification complex.

Bobby is going to pull out this doctrine and dust it off and reteach it, the same way he heard 30 years ago. Paul does it with one noun and one verb used twice.

### Edification Complex of the Soul

1. The edification complex of the soul is illustrative nomenclature for the progress of the believer toward spiritual maturity and the result of that progress.
2. The process begins at the foundation, which is faith in Christ and basic Bible doctrine and is continued as the superstructure of the building. Every believer has a foundation. Now we must build on it.
3. Edification complex cannot be built without perception, metabolizing and applying the mystery doctrine of the church age. You must hear, believe and apply what you hear. It demands a pastor teacher and the grace apparatus for perception.
4. The result of the communication of doctrine is the construction of the edification complex structure in our soul. This is the building process.
5. What does the structure consist of? And what does it mean in terms of spiritual advance?
  - a. Obviously the structure begins with a foundation; the moment we believe in Jesus Christ, the foundation is laid. Paul lays the foundation insofar as he taught the gospel. 1Cor. 3:11 this is the one foundation; there can be no entrance. We get 39 irrevocable absolutes and one temporary. The believer builds the edification complex on very basic doctrine. Basic doctrine is the beginning of building.
  - b. Col. 2:7: **Having been firmly rooted in Christ and now being built up (ειρικοδομew) and established in your faith just as you were instructed and overflowing with gratitude.** The result is grace orientation and gratitude to Jesus Christ. This one verse gives us the entire overview of the ecs.

1Cor. 3:10b ...but another is building on [it]. But let each be watching [or, be taking care] how he builds on [it].

## 1Corinthians 3:9

## Lesson #86

Thursday 12/23/2004

ειρικοδομew = *to build upon*. The noun is found in v. 9 and the verb is found twice in v. 10. These two words have a dual use: first, as the building up of the body of the church; then the body of Christ is completed and we are taken up in the rapture. This will be the time of completion, where we have the exit resurrection. No series of events which tell us that it is coming soon. The rapture could occur in a few minutes or 1000 years from now. That is the collective connotation. The second use is the individual use—the build up of the individual. The metabolized doctrine necessary to build an edification structure in the soul. This represents the advance of the spiritual believer in this life. The result of the construction, which is Christian service. The two are linked intimately. Christian service is the glorification of God and rewards in heaven.

1Cor. 3:9 **For we are God's co-workers, God's field; you\* are God's building.**

V. 10 focuses on the individual building up of the soul of the believer. We will be very specific as to how we build the building from the ground up. Paul lays the foundation, but

another builds up, which is the pastor teacher—in this case, Apollos. In essence, this passage speaks of the pastor who edifies the individuals. Bobby's study will primarily deal with the edification of individual believers. Every building begins with a foundation, which, in this case, is the gospel. In this particular case, it is Paul evangelizing in Corinth the first visit, teaching faith alone in Christ alone.

Jesus is called the rock upon which the church is founded; He is called the chief cornerstone. He is the bedrock.

The foundation for us is Bible doctrine. Of course, this includes the gospel. Doctrine is the raw material which will be used. This doctrine lends itself to many applications. Paul says that he has laid the foundation, which means the building process can then begin. You must have a foundation first. In order to advance, the believer needs a pastor-teacher and, furthermore, the believer must be able to accept the authority of a pastor-teacher. It is not a matter of someone being great or a natural leader; it is simply the gift given by God the Holy Spirit. The Corinthians were reacting to Paul's authority. They would not accept it. They were contrasting and comparing all of these different teachers, Apostles and even Jesus Christ, and pitting them against one another. They rejected the authority of Apollos at this time and they were not oriented to the authority of any pastor. Most of them rejected Apollos and those who claimed Apollos, chose him over and above Jesus Christ. Believers cannot grow up apart from authority orientation. The arrogance of anti-authority thinking is a total wasteland for the Christian life. We must find a pastor whose authority that we can accept. Bobby is not plugging himself; it could be someone else as well. We will maximize doctrinal intake from a pastor whose authority that we accept.

Sheep do not have a plethora of pastors. The metaphor is apt here.

Each pastor has a different way of communicating and some are more competent than others. You cannot have two commanders. In any company, give two leaders the same authority and you will have a mess. When you have two pastors, you are not accepting either authority.

Many pastors promote self-study; however, that is not God's choice for us. That is not why God gave the gift of pastor teacher. Pick a pastor under whose authority you can learn from and learn. If it is not the doctrinal issue, it is the comparing and contrasting of pastors. That is normal and human. If Bobby turns on tv, that is the first thing that he does; he compares someone on tv with what he knows. This all seems very logical to Bobby; when you compare, then two pastors are competing for your attention. In any case, we are the arbiter of what we accept; confusion and arrogance together.

The edification complex will clarify things for us.

### **Doctrine of the Edification Complex**

1. This is the progress of the believer's soul.
2. It begins at the foundation and continues to the superstructure of a building.

3. It cannot be built without perception of the mystery doctrine; and we must metabolize and apply the doctrine.
4. The result is the edification complex in our souls. This requires us to accept the authority of the pastor and we grow. It must become part of our souls—every aspect of our lives. There is a production which comes from the edification complex.
5. What does the structure consist of and what does it mean by way of spiritual advance? Col. 2:7: **Having been firmly rooted and anchored to the ground and now being built up (εποικοδομew) in Him, Who is the foundation, and established in our faith just as you are instructed [by the pastor-teacher and the Holy Spirit]; overflowing with gratitude.**
6. The first floor of the superstructure: Eph. 4:22: **In reference to your former manner of life, that you lay aside the old man [manner of life is the way that you think; not what you do], the one being corrupt according to the desires [or, lusts] of deception,...** The sin nature always goes contrary to the integrity of God. Impossibly to build an edification complex apart from the filling of the Holy Spirit. The foundation if Christ and doctrine; the first floor is the filling of the Holy Spirit, which links the rest of the structure with the foundation.
7. The second floor is established by Eph. 4:23–24: **...but [you\* are] to be continually renewed in the spirit of your\* mind...** Only a believer can utilize the grace apparatus for perception. Doctrine taught by the pastor is also taught by the Holy Spirit to the human spirit. **...and to put on the new person, the one having been created according to God in righteousness and holiness of [or, dedication to] the truth.** Doctrine is turned into epignōsis; usable doctrine in our souls.
  - a. The grace apparatus for perception is required for post-salvation epistemological rehabilitation. Bobby loves that phrase; it was a mainstay around Berachah for some time. The transition in spiritual advance from human viewpoint to divine viewpoint. That is all it means. It is gradual; just like any construction project. *Epistemological* is how we know what we know. Bobby used that word on a teacher; the teacher used it in a different way. When Bobby used epistemological rehabilitation, it clicked with that teacher and he understood immediately the impact of that phrase. These terms communicate. Bobby enjoyed seminary because he was able to use so many of these terms there.

1Cor. 3:10 **According to the [standard of] grace of God, the one having been given to me, like a wise, expert builder, I have laid a foundation [of elementary teaching], but another is building on [it]. But let each be watching [or, be taking care] how he builds on [it].**

## **1Corinthians 3:9–10      edification complex Lesson #87      Sunday A 12/26/2004**

Listened to during hurricane Rita.

This is the day after Christmas and Bobby wonders if we passed the Christmas test. E.g., not being able to spend time with a person you would want to; or getting into a fight with

family members. Currently studying a doctrine which will help us out. One of the doctrines involved is the doctrine of the relaxed mental attitude.

This came before the divine dynasphere and it was used to describe advance in the spiritual life. Edification complex was a metaphor developed from constructing a building. The raising of a structure or a building as a person advanced to spiritual maturity. Many of the doctrines given from the pulpit there just describe the spiritual life and the mechanics of the spiritual life. Very few believers ever have the opportunity to get this taught. This doctrine examines the mechanics of the advance to spiritual maturity. As the structure is built on the foundation, there will be results. Increasing effectiveness of our Christian service. Also, we should understand rewards in heaven. This doctrine will put together many aspects of what we have already learned.

Bobby goes over the verb and the noun again. **Another builds, but let each man be careful as to how he builds upon it.** You must have raw material; you must have something to build with. That raw material is Bible doctrine. Edification really means nothing more than spiritual education. This demands concentration and our concentration on doctrine under the filling of the Holy Spirit. This requires interests, positive volition, and you must realize that it has bearing on your life. This also demands teaching and grace apparatus for perception. We must be filled with the Spirit, we must be taught by a pastor, and we must be taught by God the Holy Spirit. You do not have to work and you do not have to antagonize. That results in spiritual growth and we respond later by producing. The process of constructing this building. This structure is built in our soul built by our education in doctrine.

Like any building, the process begins at the foundation. It always begins by pouring some sort of a foundation. Faith alone in Christ alone. 1Cor. 3:11: **No man can lay any other foundation than Jesus Christ.** Believing in Jesus Christ is eternal life and that is the very foundation for the edification complex. We begin with 39 irrevocable assets and the one revocable asset. There is something else there: Bible doctrine, which is a part of that foundation. No construction can take place apart from Bible doctrine. All the construction in the believer's soul is based upon Bible doctrine. This will be a high rise construction.

The first floor from Eph. 4:22: **that in reference to your former manner of life, you lay aside the old man, which is being corrupted in accordance with the corruptions of our manner of life** (which is the way we think); when there is a disconnect between your thinking and your actions, and that is being a hypocrite. We are saddled from the very beginning with our former manner of life, the old man, which is the old sin nature residing in us, in the cell structure of our body. This makes a fleshly man. The sin nature corrupts every believer. We are corrupt and depraved. Depravity here is called *the lusts of deceit*. There is never a time when the sin nature and the integrity of God are compatible. You cannot have any contact with the integrity of God via the old sin nature. In this passage, we *lay aside the old man*, which is rebound. You cannot build the edifice apart from the filling of the Holy Spirit. You stop all construction without the filling of the Holy Spirit. We cannot lose the foundation; it is ours forever. The filling of the Holy Spirit is a link which links our foundation to our construction. We cannot build anything apart from that.

The second floor is found in Eph. 4:23: **and you must be renewed** which is the exhortation to grow spiritually. We are mandated to be renewed in the spirit of our mind, which is our human spirit. Without it, we cannot have a grace apparatus for perception. This is the real beginning of construction. Up until that time, all you have is a foundation that everyone stares at. The second floor is the grace apparatus for perception. This is the inculcation of doctrine. From this, we get the all important Epignôsis doctrine in the right lobe. This information might be second nature to us, but most Christians do not have a clue. All they know is *work, work, work*. This is all they know how to do, and Christian works are a result, not the means to growth.

### Grace apparatus for perception

1. Grace apparatus for perception is the second floor.
2. Epistemological rehabilitation. This is how we know what we know. This perfectly describes what happens in our soul. It means *the transition through spiritual advance from human viewpoint to divine viewpoint*. This is a gradual transition, like any construction process. Each day, there is a little change in the building of a structure, and this is the deal here. The structure in our soul will continually grow and it will eventually end up the way that the architect designed it. God drew up the plans for the building.
3. Epistemological rehabilitation is the process of being renewed.
4. It is found in Rom. 12:2-5. **Do not be conformed to human viewpoint thinking, but be transformed by the renewing of your mind.** (Or the renovation of your thinking). When you are renewed, you take on the mind of Christ. **...that you may prove what the will of God is...** Divine viewpoint is the key to all of it. Divine viewpoint is the key to all of this. **...namely the good of intrinsic value achievement...** or the production of divine good.
5. In other words, this floor is the perception of Bible doctrine under the consistent function of the grace apparatus for perception with all the attendant results.
6. The results are all the rest of the floors of the edification complex.

The next service will be the 3<sup>rd</sup> floor.

**1Corinthians 3:8b**

**Lesson #88**

**Sunday B 12/26/2004**

Foundation is Christ and Bible doctrine. All of our spiritual life is built on this foundation.

The first floor is the filling of the Holy Spirit. There can be no construction apart from the filling of the Holy Spirit.

The second floor is the grace apparatus for perception, which is the method by which we build the next floors of the edification complex. When we have Epignôsis doctrine in our soul, we begin the process of building our structure.

The third floor is the inculcation of basic and more advanced doctrine. This is doctrinal orientation. Doctrine is present in the foundation; it is simply available there. This is a main floor. This doctrinal orientation is when we think with doctrine in the soul; we think with the mind of Christ. The mind of Christ is divine viewpoint. This describes the process of our thinking. We are all dependent upon some kind of viewpoint and the information of our soul is directly linked to what we think, and the results are what we do. Being able to think as Jesus Christ did when He was on earth is epistemological rehabilitation. This is an advantage that no one else has. To think with the mind of Christ, we must metabolize Bible doctrine. Each floor is build upon the other; that has meaning here. Each floor is dependent upon the floor which is beneath it.

The fourth floor is the development of grace orientation. The third and fourth floors are problem solving devices as well as floors in the edification complex. Grace is the plan of God. Grace is what God requires of us to understand and function in our lives.

### Grace Orientation

1. Grace orientation engenders humility. That is a requirement for spiritual growth. It is freedom from arrogance.
2. It is a way of thinking and a way of life. As you think, so you will act. Your thinking precedes your actions. Humility is a way of thinking; you can still have a little swagger in your walk. Arrogance is in your soul, not in your walk.
3. As a system of thinking, humility is freedom from arrogance. Grace orientation is a key floor in epistemological rehabilitation. The unbeliever never thinks in grace. It is always *I must earn everything; it is all based on my effort*. God has provided everything in our life for us. God's grace is the only thing that matters.
4. As a way of life, humility is authority orientation, which is necessary for all edification. You cannot learn unless you are authority oriented. If you are the final decider on right and wrong, that is arrogance. You must be able to accept the authority of the teacher. When you trust the authority of the person you hear, then you can advance. Until then, you do not have the ability to metabolize and advance.
5. As a way of life, humility is seeing objective reality based on divine viewpoint.
6. In humility, we can be taught. Our thinking adapts to the grace plan of God. Grace is God's way of thinking. You cannot understand the spiritual life until you are authority oriented. Until then, you will be working to please God.
7. With grace orientation, you realize that only the ability and the power of God can meet your needs and solve your problems. No more reliance on your faulty resources.
8. Grace orientation linked with doctrinal orientation results in divine virtue or Christian virtue. This is the virtue of doctrinal orientation. It goes beyond morality. It encompasses morality, but it goes beyond reality. We have access to the most perfect thinking known.
9. Virtue increases tolerance of your fellow man. It also includes mastery of the details of life. See how the rehab takes place and what it means.

10. The attaining of the details of life are a huge test of our momentum. Prosperity is one of the greatest tests of our momentum.
11. This leads us to the fifth floor, which is the mastery of the details of life, which is the first really practical floor.

When we get to the fifth floor, we actually get to a point where we can really apply. However, at grace orientation, we will be tested. Get a little prosperity and we will be tested. God tests our ability to focus on divine viewpoint. Momentum testing is designed around the details of life. Prosperity can be a huge momentum test.

Why do we pray? Why do we do it? Well, God tells us to pray. We are to pray often and consistently. Pray without ceasing. Why do we need to pray if God already knows what the answer will be. Bobby prayed for a long time simply because God told him to pray. But there is more to it than that. When you see an answer to something that we have prayed for. By the way, whenever you pray, God will answer that prayer. He may not answer in a way that we don't expect or want, but He always answers. His answers tell us that He is listening and He responds. God has known from eternity past what He will do. When we see it, it is a confidence builder. Prayer does not solve problems, but we will see problems solved when we pray. Prayer is integral to that. We pray because God will show us great and mighty things. It is a confidence builder in our life.

#### **Mastery of the Details of Life**

1. Once you get the details of life, you are often tested.
2. The momentum test mastery is designed for accelerated growth. Testing is designed to speed up growth.
3. Money, material things, friends, success, health, loved ones, status symbols are all a part of the details of life. It can be simple; our hobby, what we want to acquire. There is nothing wrong with the details of life. Details of life are great. They make life enjoyable. Details are not our life, but they are a part of our life. If we can enjoy and function with these details, then we are fine. However, the details can run our life. If we had a bad Christmas, the details of life are running our life. Whatever makes us unhappy is a detail of life. Our job is to master these details. When details are more important than our spiritual life, then we are not growing.
4. Chasing the details of life are antithetical to the spiritual life. They constitute an erroneous scale of values. The abundance or the lack thereof, often results in happiness or unhappiness, but that is not the way it should be. Our happiness should never be dependent upon the details of life. Our spiritual life should be gauged by how much we are affected by the details of life. We can enjoy life. But we can also have the focus that God intended for us.
5. If our grace and values are based on what grace and doctrinal orientation, the spiritual life is a priority and we are content. There is nothing wrong with possessing the details of life. It is dependency which is a problem. What is our happiness dependent upon. Analyze ourselves. Christmas is a great gauge. The change comes from inside our souls. That is where change occurs. We can be content at

any time. Heb. 13:5: **Let your character be free from the details of life; be content with what you have.** We all have the details of life. Be content with them. **Jesus Christ has told us, "I will never desert you and I will never forsake you."** Jesus Christ will never desert us. Most people will disappoint us at one time or another. However, the Lord Jesus Christ never does. He is always the same. He will never do anything but be there for us. Doctrine is how we focus in on God. Problems mean we cannot wait to talk to God about changing things. In prosperity, we may not want to talk to God. We may not want anything to change.

6. Content with what we have is the mastery of the details of life.
7. Obviously, any detail of life can be removed at any moment. All those things which are important to us can be washed away, burned up, taken away. Mastery of the details of life--it will hurt, but God will always be there; He will never forsake us.
8. Since this is true, there must be a permanent anchor in the soul which cannot be moved by temporal disaster.
9. The anchor which keeps us from moving is a personal sense of destiny built from grace and doctrinal orientation. See, there is nothing more important than learning how to master the details of life.

#### **Personal Sense of Destiny**

1. With doctrine, you begin to live in an eternally secure future.
2. Our self worth is inseparably united with Jesus Christ and not with the details of life. People get their self-esteem from their work, their possessions, their friends, etc. Everyone we know get their self-esteem and fun and contentment from the details of life. We can have self-esteem, even if the world views us as worthless. When we begin to master the details of life and have spiritual self-esteem apart from the details of life. We need to ponder this stuff and answer the question for ourselves.

### **1Corinthians 3:8b      edification complex Lesson #89 Wednesday 12/29/2004**

We are current constructing a building, the edification complex. It is being raised as the result of epistemological rehabilitation. It comes from being renewed in the spirit of our mind. Transition in spiritual advance from human viewpoint to divine viewpoint. As we begin our spiritual life, we are steeped in human viewpoint. In rehabilitation, we are renewed in our minds. It is a process. Mark 14:24: **"This is the blood of My covenant which is poured out for many."** The other half of our foundation is Bible doctrine, which is about Jesus Christ; it is the mind of Christ. Bible doctrine is the rebar which is in our foundation and it is integral in the foundation of a house. We have Bible doctrine and we have Jesus Christ if we are believers in Jesus Christ. However, we must build upon that foundation. We have doctrine, which is the raw material, found in the pages of Scripture. Doctrine is ours, but we must build upon it. Once the foundation is established, we have the first floor. It is impossible to go past the foundation apart from the power of the Holy Spirit. Power tools without power are useless. The filling of the Holy Spirit is pivotal to any construction.

The second floor is grace apparatus for perception. Bible doctrine and the filling of the Holy Spirit already supplies us with the grace apparatus for perception. It is dependent upon the filling of the Holy Spirit. This is the beginning of our construction. We had nothing to do with any of our assets...we simply believed in Jesus Christ, and He gave us the means to grow. At the third floor, we begin to become involved with our volition. We must spend time concentrating on the word of God. When we metabolize that doctrine, it forms the superstructure of that complex. Our renewal project is then underway. We are being epistemologically rehabilitated.

The next floor is doctrinal orientation. We are taking in doctrine and we continue to grow and we become oriented to that doctrine. We are able to metabolize more and more doctrine. It indicates that our thinking is in the process of being converted. When we take in doctrine, it indicates we are making progress in our construction. We lose our dependence on human viewpoint and begin a dependency on divine viewpoint.

Fourth floor: Grace orientation, which is right in the center of our edification complex. There are 8 floors. There is always some central point of support in a building, and that is grace orientation. As the fourth floor goes up, we become more and more grace oriented.

#### **Grace Orientation**

1. Whatever
2. Grace orientation is a system of thinking and a way of life. If you think grace orientation, then you will act on grace orientation. It is the most foreign concept to the human race as possible. People will often realize that you have something that they don't.
3. As a system of thinking, humility is freedom from arrogance. Humility and arrogance are diametrically opposed. Arrogant thinking is the downfall of any spiritual life.
4. As a way of life, humility is authority orientation. We must have authority orientation to progress in constructing the edification complex.
5. With grace orientation, we see reality based upon divine viewpoint. In human viewpoint, everything is relative. With authority orientation, we can see reality on the basis of absolute standards; based upon the grace of God. No one else has absolute standards. This is why we are not relative, but we are absolute. If we live by absolutes, those absolutes are perfectly correct.
6. We are teachable if we are grace oriented. Our thinking adapts to God's way of thinking; to God's grace thinking. This is where grace orientation comes in; without it, we cannot think like the Lord Jesus Christ.
7. With grace orientation, we realize that only the ability and the power of God can meet our needs and solve our problems. We think too often someone else can meet our needs and solve our problems. If we can think this way, no more reliance on our human resources. That is grace orientation and humility.
8. Grace orientation linked with doctrinal orientation produces Christian virtue. This is much more than morality.

9. Virtue progressively increases tolerance of our fellow man. Hearing the news, watching tv, driving...these are all irritants to Bobby. This gives us a relaxed mental attitude in life.
10. Virtue also include mastery of the details of life, which means we are passing the momentum test. All of our tests in life are designed for our momentum. Cast your cares and problems on God, and that is grace orientation. We spend more time letting God solve our problems, and we know He is sufficient for all of our needs. Therefore, we can let Him take care of the problem.

The fifth floor is mastery of the details of life. These next floors are going to be very practical. We will see some fantastic results.

### **Mastery of the Details of Life**

1. Once we acquire grace and doctrinal orientation, which does not come all at once, but is gradual, we get tested; we can bank on that. One of the greatest tests in life is the prosperity test. Many of us ask for this test. A taste of prosperity is as addictive as a drug and it can undermine our spiritual life. We can lose our focus.
2. What are the details: money, material things, loved ones, status symbols, etc. It can be a hobby, a vocation, an avocation...whatever, it is a detail of life.
3. Chasing the details of life, it is antithetical to the spiritual life and constitutes an erroneous scale of values.
4. If our scale of values is built on doctrinal and grace orientation, then our spiritual life takes priority.
5. We are content because of a divine viewpoint focus. There is a lot to be said for contentment in life. All else is merely a detail in life. It is not the details, but the dependency upon them which is problematic.
6. Content with what we have in Heb. 13:5 is proof that we can master the details of life. Some people have the world and they are not content with it. Some people have everything and some have nothing and neither can be happy with it. Being content with what we have is a result of doctrinal orientation.
7. Any detail of life can be removed at any moment. We have seen many disasters in this world. This should remind us that the details of life are here today and gone tomorrow. We may have tremendous possessions and suddenly lose them.
8. We must have a permanent anchor in our soul which cannot be moved by temporal disaster. What test or disaster will overtake us in 2005? It could be a person or the stock market or your house; it could be lost suddenly. We must have an anchor in our soul.
9. What is that anchor? The anchor is a personal sense of destiny built from grace and doctrinal orientation.
  - a. With a personal sense of destiny, we begin to live in the light of an eternally secure future apart from the details of life. The details of life are in perspective. So what if we lose something? So what if the rug is yanked out

from under us? God owns the cattle on a thousand hills; His wealth is permanent.

- b. Our self worth is inseparably united with Christ and not with the details of life. We can be a failure in the eyes of the world and have self-esteem. All we need is to be successful in the spiritual realm.
- c. From spiritual self worth developed by doctrine in the soul, we develop spiritual self esteem...spiritual adulthood.
- d. In spiritual self esteem, we develop capacity for life.
- e. This capacity is not connected to how many details you have. It is contentment in all circumstances. These things are details of life. We can be a sorry person and still content with life. You can even have a lousy, sour personality; you'll be content, although others might not be.
- f. You can endure the loss of the details of life. It is great capacity when you can let things go. Paul suffered extreme deprivation and spend much of his life without details. However, he said, in spite of this, he never lacked anything. He always had the source of blessing in his soul, which is Jesus Christ. Be content with whatever we have. Paul did have some prosperity and he had an relaxed mental attitude under all conditions (which is the sixth floor).

#### **Relaxed Mental Attitude**

1. Relaxed mental attitude is merely functioning under pressure. You can miss the last shot at the buzzer and still have an relaxed mental attitude
2. It requires the construction of the floors of doctrinal and grace orientation, as well as the mastery of the details of life. Relaxed mental attitude depends upon these.
3. What does it actually mean? A relaxed mental attitude is freedom from mental attitude sins. You cannot have a sustained relationship with God and have consistent mental attitude sins. Mental attitude sins and a relationship with the Lord are antithetical.
4. Therefore, we must develop a stabilized attitude toward the entire human race; particularly, those you are close to.
5. Not an attitude consisting primarily of mental attitude sins. They develop into sins of the tongue and overt sins. We will eventually malign and gossip and eventually retaliate. The counter to mental attitude sins in our life is a relaxed mental attitude. We can be abused, maltreated, disappointed, and our relaxed mental attitude covers this waterfront.
6. The gateway to our relaxed mental attitude is a personal love for God. The building of this edification complex is spiritual advance. This is always an automatic result of spiritual advance. This is simply breaking down spiritual advance into its component parts.
7. As we advance, personal love develops for Jesus Christ.
8. We discover through doctrine the perfect essence and integrity of God.

9. We make this discovery about Jesus Christ, about our resources and our eternal security and we begin to view these with doctrinal orientation. We begin to understand them with respect and reverence. We will love the Lord with all our heart and soul and mind. That is personal love for God. If you think you have fallen in love with someone, then you ought to know what they are about. You should know who they are. Some think of love as gooey emotions. That is not love; it happens within a few minutes of seeing them. You don't get personal love overnight; not for God or for human beings.
10. Personal love causes us to conform to the mind of Christ by following His precedence of virtue and integrity. We begin to think as He does. We have divine viewpoint in our soul. We are motivated by our love for the Lord.
11. This brings absolute confidence in Him. We love Him because we know who He is.
12. We know that He supports and sustains our momentum for problem solving, which gives us confidence and courage in adversity.
13. As our capacity to love God increases with spiritual advance, we gain even more confidence in Him. We gain a relaxed mental attitude. They go hand in hand. When we have confidence in Him, then we can relax. He directs even our problems for His benefit. When we realize all of our problems for our benefit, then we have reached another plateau. Our problems fade when we realize that these things are done for our benefit. He does not give us prosperity for our benefit, but so that we can maintain our momentum, whether in prosperity or in adversity. Each cycle takes us a little bit higher in the edification complex. Then our mental attitude sins are kept to a minimum. Our capacity to love others increases exponentially. This is a benefit for everyone around us.

Something else on New Year's eve; but we will go back to this on Sunday.

**1Corinthians 3:8b**

**Lesson #1**

**Friday 12/31/2004**

New Year's Eve Service

**1Corinthians 3:8b**

**Lesson #2**

**Sunday A 1/2/2005**

The principles of time?

**1Corinthians 3:8b**

**Lesson #90**

**Sunday B 1/2/2005**

This is a continuation of our study of the edification complex. Eph. 4:23 is "Be renewed in the thinking of our mind." The objective of spiritual growth. This is the process of being renewed. As part of that foundation, we have access to the mind of Christ. Bible doctrine is the mind of Christ. We are given two floors of the edification complex. This is the power source for getting our building off the ground. The metabolized doctrine forms Epignôsis in our soul. Third floor is doctrinal orientation. We will begin to think in cadence with the mind of Christ. Our thinking is in the process of being converted. We gain dependency

on divine viewpoint. That is doctrinal orientation. The fourth floor is grace orientation. As doctrinal orientation gains momentum, we gain humility and become authority oriented. We become teachable. We adapt to God's way of thinking as opposed to our own way of thinking. Without grace orientation, we cannot realize that God provides everything for our needs and problems. God solves our problems through the resources that He has given us. Then we can have the things which He has given us. As we advance, we build these wonderful applications in our souls. The next floors are practical floors. What is in our soul will be manifested in what we do. We become increasingly tolerant of our fellow man. It is difficult to be tolerant of our fellow man, when they are all screwed up (except for us); we also learn how to deal with the details of life. Living our life includes all of the things that we want in life...health, loved ones, status symbols. The details can easily become a major momentum test for us. An aggressive pursuit. How easy it is to get our eyes fixed on these things. It is not wrong to pursue to details of life. When our spiritual life is relegated to second or third place...that is the problem. If our edification complex has the first four floors, having the details is not wrong, unless they consume all of our attention. The priority of Bible doctrine and grace orientation. The details can be destroyed in a minute. Some of us will face catastrophe in the next year. The lifeline is a personal sense of destiny. We begin to live in the light of an eternally secure future. Our security does not depend upon the details of life. If we are content, we don't go berserk when the details are missing. Someone will always think we are worthless, whether we are or not. It is not how we perform in front of people; it is how we perform in front of the Lord. Here is where we develop capacity for life. Are you content when you divest yourself of things that you have worked for all of your life? If you master the details of life, you can do fine with the loss of these details. You can handle it and thrive spiritually. The purpose of life is not collecting details, but being able to handle them. As a result of our spiritual self esteem, we will get an relaxed mental attitude. This is relaxation; lack a tension. He focused under pressure and he functioned under pressure. He was relaxed. A consistent relaxed mental attitude requires the construction of grace orientation and doctrinal orientation. We can represent that relaxed mental attitude in every aspect of our life. A person with a relaxed mental attitude does not have mental attitude sins. You cannot have fellowship with God with a soul filled with mental attitude sins. We must develop a stabilized attitude toward the entire human race. When you get with those obnoxious people who really drive you nuts? The counter of mental attitude sins comes from a relaxed mental attitude. As we advance, we develop personal love for God by discovering through doctrine perfect essence of God. This is our motivation in life; absolute confidence in His ability to take care of us, what does this bring into our life? Relaxation. Nothing can touch us. God has a plan for our life, even though we may not like the direction it takes at time. As our capacity for confidence increases, we realize that He even directs our problems for our benefit. We know the Lord is directing this for a purpose. We will let the consequences fall where they may. Our mental attitude sins are kept to a minimum. Our capacity to love others increases (which is, by the way, the seventh floor).

The seventh floor cannot be constructed without the previous floors. We must be able to keep our mental attitude sins to a minimum; we must have capacity to love God.

**Capacity for Love**

1. Mastery of the details of life is critical. Those who have material things and focus on those things, we do not have a real capacity to love persons. There is just no room.
2. A relaxed mental attitude is also critical here. Mental attitude sins pattern destroy love. Instead of love, a person has jealousy, envy and strife. The Corinthians cannot love anyone. They were users and manipulators.
3. What is capacity to love? Capacity to love is our overall ability to express love because we have capacity in our soul. Friendship or romantic love. We can express it towards another and not just toward ourself. We can express it from spiritual advance. Our love is constant and stable, in spite of the circumstances.
4. If we want to know if we have capacity, then is our love stable?
5. Capacity for love can be developed in other ways apart from Bible doctrine. Even in unbelievers. It can come from idealism or romanticism. It can be a philosophy.
6. Don't ever think that the unbeliever cannot have capacity. However, we have a great chance at capacity. Now we know how to attain it and where it comes from. Self centeredness turns a person into a user or a manipulator, or if we are ego centric, we can love ourself, but we don't have the capacity to love others.
7. No one is perfect. Especially believers, who may think that they are perfect. Allowances have to be made for a person's lack of perfection. We can see a person's feet of clay and lose your capacity for love. This is where impersonal love kicks in. We must be able to love someone impersonally in order to love them personally.
8. Even those we love most can be the biggest tests in our life. . Personal life is the most difficult love to maintain our life. Two people together have double the problems.
9. How do we obey the mandate to love our neighbor? Loving our neighbor is part of capacity. That same love is mandated toward everyone. That requires capacity. We obey with a mental attitude of an impersonal love. That is an unconditional love which flows from the integrity of the subject rather than the attractiveness of the subject.
10. If you want to realize what impersonal live is, this is the same love which God bestows upon unbelievers. That is certainly impersonal love. That is true capacity. God plans and executes salvation based upon unbelievers. Impersonal love is not influenced by failure. Failure is one of the big undermining factors in love. They fail and then you lose your love for them. Failure should not undermine your capcacity to love them. God's love is driven by integrity.
11. When we acquire spiritual self esteem and personal love for God, we gain integrity and virtue. Bobby notices that when people stand in front of him to get married, they have the glassiest stare.
12. Impersonal love derived from divine virtue in the soul takes precedence over the flaws of faults of people. That means you can pass people testing. Capacity for love is constant and stable and it thrives on integrity. No capacity for love means you will never know how great love can be. Even if those who love you try to hurt

you, you can maintain your love, based upon your own character and spiritual growth.

13. With virtue love from personal and impersonal love for God, capacity for love can preclude: being cruelly intolerant (which is common, because you often expect the most from the people that you love); or you harbor anger and vindictiveness for those who are closest to you; you judge, you hate or indulge other mental attitude sins. Mental attitude sins are generated by people who are close to you; not from people on tv.
14. If you must face these sorts of things, we will not be distracted by impersonal love by stress, pressure and turmoil. Even with these, you can maintain your capacity for love.
15. You will become imitators of God, repaying insults and antagonist with grace orientation and with kindness and compassion. By the way, everyone has feet of clay.
16. If you repay insults with those qualities, we will live in a pleasant, relaxed environment in our soul.
17. We will live a life of great stability and power.
18. We will develop a capacity for love and happiness unknown to the rest of the world. That is our legacy. The rest of the world does not even have a clue about this. If we have capacity for love and are grace oriented, then we can live in the penthouse, which is sharing the happiness of God.

## 1Corinthians 3:10 (ECS)

## Lesson #91

Wednesday 1/5/2005

Bobby has given up cancelling because ya never know.

We are on the final four floors of the Edification Complex. All four of the final floors are application floors. They are manifestations of spiritual advance. Each is a result of the foundation (Jesus Christ and Bible doctrine in general). Without this foundation, we cannot build a structure. The Holy Spirit is the power source for anything that we do.

The first floors provide a transition. Increasing tolerance of our fellow man. You don't even have to have contact to be intolerant; just see them on the television. Mastery of the details of life; money, material things, health, friends, etc., all of which can be major tests in our lives.

### The Details of Life

1. The test is generally, will you focus on these details and assign your spiritual life to a lower priority
2. How easy to lose track of your real security.
3. The spiritual life is designed to bring contentment into your life, with or without those details. Are you content in adversity, in difficulty, in prosperity?

4. Contentment under all circumstances is a result of the mastery of the details of life, the construction of the 5<sup>th</sup> floor. You should wonder how to get there.
  - a. In our temporal existence, we are content when we are comfortable with ourselves.
  - b. We see ourselves as having some human self esteem.
  - c. Spiritual self esteem is not tied to our accomplishment or by what we have gained from our own hard work. It derives from one source, which is our personal sense of destiny.
  - d. You see yourself as our Lord sees us, in the light of eternity, not in the light of our own accomplishments.
  - e. We are a person of infinite worth. This is not because of what we have done in life; it is the grace of God which makes us infinitely worthy—even in the eyes of our Lord. There should be no comparison with the human realm.
  - f. Our self esteem is inseparably united with the foundation Christ and the construction of the first five floors of the ecs. When you do that, you will have spiritual self esteem.
  - g. You can endure the loss of the details of life without falling to pieces. The rug can be yanked out from beneath you and not fall apart. With spiritual self esteem, you develop an relaxed mental attitude under all circumstances. This is composure, being at ease, relaxed under difficult situations. Unbelievers can function under pressure. This is the believer who does not engage in mental attitude sins or does not launch into tirades when wronged, or disappointed or frustrated. This believer has a stabilized confidence.
  - h. The gateway is personal love with God.

#### **Relaxed mental attitude**

1. Learning about Him, coming to respect Him because of what you know about Him, and appreciating His grace for all He has done for you. If you love the Lord, that is what you have.
2. You have absolute confidence in God's care for us. [Cast our your cares upon God because He cares for you.](#)
3. When you do that, you know He supports and sustains your momentum and He gives you courage in adversity. If you fear things in adversity, you are not relaxed.
4. God directs all circumstances for all best interests. Testing accelerates our growth. We apply doctrine and it works; regardless of the test and regardless of how difficult that it is.
5. When all of these things occur, our mental attitude sins are kept to a minimum. We are human, we have problems, we still make mistakes, but they are reduced. Our capacity to love others is increased.

#### **7<sup>th</sup> Floor: Capacity for Love**

1. Capacity for love is our overall ability to express our love for another. It must start in the soul and then it becomes an expression. From doctrine, from spiritual self esteem, and one other thing.
2. This is a love that is constant and is stable, despite bad treatment from others. No one is perfect; especially believers. We have no capacity if we do not allow for the stinkers.
3. Impersonal love comes in at this point. People, even those you love the most, can be the severest test in life. Personal love is difficult to maintain on a moment by moment basis.
4. You must develop virtue and integrity by advancing in the spiritual way of life.
5. Impersonal love is an unconditional love flowing from that integrity. How do we want to be loved? Especially when we are moody and creepy; we want to be loved unconditionally and have our faults overlooked and we want to be tolerated; we want to be stroked and told *it's okay* by those who love us. The person who does not react when pressed, is the person who can love with impersonal love.
6. This is the same love that God bestows on unbelievers. We earn or deserve nothing; He is gracious in His treatment of us. We are all miscreants, and yet God still love us. Our responsibility is to give that kind of love, not to expect it.
7. Impersonal love derives from divine virtue in the soul and takes precedence over the flaws and faults in people.
8. With impersonal love, you can pass people testing; with virtue love, which is impersonal love for mankind and personal love for God.
9. We will not be intolerably cruel; we will not harbor smouldering anger or vindictiveness; we no longer judge or hate or indulge in mental attitude sins. We have the ability to deal with it.
10. With impersonal love, we will not be distracted by stress, turmoil or pressure; those things that people bring into our lives.
11. As Scripture mandates, we should **Become imitators of God**. God has given us everything that we need, and we often fail. God is patient about this. Can we have this same patience about another person?
12. Then, here's the benefit: you will live in a pleasant and relaxed environment in your soul.
13. You will live a life of stability and power; instability is so difficult to deal with; all kinds of problems. No idea where you will land. Those who love you will appreciate your stability; they want to be able to depend upon them. In love, you are vulnerable, so you want someone that you can depend upon.
14. You will develop a capacity for love and happiness unknown to the rest of the world. It is all part of capacity for love.

### **8<sup>th</sup> Floor: Sharing the Happiness of God**

1. Christ was suffering unbearable pain when He paid for our sins. He never lost contentment. His was a permanent happiness. He wasn't effervescent, exuberant, or enthusiastic.

2. His relaxed mental attitude equated adversity with prosperity and living with dying. There is no greater demonstration of that than His relaxed mental attitude on the cross.
3. Our Lord's happiness never allowed Him to feel threatened or sorry for Himself.
4. His contentment never changed. Not even in the face of cruelty, injustice or death. He died with His eyes on His all-important mission. True contentment in construction of the ecs.
5. We have access to the same ecs as our Lord Jesus Christ.
6. To live is Christ, to die is profit. That equates living with dying. Few see dying as profit, but it is, and we are mandated to think that way.
7. Our occupation with Jesus Christ focuses our attention on Him. We should focus on the Lord Jesus Christ.
8. The Lord becomes our role model. His love and character become the role model for our life. Don't expect the pastor to be your role model. Keep your eyes focused on Jesus Christ; not on some guy.
9. The Lord is our closest companion, influencing our love.
10. When you think with the mind of Christ, He is truly our closest companion. This is consistent focus for us. There is no human counterpart which can equal this.
11. When you have this, you cease to depend upon people for happiness. We depend on people to get us through our problems or to prop us up under adversity. Ideally, we can be content when they are making us unhappy.
12. No suffering or disaster or shock or pressure will supercede the presence of the Lord Jesus Christ in our soul. Fun only carries us so far. Fun until 3am; and no fun when we get up at 6 am for work the next day. You must continually look for such stimulation. How much time in our life do we have a good time? How long when we are not? That should be a lopsided comparison. Consistently focused on the Lord; you may or may not have fun, but you can still enjoy life. He built an ecs in His own soul. We have the ability and the capacity to have the same thing in our own souls. What we have can be permanent. The only thing which carries us is the ecs. Life is a balance; there is a time for fun and enjoyment and there is a time for other things. No balance and you will find misery eventually. If we share the happiness of God, we can enjoy the moments when it is fun; and the moments when it is not so much fun.

**1Corinthians 3:10 (ECS)**

**Lesson #92**

**Thursday 1/6/2005**

The foundation is Christ and the mind of Christ for the ECS. GAP is the second floor, which is the result of the filling of the Holy Spirit and having the mind of Christ. Doctrinal orientation and grace orientation for the next two floors. When we think with the mind of Christ, we understand how He operates.

The next four floors are very practical floors. Mastery of the details of life; testing, including prosperity testing. When we master the details of life, we are then tested. If we pass some or all of these tests, we will find ourselves with an relaxed mental attitude.

Then we have capacity for love: personal love for God and impersonal love for all mankind. Spiritual integrity; with this virtue, we can handle anything in life. If you have capacity for love, you can deal with them on a higher level. Great relationships in life require capacity for love.

Sharing the happiness of God is the penthouse.

### **Nothing you Cannot Face with the Penthouse**

1. While Christ was on the cross, suffering horrible and monstrous pain; while doing this, He never lost happiness or content. You live well and you die well.
2. Living is equivalent to dying.
3. Our Lord's happiness never allowed Him to feel threatened. He never felt sorry for Himself. We have this capability.
4. He was focused and He died with His eyes on His all important mission. Once you have believed in Christ, then why doesn't God take you home? We must determine what to do on earth.
5. We have access to His contentment. Occupation with the person of Christ is the basis of our contentment. That is the ultimate in doctrinal orientation. Philip.1:21: **to live is Christ and to die is profit**. We are given the ability to do whatever Scripture requires us to do.
6. When we know and love the Lord Jesus Christ, that is how we can share His happiness. The more we know about a person, the more respect and admiration we have for the person. Bobby does not believe in love at first sight. You've gotta know Him.
7. The Lord then becomes our role model. We want to be like Him; we can't help ourselves. When He is our role model, then we have reached maturity.
8. The Lord is our closest companion and He influences our every thought. This is the end result of the process of maturity. Don't become disappointed when we fail; rebound and try again.
9. Under these conditions, we cease to depend upon people. This does not mean that we are an island. This does not mean that we push away anyone who offers to help us. Do we depend upon people? Does our happiness depend upon people and how they think about us and what they do on our behalf. We have the greatest resource in the world. We can, in our own minds, sustain our happiness. This is a summation of what we can have in the Christian life.
10. No suffering, shock, disaster, pressure etc. supercedes the presence of Jesus Christ in our soul.
11. The constitution says we have the right to life, liberty and the pursuit of happiness. A rather vague. Persistence in the pursuit of happiness is different for us. The only thing that brings consistent happiness is capacity developed. Pursuit of happiness lasts only as long for most people as if you don't have capacity, yesterday's happiness becomes tomorrow's misery. We have great stability in Him.
12. Just as asks us to do, we can share it. The humanity of Jesus Christ built that final floor from His own humanity. Day after day he made this work. Do I have the ability

to be consistently happy, as per the commentary. Don't get morbid. Some will not pursue happiness. Sharing the happiness of God means a lot more under adversity.

13. When the mind of Christ is our right lobe, the our happiness is unlimited and consistent. You must pursue happiness properly; in the right way.
14. When we have constructed the ECS, the following things happen:
  - 1) It does not mean that you have pleasant circumstances every day.
  - 2) We'll have good years and bad years.
  - 3) Emotion is not necessary for happiness. We do not have to go into this emotional pit to find happiness.
  - 4) Sharing the happiness of God is a stable existence. It is stability in all circumstances; the absence of.
  - 5) Of course, you will have emotional turmoil in your life. This does occur. The contentment that Christ had during the greatest pressures of life is ours.
  - 6) If you wallow in emotional turmoil, then you only have yourself to blame
  - 7) The more you practice, the better you get. Sharing the happiness of God gives us a greater capacity for love; it keeps us stable. The details of life are not the criterion for our pursuit.
  - 8) John 15:11: **I have spoken these things to you so that My joy might remain in you and your joy might be full.** His joy is complete so that our happiness may be complete. Jesus had external temptation just like Adam had external temptation; the temptation was real. As a man, He did not. He was temptable. Jesus was truly a man, truly temptable, and He built and ECS. The final word for *full* is πληρωω. This is being made complete; being made mature. This indicates that we have a deficiency; our soul has a deficiency; there is something missing. John is writing the words that he hears Jesus speak. When that doctrine fills our soul, we begin to build that edification complex. The soul is filled right to the top. Eph. 4:3: **And this until we all come into the unity of the faith and of the knowledge of the Son of God, to a full-grown [mature] man [construction of the edification complex], to the measure of the stature of the fullness of Christ.**

Christ enabled by the power of the Holy Spirit and momentum from Bible doctrine. With these resources, grace and the other resources, He made a rapid advance to maturity. There was never a discordant moment of negative volition. He had a fully functioning edification complex before He began His 4 year ministry (maybe beginning around age 28). He dropped out of sight at 12 years old. We do not know what happened in Egypt, but when He returned, He certainly had an ECS. Capacity for love: "Forgive them father because they don't know what they are doing).

### Final Points of Application

1. We have the same divine operating assets as the Lord Jesus Christ. Everything He had, we have. He was the prototype, we are operational. It is standard equipment with every Christian.
2. These assets were heretofore unknown to the ordinary believer.
3. In this age, we can construct the same edification complex that He had. Imagine that. We can have a mini millennium in our soul; that is tranquility and contentment. We will have this perfectly when we return with Christ at the second advent; but we can have that right now on earth.
4. We can have an relaxed mental attitude in the worst situations and maximum happiness in life. That is an awesome endowment. Don't squander it. It is our inherence; use it.

**1Corinthians 3:10 (ECS)**

**Lesson #93**

**Sunday 1/9/2005**

Bobby has attempted to integrate the edification complex (an old doctrine) with the problem-solving devices, which were taught in Berachah in the past ten years or so. There is nothing more important than to know what we have and what we are capable of in the spiritual life. Bobby is going to look at these floors in order now.

#### **Edification Complex**

0. Foundation, which consists of the Lord Jesus Christ, Who is called the chief corner stone. We also have the mind of Christ, which is Bible doctrine (1Cor. 2:16). He provided us with the source of our thinking, which is the most fundamental aspect of what we believe.
1. Once the doctrine is out there, we need the first floor, which is the filling of the Holy Spirit. Nothing happens with the renovation project without the divine power to begin and maintain construction. That requires the retention of the Holy Spirit for as long as possible. This links with the next floors.
2. Gap is the next floor, found in 1Cor. 2; this is the only employee qualified to work on our building. There is no other way. There is no other way for us to access the mind of Christ. It is the key. With the filling of the Spirit and gap we can access what is already present. This is the metabolizing process which turns gnosis into Epignôsis.
3. 3<sup>rd</sup> floor is doctrinal orientation. This third floor is built by gap pouring doctrine into the right lobe. We become epistemologically rehabilitation. Our soul is underway and fundamental change is taking place. It is critical for us to think doctrinally. The unbeliever can be academically oriented, but he does not build up an edification complex. We can imitate Christ's thinking; the unbeliever cannot do that.
4. 4<sup>th</sup> floor: The pivotal floor is grace orientation. This is a critical transition. God thinks in terms of grace. This 3<sup>rd</sup> and 4<sup>th</sup> floor launch the building of the next four floors, which are practical; they are application of doctrinal and grace orientation.
5. 5<sup>th</sup> floor: mastery of the details of life. This encompasses testing in our life. We have a lot of prosperity testing in this life. Our focus must be on grace and doctrinal

orientation. When the details become the focus of our thinking, then we have lost spiritual momentum and we will not be fulfilling the purpose for being here. We will only be gratifying ourselves.

6. 6<sup>th</sup> floor: a relaxed mental attitude. You will discover when you begin to handle testing, that an relaxed mental attitude will ease the tension in our soul. We all have this tension in our soul. We live our lives enjoying what we have; and not worrying about what we don't have. These two floors work in tandem. If the main focus in our lives is us, then our soul lives in turmoil. When the details of life control us, and we are self centered, then we worry about what we don't have. We get up thinking about what we don't have and how can we get it. How can we move ahead and be successful; how can I make others notice me; how can I be me? Too many of us think about *what is necessary to fulfill me?* This is a great striving in life and a great trap in life. Heb. 13:8: **Be content with whatever you have.** If you are content, then you are mentally relaxed. Maybe God does not want us to be fulfilled in those areas. Grace orientation is what God has in store for us; not what we think we should have. If you want fulfillment, then accomplish the plan of God for your life; that is fulfillment. If you think fulfillment must happen on our timetable. I must accomplish this, and then this, so I can move on to the next one. When will you be content with what you have? When will you be relaxed and stand down with what you have? Why do you need to be fulfilled in every area of life? When you accomplish the plan of God for your life, you can get it all. You won't enjoy a relationship with another human being when you are seeking to mold the parameters of that relationship. You think that the circumstances of the relationship must progress when you want it to progress and on your timetable. Who cares what they want? I want to be fulfilled in this or that way. See how egocentric that is? It is God's timing and God's plan which counts. How do you acquire a relaxed mental attitude? You must realize that God has a perfect time table already worked out to the n<sup>th</sup> degree. God will put us into this plan; we can depend upon Him for that. How do we apprehend this? By staying doctrinally oriented; by being filled with God the Holy Spirit. God will provide for us what we have the capacity to enjoy just at the right time. We cannot be fulfilled in this plan unless we have the capacity to enjoy it. This is why there is a time table to all of it. Waiting for God's timing brings a relaxed mental attitude. That is patience in the spiritual realm. We will then step up to fulfillment in other areas of life. Some of us may have plans and goals that by this age, we will have that; by that age, we will have that. But, none of that will be fulfilling unless our focus is on God's plan for our life. We must be able to ignore what we don't have and appreciate what we do have.
7. Capacity for love (actually capacity for everything). When you are relaxed, you begin to have capacity for all that you have. Personal love for God is the great motivator for our life. It is the virtue of this life. When we trust God, we know He will be there for us and that we can depend upon Him. **Casting all your cares upon Him because He cares for you.** God will not skimp on anything that we need to live the spiritual life. As you gain more capacity for life, you get a great relaxed mental attitude, which increases your capacity for life. Each floor strengthens the other. You are not always tense about your relationships. Relationships of life are also

some of the greatest adversities of life as well. The greater our capacity for love, the greater is our attitude. Impersonal love is critical for maintaining relationships with others. We must be able to obey the mandate, *love your neighbor as yourself*. This does not mean that we encourage countries which are trying to destroy us; we are to love every other human being in this world. There will be times when your spouse or your friends are not attractive to you; and that is when you need impersonal love. This integrity of soul which is developed comes from the previously constructed floors from your edification complex. When we are concerned about the object of your love being the way you want them to be, then you have missed the point of impersonal point. They cannot always do this for us. It take integrity in our soul so that we can love the unlovely. When we are particularly obnoxious and they are obnoxious back, we need this impersonal love. This integrity of the soul comes from these floors. Loving the unlovely is impersonal love. What Jesus Christ did for us on the cross is the pattern for our love. Anyone can love someone else when they are all dressed up, and they look good, and you are going where you want to go; that is easy. That takes no capacity for love. How do you love when they are not very lovely? That is true capacity for love.

8. Final floor: sharing the happiness of God; a stabilizer under pressure. This is where you get pressure unlike any you can imagine. You may wonder, *why do I want to go up there?* It is the happiest moment of your life, and you can't lose it. You will get pressure everywhere; you might as well have the 8<sup>th</sup> floor on your side, since you are going to have pressure anyway. We can be just as content and just as happy as the Lord Jesus Christ at the first advent. We did not lose His perfect happiness, even on the cross. We will not have pleasant and enjoyable circumstances every single day. But we can still have a great day every day regardless. When we are in a tough situation, we are going to be emotional; when we react to difficult circumstances, we are tense and we don't have an relaxed mental attitude. We are fighting it. John 15:11: **These things I have spoken to you, that My joy may be in you.** Jesus Christ said this because it is true. **My joy may be in your and your joy might be complete.** This is fulfillment. It is not what we acquire, but it is what God has done for us in every aspect of our life.

**1Corinthians 3:11 (ECS)**

**Lesson #94**

**Sunday2 1/9/2005**

edification complex (continued):

This is an illustration of the spiritual life and it tells us how fulfilling our lives can be. Now, Bobby is going to make it clear where it comes from.

### **Jesus Christ and the Edification Complex**

1. Our Lord's humanity lives inside the prototype edification complex in the first advent.

2. He lives under the enabling power of the Holy Spirit. We are not born again with a fully developed edification complex. Jesus Christ was the first man to have the filling of the Holy Spirit and who advanced based upon divine truth.
3. With these resources, He made a rapid advance to spiritual maturity during His human life.
4. Fully functioning edification complex before He began His earthly ministry. Relaxed mental attitude, doctrinally orientted, He had personal love for God and impersonal love for us. He was focused on His mission. That is the focus of our life. He had already to the disciples what He had to do. He knew that God's grace was sufficient for all of His needs.
5. Application to us:
  - a. We have the same operating assets that Jesus Christ had during the first advent. He was the prototype of the edification complex. He showed the way and he followed. This is how we have capacity for love; and how we can have total contentment in life.
  - b. He had impersonal love: "Forgive them Father, for they know not what they do." Can we do that? We have the potential of being able to do that.
  - c. These assets given by God were unknown to ordinary believers prior to the time of Jesus Christ on this earth. No ordinary believer in the Old Testament had that. If you don't have the first floor, you can't have the others.
  - d. In this age, we can construct the exact same edification complex in our own soul. We can have our own mini-Millennium in our soul. If you live for the weekend, if you hate everything but those football games and your golf games, then you do not have it.
  - e. We can be grace oriented and we can have capacity for love. How we feel about the person next to us is a good indicator whether we have spiritually advanced. The only real fulfillment that we have is executing the plan of God. No matter what our lot is in life, we will be fulfilled. If you have these goals, having a child, making it big in the stock market, etc.; and you think you cannot be happy without these things, then you have a problem. Each believer is responsible for his or her own fulfillment. Our own volition and consistent metabolizing of doctrine. All of this is simply epignôsis in our right lobe. Metabolizing process simply helps us to advance. Paul will give us an incredible illustration of those last 4 floors. The edification complex is nothing more than epignôsis in our right lobe.

This completes vv. 9–10 and we can go to v. 11. This verse is a warning for all of us. The foundation has already been laid. The foundation is present when we believe in Christ. Themilios (θεμιλιος) [pronounced *theh-ME-lee-oss*], which means *foundation*. There is no other foundation upon which we can build. Occasionally, we sing "A Church's One Foundation" illustrates this. Growth in knowledge of our Lord and Savior. We learn about Christ, and that allows us to love Him. The doctrine is in the foundation. As we gain doctrinal and grace orientation, we have the mind of Christ. The plan of God for our life is what we should be doing and the rest all falls into place. If we fit into the plan of God

and we are advancing in doctrine, we will be fulfilled. You won't keep striving for additional fulfillments. 2Peter 3:18 is the key to the edification complex:

present active indicative of δυναμαι [pronounced *due-na-mie*], which means *to be able*. With the negative, it means *no one is able*. It refers here to false teachers who change the focus away from Jesus Christ. These are those who make social action the thrust of some cults. When a foundation is not the gospel, Jesus Christ and Bible doctrine, they are cults. Christ should be the focus of their theology. They have no chance of building an edification complex, even though some are believers. A light bulb must go on in their minds. We have the capability of constructing the edification complex. That is our own responsibility; not Bobby's. He can only build his own structure.

Aorist active infinitive of τιθειμι, which means *to place, to lay*; it contemplates the action as a whole. You can only build the edification complex on the foundation which is already laid. This foundation is available to any believer; we are standing on it. There is no other foundation.

1Cor. 3:11 **For no one is able to lay another foundation besides the one laid, which is Jesus Christ.**

This is the foundation of the edification complex. Paul said in the previous verse, I laid the foundation; and here, it says the foundation was already laid. Paul simply revealed what had already been done. He gave the gospel. The foundation was there; Paul simply revealed it. Paul has taught the truth of doctrine; he presented the gospel of Christ. The mind of Christ is already there; he simply referred to it. "Here it is; now run with it." It is the teaching of doctrine which builds the edification complex. He took the foundation that is laid and he gave us the ability to raise the ebs in our soul. That pastors which follow Paul must be very careful to present the same truth.

#### **How Critical Is the Truth?**

1. Each believer must build upon the truth.
2. The building of the edification complex from metabolized doctrine has everything to do with production of divine good, as we will see in the next 3 verses.
3. Without divine truth, there is no construction of the edification complex.
4. The failure to metabolize doctrine and to grow spiritually means only human good can be produced and rewards in heaven are lost. If we do not construct the edification complex in our soul, the best we can produce is human good, which will be burned at the Judgment Seat of Christ. The basis for rewards in heaven is divine good accomplished here. Eternal repercussions.

1Cor. 3:12–15: **Take particular care in picking out your building materials. Eventually there is going to be an inspection. If you use cheap or inferior materials, you'll be found out. The inspection will be thorough and rigorous. You won't get by with a thing. If your work passes inspection, fine; if it doesn't, your part of the building will be torn out and started over. But you won't be torn out; you'll survive--but just barely.** Our labor will become evident; each

man's work will become evident for the day; there is much more than a 24 hour period. It begins with the rapture seat of Christ and concludes with the Judgment Seat of Christ. We will all be present in resurrection bodies. Our work will become evident; we will show it. It will be revealed with first. Evaluated and revealed with fire. The fire itself will test the quality of each man's work. Our evaluation involves a test by fire. This is a verse where one demonination takes purgatory. None of us will go through a purgatory. We will see all of our good deeds dumped into a fire. Whatever remains will be permanent. Obviously, some materials are burned in a fire; and other things are not (gold, silver and precious stones). These are descriptions of divine good with intrinsic and eternal value. This is what survives and that is what is rewardable. Human good/works will not lost; it is worthless. It will be burned up forever. Whatever is done in the energy of the flesh will not survive. Good deeds will not be look on with favor by God. Maybe, before doing some act, we will rebound first; so that it is rewardable.

## 1Corinthians 3:12

## Lesson #95

Wednesday 1/12/2005

Volume 2 of the children's Bible study. *What is God like?*

We have completed the edification complex study. Oikodomeō will be mentioned several times still in this chapter. Paul obviously did not use the words edification complex, but he did know what a soul is.

Φαμιλιος = *foundation*. The foundation is available to all of us and there is no other foundation for the church. The Corinthians have gone off in a variety of directions and they have made a mockery of the church. Paul is reminding them again upon what foundation they build.

Δυναμαι = *is able to, is able, is capable*. Ουδεις = *no one*; a negation? **No one is able to lay another foundation other than that which was laid.** People attempt to change the focus of Christianity constantly, which is of course Jesus Christ. How is the foundation undermined? How is it cracked? How do Christians, well meaning ones as well, crack this foundation.

### Methods by Which the Foundation is Changed

1. Crusader arrogance; social reconstruction. An attempt by man to change man's nature. Social activism. Only the Holy Spirit and the power of God can make these changes in a person. As believers, we can still be just as lousy as anyone else on earth. We can put some controls over the old sin nature by believing in Jesus Christ and being filled with the Holy Spirit; but the old sin nature is always there. Man thinks he can legislate social programs to fix the old sin nature.
2. Serving humanity is another way. There is a major service going on today; tsunami relief. This does not mean that there is anything wrong with it. Humanitarian relief is often a way to present the gospel. Some of the worst terrorist groups are found in Indonesia. We serve humanity by serving the Lord Jesus Christ. Spreading the gospel is the greatest service that can be done. Keeping them alive long enough

to hear the gospel is important as well. It is easy to lose sight of the issues when such things occur. However, this is the perfect opportunity to present the gospel to these people. Humanitarianism is not the end all; it is a means. Spreading the gospel is the end. Divine good is the approach that we should take. You serve man by serving Jesus Christ. That has the only real and lasting impact on this world.

3. A false system of works and legalism rather than doctrine. This is an everyday problem for all of us. It is easy to fall into legalism rather than doctrine and grace. There was a Sarah who was a self appointed governor of the church's morals. She was feared and intimidated enough to get by with it. George was a new believer there and she saw his truck parked by the only liquor store. She spread the gossip. He didn't say anything. But he later parked his car in front of her house all night. Obviously a fictitious example.

Grace orientation and doctrinal orientation puts you in touch with the thinking of Christ. Christ had the prototype edification complex and we have the operational one. We have what He had; the filling of the Holy Spirit and the ability to build an edification complex.

Our spiritual life should be our number one focus; this should keep us focused on grace. We are attacked in this area every single day. There are Sarah's in churches everywhere.

Aorist active indicative of  $\tau\theta\epsilon\mu\iota$  = *to place, to lay*. Ingressive aorist which contemplates the whole action of laying the foundation, but focuses on the beginning. This foundation was laid in the past on the cross. The past was actually the beginning of the foundation. It began in the past, but the effects continue forever. The mind of Christ will be with us forever. It will be taken with us. Occupation with Christ lasts forever. It cannot be replaced by any other concern in life. There is no more laying of a foundation. The foundation is our key for construction. Believers can only build their edification complex on the foundation which has already been laid. The Corinthians had no spiritual advance; Paul told them what the edification complex was and how to do it. Paul was telling them what they needed to do. He is reminding them to start with the mind of Christ and to build upon it. Here is what you have and here is what you ought to be doing. The Corinthians were building a house of cards all over. There is no substitute for building upon the foundation of Christ. Without divine truth, there is no construction of the edification complex. The true focus of Christianity will be lost. The filling of the Holy Spirit links the foundation with every other floor. Divine good is produced only in the filling of the Holy Spirit. But more and more is produced as you go up the ladder of the growth. Without the edification complex, only human good can be produced. Any rewards that are found in heaven will be lost. We must build upon the foundation of Jesus Christ, otherwise everything will be lost.

1Cor. 3:11 **For no one is able to lay another foundation besides the one laid, which is Jesus Christ.**

What we know about rewards will pay off in these next few verses. Rewards and the edification complex is what we have been studying. There are material options. Our

construction will become evident. God will inspect our building. As your edification complex is build, so your Christian service escalates. We will all be present at the evaluation seat of Christ. What we have produced will be revealed by fire. The fire will test the quality of each man's work. We are going to be evaluated. Fire will test the quality of each man's work. None of this has anything to do with the fire of hell. The only fire that we will face is this one, which will destroy human good, but not us.

1Cor. 3:12 **Now if anyone builds on this foundation gold, silver, precious stones, wood, hay, straw,**

Everything that we have done from the moment of salvation will be dumped into the bonfire. Wood, hay and straw represent our human good; gold, silver and precious stones represent the divine good which we produce. Wood, hay and straw will not survive in a fire.

1Cor. 3:13 **the work of each will become evident, for the Day will make [it] clear, because it is revealed in fire, and the work of each, the fire will prove what kind it is.**

The key to this next verse is *remains*. Whatever is left after the fire consumes the wood, hay and stubble. A little bit of logic must be used here. What remains will be the gold, silver and precious stones, because these things have inherent value. Eternal value versus temporal value. Gold, silver and precious stones have intrinsic and eternal value. The greater your edification complex, the great the value of the divine good which you produce. These things last and are eternal. What we produce under our own ability is consumed. It will not go into eternity.

#### **Edification Complex and Rewards**

1. The construction of the edification complex takes place with the filling of the Holy Spirit through epistemological rehabilitation.
2. In v. 12, Paul declares the material for construction of the edification complex.
3. What is constructed is gold, silver and precious stones. These materials bring reward and the proper result.
4. When the right materials are used, the building is permanent and reflects advance in the spiritual life.
5. But, any structure build with wood, hay and straw is never a permanent structure. It is not fireproof and it will not last.
6. Gold, silver and precious stones are analogous to using the correct materials to build the edification complex. In the process of building, we build a reservoir of divine good to complete it. This reservoir is rewardable.

This is how we will be rewarded in heaven. This is how our good deeds will be rewarded in heaven. Construct, produce and get rewarded. Paul tells these people these things because he wants these people to get with it.

Back to v. 12.  $\epsilon\iota$  = *if*. We do not have any idea exactly how these words were pronounced exactly. These words tells us something about the meaning of this verse. Present active indicative of the verb  $\epsilon\pi\epsilon\kappa\omicron\delta\omicron\mu\epsilon\omega$  = *to build, to build up*. The indicative mood and  $\epsilon\iota$  gives us a 1<sup>st</sup> class condition; *if and it is true*. Paul assumes the reality of his statement. It is a protosis which is assumed to be true. This premise is taken as true. The 1<sup>st</sup> class condition takes this as a statement of fact. We will have to have a concluding statement. There must be an apodosis which is also is a statement of accurate fact and must take place. The result is, *each man's work will become evident*. These works will become evident. The result of our building will be observable. Nobody can see a soul; so the edification complex cannot be seen. We don't know what it looks like; we never will. What we can see is the observable results, which is Christian service; divine good and/or human good. We are looking at *if* someone produces something. Now, some take this to the conclusion that if you don't produce anything, that you are not saved. We are saved if we believe in Jesus Christ. That is all there is to salvation. The foundation is Christ and the cross. People forget this. The fruit inspector theory; if you are a believer, then you will bear fruit. There must be some outward observable sign that you are a believer; you must show some evidence of your salvation. They believe that this is inevitable. Believers do end up as soulish men. There are believers who produce nothing. Some are actually very evil after salvation. Don't ever get hoodwinked by the fruit inspection theory. These people depend upon a passage in James for this.

1Cor. 3:12 **Now if anyone builds on this foundation gold, silver, precious stones, wood, hay, straw,**

## 1Corinthians 3:12

## Lesson #96

Thursday 1/13/2005

Phone problems. Listening as an mp3 file. Berachah went through a pastor search. Bobby was given a perfect pastor outline. All the qualities of the perfect pastor. He teaches 12 minutes. Bob used to open up the church; but he gave Roger Lewis the keys after knowing him for 3 days, and he has opened up the doors for 50 years.

### Three Introductory Points

1. The continuing construction of the edification complex increases our capability for producing divine good.
2. It increases the rewards that we will get in heaven.
3. Simple formula: edification complex construction then divine good production and then reward presentation.

These three things are inextricably linked: ecs, divine good, and rewards. A building can have an outward manifestation of beauty. Bobby likes the skyline of Houston. Pleasing to look at and enjoyable to see. They also have a look of durability about them. We are stable and solid when have an edification complex in our souls. What is the result of that building.

Εποικοδομew = *edication complex of the soul*. We have a 1<sup>st</sup> class condition here. There is a protosis and an apodosis. We have a statement of fact in a conditional sense. If the protosis is true, then the conclusion will also be true. The condition is, we must do some construction. If we begin to build the edification complex, the results will be observable and evident in our life. It is inevitable.

### **Christian Service, Human Good, Divine Good and the Edification complex**

If we build an edification complex, our works will be evident.

1. If we have expressed faith alone in Christ alone, then we are eternally saved.
2. Christian production is not evidence of our regeneration ever. It does not work that way. It is evidence of our edification complex.
3. Christian service is evidenced only of an edification complex under construction.
4. Believers do end up as fleshly men; but they will still spend eternity in heaven, but without rewards.
5. Also recall that human good is not a result of the construction of the edification complex. When we produce good deeds in our life as a believer, there is human good and divine good. The filling of the Holy Spirit is the criterion for producing divine good. Human good can never be the result of the edification complex.
6. So many believers do good deeds, and they will be consumed at the end of time.
7. Human good is not good if it distracts us from Bible doctrine. When we get wrapped up in it, it will eventually take us away. It is so much easier to produce divine good. It is from the sin nature that human good is produced. As the edification complex is constructed, you begin to see a facade of the building, which is often an attractive looking adornment. The edification complex is a building under construction; just don't confuse the outward facade with the inward reality of our salvation. Our edification complex will have an outward facade. It is our service for the Lord.

Paul will mention materials which are used in construction and suggest some materials which are beautiful and long lasting and others which are not. Paul would have seen all of the wonderful buildings of Rome. Here, we could be speaking of a facade of marble or granite. Many of these ancient buildings were trimmed in gold and silver. Many had those sorts of materials involved. Beautiful to look at and well-constructed. Of course, they did not put beautiful materials onto mud huts. Just on well-constructed buildings.

The Barbarians stripped all of the facades off the buildings and the precious metals as well. This was done in the 4<sup>th</sup> century A.D. What we see is just the stucco like exterior, what was left behind. They were truly spectacular when they were built.

### **Exterior Construction Materials for Buildings**

1. Gold, silver and precious stones presents the things used in the facade.
2. The more gorgeous the exterior, the greater the value of the building.
3. Our facade represents our spiritual facade of our advance. They become the outworking of our advance.

4. Divine good is the outward manifestation of the well-constructed and invaluable edification complex.
5. Conversely, wood, hay and straw are poor for long-term construction.
6. Wood can look very nice; however, wood is perishable. It can look great, but it will not last for any amount of time. Ordinary houses in the ancient world were made out of wood, hay and straw. 31 minutes

1Cor. 3:12 Now if anyone builds on this foundation gold, silver, precious stones, wood, hay, straw,

1Cor. 3:13 the work of each will become evident, for the Day will make [it] clear, because it is revealed in fire, and the work of each, the fire will prove what kind it is.

1Cor. 3:14 If the work of anyone remains which he built on [it], he will receive a reward.

## 1Corinthians 3:12

## Lesson #97

Sunday 1/16/2005

Communion Sunday.

The edification complex is simply an illustration of spiritual growth. Gap is the doctrine in our soul necessary to construct the edification complex. Floors 5–8 are the practical floors. Sharing the happiness of God, mastery of the details of life, impersonal love for man and personal love for God.

We can build with gold, silver and precious stones; or with wood, hay and stubble. This structure is the outermost manifestation of the edification complex. Paul had been in Athens shortly before Corinth. He certainly saw the Parthenon and other great buildings in Athens; as well as some marvelous buildings in Corinth. He would have seen buildings with marble and granite facing, and trimmed with gold and silver and precious stones. Lettering and other writing was often done in gold leaf. Gold, silver and precious stones would have been used on the facade of the buildings. Such materials would not be used on lesser buildings. The barbarians carried off the veneer of many of these buildings in the 4<sup>th</sup> century A.D.; and left a crumbling stucco appearance.

The outward facade of our edification complex would be gold, silver and precious stones, representing divine good. If gold, silver and precious stones represent divine good; wood, hay and straw would therefore represent human good. Wood does have a certain value; and it can retain a value, but it is still perishable. Fire and humidity destroys the wood. Wood is used for the supports and the doors; hay was mixed with mud and used for the walls; straw was used for the roof. These buildings could be destroyed by floods or heavy rains; and whole towns could be destroyed by fire. These houses could be made to look wonderful, and wood looks great; but it is perishable, and its value is only to mankind, and it is transitory. Wood, hay and straw has no value to God; it is not eternal. It is analogous the human good. Gold will change its shape in a fire; but it retains its value. Wood in a fire

loses its value completely. Gold cannot be devalued, even by fire. It still retains its intrinsic value.

We all perform deeds; not necessarily evil deeds, but good deeds. The personal responsibility for our lives is on us. We are responsible for what we do and we will be held accountable. What we do in this life will be evident.

1Cor. 3:12 **Now if anyone builds on this foundation gold, silver, precious stones, wood, hay, straw,**

δηλω = *will become apparent, will become clear, will become well-known*. These works will be our works and well-known or revealed at the Judgment Seat of Christ. The facade is removed and thrown into a fire. Does it last or is it consumed? That is what will be revealed. The fire will tell. That is the test.

The day of the Judgment Seat of Christ might take 7 years, and it takes place before the Lord Jesus Christ. Rom. 14:10. 2Cor. 5:10: **For it is necessary [for] all of us to appear before the judgment seat of Christ, so that each one shall receive the things [done] through the body, according to the [things] which he did, whether good or wicked.** Some people think that *deeds* here refers to sins. However, this is *πρασσω* = *what is done, what is accomplished*. What someone has accomplished in the body, whether good (divine good) or bad (human good). Human good is called bad; it is not criminality; it is not sin. Human good is production which is produced from the area of strength of the old sin nature. As we do human good on this earth, no one calls it bad. However, this is how God sees it. Divine good is produced only under the resources of God. As a believer in Jesus Christ, we can construct using gold, silver and precious stones; or we can build using wood, hay and straw. We will be in heaven, without sorrow, tears or death; but we may or may not have anything else with us. We glorify God in the flesh—well, we are left here for that reason. Nothing wrong with human good deeds; just don't think that God will preserve them.

1Cor. 3:13 **the work of each will become evident, for the Day will make [it] clear, because it is revealed in fire, and the work of each, the fire will prove what kind it is.**

**1Corinthians 3:13**

**Lesson #98**

**Sunday2 1/16/2005**

2Cor. 5:10: **For it is necessary [for] all of us to appear before the judgment seat of Christ, so that each one shall receive the things [done] through the body, according to the [things] which he did, whether good or wicked.** Our works will be tested by the great bonfire of the Judgment Seat of Christ. This day on which we are evaluated (not a 24 hour period); this is not a day of judgment for our sins. Sins will not be judged. Sins have already been judged in Jesus Christ. The sins of the believer and the sins of the unbeliever will never be mentioned again.

**Personal Sins and the Cross**

1. Christ died for all of our sins on the cross. For all of the sins that we have committed, all of them were judged on the cross.
2. Sins are no longer an issue in salvation; therefore, they are no longer an issue in the final judgment. The only difference between us and the unbeliever is that we have believed in Jesus Christ.
3. The unbeliever faces the Great White Throne Judgement.
4. The indictment is the works of the unbeliever; not their sins. His works are not good enough for God.
5. No one can reject the grace of God and live forever. He will have only his works to stand upon. He might say, "I am a good person; God will not send a good person to hell." The hell he won't.
6. There is no excuse for rejecting the Lord Jesus Christ. God is a God of perfect righteousness and justice. The love of God was expressed when Jesus Christ hung on the cross and paid the penalty for our sin—that is the greatest love which has ever existed. Unbelievers do not realize that God will condemn them for their good deeds.
7. No unbeliever possesses the righteousness of God imputed at the moment of salvation. We cannot produce enough good deeds to be righteous in the eyes of God.
8. Perfect righteousness is the only righteousness which can satisfy the righteousness of God.
9. God cannot accept the righteousness done in the old sin nature.
10. The justice of God will not accept the righteousness of man. The end will be eternity in hell. All believers should have a special desire to keep unbelievers from hell.
11. It is the unbeliever's works which he substitutes for the works of Christ which condemns him. The very human good that he relies upon will condemn him. There is no substitution for faith in Christ.

What about the sins of the believer? The sins of the believer will not be named at the Bama Seat of Christ.

#### **Sins and the Believer**

1. All those sins will be blotted out at the cross.
2. All the sins that we committed between birth and salvation are forgiven at regeneration.
3. Post-salvation sins are forgiven by rebound.
4. What about dying and not rebounding at death? Any sins not confessed before we die do not negate salvation given by God. God cannot rescind that salvation which He has given to us. These sins which we may or may not confess before we die. These are not mortal sins which are not absolved before we die. Christ paid the penalty already. These sins are not paid for twice; and Jesus Christ paid for all of our sins.

5. Unconfessed sins still fall under the category of blotted out. There will be repercussions in our life; but it ends right there. No discipline for our sins at the Judgment Seat of Christ. There will be no penance. That is an adulteration of the grace of God. What we produce as a believer is an issue. V. 13: **each man's work will be evaluated.**

Present passive indicative of αποκαλυπτω = *to be revealed, to be disclosed, to be uncovered*. A future event is so certain that it may be spoken of as already being here. It is a statement of fact. The verb is translated *to be disclosed*. A very common use of the present tense for a future event. What will happen in the future is a certainty. The subject receives the action of the verb—the subject could be εργον = *work*; or ἡμερα = *the day*. Each man's work will be disclosed, or the day is disclosed. The grammar gives us the answer, as ἡμερα is in the nominative case.

Ev πυρ = *by means of fire*. The day is disclosed by means of fire. It would seem like *works* would be disclosed by fire.

#### **Why Paul Used Day as the Subject**

1. Fire is used for judgment.
2. The *Day of the Lord* runs from the rapture to the second coming. It is when the Judgment Seat of Christ takes place.
3. So it is the Day of the Lord which will be disclosed or uncovered. The Day of the Lord is revealed as a day of judgment.
4. This is a passage for believers and not unbelievers. Believers are evaluated here. This does not refer to unbelievers.
5. This is a reference to the Judgment Seat of Christ which we will participate in. We know we will be there, we know the bonfire will be going, and that we will be lined up.
6. This is the day that the nature of the works will be revealed. All of our works will be revealed in public. We will all be there. There might be some red faces there. Nothing more.
7. In other words, the day is to be revealed by means of fire connotes that the Day of the Lord, the Judgment Seat of Christ, will be a time period of judgment or evaluation of our works. Works are still a part of what are revealed. This is the bottom line.

1Cor. 3:13a **the work of each will become evident, for the Day will make [it] clear, because it [the day] is revealed in fire,...**

The fire itself is the element by which this takes place. Most of the time we envision this as facing the Lord. Our divine good deeds will be preserved; the others will be burned. It is a day of evaluation, because it is a day of fire.

Future active indicative of δοκιμάζω = *to test for approval or disapproval*. The Greek language is very precise; it is like a mathematical problem. There is a single right answer. God chose Hebrew and Greek because they are so precise languages. The bama seat will be a final examination. There is no cramming for that judgment. You cannot do that here. This is a day by day situation. Most people don't learn day by day in a class; they try to cram it all at the end. Cannot cram for the Judgment Seat of Christ. You cannot expect to get in a bunch of good works right before you die. The idea for purgatory is not involved in this word πύρ. There will be a judgment for believers, but it is of our deeds. There is no punishment or going anywhere due to this judgment; only a reward is spoken of (or lack thereof). There are different grades of rewards as well. There are different crowns and different speeches. There are many rewards and they are based upon this evaluation of our works.

Accusative singular neuter of ὅποιος = *quality*. This is what will be tested; this is the direct object. Here, it is the quality of each man's work. Fire reveals; we don't have to think of it as being painful.

1Cor. 3:13b **...and the work of each, the fire will prove what kind it is.**

Now we are looking at work which we have done. This is a building which we have constructed. This is the result of the construction of our edification complex. As we build the edification complex, we add a facade upon this building.

1Cor. 3:14 **If the work of anyone remains which he built on [it], he will receive a reward.**

## 1Corinthians 3:13

## Lesson #99

Wednesday 1/19/2005

We're still in v. 13? We'll get into some old doctrines with a few new wrinkles.

**Each man's work will become apparent, because the fire itself will test the quality of each man's work; if any man's work remains which he built upon [it], he will receive a reward** (1Cor. 3:13–14). Every believer will be there at the Judgment Seat of Christ. We will, at that moment, be face to face with the Lord, and receive our evaluation. There is the sobering aspect of why we are here and what we should accomplish. God has prepared a place for us in heaven.

### Review of Points

1. Fire is often used in Scripture as a reference to testing, evaluation, judgment.
2. *Day* refers to the *Day of the Lord*, which begins immediately after the rapture of the church. This is an eschatological day; it is future from now.
3. The Day of the Lord is to be uncovered as a day of judgement by means of fire.
4. This passage is addressed to the Corinthian church; and it is therefore addressed to believers, as unbelievers will be judged at the second advent of Christ; not at the rapture. The unbelievers will never see heaven. They will be evaluated at the second advent.

5. Therefore the judgment spoken of here cannot be the great white throne judgment, which is one we will never see it. It will be horrible.
6. It is a reference to the judgment seat or the bama seat of Christ.
7. That is the day when the nature of the works of every believer will be evaluated. That is a lot of deeds.
8. In other words, the day is to be revealed by means of fire connotes that the day of the Lord, the Judgment Seat of Christ, will be a time period of judgment or evaluation of our lifetime of works.

A time of evaluation and a means of evaluation. The evaluation is whether it is divine good or human good. The quality is determined by whether or not the works are accomplished under the control of the human spirit or the old sin nature. There is a certain standard for the believer's works. Human good counts for nothing in the eyes of God.

The fire is a means of discovery; it will reveal the gold, silver and precious stones owned by us as a believer; because we have produced them. The wood hay and straw will be ashes. The work of an assayer. He tests ore to find if there are any precious metals in that ore. He used to put fire to the ore to see what is found in the rock. The valuable materials is separated from the worthless rock. The rock is nothing but human good which disappears in the fire. Only the gold, silver and precious stone remains. They have eternal value and they are rewarded by God.

Aorist active indicative, 3<sup>rd</sup> person singular of *εποκοιδιμew* = *to build*. Then the relative pronoun *ho*; and this means *which he has built*. The outside, or the facade, is our Christian production. We build a superstructure. As we build the floors, we build the facade of the building, which is the outward manifestation of what the building is. The facade on our edification complex is our works that we produce. What we do is what is being evaluated.

Paul likes the 1<sup>st</sup> class condition. He assumes the reality of his statements. After the test of fire, he has *if any works remain*. There must be a fire; there must be an evaluation; when any works pass the test of fire, they do retain their value. That is a statement of reality. There is a certain element of condition in this statement.

#### **Conditions Related to Works**

1. There is a certain condition on which the works pass the test.
2. The works must be of permanent construction.
3. Only materials which can withstand the test of fire can be used.
4. If that is true, the works will be proven to have intrinsic value that cannot be lost.

When a building catches fire, the perishable materials are consumed; like the wood. Today, what remains are the steel girders. The nonperishable materials remain, and these represent divine good.

### Principles:

1. If the materials used are permanent, that means they stand the test of the day of evaluation. The analogy is gold, silver and precious stone. They may lose their strength, but never their value. No matter what shape it takes, the gold still has the same value per ounce.
2. Human good can no more stand the test of the day than wood, hay and straw stand fire.
3. All that is left standing after the fire is gold, silver and precious stones. The World Trade Center had a few girders remaining after the devastation, which is like most believers at the Judgment Seat of Christ. But that is our problem, not Bobby's.
4. Gold, silver and precious stones represent divine good done under the filling of the Holy Spirit and they will be rewarded.
5. Only that work which glorifies God will remain after the fire and receive recognition by Him. What do I need to do in order to glorify God? We can do anything which involves the filling of the Holy Spirit. That is His grace gift to all of us. Nothing produced under the control of the old sin nature has any value at all. Don't forget spiritual advance.

When we construct the edification complex, we also construct the facade of divine good. The more we construct, the more divine good which is put on the facade. God will reveal everything that is contrary to divine good. God will reveal all the good.

### Human Good

1. Human good is better than evil; but it will still be lost time in the spiritual life. What glorifies God is permanent; what does not is burned.
2. Had we remained with the Holy Spirit and produced divine good, He would have rewarded us. If we do not fulfill these conditions, we have wasted time. God has only given us so many days. Let's say you have 1900 days as a believer; those days will determine our rewards in eternity. A short time to determine what occurs for a very long time. There is no mistaking how important that is. It is based on our volition.
3. We cannot be rewarded when our works do not please Him. If God is not pleased, He is not going to reward us.
4. He will burn up our human good. Those deeds will never be heard of again for all eternity. They will be gone; all these wonderful deeds will be gone.

1Cor. 3:14 **If the work of anyone remains which he built on [it], he will receive a reward.**

If our work is burned up, we will suffer loss; but even though we might suffer loss, we will be saved.  $\Sigma\omega\zeta\omega$  = *to save, to preserve, to deliver*. This is the flip side of v. 14. Paul moves from the divine good in v. 14 to human good in v. 15. This verse is a warning of the futility of human good in the light of eternity. There is a comforting bright side to this. Loss

of rewards never entails loss of salvation. You may do not one thing of divine good, and you will still be saved.

We have another 1<sup>st</sup> class condition. *If* + the indicative. It is a statement of reality with a condition. When a believer loses his human good in a fire, he does suffer loss. Why does God want to destroy all of these good deeds? They do have value in our temporal life. Good deeds are helpful to charity. We have an obligation. Sometimes these deeds open doors and have value in witnessing; when you have compassion and show care for others. When we have the opportunity to show compassion for someone, this may open the door to witnessing. The very thing that we see as very important is worthless if it is not divine good. Witnessing done in the power of the Spirit is divine good. However, it is human good, if we are not filled with the Holy Spirit. God is absolute; it is good or bad; it is sinful or not. Divine good is the only thing which counts.

The power of the Holy Spirit is worth anything we can do. Why not do it this way. Anything produced by the sin nature cannot exist in eternity; no matter what it is. If we are out of fellowship, whatever we do, whatever we produce, is eliminated in eternity. That is just temporal human good. Good deeds from the sin nature's area of strength are not eternal and not rewardable. If they are not left standing after the fire, they are nothing.

The apodosis is a contrast to the protosis. The protosis deals with that which is lost at the Judgment Seat of Christ. This is human good and rewards consumed by the divine assayer's fire.  $\text{Αυτος} + \delta\epsilon = \textit{but he}$ . This refers specifically to the believer at the bama seat. Our deeds have been evaluated by fire. They are consumed or they remain. Conversely, what remains will be rewarded. A completely different comparison. Human good is here, but divine good is not. What is retained in v. 15 is not divine good. We have what is perishable and what is imperishable, to an entirely different subject. These people are producing perishable works. Many are going to read this and determine that they are going to die in this fire. Paul is telling them, "You will lose the reward; but you will be okay." The future active indicative of  $\sigma\omega\zeta\omega = \textit{shall be saved, shall be preserved, will be delivered}$ . We are saved forever at the moment of our faith in Jesus Christ; but we find this word in the future tense. It sounds like maybe there is a potential problem. Here, we are speaking of salvation is ultimate sanctification; it is the final stage of eternal salvation. We are saved by faith alone in Christ alone. Ultimate sanctification is the final stage of salvation; but there is nothing which can trip us up. It is the end of our life leading into eternity. The fact that we are saved means that we will be ultimately sanctified. The Doctrine of Ultimate Sanctification is up for tomorrow.

**1Corinthians 3:15**

**Lesson #100**

**Thursday 1/20/2005**

We should completely understand what it means for our works to be burned up. However, we are going to spend a great deal of time on the second half of this verse.

### **Work Being Burned Up**

1. Producing human good is futile in the light of eternity.

2. Human good has absolutely no standing with God.
3. Human good is not produced under the control of the Holy Spirit as part of the facade of the edification complex. As we construct the edification complex, we have a facade on the outside; our divine good production. Human good is not produced when we are filled with God the Holy Spirit.
4. Human good is not produced using the grace resources provided by God; therefore, human good is not divinely sanctioned. The dichotomy between good and good. It is hard to understand why God would not like good; but it is not up to His standards.
5. Human good deeds are not glorifying to God; but to the person who does them. That is the nature of human good. The person who does human good does not use the resources that God has given him. Human good is not produced under the control of the Holy Spirit; so it is therefore produced under the control of the old sin nature. His good deeds can only be produced from the strength of the old sin nature. The unbeliever cannot produce divine good. Whatever the unbeliever can do is not acceptable to God. That good has no standing with God. All that is available is faith alone in Christ alone. The unbeliever's works do not and cannot save him. The human good is indicted at the Great White Throne. Since a person cannot produce divine good, then he must fall back on human good at the Great White Throne. Eph. 2:8–9. The unbeliever cannot be saved by his works; no one can. Anything produced by the old sin nature is offensive to God. It carries no value in eternity.

#### **Why is this Statement True**

1. Not all deeds that come from the old sin nature are sinful.
2. Deeds which come from the area of strength of the old sin nature are not necessarily sinful. You can help someone in need, you can give money, you can do acts of kindness.
3. These good deeds from the area of strength do not violate God's standards, so they are not inherently sinful.
4. They do not meet God's standards either.
5. When the believer produces good deeds, they are still unacceptable to God.
6. Sin is not the issue.
7. God cannot sanction any deeds under the control of the old sin nature. They will be burned at the bonfire of the bama seat.
8. Wood, hay and straw being burned up describe this.
9. Jesus Christ died for sins; not for human good.

Epyros = *works, deeds*. This is not sin.

1Cor. 3:15a **If the work of anyone will be burned up,...**

The apodosis is what follows the 1<sup>st</sup> class condition. There will be works which are burned up. There are two words that begin. Αυτος δε = *but he himself*. This distinguishes what is lost and what remains. The apodosis tells us what is retained, which is salvation. Then we have the future active indicative of the verb σωζω = *to save, to deliver, to rescue*. The previous verb (future passive indicative) : ζημιω = *to suffer loss*. There is the contrast of the loss of rewards and the impossibility of losing our eternal salvation. The believer can never lose his salvation. Our salvation is settled forever when we believe; when we express faith alone in Christ alone, it is a done deal. The Corinthians were all messed up, but they were believers. Paul never says, "You backsliding unbelievers; you need to be saved again." But it does say, "**He will be saved, yet as through fire.**" Why a future tense if salvation is a done deal? The future tense of σωζω refers to ultimate sanctification. It does not refer to the moment that we expressed faith in Christ. There is the moment of salvation when we are positionally sanctified. How, at some point, we will reach eternity in different states.

### Ultimate Sanctification

1. If the believer has eternal life at his belief, then ultimate sanctification is guaranteed. This is why Paul can say, "**He will be saved, yet as through fire.**"
2. The believer is ultimately sanctified for eternity by or when he is in possession of a resurrection body.
3. Ultimate sanctification is the state of being without a sin nature and being spotless or blameless before God. We are positionally free at this time. But our cell structure will be changed at ultimate sanctification and we will be truly free.
4. Ultimate sanctification corporately sets apart the body of Christ as the bride of Christ.
5. What is the body of Christ? All church age believers on earth. That includes us.
6. The bride of Christ is the Biblical designation for the Church Age believers are in heaven in our resurrection bodies.
7. The bride refers to every Church Age believer's future, eternal uniting with Christ after the rapture. We will all be brides to Christ.
8. Remember, we are united with Christ as salvation. Then we share everything He is and everything that He has. Ultimate sanctification is the consummation of our salvation. Ultimate sanctification consummates that uniting. We are united positionally with the groom prior to marriage. We are united with Christ right now.
9. When the body of Christ is completed, the rapture takes the people to heaven. Some are concerned about when and where the rapture is. No one knows when it will occur. When the last person believes in Christ, he is united forever with Christ.
10. At the Judgment Seat of Christ, we achieve ultimate sanctification.
11. We will be presented spotless as the bride of Christ
12. Ultimate sanctification is us as the bride of Christ with no old sin nature.

Passive voice means that God produced the action. We receive it because God provides it for us. Indicative mood is the reality of the believers's deliverance all the way to ultimate sanctification.

Σωζω = *to save*; and it can be used in many ways. The state of eternal salvation. It can also be used as a progressive way as well. This is where some people become confused (Philip. 2:12: [work out your own salvation](#)). This does not refer to a salvation that can be lost. If you have to work it out, that does not mean it can be lost.

Experiential Sanctification is progressive. This is spiritual advance. That is working out our own salvation. We become sanctified in the sense that we become more and more mature. This stops when we are ultimately sanctified. We work out our own salvation by advancing to the high ground. This is the confirmation of our personal salvation. We can be assured of salvation when we grow. We cannot be ultimately sanctified unless we are saved in the past. We cannot will be saved unless we are already saved. At the moment of faith in Christ, we can be assure that we are eternally sanctified. Many Christian denominations do not believe in salvation by faith alone. Some think that faith gets you in the door, but you can step out again. Rick Hughes gets his biggest problems from church groups who do not believe in eternal security.

Unless you continue to be good, and to be like christ, and you don't drink and you don't smoke; and this keeps you saved. That is false and wrong and is just used to keep people in line. It ties up these believers in knots. They decide it is hopeless and they wander off and just do whatever.

### **Eternal Security**

1. Immutable God cannot cancel the 39 absolutes that He gives every believer at the moment of salvation without violating His Own Essence.
2. Of these 39 absolutes, one of them is eternal life. If 38 cannot be revoked, then eternal life cannot be revoked either. If the Holy Spirit creates a human spirit in us, then we have eternal life.
3. God cannot cancel our eternal life; what He gives, He cannot take back. His life so that we are qualified to live with Him forever. If we did good deeds for every moment of our lives from now until we die, that would not qualify us to live with Jesus Christ. If we have believed in Christ, we have a ticket to ride. You believe in Christ, we grow, we die, and we live with Christ forever.
4. This eternal security does not mean that we are going to succeed in the spiritual life. We must work out our salvation. It depends entirely upon our attitude toward Bible doctrine and building our edification complex. God saves us eternally, but our volition is the key to our advance. God seals up our eternity; we work out our salvation from day to day. We are not out there on our own; God has given us what it takes to do that. Paul is covering a lot of great theology here. Some of this is basic theology in Corinthians, but that is what they need. He will use what he teaching here and use it in many practical ways. This is the ground work for understanding how he corrects those who need correction.

5. Our success, our success or failure, our virtue, etc. is not what our relationship depends upon. If we are not eternally secure, the God's integrity is intact.
6. If we are not eternally secure, then God is not immutable. He has therefore promised something to us that He cannot come through with. Integrity is the basis for our eternal relationship with Him. We don't have eternal security without God's integrity.
7. Eternal security is an unbreakable relationship with a perfect God. We stand on His grace, not on our merit.
8. Neither God, nor an angel, nor can any person break up our relationship with God. Rom. 8:28. Bobby discussed with a professor. "I know nothing can take us out of the hand of God, but we can do it ourselves." the professor said. How can we have eternal security? That means, that there is something that we can do to make ourselves so repugnant to God that God will just have to chunk us out. There is nothing that we can do. If there is something we can do to lose our salvation, then there is something that we must do (or not do to maintain or to retain our salvation—that is works). We can all produce tons of human good and we can produce tons of sins. But our human good does not disqualify us from eternal life. James 2:14 next time.

1Cor. 3:15b ...but he himself will be saved, yet so as through fire.

## 1Corinthians 3:15

## Lesson #101

Sunday1 1/23/2005

There are some basic but important doctrines found in v. 15.

1Cor. 3:15a If the work of anyone will be burned up,...

We can come to several conclusions about human good and altruism, which will be burned up at the Judgment Seat of Christ. Good works are something which believers and unbelievers can perform. The unbeliever relies upon his good works for salvation. He depends upon these many deeds of altruism to impress God. But human good works cannot gain salvation for even one person. These good works are actually the basis for the unbeliever's condemnation. Our human works will not gain the favor of God and they have no eternal consequence. These good deeds do not influence God at all. Human good is not produced under the filling of the Holy Spirit. Human good is not a part of the facade of the edification complex. An outward facade goes up when we construct the edification complex. As we build and as we mature, there is also a facade of divine good which is produced; it is the outworking of the edification complex of the soul. The dividing line between merit and no merit is the filling of the Holy Spirit. The more divine good you produce, the greater will be our rewards.

If there is no edification complex constructed, then we will not receive rewards and there is no merit. That is, if we are not filled with the Spirit. The unbeliever produces good deeds all the time from the area of strength of the old sin nature. Good deeds produced

by the old sin nature are not acceptable to God. Divine good glorifies God; human good does not. Whatever glorifies God goes into eternity.

The second half of v. 15 has a lot of important soteriology in it. It is the 2<sup>nd</sup> half of a 1<sup>st</sup> class condition; and it is in contrast. The contrast is what the believer loses, by way of eternal rewards; and what he retains as per our promised salvation. We can lose rewards; but we cannot lose eternal salvation.

Future active indicative of σωζω = *to save, to deliver, to preserve*. Here, we are not speaking of salvation as we think of it. When we believe in Christ, our eternal future is settled. However, there is ultimate salvation, which is what we find here—being saved at some future date. Salvation did happen once in the past for anyone who believes. Ultimate sanctification is what we are speaking of here. We are set apart to Christ through the aspect of having a resurrection body.

We are new creatures in Christ. We have a regenerated spirit, which makes us new. We become positionally separated. Here, we are promised a future real resurrection body sans the old sin nature.

I often think about, but can't we sin after ultimate salvation? Sort of; but we don't. I don't have a desire to use heroin. It is unlikely I will ever make any moves to secure and take heroin. I could possibly do it; that possibility is there; but I won't. However, if I was surrounded by those who did heroin, and there was an unlimited supply, I might be more tempted. This is what sin will be to us in eternity. We will have the ability to sin, but we will have no temptation to sin and no interest in sinning. I will have less interest in sinning in eternity than I have in taking heroin right now at this time.

### **Eternal Security**

**Preface:** Many Christian denominations reject this doctrine today. There is to be this constant striving for holiness, with the possibility of not quite making it into heaven. They psychologically put us in a place where we are always trying to hold onto our salvation. That is a means of manipulation; it is a matter of their control over us. "You're answerable to me," is their view. Bobby does not want to control our lives; he has enough trouble with his own. It is arrogance to think that there is something that we can do to hold onto our salvation. There is this idea that we must do something in order to deserve heaven. Living the spiritual life is between God and ourselves; living to please big brother is pure legalism.

1. Immutable God cannot cancel the 39 absolutes that He gives us at salvation. It is interesting that God cannot do something. It would be contrary to His Own character. He would violate His Own essence and immutability.
2. God is incapable of taking away what He has given us.
3. What God gives, He cannot take back. He cannot take back His righteousness; He cannot take back His eternal life. If we have His eternal righteousness, what can

we do to improve on that? God's righteousness is a gift to us and He cannot take it away.

4. This imputation does not mean that we will succeed as believers in Jesus Christ.
5. Our relationship with God is not dependent upon our righteousness, our holiness; it depends upon His integrity.
6. If we are not eternal secure, God is not immutable; and His Word is flawed and His integrity is compromised.
7. Eternal security definition: this is an unbreakable relationship with the integrity of God. God will not revoke His covenant with us, regardless of what we do or fail to do. Those who produce mountains of human good will still have a resurrection body; we will reach ultimate sanctification.
8. God, angels, man and even we cannot destroy this unbreakable relationship. Rom. 8:38–39. *In Christ Jesus* is the phrase for being in union with Jesus Christ.
9. We do not have the power or ability to cancel our salvation, not matter how evil or sinful we become. It is outside of our power as a human being. This means that, logically speaking, that even Adolf Hitler could be saved; if he believed at some moment in Jesus Christ, he would be eternally saved.

This doctrine is a major stumbling block for those who hear it and they go to James 2:14. **What [is] the advantage, my brothers [and sisters], if someone is saying he has faith but is not having works? Such faith is not able to save him, is it?** There appears to be a contradiction here. How do we deal with this?

1Cor. 3:15b **...but he himself will be saved, yet so as through fire.**

**James 2:14**

**Lesson #102**

**Sunday Session 2 1/23/2005**

James 2:14. **What [is] the advantage, my brothers [and sisters], if someone is saying he has faith but is not having works? Such faith is not able to save him, is it?**

Some people think that this means that a person without production could not have been saved in the first place. A false conversion; a head belief and not a heart belief; he never made Jesus Lord. All of these are tantamount to salvation by works. If we are saved by works, we must continue in these works; or if our security depends upon continuing our salvation by works, then we are saved by works.

**James 2:14 seems to say three things:**

1. Faith is not good enough for salvation, works are required.
2. You can lose your salvation if you do not produce works.
3. You were never saved in the first place if you do not produce works—fruit inspection theory.

Rick Hughes runs into great resistance when it comes to this doctrine of Eternal Security. These are very strict holy people; they want to look down on everyone and decide who is saved and who is not saved.

σωζο = *to save, to preserve, to deliver*. This does not refer to eternal salvation; this is not salvation from the Lake of Fire. This word can be used in a number of different ways. Its use here is parallel to our passage of 1Cor. 3:15. Πιστις = *faith, what is believed*. Here we have the subjective use of πιστις. It is a reference to the content of what is believed. It could be faith in Christ and it could be faith in doctrine and the content of doctrine. James is exhorting divine good as the result of metabolizing doctrine. **What use is it, if [3<sup>rd</sup> class condition] a man says, he has faith-doctrine [James is speaking to believers here] without works [or, he has no production]?** James is speaking of production in the life of a believer? As we build the edification complex, the higher the building goes, the more we actually produce. The edification complex is the inner building of the soul. It is the result of what we do. A man is not producing divine good; he can say he has doctrine all he wants. There is an element of proof here; if we are constructing the edification complex, we are producing divine good (and vice versa). This is a rhetorical question.

We have discussed ultimate sanctification, which is guaranteed at the moment we believe in Christ. This is experiential sanctification. This compliments 1Cor. 3:15; it does not contradict Eph. 2:8–9. The idea is, if we grow spiritually, then divine good will be produced. If we produce no divine good, then we are not growing. Jam 1:21: **For this reason, you\* yourselves having put aside all filthiness [fig., moral uncleanness] and abundance of evil, in humility receive the implanted word [within you\*], which is able to save your\* souls.** Receive the word implanted which is able to save your souls. Save here is experiential sanctification again. It has nothing to do with eternity. *Working out our own salvation* refers to spiritual advance; to experiential sanctification; to a loss of rewards if we do not advance.

### Eternal Security Continued

10. Man's weaknesses do not cancel God's grace. God does not withhold His grace because we are pathetic. It is His integrity which guarantees our security.
11. Salvation in Jesus Christ depends upon having half of God's integrity—the righteousness of God. Our lack of production does not affect our righteousness. We don't become righteous; we are righteous. There is experiential righteousness. There is nothing we can do which will ever equal God's righteousness. We are qualified to live with God forever because we possess His righteousness. As we progress in the spiritual life, we do have God's righteousness. But we also increase our own experiential R.
12. The Scriptural approach to eternal security.
  - 1) The Greek Tense approach:
    - (1) Eph. 2:8–9: **by grace you are saved** [perfect passive participle]. The perfect tense means it occurs in the past with results which continue into the future.

- (2) An emphasized present state from a past action. That is the present state.
- (3) The past action is faith in Christ.
- (4) This indicates the completion of an action at the moment of faith in Christ.  $\Sigma\omega\zeta\omega$  is complete. Perfect tense emphasizes existing results.
- (5) *Once saved, always saved* is the simple way of putting this.
- 2) The union with Christ approach:
- (1) Rom. 8:28–29: But we know that to the ones loving God all things work together for good, to the ones being called according to [His] purpose. Because whom He foreknew, He also predestined [to be] conformed to the image of His Son, for Him to be the first-born among many brothers [and sisters].
- (2) Being in union with Christ means we share His eternal life; everything this He is and everything He has.
- (3) We share His divine righteousness. 1Cor. 1:30.
- (4) We are fellow heirs with Christ. Rom. 8:16–17.
- (5) We share His election; Eph. 2:4: He is elected to privilege, we are elected to privilege.
- (6) We share His destiny. Eph. 1:5.
- (7) We share His son-ship. We are a son of God by being in Christ. Do we think that God ever turns a son away? No matter how bad we are, God does not turn us away.
- (8) We are sanctified in Christ. 1Cor. 1:2, 30. Positionally and ultimately sanctified.
- (9) we share His priesthood Heb. 1:10–14. We do not need a priesthood like the Levitical priesthood.
- (10) We become a new spiritual species. Eph. 2:10 2Cor. 5:21.
- (11) We can never lose our union with Christ. We will follow this out all the way to being the bride of Christ.

We will cover the logical approach and the family approach next time. We are truly unworthy. God has provided for us in His grace something which is very difficult for us to imagine. Even though worms destroy this body, in our flesh we will see God.

**1Corinthians 3:15**

**Lesson #103**

**Wednesday 1/26/2005**

Forwarded email asking for prayers for elections in Iraq. These convoys which carry the voting machines will be prime targets. The larger issue is terrorism; and the terrorists want to stop the vote, as that is a stated objective. This will show who is the most powerful in Iraq. No voting machines and no ballots and no elections. From Chaplain Lyle Shackelford.

Eternal security covered on Sunday. It is a disputed doctrine. We need to understand the truth of it. It is important and it is the foundation of our confidence and hope. We have the security and confidence that God will bring us into eternity.

Review of doctrine:

It is an unbreakable covenant between God and man. His grace never fails. He fails; we never do. **It is of the Lord's mercies that we are not consumed because His compassion never fail; they are renewed every morning; great is Your faithfulness.** God is incapable of taking away eternal life from us; that would violate His character. God is immutable; He cannot change His mind about us. What God gives us, He cannot change and He cannot take back. If God did this, He would violate His person. Even though God is omnipotent; He cannot violate His Own person. To violate His person destroys Himself. He cannot violate His Own essence. He has given us 39 irrevocable absolutes at the moment of salvation. One of these is His perfect righteousness. We cannot earn or deserve our salvation; we cannot have a relationship with God based upon our own righteousness. Human good deeds are inadequate to impress God. God could not have fellowship with Adam in the garden even though he ate only one piece of the wrong fruit. God had to throw Adam out of the garden for one sin, which blemished a previously unblemished record. If anyone should have been worthy, it should have been Adam. Adam could have thrown himself at the mercy of the court; and even that would not have solved the problem of Adam's sin. We were all seminally present in Adam when he sinned. There is no bending for the righteousness of God. Not even the smallest sin is acceptable to God. We cannot offset our own sinfulness or our own nature with good deeds. Adam could no longer meet God's standard of righteousness. God had to throw Adam out of the garden for this one sin. We were in Adam, and we share his fallen state. How can God have fellowship with us when we are less than perfect? The only thing which qualifies us to have a relationship with God is His perfect righteousness. Being a good person is not enough to gain any favor from God. Only God's perfect righteousness is good enough to gain God's favor. God's +R is provided for us by His grace. This is basic theology. **Abraham believed in God and it was imputed to him as righteousness.** The foundation for our eternal security is His righteousness. We are not righteous, even at the moment of salvation. We are made righteous. It is imputed. It is given to us anyway. This is a position. 2Cor. 5:21: **He made Him Who knew no sin to become sin on our behalf that we might become the righteousness of God in Him.** We are righteous; we possess the righteousness of God. We cannot lose that positional righteousness. We are righteous and we will always be righteous. Because we are a believer, we are righteous.

In ultimate sanctification, we receive the resurrected body sans the old sin nature. Rom. 8:38–39: **For I have been persuaded that neither death nor life nor angels nor rulers nor powers nor [things] present nor things about to be nor height nor depth nor any other created [thing] will be able to separate us from the love of God, the [one] in Christ Jesus our Lord!** God's righteousness cannot bend; not even a little bit. His justice will not allow it. His immutability forbids it. Not one attribute can be compromised, or God is not God. We are eternally secure because of His character. It depends upon his integrity (or holiness). If we are not eternally secure, then there is a loophole in God's promise. If He

can wiggle out of our salvation contract, then God is not perfect; and the work of Christ is in vain. Man's failure and sinfulness never abrogates God's integrity. God's integrity guarantees our security.

### Scriptural Approaches to Eternal Security

1. The Greek tense approach:
  - a. Eph. 2:8–9: **For by grace are you saved; it is a gift of God; not of works, lest any man boast.**
  - b. Σωζω here is in the perfect tense; saved in the past with results which carry on into the future. Perfect passive participle.
  - c. It is an intensive perfect; it emphasizes the present state from a past action.
  - d. The past action is faith in Christ. Saved by grace once so that you are saved forever.
  - e. The perfect tense indicates the perfect use in the verb σωζω. It is the completion of an action. The emphasis is upon the existing result. The finished product is emphasized.
  - f. Once saved, always saved; that is what the perfect tense means.
  - g. Once we are saved, we have eternal security by this one Greek tense.
2. The Union with Christ approach (Rom. 8:38–39):
  - a. When we are saved, we are put into union with Christ; we share everything He is and everything He has.
  - b. What do we share? We share His life, which is eternal. John 5:11–13.
  - c. We share His divine righteousness. 2Cor. 5:21.
  - d. We are fellow heirs with Him. Rom. 8:16–17.
  - e. We share His election; He was elected to privilege and we are too.
  - f. We share His destiny; Jesus Christ is face to face with God; we share that with Him.
  - g. We share His son ship. John 1:12 John 3:1–2.
  - h. We are sanctified in Him. 1Cor. 1:2, 30
  - i. We share His priesthood; there is no intermediary between God and ourselves. He cleanses us of all our unrighteousness. Heb. 3:12–14.
  - j. We will rule with Him.
  - k. We become a new spiritual species. 2Cor. 5:17. We are positionall separate from the old sin nature.
  - l. We can never lose this union with Christ. We will be united with Christ as His bride.
  - m. Once we are united with Christ, nothing can take us out of that union.
3. The logical approach:
  - a. Rom. 8:31–32: **What then will we say about these [things]? Since God [is] for us [or, on our side], who [is] against us? The [One] who indeed did not spare His own Son, \_but\_ [who] handed Him over on behalf of us all, how will He not also with Him graciously give to us all [things]?**

- b. Afortiori which means *with strong reason*. It means if God did the greatest thing for us at salvation by **not sparing His Son, but delivered Him up for all of us**; then it follows logically that He can do no less than the greatest on our behalf God has done the most difficult—He sacrificed His Son.
- c. The greatest is that He saved us; so He will continue to act on our behalf after salvation.
- d. Salvation is freely given to us.

4. The family approach

- a. Gal. 3:26: we are the Sons of God through faith in Christ Jesus.
- b. To help us understand the illustration: once we are born into a human family, we cannot be unborn. We cannot be removed by unbirth from that family. Genetically we are attached to the family; and there is nothing we can do about it. We can disassociate ourselves, but we cannot be reborn into a different family. Even if we are adopted, we are still genetically a part of the other family.
- c. Likewise, once we are born into the family of God, no believer can be removed. We can renounce God; we can forget God; we can convert to some other religion or become an atheist; but we are stuck.
- d. All believers in Christ are regenerated into the same royal family of God. We are born again into the same family. That cannot be changed. That is the epitome of eternal security. When we are born-again, we are born into a royal family.
- e. As a member of a family, every family passes something down to the next generation. Something is passed down. Maybe a sofa, maybe money. But, no matter; it is still an inheritance. As a member of the family of God, we possess and eternal inheritance. 1Peter 1:4–5: **into an inheritance incorruptible and undefiled and unfading, having been reserved in the heavens for you\*, the ones being guarded by [the] power of God through faith for [the] salvation ready to be revealed in [the] last time;**
- f. Titus 3:7: **so that having been justified [or, declared righteous] by that One's grace, we shall become heirs according to [the] hope [or, confident expectation] of eternal life.** This is our incredible inheritance.
- g. Our inheritance cannot be contested in probate court.
- h. We will arrive in eternity to get our inheritance.

5. The essence of God approach:

- a. Because of the immutable, eternal character of God, our salvation cannot be cancelled.
- b. Nothing can remove us from the power of God.
- c. Even though we are unfaithful and losers, we cannot lose this salvation.
- d. Jude 24: **Now to the One being able to keep them from stumbling and to make [you\*] stand in the presence of His glory unblemished [or, blameless], with great happiness, To [the] only wise God our Savior, [be] glory and**

majesty, dominion and authority, both now and to all the ages [fig., forevermore]! So be it!

- e. If God did it initially, is He not able to maintain it?
  - f. The fact that we are unfaithful and losers from time to time cannot change the essence of God. Once God gives us something, it is ours; it will never be removed.
6. The anthropomorphic approach:
- a. This ascribes to God a human characteristic or a part of the human body which God does not possess; like hands, eyes, etc. The Bible explains some divine policy to us in terms of human anatomy. We might not grasp a spiritual essence. An anthropomorphism explains divine policy in terms that we understand.
  - b. John 10:28: "And I give to them eternal life, and they shall by no means perish into the age [fig., forever]! And no one will pluck them out of My hand this refers to God the Father.
  - c. God does not have hands; He is spirit.
  - d. The policy described is His unbreakable, eternal hold on us.
  - e. We are in the Lord's grip and He will never let go. We cannot be removed. God holds us and He never lets go. God has us in the palm of His hand and He never lets go.
7. The sealing ministry of the Holy Spirit.
- a. Eph. 1:13–14:

1Corinthians 3:15

Lesson #104

Thursday 1/27/2005

Saw Hotel Rwanda this evening. Another email to Bobby, with the Abraham Lincoln ship which was sent to rescue some of the victims. Unwanted humanitarians came onto the ship. They had gone to assess the damage. We had to host them, as there were no hotels for them. Also reporters and low level VIP's. The helicopters were wasted on these other groups of people. Indonesian government wanted us out as soon as possible; some of their people are wearing Osama Bin Ladin tee-shirts while taking food and water from the US. What is going on is an attempt of human good which has been turned to evil.

Previous points are reviewed.

#### Eternal Security con't:

7. The sealing ministry of the Holy Spirit.
- a. Eph. 1:13–14: in whom you\* also, having heard the word of the truth, the Gospel of your\* salvation, in whom also having believed [or, having trusted], you\* were sealed with the Holy Spirit of promise, who is [the] down payment [or, guarantee] of our inheritance, with respect to the redemption of His acquired possession, to the praise of His glory! You hear the gospel

message and you respond to it. When you express faith alone in Christ alone, you are then saved.

- b. We are sealed in Him. In the parenthesis tells us when we were saved.
- c. Redemption, reconciliation and sanctification are 3 of the related doctrines.
- d. We are saved to his glory. The sealing of the Holy Spirit is our guarantee of the salvation of Jesus Christ.
- e. Historically, sealing was a sign of possession. If a king put his seal on something, that signified that he owned it. Anything which God attaches His seal to belongs to Him.

Don't be hoodwinked into thinking that you won't be holy enough unless you hold onto your own salvation. How far you go is unrelated to eternal security.

The content of the divine good that we have produced will be revealed at the Judgment Seat of Christ. Those who are believers who are not filled with the Holy Spirit. If we have done nothing but produce divine good, then we have done nothing but glorify ourselves. True altruism comes from the area of strength of the old sin nature in most cases, human good is self serving and there is an element of approbation involved.

#### **Altruism and Human Good**

1. We have a higher calling than altruism: glorifying God and producing divine good.
2. Divine good occurs by using the resources of the Holy Spirit. Virtue love is our motivation. Virtue love only comes from part of the problem-solving device. Comes from the edification complex.
3. If we produce human good, we are producing nothing more than what the unbeliever produces. Producing divine good is an opportunity to serve the Lord and to glorify Him. Why not produce divine good and the altruism that results?
4. Altruism is fine. Sometimes, it is fine; it makes unbelievers sit up and take notice. Some will notice and wonder why people who are altruistic do that. Our world will never be brought together by the UN. Only the gospel brings hope to the Moslem world.

The believer who produces human good is still saved. All of his works can be burned up, but he will remain saved. He will still get ultimate sanctification. No rewards are accumulated. Even tho' the believer can lose rewards at the Judgment Seat of Christ.

Illustration; your house catches on fire. You escape with your life. Everything in your house is destroyed. All your labor that you put into this house goes up in smoke. It is Gone. There is nothing but your life; it is all we have. This is how some of us will arrive in eternity.

1Cor. 3:15 **If the work of anyone will be burned up, he will suffer loss; but he himself will be saved, but so as through fire.**

Bobby is going to wrap this verse up today. *Any man* refers to us, the believer. This all takes place at the Judgment Seat of Christ after the rapture. The loss is the wood, hay and straw. There must be something else apart from our sins being evaluated. Many think that our humanitarian efforts are going to bring them recognition and praise from God; however, that is not the case. Nothing that is human good glorifies God. Humanitarian efforts glorify man, not God. Good deeds do not glorify God; they glorify the good deed doer. There is often an eye for self-promotion or self-gratification. Always an element of personal approbation. These type of things are human good. There is nothing wrong with charity or altruism; except in the case of the believer.

### Charity and the Believer

1. Simple charity is not our primary purpose as a believer.
2. We have a higher calling than pure altruistic activity.
3. We are to glorify God. God's grace, not our effort, produces divine good.
4. Divine good is the production of the believer who is filled with the Holy Spirit. Without it, there is no divine good. Proper motivation comes from God the Holy Spirit. As we build the edification complex, we become a mature believer.
5. In producing divine good, as we produce divine good, we can also produce deeds of altruism in the human realm. We can also produce deeds of charity and altruism when filled with the Holy Spirit. These kinds of deeds are mandated in Scripture.
6. Divine good glorifies God and is rewardable at the Judgment Seat of Christ. This has eternal impact. Divine good covers all of our bases. The bonus is that we are also doing something which is a true good deed. This glorifies Jesus Christ. True deeds of divine good have an eternal impact and provide a wonderful witness.

The burning up in v. 15 means that some will arrive with little or no production in the end times. The believer who produces nothing but human good will still reside in eternity with God; however, all of his human good will be burned up and destroyed. For many believers, their life will not count. The testimony they could have had is non-existent. They will be saved, *so as through fire*. What does this mean? Think about Lot spending years in Sodom building a great reputation for himself. He was an important man in Sodom. He resided by the gates, which indicates that he had a high position. 2Peter 2:8: **(for by seeing and hearing, that righteous [man] living among them, day by day [his] righteous soul was being tormented with [their] unlawful works);...** Lot did not separate himself; he remained in the middle of it. He could not leave the big man syndrome behind. He had to be an important person. He needed the approbation, even though it came from the Sodomites. At the same time, he knew that he should not be there. Abraham kept himself separated from Sodom. God destroyed Sodom by fire, but Abraham saved Lot out of there. He was saved, so as by fire; all that he had built up was destroyed. Lot was offended by the sinfulness and the evil of the Sodomites; yet, he did not want to walk away from his big house and his position. Lot would have nothing to show for all of his hard work in Sodom; but he was able to be delivered.

1Cor. 3:15 **If the work of anyone will be burned up, he will suffer loss; but he himself will be saved, but so as through fire.**

We are in a new subject now; related, but different. This states that we are temples of God. There is a new thought introduced and a simile as well. It is not a simile; this is a . In any case, we are being compared to the Temple of God. We are a Temple. There is no definite article in front of Temple. There were Jews who would have been listening to this and this would shock them. For the idea for their bodies to be Temples, it was a strong comparison. We are a holy place because the Holy Spirit resides within us. Paul uses this structure for a different reason. He God to a new building analogy. We are building an edification complex. We are a Temple.

#### **Differences of Righteousness/Temple Illustration**

1. The building of the edification complex is internal and it is an illustration of the experiential spiritual life.
2. Them temple in our body is also internal. It is positional, indicating that the believer's body is a holy place.
3. The edification complex is what the advancing believer constructs in his soul as he moved toward maturity. If we review these, this is what God does in our life. All of these are results of our advance.
4. The Temple image is something that the believer possesses. It is not because he is righteous; it is because God makes him righteous. The righteousness of God is imputed to him. We are not righteous; we are made righteous. 2Cor. 5:21.
5. That righteousness of God which was imputed to us at the moment of salvation and the indwelling Holy Spirit is what makes the believer a holy place. We are a holy place, even though we may be holy terrors.
6. The temple analogy reminds the Corinthians of their lack of virtue. They have failed to advance spiritually. The temple is a holy place or worship. The Corinthians are anything but holy. Their spiritual lives are in shambles. We are made righteous; but look at us; we are not righteous; we have not grown spiritually.

The Temple illustrates the lack of virtue for the Corinthians. We can have an experiential sanctification. That is the exhortation in v. 16. They have abandoned the very purpose in their lives. "You have abandoned the temple but you are the temple of the Holy Spirit." They are to live as they are the temple of the Holy Spirit. It has a very precise meaning in this context. These Corinthians are deep into carnality. They are backstabbing lowlifes.

We are also indwelt by Jesus Christ Himself as well as God the Holy Spirit. We are to reflect the glory which indwells us. Do we? Do we reflect His glory? The temple image is used in a very negative way; it is used as a corrective. The picture here is something which has gone desperately awry. The Corinthians are a long ways from spiritual advance. The Greeks were the predominant group there; they understood the temple as a place of worship; the temple of Aphrodite, which was a wild place. It was a perversion of true worship. The Jews understood this image in a different way. Paul used ναός = *temple*. Daniel prayed toward the holy place. As Jesus Christ entered Jerusalem, there were a

huge number of people coming to the temple; their pilgrimage. The temple was the shrine of the God of Israel. Our body is a shrine to God. The gothic cathedrals in Europe are magnificent. It is impossible to even imagine how these were built in the middle ages. The architecture is incredible. There is no worship there; there is nothing which represents the worship of God. We are cold and dead. We are built to the glory of God. It is a wonderful image. Berachah Church, on the other hand, is one of the ugliest auditoriums in all of Houston. Paul is addressing sarkinos men; carnal believers; and they are temples in which God dwells. The contrast is truly extraordinary. God indwells even the pitiful sarkinos men. How is it that God can indwell us? Only by imputed righteousness. If we think about our worst moment, and God indwells us at that time. Simply because we accepted the work of Jesus Christ on the cross; this is why God indwells us. We are a holy temple.

1Cor. 3:16 **You\* know that you\* are a temple of God, and the Spirit of God dwells in you\*, do you\* not?**

## **Annual Congregational Meeting No Lesson #                      Sunday Session #2 1/3/ 2005**

The second service is the annual meeting. A year after Bobby was chosen as pastor. MP3 production activities. 163,000 lessons sent out. 24 FX groups; 20 video groups, 3 audio groups, should be able to distribute DVD's in the near future. Details will be made known soon. We are past the growing pains. Order management system also installed.

\$162,000 a year to missionaries last year. \$48,000 spent in a pastor search. Increased cash position to \$218,000.

Bobby is president of R. B. Thieme Jr. Bible Ministries. This is part of the report. About \$250,000 down from the previous year. The manna principle is involved; not too much and not too little. Postage and mailing went down about \$40,000. Cost of sending out MP3's is significantly less. Salaries is the highest amount. Also reduced because less personnel involved. \$2500 in the black at the end of the year. Statement of financial position = balance sheet.

### **1Corinthians 3:16**

### **Lesson #106 Wednesday**

**February 2, 2005**

Everyone knows our passage below, and so many people misinterpret it; so we are going to spend sometime with it. We will find out exactly what the Holy Spirit does and we will connect this all to Jesus Christ and to our operating assets.

Our body is compared to a temple; a holy place. Bobby wrote down a ledger. A credit side and a debit side. The everpresent temptation to sin and actual sin. We often use devine viewpoint. Some are more ego-centric that others.

Temple; some days, I am a pretty nice person. Bobby tries to depend upon Jesus Christ as much as possible. Some attempt to be ambassadors for Christ. So there are good things that we do to credit ourselves.

We all have an old sin nature, so we cannot be a holy place. It is difficult for the Holy Spirit to do anything for us, even when the old sin nature permeates every cell of the human body. Yet Paul can say, "You are truly a holy place" to these Corinth. There is nothing that we can do to make our bodies holy places. Every cell is permeated with the old sin nature. Paul challenges these holier than thou type with this statement.

Each faction claims to be the holiest; but Paul says that none of them are. The Jews knew what this temple was. Paul wants them to differentiate between their position and their experience. He is asking them, *who are you, child of God*. *Αναος* which is a temple, a holy place. Paul, "You are a temple; you are a holy place; are you acting like it?"

Now, we are not taking your body. This does not mean that we cannot smoke or drink. The problem is not the body but the destroyed spirit. This is a disconnect now between what Paul calls them now, and what he called them holy. They are anything but holy in the traditional sense. This has nothing to do with bad habits.

Christ covered our sins, as the mercy seat covers our sins. The lives of the Corinthians are in shambles. The Corinthians are delinquent, but the power of the Holy Spirit. Why did Paul choose this analogy?

Solomon built the first temple; Solomon's temple; then Jerubbabel's. When Paul teaches about this, the Corinthians are supposed to wake up.

The Spirit of God indwells you. Present active indicative. Marriage is a state of perpetuity. It is forever; that is the idea here. Marriage is a strong image for marriage. Preposition + the 2<sup>nd</sup> person personal pronoun *εν υμιν*. The Spirit of God indwells you. The Holy Spirit is God and He exists everywhere. Now here it says He exists personally in you.

Jesus Christ indwells the Temple in Israel. He is God with us. He is always there. Localized. He will rule on earth in the Millennium. Very consistent.

It is His indwelling which makes us a Temple. The full impact of that indwelling and we need to look at the significance of God and the Temple.

### **God Indwells the Temple**

1. Deep in the holy of holies resided the physical presence of God. This is why it was the holy of holies. Lev. 26:11–12 Ex. 25:8 God dwells with His people, in the Tent of Meeting, because that is where His people met Him physically.
2. That presence conferred on the Temple justice, righteousness and divine power; utter holiness in this building. Only the chief priest could enter this section once a year. Only those who do what God requires can enter into the holy of holies. The

Tabernacle and Temple of Israel illustrate what Jesus Christ did. When these people were called a Temple, it smacked them right between the eyes.

3. God's dwelling presence was the glory of Israel, called the Shekinah glory. Shekinah is a theological concept.
  - a. There is a Biblical term, shakan, which means *to dwell*.
  - b. This means the Shekinah glory is a description of God, which is the divine dwelling presence in the Tabernacle and Temple.
  - c. Jesus Christ dwelled in the Temple. He was the visible manifestation of God to Israel. He lived among them. He was seen, but no man saw Him. He was the glorious light of the burning bush. Pillar of cloud by day and pillar of fire by night. He was the only light in the Temple and Tabernacle.
  - d. He was the visible glorious presence of God among men.
4. Luke 2:32: a light for revelation to Gentiles, and [the] glory of Your people Israel!
5. John 1:14: **The Word became flesh and lived among us and we beheld His glory, full of grace and truth.**
6. John 1:14 refers to the transfiguration: which is only found in the synoptic gospels. At the transfiguration, John, Peter and James witnessed the glory of Christ revealed; they looked at the Shekinah glory. That brief glimpse. They looked visibly at the God of Israel.
7. In John 1:18, Christ is called the manifest person of the trinity; the visible person of the trinity.
8. There is a conclusion: it was the Lord Jesus Christ, the manifest person of the Old Testament, who was the indwelling presence of God in the Tent of Meeting and the Temple. He is the visible presence. It is He Who is the dwelling presence of God. He was also the Shekinah incarnate who dwelled in the flesh among us. He was called Yahweh, the visible presence.

A trained pastor teacher puts together this stuff; this is why one is required. We always think of Jesus as the One Who appeared for 33 years, but Jesus was the revealed person of the Trinity. He was the presence of the Temple; the incarnate Christ. He is with us as well in this day. As a logical conclusion, then God must have a visible presence in the Church Age; and His presence is in our bodies; our bodily Temples. The Holy Spirit indwells us but also Jesus Christ. Col. 1:27: **to whom God willed to make known what [is] the riches of the glory of this secret among the nations [or, the Gentiles], who is Christ in you\*, the hope [or, confident expectation] of glory;** It is not just the Holy Spirit; Jesus Christ lives in us.

Preview: so we can reflect Christ's glory.

1Cor. 3:16 **You\* know that you\* are a temple of God, and the Spirit of God dwells in you\*, do you\* not?**

Updating of the music. Elvis: *I can't help but falling in love with you*. Vance asked Bobby what kind of music he wanted to hear, and Bobby said Jimi Hendrix. Without missing a beat, Vince said, "He was a great guitarist."

Our body is a temple in which the Holy Spirit dwells. If it were not for the Word of God, we would not realize this. Omniscient God who exists everywhere also lives in us—a localized dwelling in us. The word for *to dwell* is to live with someone in a state of permanence; as if married. God inhabits our body continuously. This is not the same as the filling of the Holy Spirit, which can be lost.

Isagogics: God had a localized presence in the Tabernacle. He remained there until the Ark of the Covenant was removed. When Israel became apostate, God no longer had a local presence with Israel. Isa. 7:14: *o, the Lord Himself shall give you a sign. Behold, the virgin will conceive and shall bring forth a son, and they shall call His name Immanuel*. In Matthew, we have the fulfillment of this. The God of Israel Who dwelt with His people with the Incarnate Christ Who lived among us. Christ was the God of Israel. The Shekinah Glory was an Old Testament title. There is a continuous dwelling of God in Israel. It was continuous. This was continued with the incarnation and it continues today.

Shekinah is a rabbinical term from *shakan*, which means *dwelling*. This word is a theological term which is found in writings other than the Bible. This is a theological formulation, not a Biblical term, like the term *Trinity*. The concept is correct, even though the term is not found in Scripture. Jesus Christ was the glory seen by Moses in the bush; He was the pillar of fire at night and the pillar of cloud in the day. The Shekinah was the visible glory of God among men. This Shekinah glory was none other than Jesus Christ. Luke 2:32: *a light for revelation to the nations, and the glory of Your people Israel*. There was a picture of Christ in the Old Testament in the Temple. Jesus Incarnate is the real thing. The transfiguration is proof that Jesus Christ was the Shekinah glory. Matt. 17:1–8. John 1:14: *The Word became flesh and dwelt among us and we beheld His glory, full of grace and truth*. Jesus is called the visible manifest person of the Trinity. John 1:18: *No man has seen God at any time*. God's glory has always been veiled; we could not handle it. Jesus Christ is the uniquely born God. *I am in the father and He in Me*. By His Word and His actions, Jesus explained the essence of God. The Incarnate Christ became flesh and lived among us.

### Conclusion

1. The Shekinah Glory, the Lord Jesus Christ, was the visible, manifest person of the Trinity to Israel.
2. He was the dwelling presence of God among men as the Savior among men.
3. This both shows continuity and difference between the dispensations. Bobby was asked to pursue this for his doctorate by a dispensationalist, but he did not.
4. God, Who has dwelled among men in all previous ages, this presence was true in the past and He must also have a presence today.

### Christ's Presence Today

1. Christ had a presence in our bodily temple today. He lived in the Temple then and now.
2. There is a continuity from the Old Testament, through the Incarnation to the Church Age.
3. Christ dwelling in us is unique; never before found in history.
4. If Christ is our confidence of glory, and he is, it is the glory that comes from his indwelling presence reflected in our lives through spiritual growth to maturity. The Shekinah glory does not shine through our eyes; we are to glorify God in our bodies.
5. The visible reflection of Him in our Age is the visible aspect of Jesus in this age.
6. The Shekinah does have a presence in the dispensation of the Church inside of us. The same pillar of fire that kept the Egyptians from crossing over the Red Sea is the same God in us. This is unique to us; no other dispensation has this.
7. The Lord Jesus Christ in our dispensation is still the presence of God with His people. God put Himself in one place; localized Himself, just as He does in our body.
8. Now He has a different place of dwelling. He unites and separates the dispensations in this dwelling. In the Millennium, He will dwell on the earth on His throne.
9. This is an indwelling of us which gives us a chance to shine through a mature spiritual life.

We understand the indwelling of Jesus Christ in our bodies; but this verse speaks of the Holy Spirit indwelling our bodies. However, Paul says it is the Holy Spirit indwells us. Therefore, both Jesus Christ and the Holy Spirit indwell us. Both members indwell us. God the Father also indwells us (Ephesians, although we are not told why). Since Jesus Christ and the Holy Spirit indwell us, then there must be a connection; there must be a reason. This theological question must be resolved.

### Indwelling of the Holy Spirit

Introduction: This doctrine takes on a whole new meaning when he relate it to the indwelling of Jesus Christ.

1. Understand that v. 16 is not a mandate to be indwelt. This one mood and the difference of moods explains an important difference of theology. Oikeô is a statement of fact here; indicative mood.
2. There is a contrast with the indicative mood and the imperative mood. Eph. 5:18, where we are told: **Be filled with the Holy Spirit**. Some pastors take these terms as the same thing. It is the change of mood which tell us that they are different. We are mandated in Ephesians but it is a stated fact in 1Corinthians.
3. The difference will be the indicative-imperative model.
4. Indwelling is indicative, one of the 39 irrevocable assets. These 39 things are statements of fact.

5. Filling is a command. Because of this, we may or may not comply with it because we have free will.
6. The filling of the Holy Spirit is the one revocable absolute. You can sin and temporarily lose the filling of the Holy Spirit.
7. We can never lose the indwelling; it is an irrevocable fact. We always have the indwelling.
8. Immutable God has provided that indwelling and it is a fact which cannot change. It is a permanent ministry of the Holy Spirit to us. We have it; it is there.

### **Connection Between the Two Indwellings**

1. The believer is created as a temple.
2. This creation is a function of the indwelling Holy Spirit at regeneration and the baptism of the Holy Spirit.
3. Titus 3:5: The Spirit does the washing of regeneration of the Spirit and renewing.
4. These Scriptures must be put together to get a cohesive doctrine.
5. Because the body is the headquarters of the old sin nature, the Holy Spirit sets up His headquarters in the body for counteraction.
6. Therefore, the washing and renewing is the Holy Spirit cleansing us to become a holy temple. This is the reason for the indwelling.
7. This is the countermeasure to the sin nature, which resides in the cell structure of our bodies.
8. 2Cor. 6:16: **We are the Temple of the living God.**

### **Who is the Living God in 2Corinthians 6:16**

1. This Living God is God dwelling with His people; and this is an Old Testament reference.
2. 2Cor. 6:16: **And what agreement does a temple of God have with idols? For you are the temple of the living God, as God has said, "I will dwell in them and walk among them; and I will be their God, and they shall be My people."** This is taken from Leviticus.
3. Who is the God Who lives with His people in the Old Testament? The Shekinah, Jesus Christ, the revealed member of the Trinity.
4. Now we know that we are a Temple that is scrubbed clean by the Holy Spirit.
5. When the Holy Spirit scrubs us clean, then and only then can the Temple be the residence of the Living God, the Lord Jesus Christ.
6. The Temple for the Lord Jesus Christ in us is made holy by the indwelling presence of the Holy Spirit. That is our link. This is the washing of regeneration and the renewing of our bodies—we are made new creatures in Christ.
7. The Holy Spirit renovates a residence within depraved humanity worthy of the indwelling presence of the Shekinah Glory. All of this happens instantaneously at

the moment of faith in Christ; but all of this happens together, even though we may see it as a logical progression.

8. Only when the Temple of our body is cleansed can Christ indwell the believer.

1Cor. 3:16 **You\* know that you\* are a temple of God, and the Spirit of God dwells in you\* , do you\* not?**

We now know there are two indwellings. The Holy Spirit indwells to make a residence for Christ. However, why does Jesus Christ indwell us? What is the reason for this? Sunday morning.

## **1Corinthians 3:16      Lesson #108 Sunday 1<sup>st</sup> Session      February 6, 2005**

That God the Holy Spirit cohabits us is a fantastic thing. This is true in no other age and no other dispensation. Why is this important? What does this do for us?

Paul wanted the Corinthians to focus on the old Temple of Israel, where the omnipresent God had a localized presence with His people. Shekinah refers to this localized presence. It comes from the Hebrew verb shakan, which means *to dwell*. This Shekinah glory is parallel to what we enjoy today. The God of Israel had a localized presence; a glory found in the Temple of God. The Shekinah refers to the visible manifestation of God, Who is Jesus Christ. His presence in the Temple was fully apparent; but we did not behold His full glory. We behold His light as veiled, just as Israel did in the Tabernacle and then Temple. Ex. 34:29: **And it happened as Moses was going down from the mountain of Sinai, the two tablets of the testimony being in Moses' hand as he went down from the mountain, Moses did not know that the skin of his face had become luminous through His speaking with him.**

### **How Does Jesus Christ Fit the Shekinah Glory**

1. Jesus, before age 12, we in the land of Palestine, and he was taken into the Temple and He was called the glory of Your people, Israel.
2. In the last year of His ministry, James, John and Peter witnessed the glory of Christ's deity in Matt. 17:2: **And He was transfigured before them. And His face shone as the sun, and His clothing was white as the light.** In John 1:14: **And we beheld that glory.**
3. John calls Jesus the manifest person of the trinity in John 1:18: **No one has seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He has declared Him.** We are not capable of seeing God. Jesus Christ has explained God. His visible presence among men is how Jesus revealed God to man—by His words and actions.
4. The Presence in the Tabernacle and the Temple was none other than Jesus Christ, the second person of the Trinity, Who lived in the Holy of Holies upon the Mercy Sea of the Ark.

5. In this dispensation, Christ has a presence in our bodies. The Temple in the Church Age is our bodies. Col 1:27: **For to them God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you, the hope of glory,...**

Jesus' presence in the past was in the Temple; now He dwells in us. In our passage, it is God the Holy Spirit which indwells us. There is a connection between the two indwellings.

### **The Doctrine of the Indwelling of the Holy Spirit**

1. This verse is not a mandate for us to be indwelt with the Holy Spirit. We are indwelt by the Holy Spirit whether we want that or not. This is a fact; if we are a believer, we are indwelt.
2. Eph. 5:18 is in the imperative mood: **Be filled with the Holy Spirit.** The difference of mood indicates that *being filled* and *being indwelt* are 2 different things. Indwelling is our status forever. Being filled with the Holy Spirit is the one revokable asset that we receive at salvation. We can sin and lose the filling of the Holy Spirit; we cannot lose the indwelling of the Holy Spirit.
3. Titus 3:5: the Holy Spirit washes and renews us. Our body is the headquarters of the old sin nature. It exists in the cell structure of our bodies. The Holy Spirit does cleanse the body to become a holy Temple.
4. We are the Temple of the Holy Spirit. Later it says, we are the Temple of the Living God. This connotes God dwelling with His people in 2Cor. 6:16: **And what agreement does a temple of God have with idols? For you are the temple of the living God, as God has said, "I will dwell in them and walk among them; and I will be their God, and they shall be My people."** Jesus Christ is the God of Israel; He is the Shekinah glory; Lev. 26:11–12: **And I will set My tabernacle among you. And My soul shall not abhor you. And I will walk among you and will be your God, and you shall be My people.**

When the Holy Spirit does its work of cleansing and renewing, then God the Son indwells us. Only when our body is cleansed can Christ indwell us. Why are there two indwellings?

### **Why Does the Holy Spirit and Jesus Christ Indwell us?**

1. We must be able to fulfill the command, **Glorify God in your bodies.**
2. It is the invisible dwelling Christ Who produces the visible glory in the believer. Christ in us, the hope and confidence of our glory.
3. The believer can glorify God as he reflects the Shekinah glory which resides in us.
4. When we are able to reflect this glory, then we are **formed into the same image.** 2Cor. 3:14.
5. The indwelling Christ as the Shekinah is invisible. He was the dwelling presence and dwelt in the Tabernacle. In us, He is not visible but His reflected glory is seen in the Church Age believer who advances to spiritual maturity.

A trained theologian does this. Goes through all the passages which relate to this or that. Usually, there is no one definitive passage. Most could not put this altogether.

1Cor. 3:16 You\* know that you\* are a temple of God, and the Spirit of God dwells in you\*, do you\* not?

1Corinthians 3:16–17

Lesson #109 Sunday 2

February 6, 2005

#### Why Christ Indwells Us

1. 1Cor. 6:20: **Glorify God in your bodies.** For that we have Jesus Christ, the Shekinah glory, indwelling us.
2. It is the invisible indwelling Christ which produces the visible glory. Col. 1:27
3. The believer can glorify God as he reflects the Shekinah glory in him.
4. 2Cor. 3:18: Then we are formed into the same image.
5. The indwelling Christ as the Shekinah is invisible.
6. The Church Age believer glorifies God in his body.

#### Becoming Christ-Like

1. Construct the edification complex that Christ pioneered during the 1<sup>st</sup> advent. Jesus Christ came to a point of spiritual maturity. He utilized the filling of the Holy Spirit. He utilized the doctrine found in Scripture. He had to progress as a person; even though His diety was perfect.
2. This is what doctrine does for us—it makes us Christ-like. 2Cor. 3:18
3. You construct the edification complex on the foundation which is the Lord Jesus Christ. You build upon that foundation.
4. Then, the top 4 floors of the edification complex reflect the glory of Christ in the facade of your complex. The gold, silver and precious stones is the glory of Christ which comes from us and shines from within us. So many pastors say “Be Christ-like, do nice things.” But they give you no mechanics.

What else does the Holy Spirit do for us? He cleanses the Temple of our bodies for the indwelling of Jesus Christ. There are more things involved.

#### What Else the Holy Spirit Does for us

1. The indwelling of the Holy Spirit is the sign of royal status.
2. It is also a sign of union of Christ, as the Holy Spirit cleanses the temple for the indwelling Shekinah glory (a superior status to all previous dispensations). This does not make us superior; this gives us a superior status.
3. The objective of the indwelling of the Holy Spirit is to positionally break the sovereignty of the sin nature’s rule over human life. This is what He does when He

cleanses and renews. This is a positional thing. The old sin nature is not eradicated, however.

4. The inner conflict between the sin nature and the indwelling of the Holy Spirit is portrayed in Rom. 8:2–9.
5. The indwelling of the Holy Spirit is the principle of victory over the old sin nature. The filling of the Holy Spirit is the actual victory over the old sin nature. This is the function of victory over the old sin nature.
6. The indwelling is the principle of divine righteousness in us, the cleanser of our temple for the indwelling of Jesus Christ, the Shekinah Glory.
7. The Holy Spirit indwells the body of every believer, but it is the filling of the Holy Spirit that controls the soul of the believer. That is called walking in the Spirit or by the Spirit. These denote the function of the filling of the Holy Spirit.
8. You must distinguish between these two ministries of the Holy Spirit. They must be separately categorized in our minds. The indwelling is not operational but it is positional; maybe we should see this as potential? Potential vs. kinetic energy.

All of this is the underpinning of our spiritual life. Nothing can be more important to our spiritual life than the fact that the Spirit of God lives in us.

1Cor. 3:16 **You\* know that you\* are a temple of God, and the Spirit of God dwells in you\*, do you\* not?**

We are not really all that holy, but we are that holy. Our experience and our potential are sometimes at odds. The Corinthians, despite how messed up they were, were still Temples of God the Holy Spirit.

Those who destroy the Temple of God will be destroyed. There are people being pumped full of false doctrine in Corinth. ΤΙς = *anyone*. It refers to those who are false teachers. These are the ones who destroy the Temple of God. Corporately and individually the Temple of God is being destroyed. The barbarians carry away the facade of the buildings. The buildings were damaged, but not beyond repair; they only needed a new veneer. The analogy is to the Temple being trashed. And we are the Temple of God. We are the ones who are trashed and damaged by false teachers and divisive groups. V. 17 especially refers to the false teachers and leaders of the Corinthian church. These are the factions who claim that their doctrines are supported by the famous name that they take.

Paul uses the first class condition, which is εἰ + the indicative. Φθείρω = *to defile, to corrupt, to damage, destroy*. The condition is a true condition. The Temple in Corinth is being destroyed.

#### **What Does this Mean?**

1. We have degenerated into a former condition.
2. We were designed for experiential sanctification. In other words, we were designed to advance because the Holy Spirit indwells us. The fact that we are a member of

the royal family means that we have a protocol, a procedure. The Shekinah Glory is reflected in our spiritual life.

3. We end up being corrupted, damaged, or defiled by false doctrine.
4. We retreat from divine viewpoint. We have no excuse for thinking human viewpoint. He reflect nothing but human glory when we entertain even the wisest human viewpoint.
5. Following false teachers leads to personal reversionism and divisiveness in the church.

The tongues crowd which goes into a church and uses 1Corinthians to support their false doctrine of tongues completely miss the point of this book. They move into the church and break the church up into factions. The book of 1Corinthians warns explicitly against these factions. It warns explicitly against the kind of behavior which tongues people support.

In the Old Testament, the penalty for defiling the Temple would be death or being cut off from the Temple, as Israel was a theocracy. This would be a terrible fate. Defiling the Temple was a serious offense in Israel.

In our passage, we are speaking of divine discipline. The result will be punishment to those who defile the temple of God. This punishment is a certainty. There is no other recourse for the pastor than to teach the truth; otherwise, they are in for a lot of pain. There are those in the Corinthian church who attempt to lead others astray. Those are in for incredible discipline. Do not take other people down another road with you; down a road of false doctrine; taking them to a worse state.

1Cor. 3:17 **If anyone destroys the temple of God, this one God will destroy; for the temple of God is holy, which —you\*— are.**

**1Corinthians 3:17**

**Lesson #110 Wednesday**

**February 9, 2005**

A very encouraging letter; a woman writes. "I used to pursue Bible doctrine on every front. I tried many different pastors, television, the radio. I wondered if right pastor was right. I've accepted you as my right pastor. She found many areas of disagreement with various pastors; but she trusts God to teacher her through Bobby. She likes having one pastor." Bobby thinks that we should only listen to one pastor. Certain people are arrogant about this and think that they can pick and choose.

Final look of the Doctrine of the Holy Spirit:

**Summary:**

1. Indwelling of the Holy Spirit is for the purpose of purifying our bodies for the residence of the Shekinah glory.

2. The indwelling of the Holy Spirit is a sign of the royal family status, which is a far superior status than any possessed by any other believer in the past.
3. The indwelling is the principle of divine righteousness in us.
4. The objective of the indwelling of the Holy Spirit is to positionally break the sovereignty of the sin nature's rule over human life.
5. Renewing entails creating a human spirit for the imputation of eternal life.
6. The result is the opportunity to utilize the human spirit. We are now body, soul and spirit. Epistemological rehabilitation, which is the result of renewing our minds.
7. The indwelling of the Holy Spirit is the principle of victory over the old sin nature.
8. The idea is to break the control of the old sin nature over our life. As an unbeliever, the old sin nature has control over our entire life. The Holy Spirit makes it possible to take back that control.
9. There is an interior conflict. Rom. 8:2–11
10. V. 4 is a little different; the function of the spiritual life apart from the old sin nature control. Walking according to the Spirit.
11. Although the filling of the Holy Spirit and the indwelling are 2 different things. But there is an obvious connection between the two.
12. The use of divine power, a power which is inherent to the indwelling of the Holy Spirit.
13. The filling of the Holy Spirit is the function of victory; in orthodoxy
14. We must distinguish between indwelling and filling. Only filling is the empowerment.
15. The difference is between a position the filling carried with it a mandate.

Indefinite pronoun ΤΙΣ

Next, we have φηω. To bring into a worse state; it is converting to a different position.

#### More Points

- 1 these believers have degenerated into a former state of a damaged, defiled
- 2 the believers end up being corrupted, damaged or defiled
- 3 it is our job to think deeply in a viewpoint.
- 4 these believers had followed various factions and the whole church is involved in this. Someone gets involved in false doctrine and they get restless and need something solid even one little aspect causes us to bring on
- 5 the Holy Spirit dwells our temple to provide a basis of operations to counteract this personal defilement. It is not the.
- 6 believers are guaranteed this opportunity. believers have the resources the power to be undefiled by false doctrine

These devious functions were legalistic; legalism d. God will destroy those who do not take this opportunity. God will image them God will give them serious divine discipline. We do not grow from false doctrine.

### Why are Believer's Defiled?

1. The temple of our body is set apart. Breaks the control of the old sin nature.
2. Because of
3. When there is encroachment
4. God will bring retribution for such pollution; partial.
5. This is God's response. It is not healthy for the pastor to lead the church astray with false doctrine, no other choice.

those who continue to perpetrate false doctrine will be disciplined.

This is not the body being defiled by smoking, drinking, overeating. This verse is not all about health. Don't berate others for their lack of health by quoting this verse.. Proof-texting: do not use a Scripture out of context to prove some pet doctrine. The statement: don't be drunk with wine, but be filled with the Holy Spirit. This is not about alcohol; but about being filled with the Holy Spirit.

The context is talking about our temple which is being experientially sanctified because it is already positionally sanctified. You're ready for anything in life with the top four floors of the edification complex.

ἅγιος = *holy place*. Others rely on human viewpoint.

### Summary of v. 17

1. The edification complex cannot be built upon false doctrine.
2. Production of divine good from the filling of the Holy Spirit is impossible when you accept falsehoods and are led astray.
3. When you accept false doctrine, you cannot grow.
4. As the temple of God, we cannot be tampered with false teaching.
5. Human viewpoint is an obscenity where the Holy Spirit dwells. This is a warning to all of us to lead others away from doctrine using human viewpoint solutions. Without divine viewpoint, keep your mouth shut.
6. You must always be thinking doctrine. What am I doing here; what is my life in the light of eternity. When you begin to be grace oriented and doctrinally oriented, then you begin to grasp why you are here.

1Cor. 3:17 **If anyone destroys the temple of God, this one God will destroy; for the temple of God is holy, which —you\*— are.**

Why are things going wrong next verse. Human viewpoint wisdom vs. divine viewpoint wisdom.

**1Corinthians 3:18**

**Lesson #111 Thursday**

**February 10, 2005**

Paul is going back to an old subject from chapter 1: wisdom vs. foolishness. No believer should doubt the truth regarding the worthlessness and destructiveness of false doctrine. Human wisdom, no matter how brilliant or wise, is never a substitute for divine wisdom or Bible doctrine. This is true wisdom in human viewpoint; so it is often difficult to distinguish between divine viewpoint and human viewpoint wisdom.

Present active imperative of *εξαποτάω* = *to deceive*. Those who announce human viewpoint in a church as if it is divine viewpoint. Divine truth is being taught by their pastor, Apollos. They get the message of their pastor, but on the other side, they are getting the viewpoint of other church leaders who pretend to represent others (like Paul). These sheep are having a difficult time discerning between these two viewpoints. Thinking human viewpoint is a form of self deceit and a result of being corrupted by false friends and false doctrine.

False friends can be believers or unbelievers. They lead you in another direction different from doctrine. They lead you away from divine viewpoint. They do not think in the same channels that we do. They cannot think with divine viewpoint. They may not mean to lead you astray; they may be very nice people who truly care about you. Without doctrine themselves, they are not equipped to do anything but lead you away from truth. They have no other thought process than human viewpoint. Immature believers are incapable of having thoughts of divine viewpoint. They do not think it and they do not communicate it. They think human viewpoint occasionally interspersed with the right vocabulary. Divine viewpoint is entirely unique; especially if you are a mature believer who consistently thinks with divine viewpoint. This divine viewpoint is also very fragile. Every day of our life, we are bombarded with human viewpoint. We are inundated with it. It is everywhere; on television, on the news; everywhere you go, everything you hear is human viewpoint. It is so easy to get sidetracked because we are so bombarded with human viewpoint. If you lie down with the dogs, you will rise up with fleas. Human viewpoint will rub off on you with constant exposure to it. You will automatically think that way. We are in this world, but we are not of this world. When you seek out human viewpoint, you will have fleas. You can have all the vocabulary in the world, but not think with divine viewpoint.

When you take several different pastors and you cannot figure out what is right; and you do not metabolize doctrine, because you are only concerned with trying to figure out who is right. There are some in other cities who are spiritually isolated; and this is okay. They do not have the refreshment of being around like-minded believers. Then you must be even more determined; some have started tape and video groups to be around those who are like-minded. You must continually take the doctrine in your souls and compare it with everything else that you hear. Consistent intake of doctrine is required; you cannot afford to miss a lesson. If you are being thrown off by close relationships, sometimes you have to separate from them. It takes a lot of stability to keep from being affected by human

viewpoint. Another solution is to get out of Dodge. What is more important: doctrine or a human goal in a certain geographical location where you are inundated with nothing but human viewpoint. In years past, many people and families have come to Houston for doctrine, opting instead to grow in grace. Those who have stuck with it have no regrets. Not the most gorgeous geography in the world can replace the top floors of the edification complex. Nothing replaces sharing the happiness of God. No amount of material benefits do not even remotely stack up. Those who came to Houston, God has taken care of logistically. In fact, some have benefitted financially from moving to Houston. Houston is the optimum for spiritual growth. At home, you can break your concentration in dozens of ways; in Berachah's auditorium, you cannot break concentration as easily.

Paul's use of the imperative mood in v. 18 is not exactly a command. The imperative mood is primarily a mood of volition. Any command in the imperative mood requires a decision to execute the command. A command has no meaning; you hear it and then decide what to do. Paul wants the Corinthians to make a choice. Apollos is getting really frustrated here. This is an imperative of entreaty here. Paul is making a request. He is not softening his position to false teaching; but he is not being as tough to those who have been led astray. "Let's think about the fact that you are being lied to." There is a time to be tough and there is a time to be reasonable and to explain divine viewpoint step-by-step. Paul tries both approaches in these three chapters. Paul is approaching this in such a way to help the Corinthians to remember this. He is going back to compare foolishness with wisdom. He will reveal again that human viewpoint will not guide one in the spiritual life. Some nice application is taught in their church; some moral maxims; totally inadequate. Lose this human viewpoint and pick up on divine viewpoint.

1Cor. 3:18a **Stop letting anyone deceive himself.**

Paul differentiates between σοφος & μορος. Paul also compares σοφος to σοφος. Two types of wisdom in this verse. The main verb is δοκεω = *to think, to assume*.

εν τωι αιωνη = *in this age, in this world*. Here, there is a spacial rather than a temporal use. Here, we have wisdom of the world, or human viewpoint wisdom. All human viewpoint is not from the devil.

#### **Human viewpoint**

1. All human viewpoint is not straight from the devil.
2. However, human viewpoint is thinking with its basis in humanism, which can be good or bad.
3. Humanism is thinking voice of doctrinal orientation.
4. That is the thinking of most of the world—99% of the world, which includes your immature believing and unveiling frieds.
5. What is subtle about such human viewpoint is that it contains elements of the truth. Human viewpoint is often interspersed with a little truth.
6. There is the danger: the mix of human viewpoint and divine viewpoint. Resident doctrine in the soul is the only defense.

7. If you find yourself thinking like wise believers or immature unbelievers. There are pastors who have taken feminism and have integrated it into church teaching. However, when teaching takes women out of the place set for them in Scripture, then you are turned around. In almost every area in life; there is a mix.

It is easy to leave divine viewpoint behind and to take on human viewpoint.

### Human Knowledge v. Divine Viewpoint

1. There is nothing wrong with human knowledge.
2. You need human knowledge to function.
3. However, the reasoning of human viewpoint is human philosophy and the reasoning of human viewpoint that is in opposition to God.

No believer should ever deceive him or herself into thinking that the wisdom of this world is compatible or comparable in any way with divine wisdom. Human wisdom is always incompatible with the spiritual life. We are here to make the differentiation: between human and divine viewpoints.

1Cor. 3:18b **If anyone assumes to be wise among you\* in this world [or, age], let him become foolish, so that he shall become wise.**

**1Corinthians 3:18**

**Lesson #112 Sunday 1**

**February 13, 2005**

They are pushing their own cult doctrines down the throats of others and tying it to the names of that day. The sheep have become confused. Paul is not directly dealing with false teachers, but is primarily dealing with believers who deceive themselves. Wisdom and deception seem antithetical, although it is wisdom which is deceiving the wise. Paul is speaking of human viewpoint wisdom. Believers who deceive themselves see themselves as being wise. Divine wisdom is not deceptive. The Corinthians do see themselves as wise. The first class condition indicates that they do see themselves as wise. *Ev to aiōnē = in this age, in this world.* The devil's world is our home during this period of time when we live on earth. Thinking human viewpoint is a form of self-deceit. False teachers and from personal associations in life—this is from whence we get human viewpoint wisdom. Almost any church in the US is a font of human viewpoint wisdom. Some gather a little piece from here or there and include it in their world view wisdom. Even with this religious human viewpoint bunk which is floating around, if you are positive towards doctrine, then God will bring the truth to you. Doctrine is always available to those who seek it. The principle of the doctrine of refreshment is a good reason to be under face to face teaching. Those who can come along side and remind you of divine viewpoint.

We are bombarded with human viewpoint every day of our lives. We live in a world of human viewpoint. We can choose with whom we associate; no matter how scintillating a friend is, you cannot choose those with human viewpoint to be your close associations or your marriage partner. A person who only thinks human viewpoint is confused by divine

viewpoint. They see it as foolishness. They will bring you down to their viewpoint; when the two are associated, usually those with human viewpoint will pull others to their opinion. Now, all of us have human viewpoint friends; but it is encouraging to have friends who have divine viewpoint thinking. Since you can communicate with them in the same way; you will be affected. You must disassociate yourself at times from human viewpoint. You don't need to voluntarily place yourself with those of human viewpoint. Hmm. We have to witness to the unbeliever. Anything we do to destroy our spiritual life is way out of line. God often grabs us by the collar and tries to straighten us out, and we often return right to it. Some of us nurture relationships which should not be nurtured.

What we have below is human viewpoint wisdom. What is Human viewpoint Wisdom?

1Cor. 3:18a **Stop letting anyone deceive himself. If anyone assumes to be wise among you\* in this world [or, age],...**

**1Corinthians 3:18**

**Lesson #113 Sunday 2**

**February 13, 2005**

#### **Human Viewpoint Wisdom**

1. Humanism is man-centered thinking. It explores man, his capacities, his value, his worth. Divine viewpoint is that we have no worth; we are fallen; we are spiritually dead. We have capacities, but human viewpoint does not have the same capacities.
2. Humanistic thinking is void of grace and doctrinal orientation. This is how most of the world thinks.
3. This is why we should not be unequally yoked in this way to those with human viewpoint.
4. More insidious are those who think with human viewpoint, but appear to think with divine viewpoint. This would be friends and loved ones who are religious or spiritually mature.
5. In our personal choice associations, we should be with like-minded believers. There is nothing more refreshing than with someone who is also moving toward maturity.
6. Human viewpoint wisdom contains elements of divine viewpoint.
  - a. Example: Christian activism can espouse worthy causes. Human viewpoint in some areas can correspond with divine viewpoint.
  - b. Example: poverty. No one likes to see people and children in poverty. Divine viewpoint mandates charity with the proper motivation. The Christian activist also wants to be charitable. The activist embraces his war on poverty. He embraces a social gospel of human reform; often with the assumption that poverty can be totally eradicated. Poverty will never be eradicated until our Lord comes. The doctrine of the depravity of man means that man cannot reform himself.
7. When we are distracted from divine viewpoint, our motivation is sometimes changed. You can get caught up in this wrong motivation; but it should not be exclusive of doctrine.

8. Divine viewpoint tells us that the problem with man is his inner nature and that true reform comes from regeneration—from within. We are charitable, as we are mandated to be, but it is a witness. We have a mission in life.
9. The activist takes that which seems to be a good idea and makes it into a human utopian dream. One should be concerned with the eternal future of those in poverty (or those who are rich); not with only meeting a few material needs today and tomorrow.
10. Human viewpoint wisdom is not the same as human knowledge; the latter is necessary for living in this world. We need the latter in order to make a living. Human viewpoint wisdom is reasoning and philosophy which is in opposition to God. No believer should deceive himself into thinking that the wisdom of this world is compatible or comparable to divine viewpoint wisdom. They are antithetical, even though they may appear, in some surface areas, to be compatible.

#### **Principles:**

1. Human wisdom is always incompatible with spiritual wisdom.
2. Human wisdom cannot compare to the edification complex of the soul.
3. That is the defiling of the temple that we live in. Human viewpoint wisdom defiles us.
4. Unless it has its basis in divine viewpoint, in Bible doctrine, then human viewpoint wisdom will inevitably oppose doctrinal thinking. Anyone who trusts human viewpoint will diverge from divine viewpoint thinking.
5. Human viewpoint thinking always goes awry, even with a believer. Humanism is still the foundation for those who even think divine establishment. Don't be deceived by their conservatism or establishment orientation. Bible doctrine takes us to the depths of the human soul and to the heights of divine wisdom. Sooner or later, human viewpoint wisdom just becomes human viewpoint. At some point, human viewpoint wisdom will diverge from divine wisdom. A real problem with intimate friends or espousal relationships. This is where we have problems.

1Cor. 3:18a **Stop letting anyone deceive himself. If anyone assumes to be wise among you\* in this world [or, age],...**

Γίνομαι = *to become*; the imperative mood, but the imperative of volition. It is a mood of choice. The imperative of entreaty. This is why we find the *let*. Let him become

μωρος = *foolish*. Paul is back to this word play that he began with earlier. He is mandating that they become foolish, but not stupid. In 1Cor. 1, the foolishness of God is the gospel; it is foolish in the eyes of the world; but the gospel is truth and wisdom. The idea of getting something for nothing is not a part of human viewpoint wisdom. It cost our Lord everything; but it is free to us.

In 1Corinthians 1, it was the gospel which was foolish to the world; here, it is the foolishness of divine viewpoint (as the world sees it).

### Why Does Paul Juxtapose this, this Way

1. Foolishness and wisdom turn out to be synonymous terms in this context.
2. Foolish here is the status of the believer who departs from the wisdom of this world.
3. Foolishness means that he turns to divine viewpoint. What Paul does is use an oxymoron, foolish and wise, and makes them into synonymous terms.
4. He is called foolish because the world sees divine viewpoint that way. The world sees it as foolishness.
5. This person is actually wise. He is called foolish, but he is a believer oriented to grace and doctrine.
6. The wise man, called here foolish, is the one constructing the edification complex.
7. Summary point: Those who are seen as foolish in the eyes of the world are wise in the eyes of God.

When the believer builds an edification complex of the soul, he has no illusions about himself. Human viewpoint has us earning the approbation of God by being good people. Grace-orientation is pure divine viewpoint. In the eyes of the world, divine viewpoint is foolishness. Human viewpoint wisdom can take us in the opposite direction. Grace is divine reality, which is absolute wisdom. God operates on grace; the world operates a different way. It is easy to agree with the world, which sees grace as foolishness. The spiritual life screams the grace of God. Human wisdom is a false wisdom that believers must put aside and choose foolishness instead, which is divine wisdom.

1Cor. 3:18b ...let him become foolish, so that he shall become wise.

**1Corinthians 3:18**

**Lesson #114 Wednesday**

**February 16, 2005**

Personal association with human viewpoint, and you begin to think with human viewpoint. If you have assumed yourself to be wise, then you need to become foolish in order to be wise. The imperative here is a petition or a request; not a mandate. It is as if Paul is saying, "Please, do this." The difference is, that this is a 3<sup>rd</sup> person imperative. Foolishness and wise are being compared. Paul uses this style of writing for emphasis and effect. Why is Paul doing what he is doing?

### Why Does Paul Do This?

1. Foolishness and wisdom are synonymous terms in this phrase. Foolish is the same as wisdom.
2. An oxymoron takes two unlike things and places them side by side.
3. If any man assumes he is wise, which expects a negative answer.
4. A believer cannot be wise unless he thinks with divine viewpoint wisdom; he cannot think with human viewpoint wisdom.
5. If the believer assumes that he is wise, but has departed from divine viewpoint; then he is foolish.

6. Paul's solution to all of this: the believer must detach himself from this foolishness and the wisdom of the world.
7. This has a great effect on the reader; it makes the reader's brain work. Paul wants this to remain in our stream of consciousness.
8. When the believer becomes foolish, which is the last phrase; rather than considering himself wise in worldly wisdom, which is actual foolishness; then he has turned away from human viewpoint, which is worldly wisdom, and to divine viewpoint, which is foolishness.
9. Becoming foolish means turning away from the side of the world.
10. Paul uses the word *foolish* because he is sending this letter and trying to make a point. This is to grab their attention.
11. Becoming foolish is becoming oriented to doctrine. Human wisdom does not accept my point of human foolishness.
12. Human solutions are no solutions; divine solutions are the only solutions.

#### **The truth about Doctrine/Application fo**

1. Our thinking can be nothing. Epistemological rehabilitation. You will eventually be able to recognize the truth.
2. It is divine viewpoint that opens your eye.
3. Because you have divine viewpoint, you can understand us how far off they are.
4. We must be able to recognize the human viewpoint that surrounds us.
5. We do this through Bible teaching.
6. When you see yourself in the light of Bible doctrine, you will be able to clearly we attach ourselves so easily to what appears to be wisdom, but it is no
7. We are motivated to become wise. We are motivated to build the top 4 floors.
8. We become discerning in our choice of close personal friends or their wives.
9. It is important because close friends can be purveyors of human viewpoint to your soul.
10. Best application of them all: without true wisdom, we will live superficial. This is a Christian who talks a good fight, but has no wisdom.

When went from the imperative to the subjunctive.

#### **Grammar**

1. Subjunctive mood is a mood of contingency.
2. It is dependent upon a number of known conditions being fulfilled.
3. If the condition of foolishness exists, then the condition of foolishness is
4. The believer can become wise if he first becomes foolish.
5. Paul uses one in the subjunctive and one in the imperative. If any is wife, let him become foolish.
6. If you think you are wise, become foolish, in order that you may become wise.

7. The subjunctive mood can become an indicative.

#### Summary of v. 18

1. The first use of σοφος = *wisdom*. The first use of wise does not refer back to real divine wisdom.
2. Becoming foolish in the second half of this verse refers to the process of removing oneself from the human viewpoint wisdom of this world. Get out of this and get into some real foolishness.
3. If you remove yourself from human wisdom, then you are foolish in the eyes of the world.
4. The second use of wise is in contrast to the first use of wise. They refer to two different wisdom's.

1Cor. 3:18b ...let him become foolish, so that he shall become wise.

The Corinthians are wise in the world. An interpretive translation: **Let no man deceive himself [with human viewpoint]; if any man among you assumes that he is wise in the realm of human viewpoint wisdom; let him then become foolish, so that [or as a result] he will become wise.** Differentiates the way we think from the way that we should think.

Paul explains what he just said in v. 19; he explains the oxymoron of v. 18. He restates this principle established in 1:21 and 2:6. Wisdom of the world is nothing but human viewpoint. Foolishness includes the entire realm of false doctrine. Men who use knowledge and facts to come to false conclusions about God and His creation—this is human wisdom, which is foolishness. This would be like the belief in evolution. Human wisdom can lead to questions about God, but no answers. Only revelation can tell us about God. No one can elevate us to the level of God's thinking. Those who are wise with human wisdom, will never know Who God is. Now, this can also happen to believers, who depend upon human wisdom as well. No human viewpoint wisdom will take us there. Human viewpoint as a means to finding God is utter futility. Isa. 55:8–9: **"For my thoughts are not your thoughts, neither are your ways my ways," says Yahweh. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."** Man's human good, corruption, self-serving plans are not God's ways. A word picture is given: as the heavens are higher than the earth, so is God's wisdom over man's wisdom.

1Cor. 3:19 **For the wisdom of this world is foolishness with God. For it has been written, "[He is] the One trapping the wise [ones] in their craftiness." [Job 5:13]**

**1Corinthians 3:19**

**Lesson #115 Thursday**

**February 17, 2005**

Paul has explained the synonymous oxymoron in v. 18. We are dealing with an oxymoron in v. 18.

### Summary of the Last Few Nights

1. Worldly wise and becoming wise have different meanings. Same word, which refers to different things. Σοπτος = *wise*.
2. Foolish and wise are synonymous terms. The two terms which are alike are antithetical; the two terms which are different are alike.
3. Wise refers to human viewpoint, which is foolish.
4. The use of wise in the second half of v. 18 refers to the foolishness of divine viewpoint. Paul uses this idea to make it memorable.
5. Foolish is used because that is how the world sees divine viewpoint. Paul plays off of these two words.
6. Removing oneself from human viewpoint wisdom of this world to divine viewpoint is therefore described as an act of foolishness in the eyes of the world.
7. If he believer assumes that he is wise in the wisdom of this world, then the believer has not become wise in divine viewpoint. The two are not the same. Wise in worldly wisdom is human viewpoint and actually foolish.
8. The believer must detach himself from the foolishness of human viewpoint wisdom and then become foolish, in the eyes of the world, by learning divine viewpoint.
9. The use of foolish in the second half of the verse refers to the wisdom of divine viewpoint. Wisdom and foolishness are opposite terms, yet they refer to the same thing; whereas, the identical term wise, used twice, refers to two different things. The Corinthians are foolish to follow human viewpoint as opposed to divine viewpoint.

Human viewpoint is everywhere; it is all around us; and it is subtle. We must be able to recognize human viewpoint for what it is and keep it from becoming a part of our soul. You must have a handle on divine viewpoint in order to recognize human viewpoint. When we can objectively apply divine viewpoint to ourselves. We need to objectively see ourselves in the light of Bible doctrine. If you are not thinking divine viewpoint, then you cannot apply it. Human viewpoint is insidious and it sneaks into your thinking. If you think human viewpoint at all, divine viewpoint is negated. If we have doctrine and can think with divine viewpoint, then we are motivated to throwing out the wisdom of this world. The Corinthians are thinking purely with divine viewpoint.

The wisdom of this world is foolishness before God. The summarizes v. 18 and 19a.

1Cor. 3:19 **For the wisdom of this world is foolishness with ...**

This is the only clear quote from the book of Job. Quite often it is difficult to determine if a quote came from the Old Testament, as they take just a little piece of a verse. Here, we have a clear quote from Job 5:13a: **He takes the wise in their own craftiness.**

Deponent verb δρασομαι = *catching, trapping*. Passive in form, but active in meaning. God has a strong grasp of something; a total understanding of what is going on here. God has a total grasp of πανοργια = *craftiness; a readiness for anything [in order to gain one's own*

*ends*]; *one is ready to do anything to gain their own ends*. There is a whole idea behind this word. This is a perfect description of a believer entirely infiltrated by human viewpoint and reversionism.

God sees everything in total reality; nothing is hidden from Him. No one is a match for God and He blocks any and all machinations which He chooses to. He will accomplish His plan with or without us.

Bobby got a book called *If I Perish, I Perish*; published in the early 60's. He would have had more stuff on Esther had he had read that.

Those who spout false doctrine or human viewpoint are accountable for this.

Application: Some of us probably wonder why we are always getting pounded by the circumstances of life. Why don't things get any easier? Check your thinking under pressure and when frustrated. Do you think with human or divine viewpoint. Do you speak with a vocabulary of doctrine, while spouting human viewpoint? Knowing some of the vocabulary does not mean that

#### **Application:**

We are getting the test before we take the test.

1. Do you think human viewpoint while speaking the vocabulary of doctrine?
2. We might piously say, "I want God's will for my life;" but really what you want is God's will to coincide with our will and to coincide with our life. This happens every day in some of our lives. We need to relax, sit back, and let God unfold His plan for our lives before us.
3. This is subtle craftiness; self-delusion. **Do not deceive yourself.**
4. No matter how convincingly you speak the language of doctrine, when you have a hard time applying it under stress and disappointment, you are not thinking divine viewpoint.
5. Quite often believers think of themselves as spiritual; even though they are applying only human viewpoint. Do you know the difference? Can you ascertain what is human viewpoint and what is divine viewpoint?
6. We are often blind to the fact that human viewpoint intrudes on our thinking. It is a trap.

#### **The Trap**

Intro: This is for us; Bobby wants us to be able to look at this later and examine our thinking; our thinking is the application of Bible doctrine.

1. How do you fall into the trap of human viewpoint? You become isolated with friends and co-workers who have no doctrinal perspective.
2. Thereby, you are inundated in your life with human viewpoint, which has now permeated your thinkings.

3. When this happens, you can't help but take on their human viewpoint attitudes.
4. You have the consistent readiness to gain your own objective.
5. When that happens, the plan of God is relegated to second place behind our desires.
6. Therefore, we are not distinguishing human from divine viewpoint.
7. How can you tell if you are in this mode? You panic and you become frustrated when you cannot accomplish your own objectives. You become disappointed; you become upset because you cannot accomplish our own objectives.

Example: you have come to admire a brilliant, successful person who is learned in the ways of the world; and you are deeply influenced by this person. Your own thinking is so influenced that their thinking becomes our own thinking. We admire them; they are our idol. Knowingly or unwittingly, we pattern ourselves after this person. We are foolish before God and it never enters our head that we never understand anthropocentric viewpoint. We pattern ourselves after the mind of Christ, we pattern ourself after the mind of that person that we admire. Could be a great sports figure; a leader of a great rock band; a celebrity; and God will let us run with these bad decisions. Things appear to go bad even in the midst of prosperity.

If our circumstances do not seem to line up with what we believe them to be, then we need to rethink our position. We should not focus on the details of life; we should focus on God's plan. What are the associations of my life doing to me? You must detach yourself for your own safety and for your own spiritual life. Has human viewpoint subtly become our way of thinking. If we are self-centered and subjective, we cannot think objectively. That is why it is so difficult to discern human viewpoint thinking. I want this and I am going to get it. And when we don't, we are frustrated when we don't get it. At some point in time, we will have to rely on the objectivity of doctrine. We cannot do this without this objectivity.

Without doctrine in your soul, automatically you are going to think human viewpoint. You cannot accidentally think divine viewpoint. If you advance spiritually, these things will happen. You will think and live divine viewpoint slowly but surely; you will take back your world from human viewpoint thinking.

1Cor. 3:19b ...For it has been written, "[He is] the One trapping the wise [ones] in their craftiness." or "God is the One Who has a total grasp of those who are willing to do anything to gain their own ends." This is an interpretive translation.

**1Corinthians 3:19**

**Lesson #116 Sunday 1**

**February 20, 2005**

Divine viewpoint is the believer's thinking which results from Bible doctrine entering into the believer's soul. When we believe it, it is ready for application to our life. All application is, is our thought process. That is our application of doctrine. Whenever human viewpoint mixes with divine viewpoint, it begins to dilute divine viewpoint in the soul. This can be a very slow process which occurs over years; or more rapid when the believer stops taking in doctrine. They begin to negotiate in their soul various human viewpoint thinking; e.g.,

certain bits and pieces of feminism. Equal pay for equal pay is just; but the premises of feminism lead to the overturning of the roles of husband and wife given by God. Why do believers accept this creeping human viewpoint? Often, this is because they hear it from the pulpits of America; and it comes from close associations. This is how the believer begins to rationalize two antithetical viewpoints. Eventually, you will be affected in every area of thinking. The more human viewpoint you negotiate, rationalize or accept, the less room there is for divine viewpoint in your soul. Therefore, we must be able to recognize the human viewpoint reasoning in this world that permeates our environment. Concentration upon doctrine is the only way to counteract this human viewpoint. There is a self-examination necessary. This happens constantly; we are associated with this everyday. Inculcation of doctrine is our only approach that we can take. When you stop learning doctrine, you will stop advancing spiritually, and human viewpoint will be sucked into your soul.

This picture is someone who is ready to do anything to get what they want. They are infiltrated with human viewpoint. It is man ready to do anything in order to gain his own ends; he will compromise anything to gain his own end. It allows us to rationalize whatever it is that we do in order to gain what we want. This is foolishness before God. We are fools. It is deceitful wisdom. It emanates from anyone who would do anything to gain their own ends. It is adaptable craftiness. Satan has tremendous wisdom; he is the epitome of human viewpoint wisdom. He deceives with what appears to be wisdom. Therefore, we can apply crafty worldly wisdom by which we can gain the goals and objectives of our life. In almost every aspect of our lives, we get so steeped in human viewpoint wisdom, that we even think we no longer need any doctrine. Now I have enough doctrine to get on with my life. That is an excuse to get what you want; it is an excuse to fritter away your time. I have other things that I want to do. You think what you have taken in will carry you for the rest of your life; maybe you will come in for a refresher course. You can use the vocabulary, but you don't think it. Your vocabulary never meets your thinking. Divine viewpoint is drowned in the ceaseless tide of human viewpoint, as it rolls over you every day. They wonder why, when they attain some of their human goals, that they are not satisfied. This is because they have blinded themselves with the vocabulary of doctrine; but they think human viewpoint. Once and awhile you might be able to evangelize; but you are human viewpoint in every other area.

The excuse—I hang with unbelievers so that I can evangelize them. However, there is no point in wallowing in their viewpoint in order to witness. Human viewpoint in your soul is no way to evangelize. The key is how we think, not how we talk. *Who affects me; who influences me?* Does your viewpoint line up with these friends of yours or is it different? Pretty soon, human viewpoint pollutes divine viewpoint.

### **How Does Human Viewpoint Reach Your Soul?**

1. In your zeal to reach your human potential, you have close human viewpoint friends.
2. Your close friends and co-workers often have little or no doctrinal perspective.

3. You become entirely inundated in your life with their viewpoint; not with divine viewpoint.
4. With this constant exposure, your thinking converts to human viewpoint.
5. You will take on the attitudes of the people with whom you associate. You begin to see God's plan for your life as corresponding with your own plan for your life. God knows what I want, so He will give me what I want.

You put yourself in harm's way, even though it is unnecessary. You wonder why do things continually go wrong, even if you are in the midst of prosperity. God is reminding you in His love and compassion and His great wisdom that you are not thinking with divine wisdom. God will remind us with discipline. Thinking with divine viewpoint glorifies God in life. This is what the first couple chapters of Corinthians is all about. The Corinthians did not get it; so Paul, in correcting the Corinthians, is telling all of us what our objective in this life is—and it is not human viewpoint.

**If human viewpoint is so insidious, how do we know it is not creeping into our soul?**

1. If we think in the light of eternity, instead of our own goals in life, then that is divine viewpoint.
2. If you think with divine viewpoint, materialism and the details of life will not be paramount in your thinking.
3. If you have divine viewpoint, you will master the details of life and your impatience to have them.
4. You will
5. If you think divine viewpoint, you will gain capacity to love and not make yourself the priority in your friendship and romance.
6. You will become content with your life, regardless of the circumstances. Are you content, that is a tough one. How do you think when you are in circumstances which would cause others to be upset and frustrated; when circumstances go against you. You will share the happiness of God; that is contentment.
7. We should recognize these as the top four floors of the edification complex. If we continually build them, we will think divine viewpoint.

We see worldly wisdom as being divine wisdom.

1Cor. 3:19 **For the wisdom of this world is foolishness with God. For it has been written, "[He is] the One trapping the wise [ones] in their craftiness."** or "God is the One Who has a total grasp of those who are willing to do anything to gain their own ends." This is an interpretive translation.

The evaluation which Bobby gives us is for us only; not for anyone else. You cannot make excuses for yourself and your assessment. Don't rationalize in your soul. Reversionism is as far away as the little switch in our thinking. When human viewpoint infiltrates your thinking, your guard has been lowered. The fortress in our soul is doctrine. We are self-centered, so we think only about ourselves when it comes to our lives. Απογυια. We don't think in terms of what God will give us in His plan; but this does require patience on our part. That is when we use divine viewpoint; when we are waiting for God to give us what He is pleased to give us. When we think divine viewpoint, then God gives us what is best for us. Constantly, consistently putting things in the Lord's hands is what we need to do; when God's plan is consistently in our minds, then we can depend upon God giving us what we need and we will be content. Are you thinking divine viewpoint when you are achieving your own personal goals in life. There is nothing wrong with setting goals and attaining them in the temporal world. But when they get in the way of God's plan, then we are elevating ourselves above His plan. We don't just sit back as lazy bum's and say, "God, bring it." There is a balance there; and it is all about divine viewpoint thinking.

Let God handle it, when you are in a difficult situation or when you aren't getting what you want. You do not need to push the jet. Primary mistake to try to help God. Leads to restlessness, blind egocentric thinking. How easily do you take offense? Do you have hidden agendas in your life? Is everyone wrong except for you?

Being an expert in one field makes you think you are an expert in all fields? That you can out think anyone. Example: women can be competers instead of completers. They compete for dominance and leverage over their husbands instead of completing. They expect adoration.

#### **Adam's Rib**

1. Adam knew when he was alone in the garden that something was missing in his life, even in perfect environment. Gen. 2:18
2. This means that Adam was incomplete and he could only be completed by what God provides.
3. Recall, Gen. 2:22, 25 that God took a rib from Adam and built a woman from that rib.
4. Then that which was missing from Adam was given to him as the woman. He felt something missing in his soul; God took something from his body; and then gave the woman to him.
5. The woman was created for the man. 1Cor. 11:9: **The man was not created because of the woman, but the woman was created because of the man.**
6. Whatever man lacks, the woman makes up for. Every male lacks something and the woman fulfills it.
7. Although man had the priority in creation, he is still incomplete apart from what God provided. Women are the most gracious provision of God for men.
8. God defines man's eminence in the order of creation; and defines the wholeness between the two. Women are not inferior; that is a distortion of this doctrine.

9. What was taken from Adam was returned to make him whole.
10. The woman was not created to compete with him; she was not created to usurp his authority; which is a problem identified as early as Gen. 3:16. There is to be no inordinate competition here. The context of this passage is a curse; the woman will have terrible childbirth; the man will work with the sweat of his brow. There is the final couplet: *her desire will be to him [which is not sex]; but he will rule over her. Her desire is to rule over him.* That is the couplet aspect of this.
11. Once God brought the woman to Adam, they became ish and ishshah; or husband and wife.
12. When the rib was taken and returned as Ishshah, ish and ishshah became one flesh.
13. What does this mean? The man fulfills her and he loves her; she completes him and she respects him. The man and the woman both have roles in the marriage.
14. This is God's design; not for subjugation and slavery of the woman. Rule and leadership does not mean subjugation. This will give you a completer instead of a competitor.
15. Completer means providing something for the man which is missing; what is missing is *not* competition. Competition does not complete a man. Competition between husband and wife will result in bitterness and antagonism.

This is not a popular understanding in the world of this relationship. The difference between leader and follower. It is never equal. That is the way the world works. When you reverse those roles, there will be inordinate competition and turmoil.

In the military, you have a speciality; and there are leaders and there are followers. For Christian marriage, there is no other option. The husband and wife must come to understand their rolls with the bounds of marriage. The marriage contract is the role of man and woman in marriage; it is not a pre-nup. The marriage state is completely and totally described in Scripture. Marriage illustrates our relationship between Jesus Christ and His Church. Christ is the head of the Church just as the man is the head of the woman. Conversely, the man loves his wife; he willingly gives himself up as a substitute for her, just as Christ gave Himself up for the church. Christ substituted Himself for the church; He showed His integrity and leadership by His sacrifice. He still retains His authority over the church, even though He sacrificed Himself for His church. Does the man's willingness to sacrifice himself for his wife does not negate his authority over the woman. There is a balance between human viewpoint and divine viewpoint; and this is divine viewpoint. This is an example where you can determine if you are infiltrated with human viewpoint.

Marriage is more than just living together and having kids and trying to make it financially. There is much more to marriage than this. Today, for so many, it is who has the control. This creates turmoil. God's design is always the correct approach, despite what the world thinks. The world thinks that this is horrible. Many US churches want nothing to do with Eph. 5. It is very unpopular. There can be no fulfillment, no true happiness, apart from God's designs. When a wife decides she owes no deference to his leadership; or when

the man thinks he owes his wife no love; then their marriage is skewed. Your thinking should be “Am I outside of God’s plan?” You don’t worry about whether your partner is meeting your needs. Always look to yourself; you only have control over your own volition. If you try to control your husband or wife; you will not solve any problems. Do not compromise divine viewpoint in marriage. You cannot demand that your partner match divine viewpoint. You have to think it; do not demand it from someone else. No control by you will change their negative volition. The biggest mistake between husbands and wives.

### Summary Points

1. Husbands and wives should be extremely careful about demanding compliance even with Scriptural mandates.
2. This is particularly true when it comes to our own needs and desires. That is self-centeredness.
3. That is manipulation of Scripture; and manipulating by Scripture. You apply why you know to yourself.
4. You comply with God’s mandates in your soul.
5. Allow the opposite gender to fulfill their role in marriage; do not attempt to force it. Let them use their own volition; don’t jam it down their throats. ‘
6. We have responsibility only to ourselves with respect to divine viewpoint. You are not responsible for the viewpoint of another.
7. A husband guide, provides love, but not impatience.
8. This is the one way the wife shows deference to her husband by applying divine viewpoint.
9. That is God’s viewpoint with curbs competition between spouses. That is the difference between human viewpoint and divine viewpoint.

1Cor. 3:19 **For the wisdom of this world is foolishness with God. For it has been written, "[He is] the One trapping the wise [ones] in their craftiness."** or “God is the One Who has a total grasp of those who are willing to do anything to gain their own ends.” This is an interpretive translation.

**1Corinthians 3:19–20**

**Lesson #118 Wednesday**

**February 23, 2005**

You never know when you will run into those who get into doctrine. A friend of Bobby’s who does a lot of business in Europe. The train broke down and there would be a couple of hours of downtime. They could go down to the village down the road. They took the hike and sat in a sidewalk café. Rock music blaring. The music stopped; then from the top of the stairs, from a window, he heard, “The Word of God is alive and powerful...”

Divine viewpoint vs. human viewpoint is what we are studying; and human wisdom can be quite insidious. For the wisdom of this world is foolishness before God. Human viewpoint stands in the way of our advance. It would be nice if everyone had common sense and lived by the laws of divine establishment; but it is still human viewpoint just by itself.

1Cor. 3:19 For the wisdom of this world is foolishness with God. For it has been written, "[He is] the One trapping the wise [ones] in their craftiness." or "God is the One Who has a total grasp of those who are willing to do anything to gain their own ends." This is an interpretive translation.

V. 20 is essentially a repetition of v. 19. *And again* indicates that there is another quote coming up, which will be essentially the same.

Paul focuses on human viewpoint wisdom. There is always a little divine wisdom in human viewpoint, which is what makes it so insidious. Paul wants the Corinthians to know that they are way out of line with their human viewpoint. It is easy to cross this line of human viewpoint and eventually, you will leave for reversionistic thinking.

Human wisdom is a mere breath; human viewpoint is a mere breath; useless. Paul hopes to show how their wisdom has become pure evil.

Γινώσκα = *what is said*. God knows us and every thought that we have ever had. Nothing is hidden from God. God knows us even more intimate. We see ourselves as we want to see yourself; God sees us exactly as we are. Divine viewpoint is the thinking of God; pure divine thinking.

Reasonings = λεγοις; this is we beed ti naje rtuibak tiy I; You don't need Bible doctrine I human viewpoint. "Am I not in church and gill be given I." It is how we think under pressure ippon God. They see us as depending upon God. God is like this or like that.

They begin to question God; why is God not there when they call on Him.. God will handle the problem perfectl. You often see the world as the world sees Him. God always has our best interests at heart; they are for our benefit. We don't have to ask, "Why is God going this to me? Why is this happening to me?" These all happen for a reason, and God has our best interests at heart. Don't blame God or question Him because of our own asinine thinking.

The Corinthians are using various leaders in order to spout their human viewpoint.

#### How God Uses Human viewpoint Wisdom

1. Ματαιος = *empty, vain, futile, useless*.
2. Ματαιοτης = *emptines, emptiness of soul; vanity*.
3. The vacuum of the soul form by the sarkinos believer. This is when the soul is void of Bible doctrine.
4. The vacuum formed scoops up human viewpoint. There is an empty spot and it sucks in human viewpoint.
5. Blackout of the soul and reversionism. God sees us with our soul blanked out.
6. Now we will see the result of human viewpoint wisdom. Blackout is the state in which the left lobe is devoid of doctrine; no academic knowledge even is taken in.

7. The left lobe is attacked by human viewpoint. No doctrine on the launching pad; so all that we find is human viewpoint. The malfunction of GAP.
8. There can be no transfer of the left lobe to the right lobe.
9. Where this vacuum exists, human viewpoint forces divine viewpoint out. Thinking becomes distorted and subjective. Our entire thought pattern is then corrupted.
10. In the worst form, blackout of the soul can bring the believer under demon influence. Satan thinks with human viewpoint wisdom. Satan understands the wisest of human viewpoint, because he invented it.
11. However, ματαιος is a milder word. It does not refer to our soul void of divine viewpoint in this context; but it refers to human viewpoint itself. Human viewpoint is void of any valuable content. Human viewpoint is useless in our souls.

### Principle

1. Thought pattern of the Corinthians is devoid of wisdom.
2. It is human viewpoint which lacks divine wisdom. It has not spiritual value.
3. Human viewpoint wisdom is always opposed to divine wisdom. The result that we see in Corinth is factionalism, false doctrine, and human viewpoint thinking.
4. Therefore, realize that human viewpoint wisdom is useless for building the edification complex. Some will try to build their lives around human viewpoint wisdom; and that is useless.
5. Human viewpoint wisdom is a breath of air; a fleeting value at best in our temporal life.
6. Even though it has some value for this world, it still makes covert inroads into our soul. Why take partial wisdom when it can be complete wisdom? Why are we affected by friends who give us human viewpoint wisdom, when we have access to so much more.
7. Ματαιος wisdom will lead to human viewpoint thinking opposed to doctrine.
8. Ματαιος is useless for bonafide divine production in the Christian life.

1Cor. 3:20 **And again, "[The] LORD knows the thought processes of the wise [ones], that they are futile [or, useless]."** [Psalm 94:11]

Psalm 94:11 **Yahweh knows the thoughts of man, that they are futile.**

**1Corinthians 3:20**

**Lesson #119 Thursday**

**February 24, 2005**

In order to evaluate our spiritual life, we need to see ourselves as God sees us. With the mind of Christ implanted in our souls, we can begin to see ourselves as God sees us. It is His Word which gives us the criterion. We must be grace-oriented in order to recognize our own fallacious thinking. When human viewpoint is so difficult to distinguish from divine viewpoint.

The reasonings of the wise; they are useless; when God is left out of the equation, it's value is nil. Human viewpoint is empty of any true value.

### Review of Principles of V. 20

1. Paul aims v. 20 as a repudiation of the thought pattern of the divisive false teachers in Corinth who are completely voice of divine viewpoint.
2. Their thinking may constitute some human wisdom; but it is still human viewpoint with no spiritual value. Human viewpoint, even when it takes on some spiritual truths, has no value even mixed. Sooner or later, the human viewpoint will push the divine viewpoint right out of your soul.
3. Human viewpoint is opposed to divine wisdom and the results are: factionalism, false doctrine, pollution of human viewpoint. Kind of like an oil spill. The Corinthians cannot understand doctrine, so they cannot apply it.
4. Human viewpoint is useless when it comes to constructing the edification complex. Human wisdom is comparable to gnosis in the left lobe of the soul, except that it is not pure doctrine. Gnosis can be transferred to the left lobe; human viewpoint cannot be transferred in this way.
5. According to Psalm 94:11, human viewpoint wisdom is but a breath of air; it has value in the temporal life; but not in our spiritual life.
6. The mix of human viewpoint wisdom and divine viewpoint will make covert inroads into the soul of the believer. One human viewpoint
7. Μακαίος = *useless*; this useless wisdom leads to ever more
8. Μακαίος is useless when it comes to building the edification complex.

1Cor. 3:20 **And again, "[The] LORD knows the thought processes of the wise, that they are futile [or, useless]."** [Psalm 94:11]

vv. 21–22 is the conclusion to this chapter. They are steeped in human viewpoint. Paul says, Don't boast in man. Put the focus back on God. Recall, they had different leaders that they exalted; and Paul wants them to refocus on God. "Why should you become followers of truculent, false teachers in your midst?"

What happens when we become a follower of some Godless, soulish man. Goodbye to doctrine from human viewpoint seduction.

### Goodbye to Doctrine

1. By our associations, we will fall into the trap of elevating human viewpoint to the rule of our life. This is what happens to us when Bible doctrine is forced from our lives. Our norms and doctrine. If we cannot recognize him.
2. As we are trapped by human viewpoint wisdom, we begin to lose our spiritual values.
3. We no longer have insights as to the...it is destructive because it can lead to legalism.

4. You can no longer resist the lusts of the old sin nature and the temptations of the old sin nature. They begin to rule over us. It is easy to go along in order to get along.
5. In this case, doctrine has been squelched in our soul. We speak the vocabulary, but we cannot apply doctrine.
6. Results:
  - a. We live in turmoil; constant.
  - b. Nothing seems to go right.
  - c. I need to gripe; I'll feel better if I do.
  - d. You react to setbacks. They are often you fulfill your goals.
  - e. You begin to find a band-aid solution to stop the bleeding and close the wound.
  - f. When you are in reaction, you begin to blame others for the your lousy life.
  - g. The only avenue left for us is a frantic search for happiness.
  - h. The details of life take over; materialism becomes your God.
  - i. The patience then to wait on the Lord for His timing, blessings and solutions completely escapes us.
  - j. Mistakes in important places in your life.

About to make some application in our lives. Human viewpoint is subtle; we need to put everything aside and see God as God sees us. We must have some residual doctrine in order to be able to see ourselves. Flattery or criticism can confuse us or cause us to think outside of divine viewpoint. Don't look at our successes or failures. We're supposed to search the recesses of our soul for our weaknesses. If we don't recognize it, then we don't know what we are. There is a requirement for us to do this. We must have divine viewpoint to look inside ourselves. We are deluding ourselves. We tend to see ourselves better than we actually are. We must see what is empty and useless in our spiritual life. When you recognize human viewpoint, then we have a chance to keep it out. We will be frustrated, unfulfilled, etc., if we are guided by human viewpoint. When you want to control everything and everyone around us, then we are operating under human viewpoint. Forget about controlling and manipulating others.

Present active imperative of *καυχᾶσθαι* = *to exalt, to rejoice, to boast, to give glory to*. Boast about the Lord in 1Cor. 1:31 is instead of boasting in oneself. The Corinthians were putting their honor and confidence in mankind...in the wrong place. They are not saying, "I am of doctrine" but "I am of this or that person." I love so-and-so who is my pastor. It does not matter what you think of your pastor's personality. It depends upon what he teaches.

The ones who said, "I am of Christ" were no closer to the truth than anyone else. They were boasting in the person of Christ without understanding His mind and thinking. They were using the name of Jesus Christ to further their own interests. You can claim the name of Christ and be as far away from the truth as is possible. They put their trust in these men, but they were not honoring the doctrine of the men they claimed to honor.

They espoused the opposite of what they were attempting to teach. “But all things belong to you” says Paul to the Corinthians. The unlimited assets of the Christian life. The filling of the Holy Spirit. What possibly can human wisdom offer? We have the mind of Christ; why would we want the mind of man? God is the God of the universe; the universe is His and therefore the universe is ours. Paul is giving these people an incredible doctrinal perspective. We must be on guard our entire spiritual life; that is what spiritual maturity is all about. Are you mature? How often do you think of doctrinal issue, or take a doctrinal approach; that is thinking with the mind of Christ. Human viewpoint will be forced out. The Corinthians are not doing this; and Paul is attempting to guide them to thinking divine viewpoint.

1Cor. 3:21 **So then, let no one be boasting in people, for all [things] are yours\***,

**1Corinthians 3:21**

**Lesson #120 Sunday 1**

**February 27, 2005**

Paul has been comparing human viewpoint to divine viewpoint. He begins to make his conclusions with v. 21. Paul will close out here his general argument and reproof of the Corinthians. This will sum up all that he has been telling them. The Corinthians have an erroneous viewpoint. Don't boast about the things of this world, including your own wisdom and factions.

#### **Why Is Boasting in Human Viewpoint Always Useless**

1. Because boasting in men means you have fallen into the trap of elevating human viewpoint wisdom to the rule of your life.
2. Your norms and standards have regressed to the human viewpoint level of those with whom you have chosen to associate. You human viewpoint friends, your romantic partners, etc.; these are ones you emulate in your thinking.
3. You will lose the ability to distinguish between human viewpoint from divine viewpoint. Sometimes distinguishing can be very subtle and human viewpoint often mixes with divine viewpoint.
4. That is when the sin nature's area of strength appears to be good to the world. It becomes critical when the human viewpoint becomes your view of life. When your area of strength takes over, legalism encroaches your soul.
5. From that situation, you know that doctrine has been displaced.
6. When no doctrine is applied from your right lobe, the lack of application is revealed by...
  - 1) You are consistently aggravated by circumstances; there are times when you are happy, but you are not content.
  - 2) When you are agitated and aggravated, then you attempt to control your environment.
  - 3) That will inevitably fail. You will eventually react to all the set backs in your own personal plan for your life. This increases your aggravation.
  - 4) Now you are unhappy; and you spend more time aggravated than happy and you are going to attempt to fix this under your own power without doctrine.

- 5) You only have one avenue left to us, apart from doctrine. A frantic search for happiness and a frantic search for fulfillment and sublimation. The details of life become one of your great priorities.
- 6) Tragically, you lose the patience in life to wait on the Lord for His timing and His solutions.
- 7) Inevitably, you will make terrible decisions in life that we will end up regretting them for a long time and they will have extended repercussions. Just realize, that there is always a solution to your problems. All of this is recoverable.
- 8) As Paul says, forget it and move on. God can take these things and fix them in His own time.
- 9) You will end up having a handful of nothing in this life, even though you may have everything by way of details. We are blessed with incredible blessings and resources in this country.
- 10) When we are like this, it is the equivalent to boasting in men. This is boasting in our own accomplishments and boasting in human viewpoint wisdom. We are unfulfilled, disappointed in our life, and totally frustrated.

V. 21 is Paul's rebuttal to our aggravation and human viewpoint. **All things are yours.** These are the unlimited assets of the spiritual life: the filling of the Holy Spirit and the ability to build the edification complex. Paul is saying, "Get your eyes off yourself and off your friends and off human viewpoint, and focus on God's Word. Why limit yourself to your own thinking when you have the option of knowing the mind of Christ. Remove the egocentric and anthropocentric thinking which permeates your soul."

1Cor. 3:21 **So then, let no one be boasting in people, for all [things] are yours\*,...**

Paul continues this in v. 22. We have an incredible number of resources. Paul has given some negative examples and now he will give positive examples. The Corinthians have their eyes on the man and not upon the message. They are great men of the faith because they are great men of doctrine and not because they are great men. Κοσμος = *world*. We normally think of κοσμος as the devil's world. How can Paul say this world belongs to us if this is Satan's domain. Rom. 12:14: we are the heirs of this world. We will reign over this world. It will be taken from the master of the world and given to us. As church age believers, we will return with Him and we will rule with Him. Not the world as it is this moment, but the world which is to come. Rom. 8:38–39: **For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.**

Our focus must be on eternity; we must view all things in the light of eternity; not on men and not on human viewpoint. God gives to us living grace; and then death. But death is a provision. Philip. 1:21: **To live is Christ, but to die is profit.** Whether adversity or prosperity, God's grace has us covered. He has designed His plan exactly for us. The *things present* are always for our best interest. If you view things in the light of eternity, what does it matter that you are successful or unsuccessful in life. What does it matter if people think well of you? What does it matter if people like you? However, not all of us

will reach these pinnacles of human achievement—what does it matter to anyone or anything when it comes to the Judgment Seat of Christ? What does it matter in the light of eternity. What will matter is that we advanced to maturity. Living in the light of eternity does not mean that you sit on your thumbs; you do not ignore your temporal life. We all have a part in this life; we do not move away from most people, starve ourselves and wear itchy clothing. Living our life in the light of eternity means that we continue in God's plan, which includes human activities and achievements.

In v. 22, Paul reiterates all that we have in Christ. Jer. 17:5: **Thus says the LORD, "Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from the LORD."** These people in Corinth put their trust in false teachers and human viewpoint. In the logistics of life, what is our trust in? You have friends who may not always think well of you; because they know you. Where is your perspective? In the light of eternity or are your eyes on people? The grace of God is the *all things*. Without the grace of God, the world would crush us complete. It is easy to have capacity for life when things are going well; not so easy when things are not going well.

1Cor. 3:22 **...whether Paul or Apollos or Cephas [i.e. Peter] or [the] world or life or death or [things] present or [things] about to be, all [things] are yours\*,...**

**1Corinthians 3:23–4:1**

**Lesson #121 Sunday 2**

**February 27, 2005**

The Corinthians are a miserable bunch. Paul has given them corrections. He is not finished with them yet. At the end of this chapter, he is giving them a little encouragement. "You don't belong to these factions that you have allied yourself with, but you belong to Christ," is the gist of what Paul is saying to them. These Corinthians are all divided in their church. Ownership is his point here: you are property of Jesus Christ.

We need to see ourselves as God sees us. We have the wisdom of the world, which is no wisdom at all. It is our thinking which defines us; human viewpoint or divine viewpoint. We are owned for eternity, in the positional sense, forever. This is the temporal sense. Paul wants them to know. We are not owned by ourselves but by Jesus Christ. We miss out on great blessing if we attempt to own ourselves. Jesus Christ owns us; we belong to Him.

1Cor. 3:23a **...but you\* [are] Christ's,...**

Then we have the disputed phrase: **and Christ [is] God's**. The problem is, this appears to put Jesus in a subordinate position. **As the Church is subject to Christ, so is Christ subject to God.**

#### **The Subordination of Christ to God the Father**

1. Jesus was dependent upon God; He was empowered by the Holy Spirit, just as we are. His mode of subsistence and mode of operation show His subordination to God in His humanity.

2. There is the voluntary subordination to God becoming a man; the doctrine of Kenosis.
3. Jesus Christ is subordinate to God the Father in the work of redemption. Christ bowed to the will of the Father in order to take on the sins of the world. **“Not My will, but Your will be done.”** Christ, in His deity, was never subordinate; in His humanity, He was.
4. Jesus is subordinate to the plan of God in order to redeem us.

We are owned by Christ and Christ is owned by God. Jesus Christ is our pioneer; He pioneered our spiritual life. We are subordinate to Him and He is subordinate to the Father. This final statement executed God's plan in order that we might be in union with Him. Being subordinate to Him is a wonderful thing; it is something that we should never be ashamed of. Everything goes back to the Father and His plan.

### Summary of What We Have Learned So Far

1. The Corinthians are all wrapped up in factions. They are anthropocentric losers, wrapped up in people.
2. Paul has pointed out the foolishness and the uselessness of this world and the foolishness and uselessness of elevating mankind.
3. Paul has pointed out the folly of following false teaching from other leaders. You don't follow the factions, you don't follow the man; you follow what is taught. **Let no one boast in men, because all things belong to you.**
4. This is a title to a fortune. We are rich; but not as a divided church. That is not wealth.
5. Here is what the *all things* are:
  - 1) The indwelling of the Holy Spirit.
  - 2) We are the shrine of the Shekinah Glory.
  - 3) We are in union with Christ with 39 irrevocable absolutes.
  - 4) We have the mind of Christ.
  - 5) We have the potential to build the edification complex in the soul which transcends anything which man can accomplish. We have that potential because we have the all things.
  - 6) We can master the details of life. *If only I had that great car, that big house, all the money that he has.* These people have these things for a short time; and we will have these things for all eternity.
  - 7) We can have a relaxed mental attitude in adversity and contentment with what we have. Paul has been teaching contentment to these malcontents.
  - 8) We can develop capacity for love. We don't get upset when we observe someone's feet of clay or someone seems to mess up our plans for the moment. Capacity for love is impersonal and personal love both. When someone takes you to the cleaners, what does it matter in the light of eternity? The Corinthians are getting an incredible perspective. Human

viewpoint is useless; divine viewpoint is everything. The only way for us to look at life is from the light of eternity.

9) We can share the happiness of God regardless of our circumstances.

1Cor. 3:23b ...and Christ [is] God's.

The pastor teacher should never be in competition with anyone. Pastors all study from the same book. But in Corinth, there were false teachers and factions as far away from correct doctrine as they could be.

No pastor wants to shortchange his congregation. The discipline for that is astronomical. The pastor teacher is a dispenser of truth. He is a communicator of the Word of God, independent of his weaknesses and personality; and despite the opposition. None of it matters; Bobby is a servant of Christ.

Paul is now dealing with Apollos, who is the Corinthian pastor.

1Cor. 4:1 Let a person be considering us in this way, as attendants of Christ and stewards of [the] secrets [or, mysteries, and throughout book] of God.

**1Corinthians 4:1**

**Lesson #122 Wednesday**

**March 2, 2005**

No Bible class next week Wednesday/Thursday

Chapter 4 goes in a new direction, although it does build on what has gone before. He has previously pounded the Corinthians concerning what is wrong with them; now he will explain what is right with himself and his teaching. The pastor-teacher is to serve the church. The factions have set one pastor and two Apostles against each other in terms of whom they have aligned themselves with (not the actual pastors or Apostles). There is no competition for the pastor. The PT is a dispenser of truth, as he has learned it through God the Holy Spirit. Regardless of his personality, his weaknesses, his opposition, etc. The pastor teaches and there is pos. vol. The pastor begins the process in conjunction with the Holy Spirit and with the positive volition of his congregation.

There is Apollos, an eloquent teacher of doctrine. There is also Peter, who is a stirring orator and a motivator for his congregation. A pastor teacher is not the servant of one group who favors him. The church must respond to the pastor in unison to their right pastor. Every pastor should have the same message of doctrine. Pastors have different personalities and different teaching styles; they will be different—that is normal. Every believer has a pt that he or she can learn from best. We have favorite teachers in school and we learned best from them. There was something in them that we learned from the most. One pastor will teach and motivate you more than others. Some you cannot stand and some you can learn under; and many in between. They should study and teach the same Scripture and teach the same doctrine. They should advance their congregation. The pastor teacher should have a message and an objective.

When we advance quickly, then we are a unit which faces the toughest missions. Believers does become casualties when they operate out-front and isolated from other believers. Combat units fight together; so move together as a unit. Paul must correct the thinking of the Corinthian church and their predilection for factiousness.

Paul is a servant of Christ, and not of men or factions. Believers in some churches see themselves as being the boss of the pastor. When the pastor appeases his group, but does not lead them, he is not doing his job. It is the doctrine which grabs us by the lapels and tells us to get straight. It is not the pastor.

When you begin to criticize is the beginning of negative volition. Get your eyes on the man and not the message, and that begins factions. Bobby's authority comes from the Word of God. When we begin to disdain the teaching of our pastor, we become disgruntled. Whether you agree with them or now is not a good criterion. If you listen to a pastor teacher. Not a single pastor teacher who will get it right. Pastors are fallible. "Can I control him?" is a questions that some ask themselves.

No pastor is directly responsible to their own congregations. If Bobby loses momentum in his own life, he will soon be unable to lead his own congregation.

#### Summary of the first 5 Verses

1. He puts the servants of Christ in the right perspective. We are all servants of Christ.
2. Each faction gloried a leader or recruited for that leader. That is devisiveness. That is a power grab, that is all that is.
3. These people had lost perspective and had their own agendas in the church.
4. Paul will make it clear that the pastor teachers and evangelists and other leaders in the church.
5. Each pastor is, in effect, a slave to his mission of studying and teaching; evangelizing and leading. I am your slave, but you don't run my show.
6. The most important quality that a pastor can have is faithfulness to that mission.
7. Then Paul makes it clear that the sheep are not the judges of pastoral faithfulness. That is not the job of the sheep. If Paul is not faithful, this is between him and God.
8. There is only one competent to judge his servants. He is the only one qualified to render judgment. Only God can do this.
9. The pastor teacher will be judged harshly for failure to perform his mission. Bobby has a greater responsibility, which makes the punishment greater.
10. The final judgment of the pt is the Judgment Seat of Christ.

The adverb which begins this is houtos oútos = *thus, so*. Paul has already asked, "Who are these guys that you call your leaders? They are all servants of Christ." This is 1Cor. 3:5. **Do not let anyone boast in man** (1Cor. 3:21). The Corinthians used the names of these leaders to justify their own power lust. They wanted these men to be servants of

the factions instead of servants of the Lord. Paul says, "I am not furthering any faction." Paul is a pastor who serve all the church; and as an Apostle, he served all churches.

Λογιζομαι = *to think, to consider*. This is an imperative mood which makes it a mandate. It is directed toward us. This is an entreaty, not a mandate. Paul is softening the blow. I guess because this is a 3<sup>rd</sup> person imperative? These believers must make an entreaty from their own volition. Think of pastors as servants; but as servants to God. There is never an excuse not to operate from divine viewpoint. Consider obeying and then obey.

Then the noun ὑπηρητης = *servant, attendant*. This is a substitute for διακονος; however, this is a word that can be used for church leadership. However, this new word cannot refer to leadership. It will have great meaning for the Corinthians because of heir background. This is a nautical term in classical Greek. Could there be a parallel to αποστολος? They are both nautical terms. Paul used just the right word at just the right church at just the right time.

1Cor. 4:1 **Let a person be considering us in this way, as attendants of Christ and stewards of [the] secrets [or, mysteries, and throughout book] of God.**

**1Corinthians 4:1**

**Lesson #123 Thursday**

**March 3, 2005**

These men should be seen as servants; and the Corinthians are bragging about their servants. Now, these are servants of God, not of the church at Corinth. Present active imperative of λογιζομαι = *to think about, to consider*. This is an imperative of entreaty; it is a weaker imperative than a direct mandate. Let a man think about the following: this gives the Corinthians an option. They can consider Paul's imperative. This obligates them to think of their pastors in a certain way—the way that God wants them to think. It is divine viewpoint, so it must be complied with. Think of Paul and Apollos as servants. ὑπηρέτης = *servant*. This word is used instead of δεακονος. When Paul is done, the Corinthians will know exactly what it means for them to be servants.

#### **Etymology of ὑπηρέτης**

1. This is an undertier of a trireen. An athenian fighting ship. Three tiers of oarsmen; one tier on top, in a fairly open area. Then one in the middle and some at the bottom.
2. This ship was used as a weapon and the one weapon was a battering ram. The way this was done was they moved quickly to another ship and ran into it. Side to side, it was 18 ft. and 120 ft. long.
3. 170 oarsmen on each side of the ship. Each oarsman had 2'9" in which to row and had to function in that size. One man per oar. Maneuver was all important when it came to war. They could travel at around 7 nauts for 184 nautical miles.
4. Solomos battle saw 100,000 men went down; and the Greeks defeated the Persians. I think? This occurred right before the book of Esther opens up?

5. The rowers can see the ocean and those on the third tier would always be wet from the ocean. These guys were not allowed to leave the benches to use the bathroom. The lowest rung got the worst of it. Very uncomfortable.
6. The third tier set the pace of the ship.
7. In 697 B.C.. It was in the city of Corinth where the first people built the trireen. This is what they did; they were ship builders. This word has an impact on the Corinthians.
8. And Paul calls himself a ὑπηρέτης, and this came to mean *an underling; entire submission*.
9. Paul uses this word only here. Luke uses the word once in the book of Acts. Paul used it here as these Greeks would understand its usage here.
10. ὑπηρέτης = *complete subordinate, underling*.
11. Paul is subordinate to Christ.
12. The Lord possesses these third tier rowers.

### Summary

1. The pastor teacher is not to be flattered as a celebrity or manipulated by members of the congregation.
2. Neither are they lackies to those in the congregation.
3. Paul is not the lackey of any special interest group.
4. Paul is a subordinate to Christ.
5. Paul is NOT a celebrity. No one can claim Paul is the celebrity of their faction.

Paul is not their servant; he is completely subordinate to the Lord Jesus Christ; but is not under the control of the Corinthians. A parishioner who donates a lot of money often thinks this buys him some say-so in the church and the pastor who submits to that will be compromised. The pastor is a servant of Christ and not of any special interest group or of any faction. This is a corrective directed toward the Corinthians; but he is not berating the Corinthians. Factionalism is not a part of the church.

Οικονομος = *a responsible member of a household/to distribute, to apportion*. This is a responsible member of a household who is entrusted with the distribution of a major household. He distributed the resources of a household. Joseph did this for Potipher. When some is called a good steward of the Lord think of this as someone who gives a lot of money and is careful with it. Grace orientation must be what dictates how one manages their money. Stewardship is not synonymous with being parsimonious. Grace means that sometimes you are very generous. Being a good steward of the Lord is seen as related to money; but it is not used that way here. The steward here is the pastor. Certain things are dispensed for the benefit of others. Here, Paul is to dispense the truth which God has revealed to him. The truths referred to are μυστηριον = *mystery*. Genitive plural. Genitive of description, but not of possession. The steward is characterized by the mysteries. Possessive genitive of θεος. **Stewards characterized by the mysteries which belong to God.** Here, one is to distribute as much as possible. Mysteries are the doctrines

concerned with the new dispensation of the church. These are doctrines which are now revealed by Paul, but they were not revealed prior to this time period.

### Mysteries

1. Deut. 29:29: **The secret things belong to the Lord our God, but the things revealed belong to us and our sons forever.** Israel did not know the mysteries. They only knew what was revealed in their dispensations.
2. **"I have many more things to say to you, but you cannot bear them now. However, when He, the Spirit of Truth comes, He will reveal to you all things."**
3. Rom. 16:25: **According to the revelation of the mystery which was kept secret since the world began.**

1Cor. 4:1 **Let a person be considering us in this way, as attendants of Christ and stewards of [the] secrets [or, mysteries, and throughout book] of God.**

### How Dispensationalism is Different from Other Theological Viewpoints

1. Israel and the Church are different.
2. Eschatology is different; what happens after the rapture of the Church.
3. The rapture of the Church is different from the second advent.
4. You must understand dispensationalism in order to interpret Scripture accurately.

**1Corinthians 4:1**

**Lesson #124 Sunday 1**

**March 6, 2005**

The Bible is the source of all doctrine. Those who did not claim Paul made him their object of scorn and criticism. This was power politics, without the leaders actually taking part in the politics. These politics got in the way of the teaching of the Word of God. One faction has elevated Paul to a celebrity status while the others held him in low esteem. From a human standpoint, Paul seems to be a celebrity. He has written most of the New Testament (apart from Luke). This group wanted to become the preeminent faction of their church, and they attacked Peter and Apollos. Each faction elevated their own man and attacked the other men. Paul wants to correct this horrid power play. Paul will not launch a direct attack, as he has done in the previous 3 chapters; but he will now mount an indirect attack against the factions. He will not tell them what to do, but he will tell them what the Apostles and pastors ought to be doing. The Corinthians want to use these men as pawns. These men are glorified so that these factions can assume power.

ὑπηρέτης = *servant*. This was originally a classical Greek word referring to the men on the bottom tier of the trireme, an ancient Greek ship. 120 ft. long. 18 ft. across; 170 men total, 31, 27, 27 for the top, middle and the bottom. There was very little space for them to row. One man per oar and they could not get out of synch. One man out of synch threw everything out of whack. There was a battering ram built into the helm of the ship. They would maneuver their ship so that their battering ram would run into the side of another ship. This took speed and precise maneuvering. The Greeks used this to soundly defeat the battle at Solamos when they defeated Ahasuerus. This puts Paul down on the 3<sup>rd</sup> tier

of oarsmen. This is a very low position for him to occupy. Those on the bottom rung were only inches above the water line. They were wet and uncomfortable all the time. No one had a bathroom break. There was a trickle down effect because of that. They set the pace for the rest of the ship, and the others followed their lead. Paul was not belittling himself nor was he exalting himself. This was a term that was completely apropos for his position and function. He was the heart of a hard-working war ship. The Corinthians in 697 B.C., the Corinthians were the first to build ships with 2 tiers of oars. Therefore, these Corinthians knew exactly what Paul was saying. They understood fully Paul's position. Paul only used this term here. This was a careful choice on the part of Paul (used by Luke in the book of Acts once). This means entire submission; entire subordination. Paul leaves no confusion about his position. However, he is not without critical value. The church could not exist apart from his position. He is not subordinate or inferior to the Corinthian church or to any of the factions. He was subordinate only to the Lord.

Οικονομος = *steward; the trusted member of a household to distribute the riches of the household.* Οικος = *responsible member of a household.* Νεμω = *to distribute, to apportion.* Today, this would be a pastor-teacher. Paul is responsible for communicating the truth of God's Word. The steward is characterized by the mysteries, which is what he dispenses. He is not a mystery writer; he is a writer of mysteries, which is affixed to the genitive of possession θεου. These mysteries had never been revealed in the past; however, Paul was revealing them at this point in time. These doctrines are directly from God and they pertain to the church alone. They are a dispensational distinctive. Paul is a dispenser of the mysteries, which have great emphasis. They have critical importance. These mysteries are important to us as well.

### Doctrine of the Mysteries

1. Background: Moses was speaking to Israel on the plains of Moab before they move into the Land of Promise: "The secret things belong to the Lord our God. But the things revealed to us belong to us and to our sons forever, that we may observe all the words of the Law."
2. God gave the Law to Israel to guide them in their life as believers and it was given through Moses. Later honed by the prophets.
3. But there were other secret things which Moses alluded to that God did not reveal to Israel. Deut. 29:29.
4. Believers heard these mysteries during our Lord's 1<sup>st</sup> advent. Jesus: *I have many more things to say to you, but you cannot bear them now. But when He, the Spirit of Truth comes, He will guide you into all truth. He will not speak on His own initiative, but whatever he speaks, He will reveal.* John 16.
5. Rom. 16:25: *According to the revelation of the mysteries which had been kept secret since the world began.*
6. To the church, God has revealed mysteries that neither Moses nor the nation of Israel, ever knew. The doctrine of the mystery is now manifested.
7. A definition of mystery doctrines: doctrines never revealed previously to those of the church age.

8. Μυστεριον was a reference to the secret doctrines of the ancient Greek fraternities. Only those who were initiated in the fraternities knew the mysteries. When you go through the initiation, and submit yourself to the initiation rites, you learned the mystery doctrines. These rites were involved with a pantheon of Greek gods and these were demons. Drugs used to bring about whatever and there was human sacrifice, even child sacrifice involved. Guthrie *The Greeks and their Gods*. Madness or mania is a word describing what the women went through in these mysteries.
9. When Paul uses μυστεριον he is drawing from this ancient usage. He uses the word without the degeneracy involved. This became a technical designation for New Testament doctrine. This could only be for Church Age believers. We have, in essence, pledged a fraternity. No one prior to this time period knew that this was coming.

1Cor. 4:1 **Let a person be considering us in this way, as attendants of Christ and stewards of [the] secrets [or, mysteries, and throughout book] of God.**

**1Corinthians 4:1**

**Lesson #125 Sunday 2**

**March 6, 2005**

The servant of Christ is not subordinate to any other human being. The oikonomos is a dispenser of the mysteries of God. Point #9 completed above.

**The Doctrine of the Mysteries (continued)**

10. Mystery doctrine separates the dispensations of the Church Age and Israel. The protocol plan of God. Protocol: a rigid long established code prescribing complete deference to superior rank and authority followed by strict adherence to coupled by precisely correct procedure. Our code of protocol is the mystery doctrine. The authority of our protocol is the Lord Jesus Christ. The precisely correct procedure is based upon precedence. Our precedence is the modus operandi of the humanity of Jesus Christ. Our precedence is the spiritual life of Jesus Christ. In other words, the protocol plan is the spiritual life pioneered by the Lord Jesus Christ in the First Advent. It was never before known before the Lord Jesus Christ pioneered it during His time on earth. So the Old Testament ritual dispensations provide no part of the structure of the Christian way of life. The Old Testament rituals are gone. Christ is the end of the Law. There are principals that we can follow; unfortunately, there is a tendency to apply the Mosaic Law as part of the Christian way of life. Legalism and morality are often substituted for the virtue of the Christian way of life. The unique aspect of the Spirit-filled virtue from spiritual advance. The precisely correct procedure becomes the Mosaic Law as opposed to our spiritual life defined by the life of Jesus Christ. This brings all sorts of aberrations into the Christian way of life. There are several denominations who observe the Sabbath; some on Saturday and some on Sunday. Sabbath observance is part of the Mosaic Law; it is not part of our spiritual life. How many churches demand 10% of your income? This is not

related at all to grace-orientation. We interject liturgies. This has nothing to do with living the spiritual life in the Church Age. Universal priesthood of the Church Age is a mystery doctrine. There is no specialized priesthood as found in the Old Testament. We have direct access to God. All 3 members of the Trinity dwell in us. We confess our sins directly to God. We do not go through an intermediary. This is one of the important points of dispensationalism. All these perversions are caused by the intrusion of the Mosaic Law into the spiritual life of believers. The churches of America throw in all kinds of perversions into the spiritual way of life. This is why Paul is the teacher of the mysteries of the Church Age.

11. Revealed by the mystery doctrine are the advantages that the church has over Israel.
  - a. Israel never had 100% availability of divine power through God the Holy Spirit. Only a small number of people had indument of power from God the Holy Spirit.
  - b. Israel did not have the indwelling of all three members of the Trinity.
  - c. We are heirs to everthing. We share everything which belongs to Jesus Christ.
12. Therefore, no precedence exists with Israel for the Church Age believer. Our precedence are the mystery doctrines purveyed to us by the pastor-teacher.
13. All precedents for the plan of God for the Church is taken from the prototype spiritual life of the Lord Jesus Christ. Our Lord established the precedence for the Christian way of life. He matured spiritually. He reached the penthouse rather quickly. He shared the happiness of God. He was the victor; we are victors. We have exactly what the humanity of Jesus Christ had to function in this life. That is unique and part of the mystery doctrine. His resurrection set the precedence. If Jesus Christ did not rise from the grave, we would be worshipping a dead God. It gives validity to our faith. We will possess the same body that our Lord Jesus Christ had when he revealed Himself to 500 people.
14. The mystery doctrine defines our spiritual life. All of the doctrine of the New Testament defines our spiritual life; not the Mosaic Law. We have all kinds of concerns over the Ten Commandments being on the lawn. This does represent the rule of Law, which is how we live in this country. Bobby gives his opinion on this matter. The government will not start passing laws to enforce some sort of prescribed religion. Highly unlikely.
15. The gift of pastor-teacher is not found in the Old Testament. Eph. 3:8–9: **To me, the very least of all [the] holy ones, was given this grace, to proclaim the Gospel among the Gentiles, the unfathomable riches of Christ, and to enlighten all [as to] what [is] the administration of the secret, the one having been hidden from the ages in God, the One having created all things through Jesus Christ** Paul has a very critical mission, even though he is the least of the saints. Those in the Old Testament would love to know these things. We can learn the mystery doctrine like no one else could. We have an incredible number of resources no available to believers in previous dispensations. Part of the fraternity is, they shared the destiny of the gods; we share the destiny of our God, Jesus Christ. 1Tim. 3:9: **holding the**

secret [or, mystery] of the faith in a pure conscience. We have what they do not have. This is the highest form of worship. Unprecedented. The edification complex becomes our reachable goal. Every believer is an ambassador for the Lord Jesus Christ; responsible for witnessing. "Go unto the world and proclaim the good news." We are invisible heroes with great impact. No one can have the sort of impact that we have. We are royalty and royalty is privileged. No Jew in Old Testament is called royal family. We are directly related to the King of kings of Lord of lords. Royalty has protocol, precedence and we live by a certain code and we must know that procedure. That is why we are in church; to know that procedure.

16. The sequence of eschatology which was never before revealed is all defined in the mystery doctrine. Israel had no clue as to what would happen in the future. It is a part of the Christian doctrine. It does encourage you with regards to the light of eternity. This sequence begins with the rapture of the church and then the bama seat of Christ. The evaluation seat. No one knew about that before and we know what will happen there. We will stand in front of Jesus Christ. The tribulation will take place while we are there. Daniel's 70<sup>th</sup> week was a gap and it was well-defined in Revelation, but not known prior to this. The Age of Israel is not completed yet. Then, of course, the kingdom; the Millennium; the one the rejected at the first advent. It is a part of the mystery understanding. Then the eternal state, which we will be in. The desolution of the previous heaven and earth and so we will live with the Lord Jesus Christ forever. Let a man consider us in this manner: as complete subordinates of Christ, stewards characterized by the mysteries which belong to God. (1Cor. 4:1).

No Bible class Wednesday/Thursday (Bobby is out of town)

March 9–10, 2005

1Corinthians 4:1

Lesson #126 Sunday 1

March 13, 2005

Bobby reviews the huperêtês; those on the 3<sup>rd</sup> tier, the oarsmen, who set the pace for all the other oarsmen. This word is extremely descriptive of himself. He was not humiliating himself. He was critical to the operation of the church. He should not be belittled nor should he be raised to a superstar attraction, as the leader of one faction over another faction. Paul was the heart of the function of the church. He was the communicator of certain doctrines of the church. Paul also used the word oikonomos; this is a steward; the responsible member of a household. He is entrusted with the communications of the household. This passage refers to pastors and to Apostles both. The pastor is the dispenser of truth for the benefit of the church. He teaches us about the resources which God has provided for us. Paul was the purveyor or the steward of the mystery doctrines. These doctrines are called mysteries, as these are doctrines unknown to the family of God until taught by the Apostles and those with the gift of knowledge. The protocol plan is our advantage over all Old Testament believers. We have more strength and power available to us by God the Holy Spirit in this dispensation over all of those in previous dispensations. First and foremost, we have the filling of the Holy Spirit. We also have the grace apparatus for perception, which was not available until the Church Age. We can also construct the edification complex of the soul. We can also develop problem-solving devices. These

mysteries encompass the whole package of our resources. We can accomplish all that God has entrusted to us. We're privileged.

As Bobby teaches mystery doctrines, we learn the mystery doctrines.

1Cor. 4:1 **Let a person be considering us in this way, as complete subordinates [those rowers on the 3<sup>rd</sup> tier] of Christ and stewards of [the] secrets [or, mysteries, and throughout book] of God.**

Paul continues in the next verse. A passive voice, which means an attribute is required of a steward or of a pastor. This is a quality that every man in the pastorate must have. This attribute is a critical word, which is an absolute requirement of the ministry.

*iva* = *that*. When used with the subjunctive mood, as it is used here, it means *in order that*. It is found with the aorist passive subjunctive of *εὕρισκω* = *to find*. Subjunctive mood means that this is a volitional choice; he must be filled with the Holy Spirit first.

*Πιστος* = *trustworthy, faithful, dependable, inspiring trust*. This is a critical quality required of a steward of God. Very important of those who handle the teaching of God's Word. Paul hammers away at this word: *be faithful*. His meaning is that there is a primary quality which is required, for handling the truth of God's Word. As a dispenser of truth, he must be faithful to those under his teaching. He must be faithful and dependable because that is his charge. Believers at Berachah belong to Christ, not to Bobby. Bobby is just temporarily in charge. The pastor inspires trust in those who hear the message because of his detailed study. He should be trusted based upon his message and how well he prepared his lesson. His faithfulness in studying and teaching. This is so that we can grow and so that we are not devious. We can strive for the unity of the faith. If we are not compared for combat, then we will be run over. Human viewpoint will be pushed out of our souls. The pastor-teacher initiates the process of operation Z. The pastor teaches, via the grace apparatus for perception.

#### **Bobby's Responsibilities**

1. Bobby begins the process and God the Holy Spirit completes the process in the soul of the believer.
2. In order to do this, Bobby must be faithful and dependable in the proclamation of the mystery doctrine.
3. If Bobby is not prepared, there is no spiritual food for us to metabolize and apply.
4. As a faithful servant, Bobby is not to contaminate our food with human viewpoint. He must never water down the message; and we must be prepared to receive it.

1Cor. 4:2 **Now furthermore, what is required among the stewards [is] that one be found faithful.**

A man must be faithful to the Word of God. He must be faithful to those who are the hearers. As a steward, the obligation is to study and teach. Only through his faithful studying and teaching, can God reveal the mystery doctrine to believers of the Church Age. So the pastor-teacher teaches, so we are inspired to trust him. This is the wonderful aspect of our relationship to Bobby; a response to his faithful teaching. The key for our growth in grace. He must be faithful in his preparation and he must not contaminate pure doctrine with falsehood and human viewpoint. This is Paul's exhortation to himself and to Apollos, as well as to all teachers throughout the Church Age. Teaching is often the first thing which is neglected by a pastor. They become promoters, they become fund raisers, entertainers, inspirational teachers, glad-handers. In all of this, studying and teaching is lost in the shuffle. This is why the pastor carries so much responsibility before the Lord. By gift, Bobby can prepare spiritual meals for us; but we must come in order to be fed. There is nothing here about dazzling believers with scholarly ability or invoke emotional responses with emotional messages. These things can be a part of the presentation, although the natural ability to teach is not part of it. Communication of the mystery doctrine is always the paramount objective.

Seeing things in the light of eternity, which is divine viewpoint perspective, then nothing in this world can bother us. Bobby is to make known the mystery doctrines of this age. We cannot fully share in what God has for us in this life.

1Cor. 4:2 **Now furthermore, what is required among the stewards [is] that one be found faithful.**

Being a steward clearly means responsibility to someone. Someone will examine and evaluate our faithfulness; just in a different way. Aorist passive subjunctive of ἀνακρίνω = *to be judged, to be put on trial, to pass a tribunal*. By whom will he be judged? Some of us want to evaluate Bobby; which is fine; however, Bobby is truly evaluated by God. Paul will state 3 false judges; these are those he is not responsible to.

Hupumo or ὑφ' ὑμῶν = *by you [plural]*. These factions substituted themselves and their arrogance for the doctrine which was being presented. The pastor can only be prepared and can only grow in his own spiritual life. He cannot make his people grow. We must do that part of it. The Corinthians rejected the message and the messenger. They were jealous, arrogant and wanted to be in power in a church. What a petty thing. Who wants to do that? To have power in a church. The criticism of the church had absolutely debilitated Apollos; he got his eyes on their criticism, and the factions, and the people and he was run out of town by these people. He was very disillusioned. This was a lapse in Apollos' dependence upon the Lord. He forgot divine viewpoint. He forgot how the Lord viewed him. He was too concerned with what people thought of him. He packed his bags and left town, precipitated by arrogant believers in his church. This is not what he should have done. 1Cor. 16:12 indicates that Apollos might have returned to Corinth. But we don't know for sure. Tradition has him in Frigia and Iconium. He wimped out under some very difficult set of circumstances. Getting your eyes on people is one of the worst things that a pastor can do. Apollos left all of these people without spiritual food. He failed at this point. Some did not want to listen, but others did. Apollos broke down at this point; but Bobby must remain faithful to his mission. If Bobby falls apart and breaks down, then his

congregation will do the same thing. We will worry about what others think of us. We need to be faithful to what the Word tells us to do. Continue to take in doctrine; continue to be faithful, and there will be incredible rewards, no matter what the circumstances are that we face. We should not focus on people but on the Lord. The idea is that we come through on tests with flying colors—like people testing. However, if you are critical and judging, then you will pay for it. God protects his pastors. And if a pastor does not do his job, just move out of the way. God will take care of them. Unjust criticism and judging hinders the ministry of the pastor and ignores the doctrine that he teaches.

The scope of the influence, the more influential he is, the greater the impact this person has and it becomes even more divisive. In Berachah, there have been factions and those who made power plays. When the pastor gets unjust criticism and judgment, then it can affect his focus on doctrine. These are the Corinthian believers who are judging Paul.

The second group are those who are outside of the church. *ἡμερὰ ἀνθρώπου* = *by man's day*. In this context, this is a Greek idiom, referring to the day of man's judgement. This is why we find this rendered as the day of man's judgment. Acts 18, Paul was hauled before the human court of Gallio, and then he beat the responsible Jews. Gallio did not want to deal with religious matters between Jews. These courts are designed for criminality and other things; but not what the pastor teaches. Human viewpoint is incapable of evaluating divine viewpoint.

The 3<sup>rd</sup> false criticizer of Paul is Paul himself (although he mandates self-examination in other areas 1Cor. 11:31 Gal. 6:4). We must realize if we are applying divine viewpoint or if we are mired in human viewpoint. We cannot know where we are going unless we know where we are. Paul is not speaking of examining his own spiritual life. He is speaking of examining the impact and results of his own ministry. This is not for him to do. This is a professional examination. *ἀνακρίνω* = *to judge, to evaluate, to examine*. He does not attempt to judge his own ministry in terms of success or failure or even compared to others. It is his job to be faithful; it is not to assess his effect on others. No one who teaches the Word will never know in this life the complete results of his teaching. Self-judgement is an unreliable way to gauge the ministry that he has. Bobby gets nice letters from time to time from those who tell him how his teaching has affected others. Bobby might look out at the congregation and determine that they are half-asleep, and therefore his ministry is worthless. But that is our problem, not his. "I do not examine my own ministry, I do not worry about the effect of my ministry; I simply teach what God has given me."

1Cor. 4:3 **But to me it is as an insignificant [thing] that I should be examined by you\* or by [any] human day [fig., human court], but I do not even examine myself.**

**1Corinthians 4:2**

**Lesson #128 Wednesday**

**March 16, 2005**

Extremely important to be faithful in any endeavor. Whatever job you have should be done as unto God. Faithfulness means filled with faith. God is the object of our faithfulness and of our devotion. This is not just a fair-weather attribute; sometimes it is taking just one more step, despite obstacles, injustices, or discouragement. You must be convinced that

the Lord honors that faithfulness. We should press on faithfully. Success and failure are not issues. The issue is the attributes of faithfulness in our lives. In all of the personal relationships that we have in life, we remain faithful. Love demands faithfulness. No one can claim capacity for love without the characteristics of fidelity and devotion. A person who never loses sight of the relationship that they have, despite heartache and inconsistency in another person. Egocentricity precludes real devotion. If you only have devotion to yourself, it stifles any faithfulness. You will be faithful as long as someone comes through for you, until they don't meet your needs or fit into your time schedule, etc.

The arrogant leaders in Corinth are not faithful to anything except their own ambition and desire to control the church. They turn inward. They see only their own goals and ambitions.

1Cor. 4:2 **Now furthermore, what is required among the stewards [is] that one be found faithful.**

Paul will use himself as an example in v. 3. This is applicable to all pastors. He will state 3 false judges or critics or evaluators. The Corinthians will learn that their judging is not a measure of his faithfulness. Paul uses himself as the target of a warning. Paul uses himself, when he does not need the warning.

The very fact that Paul will be examined means that he has responsibility. If anyone evaluates him for any reason, then that means you have some responsibilities. 3 categories of people who will not evaluate Paul or anyone else. 1) The Corinthian believers themselves. They might be trying to gain power, and that clear. They are sniping, judging, maligning. The only authority that some want is their own authority. They want to acquire illegitimate power in the church. That is the aim, to gain power. Those who compete and run down authority and those who attempt to take authority into their own hands are nothing but devious and troublemakers. The Corinthians will get disciplined in ways that we do not want any part of. Do not get involved in judging or criticizing the pastor. That is a bad choice for all involved. This is also true in personal relationships. Example; a woman who spends time berating her husband to her friends. A woman attempts to gain power, to gain ascendancy, to try to dominate the man. That is an area of her old sin nature. Such ascendancy does not gain power, but reveals unfaithfulness. The man who belittles his wife in an attempt to bring her down is not faithful to his charge of loving his wife. We have a personal relationship with our pastor. Bobby must promote faithfulness in us, and we must operate in faithfulness in every aspect of life.

The second false criticizers are those outside the church. A formal court setting in front of unbelievers or an informal group of unbelievers. The court of public opinion. Human viewpoint is incapable of evaluating divine viewpoint.

The third false criticizer is the pastor himself. He examines his own spiritual life before the Lord; but in this context, it is different. *Avakpivw = to be on trial, to judge*. Paul does not evaluate his own ministry in comparison to others. How am I doing? How do I compare with so and so down the street. He does not get into the numbers game. Paul does not examine his own ministry in the realm of success and failure. No man who teaches the

Word of God can fully know the impact of his ministry upon others. If he knows about his own impact, even on one person, then he might become arrogant. The information is provided by God; Bobby is just the messenger. It is not the pastor's impact, but the impact of the Holy Spirit and the Word of God.

### **A Pastor does not Evaluate Himself**

1. He remains faithful to what he is supposed to do.
2. If Paul is to be faithful, then he need not concern himself with the results. Doctrine does its work within the believer.
3. Self-judgment is an unreliable and unusable gauge of the ministry of a pastor. Bobby can only do what he is charged with.
4. A pastor cannot gauge what doctrine does in the life of another.
5. You can examine yourself "Am I faithful?" This is in applying doctrine after learning doctrine. We all have a ministry of some sort. We all have a ministry of witnessing. Whatever our spiritual gift is, is our ministry. Being faithful does not mean that you don't do your job. Do your job; that does mean you are being faithful. You do your job to the best of your ability. Faithfulness requires a day by day existence of faithfulness.
6. God can judge the results of our spiritual life and of our ministry at the Judgment Seat of Christ. It is a simple formula and people get so confused as to what they should do. Faithfulness and the filling of the Holy Spirit produces divine good.

You do not want to judge or malign a pastor; you will get wasted. If you get in the way, you will get handled and severely.

Paul is not responsible to the Corinthian believers, to the court of public opinion, or even to himself for the effects of his ministry. Now, he is responsible to the Lord. He must be faithful to God. God's Word never goes out without accomplishing that for which it is sent. Isa. 55:11: "So will My Word be which goes forth from My mouth; it will not return to me empty without accomplishing what I desire and without achieving that for which it was sent out." When God's Word goes out, it always accomplishes that for which it was sent.. A pastor cannot get down on himself for a meager harvest. "Who has despised the day of small things?" A pastor can critique himself if he was become lazy or unscholarly; but he need not worry about the results of his ministry.

Dwelling on failure, whether it is yours or someone else's is failure in itself. **Forgetting those things which are behind.** When a pastor fails, he simply needs to get back on his horse and ride again. God will vindicate a faithful pastor. The hearers and who are positive will advance. All Bobby has to do is to be faithful in his work. A pastor should not be worried about whether his sermon appeals to his pastor. "Drive on..." means "take one more step" and then "take one more step." That is all it requires, on all of our parts. Pastor-teacher's concern is to serve the Lord. The Corinthians are very appreciative of oratory and other verbal gifts. They loved spectacular gifts; it makes them feel superior.

2Cor. 10:10: Paul's letters are weighty and strong, but his speech is contemptible and he is unimpressive. Paul is a genius. They focused on his personal characteristics; his looks and his speech. Israel decided to reject God's rule and decided they wanted a king. They want the majesty of a king. Saul was kingly in appearance; he was very tall. He was well-educated. His reign was a disaster for Israel. King Saul had the look; Saul of Tarsus did not. However, Saul of Tarsus had doctrine, where King Saul did not; and there was the difference. What do they teach is important; not how they look. Do not look at the outward appearance; listen to what they teach. Don't judge anyone on their outward appearance.

1Cor. 4:3 But to me it is as an insignificant [thing] that I should be examined by you\* or by [any] human day [fig., human court], \_but\_ I do not even examine myself.

**1Corinthians 4:3–5**

**Lesson #129 Thursday**

**March 17, 2005**

Paul says that it is insignificant for the believers at Corinth, for the opinion of public courts, or even himself to examine his ministry. It is God's Word which is alive and powerful. The power of the Word of God can be rejected by the volition of human beings. Even in reproof, the Word of God can be used. Paul has been faithful in his obligation to provide correct teaching for this congregation. A pastor-teacher must always keep in mind his responsibility to faithfully study and teach. He cannot get caught up in all sorts of inconsequentialities in the church. He cannot be consumed with finances. He must be grace oriented. It seems that the more money there is, the more trouble there is in a church. Over and over again, there are televangelists with their hand in the till. There is also the numbers game. Every believer has his own volition. We have free will. No programs of excitement will stimulate true positive volition. There might be some superficial interest which arises. Real positive volition is a daily personal wake up call to keep divine viewpoint top priority. It is not something which we have all the time. It must be renewed every morning. It can come and go, and sometimes it comes and goes based upon circumstances. That wake up call is characterized by a faithful pursuit of Bible doctrine and the application thereof. You may not feel like being in Bible class; there might be a great party going on; but what is more important, feeding your soul or feeding your fun. Some pastors want to rest on the laurels of great rhetoric. What is important is content and not what it sounds like. Rhetoric without reality. No good without content. Then there are pastors who must dwell on their perceived failures. Make sure you concentrate on doctrine and forget those things which are behind. You can be overly critical of yourself. No pastor has any idea as to what his impact is on others. God will vindicate any pastor's ministry if he is faithful. Bobby cannot be concerned about where each one of us is. Those who are positive, will advance. Bobby cannot attempt to evaluate those who come to Berea. The Word of God is alive and powerful; not the style and rhetoric of the pastor. If there is no knowledge, then we do not grow. We might get bored with his doctrine. Paul is reviewing basic doctrine for the church in Corinth, to make sure they are not divided. The Lord gives the pastor the spiritual gift and the Lord expects faithfulness in studying and teaching.

### Those Who Listen and Denigrate Doctrine

1. Unjust criticism and wagging tongues are a great hindrance to the church (as in Corinth).
2. Believers have a tendency to denigrate ministries. Public figures tend to be denigrated by the public.
3. Ezekiel speaks about the results when they are critical of pastors Ezek. 33:31: **So My people come to you in crowds, sit in front of you, and hear your words, but they don't obey them. Although they express love with their mouths, their hearts pursue unjust gain.** God's people come to Ezekiel and they listen, but they do not do what Ezekiel tells them to do. There is no metabolizing of doctrine. They simply do the lustful desires expressed by their mouths. They have sins of the tongue; they are subversive to authority. They are controlled by the details of life rather than doctrine. Ezek. 33:32: **Yes, to them you are like a singer of love songs who has a beautiful voice and plays skillfully on an instrument. They hear your words, but they don't obey them.** Nothing makes a dent in your soul.
4. The result of judging the pastor is a deaf ear. If you judge the pastor, your ears are deaf; your spiritual life is broken. There is devisiveness among the congregation.
5. Those who communicate Bible doctrine are discredited, and by those who should be benefitting from the teaching. The immature believer is particularly distracted by these conditions.

There was a nonregional accent in Oregon where Bobby went to seminary. He attempted to correct that, as it was very obvious to him there.

However, Paul says all of this is a small thing. As long as the pastor teacher is doing what God has him to do, then he is doing his job. There is legitimate constructive criticism and there is maligning. That kind of criticism can be painful but it can be quite helpful. Bobby altered his approach and style because of that criticism. Maybe that is why he began to give more and more points? Bobby does not want us to send him lots of mail now. In any case, Bobby is not answerable to his congregation, but to Jesus Christ—just like Paul. If we advance spiritually, we will serve the Lord in a number of ways. We must grow first in order to serve. Service is a result of spiritual growth.

1Cor. 4:3 **But to me it is as an insignificant [thing] that I should be examined by you\* or by [any] human day [fig., human court], \_but\_ I do not even examine myself.**

Paul simply understands, in v. 4, that he is doing his job, and he is being faithful to Jesus Christ. That he can evaluate. Paul is not acquitted by his lack of self-indictment. This does not mean that Paul is without failures. But he is not spending time and energy judging his own effectiveness. Bobby has seen the first hand; Bob never judged how effective he was; people came and went, and Bob was faithful for 53 years. What he did demonstrates to us faithfulness to his responsibility to study and teach. The evaluation is the Lord's prerogative. There will be a final judgment by Christ of every pastor, as there will be one of us. The pastor-teacher will be evaluated for his service, just as will be true of all believers.

### Summary

1. The Corinthians need to stop judging; they are not competent to do so, nor are they charged to sit in judgment. This is applicable to us as well.
2. They are looking at Paul's appearance, his style, which they are unimpressed by; but their criticisms of him are meaningless. Our eyes should be on the content. They need to listen to his message; not for its artistic effect, but for its doctrinal content, and they will grow thereby.
3. If there is little or no doctrinal content, then the Lord will judge that pastor in time with discipline.
4. If we can't find what we need under this pastor, or the content is not there, then quietly move on. Do not be devisive. Find the doctrinal content that you need.
5. As you leave a church, do not judge, malign, or denigrate that pastor-teacher to anyone else. You are then devisive and reversionistic.

1Cor. 4:4 For I have been conscious of nothing against myself [fig., my conscience is clear]; but I have not been justified [or, acquitted] by this, but the One examining me is [the] Lord.

V. 5 speaks of the bama seat of Jesus Christ. Paul is hearkening back to what he revealed back in 1Cor. 3 about the Judgment Seat of Christ. Human good vs. divine good. All of this follows. Paul builds one concept upon another. He is going back to it and supplementing it. Paul will be judged by Christ for his ministry. **Therefore, why is it important or necessary for the Corinthians to judge him?** Pastors do not automatically perform divine good.

Present active imperative of κρίνω = *to judge, to evaluate*. Paul's statement has command effect. It is a mandate not just from Paul, but from Jesus Christ. Προ + the genitive of καιρος = *time*. The door is not left open for human judgment. There is not going to be human judgment now and then divine judgment later. A pastor's ministry is only assessed by God. The appointed time here is eschatological. There will be a judgment by Christ and it will occur at an appointed time; if He is going to do it, then you don't need to do it. Do not go judging a pastor before the time. "Cool your jets, stop judging me, and await his judgment." No one has all the facts; we never have all of the facts. Only the Lord Jesus Christ has all of the facts. Jesus Christ will do infinitely better than we can. That is Paul's point here. The Lord knows it all and the Corinthians do not; therefore, they have no business judging Paul or any other minister of the gospel. Never judge a pastor; never judge someone else.

1Cor. 4:5 So then, stop judging anything before the time, until the Lord comes, who will both bring to light the hidden [things] of the darkness and will reveal the counsels [or, intentions] of the hearts [fig., inner selves], and then the praise will come to each from God.

It is quite clear that Paul is quite faithful and the greatest writer of the New Testament. He was unjustly indicted in a Roman court, he survived 2 or more assassination attempts, he was shipwrecked, stoned.

How meaningless it is for the Corinthians to criticize Paul. Their examination of Paul and his ministry is laughable, if anything. They judged and criticized Paul, as well as others; and this was to further their own power lust. They set up Paul vs. Peter or Apollos vs. Paul; etc. They set up these denominations in order to gain power themselves.

“I am not responsible to you with regards to my faithfulness,” is Paul to the congregation at Corinth. He is not responsible to any unbeliever or any group of unbelievers, e.g., some Roman tribunal, with regards to his own faithfulness. Paul is not even responsible to himself with regards to the results of his ministry. He is responsible to God to be faithful. “You are responsible to us, because we are the judges of your ministry,” the Corinthians say to Paul. Bobby grows in grace just like we do; he just gets a head start, as he studies it first. Bobby cannot know that impact of doctrine on our souls. He only knows his end of it, his own faithfulness.

1Cor. 4:3 **But to me it is as an insignificant [thing] that I should be examined by you\* or by [any] human day [fig., human court], \_but\_ I do not even examine myself.**

Paul makes it clear that he is responsible to God, but not to the Corinthians. Paul has not indicted himself. He can only rebound and keep moving. God is not shy about evaluating and disciplining for unfaithfulness. There is nothing that we can do to a pastor which comes even close to what God does.

There are always those who think they know how things should be done; and they seek to impose their will over everyone else. Grace orientation tells us that we don't know more than everyone else. Don't get arrogant, thinking that you always know best and no one else does. The only redeeming feature is the grace of God. Even in a leadership role, you must realize that others do have some ideas which are reasonable and their input can be valuable. But the Corinthians are not doing that; they are slashing each others' throats in order to gain ascendancy. **“His letters are weighty and strong; but his personal presence is unimpressive and his speech is contemptible.”** (2Cor. ). Tradition has Paul is short, stumpy, bald with a high squeaky voice. King Saul, on the other hand, was tall and handsome, and inspired leadership by his looks. But he was a failure.

Some see it as great prestige to take a place of leadership in a church; and there is some attached to teaching doctrine; but it is really only evident to those who exhibit positive volition. The pastor better have a spiritual gift and he had better carry out the function of that gift. The Corinthians are unfaithful, but they are criticizing him. Paul is faithful and the recipient of criticism. The Corinthians need to cease revolting against the legitimate leadership which exists in their church. There is no authority orientation among the arrogant of the Corinthian church. Grace orientation; doctrinal orientation, authority orientation. These are 3 spiritual skills which should be in place, and they are acquired in your spiritual advance.

1Cor. 4:4 For I have been conscious of nothing against myself [fig., my conscience is clear]; but I have not been justified [or, acquitted] by this, but the One examining me is [the] Lord.

Paul comes to a conclusion in v. 5. This is a reference to the Judgment Seat of Christ. "He will spring to light the hidden things of darkness will be laid out in the light." That statement should give you pause. Paul makes it clear who will be the real judge and when it will actually come to pass. He is saying, "Why are you believers doing this judging? God is going to take care of that. What gives you the right to judge when Jesus Christ is the eternal judge?" The Corinthians arrogantly go along their way as lame judges, but they are usurping the prerogative of Jesus Christ. Do we want to be found at the Judgment Seat of Christ with nothing but petty jealousy and the responsibility for dividing a church. This verse contains a motivation for living our lives in the light of eternity. The Corinthians lead their lives in their own eyes according human viewpoint; no thought given to eternity. A day of reckoning will come.

We should not be so heavenly minded as to be no earthly good. We are not to run off and forsake all earthly things and become monks. We have the responsibility to fulfill God's will for our life. Part of our lives is hard work at some occupation. We also inculcate Bible doctrine and apply it at the same time. We cannot ever ignore the inculcation of Bible doctrine. We can be sure of one thing: we are off-track in our spiritual life when the arrogance of egocentricity overwhelms the grace orientation in our life. The more arrogant that we are, the less likely we are to see it. Check out the presence of pain and suffering in our own life. Evaluate our frustration, our unhappiness and disappointment in our own life. The top floors of the edification complex are capacity for love and sharing the happiness of God.

Present active imperative of κρίνω = *to judge, to evaluate, to pass judgment*. This is an emphatic mandate not to judge. We have the ability to judge our pastor and anyone else in our periphery, and then malign them afterwards. What a waste of time; furthermore, stop it. Our purpose is to grow in grace and knowledge and execute the plan of God.

*Before the time* is a qualification. There is no loophole here.

1Cor. 4:5 So then, stop judging anything before the time, until the Lord comes, who will both bring to light the hidden [things] of the darkness and will reveal the counsels [or, intentions] of the hearts [fig., inner selves], and then the praise will come to each from God.

**1Corinthians 4:5**

**Lesson #131 Easter Sunday 2**

**March 20, 2005**

The warning is for us not to pass judgment. Paul's statement has an imperative force. Προ + the genitive of χρόνος = *before the time*. It sounds as though there might be a time when we can do some judging, but that is not the case here. There will be a time that we will be evaluated, but that will not be by our peers, and it will be by Jesus Christ. The appointed time is future; eschatological. It is not something which takes place during our

life. Since Jesus Christ is the judge, there will be an appointed time for His judgment. This is a reference to Jesus Christ, Who will judge us at the bama seat.

The Corinthians did not have all of the facts; and often those facts are skewed; so their judgment is worthless. Jesus Christ is the evaluator. He knows all of the facts. He knows all of Paul's failures and all of his successes. This does not mean that he is without wrong; it does not mean that he is without problems. God knows the motivations for the judgment of the Corinthians.

Then we have the conjunction: ἕως = *until*. This denotes the end of a period of time. Do not pass judgment until the appointed time. Do not pass judgment until the appointed time; wait until the Lord comes. Paul will say, in his own way, *forget passing judgment*. It sounds as though Paul is telling them to wait for the appropriate time; but that is not really what is happening here. They are to not judge at all, ever. God will, and at the appropriate time.

Aorist active subjunctive of ερχομαι = *to come, to arrive*. This means that the conjunction plus this morphology means the commencement of an event is dependent upon some circumstance. **Don't pass judgement before the time until arrives the Lord.** Punctiliar action here is what is involved; a point in time. It happens at one point in time. The Lord's arrival is at a point in time at which his judgment then commences. Jesus Christ will judge our motives and He will examine these at the bama street. The potential subjunctive. The Corinthians must make a decision to stop their criticism and to wait. No judgments of spiritual lives should take place before the Lord returns. Jesus Christ will do the judging of spiritual lives. This is Paul's way of telling these Corinthians that they are not to evaluate his ministry; Jesus Christ can and will do that.

This is even more emphasized when Paul says that he himself does not evaluate his own ministry.

Φωτισω = *to bring to light*. This reveals specifically what Jesus Christ will be doing at the bama seat. This tells us exactly what will happen.

#### **What Does Jesus Christ Reveal at the Judgment Seat?**

1. The hidden things of darkness. Paul is not addressing rewards here; this is the negative side of the Judgment Seat of Christ.
2. Censor and praise are the two activities at the bama seat of Christ.
3. If censure, that brings disgrace and loss of rewards. If He censures us, we will be disgraced and we will lose rewards.
4. That is perspective. This gives us an idea as to the importance of living our lives in the light of eternity. We need to look beyond tomorrow. Never lose sight of where you are going or who you are. It makes this life pale by significance. We can never enjoy our life to the fullest until we live our life with our eyes toward eternity.

5. This also puts into perspective the consequences of not fulfilling the plan of God for our lives. We would stand in front of Him in total disgrace. We will stand in front of Him in great dishonor. Some of us are motivated by carrots and some by sticks.
6. This also puts into perspective the relative unimportance of all of our accomplishments which are unrelated to divine good. It is wood, hay and stubble and ends up in smoke at the Judgment Seat of Christ. Paul uses very interesting imagery here. He uses his style and genius to communicate Bible doctrine to us. Here we have the imagery of bringing light to darkness.

### **Light**

1. Light illuminates that which has not been revealed before.
2. Paul may have been thinking about Jesus Christ, who is described in terms of light. He is called the light of the world. This is the light of the world which will evaluate us.
3. As light, He is the absolute opposite of sin, evil and human good. He is the exact opposite of darkness.
4. From His perfect standard of light, without evil, without human good, He will reveal what we have done to glorify Him.
5. The image of light is the image of the Judge who brings the light of absolute righteousness and justice to bear at the bema seat.
6. We should never take lightly the negative aspect of our Lord's judgment. We might be able to fake everyone else out; we use the language, we have the vocabulary of doctrine; God Jesus Christ will know. Jesus Christ is never fooled by any of it. This is one side of the bema seat of Jesus Christ.

### **What is the Impact to Us?**

1. Don't stand at the bema seat and dump out all of your dirty underware before everyone else.
2. Keep the negatives in His evaluation to a minimum. We do this by living our lives in the light of eternity. We need to focus on that.
3. We should utilize the resources which God has given us to advance spiritually. Filling of the Holy Spirit, grace apparatus for perception and utilizing the problem-solving devices.
4. Maintain divine viewpoint at all costs. That glorifies the Lord. This is all application at this point. Maintain divine viewpoint; nothing is more important. Think with the mind of Christ.
5. God is not pleased by those who judge His subordinates and His stewards. Paul does not care if they judge him; that is a small thing. But it will not be a small thing in their lives. They will have to face up to it. Paul is telling them, *this* is your darkness. We will be without excuse. God has given us plenty of time to refrain from judging. When we get into eternity, we will hear "Well done, good and faithful servant." We do live in this life, so we should not be so heavenly minded that we

are no good in this life. We do not need to be encumbered by human judges. They are accountable.

Σκοτος = *darkness, gloom, darkening [of the sun], darkness [of death]; unknown*. What dirt will be disclosed on the day of evaluation? We can identify that with the Corinthians or with ourselves. We will get to see the Corinthians evaluated. They will also get to see us be evaluated as well.

In this light, it is easy to dismiss things which are around us; being judged by petty, maligning types. Being a believer is a liberating experience. We can keep our eyes on the Lord; we lead a life unknown to most of the rest of the world.

1Cor. 4:5 **So then, stop judging anything before the time, until the Lord comes, who will both bring to light the hidden [things] of the darkness and will reveal the counsels [or, intentions] of the hearts [fig., inner selves], and then the praise will come to each from God.**

**1Corinthians 4:5**

**Lesson #132 Wednesday**

**March 23, 2005**

An email sent to Bobby about Brian Comtosh, a marine in Iraq. Stuff that will not be reported in the news. First Lieutenant received the something cross.

Paul has had to make statements about not judging before (Rom. 14:10). **We will all stand before the judgment seat of God.** There is only one ultimate righteous judge. On the other hand, there are legitimate forms of evaluation and judging. Performance and attitudes of those in business must be evaluated. What Paul is saying is, "Stop judging the spiritual life of other believers." The Corinthians were judging other believers, Apostles and pastors. This sabotages the authority of a church. Gossip and maligning is antagonism toward others, and motivates a litany of other sins against those people, and will elicit sins from those who are being judged and maligned. Furthermore, if the person who is the object of these sins is antagonized, then those who gossiped and maligned are happy with that sort of result.

Paul cites the Judgment Seat of Christ in order to convince his readers that there should be no judging, gossiping or maligning. There is a mandate to live your life in the light of eternity. Judging and maligning are never a part of this *modus operandi*. Do not retaliate when you are maligned and gossiped about. Jesus Christ will do a perfect job of evaluating you.

Jesus Christ will bring to light the hidden things of darkness. Almost an oxymoron. The Lord's disapproval brings disgrace and dishonor to us. The few years we live on this earth is a drop in the bucket. There are eternal consequences for not fulfilling the plan of God. These eternal repercussions should put a slant on our day to day activity. You cannot separate your spiritual life from your temporal life. You must apply doctrine to your temporal life. No matter how justified we think we are, it gets us nowhere. Leave all the judging to the Lord; He does so with all the facts with infinite wisdom and infinite justice.

### **Paul uses this image of light and darkness**

1. Light illuminates that which has never been seen before—darkness.
2. Jesus Christ is the light of the world. Jesus Christ illuminates the world. He is the only Light in the Holy of Holies.
3. As the Light, Jesus Christ is the absolute opposite of all sin, evil and human good. Sin, evil and human good are classified here as darkness.
4. From His perfect standard of light, He will reveal what we have done to glorify Him and what we have done which does not glorify Him.
5. The image here is of the Judge Who brings the light of absolute justice and absolute righteousness to the judgment seat.
6. We will have no recourse, no appeal; in front of the supreme court of heaven. There will be a difference between believers.
7. We will be disgraced or honored.

We don't even have all the facts about our own soul. We may have forgotten this or that; or suppressed other things. Live our lives in the light of eternity. Maintain divine viewpoint at all costs. When our eyes move away from divine viewpoint, we move away from the light of eternity. What we do can have tremendous historical impact; there can be marvelous positive impact in our own lives and in the lives of those around us.

The pastor is the servant when it comes to communicating truth. Therefore, he is not to be judged. The Corinthians are not immune to God's judgment and neither is the pastor. Bobby tries to listen to constructive criticism and he tries not to react.

God's Word goes out and does what it is intended to do. God's Word will not return void. It has an effect on the hearers. If the truth is being taught, then it will have an impact. Whether Bobby is carnal or not, God's Word will not return void. The power is in the Word of God, not in the speaker. We cannot grow any faster than Bobby does. No pastor in his right mind wants to be revealed in a bad light at the bama seat of Christ. He does not want to be revealed in that way. For the pastor, all that matters is he cranks out the Word of God while filled with the Spirit and for the congregation to be filled with the Spirit when taking in doctrine. This will make a difference. We have the same responsibility in our own lives. We must live in the light of eternity. From the beginning of every day, we need to decide to live our lives in the light of eternity. Stopping everyone once and awhile and rebounding. We need to live our lives in the light of eternity. We are a moving target in the angelic conflict and we are constantly under attack. God's evaluation is much more to be feared than any other circumstance in life. Nothing in life should be feared as much as ourselves in front of the Judgment Seat of Christ.

Satan will try to distract the pastor, which will be problematic for the congregation. Bobby needs a certain environment in life in order to function. Tranquil and disciplined. Turmoil must be kept to a minimum. Those people that Bobby is closest to can be the biggest distractions. Greatest tests is chaos in the immediate family or in those who are close to you. A pastor cannot afford to be on a roller coaster. Wives, girlfriends, family, friends can

be the most refreshing or most distracting to the pastor. Distractions will be there and if he is distracted, Bobby can blame no one but himself.

Bobby learns to apply doctrine first; to live his life in the light of eternity. There will be distractions and they easily become stress in our souls. Once we apply doctrine and overlook distractions and live with it. Overlook them and move on. Do not look for the distractions to be corrected. Live with what we have; apply doctrine and overlook the distractions. Whether it is adversity or prosperity, it must not deter our advance. We function together on this. If Bobby doesn't advance, we don't advance. This is why Bobby is a big target in the angelic conflict.

The next thing to be revealed is the motives of men's hearts. That is a confirmation that His evaluation will bring to light all the darkness. All the deep down rotten things within us. The stuff which is hidden; it will all come out. 1Sam. 16:7: **Man looks on the outward appearance but the Lord looks at the heart** (Right quotation but it is not Isa. 6:7). We have no right to judge; it is too easy to misread someone. How many times have we misjudged others at the first appearance.

1Cor. 4:5 **So then, stop judging anything before the time, until the Lord comes, who will both bring to light the hidden [things] of the darkness and will reveal the counsels [or, intentions] of the hearts [fig., inner selves], and then the praise will come to each from God.**

**1Corinthians 4:5**

**Lesson #133 Thursday**

**March 24, 2005**

Paul uses the bama seat of Christ to indicate what actual judging should be and that what the Corinthians were doing was not legitimate. Bobby will want to divert for the evening as to what might be judged at the judgment seat of Christ.

Darkness is not sin; we will not be judged for the sin; but Jesus Christ bore our sins; He paid the penalty for all sins who have lived in the past and will live. We will not undergo another judgment for that which has been judged. Let's go to Eph. 5:8–13a to find out what darkness is: **For you were once darkness, but now you are light in the Lord. Walk as children of light-- for the fruit of the light results in all goodness, righteousness, and truth-- discerning what is pleasing to the Lord. Don't participate in the fruitless works of darkness, but instead, expose them. For it is shameful even to mention what is done by them in secret. Everything exposed by the light is made clear, for what makes everything clear is light.** The fruit or production of the light is goodness, righteousness and truth. We must learn under the filling of the Spirit what glorifies God so that we can fulfill his plan. **Do not participate in the unfruitful deeds of darkness; even expose them.** Rebound and then produce the fruit of the light. These unfruitful deeds are absolutely opposed to the deed of the light. *Ακαρπος = unfruitful, not fruitful; useless, unproductive.* Unfruitful deeds of darkness are human good. Darkness in this passage is never connected with sin. It is contrasted with divine good and connected with the unfruitful deeds.

**Unfruitful Deeds of Darkness**

1. Eph. 5:12 is the same imagery as found in 1Cor. 4:5.
2. It is the recesses of the soul which contains secrets of darkness in 1Cor. 4:5, which are disgraceful and dishonorable.
3. They become secrets of the soul and unfruitful deeds of darkness.
4. Unfruitful deeds of darkness is connected with secret or hidden things in the soul; in other words, with human good.
5. When we produce human good, it can also be evil. Human good is sometimes good and it can also be evil.
6. This is exemplified by Christian activism and that can be evil.
7. The wrong motivation means dead works. Sometimes that motivation is evil.
8. Human good can be disguised as the evil of moral degeneracy, which is legalism and self righteousness.
9. On the surface it looks like divine good, but it is moral degeneracy and evil.
10. Evil is part of the human good problem and it will all be judged at the bama seat of Christ.
11. Evil will be judged at the Judgment Seat of Christ, but not sin.

#### **A Comparison of Evil, Sin and Human Good**

1. Policy and modus operandi of Satan is evil.
2. Evil reflect the subtlty of Satan's genius. Sin and human good are a part of Satan's plan.
3. Satan uses evil to corrupt the human race in order to corrupt the world that he now rules.
4. It is true the evil involves both sin and human good; but the Word of God makes a distinction between them, which means there will be a distinction at the bama.
5. The distinction goes back to the cross; each one was handled differently at the cross. All human sins were judged at the cross. Human good and evil were not imputed; they were not dealt with at the cross.
6. Sins were judged, which eliminates them as a barrier to salvation.
7. Human good and evil, although rejected by God, could not be imputed to Jesus Christ. Human good and evil are a part of the angelic conflict, which is resolved by the volition of man.
8. Every man must choose between the grace policy of God or the evil policy of Satan. Satan wanted Job to adhere to his policy of evil. Every day we must choose between the grace policy of God and Satan's plan of evil.
9. Satan always seeks to obscure or discredit the plan of God. Satan will use anything to distract us from doctrine.
10. If even one believer in history fulfills the plan of God for his own dispensation, then God is glorified and demonstrated as being just, righteous and gracious in all of His actions. In the Church Age, there are millions who have.
11. Thus, the tactical victory of the angelic conflict is won and we become witnesses for the prosecution.

12. Therefore, all of those sins are not an issue; they have already been judged. Human good and evil remain issues throughout the angelic conflict.
13. Our decisions in life are critical and they encompass human good and evil vs. divine good production. We sin when we perpetrate evil; but it is the evil that we produce which will be judged at the Judgment Seat of Christ.
14. Therefore, human good and evil will both be judged at the bama and exposed as the hidden things of darkness.

1Cor. 4:5a **So then, stop judging anything before the time, until the Lord comes, who will both bring to light the hidden [things] of the darkness...**

The next thing is 1Sam. 16:7: **Man looks at the outward appearance, but God looks upon the heart.** What will be revealed or made known the motives of men's hearts. Jesus can do this because He can see the heart of man. There is no fooling Jesus Christ at the bama seat of Christ. Jesus Christ has a complete knowledge of all the facts. He knows about everything about every human being in history. We are the first to be judged. Secondly, there will be a full insight into our motives. The Lord will apply this absolute discernment at the Judgment Seat of Christ. Fact and motives; He knows both of these completely. During our lifetime, He accesses the stream of doctrine which runs through our souls, as well as the unfruitful production.

#### **What Will Be Dealt With at the Judgment Seat of Christ**

1. Under these conditions, lip service to doctrine is worthless and useless. You can't talk yourself out of this one. You cannot negotiate a settlement with God. All the lip service that we give to doctrine is meaningless.
2. The self righteousness will be exposed; that is one aspect of evil.
3. You will have to live with what you have done at that time.
4. The question will be, how well did we utilize the resources that God provided for us. There is no production of divine good without using the resources of God. Therefore, ask, what is your motivation in life? Dredge all that darkness up; don't hold anything back.
5. It is simple black and white. If you are filled with the Holy Spirit, then your production is meaningful. Produce divine good and the rest will take care of itself. We will all have the other side. We produce divine good and let the rest of it take care of itself. We are to shoot for producing divine good.

The application to Bobby is the same for him as it is for us. Bobby teaching is not automatically producing divine good. His motivation must be good in order to produce. As a pastor, any pastor can crave approbation, prominence and power; it is a place of leadership; so this can feed a lust for approbation and power. Some pastor's seek a lazy life of do goodism. Many pastors do little studying; some crave the details of life; you can hear that every day on tv. A pastor can produce just as much darkness as anyone else can produce. In the pastor's case, it is not whether the oratory is compelling. It is about the filling of the Holy Spirit and about teaching under the power of the Holy Spirit.

The key is, how well do we use the spiritual gift that God has given us. Study to show yourself a workman who needs not to be ashamed; where will you be ashamed? The Judgment Seat of Christ. Any deviation from God's plan is human good and evil.

1Cor. 4:5b ...and will reveal the counsels [or, intentions] of the hearts [fig., inner selves],

There will be the proper praise at the right time; at the Judgment Seat of Christ. No one can judge the soul of another; we cannot look at the soul of another and make a conclusion about their spiritual life and production. No man can ever look at us and say, "Well done, good and faithful servant." It does not matter how anyone else looks at you or views your spiritual life.

Επαινος = a hearty recognition, loud applause, praise. The bama will be the true no-spin zone. Jesus Christ will deliver the final verdict upon us. We will be hurled into eternity, with or without crowns. It is important that we live our life in the light of eternity. Bobby cannot really explain exactly how embarrassed that we will be at that time. We have no idea what it will feel like. Conversely, what will it feel like when the Lord praises us loudly and boldly. Those are words which will greatly mean something.

1Cor. 4:5c: ...and each man's praise will come to him from God.

**1Corinthians 4:2**

**Lesson #134 Easter Sunday 1**

**March 27, 2005**

A question which has frightened and stimulated man throughout history—what happens after death. Some think there is nothing; blackness, annihilation. Plato, the ultimate humanist, imagined a heaven, called plêroma. For Eastern religions, there is reincarnation; the objective is to fuse with the ultimate reality. A very different concept from the Biblical one. Merging with God to them is being in harmony with nature or with whatever force that is.

Easter is our celebration of the resurrection, the resurrection of our Lord Jesus Christ on the third day. It is an historical fact, as opposed to other religions theories on the afterlife. Jesus appeared until 500 brothers, most of whom remained up until the time of that writing. That is enough for any jury to find in favor of. Eternal life for all believers by faith alone in Christ alone. Because the grave could not hold Him, it cannot hold us. Our eternal life is secure because we share that life with Him. As believers in Jesus Christ, we will be victorious over death, as He was victorious over death 2000 years ago.

The Thessalonian believers had these questions, and Paul answered these questions in 1Thess. 4:13–18: **We do not want you to be uninformed, brothers, concerning those who are asleep, so that you will not grieve like the rest, who have no hope. Since we believe that Jesus died and rose again, in the same way God will bring with Him those who have fallen asleep through Jesus. For we say this to you by a revelation from the Lord: We who are still alive at the Lord's coming will certainly have no advantage over those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the archangel's voice, and with the trumpet of God, and the dead in Christ will rise first. Then**

we who are still alive will be caught up together with them in the clouds to meet the Lord in the air; and so we will always be with the Lord. Therefore encourage one another with these words.

Those who are alive will not precede those who have died first. The dead in Christ will rise first.

Some of the false teachers at Corinth have been teaching that there is no resurrection. The Hellenistic view of the afterlife. The idea of a resurrected body to the Greeks was completely repugnant. They saw the body as being evil and the soul as being good. The gods set the pattern in Greece for all human existence. The male gods spent all of their time afflicting human beings and chasing women. The female gods spent their time chasing men and afflicting human beings. "The gods don't care how we live; they live in abandon." The gods were the pattern for man. The Greeks hated their bodies; they indulged their bodies to the maximum; the more they indulged, the closer they were to heaven. 1000 temple prostitutes were in Corinth for temple worship. The idea of a resurrected body was a very strange idea to them. The Apostle Paul had to explain to them what was being promised to them. They would receive a new body because Jesus Christ received a new body at His resurrection. The body had nail prints. The body could appear suddenly; it could go through walls. It was a very different kind of body. Paul must correct their idea of resurrection. 1Cor. 15:35–44: **But someone will say, "How are the dead raised? What kind of body will they have when they come?" Foolish one! What you sow does not come to life unless it dies. And as for what you sow--you are not sowing the future body, but only a seed, perhaps of wheat or another grain. But God gives it a body as He wants, and to each of the seeds its own body. Not all flesh is the same flesh; there is one flesh for humans, another for animals, another for birds, and another for fish. There are heavenly bodies and earthly bodies, but the splendor of the heavenly bodies is different from that of the earthly ones. There is a splendor of the sun, another of the moon, and another of the stars; for star differs from star in splendor. So it is with the resurrection of the dead: Sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body. If there is a natural body, there is also a spiritual body.**

How are the dead raised? is the first question. We lead in this country a very hedonistic lifestyle and we do it frantically. We have simply rejected the idea of heaven and hell. The idea is, there is nothing to come after death, so let's just live it up. Live anyway that they want to live; live anyway that they enjoy. This is like the Corinthians of that time. **Some will say there is no resurrection** (1Cor. 15:12). Some believed that the resurrection body had no relationship to the original one—i.e., it is a spiritual body. Others saw it as a reformed human body.

Paul answers first by calling the Corinthians fools. The Greek word is *ἄφρων* = *non-thinking, unable to think; stupid, stupid-heads*. When you put a seed into the ground, it is a dead seed; when it is put in the ground, it comes back to life. We should not squirm at death, because once we die, life begins. **That which we sow does not come to life unless it first dies.** The Corinthians lived in an agrarian society; so they understood this

illustration. Because of His spiritual death, we can be saved. Jesus Christ did all of the work; there is nothing that we can do for salvation. Afterwards, He died physically, and then He rose again. Our faith is not in a dead God. To have faith in something which is dead is useless; our hope would be in vain. John 14:2–3 is one of the few passages which describes heaven: “In My Father’s house there are many dwelling places. If it were not so, I would have told you. For I go to prepare a place for you. And if I go, I will return and receive you to Myself, so that where I am, you may be there also.” Not only must Jesus be resurrected from the dead, He must also be seated at the right hand of God. Resurrection cannot be fully completed until He is seated. And that which you sow, is not the body which is to be, but a bare grain; but God gives it a body just as He chooses. Each seed bears a particular plant.

### Paul’s Comparative Analogy

1. There is some relationship between our physical body. The seed is the beginning of a new plant.
2. The body we have is the beginning of our resurrected body.
3. But the seed, the body we have will not look exactly like the body we end up with.
4. When you plant the seed in the ground, it germinates; it comes from the dead.
5. When it grows, it will look entirely different from the seed that was planted.
6. The resurrection body will begin with the physical body which must die. This is why we must die. We live with a body of death. From the moment we are born, we begin to die.
7. The new body has no resemblance to the old body, by comparison. However, bear in mind that the disciples all recognized Jesus Christ.

God gives it a body just as He wished. This is the continuing analogy. Each of us has a certain resurrection body from which it will spring. One of the disciples walked into the tomb and there are grave clothes laying there, but no body. Jesus was recognizable; it was a shock and they did not recognize Him immediately; there was the shock as they had watched Him die so horribly.

**1Corinthians 4:2**

**Lesson #135 Easter Sunday 2**

**March 27, 2005**

“I am the resurrection and the life; he who believes in Me will never die.” Paul’s audience were Greeks here; unlike Jesus’ audience of Jews. They disliked the idea of a physical resurrection.

1Cor. 5:39–46: Not all flesh is the same flesh; there is one flesh for humans, another for animals, another for birds, and another for fish. There are heavenly bodies and earthly bodies, but the splendor of the heavenly bodies is different from that of the earthly ones. There is a splendor of the sun, another of the moon, and another of the stars; for star differs from star in splendor. So it is with the resurrection of the dead: Sown in corruption, raised in incorruption; sown in dishonor, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body. If there is a natural body, there is also a

spiritual body. So it is written: The first man Adam became a living being; the last Adam became a life-giving Spirit. However, the spiritual is not first, but the natural; then the spiritual.

God has created a menagerie of bodies. He's created bodies for fish, fowl, for mortals. The body was originally created by God, even though the bodies are now passed along through biology.

There are different types of glory, differences for the sun, for the moon and for the stars. We have a connection with our past temporal existence. Paul used the analogy of the seed which becomes a plant, related to the original seed. Each body will have a different kind of glory; the moon is reflected glory, which would be like those who have been saved and never got back into fellowship after that. Others will be like stars, generating their own glory. Some will be like the sun, which to us is much greater than all the stars (from a relative viewpoint).

It is sown a perishable body and it is raised an imperishable body. Therefore, we must die in order to receive this resurrection body. This is a body which is not subject to death or to deterioration. That body will retain its luster and glory in exactly the same way for eternity. There will no be change as we observe in our earthly bodies. Imperishable which will never fade away.

There is a body of disgrace vs. the body of honor (v. 43). Sown in weakness, and raised in power. The sin nature is the source of our spiritual death. We are born spiritually dead and we will later die physically. We will be raised in the power of God. A body which is incorruptible and undefiled. God can never accept corruption in eternity; there will be no sin nature in our resurrection bodies.

V. 44a: **It is sown a natural body and raised a spiritual body.** Some have thought this means that the body will be immaterial. The body which dies is material; it is flesh and blood. The spiritual body is a real body; it is not ethereal. It is not just a spirit body. It has a different structure and a different function. All sorts of different aspects which we cannot have in our bodies today. We will not know what it consists of until we arrive in eternity. Because Christ is the resurrection and the life, we will have this body. He creates that life and He creates that body.

Vv. 44b–49 further compares the natural and spiritual body: **If there is a natural body, there is also a spiritual body. So it is written: The first man Adam became a living being; the last Adam became a life-giving Spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man was from the earth and made of dust; the second man is from heaven. Like the man made of dust, so are those who are made of dust; like the heavenly man, so are those who are heavenly. And just as we have borne the image of the man made of dust, we will also bear the image of the heavenly man.**

When Adam sinned, he acquired an old sin nature, which became part of the cell structure of his body. It is true of every person who is born. Only those who have believed in Jesus

Christ can have victory for a period of time over the old sin nature. The last Adam, Jesus Christ, also had a human spirit and a human soul; but He never had an old sin nature. We are born without a human spirit. Jesus never lost it. He always had it. The first Adam brought death and the last Adam brought life. The body which we have produces nothing but death. The body we get from the last Adam results in death; the body from Jesus Christ results in life eternal.

However, the spiritual is not first, but the natural comes first. The first man is from the earth; the second Man is from heaven. *Earthy* does not refer to a personality type but to the fact that Adam is made out of the chemicals of the earth. The body reverts to those chemicals at death. They break down. There will be a new earth. The body made from the earth cannot survive the cataclysm of the destruction of the earth and the surrounding universe. The second Man is from heaven and His body was designed from heaven and that body has the properties of heaven. Paul stressed the differences between what we have now and what we will have in the future. From the seed analogy, there will be a correspondence. *As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.* Even though their bodies are permeated with the old sin nature, there is a temporal aspect to the body; however, the body will be the basis for our spiritual body. The new body will be one which can exist in eternity. We are incapable of understanding of what we will have in the future. Our heavenly body can only be described to us by analogy. As we now bear the image of the earthly, we will, in eternity, bear the image of the heavenly. We wear a body over our spirit and soul as we wear a suit of clothes. Our souls remain forever; our souls are never destroyed. We will discard one suit of clothes and put on another.

*How are the dead raised?* That is what one person asks. Paul answers the first question next. He has answered what kind of body that we will have. 1Cor. 15:50–54: *Brothers, I tell you this: flesh and blood cannot inherit the kingdom of God, and corruption cannot inherit incorruption. Listen! I am telling you a mystery: We will not all fall asleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed. Because this corruptible must be clothed with incorruptibility, and this mortal must be clothed with immortality. Now when this corruptible is clothed with incorruptibility, and this mortal is clothed with immortality, then the saying that is written will take place: Death has been swallowed up in victory.* The resurrection is the mystery doctrine that we will be exposed to in this section; this is the rapture of the church, which will be reveal to the church. The word for sleep is κλοιμαω = *physical death [of the believer]*. This refers only to the death of the body; the soul never sleeps. Our soul is always functioning. The body which goes to sleep is the body of corruption. The body which is resurrected is the body which is the new body; the spiritual body. *We will not all die, but we will all be changed.* That is, there will be a generation of believers who change to their resurrection body in a twinkling of the ye, without dying first.

1Thess. 4:16–17: *For the Lord Himself will descend from heaven with a shout, with the archangel's voice, and with the trumpet of God, and the dead in Christ will rise first. Then we who are still alive will be caught up together with them in the clouds to meet the Lord*

in the air; and so we will always be with the Lord. There is no specific passage in Scripture describing the soul and spirit in heaven; and there is a lag time from death to receiving our resurrection body. We will be face to face with the Lord; the Scripture never speaks of disembodied souls and spirits, which suggests that we will have an interim body. **The mortal must put on immortality.**

1Cor. 15:54–55: **Now when this corruptible is clothed with incorruptibility, and this mortal is clothed with immortality, then the saying that is written will take place: Death has been swallowed up in victory. O Death, where is your victory? O Death, where is your sting?** Death is never victorious over us. The grave may claim the body temporarily; but the victory of the grave is only temporary.

1Cor. 15:57 **But thanks be to God, who gives us the victory through our Lord Jesus Christ!** Because of His resurrection, we are guaranteed immortality in the presence of the Lord. That is what the cross and the resurrection means to each one of us.

## 1Corinthians 4:5

## Lesson #136 Wednesday

March 30, 2005

DVD's available Friday; 4/month, 16 lessons.

Bobby needs to make a correction from Sunday am; he said the Pharisees did not believe in the resurrection, but they did. It was the Sadducees who did not. They also believed in the free will of man and the sovereignty of God, although a bit mixed up about it. They were political leaders. They saw Jesus as a rival, and they did not like that. As legal and religious experts, they saw Jesus as a dangerous teacher. He did not always keep the Sabbath to their liking.

According to Josephus, the Sadducees even denied the immortality of the soul. They also opposed Jesus vociferously. They were opposed to any teaching about resurrection. They saw Jesus as a destabilizing factor of the balance between the power of the Romans and the Jews. If Jesus Christ was the Messiah, then the King had come, which would be against Rome.

What makes Paul think that these people will ever listen to him? Up until this time, they had not. They drove Apollos right out of town on a rail. He had gone to Paul to explain the problems there. Paul had his supporters in that crowd, but his crowd was just as divisive as the other crowds there. Paul wants all of them to refocus on a non-divisive thought. "But wait until the Lord comes." They should not be judging others; Paul wants them to think about God judging them. The future bama moment is a powerful incentive. It is an incentive for all of us to stick to our own spiritual knitting. We must live our lives in the light of eternity. There will be judgment at that moment in history.

Bringing to light those things in the darkness refers to human good and evil. This will all be revealed at the bama seat of Christ. What is our motivation? Human recognition, altruism? Essentially, the question is, are you in fellowship or not. Either it is human good and evil or divine good based upon the resources that God has given us. All of this is

between God and us—has nothing to do with anyone else. We answer for ourselves and ourselves alone at the bama seat of Christ.

Ἐπεινος = *praise, a hearty recognition, loud and boisterous applause*. The praise includes tangible rewards for us. Before the bama, we will get our resurrection bodies. The praise comes from God = ἀπο τοῦ θεοῦ. This should be a sobering phrase, yet invigorating.

No matter how we end up, being at the bama seat of Christ is much better than the alternative. Some, it may appear, do not have the ability to produce divine good. Or, others may think, I don't have the opportunity to serve as I don't have a communication gift.

### **The Opportunity to Produce Divine Good**

1. You are not evaluated on how much we do. Quantity is not the issue, even though that is how things operate in this world.
2. We are evaluated on the quality of our work based upon the opportunities presented to us.
3. Quality is based upon being filled with the Holy Spirit.
4. It is also based upon taking maximum opportunities of divine good. These opportunities will present themselves; perhaps every single day.
5. It does not matter if you have less opportunity or less maturity than anyone else. We are not in competition with other believers to produce divine good.
6. What matters is, what do we do with the opportunities that we have. All that matters is what we do with the opportunities which God gives us.
7. The thief who hung on the cross lived but a few hours of life remaining after believing in Jesus Christ. All he did, as far as we know, is he recognized the God of the Universe; and since he did, he received eternal life. It appears as though it is a bit unfair to have so little time to work with. What divine good was he capable of? He was certainly not a mature believer in that few hours that he was there. The thief said, as an affirmation of faith alone in Christ alone, **“Remember me when You come into Your kingdom.”** (Luke 23:46). **“We are receiving exactly what we deserve for our deeds; but this man has done nothing wrong.”** (Luke 23:41). Our Lord guaranteed him that he was saved. “Today, you will be with Me in paradise.”
  - 1) This man was one of the greatest witnesses for Jesus Christ in history.
  - 2) He was a witness to everyone present to Who Jesus Christ was and what He was doing on the cross. Probably some looked at Jesus Christ in a little different light.
  - 3) this statement echoed though the history of the Church Age to all of us.
  - 4) That is a witness in perpetuity.
  - 5) His statement is also a confirmation of our future; an encouragement to all of us.
  - 6) It is the encouragement of being face to face with the Lord when we die. Essentially, a death bed conversion.
  - 7) He also presented a little eschatological doctrine to the world.

- 8) He presented the salvation message and great encouragement for our future.
- 9) He will hear from Jesus Christ, "Well done, good and faithful servant." He did not have much time, but he used it to the maximum.
- 10) That was quality production; not quantity.
- 11) He accomplished all that he could in the short time that he had.
- 12) We have opportunity and we will be evaluated on our performance. It is not a competition with other believers.

Don't ever be skeptical about God's ability to be fair. We can maximize our own opportunity. We must always think in the light of eternity. We will have maximum impact if we maximize the time we have.

1Cor. 4:5 **So then, stop passing judgment before the times, until the Lord comes, who will both bring to light the hidden [things] of the darkness and will reveal the counsels [or, intentions] of the hearts [fig., inner selves], and then the praise will come to each from God.**

#### **The Example of Paul and Apollos**

1. Paul will reveal why he has used himself and Apollos as complete subordinates and stewards of Christ.
2. These two men are not subordinates of the church.
3. In their arrogance, the Corinthians have been extremely critical of Paul; they subordinated every leader to themselves.
4. One faction elevated Paul in order to gain the upper hand against the other factions.
5. In this case, to them, Paul is no longer the servant of Christ but an object to be used for his own advancement. Paul wants the Corinthians to do the same things toward him as to themselves.

Mental attitude sins lead to sins of the tongue and none of these do anything for a church. It is a guarantee of our unhappiness, frustration, of conflict in our life and turmoil in our own soul. How easy it is for us to evaluate our own spiritual life. It should be easy to evaluate these. Our spiritual life is obviously not operating. We cannot have turmoil of the soul and still have a good spiritual life. We cannot be frustrated with everything in life or aggravated, and yet have a good spiritual life. Your soul cannot be filled with conflict and you, at the same time, have a good spiritual advance going.

Aorist active indicative of μετασχημητιζω = *to say something with the aid of a figure of speech*. Paul will transfer the principle from one person to another. He makes a transfer from one party to another. He has substituted the names of Apollos and himself instead of the leadership of the Corinthian church.

#### **Paul's Figure of Speech**

1. Paul and Apollos are not the real problems here.
2. The Corinthians are the ones causing the problems.
3. So Paul uses himself and Apollos as a foil to point out these problems.
4. Paul names the requirements (stewardship, subordination and faithfulness), which are the prerequisites for the plan of God for his life: subordinate to Christ, steward of the mysteries, not judging others and thereby usurping the Lord's prerogative.
5. He placed on himself and Apollos warnings for faithfulness, subordination, and stewardship. Since they have those qualities, Paul mentions it because the Corinthians lack these qualities. Paul puts these standards on himself, even though he was already applying these standards to himself.
6. Paul is a faithful servant and a steward who is not judging Apollos or Peter, but they are.
7. It is the Corinthians who are the ones guilty of judging all these men. They saw themselves as better than the other factions and they were hostile to the other factions. They judged everyone.
8. In essence, they are receiving instructions in righteousness in an indirect way. Paul has challenged himself to be faithful, but he is really challenging them.
9. In v. 6, Paul will apply to the Corinthians what he has previously applied to himself.
10. He wants them to recognize their arrogance and spiritual malfunction.

1Cor. 4:6 **Now these [things], brothers [and sisters], I transformed [fig., applied] to myself and to Apollos for your\* sakes, so that in us you\* shall learn not to be thinking beyond what has been written, so that you\* shall not become conceited one on behalf of one against the other.**

**1Corinthians 4:6**

**Lesson #137 Thursday**

**March 31, 2005**

Paul has figuratively applied these things to himself. We have a figure of speech here.

#### **Figure of Speech**

1. A figure of speech is a literary device which could not be done with a literal terminology.
2. It is a technique for comparing dissimilar objects.
3. The figure of speech is used to achieve an effect beyond the range of literal language. For instance, he could call someone "blind as a bat." This does not literally mean that someone is nearly blind; it means a person is not observant.
4. These figures of speech add color and intensity to his writing.
5. Why not be literal? Even literal language can be misinterpreted. Paul uses a figure of speech in a masterly way.

Almost everyone uses a figure of speech, even if inadvertently. Some don't know that we are doing it. It is just our style or the way we communicate. Bobby might call someone an idiot, but that does not mean that we have a subnormal IQ. It might simply mean that we

disagree with him. Paul uses figures of speech very literally in his writing and they add color and intensity to his writing. When you use a figure of speech, it is often more memorable; however, saying something straight up may not stick in one's memory. Paul indulges his literary flair and maximizes his own teaching ability. Calling the Corinthians thick-headed will have an impact; and possibly more of one than simply saying, "You guys aren't listening properly to doctrine."

The real masters of figurative language. All authors use literary devices. Shakespear uses a figure of speech in almost every line that he writes. Drill sergeants are also masters of figurative language experts.

Paul here stops and actually tells the Corinthians that he is using a figure of speech language. You must separate the literal and figurative language, as well as their language. The Bible can use figures of speech and still be taken literal.

### Using Figures of Speech

1. The first principle of hermeneutics: every passage in Scripture has one meaning—the meaning which God meant for us to get.
2. This does not include a figurative interpretation.
3. Figurative interpretation leaves room for all sorts of different meanings.
4. Figurative language does not mean a figurative meaning.
5. Figurative language means the exegete must deal with that genre of literature in order to find that literal meaning.
6. Paul is comparing a principle which he applies to himself and then he applies the same principle to the Corinthians, who are not applying it to themselves.

Paul is comparing himself and Apollos with the Corinthians. They are all believers, which is the one similarity. This is a figurative application.

Vv. 1–5: **A person should consider us in this way: as servants of Christ and managers of God's mysteries. In this regard, it is expected of managers that each one be found faithful. It is of little importance that I should be evaluated by you or by a human court. In fact, I don't even evaluate myself. For I am not conscious of anything against myself, but I am not justified by this. The One who evaluates me is the Lord. Therefore don't judge anything prematurely, before the Lord comes, who will both bring to light what is hidden in darkness and reveal the intentions of the hearts. And then praise will come to each one from God.**

Paul said it is important to be found trustworthy and he applies this to himself, but it is also applicable to the Corinthians. Paul continues this shift to himself—it is a small thing for you to examine me, or a human court, or even myself. Paul actually is faithful to his mission—unquestionably so. Paul wants them to compare themselves to the divine standard of faithfulness to see how well they stack up. These Corinthians are perhaps the most judgmental of all the ancient congregations. The application really applies to the Corinthians. They are not faithful to their mission. The Corinthians should treat others as Paul treats them. Paul wants you and I to do the same.

Paul wants the Corinthians to see themselves in his writing, so he applies all of this to himself.

Paul makes a transfer of attitudes; the attitude of faithfulness, subordination and stewardship are to be given to those to whom it belongs. Paul is comparing unlike objects; all the Corinthians. He wants the Corinthians to look at themselves.

Review to [last night's points](#).

The Corinthians will have to substitute their names in for his. This would be a warning to be faithful. They are strictly occupied with themselves; they live in self-righteous egocentricity. The arrogance of the Corinthians is in all of us. We can substitute in our name for Paul's as well.

1Cor. 4:6a **Now these [things], brothers [and sisters], I transformed [fig., applied] to myself and to Apollos for your\* sakes, ...**

Μη υπερ = *not go beyond*. "Do not go beyond what has been written. The perfect tense; there are results which continue to this moment and beyond. Paul refers back to what has been written, which refers to the Old Testament passages which he has cited. Do not go beyond the divine viewpoint which has been written and received by you.

#### Summary of not Going Beyond

1. Always stay within the parameters of what Scripture says. It is easy to go beyond and add in your little agendas. Scripture, by the way, should never be a source of discouragement to us. Stay within the parameters of what Scripture says.
2. Do not mix up human viewpoint with divine viewpoint. Do not go beyond divine viewpoint.
3. What is written and only what is written is the absolute norm for our spiritual life.
4. Nothing else approaches that norm and standard of Scripture. Do not ever think that your proper life is unattainable.

You Corinthians are so far outside the parameters that it is hard to believe. Paul is just trying to get this people back to what they should be also for us.

1Cor. 4:6b **...so that in us you\* shall learn not to be thinking beyond what has been written, so that you\* shall not become conceited one on behalf of one against the other.**

**1Corinthians 4:6**

**Lesson #138 Sunday 1**

**April 3, 2005**

Bobby reflects on *A Mighty Fortress is our God*; what we learn in Berachah is what has been taught throughout the ages. There is accuracy in every phrase of that song.

There was an arrogance of one faction against the other. Paul lets the Corinthians know here that he is going to use a figure of speech. This figure of speech explains a literal point

of doctrine. Figurative language, but a literal meaning will come from it. Paul is a master of using figurative language which will have a literal meaning.

Paul compares two dissimilar objects—the Corinthians, who are not mature, and himself, and he is spiritually mature. He looks at the Corinthians and their lack of spiritual advance. The Bible is literature, but it does have a literal purpose. There are tons of different kinds of figures of speech. William Wordsworth, and said of John Milton, “Your soul was like a star that dwells apart.” He essentially says that Milton is a noble person who likes solitude.

A trope; a different use of the word; it is an art form to use a figure of speech. It makes a more vivid impression than would the straight literal approach. Paul uses language here which is far more effective than taking a literal approach.

Scripture has one meaning. It comes from God, it comes directly to us, and it has the same meaning for all believers. Christians go off in a dozen different ways because they forget their roots in Bible doctrine. When that happens, Christianity becomes divided. The Corinthians are all over the place. Paul makes certain that the Corinthians will understand this and that they will remember it.

The Corinthians are deflecting the truth of the Word of God. Paul is trying to get through to them. Paul’s purpose is not to simply blast the Corinthians; his purpose is to restore them to a spiritual life.

#### **The Points of Comparison**

1. Paul must be found subordinate to Christ (v. 1). He must be faithful to his calling and a steward to the Word of God.
2. Paul shifts these principles onto the Corinthians. This is a comparison of unlike objects. The Corinthians cannot take in solid food, because they are vying for power, they are involved in mental attitude sins.
3. He makes faithfulness a common spiritual value for all of them.
4. He is faithful to His calling. I am fulfilling my calling and you are not. Paul is being informative here.
5. This comparison, this figurative comparison, is designed for a specific purpose. He does not need this comparison; the Corinthians need it.
6. To compare themselves to the divine viewpoint standard of stewardship. Paul uses figurative language to drive it home. The Corinthians have no clue about the spiritual life.
7. Paul makes application to himself, but the application is really designed for the Corinthians for their own judging and maligning. Paul does not need this evaluation; they do.
8. Paul makes a transfer of faithfulness, subordination and stewardship from himself to the Corinthians. Hence, doctrine is taught to those in desperate need of it.

Εν ἡμῶν μαθηθῆς = *in us, you may learn*. This means that Paul is going to use himself and these men that the Corinthians have maligned as an object lesson. He will use the people that they malign to teach them an object lesson.

1Cor. 4:6a **Now these [things], brothers [and sisters], I [figuratively] applied to myself and to Apollos for your\* sakes,...**

There are those who can use the name of God at the drop of a hat and then launch into a vicious vituperation in the next minute. Doctrine is usable to the Corinthians only as a ruse of respectability and phoney piety. This can be useful when dealing with a group and you are trying to project an image which is advantageous to you. Deep in our soul, we have nothing, but we have an external facade of righteousness.

Μη υπερ = *to not go beyond*. Relative pronoun ος and γραφω = *which has been written*. Do not go beyond what is written. This refers to previous writings to Old Testament passages already cited in this epistle. We already had the comparison between the wise and the foolish. Here, Paul is telling them not to go beyond the divine viewpoint which has been written and revealed to them from the Scripture.

#### Here is What Paul Means

1. Stay within the parameters of divine viewpoint.
2. Do not mix human wisdom with divine wisdom. In the end, human wisdom will squelch divine wisdom.
3. Don't rely on human viewpoint as a criterion for the spiritual life; you become vulnerable to any wind of doctrine which blows by you.
4. What is written in Scripture is our absolute norm for life.
5. Nothing else in our life approaches the norms of Scripture.

Paul is putting maximum emphasis on the Word of God. No pastor can overshadow the Word of God. God has given the gift of communication to reveal the content of His Word. Each man mentioned gave good content in their teaching, but the Corinthians focused in on the person there, as opposed to the message they spoke. If believers get arrogant about their pastors or about themselves, they get arrogant toward each other and divisive in general. This leads to egocentricity. In the arrogance of egocentricity, the only thing that matters is yourself. All you are concerned with is how the world treats you.

1Cor. 4:6b **...so that in us you\* might learn not to be exceed thinking beyond what has been written, so that you\* shall not become conceited one on behalf of one against the other.**

**1Corinthians 4:6b–7**

**Lesson #139 Sunday 2**

**April 3, 2005**

There are no grey areas in the Word of God; in life, there seem to be so many gray areas; the Corinthians were filled with relativity; but from the Word of God, we get the absolute standards by which we may guide our life.

We have been given the absolutes of Scripture, we know divine viewpoint, and we should not go beyond what we find in the Bible. Inordinate competition follows when believers become arrogant. It is just like a family squabble; we know each other so well, that we can go right for the throat, because we know what sets them off. All it takes is a little incendiary spark to set them off. It is much easier to live according to the Word of God than it is to ignore it. It makes our life easier and it keeps us away from discipline. The confusion of divine and human viewpoint.

Don't think of your leadership more highly than you ought to think of them. It is too easy to get your eyes on people. It is easy for people to get fat heads. Paul is speaking to them in the sense of their arrogance and what they need to do about it. Paul is completely subordinate to the Lord Jesus Christ. He is also a dispenser of the truth. He dispenses the mystery doctrine to all those who would come after as well. He is completely subordinate. Then Paul applied the standard to them. "Are you completely subordinate to Christ and are you a dispenser of the truth by living the truth?" Our actions have an incredible amount of impact. We have more impact as believers than even the president of the United States. Their spiritual life is a shambles, whereas it should have great impact on the city of Corinth.

We are υπερητης; we are rowing on the bottom tier. "Don't think more highly of yourself than you ought to think." Paul could have been straightforward and said, "I don't want you to be arrogant and think of yourself more highly than you ought to." Paul applies the standards to himself, and then applies them to the Corinthians. He gets them nodding their heads in agreement, and then says, "This applies to you as well." Rom. 12:3: **For by the grace given to me, I tell everyone among you not to think of himself more highly than he should think. Instead, think sensibly, as God has distributed a measure of faith to each one.** This was to the Romans, but it could have been directed toward the Corinthians as well. It does not matter how much doctrine we have heard or how long he's sat in this seat or that. The arrogance of egocentricity breaks down all the doctrine in our souls. Our dependence is upon His Word. We depend upon His resources; not upon our own.

### **Summary Principles Concerning the Pastor and What We've Covered**

1. Never attempt to compare pastors and decide who is effective and who is not. You are taking upon yourself the arrogant stance of deciding which person has the most impact. You are pitting one pastor-teacher over another.
2. You cannot gauge the effectiveness of any pastor's ministry. These Corinthians are a fine example of where we should not be.
3. We can only look at the outward appearance of anyone.
4. We have no way of knowing how doctrine affects others. If you are competing with other believers, then you cannot go forward. You do not know how it affects others; only how it impacts us.
5. When people move beyond the impact of the Word of God in their own life, and into the realm of people critics, eyes on people, it brings discipline in the life, dissention in the church, even to the point of church splits. It has nothing to do with the spiritual life.

6. It can also cause discouragement and distractions for the one teaching the Word. Criticism is very difficult for anyone to take.
7. It stimulates the arrogance of the one who judges or maligns. Once it takes over our soul, it is difficult habit to break. Egocentric arrogance is something which can become a bad habit; however, concentration of doctrine can break it. The Corinthians are mired in the arrogance of egocentricity.

1Cor. 4:6b ...so that in us you\* might learn not to be exceed thinking beyond what has been written, so that you\* shall not become arrogant one on behalf of one against the other.

Paul wants them to think about God's grace rather than about their own arrogance. When you think about God's grace, you step outside of yourself; you stop the victim mentality. Anytime the perspective of grace is lost, there is pettiness and jealousy, bickering and maligning. If you do these things, you are a Corinthian. We can all be egocentric and think only of ourselves and how we are being mistreated. It can happen to any of us. The grace orientation and humility that comes from occupation with Jesus. We study Scripture because it has direct application to us. We have the same problems today as the Corinthians 2000 years ago. It is not easy to be grace oriented; you must understand the grace of God.

There is always a place for us in God's plan; God's grace will always win out and if we attach to that, we come out as winners as well. Our petty little problems every day, what do they matter in the scope of eternity? When we have the perspective that the grace of God is what matters, all of these other problems drift away. We will spend less and less time in the system of arrogance.

Paul's first question is, *who regards you as superior? Who sees you as better than anyone else? You see yourself that way, but who else sees you that way?* Γαρ = for; is used in its illusive sense; a reason is given. Present active indicative of διακρίνω = *to judge, to make a distinction, to make someone different from someone else, to separate*. His point is, they are filled with self-conceit and self-deception. It is very difficult to see ourselves when we are wrapped up in ourselves. It is very difficult when *we are always correct* (i.e., we see ourselves in this way). We have no basis of thinking of ourselves as superior in any way. Now Paul is using sarcasm, which can also be very effective.

The underlying reason for the superiority question. *Even if the Corinthians were superior, this superiority is not due to themselves*. That is the difference between egocentricity and grace orientation. When you are humble, you can be superior in certain ways, except you don't have your eyes on yourself.

Being mature in Christ is a superior status; but that is a matter of grace. Everything in Christian maturity depends upon Who and What God is. When you think more highly of yourself than others, you are projecting your superiority on others. No one has any more by way of resources or opportunity than anyone else. Furthermore, God does not depend

upon our great ability in the spiritual life. It is easy to forget that God supplied the resources and the means of maturity and the person that you witness to, God brought to you. All of it is grace. You are not a superior Christian because you witnessed and your best buddy did not. Exercising the spiritual life is grace, not legalism. If you are inundated with self righteousness, then you have lost momentum. You feel superior because you are succeeding, then you lose momentum. Any success in the spiritual life is from His grace; it is never what you have accomplished. Our success has nothing to do with us. We live the spiritual life, but it has been given to us. That is the essence of spirituality.

1Cor. 4:7 **For who makes you to differ [or, who is regarding you to be superior]? Now what do you have which you did not receive? But if you also received, why are you boasting as though not having received?**

**1Corinthians 4:7**

**Lesson #140 Wednesday**

**April 6, 2005**

Without grace orientation, you cannot advance in the spiritual life. It is an integral part of the plan of God. No grace perspective means no divine perspective. No divine viewpoint solution unless you can focus on the grace of God. Everything that you have and everything that you are is based upon the grace of God. You lose this grace viewpoint, and you begin to think more highly of yourself than you ought.

When people begin to think more high of themselves than they ought, they lose complete focus and the lose grace orientation. They become users of other people and users of God. No one else has any more importance than you. You use people for your own purposes; and this can be very subtle. Humility cannot exist in such an environment. Egocentric arrogance is a great destructive malady. By the very definition of egocentric arrogance, you think only about yourself. You are not occupied by Jesus Christ. Paul's first question reflects his contempt of those in egocentric arrogance.

Paul's first question in v. 7 is dripping with sarcasm. It demands the answer, *you are*. Paul's hard core message to these arrogant, approbation minded leaders of this faction. Any superiority that they actually do enjoy at this point is not due to themselves.

You lash out against anyone else who does not have the viewpoint of you that you have. It is always God who provides the church age believers with the resources that makes them superior to believers of past dispensations. Paul is comparing Church Age believers and he is speaking to the Corinthians as a group and he tells them that they are equal, and they all have the resources to grow; and the reason they are not growing is that they are involved in egocentricity and power lust. These spectacular privileges are revealed by metabolizing the mystery doctrine taught by Paul.

The resources that we all have should never be separated from their source, which is God. We should always focus on Who and What God is, rather than who and what we are. If we think that we are the source of our own successes, then we are deceiving ourselves. Executing the spiritual life is the source of true humility. Nothing is more critical than

understanding the grace of God. You cannot think with divine viewpoint if we lose the understanding of the grace of God.

There is a tendency to feel superior when we begin to grow in the spiritual life. When this happens, the rug gets pulled right out from under you. You suddenly find yourself floundering in the spiritual life; and you are derailed, and those things which should not bother you bother you.

There is no way that everyone in this world is going to feel good about you. When you lose grace orientation, then this bothers you. Your spiritual self esteem comes from grace orientation. God's plan is grace; His provisions for us is grace. This is also true in the secular world. Grace is the key. How easy it is to be successful in this life; to make money, to be well-thought of by some; and then to think a lot of yourself. It happens in the spiritual life and in your temporal existence.

You can be aggressive and humble at the same time. Humility can turn to arrogance. Another point of self evaluation: am I humble? It is not the way that you act; not your exterior; you can be aggressive as you need to be, and still realize that anything that you achieve is God's grace. God gave us our abilities, it is God who controls our life; it is God who puts us into the right circumstances.

When you have grace orientation, you never question the benevolence of God, no matter what your circumstances are. His benevolence is always our focus; He gives us everything that we are.

1Cor. 4:7a **For who makes you to differ [or, who is regarding you to be superior]?**

Another question of grace. Is there something that you have that God did not give you? What right does anyone have to have egocentric arrogance, if all we have is received from God. God's love, justice and grace has provided us with eternal life. We live by grace just as much as we are saved by grace. We have equal privilege and equal opportunity to live the spiritual life.

The grace of God provides everything that we have. It is likely that none of us will reach the stature of the maturity of the Apostle Paul and his execution of the spiritual life. However, we will still get a resurrection body, just like everybody else. We will all get an inheritance which will never fade away. There is not one believer who will not be face to face with eternity. It is not how much we have done by way of service, but it is the quality of production based on the filling of the Holy Spirit and how we took advantage of what God has given us. There is some equality and inequality in heaven; but God's grace gives us opportunity to gain heavenly gain. We are to glorify God and not ourselves. We can earn nothing from God; He has given us everything.

True humility is the foundation for a relaxed mental attitude in life.

**We Know We Have Humility if...**

1. We have no axe to grind with others. We are not competitive in the spiritual life. We are on the same team. We are not superior to others.
2. Inordinate competition is a waste of our time.
3. You do not self-destruct or go ballistic under pressure; how easy it is for us to lose it. Sure there is pain and suffering; our focus should be elsewhere.
4. Our attitude takes on a calm and gentility that can be experienced in no other way. Nothing gets to us. There might be some moments of fear, anxiety and panic. However, we can quickly look at the grace of God and see it all in the light of eternity. The grace of God is all in all.

Humility makes you a great lover; it gives you the capacity for love. The arrogant person is not the great lover.

### **Humility and Capacity for Love**

1. Egocentricity means you have no capacity for love.
2. The egocentric lover loves only as long as his expectations are met. Marry and egocentric person and you must meet their expectations to a t.
3. You no longer demand that you be loved in the way that we expect to be loved. That is humility and grace orientation.
4. When we have grace orientation, the object of our love is higher in our own estimation than we are ourselves.
5. Humility brings a share of God's happiness, because we are content in whatever state that we find ourselves in.

How content are you right now? How content are you for your 8 hours of work? The greatest contentment that we will have is while grace oriented and sharing the happiness of God. We are so occupied with Him that His happiness becomes our happiness.

**Who regards you as superior?** Is the first question. **What do you have that you have not received?** Is the second question. We have all the equal opportunity and resources that we will ever need. We should not worry about what we will hear at the bama seat of Christ.

1Cor. 4:7b **Now what do you have which you did not receive?**

3<sup>rd</sup> question: why are you boasting as if you did not receive these things?

### **Do We Think too Highly of Ourselves?**

1. The Corinthians are boasting about their worthiness as if they are the source of their own good works. They are nothing without the grace of God, although they think they are handling life without the grace of God.
2. They are acting as though the grace of God has never touched them. They are spiritually macho. We must remember that to God's grace we owe everything; and they felt they owed nothing to God's grace.

3. They are completely disoriented to the grace of God.
4. Lost in the shuffle of arrogance is everything that is real and true about our existence in the spiritual life. We will be frustrated; we will wonder what hit us. Everything will go wrong. We forget the benefits. The grace of God is always in operation. Everything that happens to us is for our benefit. God always does things for our benefit. We relax and look to the grace of God for deliverance. We live our lives in the light of eternity and none of the difficult moments matter.
5. The Corinthians have become the glory of their own lives. When we are focused on our own lives and accomplishments, we are doing things to our own glory.
6. These believers have received everything—divine blessing through grace—and now they are boasted as though they deserve it all. Anytime they get into adversity, they see themselves as a victim. Where is God? Why did He do this to me? I asked for deliverance, but I am still mired in it all.
7. Grace, humility, authority orientation are so removed from arrogant thinking that the spiritual life in all respects is awol.

Paul faces off these egocentric types, as the Apostle of grace. Just a little prosperity, a little adversity and we are thrown out of whack. We are underserving of everything that we have received. We had nothing going for us in life and He gave us everything. The unbeliever cannot even conceive of what it is that we have. Our life is no different.

1Cor. 4:7c **But if you also received, why are you boasting as though not having received?**

**1Corinthians 4:7**

**Lesson #141 Thursday**

**April 7, 2005**

News about a taper in Iraq who took the blast of a bomb to protect the men he is with.

What can anyone do to place themselves above God's grace. You can define your life by what you have or what you have produced; but without a spiritual life, you have nothing to show. We are nothing without the grace of God.

Egocentric arrogance can result in the victim mentality: everyone is against me; no one loves me. Poor pitiful me. I'm so lonely I could cry. What other permanent solution is there in life apart from relying on the grace of God. When you are down on yourself; when you remove yourself from that equation, you will be better off. If you remove yourself from feeling sorry for yourself, you will see that the grace of God will see to your every need. Orientated to grace tells you that the solution is there.

The loss of capacity to love someone is very likely egocentric arrogance; from that comes out of control emotion. All capacity for love tends to evaporate. The only room for love and admiration is love and admiration for yourself. You only love them as much as they can do for you. When you are buried in egocentric arrogance, there is no solution. There is a language of love and it is not capacity for love. You are only full of yourself when you use that kind of language in order to fulfill your own desires. Egocentric lover loves only as long as his expectations are met. With the humility of grace orientation, you no longer

place yourself over the object of your love. There are unbelievers and believers both who cannot place the object of their love above themselves. Legalism, religiosity and activism; all of these are forms of egocentric arrogance.

Self-justification fails to take responsibility for your own actions for the things that you do, you are not oriented to grace. You cannot correct any situation in life. If you make mistakes and you are wrong, you cannot apply doctrine to it. You deceive yourself that you are someone of worth, and you are blind to your own faults. You can certainly self-righteously tell anyone else what your problems are. Anyway who disputes your view of yourself become your enemies and are subject to your malice and vituperation. People who have wronged you deserve your malice, in your own mind. You might be hypersensitive to even your slightest disapproval. When you are grace orientated, your security becomes the Lord and His plan. Grace orientation handles insecurities like nothing else in life. We are hypersensitive to even the slightest disapproval. Anything that anyone says can be taken in the wrong way. Self-deception means the self-justifying person can never be wrong (in your own mind). Once you are into bitterness, your spiritual life is non-existence. Any deviation from that sends you into spasms of arrogance. Some of us have been the dealer of arrogance in that way.

Another subtle form of egocentric arrogance is trying to attain human self-esteem. Human self-esteem is simply consciousness of things which you have done which are right. You have a good image of yourself. If it underlays spiritual self-esteem, you are out of whack. Human self-esteem should never precede spiritual self-esteem.

Dependency upon God and His grace. We should be able to solve problems apart from dependence upon others. Now, we can be refreshing to others. In spiritual self-esteem, we do not need the advice and we are not dependent upon others. Doctrinal orientation is your guide and counselor in life.

You are not grace oriented if you are stressed out in your soul. We all have pressure; but if stress is pushing us, and that is the focus of our life, we are losers. The worst tests we have are the easiest ones to solve in all reality. These are made for being solved by Bible doctrine. Grace orientation and spiritual self-esteem. Spiritual self-esteem is the proper response to stress. It is much more relaxing to sit back and know that God has the solution for our problems. We sit back; doctrine does work and it works every time. The more we apply doctrine, the stronger we get. The more we apply doctrine, the more it focuses us.

There are those who think they must have all the right answers and doctrine is not their criterion; they set up their own solutions.

Arrogant people attract arrogant people. They don't see arrogance in others because they are too arrogant to. The arrogant egocentric crave the company of those who flatter them. They are dependent upon people. The final question of v. 7 is:

**Summary Points from Last Night**

1. God gives these people opportunity after opportunity. They are nothing apart from the grace of God.
2. Totally arrogance. Desired to speak tongues. They are worthy of these spiritual gifts in their own mind.
3. They are complete disoriented to the way God deals with the believer and solves the believer's problems.
4. Lost in the shuffle of arrogance is everything that is real and true about the believer's existence.
5. The Corinthians have become the glory of their own small culture.
6. Glory of God to them is nothing but lipservice and hypocrisy to these people.
7. They have received tremendous blessings from the Corinthian church; and suddenly began to boast that these were a result of their intelligence.
8. They are completely out of line in every way. Egocentric arrogance rules.

### **The Factions**

1. Each faction emphasized a different teacher.
2. The teachers were simply the recipients of the gifts that God had given them many have similar gifts.
3. In boasting, the Corinthians ignored God's part in supplying pastors for the growth of the church. They were concerned about themselves and how to rule with power in their church. Power politics working among the cardinals right now.
4. The factions treated each of their champions as nothing more than demonstrators of rhetorical skills. How well did they entertain the troops.
5. One faction invoked the name of Jesus Christ.
6. People in one faction were on the side of this or that teacher simply because he interested them. They liked the way he looked and liked the way he spoke. They used these men to further along their own preferences.

### **Why These People Invoked the Name of Christ**

1. Invoking His name is far beyond this clash of rhetorical skills among other men.
2. Invoking the name of Christ is a despicable attempt by one power mad.
3. No one could argue that Jesus Christ was infinitely above all others.
4. This faction was no more occupied with Jesus Christ than any other faction which claimed other men.

The true impact is the Word of God. This passage is the last phrase studied by Augustine intensely in 397 B.C., and we wrote down the view of grace which was the definitive view of grace until Martin Luther. The grace of God won the day. He recognized from whence came his power and strength; from God and not from himself. No one can reach God on his own. It is a doctrine that we would believe and adhere to even today. There is not way in our current condition that we could ever reach God. He formulated the doctrine of the depravity of man. One of the first to put it into a written form. Not delineated again until

Martin Luther. Faith alone; scripture alone. Many thought they could buy their way into heaven. Augustine added that this text is the basis for his thinking on grace.

These three questions are fundamental to a grace oriented position. That young man in Walter Reed hospital has only one thing: the grace of God.

1Cor. 4:7c **But if you also received, why are you boasting as though not having received?**

## **1Corinthians 4:7–8 Lesson #142 Communion Sunday 1**

**April 10, 2005**

The various factions believed that they were superior to the other factions. The sarcastic point is, God laughs at your attempts to appear superior. Why think of yourself as superior? In the spiritual life, this is devastating and arrogant.

First question is, What makes you think that you are superior?

1Cor. 4:7a **For who makes you to differ [or, who is regarding you to be superior]?**

Paul answers this question with a rhetorical question. 2<sup>nd</sup> question: What do you have that was not given to you from God?

1Cor. 4:7b **Now what do you have which you did not receive?**

3<sup>rd</sup> question, which rhetorically answers the first: Why are you boasting, seeing that all you have, you have received? They are completely disoriented to God's grace. We do not earn or deserve anything from God. These believers had received a great number of blessings from the grace of God, and they were boasting as if they received this because God considers them to be great.

The Corinthians cannot seem to grasp grace and Bible doctrine at this point.

1Cor. 4:7c **But if you also received, why are you boasting as though not having received?**

Paraphrase of v. 8: You Corinthians sit in judgment of the Apostles and pastors and from your lofty position of spiritual maturity; you can watch us struggle to reach the pinnacle that you have already reached. Very sarcastic. Sarcasm can be very cruel; however, now and again, it is a valid weapon, particularly at the hands of Paul. Paul forces them to think this subject through; sarcasm was freely used to persuade Israel to give up their idolatry. It was often used by the Apostle Paul; this was a slap to the face. This would be called sanctified sarcasm, attacking their egocentric arrogance (a great malady of the spiritual life). We have studied all of the problems of egocentric arrogance. In our own lives, almost all of our problems can be traced back to egocentric arrogance, at least in part.

Paul says, "If only we could live like the spiritual kings that you are, we pastors and Apostles." Do you see the sarcasm? Pastors and Apostles were sent by God to get these

people to the goal of spiritual maturity; but they are so far into maturity, that it would be great if their pastors and Apostles could be there with them. It is like walking into a Calculus class as a college Freshman and claiming that you know more than your professor. Your professor says, "If only I knew Calculus as well as you do!"

Sarcasm is often used for the user to elevate himself above the object of his sarcastic remarks. However, this is not Paul's use.

Perfect passive participle of κορηνυμι = *to fill*. *You who have already been filled*. A participle can be rendered with a relative pronoun. The perfect tense is great for sarcasm; it means that this is a completed action in the past with results the continue onto the future. This is not a finished result in all reality; this is more of Paul's sarcasm. *You have progressed far enough in the spiritual life to spiritual fulfillment*. We might think we are spiritually mature, but in a crisis, we may suddenly find out that we are not equipped to handle it. Whatever happens to us is for our benefit; problems are to bring us to a new level of maturity. We must see what our shortcomings are. "Wake up, Corinthians; look around and see your problems." Paul has been building up to this throughout this epistle. The Corinthians have not taken advantage of any the resources to help them grow. If you run into problems that you cannot handle, you know where the solution lies.

1Cor. 4:8 *Already you\* have been filled! Already you\* grew rich! You\* reigned [or, became like a king] without us! And O that indeed you\* did reign, so that \_we\_ also should reign together [or, live together as kings] with you\*!*

**1Corinthians 4:8**

**Lesson #143 Sunday 2**

**April 10, 2005**

Sarcasm can be brutal. Some people come out fighting in response and others wither under it. Paul is looking for neither reaction. Paul wants them to respond to his sarcasm. He is not showing them disrespect. He is bringing them to the realization that they are mixed up, even though they have great blessings given them by God. The church at Rome was severely persecuted; the Corinthians did not have that problem. Paul is being very sarcastic. Each verb that Paul uses drips with sarcasm.

The Corinthians are really like spectators in a sporting event. They are sitting in the stands, and they are filled with peanuts, soda, popcorn and beer; when their team is losing, they boo loudly, as if they had been personally insulted. The spectators malign the efforts of their team when it is losing. The Corinthians are the spectators and they see Peter and Paul and Apollos on the field; and these Corinthians sit on the stands and boo and dividing into factions, as if they know better than Peter, Paul or Apollos. They do not really understand the conditioning involved, the strategy, the tactics of the Apostles and pastors. They are acting as though they are superior to the athletes that they are observing, even though they do not have a clue. You must have knowledge. They are looking at the spiritual giant of our history and they are booing him, and they have no idea what it takes in his life.

Ironic to Bobby that the hometown crowd can so easily turn against their team on the court (or the field). There are critics everywhere, who sit in the stands and boo, but they are not in the game. The Apostles and the pastors are in the game; and the Corinthians are smug and egotistical, thinking that they know better, sitting in the stands under no pressure.

Paul wants to introduce these Corinthians to grace and get them into the game. They are fractious and arrogant. 2<sup>nd</sup> verb is the aorist active indicative of *πλυτεω* = *to become wealthy, to become prosperous*. Eph. 1:18–19: **I pray that the eyes of your heart may be enlightened so you may know what is the hope of His calling, what are the glorious riches of His inheritance among the saints, and what is the immeasurable greatness of His power to us who believe, according to the working of His vast strength.** The Corinthians are not actually enlightened, nor are they mature. Paul congratulating them in v. 8 is sarcasm.

*Βασιλευω* = *to become kings*. They are not full, they are not rich, they are not kings. Every believer shares the kingship of Jesus Christ. These people have taken this position and changed into something which does not exist.

*Χορυσ* = . They are acting as though they are living in the Millennium; however, Paul, Peter and Apollos are not with them. Those who are actually in the game and playing hard are not with them. Paul is being persecuted in every possible way. He's been beaten, thrown in jail, persecuted. His life is really not that great, but he is privileged to teach the Word of God. No matter how bad it gets, God's plan marches on, and Paul has all of the doctrine and resources that he needs to march on.

As long as we are on this earth, then this is where we should be. Our lives are just a drop in the bucket. Your sole mission is to grow in grace and the knowledge of Jesus Christ. Making money is secondary; fame and achievement are secondary; what comes first is our spiritual growth. God has a plan and mission for us. No matter how bad it is, no matter how much we wish we were in eternity, we aren't. We aren't kings. We have a long way to go yet. We should focus on the plan of God and not on our miserable problems. Get out of fellowship for a few moments and suddenly we are mired in mud and not living our lives in the light of eternity.

1Cor. 4:8 **Already you\* have been filled! Already you\* grew rich! You\* reigned [or, became like a king] without us! And O that indeed you\* did reign, so that \_we\_ also should reign together [or, live together as kings] with you\*!**

We are going to the angelic conflict. Paul is a spectacle to angels and to men. "You've been denigrating me, and now let me tell you what I really am." Then he says, "You're kings and I am a man condemned to death and, by the way, everyone is watching." Paul is a servant of the Lord condemned to death. Paul is in the center ring being observed by all. Are we spectators or gladiators?

If anyone deserved to be a king in human terms, it is the Apostle Paul. A brilliant, well-educated man; enlightened in every aspect of the ancient world. He tells them that he is no better than a peon.

Bobby teaches the grace of God, because nothing is more important to us. Paul is saying, "I am the lowest of the low," because he is demonstrating grace orientation. Moses was a genius and he is still called the most humble who ever lived. Grace orientation. Paul understands grace orientation. These arrogant Corinthians are not even in the same league with him. Δοκῶ = *it seems to me*. This sounds as though Paul is kicking an idea around in his head with no definitive answer; he is just casually thinking about what he is going to say, although that is just the opposite of what he is doing. "I am exhibit A." It is the Lord Who exhibits us. Paul does not put himself on display. We often think of grace as what God gives us, our blessing; and His grace is all that He is free to give us based upon the cross. However, here, God has put Paul and the other Apostles as *last of all*. Now, how is that grace? *Last of all* is exactly where God wants him to be to fulfill his plan. Paul sees himself through the grace of God. Paul wants to be here. He wants to fulfill the challenge of his life. The Corinthians are not facing any real challenge. Wherever we find ourselves, God's grace is what put us there. In adverse circumstances or in great circumstances, God has put us there. We have to like what we don't have. We often want what we don't have, but we need to be able to like what he don't have. Paul has a lot of discomforts; he lacks many material things. But he has to like it, and he does. God gave this to him and that is his grace challenge.

You have to like what God did not give you just as much as what God has given you. What we don't have is just as much for our blessing as what we do have. God puts us in the positions where he wants us, which may mean a lack of materials or a great many material blessings.

If we are executing the spiritual life, then we are a warrior; a gladiator. If we are not, then we are spectators. The greatness of grace is to be able to like this. We too often just wallow in what we don't have.

1Cor. 4:9 **For I think that God displayed us, the apostles, last, as sentenced to death, because we have become a spectacle to the world and to angels and to people.**

**1Corinthians 4:9**

**Lesson #144 Wednesday**

**April 13, 2005**

Bobby is in super grace among the golfers; he got an eagle on a par 4; sunk the ball from 125 yards.

During the Old Testament dispensations, God worked through visible heroes. Actually a very small number of believers. However, all Church Age believers are invisible heroes. Many had a tremendous affect on Messianic history, as it came through many of the visible heroes. Israel was a union of church and state at that time. Union of divine law and the national entity. Israel was originally a theocracy, ruled by God directly, through Moses, and then through various judges. Until the time of King Saul, Israel was a theocracy. Then it was ruled by kings and priests, who represented Jesus Christ. Priests and the kings were intimately related. The average person did not have any access to God; they had access to the priesthood. Their impact was limited, if not non existent. Only a small percentage had the indument enduement of the Holy Spirit, whereas, we all can be filled with the Holy

Spirit. The invisible hero is the person who works behind the scenes. Our spiritual life has a tremendous impact in this world; personal, national and angelic. We all have equal privilege. We can have the same impact as the great men of history, e.g., Moses or David. We can be a blessing as well to the persons in our periphery. Enough invisible heroes form a pivot within a nation, and a large enough pivot can make a nation a gentile client nation. Israel's client nation status was dependent upon one promise made by God to Abraham. Israel could not lose its client nation status; we can lose our client nation status. Israel spent a lot of time in idolatry, chasing after Baal and the other gods of that time period. A client nation is a haven for Jews and sends out missionaries.

A pivot of mature believers is the answer to national degeneracy. We are observed by men and angels. Paul mentions that in this passage in passing. There is no glorification of God in Corinth. There is direct contact with the Apostle Paul; they have access to the mystery doctrine; however, they are full of themselves and fighting constantly. The order of the day in Corinth is divine discipline.

Present active indicative of  $\delta\omicron\kappa\epsilon\omega$  = *it seems to me*. Paul will give them the shock treatment. "It seems to me that you guys are idiots." Paul will call himself *last of all*. Paul wants to fulfill God's plan for his life. *Low* means that Paul is a servant of God. He is a servant of God even in the unpleasant circumstance in which he finds himself. The grace of God appears in situations of difficulty as much if not more than the times of prosperity. If we are in the plan of God, His plan is in action.

When we are blessed financially or in some other way, we like to think that we are in some sort of favor with God. However, God's grace is given liberally to all men, in both prosperity and in adversity.

The Corinthians have become bystanders, who watch and criticize. They are armchair quarterbacks. They are guzzling beer and chips and dip and their heroes are losing.

Αποδεικνυμι = *to exhibit*. Paul is giving them license. I am exhibited as a very low person. Then Paul describes just how low he is. Επιθανατιος = *condemned to death, sentenced to death*. Paul used this word only here. Only found here in the NT. Paul sets up an entire image with this one word. It has a very specialized meaning which Paul is using in this case. This is used for criminals who are condemned to combat in a gladiatorial realm. So, these Corinthians are sitting in the stands and the Apostles and the pastors are out in the coliseum fighting. Gladiators were very heroic men in the eyes of the ancients; they lead a tough life and a doomed life.

### **Gladiator in the Roman World**

The Flavia Coliseum was a place of human sacrifice. There was a festival happily celebrated by the entire city of Rome; it was like any sport which energizes us. The men were armed to kill and to be killed for the amusement of those who came to watch. This as a spectacle of unpardonable cruelty. Men were slaughtered in the thousands; and

animals as well. The politicians in Rome got support by putting on these spectacles. Life expectancy was much shorter at that time than in our time.

These men were hauled out of court and given the choice between the cross or being a gladiator. In the latter, they might live; and their death would be quick. Slaves could also get into this. Those who won received great rewards as well. They were trained like an army and also trained in groups. Pupils and instructors. Each group had weapons, depending upon their whatever. Bobby names off various Latin names and they had various weapons. Reperiari (carried a net and a trident) were pitted against the Mermilones. There were those who fought against animals as well. Very bloody and vicious. The human combatants understood why they were there; the animals did not. This slaughtered purged certain areas of the Roman empire of certain animals. Tiger was wiped out of modern-day Iran; elephant destroyed from North Africa. The coliseum could be flooded with water as well for fights against sea creatures.

Life and death of a gladiator. They trained in conditioning, in their weapons. This was their sole purpose; to kill or be killed as entertainment. The final meal was a lavish banquet. It would last into the next morning and it is from this is where we get the phrase, *eat, drink and be merry, for tomorrow we die*. This was a pre-game ritual; some resisted the pleasure, so that they would have a better chance; some fell into it. Some were scared and spent the night crying in anguish. The public could watch. There were tickets for the pre-game. All of this was going on. They would observe and place bets.

There was a parade prior to the fight. Very much like a sports event today, albeit more barbaric. They would then come to the coliseum and they paraded around while everyone cheered or jeered. They would walk the exterior of the coliseum, and then they would come by the royal box, and they would extend their arm to the empower, "Hail Caesar, we who are about to die, salute you." Then their weapons were distributed and checked.

There would be music horns, hydraulic organs, flutes which would get the spectators worked up to a fever pitch. They cheered for their favorite gladiator (just like the Corinthians and those they picked as their leaders at Corinth).

Many of these would fight over and over again, and very few ever retired, but those who did were revered, just as we revere our own sports heroes. The gladiator in the arena had to kill his opponent in order to live.

This gives us an idea as to what Paul was referring to. The Corinthians got this picture. They understood completely what Paul was talking about. The Corinthians were spectators to savagery. Paul confronts them with these facts. Vv. 11–13 tells us just what he means.

You do not progress in the spiritual life unless you confront and deal with your own failures. Paul wanted the Corinthians to see themselves and their failures just as they were. These

people needed to confront their own failure; their failure to take in doctrine, their failure to be grace oriented. This is where Paul wants them to be. We are gladiators and we are doomed to die. We might as well go out like warriors, as we are going to die. We do not belong up in the stands screaming for blood. We should never be afraid to be condemned as a gladiator. When we are carried off, we will be in eternity.

Θιατρων = *theater, spectacle*. We will use that word next time.

1Cor. 4:9 For I think that God displayed us, the apostles, last, as sentenced to death, because we have become a spectacle to the world and to angels and to people.

**1Corinthians 4:9**

**Lesson #145 Thursday  
The Angelic Conflict**

**April 14, 2005**

Technical difficulties, which kept us from starting on time.

Paul mentioned being a spectacle to men and angels, which is what we will have to deal with. As believer priests, we are responsible for ourselves with regards to rebound.

The Apostles and the pastor-teachers are like gladiators, which is how Paul describes his place in the world. Suffering was really not his gig. God had not placed Paul in a lofty position. He calls himself last of all. He calls himself this, in comparison to the Corinthians, who think of themselves in first place.

Paul and his crew would rather reign as kings rather than suffers as Apostles. The more mature we are, the more we will reign (or the greater the kingdom that we rain over). In this rank, Paul was actually following the Incarnate Christ. He was the King of Kings. At least one part of the humiliation is the doctrine of Ketosis. He became lower than angels. If the Lord took the abuse that he did, how much less could Paul do? The believers of that day were gladiators, for all intents and purposes. Επιθανατιος = *condemned to a certain type of death*. The gladiators in a procession and walked around the outside of the coliseum. Paul knew and understood the real strength of adversity; in God's strength,

The world of mn and angels observe our actions. Paul wakes the Corinthians up several times during this epistle. These Corinthians were being watched; there is nothing we can hide. Μυυς = *gladiator battle*. Θιατρον = *theater*.

Paul will tells us just who the spectators are. Κοσμος = *world, entire intelligent universe*. Satan's cosmic system is the orderly, cohesive, multi faceting system, whihcldes.

This strategy includes believers and unbelievers

### **Angelic Conflict**

1. We are all made in the image of God.
2. Angels are even a higher repuraton as agago.

3. We do not know what they look like out of human form
4. Both have volition, moral reasoning power, and
5. Both creatures make decisions for and against history.
6. Man was created to resolve the primary
7. Angels and humans and believers watch what Paul does. They watch us as gl

to understand why the angels some p

### Angel Conflict

1. Angelic conflict at this time was in existence in eternity past. Isa. 14:14.
2. It began with Satan's moment of arrogance and iio
3. The negative volition of Satan demanded the function of the judge
4. God convened trial.
5. A fair trial; not a kangaroo court.
6. Some angels rejected God from their own free will). G\
7. Verdict was death forever in the Lake of Fire.
8. Satan filed an appeal.
9. He is given a written brief which dealt
10. Satan makes the appeal; he appeal God.
11. He repudiates God's perfect charade.
12. We are the evidence in the appeal of Satan.
  - a. We do not know the verbiage on the appeal
  - b. The death sentence of the prehistoric trial was not immediately carried out; Satan is not in the lake of fire.
  - c. There is Rev. 20:30
  - d. Human history is what intervened.
13. We do not know the actual content of the appeal; some possible appeals:
  - a. How could a loving God consign his creatures to hell? How could you love me and send me to the Lake of Fire. The answer is, God is also a God of righteousness and justice. These justice and righteousness has already condemned all of us. Question: *just how good do you have to be?* That is pretty iffy. You can never get God enough to miss. Have you ever considered the Lake of fire, burning forever and ever. This is a pretty good appeal. God created us to show how a loving God could condemn us to death. The Son of God died for us. When we reject His love, then God has no choice. His position
  - b. Satan arrogantly challenges God's power and authority.
14. So God created man and man
15. This doctrine of the angelic conflict answers basic questions that we have all had: why, why, why. What is there a reason; what about love.

Sunday morning will be the answers to the questions at that time.

1Cor. 4:9 For I think that God displayed us, the apostles, last, as sentenced to death, because we have become a spectacle to the world and to angels and to people.

## The Angelic Conflict

## Lesson #146 Sunday 1

April 17, 2005

We are on the final portion of v. 9. Paul also used *ἐπιθανάτιος* = *condemned to death*. This is a shocking word; a word used to indicate a gladiator who has been sentenced to fight in the coliseum and thereby die in this fight.

1Cor. 4:9a For I think that God displayed us, the apostles, last, as sentenced to death,...

Θεατρον = *theater, spectacle*. Paul uses the very words which God wanted him to use. He speaks to us just as the Holy Spirit would that he speak. Paul is giving the Corinthians instruction in righteousness and correction. Gladiators was the major sport of the ancient world. It was a brutal, inhumane sport, particular as per our own 20<sup>th</sup> century sensibilities. Paul and other teachers of the Word were doomed, criminal gladiators. Particularly the strong and mighty were taken to make the games interesting. Paul is a condemned gladiator, like a criminal. He uses this image as a comparison. He compares himself to the Corinthians. Paul compares himself to these gladiators, sentenced to death; and the Corinthians would never see themselves like this. Paul put himself last of all. If anyone deserved to say, "I am at the forefront of the Church Age, it would be Paul; but he represents himself as being last of all. Paul describes this challenge as gladiatorial combat in the spiritual realm. Why use such a bloody comparison? In the Roman coliseum, the deaths were purely for the lusts of the crowd. The Corinthians had become nothing more than spectators. They are watching from the stands, each one choosing the gladiators on the field that they stand with. They were users. They are not gladiators, and they are not condemned to death—so how could they be *of Paul* or *of Peter*. They should be in the arena hacking away with Paul.

Men and angels observe Paul and we are all in constant warfare; each one of us is at war with unseen powers and enemies. Paul says that he and the other Apostles are being observed—this is true of all believers. The Corinthians should not be off in the stands watching and choosing their gladiator. They are not in the fight and they ought to be. Believers cannot stay out of the arena. The Corinthians must enter into the arena. Like it or not, all believers are destined to be gladiators. They are not armchair quarterbacks. That is improper.

Κοσμος = *the world, Satan's cosmic system, the intelligent universe (angels and men; not including animals and plants)*. In this case, *κοσμος* refers to unbelievers and angels. We are in the world, but we are not of the world.

We may ask, why do angels watch us, on this insignificant planet in this vast universe? To understand why they watch us, we must examine the **Doctrine of the Angelic Conflict**.

### Doctrine of the Angelic Conflict

1. Lucifer and other angels were in opposition to God; they make up the fallen angels. We know there is a Satan because of what Scripture tells us. Isa. 14:14: I will be like the Most High God. This is when Satan stood in opposition to God. Satan wanted to be like the Most High; that was his moment of complete arrogance. It was arrogance and not admiration. This continued until all angels made a decision for or against God. Rev. 12:4: a third of the angels fell. This many chose Satan over God.
2. This brought God's +R and +J into play. This meant there had to be judgment; there had to be a trial. God convened a trial with the fallen angels as defendants. This was prior to creation as we know it. It may have been the prehistoric earth.
3. The indictment was, some of the angels rejected God out of arrogance and from their own freewill. We are here because of their freewill.
4. Matt. 25:41 states the sentence pronounced at the end of the trial; the Lake of Fire will be for Satan and all of the fallen angels.
5. At this point, Satan appealed. Nobody knows exactly how this was conducted, but a trial appears to be the best analogy that we can draw. This illustration best fits the context. On TV, we see the actual trial, but we rarely see the appeal. The trial is interesting, but the appeal process is less so.
6. The petitioner or the appellant is the one who files a written brief of appeal, arguing an error in the trial. He does not reargue the trial, but says that there was an error in the trial. 3 judges read the briefs, and both sides usually make an oral argument (not always); the appellant goes first. Satan is the one who is convicted and he hopes to overturn the sentence which God has pronounced. Satan goes first in the appeal process, and then God goes second, showing His character and righteousness and justice to be perfect.
7. How does God show His character to be righteous and just? God creates a creature similar to, but lower in stature to angels. God's rebuttal is the human race.
  - 1) The death sentence against Satan has not been carried out yet, he is not in the Lake of Fire. There is a lag time.
  - 2) This lapse of time and the execution of that sentence. Rev. 20:10 God has given us enough to come to this kind of a conclusion.
  - 3) What has happened between God's pronounced sentence and the carrying out of the sentence, is human history. This would indicate that we are the argument for the prosecution.
  - 4) There are several possible appeal points:
    - (1) How could a loving God condemn His created creatures to the Lake of Fire? "God, You did not show enough love in the trial." God's love must be a part of the appeal process. God is more than just love. All men are condemned at birth. We are born spiritually dead. We all have a genetically inherited old sin nature. God's love is what sent Jesus Christ to die for our sins. It is God's love which provided this for us. God made Himself lower than angels to die for us. That is God's love. God's justice and righteousness will condemn the unbeliever to

hell; His love will provide a way out. This appeal impugns the character of God.

- (2) "You made me thus, so I am not responsible for my acts." So freewill has to be a part of the appeal process.
- (3) "I may have disobeyed God, but I am essentially a good person," may have been an appeal by Satan. Therefore, human good must be a part of the appeal process.

1Cor. 4:9b ...because we have become a spectacle to the world and to angels and to people.

## The Angelic Conflict

## Lesson #147 Sunday 2

April 17, 2005

### Then Angelic Conflict

8. Some questions:
  - 1) Why is man here?
    - (1) Man is created to resolve the prehistoric angelic conflict. We are evidence for the appellee.
    - (2) Man was created to glorify God as inferior creatures (inferior to the angels).
    - (3) Mankind are parallels to the angels. Man is an object of the love of God.
    - (4) We are witnesses to the justice of God in God's decision.
    - (5) We are evidence of God's perfect character. The Church Age evidence is part of the most important evidence of history.
    - (6) We are an exhibit of God's justice and righteousness to all of creation, which includes angels.
  - 2) Why is there sin in this universe?
    - (1) Sin and the fall of man parallel the arrogance and fall of Satan.
    - (2) If man falls, was it inevitable that he falls? Was God the perpetrator of sin or the cause of sin? God created us with freewill, and man chose against God. Adam and the woman chose to sin. God did not program into them the desire to sin. If Adam did not sin, the conflict is over.
    - (3) God created man with the same freewill as angels so that man could choose for or against God just as the angels did in eternity past.
    - (4) This is the crux to the resolution of the angelic conflict: man, sin, and witness.
  - 3) Why is there sin, evil, and disaster in the world?
    - (1) At this moment, Satan rules this world. We live in Satan's world. It is a fallen world. Man gave control of the world over to Satan. God can have something to do with us, but not with this fallen world.

(2) Satan tries by any means throughout history to duplicate the Millennium to prove himself equal to God. If he can usher in perfect environment, then he shows himself to be equivalent to God.

(3) Satan does not have the power to control all the inhabitants of the world. Satan cannot get all of us to do what he wants us to do. Communism is one approach here to have control over all men. Satan is the most powerful created being and he cannot reform the world.

(4) Satan does not have the ability to produce perfect environment in a fallen world. Not even environmentalists can bring about a perfect world.

4) Why is the human suffering in this world?

(1) Man is a sinner, and there is volitional responsibility. Where the world is fallen, there is suffering.

(2) Believers and unbelievers commit sins and make bad decisions. This causes self-induced misery always. Make a bad decision and count on the fact that it will hurt. Sin always causes the same thing.

(3) Believers fall under divine discipline and punitive suffering, which brings us back in line. Like a parent disciplines a child, to bring them back in line. To help them understand what correct behavior is. It always hurts; it has to, or it is not discipline. The more pain we get, the more we are out of line.

(4) Suffering is designed to orient us to the reality of sin and failure and the need for rebound and the importance of the grace of God and spiritual advance. When we advance spiritually, we are tactical victors in the angelic conflict. Suffering keeps on the road as tactical victors in the angelic conflict. We advance in this war and win tactical victories in this war.

(5) There is also a suffering for blessing.

i. This is the no fault suffering to the believer.

ii. There are two categories: providential suffering and evidence testing. Christian Suffering covers this information.

iii. 3<sup>rd</sup> category is evidence testing. It is a part of the angelic conflict.

iv. Evidence testing demonstrates the efficacy of God's grace in the life of the mature believer.

v. This testing is directly related to the tactical victory of the angelic conflict. We are charged to win this conflict. The mission order: stay in fellowship and take in doctrine. That is what we are here for. Sitting in church makes us a warrior and a gladiator. We are not sitting in the stands, but we are warriors in the center of the arena. What we do in church has impact for us and for our nation and international impact as well. We sent out missionaries throughout the world. Also, it has

angelic impact. The angels watch us all the time. There are billions of angels who observe mankind. Everywhere we are, angels are.

- 5) Why are we here as a church?
  - (1) The church came into existence as a result of our Lord's victory on the cross. He won the strategic victory on the cross. When Jesus Christ died on the cross, Satan was doomed. Satan can't give up. He has no choice but to continue to fight, even though he is doomed. We are in the gladiatorial arena against Satan.
- 6) Why the cross?
  - (1) The cross is the greatest representation of God's grace, love, justice and righteousness toward His Son and toward us. That is the strategic victory.
  - (2) All the issues of the angelic conflict are resolved at the cross. All of them will be resolved. As church age believers, we are critical to the angelic conflict.
  - (3) Never before in human history and never after the rapture of the church is there so much weaponry given to any believer. We have more than any Old Testament believer had. Satan will fight harder to defeat us.
- 7) What does this mean to us?
  - (1) The church is the greatest bulwark and power against Satan's rule on the earth.
  - (2) Christ left behind the church to challenge Satan in the angelic conflict.
  - (3) Believers have the potential as gladiators. We can attain the tactical victory of the angelic conflict.
  - (4) Tactical victory is won each time a believer achieves spiritual maturity in the angelic conflict. We are the invisible hero, with maximum impact in the angelic conflict. We are different from the visible heroes like Moses, David and Esther. The Old Testament believer never had even remotely what we have. Israel was always off chasing down foreign gods; and we had so many visible heroes who would have to guide Israel. Israel was not good as a nation; they failed constantly. They were God's people and they still have that covenant. We have more resources and impact in the angelic conflict than anyone else up until this time. More, more, or o
  - (5) So if enough believers grow to spiritual maturity and form a pivot of mature believers, there will be prosperity in certain portions of the earth where they reside. We live in a client nation and wherever a client nation exists, there is prosperity. There is prosperity in order for us to send out missionaries, to send out Bibles, to be a haven for Jews, to provide a place for people to come and hear the gospel.

- (6) When we give, or support by prayer, we are a part of this fight in the arena.
- (7) A pivot of mature believers turns the course of history. One person makes a difference; two people can make a difference. God honors the mature believer and He honors the nation where a pivot exists.
- (8) Since the US is a client nation, this is the chief arena; this is where the angelic conflict is taking place. Satan will concentrate his forces where there is a pivot. Satan does not have to hang out elsewhere; he probably rarely leaves the USA.
- (9) If believers do not grow in grace, then Satan dominates and two forms of power exist. Angelic power, manifest by demon possession of unbelievers and demon influence over believers. There is a lot of demon possession in the world where there is no positive volition. Then there is human power, organized for influence and control as a part of Satan's control. Look to any communist regime. Anything government which opposes the spread of the gospel—that is the Satanically controlled nation, which is a result of those in that nation and their negative volition.
- (10) The church will represent the Lord of earth until the second advent, when Satan's kingdom comes to an end. Satan no longer rules in the Millennium; that is when Jesus Christ rules over the earth.

Both angelic groups have a stake in the angelic conflict. 2Peter 2:4: the elect angels are warriors on the side of God; fallen angels function to attack us. We do not know how or why angels are at war with one another; or even if they are at war with one another.

The present human race was created by God to resolve Satan's revolution. We are clearly inferior to angels in all respects. But we are created with a similar soul. A rational mind and the same decision making capabilities. This is why planet earth is the battlefield of the historical angelic conflict. God's response to Satan's trial and appeal is a host of witnesses; the witnesses for the prosecution will be a large group of mature believers.

This is only a beginning of the angelic conflict. There is a lot left and Bobby is jazzed about teaching it. In this one doctrine is all that we need to know about our existence. This encompasses everything that we do in this life. This tells us what the angels are like and how they oppose us, and the power that they have. We are fighting a great battle.

1Cor. 4:9b ...because we have become a spectacle to the world and to angels and to people.

## The Angelic Conflict

Lesson #148 Wednesday

April 20, 2005

Bobby will continue with the Angelic Conflict:

### Summary of the Angelic Conflict

13. The answer to some basic questions: why sin, why suffering, why evil; the angelic conflict answers these questions

1) Why was man created?

- (1) Man was created to resolve the angelic conflict. Man will be the one to settle the angelic conflict.
- (2) Satan probably objected: "How can a God of love send His creatures to a Lake of Fire?" When one stakes their life upon this, they spend eternity in the Lake of Fire.
- (3) God's justice and righteousness cannot fellowship with sin. God must condemn sin. The punishment must fit the crime. Hell was created for those who reject the Lord Jesus Christ. Unless all of our sins are propitiated, the punishment must be carried out. Jesus Christ propitiated the sins of all mankind.
- (4) We all died when we were born under the law of sin and death. Fallen man becomes the object of God's love in the cross. We are witness the Satan being consigned to the Lake of Fire.

2) Why is there sin in the world?

- (1) Man was created with exactly the same free will as angels. Man, by his own free will, initially chose against God in the garden. Man fell under the penalty of sin and death. Our fall paralleled the fall of Satan and his angels in prehistoric times. God is not the author of sin. It was man's choice to sin, just as it was Satan's choice to sin.
- (2) Why does God allow sin at all? Why does He allow free will?
  - i. No one can truly love without free will. A robot cannot love and they cannot glorify God. Therefore, men and angels were all created with free will.

3) Why do chaos and evil permeate the earth?

- (1) Satan as the great deceiver tempted man in the garden. With the fall came chaos and evil. This mess extends to all of God's creation, including animals and plant life. God is still in heaven, but Satan rules the earth. John 14:30 16:11
- (2) Satan's original arrogant idea, "I will be like the Most High." Now he tries to duplicate God's perfection on earth.
- (3) Satan cannot control all of the inhabitants of this world. Humans have volition. Humans can choose against Satan just as they can choose against God. We are those who reject Satan and his cosmic system. We are not a part of the phoney millennium that Satan thinks he can bring in.
- (4) The chaos on earth is proof positive that Satan cannot bring in the millennium. He is not equal with God and he never will be. The evil that we see is visible proof of that.

4) Why is there human misery and suffering?

- (1) Most of this is our own decisions. The more we are involved in Satan's system the more misery we bring upon ourselves.
- (2) There is true sadness in the loss of unbelievers who do not believe in Jesus Christ.
- (3) In any case, we cause most of our own suffering.
- 5) We are evidence in the Satanic appeal. We are intimately involved in the tactical victory of the angelic conflict. Our Lord was the One Who won the strategic victory on the cross.
- 6) Why the church?
  - (1) In Acts 1:8 and 2, we see the inception of the church. The cross is the central point of angelic conflict.
  - (2) Christ has done everything necessary for us to win.
  - (3) We are left behind to challenge Satan and his rulership. We have all the weaponry, support and logistics. Never before and never after will we see so much given to individuals.
  - (4) We as gladiators in the coliseum have the potential to become invisible heroes. When we achieve spiritual maturity, we win.
  - (5) History turns on us as the pivot. We are evidence.
  - (6) Along with the pivot, a client nation emerges.
  - (7) Our spiritual life turns the course of history. As our life goes, so goes the spiritual struggle on earth. Satan will never bring the kingdom in.
14. Both the elect and the fallen angels have a stake in the appeals; they have a big stake in it. Fallen angels and elect angels watch carefully. The fallen angels, because they are condemned; and the elect angels because they are warriors.
15. The angelic conflict is the answer to Satan's appeal.
16. God created mankind to resolve the revolution of Satan.
  - 1) To settle the angelic conflict, man was confined to earth and made lower than the angels.
  - 2) Our souls are similar to the souls of angels. We have a rational mind and we have free will.
  - 3) Therefore, planet earth is the battlefield of the angelic conflict. We are confined to a battlefield. We must fight or we must lose.
  - 4) The conflict is initiated by a judicial appeal by Satan. Satan has already been condemned and now he is appealing and we are in the middle of that appeal.
  - 5) The appellee goes second and presents a rebuttal against the appeal. We are the evidence. He presents a host of witnesses, and that is us.
  - 6) This is how God would demonstrate the fairness of His sentence and the justice of His character and His grace in providing us with the dynamics of the spiritual life. We may not understand our resources, but Satan does. When we reach spiritual maturity, we are a witness.
17. Human volition and angelic volition are tested in exactly the same manner.

- 1) The conditions of prehistoric time were reproduced for man.
- 2) Human history provides the same circumstances and the same options which belonged to angelic creatures in prehistoric time. We will make the same choices as made by angels in prehistory.
- 3) All angels and man were created by God, perfect and without sin; but with freewill
- 4) The negative volition of Satan in the garden of God in heaven which resulted in the fall of a third of all angels. They are called stars of heaven.
- 5) It was the negative volition of Satan which led to the garden of Eden.
- 6) Man followed the exactly same pattern as Satan's did. Satan's temptation of man was possibly very similar to the temptation which he offered to the angels who fell with him. What an insidious thing arrogance is.
- 7) God provided a grace salvation or a deliverance of some kind for all angels. This brings up a question. Did God provide a redemption solution for angels as He did for us? Did all angels fall and did God provide a way for them to get back in His graces. All we know for sure, there is a division between elect and fallen angels. If some did not fall, they were delivered by God in some way. Heb. 2:2 Non-meritorious volition existed in angels just as it exists in us.
- 8) God also provided a grace salvation based on the saving work of Christ on the cross.
- 9) Regenerate members of the human race are higher than angels. We are positionally higher than they are. We are in union with Christ, which means we share everything that He is and everything that He has. Heb. 1:4 Being positionally higher than angels puts another nail in Satan's coffin. We demonstrate further evidence of our superiority when we execute the plan of God for our lives.

This doctrine was started right here in Berachah's pulpit. Bobby is just continuing with it. This doctrine cannot be separated from all that we do.

A second aside. Some people think the validity turns on the question, Did God provide the same opportunity for angels to be saved as well? It would seem fair and just that God would provide the angels a second chance, although we do not know. This is not revealed to us, and therefore, it is not necessary that we know that.

#### **Logical Deductions (Bobby Speculates)**

1. Angels formerly lived in heaven by the grace of God.
2. They outright rejected the grace of God. But there is a difference in the way that we do it and the way that they did it. They rejected God in His very throne room.
3. They fell and with Satan made this appeal.
4. The issue is the appeal, not their redemption. Their doom is settled by the cross.

5. To this moment, none of them have changed their minds about God even though they know everything about Him; they still reject Him.
6. These angels were firsthand witnesses in heaven to the glory of God, to His power and His person.
7. The angels understood the grace of God when they were in heaven.
8. They are also witnesses to the sacrifice of Christ and they knew exactly what it meant, they have shown that they have locked in negative volition. It is immovable and it will not change. That is the power of arrogance.
9. So, based on what they already know about God in heaven, Bobby's opinion is that the angels made one decision for all time. We must learn what God has provided; we don't see it like they did; they saw God and rejected it. Bobby does not believe that they got a second chance.
10. They will see the justice and righteousness of God in our redemption.

## The Angelic Conflict

## Lesson #149 Thursday

April 21, 2005

A continuation of the study of the Angelic Conflict.

### The Angelic Conflict

17. Human volition and angelic volition are tested in the exact same manner; there is a parallel between the two.
  - 1) The fall of Adam was the fall of all mankind. Those who express faith alone in Christ alone will be our salvation.
  - 2) Why did all men fall when Adam fall? It does not seem fair that we suffer the penalty for Adam's sin?
    - (1) In the garden, Adam was the federal head of the human race. In other words, he represented the entire human race before God, not just himself. He made decisions for us, just as congress and the president make decisions for our country. Adam represented us.
    - (2) In essence, we made the same decision; it is just Adam made it for us. It was as though we were present in the garden.
    - (3) Adam's original sin is imputed to us. Adam sinned, so we all sinned.
    - (4) His sin nature which he acquired by his sin of cognizance is transmitted to us. This is why the sin nature is transferred genetically and often referred to as the flesh.
    - (5) We are the seed of Adam and he acted for us and his sin became our sin.
    - (6) Similarly, the last Adam acted on our behalf.
  - 3) Adam had to be created as the angels were created, without any internal desire to sin. God provided a grace salvation for both created beings. The exact nature of that salvation option for angels is not revealed to us in

Scripture. Whatever criterion was required was met by two-thirds of the angels.

- 4) For fallen mankind, God provided a redemption solution. Mankind received a second chance. Adam's original sin was imputed to us; the second chance for us is Christ on the cross Who paid for our sins, the greatest act of love and justice which has ever taken place.

There is the speculation if there was some sort of payment for sins made on behalf of the angels, which Bobby dealt with last night.

### **Bobby Speculates about Redemption of Angels**

1. Angels formerly lived in heaven by the grace of God.
2. The angels did reject God in His very presence.
3. To this moment, they have not changed their minds about God.
4. They were firsthand witnesses to God's power and grace; they saw Who God was and they saw the grace of God.
5. Even though these angels knew everything about God, they still did not believe.
6. In essence, their negative volition is locked in. Satan's original sin was arrogance and that is the power of arrogance, to see all that God has done for man, and yet not turn from their evil.
7. So based upon what the angels already knew about God, the angels probably made one decision one time in heaven without a second chance.
8. Man must express positive volition after never seeing God and never witnessing His power; we have not seen it firsthand.
9. The angels, conversely, have already seen God's power and have known from their creation God's character; and with that nature, they reject Him.
10. It is not about redemption for them; that option no longer exists for them. Their own second chance is only if they win the angelic conflict and that is where their energy is directed, as opposed to reconciliation with God.
11. If we recognize what Jesus Christ has done and believe it, we are saved; and if we reject Jesus Christ, we will spend eternity in the Lake of Fire.

### **The Angelic Conflict (Continued)**

18. Satan's strategy is directed entirely to deceiving mankind.
19. Satan can no longer attack the volition of mankind. Rev. 12:9: **So the great dragon was thrown out--the ancient serpent, who is called the Devil and Satan, the one who deceives the whole world. He was thrown to earth, and his angels with him.** The counter to this is 1Peter 5:8: **Be sober! Be on the alert! Your adversary the Devil is prowling around like a roaring lion, looking for anyone he can devour.** Satan is portrayed as a lion who is voracious. He is after believers who reject doctrine and men who reject Jesus Christ as savior. The ball is in our court now; whether to be devoured or not.

20.

Satan has an evolving strategy as history unfolds.

- 1) His initial strategy was to stop the first advent:
  - (1) Nephilim, and this is from the *Victorious Proclamation*. Gen. 6:2–4: the sons of God saw that the daughters of man were beautiful, and they took any they chose as wives for themselves. And the LORD said, "My Spirit will not remain with mankind forever, because they are corrupt. Their days will be 120 years." The Nephilim were on the earth both in those days and afterwards, when the sons of God came to the daughters of man, who bore children to them. They were the powerful men of old, the famous men. This was Satan's first attack against the first advent. The Nephilim, who were the corrupted human race, half human and half angelic. Angels do not procreate now, but at that time they could. In every polytheistic society, there is a mythology, which bears a grain of truth. In the Greek mythology, there are those like Hercules and Achilles. They were both half-men and half-God. Achilles was vulnerable only in his heel. If there were no true humans on earth, then Jesus could not be born as true humanity, as he would be part angel. Satan understood this and corrupted the human race for this reason. Satan did determine to pollute the human race, but not only as an attack on the first advent.
  - (2) If the Jews are destroyed, there is no covenant which can be fulfilled by God. This is an approach which Satan takes before and after the incarnation. If God lies, Satan wins; anything which reveals a crack in God's perfection makes Satan the victor. Satan cannot come up to God's standard, but he tries to bring God down to his level.
  - (3) Satan's strategy fails when Jesus Christ appeared in the flesh and took upon Himself our sins.
- 2) Satan lost the initial strategy on the cross, so now all he can do is win a tactical victory. All he has to do is prove that God's character is imperfect:
  - (1) He attacks to obscure the content of the gospel, the person and work of Jesus Christ; to corrupt and obscure Bible doctrine.
  - (2) Satan is extremely brilliant and he establishes systems of religion in which the works of man replace the function and mechanics of the grace of God. Every religion relies upon a system of human works in order to gain the favor of God; apart from Christianity. It is the grace of God versus the works of man. Religion is the devil's ace trump and it drives people away from God. Religion makes man think that he can earn salvation. Every religion is the same, even though they worship different gods or don't have gods; we still become united with God through our works. It is all straight from the devil's strategy. 2Cor. 4:3–4: **But if, in fact, our gospel is veiled, it is veiled to those who are perishing. Regarding them: the god of this age has blinded the minds of the unbelievers so they cannot see the light of the gospel of the glory of Christ, who is the image of God.** Satan attempts to veil

that glory from the rest of humanity. He attempts to veil the gospel from unbelievers and doctrine from believers.

- (3) He attacks the believer's dependence upon the grace of God and his execution of the spiritual life; that is the story of Job. Job was a mature believer. The attack against Job was evidence testing; "Take away what Job has and see if he still follows you." Satan attacks the believer to attempt to get him to reject doctrine to keep him from advancing. This is why Paul tells us that we are observed by men and angels. Paul wrote this one line to the Corinthians all because of the angelic conflict. Satan pushes his system of good and evil upon us, which includes false doctrine and heresy. False doctrine has been a part of Christianity from the beginning. They are called doctrines of demons. There are the everyday distractions; you get buried in all the little things in life. Those little things really don't matter. The strategy is to turn us away from the light of eternity. Then there are the false scales of value. Human good causes us to lose a tactical victory. He also gets us through the details of life; we fail to pass the prosperity test.

**1Corinthians 4:9b**

**Lesson #150 Sunday 1  
The Angelic Conflict**

**April 24, 2005**

1Cor. 4:9b: **Because we have become a spectacle to the world, both to angels and to men.**

Angels and men are cognizant and observant. Both can reason and both have a conscience. Angels have made their decision in eternity past and some have been judged. Their decisions are over; their judgment has been pronounced; however, their sentence has not yet been carried out.

When Lucifer stood in opposition to God in prehistory, when he stood up and said, "I will be like the Most High." Once Satan made this decision, the justice and righteousness of God had to act and there was a trial convened in prehistory. Satan and the fallen angels were accused in this trial. Once their sentence was pronounced, Satan appealed: "How could a loving God cast His creatures into the Lake of Fire?" Also, "How can we be responsible for our acts if God made us this way?" Also, "The sentence is too harsh." Human history is the answer to Satan's appeal. We are the extension of the prehistoric sentence pronounced upon Satan.

We have the same volition as found in the angels and we are equipped to be the witnesses for the prosecution in the trial's appeal. The negative volition of angels. The negative volition of Adam marked the fall of man. With Adam, all men fell as well. We are born spiritually dead because of Adam. Adam is the federal head of the human race. It is similar to our government officials who make decisions for each one of us as our representatives. Adam made this decision for all of us. He received an old sin nature as a part of his cell structure. Adam sinned and died for all of us; being in Adam, we are all

sinful and we are born spiritually dead. We have condemnation from the first Adam and salvation in the second Adam.

God provided some kind of salvation for the angels themselves. We do not know the exact nature of this designation, fallen and elect angels. The choice made by some angels delivered them and the choice made by others condemned them. There was a salvation in prehistory. All mankind received a second chance. Each one of us now has a second chance. This second chance is faith alone in Christ alone. They demonstrate to Satan in this conflict the love and grace of God. Each person who believes in Jesus Christ and each believer who advances to maturity further demonstrates the fallacy of Satan's appeal. If man rejects Jesus Christ, then God's justice must condemn man to the Lake of Fire, which is eternal separation from God. If man rejects the love of God and the sacrifice of Christ, then he is worthy of death. The Lake of Fire was created for the devil and his angels. We will share in this punishment.

Satan constantly has his own appeal in mind and his strategy is how to come out on top in the angelic conflict. He must win his appeal or he will spend eternity in the Lake of Fire. We stand in Satan's way and he wants to win. Satan understood immediately from Gen. 3:15 his own faith. This is the first statement of salvation and eternal punishment. Satan's strategy is now to deceive man and to lead us astray. 1Peter 5:8 is addressed to us: **Be sober; be vigilant; Satan goes about like a roaring lion seeking whom he may devour.** Devouring believers does not mean that they go to hell with Satan; he seeks to make them a part of his cosmic system and to be caught up in this cosmic system. Satan's strategy has several phases. He looks to stop the first advent of Jesus Christ. If Christ died on the cross and was judged for our sins, then God wins the strategic victory of the Angelic Conflict. The victory of the crucifixion is the greatest representation of the love and justice of God, which sealed Satan's doom.

Satan's first attack was the Nephilim in Gen. 6. The Nephilim were the progeny of the sons of God and the daughters of men. The term *sons of God* (Job 1) applies to angels who are convened in heaven. The sons of God are attracted to the daughters of men. The Nephilim were half-men, half-angel creatures, which is the basis for mythology. There is a basis in fact for mythology; an oral history which was transferred from generation to generation. The idea was to taint all humanity so that there was no longer any humanity from which Jesus Christ could descend. That would be a victory. Satan attempted to corrupt the very genetic structure of the human race. The human line was secure and the angels were thereafter confined.

Satan's next strategy was to destroy the Jew. This would also stop the first advent of the Lord Jesus Christ. Satan has championed anti-Semitism from time immemorial. At first, it was to stop the incarnation; secondly, it is to violate God's promises to Israel. If the Jews disappear, then that promise cannot be kept. God would have broken his word with Abraham if there are no Jews to inherit the kingdom.

Satan lost the strategic victory at the cross. He now has a two-fold strategy to achieve a tactical victory. Every time that a person believes in Jesus Christ, there is a tactical victory

for God. His first strategy is to attack. He (2Cor. 3:3–4) corrupts the gospel and he obscures the gospel. Satan attempts to mislead us through religion. Satan is the author of religion. Every religion in this world focuses on the works of mankind; all except true Christianity. In Christianity, we focus on the work of Jesus Christ. Satan wants us to believe that our works count. He wants us to think we can deserve God’s approbation.

We are witnesses against Satan and against his appeal. Satan will do anything to destroy us. Eph. 6 describes the defensive weapons which we have to defend ourselves against the attacks of Satan. True Christianity relies exclusively upon God’s grace. The true belief system of the Old Testament is exactly the same as our belief system as Christians.

To infiltrate the message of grace and to distort it is what Satan would like to do; inject works into the grace of God and it is false. Satan’s next strategy attacks the dependence of the believer on the grace of God. An example is Job. He was a mature believer. Satan made accusations against him (Job 1:6–12). Job was winning a tactical victory and Satan was trying to prove that this victory was nothing but a fluke. His assertion was, if God removed his prosperity, then Job would curse God to His face. Satan makes similar accusations against us. Job was in the midst of great blessing; and Satan said, “Take this away from Job and he will curse You; he will hate You.” Satan questioned Job’s spiritual maturity and his devotion to God. Could Job hold onto the grace of God in severe adversity? The book of Job is a microcosm of the Angelic Conflict. Satan and his angels watch to see if Job could maintain his faithfulness to God.

A specific category of men is who Paul is referring to. Those who are being observed are specific men; and those who are observing are unbelievers and angels. What do unbelievers watch?

**1Corinthians 4:9**

**Lesson #151 Sunday 2**

**April 24, 2005**

In the previous hour, we studied what the angels have observed. In this hour, what about *men*? What do men observe? In this context, it is unbelievers that we are speaking of. Those who observe are unbelievers. What is it that unbelievers watch?

#### **What is it that Unbelievers Watch**

1. The war between Satan and the spiritual life of the believer.
2. Unbelievers are not cognizant that they are watching the Angelic Conflict.
3. Nevertheless, they are unwitting observers and pawns in the conflict.
4. The unbeliever watches the believer and his execution or his failure to execute the spiritual life. They watch us, if they know we are believers. This is our witness to the unbelievers. If you say you are a believer in Jesus Christ, someone will observe you.
5. Believers who fall apart, who mix human and divine viewpoint, who run down unbelievers, and those in reversionism are not attractive or unacceptable to unbelievers. They see this and think, “I am in just the same condition that they are.” On top of that, they have to go to church. They don’t need that.

6. They observe us and the execution of the spiritual life. They observe if there is any difference between the believer and the unbeliever. They run the other way when you say you have all the answers explains what they observe in you. What interests an unbeliever in you is when they see something in you that they don't have. That is a great witness.
7. Those who do fall apart and are not witnesses in the life; such believers are not gladiators; they are not witnesses for the prosecution; they are at best spectators in the warfare.
8. All of this becomes an excuse for the unbeliever to reject. We have become Satan's pawn; part of his cosmic system.
9. They may have rejected Jesus Christ anyway; but we as believers are not called to be a stumbling block to others because of our lack of spiritual growth. When we submit to the human viewpoint that surrounds us, we are a stumbling block to those around us. "I love the Lord" along with hedonism or legalism negates what you say and they realize what a hypocrite you are.

Back to the angelic conflict:

#### **The Angelic Conflict (continued)**

21. Executing the Christian life and advancing spiritually, is the tactical victory which occurs when we advance.
22. If Satan can disrupt the execution of our spiritual life, then he can win a tactical victory for himself. This is what he attempted to do with Job and what he tries to do with us. You have got to wonder about Satan sometimes; Al Pacino did a great portrayal of Satan in a movie. Satan knows God intimately; Satan was created in the very garden of God in heaven; he has seen the absolute power of God; he has seen the great power of God in the throne room of God. How does he think he can defeat God? He is arrogant; this is the power of arrogance. Satan is the most arrogant creature who has ever lived. He is so focused on himself, that he can overlook the power of God. Arrogant believer sees himself as humble. Arrogant as can be, yet they seem themselves as humble. That is how insidious arrogance can be. Only their own desires matter. That is the primary example of that. Satan sees nothing and no one but himself. Satan's power system of arrogance makes him buy into the possibility that he is greater than God. Satan living in the very throne room of God rejects God.
23. The culmination of Satan's strategy in the Angelic Conflict: Satan fights in the Church Age and he has plans for the future.
  - 1) The attacks of demon assault armies stationed in the abyss.
  - 2) The attack of the second demon army (Rev. 9:) stationed in the Euphrates River. This is because Israel is so close.
  - 3) There is the demon attack of the Gog and Magog revolution at the end of the Millennium (Rev. 20:7-10). These are attacks which close out Satan's final attack against God.

4) There is chaos in our soul, psychologically, etc. Our world is in chaos, in case we haven't noticed. A client nation provides refuge for the Jew, teaches the Word of God, and sends out missionaries.

5) Satan cannot control the world that he rules; and he cannot control us. He foments chaos in this world in an attempt to gain an advantage. Unbelievers will join the devil and his angels in the Lake of Fire. Failure to execute the protocol plan of God. Rejection of Christ and not executing the spiritual life are the two things for which Satan strives. We should be that which brings order to a chaotic world and to our own nation. We should be the ones sending out missionaries to guide those in darkness to the light. Doctrine keeps us from participating in Satan's system.

24. Closing arguments and summary of the prosecution of Satan.

1) The Millennial rule of Jesus Christ. The Millennium duplicates the perfect conditions of the garden of Eden on this earth.

2) There is a revolution. Perfect environment will not satisfy everyone. There is a sin nature. We will be resurrected and we will not have old sin natures. When Armageddon occurs, there will be a rescue of believers. They will go straight into the Millennium in the body that they have. They will go into the Millennium with an old sin nature. They will procreate and some of their progeny will reject Jesus Christ in perfect environment.

3) Satan's closing argument will be the Gog revolution at the end of the Millennium (Rev. 20:8).

4) Human history culminates with the Gog and Magog revolution.

5) In the end, Satan, his angels, and all the resurrected unbelievers will be consigned to the Lake of Fire for all eternity (Rev. 20:10). Now, many believers want to know will I die or will I be raptured? Let God take care of this. Then there will be the 7 year Tribulation followed by the Millennium. The Angelic Conflict rages in the age in which we live.

6) Operation footstool from Psalm 110:1 "The Lord says to My Lord, 'Sit on My right hand until I make Your enemies a footstool for Your feet.'" Two phases completed at both ends of the Millennium. Satan is bound up and thrown into the Abyss with all his angels. That is not the Lake of Fire. The final phase is at the end of the Millennium when Satan will be loosed from the Abyss and he will gather those who are unbelievers and they will revolt against God. He knows the end is near. We will observe it.

25. The post historic sentence to Satan.

1) Satan cannot win.

2) The sentence of the prehistoric trial is carried out in Rev. 20:11–15.

3) That is the moment that Satan and all of the fallen angels are cast into the Lake of Fire.

4) The Great White Throne Judgment follows immediately, which is a court of judgment for all unbelievers. All unbelievers of history will be resurrected into some sort of a body and they will be brought before the Lord Jesus Christ and His judgment seat. They will be tried, found guilty, and sentenced, and

cast into the Lake of Fire forever. There will be absolute, abject horror at the Great White Throne; many will look into the Lake of Fire and realize that is where they are to be thrown forever.

- 5) The entire universe will be destroyed by fire; the Angelic Conflict is over and a new heaven, a new earth and a new Jerusalem are created and this begins the eternal state. That is total victory in the Angelic Conflict. We as believers in Jesus Christ will be there. We will be in the eternal state, whether we have any rewards or not. God's justice, love, righteousness and grace will be proven without a shadow of a doubt at that point. His character will be uncontested.

This explains why all categories of angels watch us in the Angelic Conflict. If even one person believes in Jesus Christ, Satan loses, and the grace of God triumphs. The sentence which God pronounced upon Satan is justified and will be executed. Unbelievers also watch believers and watch the spectacle of the Corinthians. The Corinthians are losing. They watch to see the validity of salvation and the spiritual life of the believer. "What do I get out of this?" is what the unbeliever asks. The issue in history is two-fold: the plan of God: salvation as well as growth. We are the key. There will be no excuses.

## **The Angelic Conflict**

## **Lesson #152 Wednesday**

**April 27, 2005**

We may have been watched at one time by a peeping Tom or a stalker, which can be intimidating or even frightening. Bobby had to relieve an officer of conduct which was unbecoming an officer. He was a vindictive person and made certain allegations, which had to be investigated. He claimed that civilian personnel were taking food home and that there were unauthorized trades going on as well. Bobby recalls seeing people in a car with binoculars. There was still pressure when you know you are observed; you walk very lightly; you cross your t's and dot your i's. Paul was hoping that the Corinthians would recognize that they were being watched and behave accordingly. Paul tells them that the angelic CID was watching them. This was to shed a new light on Corinthian behavior; as now they realize that they were being watched. They were being made a spectacle for unbelievers and angels; a sobering and disturbing thought. You might prefer that they not be there; but they are. We are all in the midst of the angelic conflict; and Satan and his angels are our mortal enemies. They constantly accuse us; especially mature believers. Periodically, Satan goes to heaven and accuses this or that person of their behavior and their sins.

The attack of the Nephaliim which is in "Victorious Proclamation." Another strategy of Satan's is anti-Semitism; which occurred prior to the incarnation to keep Christ from being born of Abraham; and after to prevent the fulfillment of prophecies to the Jew.

Satan understood from the cross that he lost strategically. Then he attempts to have enough tactical victories to show there is a problem with God and God's character. During this dispensation, he attempts to obscure and confuse the gospel. He also tries to corrupt faith alone in Christ alone with the insertion of works. Religion is the devil's ace trump.

Religion is just gaining the favor of God through our own works. He also attacks the believer's dependence upon God. He pushes human viewpoint and his cosmic system of good and evil.

### **Distractions from the Plan of God**

1. Anytime Satan can mix human viewpoint with divine viewpoint, he distracts us from the plan of God. Satan has brilliant ways of worming human viewpoint into our thinking. We must always be aware of human viewpoint and always aware of divine viewpoint.
2. False doctrine and heresies within the church, which can be very seductive, especially to those who believe they can distinguish between right and wrong on their own apart from a pastor-teacher.
3. A spiritual life based upon works instead of grace. When you live the spiritual life based upon how well you can do, you have lost. Do not forget that our spiritual life depends entirely upon the grace of God.
4. There are distractions like the details of life. Get a little prosperity; getting some of the things you always wanted. You lose sight of the grace of God with the gaining of a few details.
5. Activism is another distraction; I have become a Christian; now I will go out and change the world. Personal adversity can be a distraction as well.
6. Human good is another distraction which Satan throws our way. This has no eternal impact; only divine good done under the filling of the Holy Spirit counts.

Unbelievers also watch us; they watch to see if we fail or execute the Christian way of life. When you tell them you are a Christian, then they will watch you carefully. They watch closely whether a believer whose position they know, and they watch to see if we go ballistic. If we fall apart when something bad happens to us, the unbelievers notice it. If the unbeliever handles things that we cannot, then they are going to go with their own system. In fact, on top of that, they are not a hypocrite. We do fail, but we do have resources and problem solving devices that no one else has. We have to implant these things in our soul and use them.

There was nothing wrong with eating the meat offered to idols; but this really upset some immature believers and it caused problems for them. You don't have to be legalistic to be a witness for Jesus Christ; you can relax and enjoy life, without becoming a hurdle for the perception of the gospel. We should not be surprised to know that all categories of angels watch us. If even one person believes in Jesus Christ, then God's plan is successful and Satan loses. The love and grace of God has triumphed. The sentence that God has pronounced against Satan is justified. The grace of God has worked. The plan of God for salvation and the spiritual growth after salvation are the two aspects to our lives.

### **Application Points**

1. History and the Angelic Conflict take a very sort amount of time compared to eternity; which is why we should live our lives in the light of eternity. Our lives may seem horrendous and as though they last forever, but they do not.
2. All who place other things in life first or above executing the spiritual life are failures as evidence for the prosecution; not a good thing to be. We will be rewarded or not accordingly.
3. All those other things of the cosmic system will become meaningless at eternity. All these things which we have gained and strived for in life become meaningless; they add up to regrets. We will be spectators who failed to become gladiators.
4. If we have not provided evidence for the prosecution in the rebuttal phrase of the Angelic Conflict, then we have lost the opportunity to win a tactical victory. We each has a little niche; and we get this by advancing in the spiritual life.
5. We will realize that the things we considered important were roads to becoming spectators in the spiritual way of life.
6. How easy it is to choose to fall into the cosmic system of Satan. He is so insidious; he is so brilliant; his approach is incredibly subtle.
7. You choose to succumb to the pressures of life instead of using spiritual resources to overcome them.
8. This explains the importance of mature Church Age believers gaining a tactical victory. This is a new way of understanding the advance. There is the historical impact on this nation. With have national and international impact.
9. Our evidence testing is a major factor in breaking the back of Satan in the angelic conflict.

Check the big red book for an expanded doctrine of evidence testing.

#### **Important of Evidence Testing in the Life of the Believer**

1. The mature believer has the honor of being entered as evidence testing against Satan's appeal. This is the mature believer only.
2. Thoughts, motives, decisions and actions for the prosecution against Satan.
3. Every person demonstrates God's love and graciousness at the cross.
4. The greatest demonstration other than what Jesus Christ did is the believer becoming mature.
5. Satan does not believe in mistakes for himself; he is too arrogance for that.
6. Satan cross-examines every believer who reach maturity; he can trip us up in a heartbeat.
7. Satan attempts through his cross-examination of underserved suffering to discredit those who attain spiritual maturity. He does everything in his means to send them into reversionism.
8. Those who withstand such testing demonstrate the divine dynamics of grace utilized.
9. Execution of the spiritual life has impact far beyond our personal existence.

10. The impact when spiritual maturity stands up under evidence testing; that is the front line of battle. The enemy has been defeated and God is glorified to the maximum in the angelic conflict.
11. Evidence testing is best illustrated with the Job incident. Job is receiving great blessing as a mature believer; Satan claimed that Job did not deserve what he got.
12. Three parts to Job's test:
  - a. He lost his prosperity. Job 1
  - b. He lost his health and social life as well as his good looks. Job 2
  - c. Job lost his friends. Job 3– some of the most difficult things in life is evidence testing. He passed the first two and temporarily failed the third; but he got it under control. The Apostle Paul was under evidence testing his entire life. It is designed for our benefit. We can handle it and we will appreciate it when we get to eternity. Job proved that Satan's allegations were false.
13. Evidence testing comes quickly; often without any notice or warning; when things are going very well. Since the believer is mature in his spiritual life; what he undergoes is completely undeserved suffering. Expect it; the other shoe will drop.
14. Evidence testing is very severe. The more severe it is, the greater reward is when you pass it; the more damaging the evidence is against Satan.
15. Undeserved suffering never puts on the believer more than he can bear. 1Cor. 10:13: **No temptation has overtaken you except what is common to humanity. God is faithful and He will not allow you to be tempted beyond what you are able, but with the temptation He will also provide a way of escape, so that you are able to bear it.** God did not tempt Job beyond what he was able; the gives you an idea as to how mature Job was. The negative believer piles on himself more suffering than he can bear. This verse does not apply to the negative believer. God is faithful; but we can do this to ourselves. This is not the outside testing of the world, the flesh and the devil. Even this unbearable suffering is designed to bring us back into the plan of God. If the believer does not respond, then the suffering is unbearable. If it hurts; rebound. If you have rebounded, then you are living under undeserved suffering, which has impact for us personally and in the Angelic Conflict and has impact nationally and internationally.

**Evidence Testing**

**Lesson #153 Thursday**

**April 28, 2005**

### **Doctrine of Evidence Testing**

**Summary:** We are all in the midst of the appeal trial of the Angelic Conflict. Every situation and every objection which Satan brings before God is replicated among us on earth and how God's character is maintained. "Why did you create us, God, if you are just going to send us to hell?" This directly impugns the character of God. God's love and character are impugned by Satan in this appeal and these things needed to be shown as perfect in every regard. Satan attempts, in his appeal, to prove that God is less than He is. If God is less than God, then Satan's lack of perfection is a result of God's character, which would

be imperfect. Satan's appeal depends upon proving that God is unloving and unfair in His character. Suffering in the human race is a central line of argument against God; this is the practical side of Satan's appeal. Is suffering fair? Is this just? "Why doesn't God do something about my miserable condition?" Man initially chose against God in the garden. Condemnation must always precede salvation. We must be condemned before we can be saved. Salvation is a part of God's character and condemnation brings us to a point where we can be saved. We made a decision and the law of volitional responsibility kicks in. "There is a believer, and he is suffering greatly; prove to me that you are honorable, just and fair." Our suffering is a further indictment of Satan's negative volition toward God.

### **How is God's Character Show in Salvation?**

1. His love is clearly shown in the salvation which is given to us.
2. His justice and righteousness are shown as man exercises his volition to decide for or against salvation.
3. God's justic and righteousness are shown when we overcome suffering in our lives.
4. When we make positive decisions, either toward God for salvation or toward our spiritual lives, this condemns Satan.

We are the evidence for the prosecution in Satan's appeal. Satan could not care whether we suffer, or whether we spend eternity in hell; he just doesn't want to.

### **Job and Evidence Testing**

1. Satan argues that man cannot handle suffering, especially if the suffering is unfair and unjust. Man remains faithful to God only when things go right; only when God blesses him. Stop blessing man, and he will curse you to your face.
2. Job, in his mature status, discredited Satan's allegation. Job lost everything; he was a mature believer who suddenly found himself on the ash heap; then his friends showed up to tell him how much he was out of line. They told him, "You obviously did something to make God really mad at you." Job was the classic case of suffering for blessing; evidence testing.
3. Job was a mature believer, so he was not being disciplined under the law of volitional responsibility. Undeserved suffering is really for the mature believer only. This is both suffering and blessing in evidence testing. When we pass evidence testing, we will be greatly honored by God as a response.

Satan was also given great assets prior to his fall. He claimed that God made him fall; God's justice and righteousness are too harsh. Moses and David all suffered intensely; deserved and undeserved. David showed the resources in his soul; he was a witness. And Moses dealt with a million Jews constantly whining and he passes, except for one time. Moses and David were giants in the faith because they passed evidence testing, over and over again. They equated living with dying; prosperity with adversity; this evidence confirms that only Satan is to blame for the state that he finds himself in.

Satan's second argument is, no one will remain faithful to God if offered enough wealth and power. Everyone has their price; everyone can be bought off at the right price. Satan had it all, and he still rebelled against God. He rejected it out of his own arrogance. Will man's lust for power or fame or whatever be more important than the plan of God?

Matt. 4:1–11: Satan tempted Jesus Christ in the same way; Satan offered Him the rulership over the world, which would have come apart from the cross. The Holy Spirit empowered Jesus Christ just as the Holy Spirit empowers us. Evidence testing becomes a major argument against Satan in this appeal. All his thoughts, motives, decisions and actions are offered as proof. Every believer who weathers evidence testing shows that Satan failed and not God.

Satan cross-examines every mature believer with undeserved suffering. This is designed to discredit believers in maturity. If they blame or question God and His love and fairness, then Satan has just impeached this witness. 1Cor. 4:9 is angels watching us.

Satan nails us when we least expect it. The believer is advancing and the suffering is completely undeserved and very severe. The more severe the suffering, the more damaging the evidence is against Satan. We ultimately damage Satan's case. Underserved suffering tests are usually flunked.

### **Evidence Testing Continued**

15. Don't let up; never let up. You must continue to advance.
  - 1) There is no trust fund of doctrine. You must continually replenish your trust fund, just as you must eat every day.
  - 2) Paul assumes that spiritual maturity has its vulnerabilities. Philip. 3:15
  - 3) This different attitude results in failure to continue our spiritual advance. "Oh God, please take this testing off of me." Regardless, you are functioning under total human viewpoint. Instead, it should be, "I have the resources to handle this; bring it on."
  - 4) Arrogance or a propensity for self-pity or bitterness will result in failure every time.
  - 5) God will not put any more on us than we can bear; but this is not true in the law of volitional responsibility.
  - 6) The one who fails evidence testing goes straight to emotionalism. He forsakes it for the cosmic system.
16. Passing evidence testing:
  - 1) What do you think about when you are under pressure? Your momentum is perpetuated under evidence testing. Are you in fellowship and are you advancing in doctrine.
  - 2) The mature believer uses the mind of Christ implanted in his soul.
  - 3) When we face evidence testing, it requires courage and thinking under pressure. Fear, courage, and cowardice. Under pressure means that fear

is there. Courage is the ability to think and act even when you are afraid. You are courageous when fear does not debilitate us.

- 4) Cowardice is when we allow fear to get the best of us. Fear takes over and doctrine leads. Falling apart emotionally is failing to live the Christian life.
- 5) Under suffering for blessing, the believer's content for thought is always Bible doctrine. If you focus on the situation or on yourself, then you will fail. You must focus on Bible doctrine and on the solution. Don't make yourself the issue. There is something much bigger than us that we are in.
- 6) Correct thinking from metabolized doctrine and occupation with the person of Jesus Christ. Metabolized doctrine and thinking from doctrine and motivation from occupation on Christ all allow us to pass evidence testing. Satan watches us; he knows where we are vulnerable; they know our areas of weakness in our sin nature, and they attack at that point. Evidence testing is our responsibility.
- 7) No matter how far we go in God's plan, we are human; and we are prone to failure; especially under suffering for blessing. This is not an excuse; Bobby is talking reality.
- 8) Failure can come from several directions:
  - (1) A lack of doctrine in your soul.
  - (2) A vulnerability in your soul.
  - (3) Fear, anger, self-pity, bitterness, etc. cause failure in our spiritual lives.
  - (4) Satan will hit us where we are weakest; often a doctrine that we have rejected for some reason or another. We don't believe it. When we get into evidence testing and we are suddenly afraid, Satan is going to hit us that much harder.
  - (5) If we fail, then we have not only the evidence testing and the suffering from failure and from being out of fellowship.
  - (6) Recovery is always as near as spiritual advance; we will never pass evidence testing without doctrine in our souls.
  - (7) When you are surrounded by evidence testing, you do not have the option of retreat. Temporal death might indicate defeat. When we are surrounded by adversity, we fight in a different direction. Do not fail evidence testing.
- 9) Final objective in evidence testing:
  - (1) God's perfect fairness and matchless grace are confirmed to all the spectators when we pass evidence testing.
  - (2) This confirmation has an impact on the Angelic Conflict which we will not fully appreciate until after death.
  - (3) We have a part in the victory from which comes to us great blessing and reward from the Judgment Seat of Christ.

Bobby mentions Paul in Iraq, and he gives an update. He was out of bed on Friday and could walk with a walker now.

Evidence testing and Angelic Conflict. For most tests, it only takes a D to pass. We are still a witness for the prosecution. Job passed and passed, then he failed, passed, and failed. He still remains one of the greatest witnesses for the prosecution that we have.

The people in Corinth should be warriors, but they are a long distance from that. He is not finished with his illustration of the gladiator and the spectator.

Paul's sarcasm returns in this verse. This continues the comparison between the spectator and the gladiator. The spectators in v. 9 are angels and unbelievers, but he includes others as spectators as well. Believers in reversionism are indistinguishable from unbelievers. He extends his definition of spectators to the loser Corinthians. Those who pass evidence testing will be rewarded for that work (even those who get D's). Paul makes it clear to the Corinthians that they have no impact whatsoever. They should be in the arena and they are spectators. They know the mystery doctrine; they understood it. But they are babies; Paul has called them *ναπιος*. Unbelievers cannot be in the arena. Paul calls them spectators and reversionists. The unbeliever must always be in the stands; he cannot get into the arena. The believer can always step into the arena. The contrast is set up by two pronouns: *ἡμεῖς* and *ὑμεῖς* are the two pronouns which are prominent in this verse. *We* refers to Paul and Apollos; *you* refers to the Corinthians, to whom this letter is addressed. There will be 6 nouns. *Μορος* = *moron, fool*. Paul tells them, *we are fools*; then we have *φονιμος* = *sensible, prudent, wise*.

Paul sets up a contrast:

<b>ἡμεῖς and ὑμεῖς</b>	
<b>We</b>	<b>You</b>
Μορος = <i>moron, fool</i> .	φονιμος = <i>sensible, prudent, wise</i> .
ασθενεις = <i>weak, feeble</i>	ασχυρος = <i>strong, mighty, powerful</i> .
Ατινιος = <i>insignificant, without honor</i> .	Ενδοξος = <i>honored, distinguished, eminent</i> . This is one of the 103 nouns used only by Paul or Luke; rarely found.

All of these are turned around here. Paul is being sarcastic.

Paul calls himself *feeble*; this epistle is dripping with sarcasm. These letters were passed around from church to church. These other believers had heard Paul's teaching, and he was anything but a weak, insignificant moron.

**Kiosmos**

Kiosmos is a literary device used by Paul. He writes in Greek, even though he speaks Aramaic.

1. The order of the pronouns are reversed. This is not unusual for Paul to do this; he did it in Philemon.
2. In the first two sets of pronouns, the *we* comes before the *you*. We are fools and feeble; you are brilliant and strong.
3. He reverses the *we* and *you* on the third list; this is how he gets across his message, simply by reversing this order.
4. This is done to avoid monotony in the contrast; it keeps them awake.
5. Paul uses kiosmos here to give them further information on the contrast.
6. Paul wants them to focus on honor versus dishonor; this is the main reason for turning these around. All of this is related to the honor of warfare. Paul emphasizes honor versus dishonor.
7. This last comparative clause generalizes on the generalized status of Paul and the Corinthians. This is a general statement of the contrast. What Paul is really trying to say is, you Corinthians are not really the objects of honor; that is only in your eyes; but that is not true.
8. The reversal is in structure as well as meaning. They Corinthians are the ones without honor; they are insignificant; they are the spectators.
9. Also, the Corinthians would protest the things which Paul says about himself. I am weak, insignificant, a moron, without honor. Actually, he says *we* are these things. So this includes him and those who are the *heads* of these various factions. Well, they cannot be these things, if they are held up as the faction heads. So, if Paul and Peter and Apollos are not these things, then this tells the Corinthians that they are these things.
10. You people don't even recognize how arrogant you are. This is what Paul is telling them. Apply human viewpoint, then you never get a clear picture of what is going on.

The only way to see yourself is how God sees you. We are so worried about how others see us; but the only thing that is important is how God sees us. If you please God, then people will not be pleased with you. Vv. 11–13 tells us how Paul must live in order to remain in fellowship and to fulfill God's plan for his life. In evidence testing, there is a lot which must be endured. We will probably never go through the evidence testing that Paul and Job went through. Whatever evidence testing we must undergo, it will not be that great compared to Paul and Job; but it may seem like a lot to us. We win in the arena in evidence testing if we apply doctrine.

These believers are nothing but fools in their own arrogance. Paul's use of sarcasm indicates that these people are children in their spiritual growth. He calls himself a fool and feeble and without honor; he would only do this with lame believers. Paul would never use this approach with mature believers.

Paul is not degrading himself here. He is exemplifying grace orientation as versus the arrogance of the Corinthians. If he and Apollos are fools for Christ's sake, that is a great honor. When he calls himself moronic, weak and dishonorable, this is actually from the viewpoint of the spiritually wimpy Corinthians.

Bobby was told that Corinthians is one of the more complex books of the New Testament. Paul has a genius which he uses in his writing. When Paul faces the evidence testing in vv. 11–13, Paul has only one direction that he can turn to. He can only say as he writes, "When I am weak, then I am strong." That is the true picture of grace orientation. Without the support of the grace of God, Paul is weak, feeble, moronic and dishonorable. This is where he stands without the support of the grace of God. When I am weak in my own power, then I am strong in divine power. Paul has revealed to them their blind egotism.

Some situations, we of course, could not handle. However, there are places where we are gifted, and we can make it through those situations. The Lord prepares the right person for the right task in history. As long as we stay within His will, we are the right person for the right circumstance that God has planned for us.

1Cor. 4:10 We [are] fools because of Christ, and you\* [are] wise in Christ! We [are] weak, but you\* [are] strong! You [are] esteemed, but we [are] despised!

## 1Corinthians 4:10–11

## Lesson #155 Sunday 2

May 1, 2005

Paul is almost always critical of the Corinthian church. We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; You are honored, but we are dishonored. The Corinthians are not what they think they are. He will use another approach now once we get into v. 11. Paul is feeble without the grace of God; he is a fool without Bible doctrine; and he is dishonorable, if he does not apply Bible doctrine.

1Cor. 4:10 We [are] fools because of Christ, and you\* [are] wise in Christ! We [are] weak, but you\* [are] strong! You [are] esteemed, but we [are] despised!

Bobby reads the next 3 verses: Up to the present hour we are both hungry and thirsty; we are poorly clothed, roughly treated, homeless; we labor, working with our own hands. When we are reviled, we bless; when we are persecuted, we endure it; when we are slandered, we entreat. We are, even now, like the world's garbage, like the filth of all things. No one wants to live like this, but the Corinthians see him as a fool and a buffoon for living in this way. Paul is not a fool. A fool lives voluntarily in these circumstances; he is not down on his luck; he voluntarily lives in this way. We would not put up with these things for a minute. Job had all of the comforts of life and overnight, it was all gone. This could happen to us easily. Paul one moment was walking down a road and the next, he is blind. Could we pass evidence testing if conditions became terrible? Not only the angelic realm views us, but unbelievers watch us as well. How do we handle adversity? If we are not mature, evidence testing will not be a part of our life. We will get punitive discipline, which will be for correction and reproof; and it will be more than we can deal with. Evidence testing is entirely different. Vv. 11–13 is evidence testing for Paul. Paul

is the epitome of the believer who lives his life in the light of eternity. He knows he will spend eternity in luxury and opulence. A personal sense of destiny guides him. He will hear, "Well done, good and faithful servant." What is a little hunger and a little thirst and being without just the right clothes; and being homeless now and again. In the whole scheme of things, it is nothing. Even the maximum tests which Paul undergoes is not comparable in any way to what we will have in eternity.

Paul calls himself weak and feeble and depends upon a strength which is outside of himself. He simply does his job as unto the Lord. The Corinthians do not have this kind of strength. They are not battling as gladiators. They are contributing nothing as spectators. They are simply furthering their own cause, which requires no dependency on the Lord. The Corinthians are not going through any of these difficulties. Paul lives this way because it is necessary for Christ's sake. The Corinthians do not have a clue about this. Doctrine is incidental in their life; when convenient, we chat it up; and other times, not at all.

These problems were insignificant to Paul; he utilized the mystery doctrine which God had given him; he took it in and understood it and applied it before he wrote it down.

Paul suffered hunger and thirst; he wore crappy clothes; he was occasionally homeless; he was beaten. He endured these things, and he did so using the grace of God. Suffering does not have any value in itself. It is only worthwhile when the grace of God is involved; when grace is utilized; when one falls back on the power of God—then suffering is meaningful. There is suffering for discipline and it is worthwhile insofar as it brings us back to God.

We have nothing to complain about. Self-pity and anger should have no place in our lives. If we are angry, we are out of fellowship. There is nothing to be gained by spilling our guts over this or that woe. Suffering is our opportunity to produce divine good unlike any other time in our life. Have a relaxed mental attitude.

### **Adversity in the Christian Life**

1. The greatest progress in the spiritual life is made under pressure. Apply problem solving devices and put it in the Lord's hands.
2. Pressure makes the issues in our life more clear. Emotion and reaction under pressure means that we have missed the boat. Pressure makes these issues crystal clear.
3. Adversity will reveal what is truly important to us. Are we anchored to our comfort in life? To our friends? To our talents? To the ability of controlling our environment? Adversity means that we cannot control our environment. Our only recourse is to utilize the doctrine in our souls.
4. Human props and human viewpoint do not stand up under the pressures of the gladiatorial arena.
5. Only doctrine resident in the soul and applied; and the motivation of humility from grace orientation is worthwhile. When you worry about, what is the worst thing that

could happen? Think doctrine instead. Paul is not mentioning all of these things to unload on the Corinthian church. He is not looking for sympathy. All of these problems are to get them back on track. He needs for them to get their eyes off themselves and get them where they belong. Handle the problem; don't let the problem control you.

6. Grace orientation and occupation with Christ is what brings inner happiness; this is permanent resolution. Human viewpoint has the same pitfalls as our circumstances do. Human viewpoint has already directed us away from doctrine. Adversity and divine viewpoint is the greatest teacher and vehicle for spiritual advance. Paul is saying, "This is wonderful; I am applying the doctrine that I know under the worst possible conditions." Paul was beaten, stoned, abused, thrown into jail in the book of Acts. He was thrown in jail and he and Barnabas were singing. He still passed along the gospel (Acts 16:31). The temporary help of your friends is not going to cut it. Job's friends showed up to tell him what is wrong and how he could correct it. They became evidence testing for Job. They delivered lofty speeches and their descriptions, at times, are really and truly wonderful. Do not trust those who talk about God, but lack doctrine. Behind what they say is human viewpoint. We always rely on them rather than on doctrine; and it should be the other way around.

Job's friends: "Let me give you a self righteous speech which exalts me and shows you up; and that'll straighten you out." Job lost everything and that did not bother him; but his friends and what they had to say, that bothered him. Friends can be the most wonderful and sometimes they can be the worst. They temporarily set him back with a load of human viewpoint. He was taken in by their high-sounding spiritual speech and he was deluded by it. Spiritual failure will accompany you when you fail spiritually. Be careful who you seek in adversity. Seek the Lord and the doctrine in your soul; do not seek your friend's human viewpoint. Utilize the doctrine in your own soul first. Everything that Paul faces is nothing like what we face. We will face adversity at one time or another; and, although it won't be what Paul faced, we still need to function under that adversity. As we advance to spiritual maturity, Satan will throw every possible roadblock in front of us. If we don't think doctrine when it hits, we will be run down. The last three chapters of Job reveals how magnificent his recovery was. It is remarkable what he had, what he lost; how he was defeated; and then we recovered and passed evidence testing. There is nothing more important and more enjoyable than living the Christian way of life. The worst the crisis is, the more evidence we supply.

1Cor. 4:11 **Until the present time we both hunger and thirst, and we wear ragged clothing and are beaten with fists [fig., are harshly treated] and wander about without a home,**

**1Corinthians 4:10**

**Lesson #156 Wednesday**

**May 4, 2005**

Bobby is not feeling all that well this evening; he's never unloaded on anyone before.

Christian one-liners that Bobby got in his e-mail.

Paul calls himself a fool, but he qualifies it by saying, *for Christ's sake*. Paul calls himself feeble or weak, when it is the Corinthians who are. Paul is not talking about his physical condition but his spiritual life. Paul's spiritual life can handle any adversity which he has to face. Paul will show just how far short the Corinthians fall from God's grace.

1Cor. 4:10 **We [are] fools because of Christ, and you\* [are] wise in Christ! We [are] weak, but you\* [are] strong! You [are] esteemed, but we [are] despised!**

From time to time, all of us undergo the grind of our jobs. V. 11 begins Paul's description of the pressure that he is under.

### **Deprivation is Opportunity**

1. Each hardship is a privilege for Paul to encounter in the word of the Lord.
2. It is a privilege because each test presents evidence for the prosecution in Satan's appeal.
3. Each passing grade that Paul receives shows that Satan, his angels and unbelievers the sufficiency of the grace of God.
4. Passing evidence testing glorifies God. That is Paul's purpose and our purpose in life.
5. Paul is growing spiritually by leaps and bounds in coping with each adversity by utilizing his spiritual resources. Paul had the ability to perform many miracles and healings; but his inner resources are the same as ours.
6. Vv. 11–13 is a learning experience. He can equate prosperity and adversity, living and dying, so that the light of eternity in his soul burns brighter. We begin to realize what God has provided for us in every circumstance in life. This is a crash training course for a man who is in the heat of battle.

He must know what it means to serve the Lord; he must know the grace purpose. He is a mature believer being used by the Lord. When we face evidence testing, God is using us greatly. We also have the opportunity for great blessing and rewards as well. The greatest progress that we can make is under adversity testing. Temporarily routing adversity with human viewpoint wisdom does not solve anything. There is no advance made when you rely on divine viewpoint. For some reason, human viewpoint always seems to supercede divine viewpoint when they are both rolling around in your head. When we can think divine viewpoint under stress, we grow by leaps and bounds.

### **Adversity Testing**

1. We can face adversity testing with divine viewpoint.
2. We can fold under pressure or employ human viewpoint.
3. When you react to your circumstances, you are controlled by those circumstances. It is not our purpose to function under human viewpoint.
4. Adversity reveals whether we are anchored in the truth or rely on human solutions. Are you depending upon the human solutions of your friends or do you depend

upon the truth. Job is a demonstration of the fallacy of friendly counsel. His friends showed up to comfort him, and

5. We can use our own talents and abilities to get out of trouble.
6. We might use a stoic acceptance of our trouble which often results in bitterness and mental attitude sins, like self-pity. We don't have to be stoic with divine viewpoint; being stoic is depending upon your own resources.
7. Depending upon your ability to control your own environment and the persons and people in it. You try to manipulate them to make it better or to get out of it. This leads to utter frustration.
8. Human props and human viewpoint solutions do not stand up under the pressure of a gladiatorial arena.
9. Only doctrine in the soul, resident and applied, and the motivation of humility from grace orientation can provide certain things under pressure: peace, focus.

Here are some of the results of what we can learn under adversity:

#### **What We can learn in Adversity**

1. Faith-rest 1Peter 1:6–8
2. We learn grace under pressure like no other time. 2Cor. 12:9–10
3. The manifestations of the filling of the Holy Spirit. 2Cor. 4:8–11 reflecting the glory of Jesus Christ Who is in us.
4. We can learn to live our lives in the light of eternity. 2Cor. 12? Philip. 4:11–12

Phil. 4:11–12 tells us what we learn when it comes to living in the light of eternity: **I don't say this out of need, for I have learned to be content in whatever circumstances I am. I know both how to have a little, and I know how to have a lot. In any and all circumstances I have learned the secret of being content--whether well-fed or hungry, whether in abundance or in need.** Paul is in some horrific circumstances, as we will see in these next few verses. Paul could live in humble means and he could live in prosperity. This is contentment in any and every circumstance. The secret is metabolized mystery doctrine, which are the resources for our life. Mystery doctrine teaches us that what goes on in this life is almost non-existent. This is a faith-rest drill rationale. What does it matter if we suffer a little in time, when we will enjoy all of eternity.

After Jesus Christ, Paul was the focus of Satan. Satan followed him around. The Corinthians did not like hearing that they were being watched by angels; they did not want to be in combat right at this time. However, they and we are in an intense stage of the angelic conflict. There is no escaping combat for us. It is not an option for us to retreat. We must advance. We are in combat up to our neck; we have been drafted. That battle is the Lord's; that is always the case. That is an expression of the angelic conflict. David expressed this when fighting an enemy that he could see; we apply this when fighting an unseen enemy. Our circumstances are in His hands. Never forget that the battle is the Lord's in our combat. Paul has developed in spite of all this. We should think the same whether we are in prosperity or in adversity.

V. 11 is physical hardships. Πεινάω = *to be exposed to hunger, to be famished*. Indicative means that this is sometimes Paul's condition. It is a customary present. This happens from time to time. That is the force of the customary present, which is the tense of all these verbs. These things all occur habitually but not continuously. When we are hungry, it is a very gnawing and debilitating experience. Bobby lost 30-40 pounds in ranger school. Food was withheld as part of the training. Bobby focused on the end, getting that ranger tag at the end. Ranger school was not a survivor course; it was to teach how to function under adversity. It is a leadership course; to lead men under pressure. Lead men in the middle of the night across a swamp to reach an objective. Starvation did not deter Paul. Paul focused on graduation to eternity, which was his prize and ours as well. We face a tougher mission than Bobby; real bullets are flying here. All we want to do is focus on the mission. Let God focus on the food.

1Cor. 4:11 **Until the present time we both hunger and thirst, and we wear ragged clothing and are beaten with fists [fig., are harshly treated] and wander about without a home,**

**1Corinthians 4:12**

**Lesson #157 Thursday**

**May 5, 2005**

We are studying Paul's lament; but this is his badge of honor to the Lord. 1Co 4:11–13: **Up to the present hour we are both hungry and thirsty; we are poorly clothed, roughly treated, homeless; we labor, working with our own hands. When we are reviled, we bless; when we are persecuted, we endure it; when we are slandered, we entreat. We are, even now, like the world's garbage, like the filth of all things.**

A customary present tense indicates that these are ongoing processes. Paul is not writing to the Corinthians to complain. Each verb is a testimony to God's grace. Paul can equate living with dying. Humility and grace orientation are applied under these circumstances

Faith-rest: You claim some promise. You can also dredge up from your soul a doctrinal rationale and attach it to the promise and then draw a conclusion. Your memory and mind don't always work.

#### **What is a Rationale**

1. An underlying reason which details the promise behind God's power.
2. Every Biblical
3. In order to use these rationales, they must be resident in your frame of reference.
4. This is why doctrine must be present in your soul to make them real and useable.
5. If all you do is repeat something you have memorized. It has no benefit for any permanent solution.
6. You must have a doctrinal rationale in order to use these.
7. Bobby here is questioning our ability. Without the doctrinal rationale attached to the promise, divine viewpoint behind it. Only a fleeting relief from adversity if you do not have the doctrinal. Once you claim the promise, you calm down and begin to apply the doctrinal rationale.

8. The plan of God rationale which can overcome fear in our life. We claim a promise and we realize that God has a plan for our life. If we are in God's plan, that is our rationale.
9. Light of eternity rationale; you must gain a comparison of states, in order to deal with suffering in time.
10. Logistical grace rationale—God will provide all of our needs. I am hungry and thirsty now; God will take care of it.
11. Aforiori, which means...
12. Love of God rationale
  - a. We are convince that God loves us.
  - b. God cemonstrates His grace and His love motivates His grace.
  - c. That knowledge united with the confidence of a strong love.
  - d. We are confident because we have this faith and we avet his love must be combined with His +J and His +R.
  - e. The injustices and inequalities in life we are able to balance them with His abs
  - f. We could be the victim of a public lie; slanders, pos
  - g. We reverse our concentration abwa from ou
  - h. We apply God's J and R to his
  - i. This is when we reale that we are falini
  - j. Absolute perfect R and J.
  - k. God's perfect standards are evaluating our situation.
  - l. If God can be for us, who can be against us?
  - m. We also know that not . No one can remove us faith-rest the loving arms of our
  - n. We don't take matters into our own hands. "I got a raw deal; so I am going to fix it."
  - o. Paul claims the love of God rationale.

Πεινῶ = *to be famished*; the emphasis is the empty stomach. Starvation will not deter Paul. Bobby is going to describe being starved. 170 lbs to begin; went down to 140 lbs. Your full mechanism turns off when you have eaten enough. Paul's mission was to get the prize. This prize made hunger bearable. For Paul, it made all these privations bearable. Paul was keep his eyes on the prize.

It was as if Paul was asking the Corinthians if these were their problems as el. Thirst and deprivation will debilitate faster than a lack of food will. Now he is in the desert needing water. Paul's thirst was quenched by the water of the Word. "Get in the arena; you aren't thirsty. You are doing nothing."

Γυμνέτουω = *to be poor clothed*, they were tired and hungry and they needed a new uniform. Paul's the mission came first.

Κολατίζω = *toughly treated, beaten with a fist* Paul was aware of the beating that Jesus got. Paul was totally appreciative of the beating that he took. It wasn't pleasant, and he knew\

we are drawn to finding a place to. Our house could be burning down as he speaks. We would be homeless. Don't get rooted in your home. You still go and

A house or a home can be a great blessing; we live in whatever circumstance we find ourselves in. Paul went on 4 missionary journeys. He spent 2 years in a jail in Rome; 18 months in Corinth. This was the longest he was anywhere after being in a place. No house to live.

Bobby ate at a professor's house and it was sparse and crappy because he got paid so little. Paul had no such hangup. He had lived in magnificent places; and he had lived in no place. Missionaries uproot themselves and live in squalor and their eyes are on their mission and not where they live.

The final verb is the present active indicative of ἀσθεω = *to be without clothes*.

1Cor. 4:11 **Until the present time we both hunger and thirst, and we wear ragged clothing and are beaten with fists [fig., are harshly treated] and wander about without a home,**

**1Corinthians 4:11a**

**Lesson #158 Sunday 1**

**May 8, 2005**

Paul will take the gloves off in chapter 5; he will no longer speak in generalities; he will no longer reprove them in an oblique way.

In chapter 4, Paul is not whining or griping about his life. He is not saying, "Oh, my life is so difficult." Paul will use these tests to explain the reason for suffering in the life of the mature believer. Each test is a reminder to him of the great purpose and privilege that he has. Paul suffered greatly; it was no picnic to him. But, he is relaying to us what the focus should be. He is trying to convey the suffering of the mature believer.

The first verb used is πεινάω = *to be hungry, to be starving*. Hunger can often overwhelm all other considerations. Nothing is kept in your brain except a desire for food. Hunger is not missing a meal, but it is going days upon days with very little food. In our country, the closest we can find this is, pictures of children in Africa with swollen bellies from starvation.

Paul also understood that these privations were a part of evidence testing.

Next verb is διψάω = *to suffer from thirst*. Lacking water can drive a person to do anything in order to get water. Paul will keep the mission of spiritual advance foremost in his thinking. The water discipline imposed on a soldier in training or in combat. The professional soldier must be concerned about his mission first. A soldier behind enemy

lines can find filling a canteen with water to be a most dangerous activity which might end his life.

Γυμνατω = *to be destitute of sufficient clothing*. Paul did not have a choice; he was in rags or he was cold in the middle of winter. He is not mentally deficient. He is unable to solve these problems. It matters little to him whether he has an extensive wardrobe or not. His mission comes first; everything else was secondary, including food, water, clothing and shelter.

Κολαθίζω = *to be treated roughly, to be beaten with a fist*. Paul was often physically abused. He was beaten, he was stoned, he was roughly treated. He handled that kind of treatment without losing it. He stepped into situation after situation where he face physical danger and the hand of man. He saw his own beating as being insignificant compared to the word of his Lord Jesus Christ. Paul endured this punishment continually. What he chose to do placed him in situations where men would hate and try to hurt him. You cannot focus on yourself and be able to deal with this kind of beating. Your focus must be on eternal things. Grace and doctrinal orientation, occupation with the Lord Jesus Christ, faith-rest, personal love for God—these are all directed toward the Lord Jesus Christ; we do not focus on ourselves. We focus on Him instead of our present, painful circumstances. These things solve all of our problems. All that is adverse in our life can be dealt with using these problem solving devices.

In interviews with POW's, it was found that many of them focused on what they learned spiritually. They focused on verses which they had learned; promises from God which they had learned. These things are our solutions for all problems, from adversity to prosperity. What is a moment of suffering in the light of eternity? Don't be the spectator; it is miserable. They die a thousand deaths, through their fear. We all have spiritual gifts; we all have missions in life.

1Cor. 4:11a **Until the present time we both hunger and thirst, and we wear ragged clothing and are beaten with fists [fig., are harshly treated] ..,**

**1Corinthians 4:11b**

**Lesson #159 Sunday 2**

**May 8, 2005**

Rick Hughes will be in Berachah to speak after Bible class.

The Corinthians have not caught on to what Paul is teaching. In his correction and reproof of their reversionism, Paul decides to tell them what real trial and tribulation is. What he endures is nothing compared to what he has. Prosperity, as well as adversity, can be a test. Paul finds himself hungry and thirsty; and this can be days at a time. He has been beaten by men; stoned, kicked, whipped. There was one time when he was stoned and died, and he was necessitated by Jesus Christ. He suffered every hardship imaginable.

Ασθετεω = *to wander, to be unsettled*. Paul often had no roof over his head, in all kinds of weather. One of his purposes in life was to take the gospel and the mystery doctrine on the road. Any one of us could become homeless; any natural or human caused disaster

could bring this upon us. Being displaced is overwhelming, confusing, disorienting. It is an empty, lonely lost feeling, not having a place to live. We all have a natural drive for shelter; and our desire to have a roof over our heads should never take precedence over our mission. We have only one permanent home, which is heaven. Gladiators live in barracks and they can be taken from those temporary barracks at any time. Our home environment should not become another detail of life. Paul is not earthbound by his domicile. He is able to pick up and move at a moment's notice.

1Cor. 4:11b *...and wander about without a home,...*

κοπιῶ = *hard, manual labor; a daily struggle; hard work*. Paul works with his hands; he has learned the trade of tent making. He has plied this trade throughout his journey. Paul was an Apostle and a man who worked as well. The Greeks despised manual labor, and mostly slaves did manual labor in their society. Paul was an object of contempt for working this kind of profession. That superiority, that arrogance; they understood his intellectual background. The Corinthians did not care for it, but Paul still labored in this way. Paul was willing to do this kind of work, even though it was not his background. He learned tent making to support himself. He was willing to become a manual laborer in order to further his mission in life. Paul understood the impact of the mystery doctrine that he was privileged to teach.

Paul's calling was originally a Rabbi; he was a teacher of the Law and he could have been financially successful had he kept with that profession. That is upper crust in Jewish society. This would give him great prestige.

Why would Jesus allow Paul to take the time away from his teaching ministry in order to make tents? It seems like this manual labor would interfere with his teaching. It is the opposite of teaching. Paul had to remain independent. He was constantly on the move. He was not like a pastor today who studies and teaches. His mission wasn't that of a pastor teacher, who is remunerated for his work. Paul was not one who wanted to be a financial burden on those to whom he ministered. He could give them everything and they could give him nothing.

### **Why Does Paul Labor Manually as a Minister of the Gospel and the Mystery Doctrine?**

1. He wanted for those that he ministered to, that they understood that the gospel and doctrine are both completely and totally free. He was willing to undergo tremendous hardship and to do manual labor to present the picture of grace. He was a living, walking example of the grace of God. He never had his hand out for money when he went to this or that city. He did not want to go to a city and say, "Hey, give me a few bucks for a hamburger and some new clothes. It's been a tough mission so far." Paul does not want money to be connected with the giving of doctrine. Paul did depend upon the grace of God, every time that he moved; every time that he went to another city. God gave him the opportunity to ply his trade. God provided that opportunity. Many people at Berachah have moved to Houston to get face to

face teaching; and God has provided for many of these people, so that they can sit under doctrine. Some have been financially blessed as well because of this move.

2. We all have pressures on the job; Paul had this as well. He had to get out a tent before he could go to the tent meeting. Paul would rather die than give up grace. The grace of God was sufficient for him in every aspect of his life.

3.

Present passive participle of λοιδορεω = *to abuse verbally*. A temporal adverbial participle; when he is verbally abused, then something else happens. There is a result or an accompanying event when Paul is verbally abused. He was assaulted at times with vicious and abusive language. Everywhere that he goes, he is opposed and hated for it. Sometimes, in teaching, there are hecklers. They attempt to drown the message under the pretense of free speech. When someone has the poor manners to attack a speaker with cursing and loud verbal attacks, to prevent him from exercising free speech; this is what Paul endured regularly. What Paul did is the present active indicative of ευλογεω = *to bless, to use words of esteem*. We get our word *eulogy* from this, which is to hold another in high esteem. This really requires the love of God rationale. If God loves me, then I can return that love. God loves us so much impersonally, that He sent His only-begotten Son; now, God can love us personally, as we are in Christ. If God loves us enough to sacrifice His Son, then the faith-rest drill means that we can reciprocate.

Retaliation gains nothing; it causes scars and repercussions; and can leave permanent scars on the other person. You might feel better by unloading it all. But the other person may be devastated by these remarks. We have assassinated their character. Impersonal love demands that a line be drawn in personal relationships that a line be drawn, which is never crossed. This means that you must be able to hold your tongue; you must hold back your egocentric retaliations. When there is someone who trusts you and you attack them verbally, you have violated that trust. The Corinthians are causing permanent divisions in their church with what they are saying. **When someone reviles you verbally, then you need to respond with blessing them.** The returns will be fantastic. Some of us live with very volatile people, and anything can set them off. It can even be worse if we attack them back. There are times when you have to stand up and hold your ground; but at the same time, you have to hold your tongue. There is a line that you cannot cross over with loved ones. It is not your responsibility before God to tear anyone else down. We are never to destroy someone else verbally. Most of us deal with these two verbs every day of our lives; we should return cursing with blessing. This does not mean that we become a doormat; but we can say things that will destroy a relationship, we need to hold back.

1Cor. 4:12 **...and labor, working with [our] own hands. Being insulted we bless, being persecuted we ourselves endure [it],**

**1Corinthians 4:12**

**Lesson #160 Wednesday**

**May 11, 2005**

Rich Hughs after class. Bobby's been friends with him for 30 years.

Bobby is going to read something which deals with the warfare that we are in. General Peter Pace speech, given April 27<sup>th</sup> of this year at West Point, who is the vice president of the joint chief of staff. He graduated in 1967 and was concerned how he would feel going into battle. "Fear is normal...you are in the world's best army." All of this is applicable to us as well. The first person killed in his unit...he was furious and had guns set up to destroy a nearby village where the fire had come from. He pulled back instead and when they walked through the village, it was all women and children. You have to check your own moral compass. A lot of application here to us to the warfare that we are in.

Paul recited a list of adversities in v. 11; he labors to exhaustion in v. 12; when he is insulted, he blesses; when persecuted, he endures the persecution. We will be ridiculed for divine viewpoint. At best, they'll think we're crazy. Human viewpoint does not understand divine viewpoint. V. 12 relates universal problems that we will face. Exchanging evil for evil is destructive to our spiritual life; however, this is the kind of response that we often come up with. This is exactly the kind of response that Paul does not want us to have. We might rationalize, "God made me pugnacious, so sometimes I just react with a bit of volatility. God made me this way, so it is okay." Paul had a volatile personality, because we know he was a great persecutor of Christians. He was in agreement with the stoning of Stephen. Paul understands persecution from both sides, as he has been on both sides.

Κοπιῶν = *to toil, to work hard, to do manual labor*. One of the greatest intellectuals and Apostles in history worked with his hands. He sewed and sold tents. You might see this as a waste of time. You would think that Paul, this great man of doctrine, would be spared the pressures of the workplace; but God did not spare him. He worked two jobs, essentially. Paul was clearly communicating grace. That is the point of what he did; he had to remain independent. He did not want to be a financial burden to those to whom he ministered. He was best at teaching and preaching, and yet he worked with his hands.

#### **Why Paul had to Work**

1. He wanted to make sure that those to whom he ministered understood that his message was truly free.
2. No one was charged, even indirectly, to financially support him.
3. Paul's message and his life were a picture of grace.
4. This was critical in the early stages of the church.
5. This was particularly important at this time, because there was this transitioning into the Church Age.
6. As a former Rabbi, Paul had been trained in the strict legalism which came from the Judaistic perversion of the Law.
7. Giving should never be done grudgingly or from necessity. Paul did not want them to ever give a dime without the proper motivation. Salvation is free and the doctrine we receive is free.
8. Paul, will of course, teach that pastors need to be supported. But he never wanted anyone to support him.

9. This also kept Paul from being beholden to anyone.

1Cor. 4:12a ...and labor, working with [our] own hands.

Λοιδορεω = *to be reviled, insulted*. Ευλογεω = *high praise, tribute*. This is where we get a eulogy from. This is being give high praise at your death. You are insulted and reviled and you bless someone verbally; you praise them verbally. He gives them words of esteem.

In returning ευλογεω for λοιδορεω is the perfect application of impersonal love. Paul does not enjoy the battering of verbal abuse; none of us want that. He can overlook the tongue lashing; the verbal explosion. He has the ability; meaning it is potential; he even more has the capability, meaning that he is even more able to do this. Antagonists attack and humiliate, not friends. Not right in a romantic relationship where there is verbal abuse or public humiliated; it is impossible and it will never work. Run from this kind of abuse.

#### How Not to Misapply Impersonal Love

1. Impersonal love is important in any relationship. Especially for lousy relationships, but you are stuck in that relationship.
2. But impersonal love does not require staying in a relationship which is humiliating and devastating to you.
3. Impersonal love does not imply that we must remain in a situation which is untenable simply because you are able to use impersonal love. You can use impersonal love, but you do not have to remain a punching bag.
4. This does not mean that we should be walked on and abused.
5. You don't retaliate in abuse; nor do you cultivate such a relationship.
6. There are times that you must separate. That is part of impersonal love. This may keep you from trying to sustain an incapacitating relationship. This might keep you from making a horrible marriage down the line. The person who is abusing you verbally is not your right person.
7. When married, this changes things. This is not an excuse for divorce. Arguments, disagreements and even verbal abuse occurs in a marriage.
8. Under physical abuse, get out quickly. But verbal abuse in a marriage, then you stick it out. You have to be very careful with your own application. You are only responsible for yourself. You cannot apply any of this to your spouse. It has to be applied to you. Do not say things that you cannot take back. Later, you are going to wish that you did not say certain things—vicious, angry things which leave permanent scars and terrible memories—that is destructive to the relationship. Certain words and certain criticisms have to be off limits. Going beyond a certain place, going over a certain line that you should not cross. You must have impersonal love toward that person. If you become extremely angry, then you have to back off. You know what will hurt the worst and you need to back off from that. In a close relationship, you know the absolute worst things to say to the other person; and you have to back down from this. You cannot react in anger. You

might say anything to hurt them. People do cross those limits and they know exactly what they are doing—however, we do not go there. We are not to stir up a hornet's nest. That is a lose lose situation every time. Impersonal love requires thoughtfulness despite vicious disagreements and even if that person has the knife out. "Endure." When you strike out against someone you are married to, it is going to get worse. Get over it and move on. If you have ever retaliated and you said exactly the wrong thing; and you cannot take it back. Think about it before you get in that situation. Don't retaliate in a moment of anger. You don't go there.

1Cor. 4:12b **Being insulted we bless, being persecuted we ourselves endure [it],...**

Rick Hughs back to 1974 and scared to death talking the first time in Berachah. He prefers teaching in private schools rather than Christian schools. He just happened to be nearby. 1968 was the first one that he went to. He had been to every high school in Mississippi done without charge and obligation. 400+ high schools. He was going through all the high schools in Georgia about the first time he talked in Berachah.

He's spoken in some public schools. He was at North Pike high school for a week. He simply sets up and begins teaching the Word of God. He learned about application. "If you want to glory in anything, glory that you know Me and understand Me." He talks to teachers there as well. He spoke to 100 teachers for 3 hours; the other speaker did not show up, so he spoke for another 3 hours.

These kids respond to content. He might reach them with humor and personality, but he will leave doctrine with them and that is what they recall. He never goes to any principal and ask for a place to teach. That would violate these principles. He has to sit at home and wait for calls.

The attacks he receives are from the religious community. One of the problems that occurs is the distortion of the message. Every type of religious type will be out there. Most believers in most churches do not have a spiritual life; they don't even know that they have a spiritual life. He's been doing this for nearly 40 years.

Don't deviate from sound doctrine. Don't move away from grace. Expect nothing in return. It is all grace. It is all grace that we are alive. Don't get discouraged by failure. Satan tries to get us discouraged or disillusioned with ourselves. He doesn't get his motivation from people. We must get our motivation from the Word of God.

In his yearly prayer breakfast, which is free, he gives the gospel to the administrators and teachers who show up.

A Cusa River Bible Church and they are praying for a pastor. 25 of them with their own building.

Adversity is something that we have to live with; stress is something that we do not have to live with. Vv. 11–12 is a list of the things which we face. Adversity is necessary; but stress is optional. It is not the adversity which debilitates us, but when we internalize it. Circumstances can be handles with a relaxed mental attitude and in sharing the happiness with God. Pressure and stress in the soul comes from a sinful reaction to our adversity which surrounds us. It is the affect on our thinking which is detrimental.

### **Stress in our Soul and Cognition Relationships**

1. Stress makes it difficult for us to think. It impairs learning.
2. Impairs our application of doctrine.
3. Stress affects our perception of life.
4. Stress becomes the launching pad for human viewpoint. Stress comes out of our thinking. It is prolonged old sin nature control which results in a fatality to our spiritual life. We will have negative volition to all divine truth. When there is no filling of the Holy Spirit in your life, then there is no post-salvation epistemological rehabilitation. Without the filling of the Holy Spirit, we have no ability to utilize the doctrine in our soul; stress takes over. Stress in the spiritual realm is the unacceptable alternative to using the problem solving devices. Without the problem solving devices, any adversity in our life will turn to stress. Adversity will be in our life.

Practice comes with the small adversities in life—at work, at home, with people. Little bitty nagging problems, and we have those everyday. That is our practice. Just like on a driving range, which gives us practice for our game. These adversities will get larger; and what we use on the small adversities will be used against the larger adversities. It just does not sort of happen. We have to be able to utilize it under pressure. Without practice, these little adversities mount up and become major stresses; they escalate. Isolate and overcome the outer pressure. Keep the adversity out of your soul and you will be a victorious gladiator. Using the problem solving devices and thinking skills requires thinking.

### **Application of the Problem Solving Devices**

1. Under adversity, you cannot focus on yourself or on your problems.
2. You concentrate through the power of the filling of the Holy Spirit on divine viewpoint resident in your soul.
3. You begin using the faith-rest drill, which is the first and easiest problem solving device. You can use it the first day you are saved and the last day of your life.
4. The Holy Spirit will bring to mind exactly the doctrine you need at the exact time that you need it. There will be no blinding flash of a doctrine that you missed. He will bring it home, if it is in your soul.

5. Whatever bit of information you can apply, that is doctrine; and then your attitude relaxes toward adversity.
6. You have successfully reverse your concentration away from yourself. In any athletic event, you must concentrate on what you are doing, and not who you are, the pressure on your or the people all around you. Faith-rest deflects your thinking away from yourself and you focus on the divine solution.
7. This concentration requires grace and doctrinal orientation.
8. A mustard seed of grace orientation; the filling of the Holy Spirit in rebound is grace orientation and you know one doctrine if you know rebound.
9. When you practice your skills become second nature in your life. Your thinking of mechanics must translate into muscle memory. When you need it, it functions in exactly the way that it is suppose to do.
10. When we pick up the sword of the spirit and the shield of faith, you will know what to do with it. So many people quote this, and have no idea. The shield of the faith is simply the faith-rest drill; the sword of the spirit is the filling of the Holy Spirit. It should be second nature; know how to use them.
11. These skills take over under adversity. Focus and be objective. Stress has us by the throat and we stop thinking and we stop being objective. Doctrine will be in our mind because the Holy Spirit will bring it there. Stress negates the ability to think under pressure.
12. This is simply thinking and using the mechanics of the problem solving devices. Train your thinking through epistemological rehabilitation.
13. That is the secret to spiritual strength. Put the mechanics into operation. Use the mechanics of the problem solving devices. Rebound when you are out of fellowship. Continue to take in doctrine through epistemological rehabilitation. The humility of grace orientation takes over; and you get a relaxed mental attitude; and your little problems do not build up; and when a real problem occurs, like being fired, like going broke, your stock market goes to shit, you can handle this just like the small adversities. **"When we are reviled, we bless."**

Paul returns verbal abuse with eulogizing. When undergoing the adversity of being reviled; with grace orientation, the believer has humility. Relaxed with peace and stability in your soul. We are confident that the supreme court in heaven is in session. There is an objectivity there; but regardless, we are relaxed. We don't have to get arrogant about it; we don't have to react. We return slander with eulogeo. We do not reciprocate in kind; we do not give back what they dish out. Impersonal love does not require us to be a cowering, whipped dog...especially for men who are supposed to lead in the home. "Yes, dear" is not always the right answer. You do not become a doormat. On the other hand, you do not cross that line, that verbal line that should not be crossed.

Becoming a gladiator means that you don't strike back when you are hit; when you are struck, you do not strike back. We are spiritual gladiators.

Present passive participle of διωκω = *to persecute*. This is a temporal adverbial participle. It means *when we are persecuted*. This is not general physical abuse that διωδω; this is someone pursuing for religious persecution. It can be persecution for racial reasons, religious reasons, against a believer advancing toward maturity; the Apostle Paul could be persecuted for teaching doctrine, for being a Jew and for moving toward maturity.

This present passive participle requires another verb. Ανεκομαι = *to endure, to bear, to handle a problem*. When you are persecuted, you handle it. We must operate on those principles and not seek reprisal. This is not necessarily easy; it is not easy to take physical abuse. It is unnatural for a sin nature to not react to physical abuse. Eph. 4:26: **Be angry and do not sin. Don't let the sun go down on your anger, and don't give the Devil an opportunity.** For the most part, it is unreasonable to expect that there won't be some kind of an emotional backlash. You are going to feel normal emotions; this is spiritual anger management.

#### **Explanation of Eph. 4:26–27**

1. When we are deliberately persecuted, we will have an emotional response; count on it.
2. The point is, you cannot let this natural reaction of the sin nature blossom into further sinful reaction.
3. Don't let that initial anger become a chain of sins.
4. Anger is not only a sin, but the motivation for many other violations.
5. Inevitably there will be a response of anger to hurt; being angry means that it will happen.
6. In other words, avoid further violations; avoid bitterness, slander, pettiness, hatred, hostility, revenge motivated operandi. When someone constantly persecutes you, you are going to react; that is normal.
7. Subjectivity and egocentric arrogance, which is inherent to carnality, inflames anger. If this anger continues to smoulder and it will break out like a wildfire. Pops up all over and it is really difficult to stop. Sometimes, it just has to burn itself out. The destruction of such a fire is unbelievable.
8. Eph. 4:26 tells us, don't let anger seize control of your soul and your life. When this person allows this to get out of control; it foments anger and the person wants to lash out at the person who has hurt them. Anger is an emotional sin and that makes it irrational. The result includes slander to homicide.

Let's close out with....

#### **How Can You Keep from an Extended Emotional Reaction**

1. Rebound instantly before other damage occurs. Don't stop there.
2. Concentrate away from yourself and your hurt and onto doctrine. If you feed your anger, it will progress to mental attitude sins which will culminate in problems.
3. Faith-rest.

4. Under this situation where we are being persecuted, how can we keep from retaliating. Let God take care of it. Let Him take care of it. He is in charge; He knows what is going on; He will take care of it.
5. Use problem solving devices like impersonal love and put the problem in the Lord's hand. When you are persecuted, do not retaliate. The only way we can do this.

1Cor. 4:11–12 **Until the present time we both hunger and thirst, and we wear ragged clothing and are beaten with fists [fig., are harshly treated] and wander about without a home, and labor, working with [our] own hands. Being insulted we bless, being persecuted we ourselves endure [it],...**

**1Corinthians 4:11–12**

**Lesson #162 Sunday 1**

**May 15, 2005**

One of Bobby's colleagues spend 850 hours on the 4 chapters of Philipians.

Stress is the internalization of the problems which we face daily; but stress is optional. **No matter how difficult our problems are to us, they are not new problems. That which has been is that which will be; and that which has been done will be done; so there is nothing new under the sun** (from Ecclesiastes 1:9). We can handle any problem that comes our way without letting it stress us out. God knew in eternity past exactly what all the problems would be. God made provision for each one of them. Doctrine always works in every case. There is not just one problem that will defeat everyone. There will be temporary setbacks and moments of failure; but a relaxed mental attitude is adversity is always the alternative for stress in the soul. It is available to all of us; adversity will occur, but stress is optional and using one's mental attitude to overcome stress is available to all of us and it works every time. If we share the happiness of God; if we have a relaxed mental attitude under every circumstance; we can function fine. You cannot assume that stress will always accompany problems. Too many believers have already passed evidence testing; too many have shown a relaxed mental attitude under adversity. Of course, everyone has failed from time to time (no record of Daniel's failures). He was a man who could solve problems in adversity. **I can do all things through Him Who keeps on pouring the power into me** (Philip. 1:13). Divine viewpoint is what we think in adversity. We cannot ever say that, *no one can handle the problems I face*. We will face adversity, but there is no excuse to internalize your problems. There is no problem with doctrine, with God or with adversity; the only problems are internal ones. We want to feel good when we leave church; we want to feel good for a little while. Emotionalism is not the solution to stress. Bobby has seen his parents handle great adversity without being stressed out. He's seen it and he knows it exists.

Don't focus inward on our problems but train ourselves to examine outward, to look at Jesus Christ, to look away from ourself, and get the greater picture of doctrine. We begin with the faith-rest drill and it just takes a little pinch of doctrine. It is the easiest to use because it only requires a smidgeon of doctrine. If you have a little doctrine, the Holy Spirit might bring what you need to your mind at the right time; but God does not apply the

doctrine for us. We have to apply it ourselves. We must utilize it. “Oh, yeah, now I have the perspective; now I have the focus; now I know and apply the verse.”

Stress becomes less and less of a problem because we have a personal sense of destiny in the plan of God. God has designed His plan for us, and He is right there providing us the resources to do so. **We love because He first loved us.** Reciprocal love. We are so motivated by our adversity, by our desires in life, by our lusts, by gaining by whatever it is that we want. Love comes when you know someone. It is the same with God. You must know Him or you cannot love Him. You must know everything about God in order to be properly motivated. When we are occupied with Jesus Christ, there is no room in our lives for stress. Our antidote to stress is using the problem-solving devices and to think doctrine under adversity. Problem solving devices always deflect our thinking away from our troubles and the self-pity which comes with them. Turn outward and focus on Jesus Christ; focus on the divine solution rather than on the problems. In this way, the problem solving devices, the problem solving skills become second nature to us. Just like the athlete who can perform under great pressure, because he has muscle memory. It is thinking which kicks in automatically. Thinking Bible doctrine. That may seem very simplistic to us. We are told that we must jump through tons of psychological hoops in order to be mentally healthy; No! The key is the problem solving devices. Paul gives us several situations and then he provides the solutions. **When we are verbally abused, then we bless.** Ευλογεω = *to bless, to eulogize*. Paul can eulogize the person who assassinates him. The problem solving device of impersonal love is what is required when someone verbally assaults you (which is something that Paul faced almost daily). **When we are persecuted, he endure it; we handle it.** Διωκω = *to have physical abuse, to face religious abuse*. You might be abused for being Christian, Jewish; because you are advancing in the angelic conflict. Present active indicative of ανεχομαι = *to endure, to handle [it]*. Grace orientation must be applied. How do we endure and handle physical abuse, when retaliation seems warranted. We get anger and we feel as though retaliation is justified. Eph. 4:26: **Be angry and [yet] do not sin. Don't let the sun go down on your anger,...** Using problem solving devices does not mean you won't have some agitation, some reaction to adversity; that is normal. A spiritual anger management course.

#### Explanation for Eph. 4:26

1. You cannot let the initial angry response continue. You cannot let the initial reaction of the old sin nature blossom into a chain of sins.
2. This verse is often mistaken for being righteous indignation. However, the idea is, don't let this sin take over.
3. Anger can come the basis for a whole host of other mental attitude sins.
4. There can be a response of anger to hurt. This is real; we are not perfect.
5. **Do not sin** comes next. In other words, after your initial reaction, avoid vindictiveness, and revenge operandi, perpetuated anger. This all ends up as being stress in your soul.
6. **Do not let the sun go down on your anger.** Let it go. How do you do that? When that anger surfaces, you rebound immediately. You know when you are slapped in the face. Get out of being carnal immediately. Don't stop there.

7. Concentrate away from your anger and onto doctrine. Don't let your anger simmer or smoulder; don't let it convert to more mental attitude sins.
8. Utilize the faith-rest drill to think doctrine. Claim a promise in this case. **Vengeance is mine; I will repay, says the Lord.**
9. Applied to the faith-rest drill, put away anger and put retaliation in the hands of the Lord. Without doctrinal rationales, it will just be words. Mantras do not solve your problems. It doesn't help.
10. You can put it in God's hands because He knows all the facts and He will vindicate us. He knows the facts and He knows about the abuse, even if it doesn't happen the way we might wish it to happen. "He abused me, so, Lord, kill this guy." It will be resolved in God's time in a manner which will fulfill His plan for all. God will not function with just us in mind; God also takes into account what that person is as well and their friends and relatives.
11. It does not matter what people think of you. They might think, "I would retaliate; what is wrong with you?" It takes a lot of courage not to retaliate. Most people, their inclination is the fight back. Even if you are nonviolent and you choose a peaceful type, that is not it either. Even a peaceful person will want to do something, even if you are a peaceful type.
12. There is an anger management time limit. Sundown. Keep short accounts with regards to rebound. Impersonal love cannot work apart from the power of God the Holy Spirit. This keeps further damage to our soul from occurring. Get a good night's sleep without all the emotional turmoil.

1Cor. 4:11–12 **Until the present time we both hunger and thirst, and we wear ragged clothing and are beaten with fists [fig., are harshly treated] and wander about without a home, and labor, working with [our] own hands. Being insulted we bless, being persecuted we ourselves endure [it],...**

**1Corinthians 4:13**

**Lesson #163 Sunday 2**

**May 15, 2005**

There is nothing which doctrine cannot handle. Spiritual anger management is covered in Eph. 4:26. **When we are angered, we try to conciliate; we have become like the scum of the earth and dregs up to this moment.**

*Δευσφενεω = to verbally assassinate, to cut one's throat with words, to slander, to be defamed.* Words, deeds and movies are assigned unjustly to us. This can be misrepresentation to lies about us, as far as an indictment in a court of law about us which is untrue.

Present active indicative of *παρακαλεω = to call to one's side in order to speak privately, to call someone over to gain support; to call someone over to instruct, to call someone over to comfort them; to request of someone, to entreat, to implore; to speak in a friendly manner to.* The latter definition is what applies here. How do you speak with kind words when someone is particularly hostile toward you? Rebound immediately; faith-rest drill, apply the problem solving devices; these things keep you from attempting to retaliate.

Don't let the sun go down on your anger. Go to sleep with your mind free of hostility. God's plan continues regardless of what someone else thinks of us. We don't heed slander and we don't dwell on it. We pay attention to doctrine and we utilize the problem solving devices. When slandered or defamed, the slandered party can speak kindly to those who have slandered him.

### When We Are Slandered

1. In slandering, the slanderer is indicted themselves with their own tongue. There is never a reason to slander someone, whether they deserve it or not.
2. We cannot ever improve the situation by returning defamation with defamation. It is always counter-productive.
3. If, we return the slander, we are impeached as a witness in the appeal of Satan in the angelic conflict. We have just failed; we have no impact in the angelic conflict; we have just failed in our mission in life. This is one that we will face all the time: people badmouthing us. We fail if we give it back to them.
4. We are not called to slander, even though they may deserve it. It is like an athlete who is verbally assaulted by the crowd. Even if the athlete is justified to jump into the stands and start pounding on someone, he is wrong...no matter how justified he is. As gladiators, we cannot jump into the stands and start pounding on those who revile us.

Paul's service to the Lord does not introduce him to the higher parts of society. Paul would have been accepted by them, had he conformed to their norms and standards. The opposition labels us *scum and dregs* of this society. By Paul's own admission, he lives an eccentric lifestyle. Paul lives an eccentric lifestyle. No one can understand how the mature believer lives and his point of view.

Paul is homeless; he has a poor wardrobe; there are several places where he comes up short. He goes other places where no one else would think of going. He faces circumstances that no one in their right mind would face. He suffers hunger and thirst all the time. He is labeled a zealot, a man of peculiar objectives, a freak. Paul is repellant to many people. He is dismissed, despite the fact that he is one of the greatest geniuses of all time. Paul does not care what all these people think of him. He just does not care.

Gladiators may have enjoyed some popularity, but they did not spend any time with upper society. *Γίνομαι* = *to be made, to be created, to become*. Related to *εἶμι* = *to be*. This is an equative verb. Both are equative verbs. You can equate the subject and the object here. They are essentially the same things. The object is called a predicate nominative; not a direct object. The subject is *we*. Whatever it is on the other side of the verb *to be* is what we are. We are equal to or the same as; Paul uses the comparative conjunction ὅς = *as, like*. In English, this introduces a simile. As a believer in Jesus Christ, we are not actually scum or dregs. The predicate nominative is *scum, dregs*. We are *like scum, like dregs*. This means that we are scum only in the minds of those who have created us as such. Slander does not make us scum. Clearly Paul is not the scum of the earth, even

though he is viewed that way. Since Paul does not really care how unbelievers view him, why does he even mention this? It has to related his purpose as a gladiator to how the world views him as a gladiator. Do not expect anything from the world; do not expect that the world will applaud what you do. The rest of the world will not care one way or the other; or it will be antagonistic toward us.

We all want to be well-thought of; none of us want to be seen as scum.

### Royal Family Gladiators

1. When we are gladiators, and that is our purpose for existence, the world, the cosmos will not applaud us.
2. If they do, then we had better assess our spiritual condition.
3. The criminal gladiators were viewed as the lowest of the low. They were canon fodder, used for entertainment, and not well-thought of.
4. We are labeled the dregs of society because of our spiritual life, but we are not.
5. We are royal family. We belong to the King of Kings; Caesar pales by comparison. Everyone of us, from the lowest to the highest, are all in Christ, royal family.

Περικαθαρμα = *scum; refuse removed with a thorough cleansing; garbage that is immediately removed*. Greatly insulting term. Our inclination would be to react. Περι = *around*. Καθαρμα = *sweepings, rubbish, garbage; scapegoats*. Someone sacrificed to appease Zeus. In Athens during times of plague or similar problems, some outcast was taken off the street and sacrificed; no one of any importance. They would throw this nobody into the sea. Περιπσιμα = *something scraped off shoes; scapegoat*. Both mean *scapegoat*. This refers to the vileness of the victims who were tossed into the sea. They were the most worthless and despised people of the city. The basic meanings of these two words are very similar. They could be whatever one might step in on the street. Must be scraped out and cleansed to get rotten. We are seen as the filthiest and lowest of mankind and are seen as disposable. Not only do we get evidence testing, but those around us see us as being garbage as well. However, we can handle it; we can handle anything.

1Cor. 4:13 **...being defamed we speak words of encouragement; we have become like garbage of the world, scum of all until now.**

**1Corinthians 4:13b–14**

**Lesson #164 Wednesday**

**May 18, 2005**

Paul calls himself scum and garbage; these are very strong words; we are also to be identified with these words as well. However, this is not his real opinion of himself or of anyone else.

Aorist passive indicative of γίνομαι = *to become*. This is the inspired Word of God; and the grammar is also inspired. Every word, every phrase, every verse is inspired by grammar. Related to the verb εἶμι = *to be*. These are not action verbs; these are stative verbs or equative verbs. They equate the subject and predicate nominative.

The verb on the other side of γίνομαι is also in the nominative. They are in apposition to one another; they refer to the same thing. The nominative in this verse means that we have become something. We are included here as well. Ὅς = *like, as*. **We have become like the scum of the earth; we are like the dregs.**

*Scum* is the word περικαθαρμα = *refuse which is removed by a thorough cleansing*. *Dregs* is περισημα = *dregs, dirt that is removed from an object by scraping*. These two words complement each other in meaning. Paul wants to make sure that we know that we are being insulted. Paul intended a major insult; and he gets everyone's attention, as he had expected to get. We may have our faults, but we are not scum and dregs. Are we not the salt of the earth; the preservative of our nation? Are we not the apple of God's eye? Have we not been sanctified. That one little word ὅς changes everything. We have a metaphor of unlike objects.

When we are reviled, persecuted, there is a doctrinal response to that. Those who slander and revile and persecute and we are only scum in the minds of those who have created us in that way. Paul is describing how we are regarded by those in option of us.

The world looks at us just like the people in the stands of the coliseum; but they see us as worthless and despised. The opposition looks at us as nothing; as dog crap on their shoes. Are we exactly what they say we are? Why are you proving them correct? Why do you act as though you are scum and dregs?

1Cor. 4:13b **...we have become like garbage of the world, scum of all until now.**

Paul tells them that he is not writing them to shame them, but to admonish them. He gives them the reason for all that he has done. Paul has a flare for the dramatic. Peter was a plodder and he only wrote two books. Paul could modulate his tone with his words, as we find here. He has reached a crescendo of intensity and gravity.

Paul is simply admonishing them for their own good. He is being punitive, but he is doing it out of love, absolutely for their own good. When God spans us, it is for our own interest. Paul is playing on that.

Present active participle of εντρεπω = *to invert, to turn around, to move*. Here, it means *to move to shame*. Paul is not writing them in order to get them to hang their heads in shame. When you feel guilty, you are focused on yourself and what you have done. If we was doing this, that would mean he was working on their feelings, to get a specific reaction out of them. He is looking to get their minds in synch with the mind of Christ. He is being dramatic, but not melodramatic. Churches today are filled with emotionalism. There is weeping and emotional frenzies. There is no emotional shortcut to maturity. So many believers think that if they feel good about their relationship with God, then they are gaining maturity. We know we are gaining maturity when we think with divine viewpoint, especially under pressure. Emotions, dump, emotions, dump; up and down. With doctrine, you think in a straight line. No roller coaster rides.

How we feel about our growth has nothing to do with their actual growth. You are not progressing in the spiritual life because you can use a great holy vocabulary. Bobby had a gf who was *on fire* for the Lord. We have a profession spiritual life. When you get up in the morning, you should be thinking divine viewpoint. Emotionalism can devastate your spiritual life. Emotionalism means that your emotions lead you around by the nose. There is not enough time to gripe or to cry in this life; you have to press on. Just like a soldier in combat or an athlete in a game; you cannot keep looking backwards. Your spiritual life must take precedence and you must look forward.

We should return slander with courteous words; when we are physically abused, we do not react with emotionalism. We must defend ourselves and family against criminality; but this is on a personal level. The Corinthians are already high strung. Their emotionalism will have no mental attitude sins. Paul uses the word *shame* and he is not trying to shame anyone, even those who are arrogant. When you slander back, you get an arrogant reaction. The only thing that should control us is our spiritual life is the power of God the Holy Spirit. We should not be controlled by some petty idiot who says some nasty things about us. Paul is trying to get these people to think clearly about their own fractious lives. Paul's purpose is to admonish them. *Νουθετεω = to admonish*. *Νους + τιθεμι = mind + to place = to put or place into the mind*.

#### What Paul is Doing

1. I am correcting your family squabbles.
2. I am not trying to defend my actions to you (just as a father would not to their kid).
3. His responsibility as their father is to bring them into line, by communicating principles and rules.
4. That is showing the greatest love possible for the Corinthians, his children.

Don't try to be your kids buddies; teach them rules and principles.

You can take your choice; if you want to find your place and position in this world; do you want to have impact as a believer and have a place of notoriety in heaven, but not here. The alternative is to attempt to be successful in human eyes; to gain notoriety in human terms.

1Cor. 4:14 I am not writing these [things] [to be] shaming you, but as my beloved children I am warning [or, instructing] [you\*].

**1Corinthians 4:14–15**

**Lesson #165 Thursday**

**May 19, 2005**

Bobby got a short note from a woman from Rhode Island (or somewhere in the northeast); this woman is 82, so she listens to his lessons several times on MP3's. Bobby attempts to make his lessons dense enough to where it could be listened to another time.

In the previous verse, he described himself and other believers as scum and dregs. There are some which do not like those who advance in the angelic conflict; and they form the

opposition, and see us as scum and dregs. This teaches us how much other despise growing believers (and this can be believers and unbelievers who hate us).

After these harsh and demeaning descriptions, he now softens the blow. The Corinthians are not scum and dregs to him; nor are they to God. We are not scum in the eyes of Lord. I don't write these things to shame you, but to admonish you as my children. Paul accomplishes his seemingly impossible response from impersonal love and from grace orientation. It is this same attitude which parents must display before their children. Paul is displaying a lot of patience toward those who really deserve a great deal of discipline. The Corinthians must notice the change of tone in this verse. Teaching can be done with an attitude. Teaching requires a balance; you need techniques of discipline and a patient affection. Harsh tones, but then he tones it down for those who are his children. When you teach correct principles and they know you love them, then they begin to buy it. Always being angry and correcting and harsh will not always elicit the response that we want. He has been harsh, but now he is softening things up. He is doing good cop/bad cop. Paul is not trying to elicit guilt from them either. Guilt reaction emphasizes energy of the flesh recovery. You don't need to feel guilty about your failures; you need to focus on the grace of God. Paul is not looking to take them from an emotional low to an emotional high. This is all about spiritual advance; not about looking backwards and feeling remorse and failure. Tomorrow is another day, but only if you are advancing spiritually. At best, guilt takes you to a place of feeling inadequate.

The emotional Christian goes up and down; we will all fail; we will all foul things up at one time or another. Then we might feel like we are okay, but then we repent of our sins and we want to feel good about getting away from that sin. But when you commit that sin again, then you drop down emotionally. The spiritual life allows us to advance at an even keel and emotion does not rule our life. Paul is not writing to insult or to make them feel guilty. You don't have to feel good to advance spiritually. Advancement is a thought-process; and it will not be an emotional high, but you suddenly appreciate what God has done for you.

Paul is *νουθετω*-ing them. He is admonishing them. *Νουθετω* = *νοος* = *mind* + *τιθεμι* = *to put, to place*. It means to put or place something into the mind. This is not discipline; he is placing something into their minds. He is attempting to inculcate them with doctrine. He is not trying to shame them or to make them feel guilty. He is trying to get them to think; not to emote.

1Cor. 4:14 I am not writing these [things] [to be] shaming you, but as my beloved children I am warning [or, instructing] [you\*].

In the next verse, we will have a predicate nominative; Paul is their father.

There is the subjunctive mood; they may or may not have countless tutors. Accusative plural of the adjective *μυριοσ* = *countless, innumerable, myriad; 10,000* (literal meaning).

Παιδαγωγος = *tutors*. There is also the phrase *in Christ; If you were to have in Christ (as Christians) innumerable tutors...* Custodians, guides, pedagogue, teachers, tutors is the reference of παιδαγωγος. These are not formal teachers of the Word of God. May will attempt to teach all kinds of things; but they key is the Word of God. There is not place here for emotionalism. Παιδαγωγος were usually slaves who were in constant attendance of the boys of a family. They were to attend to their supervision. They took them to school; they taught them good manners and decorum.

Paul makes an obvious contrast here. He is their spiritual father; and compares their relationship to other tutors and guardians. Paul is their father through evangelism. Paul presented the message; he was the agent of their conversion; and he also taught doctrine, which was the information that they needed in order to grow spiritually. Solid food is too difficult to swallow; give me milk, was their cry.

They've become arrogant and puffed up; and they are not growing. Milk only takes you so far. He calls himself their γενω = *their father*. This is the term for siring or fathering.

Paul is the father; so who are the tutors? This would be the leaders of the factions in Corinth. They are the divisive ones; they have misused their position and they are running amok in Corinth. They are like trusted slaves who had taken over and have usurped Paul's authority. Those who claim to be of Paul, in effect, as saying that they are subordinate Paul. They claimed Paul as their authority, but acted as though they had equal authority. Paul is straightening them out. You are a hired gun to supervise these children; I am their father and I will take over their training, because you rail.

There are many people out there who want to teach you something and lead you astray. They are not prepared or gifted to do it. God has given the church pastors and teachers for our edification; we don't need anyone else. We aren't going to be individual tutors for someone else. The heads of these factions are passing themselves off as fathers; and they are really tutors, and poor ones at that.

1Cor. 4:15 *For although you\* shall be having countless tutors in Christ, but not many fathers; for in Christ Jesus through the Gospel I became your\* father.*

**1Corinthians 4:14–16**

**Lesson #166 Sunday 1**

**May 22, 2005**

What things did Paul write to the Corinthians which did not shame them. He wrote an entire paragraph from v. 7, which shames the Corinthians. 1Cor 4:7–13: *For who makes you to differ from another? And what do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it? Already you are full! Already you are rich! You have reigned as kings without us! And oh that indeed you did reign, that we also might reign with you.* Great sarcasm here; the Corinthians were none of these things. *For I think that God has set forth us last, the apostles, as it were appointed to death; for we have become a spectacle to the world and to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are honorable, but we are despised. Even until this present hour we both hunger and thirst*

and are naked and are buffeted and have no certain dwelling place. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the world, the offscouring of all things until now. It is the Corinthians, not Paul, who are fools and without honor; it is Paul who is suffering a multitude of hardships, not the Corinthians. The Corinthians are simply splitting off into factions.

Paul does not want to invoke guilt in these Corinthians. This is why he does not need for them to get emotional over this; they do not need to feel shame; they do not need to feel guilty over any of this. The problem with a guilt complex is, it distorts grace and rebound. You cannot recover from a sin that you feel guilty over. Shame and guilt, at best, are works. Rebound is all about grace and nothing but grace and that is God's system for recovery. Guilt is not required to get back into fellowship; in fact, it will not bring you back into fellowship. How you feel about your sin is irrelevant.

Many homosexuals do not feel any guilt over their homosexual acts. It is never important for us to get them to feel guilt or shame over what they have done. Guilt and shame are not issues in salvation and not in rebound. The key is, believe in Jesus Christ for salvation; name your sins to God in rebound. Guilt and shame are not involved.

Νουθετεω = *to put or place in the mind*. Paul is not hoping to do anything but place these doctrines in their brains. Guilt is an insidious sin and once you have confessed that sin, that sin is gone. You are in fellowship and you can move on. When you admonish your children, you are doing that in love, in order to correct them, to put them on the right path. You bring them into line in order to teach them doctrinal principles. That shows great love. This is what Paul is hoping to do.

1Cor. 4:14 I am not writing these [things] [to be] shaming you, but as my beloved children I am warning [or, instructing] [you\*].

Paul is the father of these Corinthians through the gospel. Παιδαγωγος = *attendant, custodian, guide*. There is an interesting cultural study here. These are usually slaves who are in constant attendance to the boys of a family. They were there to supervise these boys in every aspect of their lives. They were like guardians, even bodyguards. They were not teachers in the formal sense. The παιδαγωγος are the ones who have misused their power in the church to guide people into a faction. These are faction leaders. They have boasted that they are of various fathers. These people boast that they are of Peter, Paul, Apollos and Jesus Christ. Intentionally or not, these faction leaders have subordinated themselves to Paul's fatherhood. They are spiritually corrupting their wards. The Corinthians did not mean to do this by claiming their spiritual fathers; but Paul uses this against them. Παιδαγωγος convicts them. They are subordinate to the family and they are acting as though they are the fathers of their church. They say Paul is our father; but they act independently of him. Paul says, these παιδαγωγος have been fired; I am taking over at this point. These leaders of the factions are not the fathers of the Corinthians.

We may have tutors in our life, and those who try to tell us how to live our spiritual life; but we are not responsible to anyone else. Paul, in v. 15, expresses himself and his spiritual fatherhood.

1Cor. 4:15 **For although you\* shall be having countless tutors in Christ, but not many fathers; for in Christ Jesus through the Gospel I became your\* father.**

Paul appeals to them; he is not commanding them; he is allowing them their own freewill. Who is your father? They need to recognize who their father is. Paul led these people to Christ when he came to Corinth. He is their spiritual father.

Γίνομαι = *to become*. This is used in the imperative mood. It is an equative verb. The imperative mood does not carry the force of a command. This is an imperative of an entreaty. "You need to be" is Paul's use of γίνομαι. Μιμητης = *imitators, followers, mimics*. "Be like me; be exactly like me." Paul sounds egotistical in telling these people to imitate him. This has nothing to do with personality; it does not mean to take up the same hobbies as Paul has. He is exhorting these Corinthians to imitate him, but in specific ways. Now, taking this wrong would be to make the factions stronger; his in particular. Paul does not want a group of cattle following him and acting like him. These tutors have become very partisan in their cause. It is divisive. "Do not follow the dividers."

Paul does not want his children to imitate that which is incorrect. They must follow his example in the right areas. They cannot be the slavish followers of iconoclastic tutors.

#### **Doctrine of the Imitators**

Not only are the Corinthians suppose to be followers, but we are to be followers as well. There are people in Berachah who have spent their lives imitating a personality.

1. He'll start it in 15 minutes.

1Cor. 4:16 **Therefore, I am calling on [or, pleading with] you\*, continue becoming imitators of me.**

**1Corinthians 4:16–17**

**Lesson #167 Sunday 2**

**May 22, 2005**

It is not about imitating Paul's person, his personality, his intelligence. There is not a role model in each church that we ought to emulate. You cannot copy the behavior of Charlie Brown in order to be spiritual. "Be imitators of me" does not mean that we are imitating Paul's personality.

#### **Doctrine of the Imitators**

Not only are the Corinthians suppose to be followers, but we are to be followers as well. There are people in Berachah who have spent their lives imitating a personality.

1. The believer is to imitate God. **Therefore, be imitators of God as beloved children.** Why did Paul inject himself into this equation? Why did he not simply say, "Imitate God" ?

- 1) God is our role model.
  - 2) The unconditional, impersonal love which God bestows on the entire world (John 3:16). God gave his only-born Son because He loved us impersonally. He loves us personally, because we are justified. The unbeliever has not imputed +R, so he is loved impersonally. Think of someone that you cannot stand and someone that you hope to never see again; someone who is the bane of your existence and the thorn in your flesh; this is what God sees in us—we are even further from God; and we are supposed to love that person. We do it impersonally.
  - 3) God's love toward us is a motivator to have the same love toward each other. We can never imitate the personality of God. You only know God's essence; you know what He is; you know about His grace, justice and righteousness; and we can only imitate God through our spiritual life.
  - 4) If a perfect God can love us despite our glaring imperfections, we must in turn use impersonal love toward others, despite their flagrant flaws.
  - 5) God provides the power to do so through God the Holy Spirit and doctrine to accomplish unconditional love. We cannot exhibit unconditional love but we can imitate it or we can be a facsimile of that. You can love someone that you despise. It is so relaxing not to hate them. Not to wish the worst upon them. Not to want to trip them up in whatever way possible. Our life is 100% better when we think of them in this way.
  - 6) Who is our precedence? The precedence of the unique spiritual life set by Jesus Christ in the first advent, as He lived as a human being. Jesus Christ used a spiritual life that we have access to. We have access to the very spiritual life that our Lord used to sustain Himself for His 33 years. We have this same spiritual life.
  - 7) We may not be able to imitate the perfect of God, but we can imitate His spiritual life. We can do this with the doctrine which He has provided for us. We have the 4 mechanics of imitation.
    - (1) Filling of the Holy Spirit.
    - (2) The grace apparatus for perception
    - (3) EDIFICATION COMPLEX of the soul.
    - (4)
  - 8) We become imitators of the humanity of Christ
  - 9) Thus we can endure insult and antagonism through humility. We can do this, not because we are good people, but because we are imitators of the spiritual life of Jesus Christ and we have the filling of the Holy Spirit.
2. In carnality and reversionism, there is no such thing as imitating God or Christ. Who then does the believer imitate? He imitates the unbeliever or another reversionistic believer.
- 1) Without the filling of the Holy Spirit, we can only imitate the unbeliever. We might emulate an unbeliever who is sweet, kind and filled with human good. But we are not called to emulate human good. There is good and evil in the cosmos.

2) Eph. 4:17b–18: You should not walk from now on as other nations walk, in the emptiness (or vacuum) of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness [or, hardness] of their heart. They are darkened in their understanding. They are alienated from the life of God. They are darkened to the gospel and darkened to truth. They are this way because of the ignorance which is in them. It is because of the hardness of their hearts. Jesus Christ could stand in front of someone, perform miracles, and still, some would not believe. When you are negative to doctrine in the same way, it is devastating. A hardened heart, “I don’t want to know all these details; I just want to feel good.”

3) If the believer is mandated not to walk like the unbeliever, this means that he can do it. This means, you have a choice. You can choose these things; we can imitate Gentiles (which is code for unbelievers).

4) This walk of the Gentiles is the way of life of the believer when he turns away from God’s plan and God’s will for his life. The unbeliever is the model. This is the thought process, the human viewpoint. The unbeliever has no spiritual life, no matter how good they are. This is the emulation of the unbeliever.

5) The believer imitating the unbeliever returns to a former viewpoint, a former set of beliefs, and a former modus operandi. The reversionist has not lost his salvation ever. The unbeliever is under the influence of Satan’s cosmic system.

6) Becomes influenced by doctrine of demons.

7) The believer becomes involved in sin and evil and suffers the consequences of self-induced misery and divine discipline.

3. The believer is urged to be an imitator of Paul. The context shows what this imitation entails.

1) We are not to imitate the personality or the style of Paul. We are not to be a slavish follower of personality.

2) In Oregon, almost everyone knew about R.B. Thieme Jr. They knew how strange the Thiemites were. The problem was, there were all of these people attempting to emulate his personality. The doctrine taught from the pulpit is in opposition to that. When Bobby left seminary, they said that Berachah must have been okay for him to turn out as he did. We do not need to emulate a personality like Bob or Bobby’s. That image being brought to others is not the thrust of Berachah.

3) It means to emulate the message and not the man. Paul is the greatest believer who ever lived; and if anyone was worthy of emulation, it would be Paul. Now Paul made mistakes; he was out of fellowship sometimes.

4) They are to imitate Paul’s way of thinking; his grace orientation, his occupation with Christ, his doctrinal orientation. You need to emulate his use of the problem solving devices. These cannot be imitated as imitating a personality; this must be imitated from the inside out.

5) The Corinthians were to feed on doctrine and not on human viewpoint.

- 6) 1Thess. 1:6–7: **And you became imitators of us and of the Lord, welcoming the Word in much affliction, with joy of the Holy Spirit, so that you were examples to all who believe in Macedonia and Achaia.** These two imitations are synonymous in mechanics. Paul operates with the mind of Christ. He has received the Word of God with the joy that comes from the filling of the Holy Spirit.
- 7) Imitating Paul is thinking the mind of Christ and imitation of the spiritual life.
- 8) If they imitate Paul, who is living and thinking with the mind of Christ, then they are imitating Jesus Christ.
- 9) Essentially being an imitator of Paul is the model of a mature believer. Paul is a mature believer; model what got him there.

1Cor. 4:16 **Therefore, I am calling on [or, pleading with] you\*, continue becoming imitators of me.**

Paul teaches doctrine and he wants them to think the mind of Christ.

Apollos was the pastor of Corinth. He should have been imitated, but Apollos was run out of town. The Corinthians ran him out of town, even though he was their teacher and he was their pastor. He had taken so much of their behavior that he finally just left. He was a great orator. He could teach a message to keep them riveted. The Corinthians probably did imitate his speaking ability; however, they missed out on what he taught. He did not emphasize doctrine heavily enough; he was weak in doctrine. He did not have all the information and he failed for that reason. He had not had enough training. He could take the Corinthians any further than he had advanced.

A pastor can only take his congregation as far as he has advanced. Apollos was weak, and the Corinthians were weak as well. Once he was out of town, the Corinthians had their own ideas for the church. They functioned as factions trying to take over control of the church. They wanted to control the man who came in and that would allow them to control the church.

#### **What a Pastor Should and Should not be**

1. The pastor should be his own man; not someone's puppet. Those who are rich or think they are spiritual and should run the place—they don't get to run the pastor.
2. The pastor must faithfully present the Word of God for all the congregation. He should never pay attention to a faction.
3. The pastor should never submit to any one person or group ever. His authority is in studying and teaching.
4. There is a war going on in Corinth. Paul cannot back pedal; he cannot go easy on them. He has to tell it like it is.
5. You cannot bring peace out of divisiveness without a meeting of the minds. We should all think with one mind.
6. As long as doctrine does not have priority or is rejected, there will be no change in that church or in anyone's church.

7. The pastor's purpose is to present the doctrine which brings change in the mind and life of the believer. Change always begins from the inside and works its way to the outside. That is the pastor's purpose; to implant the Word of God in the souls of the congregation. There are automatic built-in problems with any church. We should be unified in one respect; we think alike. Imitate Paul; imitate God; imitate Christ; live the spiritual life God has given to us. Do not imitate any believer or unbeliever when it comes to their personality.

1Cor. 4:17 For this reason I sent Timothy to you\*, who is my child, beloved and faithful in [the] Lord, who will remind you\* of my ways, the [ones] in Christ, just as I teach everywhere in every assembly.

**1Corinthians 4:16–17**

**Lesson #168 Wednesday**

**May 25, 2005**

Paul, in v. 16, exhorts them to follow a role model, which he himself will be. Paul is not a counselor nor is he a one on one trainer. Nor are they to be a slavish follower of his style. Paul is not setting up some kind of Simon says; furthermore, the church is not to look like some cookie cutter operation where everyone appears to be a duplicate. Paul is not setting himself up as an icon; nor is he asking these people to become Apostles or spiritual leaders. We all have different gifts and not all of us have a leadership gift; each one of us is part of the whole.

What they are to do is to emulate the message, but not the man. One should be able to see the results from this working in their souls. Paul was uniquely prepared to carry out his mission, and his mission was the message of the Word of God. Paul's complex style lends itself to the complex doctrine. He wants us to emulate the message, not the man. The imitation is the love of God's Word. The Corinthians are to imitate Paul in feeding on Bible doctrine. They are not to imitate the human viewpoint which surrounds them. They are imitating the human viewpoint which surrounds them, which will become even more clear in chapter 5.

1Thess. 1:6a: **And you became imitators of us and of the Lord, welcoming the Word in much affliction,...** Being imitators of us is imitating the spiritual life of Paul and the others who are with him. They are also to imitate the prototype of Jesus Christ, since He pioneered the spiritual life that Paul used and that every mature believer has used since the inception of the Church Age. You cannot be an imitator unless you receive the Word of God. We think with the doctrine which is in our soul. This inculcation of doctrine is often done in the sphere of great adversity. When some advances at a rapid rate, it is often in the sphere of great difficulty; adversity and pressure will accelerate spiritual growth.

#### **Look at Suffering like This**

1. Where there is a time that God needs to rush you into the game, and He provide accelerated training to get you into the game. This often means suffering and

pressure. Suffering will always be a part of that preparation. If you are to utilize the spiritual gift to stand in the gap, the God will give it to us.

2. Suffering is not to be feared or avoided. Suffering is to be taken advantage of for spiritual growth.
3. As long as you are in fellowship and growing, then suffering is a benefit and it helps you to grow. That is how we should always look at suffering. Doctrine becomes so real and so applicable that it is amazing. "I know what this is for; now what am I going to do in this situation?" You will accelerate your spiritual growth by leaps and bounds. If you get out of fellowship, it will end up being discipline.

1Cor. 4:16 **Therefore, I am calling on [or, pleading with] you\*, continue becoming imitators of me.**

Μετα = *with*. When one occurs, the other will occur. As we advance, we utilize the power of the Holy Spirit. 1Thess. 1:6b: **with joy of the Holy Spirit, so that you were examples to all who believe in Macedonia and Achaia. For from you the Word of the Lord sounded out, not only in Macedonia and Achaia, but also in every place your faith toward God has gone out, so that we do not need to speak anything.** There is nothing but factions at this church; they are power mad; there are people who want to be on top. They are getting rid of Apollos in order to bring in a pastor that they can control. Even with the diversity of that church, and with all their backgrounds, because it is a seaport, they can think and act in unity. Similarly, Berachah is a diverse church. We have many different backgrounds, come from different places, and make different amounts of money. Being of one mind is the unity of doctrine. This is the model for the unity of the believer. Imitation is the only way for the problems of Corinth to be resolved; one believer at a time. If people have agendas, if they stay out of fellowship, if they are not interested in growth, then the pastor can teach the greatest doctrine, the congregation is not going to grow unless they are positive toward doctrine. Being of like mind and growing in grace and knowledge together. This positive volition is what brings unity of purpose to the individual and to the church as a whole. When we are not working right, the body is not working right. All the part must work in synch. Peace comes to the church when individuals are of one mind, which is the mind of Christ.

Great friendships are founded on like-mindedness, and these are the ones which last.

#### **Application**

1. Change in your soul does not mean your personality or individuality is going to change.
2. Thinking with the mind of Christ does change your modus operandi. You might be the same old jerk that you were or that same nicer person you were, but your modus operandi changes.
3. When you are controlled by the Holy Spirit, your personality does not change.
4. If you do not operate with the spiritual life, then you will operate with egocentric arrogance; with power lust and manipulative skills. If you are controlled with the Holy Spirit and the application of doctrine, you will not make an issue of yourself.

5. A new way of thinking means you apply grace orientation, personal and impersonal love, etc. When you share the happiness of God, you may still have that rotten personality, but it is under control.
6. This is the magnificent result of thinking with the mind of Christ.
7. This is what changes interaction between believer's from hostility to teamwork.
8. This new way of thinking is what makes personal relationships tenable and wonderful. This change in our soul, this change in our modus operandi is what makes relationships wonderful.
9. Doctrine in the soul truly bring unity in diversity. We can have unity in doctrine when we think with one mind. We have peace in our souls which results in peace in human relationships...all of them. We always want to blame whatever problem there is on someone else. When slandered, we return with kind words. This is what the mind of Christ does.

Now Paul sends to this hotbed of reversionism and man who might be able to bring order out of this chaos. He will remind these people of the doctrine which Paul had taught. Tim comes with the mantle of Apostolic authority. He is not an Apostle, but he is sent by an Apostle and has that kind of authority. It will be the irresistible force meeting the immovable object.

**For this reason** refers back to v. 16, so that the Corinthians can learn to imitate Paul. Πέμπω = *to send*. Aorist tense; it could be the epistolary aorist. Paul puts himself in the place of his readers; therefore, he describes an event in the past to the readers; but to him, it is in the present, but he is writing in the past. He is writing of an advent in the past which is happening in the future thought. The present thought is Paul has sent Tim and Timothy has just arrived. Paul would be introducing Timothy within the epistle and Tim would be the bearer of this letter. This could be as a common past tense aorist; normally, the aorist is timeless, but in the indicative, it is often taken as a past tense, past time, event in the past. Tim has not yet arrived, but he is on his way. If Tim is already on his way, then the letter is still in Paul's hands because he is writing. Tim is not mentioned in the beginning or in the salutation at the end. Timothy had already left, and Paul was still writing. We will find out that Tim was delayed in Macedonia, and he was to continue to Corinth after that. The Bible is not a book of history, but it contains history. Other passages give us an idea what the sequence of events is, or determine who did what and when did they do it. We are just determining when Tim was sent. Tim was not sent with this epistle. Paul sent Tim to Corinth, by way of Macedonia in the past, after Tim had been sent.

Who carried the letter? 1Cor. 16:17: Stephanis, and two other guys probably carried it. They would have traveled after Tim, but arrived before Tim in Corinth. By this epistle, he introduces Timothy, who was sent in the past, but is in Macedonia.

Who is Timothy that he can show up and clean up this mess in Corinth? Tim is the son of a Greek father who is an unbeliever, and a believer mother; and he was reared by Lois, his grandmother, and by his mother, Eunice. 2Tim. 1:5 Acts 16.

### Teaching Bible Doctrine to your Children

1. There is no substitute for parents spending time with their children in the Word of God. If you want your kids to be spiritually mature, then spend time with them in the Word of God. A few minutes before bed or a few minutes in the morning.
2. This translated to them how important doctrine is to you. They may not get much of the doctrine that you teach, but they will understand the important.
3. That time spent has the greatest impact on impressionable young children. Bobby grew up with this, and he grew up under a blanket of integrity and a blanket of grace. Bobby saw it and it made an impression from the very beginning. That was the way his parents were and that is how they thought. This is critical to any child as they grow up. When this is done, it is reasonable that the kid will return to doctrine when he is older. It is not a done deal, because they have volition. The parents are to inculcate doctrine and to be the model for them.
4. When a child learns a little doctrine from the parent, then that child may come back to doctrine when he is older.
5. There is no substitute for parental instruction. Bobby's mother spent the time to find stories to read with him and they both prayed. Every night, they both prayed together.

There were kids who were dropped off for church, and their parents wandered over to a bowling alley while the kid was in church. How does that translate to a kid? The kid knows that the parent does not care. When a kid is 1–5 years old, you are their god; and they will listen to you, and they will soak it up, and they will gain all kinds of spiritual growth from those first few years. Your impact on impressionable young children is great.

Bobby at age 16 went to Mexico to surf with 3 friends for 10 days. Bobby fulfilled that trust, although there were some close calls. At 16, Bobby went to Mexico and he is still okay. Bobby is our spiritual parent.

Prep school is important, but there is no substitute for parental teaching. Kids will follow our lead.

1Cor. 4:17 **For this reason I sent Timothy to you\*, who is my child, beloved and faithful in [the] Lord, who will remind you\* of my ways, the [ones] in Christ, just as I teach everywhere in every assembly.**

**1Corinthians 4:17–**

**Lesson #169 Thursday**

**May 26, 2005**

Bobby got a letter from a woman out of town. She listens to MP3's. She wondered if distance learning would give her the spiritual growth she needs.

It is an amazing spiritual life that we have been given. Paul is the model for the spiritual life; not his personality or his temperament, but his positive volition. Modeling Paul works, despite our personality quirks.

### **How Our Modus Operandi Changes**

1. The impulses of your ego are controlled by the filling of the Holy Spirit and the grace apparatus for perception.
2. You apply grace orientation by acting with humility.
3. Then you find your selfworth in a personal sense of destiny; living your life in the light of eternity, rather than in human accomplishment or approbation.
4. Then you can respond to people in grace and impersonal love, instead of reacting in anger, bitterness, implacability or revenge. These are occupational hazards for those who cannot utilize impersonal love.
5. You are at peace with yourself and personal relationships.
6. You still have your good old personality, your quirks and your personal characteristics; but you are not a slave to your personality.
7. The obnoxious personality quirks are quelled over time. Your personality does not control you. The traits which drive you and other crazy can be overcome, even though it does not change. A lousy personality, but operating as if you did not have a lousy personality.

Each believer is responsible for his or her imitation. You must have positive volition toward doctrine. This means opening up on a consistent basis to the teaching of doctrine. It is a change in the believer's soul which brings with it a unity of thinking. That is a wonderful thing. The person next to you can be like they are from Mars, but you think alike because you have doctrine in your soul and so do they. If you do not have this like-minded thinking, a similar personality will cause you to be inundated by that personality. Creeping human viewpoint will take over.

Paul must take some action to encourage a change in Corinth; from divisiveness to a unified thinking. He decides to send an emissary. He sends Timothy into the cauldron of reversionism. He decides on Timothy, who is a trouble-shooter.

### **Timothy**

1. Son of an unbeliever Greek and a believer mother who is Jewish.
2. He was reared by his grandmother, Lois and his mother Eunice. Both are mature believers. His mother saw to it that he got a good spiritual background.
3. When Paul went to Greece on his secondary missionary journey and he probably met Tim near Galatia in Lystra (Tim's home town). He went with Paul from there to Greece and Tim was very young at that time. Tim is probably the best-known of Paul's co-workers.
4. Philip. 2:21: the epitome of a Christian gentleman.
5. Tim did have some weaknesses, as we have.
6. He was frequently ill. 1Tim. 5:23
7. He had a shy and timid personality. This is always a problem for a leader. It must be overcome with doctrine. Bobby has a shy personality, yet has been thrown into leadership roles from time to time.
8. Bobby became a lieutenant when he was much younger than those around him; and his men often trained him. He learned, but they also followed his orders. Tim often was disregarded and given no respect because he was so young. Also, he did not get

complete obeisance, as he was in the shadow of Paul, a strong personality. 1Tim. 4:12  
1Cor. 16:10.

9. Paul often left Timothy behind to troubleshoot; or he sent him out to troubleshoot. Tim was sent to Thessalonika to remind them of the strength of doctrine.
10. He eained in Philipi after Paul left to deal with the main branch. Acts 16:12
11. He did a great job in this city.
12. Left behind with Silas in Berea (Acts 17:14).
13. Tim did fail in Corinth, when he came up against reversionists in Corinth, who defeated him. Not tough enough to deal with the bullies there.
14. Tim went with Paul when Paul went through these trials and tribulations; and was with Paul when Paul was hauled into prison.

The Corinthians tore Apollos a new one, and they then ran off Timothy. Paul had no idea that Tim would fail. He had not failed before. Paul sent him along as his beloved child. Paul uses the term *γίναω* = *to sire, to father*; about himself and the Corinthians, as well as of Timothy.

#### **Tim and the Corinthians**

1. Tim was faithful in his inculcation.
2. Paul states that Tim will bring recall to the Corinthians.
3. This means, Tim was prepared to teach doctrine. He had been to the Pauline seminary.
4. The Corinthians had forgotten or ignored what Paul had already taught them. They had things to do and they wanted to be big fish in that little pond there. Tim was to review the doctrine and teach it to them.
5. Tim will teach them to be imitators, just as he is.

We get kicked in the head enough to where we get back and get with it; or die. The spiritual life that Paul imitates is the one that we imitate. Paul now teaches it.

#### **Paul and the Corinthians**

1. The Corinthians will grow with the doctrine that Paul taught and that Tim will review
2. He will again teach doctrine trough Timothy. He spend 18 months with the Corinthians.
3. It is this doctrine which H teaches and supplies that he must emulate.
4. Paul also presents a doctrinal role model.
5. Humility and faithfulness to doctrine, along with his enthusiasm.
6. Paul has made comparison after comparison between himself and the Corinthians.
7. These comparisons have manifested his spiritual advance and points out their spiritual failures.
8. Paul was not bragging on himself, but providing a pattern for spiritual maturity. Paul is not a stoic who just takes it; he has a spiritual life which allows him to live through anything. What happens to him is inconsequential in relationship to eternity. Tim wants what Paul has, but the Corinthians do not; they want approbation and power.

9. Paul's purpose in chapters 2–4 was to present a comparison and give the Corinthians a window into the spiritual life.

Children are incredibly impressionable; they may not listen to what you say, but they soak up what you do. When kids are dropped off at church and picked up later, this teaches them how much doctrine means to their parent. By age 10, they also deserted doctrine.

1Cor. 4:17 **For this reason I sent Timothy to you\*, who is my child, beloved and faithful in [the] Lord, who will remind you\* of my ways, the [ones] in Christ, just as I teach everywhere in every assembly.**

Paul will return to them; but he will send Timothy first. Failure in the spiritual arena does not end the contest. Failure should be a learning experience. You do not allow it to defeat you; it is a springboard for future victory in the spiritual life. Never let past failures take you down in the future; they are in the past. Do not be discouraged when you fail; we all fail. If you fail and then react to that failure, you intensify that failure. A first base man can make a mistake, and then dwell on this past failure; and when that ground ball comes again, he fails again. You simply pick up and move on. You cannot react with that sort of emotion. If you fail, then you rebound; and, euphemistically speaking, you get back up on the horse.

Timothy failed, but he did not run home with his tail between his legs to Lystra to his mother. Paul did not hold it against him and both moved on. Timothy became a great hero as Paul's aide-de-camp. He also became a great church leader as he advanced.

In v. 18, Paul actually comes right out and says, "You Corinthians are arrogant." They maintained their arrogance because they did not think that Paul was coming back. Timothy came as a second string, and they expected to chew Tim up and spit him out, which they did. Some of the Corinthians even spread the word that Paul was afraid to come to Corinth. Paul was able to endure hunger, thirst and abuse; but they said he was afraid to travel to Corinth. Paul was afraid of nothing; he had a great spiritual life and he was afraid of nothing. No one took more abuse than the Apostle Paul. Paul was doing a great work in Ephesus; so Timothy was a great choice, as he was free and had done well in the past in difficult situations. Paul is thoroughly immersed in God's plan. Paul's personal desires always came second to what God had planned for Paul to do.

Paul is not saying this in a way to get back at the Corinthians; he is not going for an eye for an eye. There's nothing that Paul could do to replace the power of the Word of God in the souls of the believers in Corinth.

1Cor. 4:18 **Now some became conceited, as though I were not coming to you\*.**

**1Corinthians 4:17–19**

**Lesson #170 Sunday 1**

**May 29, 2005**

Bobby wonders how much we know about who we memorialize and what we memorialize on Memorial Day. He is going to read "On the Edge of No Man's Land" by Thomas Flemming about a nurse Miller. From WWI; despite the mandate for there to be no

American women in Europe as a nurse or operators, about 25,000 went over there. She went over to be a French nurse, and she assumed there would be training; but she was immediately moved to the front. She was given a hypodermic needle to inject every man; she had never even received a shot before. Also hit by influenza there, which raised temperatures more than one could imagine. No antibiotics in WWI.

We are free to do what we do because of sacrifices above. There is a nobility and honor beyond what we could even imagine.

A parallel in Christ suffering untold horror in His sacrifice; the results are what we focus on. Communion is our Memorial Day, so to speak.

Timothy is beloved and faithful, two things which commend Timothy to the Corinthians. Tim had great positive volition; he kept on advancing. Timothy will help the Corinthians recall all that Paul had taught these people. He is the man for repetition. He will bring the Corinthians up, as long as they function under positive volition. Tim is to help them become imitators of Paul.

1Cor. 4:17 **For this reason I sent Timothy to you\*, who is my child, beloved and faithful in [the] Lord, who will remind you\* of my ways, the [ones] in Christ, just as I teach everywhere in every assembly.**

For the first time, Paul calls the Corinthians arrogant; their arrogance thrives because they do not fear Paul's return. They feel as though they have a free reign in the church. They see Tim as a second string. They were going to chew Tim up and run him out of town, as they did to Apollos. No young kid is going to get in the way of their power struggle. Paul has to stop this uprising. So Paul has to make it clear that he is coming back; Tim will get their first and begin to clean up, and Paul will be there next. He did not fear the Corinthians; he was not worried at all of facing these people. This was the rumor which was going around the church.

Φουσιω = *puffed up, arrogant, conceited*. Paul is telling them that he knows all about their arrogance. A constantine aorist, contemplating their arrogance in its entirety. They had become arrogant and they continued in their arrogance.

In both books of Corinthians, it is clear that there were those doing what they could do to undermine Paul's authority.

#### **How the Corinthians Questioned Paul**

1. They questioned his apostleship. 1Cor. 2Cor.
2. They accused him of instability, which is what they are. 2Cor. 1:17.
3. Represented him as weak and contemptible in speech. They were so arrogant and impressed with themselves, that they slandered the apostle Paul. Cor.
4. They referred to Paul as a coward. We know what he has faced. They were prosperous, and they called him a coward.

5. They were unimpressed with Timothy, whom Paul would send.

It is not a done deal that Paul will come to Corinth; it depends upon the will of God. I will find out the power of the Corinthians and not what they are saying. Paul will ignore all of their verbal slander, and rebellion; Paul will go straight to the source of their arrogance. Forget what happened behind; go to the source. When you want to know what the problem is, look inside your own soul. Γινωσκω = *to know, to find out, to discover*. Paul uses γινωσκω because it is related to the words γνωσις and επιγνωσις. Paul is not going to just find out facts, but he will want to look into their souls. Paul is not looking at the results of arrogance, but at the arrogance itself.

These people are not gladiators, but they are exaggerators. They do everything in the energy of the flesh. If they function under the influence of the old sin nature, then their words are nothing but hot air. Their words are a trumpet played by their egos.

Φυσιω = *arrogant, conceited, puffed up, inflated by their own approbation lust*. They simply toot their own horns with their words. They express their own egocentric arrogance. There is nothing glorifying in empty words; you cannot glorify God in the flesh. They are judging, gossiping, criticizing. They are bragging about their accomplishments and attacking believers who are around them. They disguise this as some kind of spiritual righteousness, but it is self righteous hypocrisy. They are not imitating Paul or Christ, because they have nothing in their soul. "Do what I do, or you are not living up to God's standards." Phoney piety, which is completely nauseating. They are devoted not to the Lord but to themselves. You can only manage your own spiritual life.

Teaching doctrine changes people from the inside out; they attempt to scare people into changing their exterior in order to satisfy themselves, even though there is no real internal change. Some pastors teach you can lose your salvation so that the pastor can keep them in line. "Here is what you need to do" in order to hold onto your salvation. They want you to live a life that they approve of. They have no clue about the grace of God. If you can lose your salvation, then there is something you can do to keep it; the grace of God is not enough; what Jesus did on the cross is not enough. It is evil for us to run down another believer who is advancing in their spiritual life, especially those who advance past you. We must advance at our own pace, as doctrine becomes resident in our soul. Do not retreat, don't worry about others and their growth; don't become jealous because someone has a great spiritual life and you don't. This is jealousy and pettiness. You have to get your own spiritual life. We can share the happiness of God in any adversity and circumstance in life.

1Cor. 4:18 **Now some became conceited, as though I were not coming to you\*.**

Δυναμις = *power, authority, inherent power*. This is the power which is essential and available to each one of us. No other age has what we have by way of inherent power. Paul says, I am not coming to hear your words, but to see what kind of power is going on. Is it simply their lust for power or actual spiritual power. No matter what they say, Paul tells them to step outside of their words and see what drives them.

1Cor. 4:19 **But I will come to you\* soon, if the Lord wills, and I will know not the word of the ones having become conceited but the power.**

**1Corinthians 4:20–21**

**Lesson #171 Sunday 2**

**May 29, 2005**

Here we have a carryover from the previous verse. Christ is physically present and He will physically reign on this earth, which is His future kingdom in the Millennium. However, *kingdom* here is not used in a future eschatological sense. Its use here is in more of a spiritual sense. We are all parts of His family; we are in union with Christ. We have a close personal relationship because we are members of His family. We are born into His family. As part of His family, we are princes, princesses, dukes and duchesses; Christ is not only the head of our family; He is also our sovereign. Christ rules us when we think like He does. A king rules over us, because he is king; which is true of the Lord or of any other king. That rulership is realized when we think with the mind of Christ. That is the internal rule of our souls. Paul contrasts Christ internal rule over the external words of these Corinthians. When there is nothing on the inside, then there is nothing which comes out of the mouth. They have empty words; the person with a spiritual life has words which are not empty. *Ου εν λεγοις* = *not in words*. *Words* here represent the externals, not the internals. These words depict lips service. They represent hypocritical observances of religion. It is similar to us taking communion, without there being a reality behind the ritual. We have no kingdom in our soul. The spiritual life does not consist of a system of phoney spiritual vocabulary. The godly language with no content. Some of it is completely meaningless because there is not doctrine behind it. It makes everyone around nauseated or thinking that this person is a spiritual person. That is what was expected in seminary and in some churches. What matters is if your words have some soulish backing. You can be chewing on a cigar and still be as spiritual as anyone around you. Seminaries are filled with superficial Christianity; a godly language designed for public consumption. They are letting you know just how spiritual they are. If you can say great words of doctrine, but you fall apart at every adversity, then your words mean nothing. There are tons of devotional sermons which are meaningless. You can find them on tv at any time; you can find them in self-help books. These devotional sermons are meaningless and they will carry the believer nowhere. Those who listen do get something, but it is better than nothing. There is a trickle of water. If you want to grow, use a blasting faucet. These people are without eternal power. The kingdom of God consists of inherent power; not of external words. Who God is and what He expects of us is what we need to know. How can we function in the plan if we don't know what is going on. They are unwilling to submit to the authority of Paul or Tim or Apollos. They give a phoney lip service to these people, those who are not in opposition; they have no spiritual life; they are not advancing. Spirituality, you either have it or don't. It is an all or nothing proposition. The spiritual life is what is in you; not the externals. The phoney spiritual life is self righteous religiosity manifested by empty words without internal power.

1Cor. 4:20 **For the kingdom of God [is] not in word but in power.**

V. 21 presents the Corinthians with a choice. Would you prefer a spanking or a more sedate form of correction. How they respond to Timothy will go a long ways in helping Paul

how to deal with these Corinthians. Tim will be run out of town and Paul will have to come in with a big stick. Behind Paul's question here is a clear desire to correct these Corinthians. If they respond to Tim, then Paul's arrival will be a cakewalk. There will be love and gentleness. However, there is the other side of the coin; God can come with a rod or with encouragement. It is always in a spirit of love and grace. We are His children; we are all sons of God. Paul addresses the Corinthians as a parent. Paul must do something about it for their own good. He must make the attempt at correcting them. He must make them understand what God expects of them. Correction is no good unless they know what is expected of them. You must know what it is all about. This will give you every opportunity to grow up and succeed. This is the duty of every Christian parent. Nonchristian parents also must prepare their kids for life; they must know the rules for life and what the criterion is. They must orient to authority. There is not one child born into this world without arrogance. The basic flaw in humanity is arrogance; in Satan, in the woman who was deceived; and in the man, who only thought about himself. Egocentric arrogance is the biggest problem in the soul of any child. When authority is rejected, then arrogance kicks in. If that arrogance is excused or indulged or if you look the other way, you destroy the soul of that child. This will bring them misery that no parent would want for their child. This is Paul's perspective with the Corinthians. He is like a parent and a child; he wants to guide them away from their arrogance and to a better life. Encourage arrogance in a child and you will lead your child into misery. Now, if the parent is arrogant, then the kids will get it too. The parent's misery will find its way into the souls of those children. It will reside in their souls because they see it. Arrogant pastors breed arrogant congregations. Reversionism is insidiously evil.

Paul cares about these people. He is willing to bring the big stick with him; he can turn people over to Satan. He has great power and authority. The Corinthians were too arrogant to be worried. Paul is our example as a leader, and this is his spiritual responsibility to these people. Paul intends to do what is right before the Lord. He knows that these Corinthians do not love him; but he does love them. Discipline will be appreciated by your children in the future. Paul knows it is important to give his children every opportunity to recover. Paul will not indulge them; he will not overlook their arrogance. Parents want to make their children their best friend. But that is not the responsibility of a parent. They try to treat a child as an adult companion. They are not to assuage your loneliness. Your child might dislike you and you are worried and you try to coddle them. You try to use reason and logic to teach them what is right. They are children; scare them. Always treat your children in love, but discipline is necessary. Children need imperatives. They don't need to be talked into something. They need an external curb on their sin natures. Children need correction and discipline to give them direction in life and security as well. Discipline is security for a child. Children are not to be your pals all of the time, although that time can come occasionally. A child is vulnerable and defenseless. They have no defenses. A child molester destroys the soul of a child. Parenting calls you to be a disciplinarian. If you cannot do that, then you should not have children.

Children pick up on things that you think that they would never notice. Discipline is reassurance; they know who is in charge. When you discipline a child and when you do

it right and when you do it in love; and when you explain why you are doing it and you explain in a calm, and loving way. It should not be pain from your frustration. They know you care about them and you are giving them attention and correction. You are giving them an opportunity in life that they would not have otherwise. You are giving them the best opportunity to be successful in life. Some believe that giving a child things will do that; that is completely false. Giving a child material advantages without authority and grace orientation are destruction. It is better to be poor and given instruction in life than to give them stuff. You should feed and clothe them; but you fail to teach them and you fail in your responsibility. Having monetary advantages will not spoil a child; the kid must understand grace. He must be taught and disciplined; giving material advantages is not wrong or right. The key is teaching and discipline. Children do not earn the details of life; they are born to it. They are attached to whatever family they are born to. This teaches them grace. Just as parents provide certain advantages in life, so God freely provides great advantages to His spiritual children. Freedom, a spiritual life, salvation; we earn and deserve nothing and we are entitled to nothing. We are born into affluence when we are born again. The source of details of life is the grace of God. Bobby did not earn these material things; they were given to him. But instruction came with the details of life. Bobby learned the source of these details by being taught.

Some people think that you learn the value of money by earning it; but that does not teach grace. What you receive without earning is grace. Bobby learned how to earn money but he also learned grace from it as well. When a child is grace-oriented, he grows up with the greatest opportunities that he can have. Children need to understand grace, just like we do. This gives them the opportunity to learn grace and to be great people and great believers.

1Cor. 4:21 **What do you\* desire? Shall I come to you\* with a rod, or in love and in a spirit of gentleness?**

**(1Corinthians 4:21) Emotionalism Lesson #172 Wednesday**

**June 1, 2005**

### **Emotionalism and Christian Parenting**

What passes for a spiritual life today in most churches is simply emotionalism..

#### **Emotionalism**

1. If emotionalism is in control of the soul, the believer cannot think or apply doctrine to his life; they are mutually exclusive.
2. Emotion is not designed to control the soul. It is designed to be dominated by the filling of the Spirit and epignosis doctrine. The number one stimulus in our life should be Bible doctrine. Emotion may appreciate doctrine, but not control the soul.
3. When the soul is dominated by the emotions, the believer makes a god out of emotions.
4. When emotionalism becomes his god, he falls into all sorts of religious traps.

5. Used to be called Pentecostalism and now is called charismatic. Many people in churches and in extra curriculum activities who misuse their gift because they are so steeped in emotionalism. In 1980, the charismatic movement had grown into the largest group of Protestants and still is. Even the staid Episcopalian church accepts the charismatics. Bobby wandered around Capos in Costa Rica, so Bobby wandered in and it was a charismatic church. It is found in eastern Europe, in Africa, all over the world. Unleashed emotionalism negates post salvation epistemological rehabilitation. You cannot change the way you think unless you are able to metabolize doctrine. The emotionalism in the charismatic movement negates that.
6. Emotionalism does not have common sense; it cannot reason and it cannot be logical. We see the results of emotionalism everyday in all sorts of criminality. Someone in an emotional crisis goes to an extreme. The engage is bitterness, hatred, etc. They vent their feelings. Example of the husband who murdered his wife and kids because he was frustrated. Egocentric arrogant emotionalism is the driving force behind the kids who take guns to school and then take out a few of their friends.
7. Clearly, rampant emotionalism always hinders the perception and application of Bible doctrine. 1Cor. 11–12.
8. This is called emotional revolt of the soul. That always means loss of momentum in our spiritual advance.
9. Emotional revolt is the 4<sup>th</sup> stage of reversionism and it means no capacity for life, for happiness, for love for God or true capability to love another person.
10. Emotionalism is divorced from reality. The believer sees the problems, but has no idea how to solve them. They cannot apply the problem solving devices. When those don't work, they turn inward and they become egocentric.
11. Emotion is a responder to the content of the soul; that is the function of emotion. All of us have had great emotional responses. This is normal.
12. Emotionalism is related to human power and influence, but not to the working of divine power.
13. Since it is related to human power, it means that emotionalism has nothing to do with the operation of a spiritual gift. Our spiritual gift does not run on emotion. God still heals in our Age, but the charismatics don't. Those who go to these services walk out and know nothing more than they did when they walked in.
14. A believer's uncontrolled and unrestrained, it is the basis for total involvement in egocentric arrogance. Emotionalism and egocentric arrogance go hand in hand.
15. There is a very close relationship between egocentric arrogance and emotionalism.
16. Emotional stress causes people to act on egocentric, subjective impulse rather than objective doctrine from their souls. Absolute truth is never utilized, although human viewpoint is. Paul is challenging their emotionalism. 1Cor. 4:21: **What do you\* desire? Shall I come to you\* with a rod, or in love and in a spirit of gentleness?** The Corinthians must make a decision as to how Paul will minister to them when he arrives. He is addressing them like a father to his children. He addresses them as

a father. These people are under Paul's authority and these people are way out of line.

Bobby is going to continue the line of thinking of being a parent and dealing with one's children.

### **Christian Parenting**

1. The guiding principle: you must prepare your children for life in the spiritual and temporal realm.
  - a. Preparing them is the primary obligation of the family. God supplied us with a mother and a father because both are instrumental in preparing children in different ways.
  - b. Children must learn authority orientation; this is a primary job of a parent. Men and women often have different views on this and they bring different perspectives to the tables.
  - c. Grace orientation retards the arrogance which will develop in the child. Our child should learn grace orientation almost from the womb.
2. Christian parents often make mistakes.
  - a. It is more important to make the child learn to set correct spiritual priorities rather than to make the child love you by indulging them.
  - b. Parents want to make their children their best friends. They treat their children like their adult friends and companions, but they are not; they are children.
  - c. They are afraid their children will dislike them if they are not cool, tolerant, and permissive. You have a more important job than to seem cool to your kids.
  - d. Children need imperatives; not just indicatives, but enforced humility. They need an external curb on their little sin natures. Parents are the ones to do this; especially on young children in their formative stages.
3. You show more love in discipline your children than when you don't.
  - a. Children pick up on that love through discipline, at least subconsciously.
  - b. When you correct and instruct them properly, this translates to them as caring. Discipline with loving instruction about what they did wrong; don't leave them hanging. You cannot discipline in anger or when you are out of control. This will not translate to caring. This is security for them. Neglect brings insecurity to a child and discipline is positive attention and direction in life. That is the opposite of neglect.
  - c. Material advantages do not spoil a child. Little rich kids who run around rampant; but this is lack of discipline and training. This is a problem only when a child is indulged with the details of life. That is indulgence.
  - d. If you do it right, material advantages become a great teaching point of grace.
  - e. Children don't earn or deserve the details of life that they may receive.

- f. When they are given things, and they should be given things, they should understand the true source of these things.
  - g. They must be taught that the details of life are provided in grace and love by the parent and not by the entitlement of the child. A child is not entitled to anything. It is not what you give them, but how you give it to them. The child must learn to appreciate the source rather than the details. Bob often gave Bobby things when he did not deserve them; because you don't earn it or deserve it. Just as parents can provide certain advantages in life, so God provides even greater advantages to His children. We don't earn or deserve anything. You do this with correction—they must know what they have done is not right—but it is a grace picture when they get what they do not deserve and when they realize that they are not entitled to anything. Grace is not conventional human wisdom, and it is not understood even by Christians. Grace orientation leads to humility which leads to authority orientation.
- 4. Egocentric arrogance is curbed by teaching and correction at a young age.
  - 5. Absolute truth gathered at a young age is a guide to life. Without this, there is not anchor of the soul. This is critical for a spiritual and temporal life. You prepare students for all possibilities in life.
  - 6. Prov. 22:6: [Train up a child in the way he should go; and when he is old, he will not depart from it.](#) This is misunderstood:
    - a. This is not a promise that children who are taught doctrine will always end up in spiritual maturity or even as good citizens. Even good teaching will not insure that.
    - b. Don't be confused or upset yet. Proverbs is filled with general principles.
    - c. In spite of the fact that proverbs are general principles, every child still has volition and advancing to spiritual maturity depends upon their choices.
    - d. Prov. 22:6 does not mean that when you teach your children, that they will turn out at some future point as positive to doctrine and develop into mature believers.
    - e. This verse does have a specific guarantee: the lessons learned in childhood will last a lifetime to impressionable young souls. It will be there that long.
    - f. Lessons driven home by teaching and discipline will not disappear; they will be firmly implanted.
    - g. By teaching and discipline, you increase exponentially your children's chances of spiritual maturity. Even when they screw up big time, recovery is only an application away. They can learn to apply these principles all of their lives. You have then prepared them. The catch is, you must teach them. This is critical. The parent has the most influence on a child's thinking and actions. We are gods to our children. As they grow, outside influences will have their affect. They initially look to you to learn how to think. Their thought process form from ours. At a very young age, they will mirror us. Guiding principles come from the parent. Spiritual growth comes from us.
    - h. This is why, prep school is given so much attention. Prep school is not a substitute for parental training. Bobby's mother taught a Bible club at her

house and many people believed in Jesus Christ as young children. However, she also taught Bobby personally. There was always a personal time which she gave to Bobby. This personal attention matters in the human and spiritual realms. Our society is a mess because parents do not fulfill their responsibilities. Many people are authority disoriented because of those parents who have failed to teach. Even though Bob is one of the greatest Bible teachers of this century, Bobby learned a great deal directly from his mother. However, you are not responsible for a child's future choices; you can only fulfill your parental obligation to them. You may not like how they turned out, but you know you have done your best by them. Maximum opportunity orients the children to life; they can gain stability and humility and spiritual self-esteem. This gives them a jump start to a mature spiritual life, which is the objective in life. This all assumes that you have evangelized your child. That is the first responsibility. Parental and spiritual failure is not evangelizing and teaching these kiddos.

**1Corinthians 4:21**

**Lesson #173 Thursday**

**June 2, 2005**

Combining D-Day and Memorial Day services.

Paul sums up his solution in v. 21 for all the problems in the previous verses. What he has dealt with previously is problems which he has touched on and he will tell, in general terms, how he will accomplish his mission. "Will I come to you with a rod or with love and a spirit of gentleness." Paul does not intend to indulge them. If Paul did indulge them, it would be to tolerate something? Not sure about that. The Corinthians are going to continue the way that they are. If anything, Paul overdoes his mission. He cannot let these Corinthians stay in this state of reversionism. He knows that he can only do so much. Bobby can only teach so much and it is up to us as to what we do with it. Paul must use just the right approach in what he does in order to correct this situation. Paul is like a parent who is going to correct his children. The Corinthians are his children, as many responded to the gospel message which he presented. Paul views them as his children and no parent wants to see his children way out of line. Paul, as a good parent, does not want to see them pained. All discipline must be carried out in this way. Whether parents of children or congregational discipline. The only people designed to administer discipline in Berachah, unless it comes down from Bobby. Only the leadership can do that.

Every believer has a right to know exactly what God requires of them. 1Cor. 1-4 is to know what God expects of you. We must know what happens in a church where reversionism is the order of the day. This will be Paul's commitment until the day he dies. Paul is that committed. He is their spiritual parent and their teacher of doctrine. Bobby recognizes his responsibilities in studying this book. Paul is going to be able to look back and know that he has done everything to help the Corinthians get out of this mess. Resentment and bad feelings on the part of the congregation will be temporary. If God says well-done, good and faithful servant, it does not depend upon what the Corinthians do. It does depend upon

what Paul does. The criterion for success is not how they turn out; it is what he does. As a parent, it is not how the kids turn out, but whether or not we fulfill our obligation. That must be part of our repertoire. Paul has to discipline with love and in patience. Will Paul come to them with a whip and a kick start, or with the patient counsel of doctrine? Paul must decide the most effective way to bring them out of reversionism. Paul asks them, what do you want? What do you want me to do? The Corinthians might ask Paul to be gentle so that they can run roughshod over him. Every pastor and parent has to make the same choice under differing sets of circumstances. It is tough for a parent to deal with recalcitrant children under various conditions. When do you apply corporal punishment or when do you patiently instruct as a corrective. You will eventually have to use both.

Paul is still the gladiator in this verse. He makes it clear when he writes *εν ραβδοι* = *with a rod*; this is a threat, and it is a serious one. He is coming armed with severe discipline; and there is nothing wrong with the threat of punishment with recalcitrant children. Once the threat is made, then you must be ready to carry it out. Never threaten unless you are going to carry it out. Jeff Cooper, if you pull your gun and turn it on someone, then you had better plan to be able to carry through; otherwise, they will take it from you and kill you. Paul wants it to be perfectly clear that he is there to kick ass and take name. Heb. 12:6: **Whom the Lord loves, He disciplines and scourges every son with a whip.** If the Lord is willing to discipline those that He loves, then we must also be willing to do so. Paul can also arrive in love with a spirit of gentleness. Never discipline when you are out of fellowship. Do not do that when you are anger. At best, you cause fear in them. You must not be out of control with your child. You must give yourself some time first. Paul says he will not discipline when he is out of control.

*Ev αγαπη* = *in love*. Innumerable meanings which can be attached to this word. You have to determine what this means in context. It is further destroyed by those who all think they know what it means and they superimpose their ideas on the passage.

### **A Few Principles on Love**

Someone says they love you and you had better figure out what they mean. The way they see it may not be the way that you see it. Capacity is also a factor.

1. Love is always a mental attitude, not an emotional response. It is a way of thinking. Love is not a physical response; that can be a result of love, but love is a mental attitude.
2. Love is a system of thinking, not of touching.
3. Agape is thinking; it is an attitude. An attitude of virtue, benevolence, kindness and grace.
4. Benevolence:
  - a. Benevolence is a good basic description of love.
  - b. It is a concern for the welfare of those you love; it means giving, not taking.
  - c. God is benevolent; He always seeks our best interest.
  - d. Benevolence is the actual carrying and providing in every way of those we love.

- e. Persistence is endurance; it is to love someone despite their shortcomings and failures. No matter who you love, they have shortcomings and failures. You must be able to deal with those. This is an aspect of love that you don't hear very often.
  - f. The thinking of virtue love from the mentality of your soul.
  - g. Then with virtue love, you are gracious to those with whom you are in conflict. Love does not mean that you will not have conflict with the person that you are in love with.
5. The overall attitude of love is thinking with a relaxed mental attitude toward someone else, even in conflict. You must approach with a relaxed mental attitude, and not with insanity.
  6. It is easy to be magnanimous in love when you are not at war with your lover. It is easy to have endurance and to be persistent and to be benevolent...unless you are at war.
  7. Confrontation is where you apply impersonal love. You cannot look at agape without considering impersonal love.
  8. Recall, impersonal love is not based on the merit of the object, but on the integrity of the subject. *I love you*; in personal love, *you* is attractive; there is something lovable, something attractive, something to like. However, there can be periods of time when that object is difficult to deal with. Impersonal love is more important especially when there is nothing lovable about the object.
  9. The integrity of the subject means that the subject must possess virtue, or there is nothing with regards to love going on. You can only fulfill this by having virtue and the filling of the Holy Spirit.
  10. Impersonal love includes your benevolence towards the object of love, because you have virtue. You want the best for the object of your love, even when that person is not worthy.
  11. This includes your graciousness in personal love in the face of disappointment, frustration and letdowns. Those things will happen when you are in love.
  12. Impersonal love is a love free of emotionalism. It is emotionalism which reacts to unpleasantness.
  13. Emotionalism negates the impartiality of the subject; you react and you are no longer impartial. It negates virtue so that impersonal love cannot be applied.
  14. Virtue love is expressed in an attitude. It includes impersonal love and graciousness. 1Cor. 13:4–8 can only be understood knowing impersonal love.
  15. The expression of personal love is often narrower than the expression of impersonal love. The object will lose their attractiveness.
  16. God's love toward us is expressed in His grace toward us. **God so loved the world, that He gave His only begotten son.** The unbeliever is completely unworthy of God's love.
  17. Motivated by the recipients of the greatest love in history, God's divine impersonal love; we become the expression of God's eternal love.

18. This is why with agape in our souls, we are motivated to express the same attitude of graciousness and impersonal love toward the unworthy. That is our virtue and our integrity. This includes anyone with whom we are in conflict.
19. The motive behind God's grace is His attribute of love. We are to be imitators of God through the execution of the spiritual life; Jesus Christ is the pioneer of the use of virtue love. Our spiritual life is His spiritual live. Jesus Christ had to use impersonal love consistently in his 3 or 4 year ministry. He never lost virtue love.

1Cor. 4:21 **What do you\* desire? Shall I come to you\* with a rod, or in love and in a spirit of gentleness?**

## **1Corinthians 4:21 Impersonal Love Lesson #172 Sunday 1**

**June 5, 2005**

Bobby explains why Berachah believes in freedom through military victory to visitors.

Paul can bring options for discipline that no one else possessed in the Church Age. He hints at it in v. 21, which he will bring to fruition in chapter 5. Paul will make an all-out attempt to correct their apostasy. Paul will never give up on them, as one should never give up on any believer. Any believer can begin advancing in the spiritual life, no matter where they are—as long as a believer is still alive.

Paul takes on the responsibility of a parent with recalcitrant children. Paul is the father of these Corinthians, insofar as he led them to Christ. He brought the message of salvation to these people. Paul may have to administer some extremely severe discipline. Paul has already sent Timothy (although Tim has not arrived as of the writing of this letter). Tim is to remind these Corinthians what Paul taught them originally. If the Corinthians respond to Timothy's review, then Paul can come in a spirit of love and gentleness. *Αγάπη* = *love, mental attitude love*. When this word comes up in Scripture, people come up with all these weird ideas as to what it means. Paul is acting as a parent here and he must discipline in love. An out of control, frustrated and angry parent who tries to discipline instills fear in the child; instead of instilling a sense of caring, of love, of belonging. A child should still feel a part of his family, even under discipline. Fear causes reaction in the person who is being disciplined; but what we want is a proper response to the punishment. The punishment should not cause a reaction but a response. The child needs to know, after the discipline, that they are still loved and still a part of the family; and that discipline is for their correction. A professor of Bobby's used to call it *sloppy αγάπη*.

### **Love**

1. Love is a mental attitude; it is a system of thinking; it is not touching and not an emotion. The essence of love is in the mentality of the soul. It is not something physical, although that can be a response to love in the soul, under the right circumstances and at the right time.

2. True love always has an attitude of virtue; integrity in the soul. In God, you cannot separate love, justice and righteousness. All three must be taken together. On the cross, all three were manifested.
3. Virtue love
  - a. Virtue love is an attitude of benevolence. It is a concern for those you love. Love is not selfish. It is love directed toward someone without an ulterior motive.
  - b. Virtue is an attitude of kindness, which reflects forgiveness, civility and consideration.
  - c. Virtue is an attitude of persistence and graciousness; which provides endurance to be benevolent and kind despite the shortcomings of the object of our love.
  - d. That reflects virtue; the thinking of virtue love in the mentality of the soul. All of these are the virtues of ἀγαπή.
  - e. Virtue love include personal and impersonal love.
4. Recall that personal love is based upon the attractiveness and the merits of the object of your love. There is something in this person that you like; you like what they look like or how they behave or you recognize virtue within them. The Corinthians have no merit and no redeeming value as a whole. They are not lovable. There are a few; but for the most part, they are divisive, they suffer from power lust, they slander and malign.
5. Paul's primary attitude of virtue is to come to them in love.
  - a. Impersonal love is based not on the attractiveness or merit of the object, but on the virtue of the subject. *I love you* means something different impersonally and personally. The latter means the object is attractive in some way; in the former, there is integrity in the former. There is nothing attractive to God about us. The epitome of impersonal love is what God did for us. That is what Paul must bring to Corinth. Personal love has nowhere near the power of impersonal love.
  - b. The virtue of Paul means that Paul can utilize doctrine from the mentality of his soul to love impersonally. You must have doctrine in your soul in order to love impersonally.
  - c. Paul is able to apply an attitude of impersonal love, which is benevolent, kind and persistent, even though the Corinthians do not deserve any of this.
  - d. Impersonal love is a grace attitude; possessing and using impersonal love means you are grace oriented. History is filled with martyrs who hold nothing against those who martyr them. That is an attitude of impersonal love. The unbeliever can never equal that attitude. Paul cares for them and wants the best for them; that is impersonal love.
  - e. Paul is disappointed and frustrated by these people. It can apply doctrine and grace orientation; but he is still able to apply impersonal love. The Corinthians have let him down. In emotionalism, he could easily become angry and vindictive and he could easily have revenge motivation. People in authority cannot let frustration turn into mental attitude sins. Paul needs

to be able to present doctrine and not to get emotional about these people. Emotionalism always weakens objective thought. Emotionalism would negate Paul's objectivity and impartiality of impersonal love, and that is needed for dealing with the believers in Corinth. If you don't have impartiality, you have lost leadership. You cannot accomplish your mission as a leader if you are not impartial. If you dislike some of those under you, you still must remain objective and impartial. Impersonal love is critical, even for personal love. You cannot love spouses and friends personally all of the time; they will make you frustrated and angry, sometimes more often than not. You must be able to apply impersonal love. Your personal relationships can be great, as long as you use impersonal love. If Paul comes to them in a spirit of love or agapê, then Paul will strengthen his ability to deal with these Corinthians.

6. The overall attitude in love is thinking with an relaxed mental attitude. This means you can relax in conflict. We have this capability, to be relaxed in conflict. Paul's attitude must remain benevolent, patient and gracious. But, this does not mean that Paul cannot be tough. When you spank your child, you still have these attitudes.
7. Agapê is an expression of grace and impersonal love. This has a wonderful application for all of us. God's love toward unbelievers is impersonal and grace is the expression of that love. Love is the basis for all that God does for us, and grace is the expression of that love. God began loving us impersonally; He is able to love us personally now because we are in Christ. However, before, we were completely unlovable, yet God was able to love us. We are born spiritually dead and without righteousness; which makes unlovable to God. We should treat the unlovely in love and in grace. Agapê in our souls is an imperative. The person with whom we are in the greatest conflict; how do we think about them? What is our thought pattern about them? Do we get out of fellowship when we think about them? Do we want to gossip about them and malign them? That is not impersonal love. How we think about the person that we cannot stand the most is the test of impersonal love. Sometimes, impersonal love simply requires separation. However, often, they are family members, we work with them; we find them in the same room with us—so we have to apply impersonal love.

Paul wants these people to be imitators of himself and imitators of God. Part of our imitation is grace orientation and the application of impersonal love. There was never a moment, never a day when Jesus did not have to face incredible conflict. Jesus Christ always applied impersonal love, day after day; and using the exact same resources as we have. He had the same spiritual life as we have today. Jesus Christ expressed grace and impersonal love to perfection; and we are able to express these attributes with those that we are in conflict with.

### Summary

1. The doctrine which circulates in our stream of consciousness allows us to use agape.

2. I missed point 2.
3. Without the motivation of agapê love in our soul, there is no ability to apply doctrine to those with whom we are in conflict. Therefore, they make our lives miserable.
4. If we have agapê in our soul as motivation, we will approach conflict in the same way as we approach harmony with others.

1Cor. 4:21 **What do you\* desire? Shall I come to you\* with a rod, or in love and in a spirit of gentleness?**

**1Corinthians 4:21–5:1**

**Lesson #173 Sunday 2**

**June 5, 2005**

Paul approaches the Corinthians with impersonal love and graciousness. People testing occurs in our life on a daily basis. This is pertinent to us, as this is a person test. This is how important the development of agapê in our soul. The Apostle must now apply these concepts to the recalcitrant bunch of spiritual derelicts in Corinth. Paul needs to arrive not angry, not frustrated and not out of control. If Paul must apply iron discipline, he could abuse his power; he might bring fear and loathing into the Corinthians. Paul does not want to do this; he wants to bring doctrine instead of discipline. Paul was able to turn someone over to Satan for discipline; that is an awesome power. Paul could do that. 1Tim. 1:20 **Among these are Hyminius and Alexander that I have delivered over the Satan so that they are taught not to blaspheme.** Paul will need to approach this congregation with an attitude of agapê. Paul will do this, not out of hate, but to teach and to protect the congregation. He must do this in love. This will be best for everyone. Paul cannot turn someone over the Satan and then laugh about it. You must be circumspect to administer discipline. He would prefer to come with a spirit of gentleness. He wants to come there as a teacher. No one wants to stand up in front of a congregation and discipline. Bob had to administer discipline at times. He was strong, it was done in no uncertain terms, it was clear that Bob cared about that person, even if he told them that they could not come back. Paul has to know that the congregation will recognize that, even if he must discipline some members of the church, that still this is for the betterment of the congregation as a whole. Very few pastors have the pleasure of standing in front of a congregation who want doctrine. They need to be certain that people can come into the congregation and learn doctrine. Divisiveness will not be tolerated.

Many of the Corinthians were in a position where they could be disciplined; Paul preferred not to do that, but was willing to. Agapê love is inherent to even severe discipline. The pastor-teacher may have to apply that principle.

Paul will have to address some aberrant sexual behavior and some other behavior which he must deal with. Paul's first and foremost objective is to inculcate with doctrine.

1Cor. 4:21 **What do you\* desire? Shall I come to you\* with a rod, or in love and in a spirit of gentleness [or, kindness]?**

Now on to chapter 5: There was a toleration of sexual behavior in Corinth which should not have been. They simply were overlooking a lot of things. We are bombarded today with hundreds of sexual aberrant behavior—child abuse, husbands and wives killing the other, porn stars running for political office, gay rights, rape, etc. The newspaper has several of these every single day. It almost carries a sense of normalcy to us. Some give into by saying, “Immorality does not have to be a quality of a leader in high office.” You can make moral public decisions while leading an immoral life; but, what you think is what you are. Your personal decisions cannot be separated from what you think. You cannot rationalize these things away. We have become inured to it; we ignore it, we are callous to it. A lack of norms and standards is called progressive by many. They are seen as stigmas on society. We condone many things in our society and have become inure to it. It becomes a law of society integrity or lack of integrity. Once you begin to go down, there is a downhill slide in all areas.

The Corinthian believers were experiencing the same thing. They lived in a city which was famous for pleasure and promiscuity. If you want to have a good time, you go to Corinth; that is what is happening. There were 1000 females who functioned as temple prostitutes in what were known as fertility rites, in order to please the gods. All of that was condoned in the name of worship (although the Corinthian church had not gone quite that far yet). Many of those in the Corinthian congregation came from this promiscuous background. What was happening now in the church were things that these Corinthians knew better. But this is the power of reversionism. The believer falls back into a previous way of thinking.

Eph. 4:17–18: **This I say therefore, and testify in the Lord, that you should not walk from now on as other nations walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.** When a believer is ordered *not* to walk in this or that way, that means that they *can* behave this way. “You are to no longer walk in the futility of your mind.” The unbeliever refuses to believe in Jesus Christ. The pharaoh of Egypt saw great miracles of God and still refused to believe. Paul is telling these Ephesians, “Do not act like the unbeliever.” We are to have a completely different set of values and views. Doctrine is the discriminator here. The Corinthians are believers in Jesus Christ and they cannot lose their salvation; however, they are walking just like unbelievers. 1Tim. 4:1 is the believer under the influence of Satan’s cosmic system. We will find something so bad in the Corinthian church that is so far out of line that it will even offend the Greeks. And it was tolerated in the church and it is even a crime. Paul will not allow a sexual aberration which is a crime to continue in a church. This is so bad, that Paul must deal with this personal sin. Certain things just cannot be tolerated; and there are things which affect the corporate witness of the church to the outside world; and Paul must deal with this. However, Paul will deal with this in love. He will have the best interest of the person involved, as well as the congregation as a whole.

Berachah has a jail ministry; they bring the gospel to those in jails.

1Cor. 5:1 On the whole it is reported that there is fornication among you, and such fornication as is not even named among the nations, so as one to have his father's wife.

**1Corinthians 5:1**

**Lesson #174 Wednesday**

**June 8, 2005**

Thomas Sowell article "Looking Back." Some eras we will look back at with utter disbelief. What will we think of the hoo hah about the terrorists today. German soldiers out of uniform were uniformly lined up and executed by American soldiers in WWII. There are even films of this shown on the history channel. There is not a single person we can name in Iraq as a hero because the media will not report anything like that. If 100 terrorists are killed in battle, and ten American soldiers die, the latter will be the only thing carried as a news headline. People will look back years from now and wonder how we could allow nuclear weapons to be developed in countries which will then sell them to terrorists who will attack us. We have the means to stop this, but we do not.

#### **Outline of Chapter 5**

Paul condemns sexual immorality v. 1

He reprimands the church at Corinth for their arrogance in not dealing with the problem. Vv. 2–5

Leaven. Vv. 6–8

Instructions given to church. Vv. 9–13

Believers were trying to force unknown standards upon unbelievers who did not understand those Biblical standards. This is no help to the unbeliever, who needs the gospel. Christians drive unbelievers away from the gospel by setting norms and standard for them to follow.

Chapters 1–4 have given us some general problems in the Corinthian church; now, Paul will get very specific. The sin he will deal with has been ignored and maybe even condoned by them. They could have rationalized and said, "This is the way Corinth is." There was a worship of some gods in Corinth related to erotica. Goddess of love was a center of the temple activity. The temple was on a prominent building on a hill overlooking Corinth. There were over 1000 female prostitutes. The Corinthians simply saw them as women who took the place of Aphrodite. Adonas is one son and Eros was another son. The women substituted themselves for the goddess Aphrodite. This could be a counterfeit for Christ's substitution for us on the cross. There were literally hundreds of gods who all represented something. Greek god Mars (also known as Hermes in Rome). Same stories for both, but a different origin. Glorification and appeasement of the goddess Aphrodite. The festival was called *the Aphrodisiac*. They did this for prosperity, and Corinth was a booming city. Sexual debauchery was the thing one could find in Corinth. It was an isthmus where the goods were carried over land for a short distance. This was the background for many of the believers who were in Corinth.

Now what was going on was something which even surprised the Gentiles. The Greeks in Corinth were appalled by what went on in the church. An immature believer can only fall

back on what he has known in the past, if he does not advance spiritually. The reversionist, no matter what, never loses his salvation. He does come under the influence of the cosmic system and the doctrine of demons.

Now, is Paul legalistic. Does this sin shock him? The sins in Corinth had been going on for a long time, even before Corinth. So why does Paul single out this particular sin. However, this does not mean that all sex is sin. There can be no compromise within these standards. Paul is making sure the Corinthians understand this. They are very relativistic. Bobby is not talking about legalism and laying down a bunch of rules for them to follow. Taboos are pseudo-spirituality systems. Drinking is not wrong; that is a taboo. Problems if you are underage or an alcoholic. Rampant relativism on one side and antinomianism on the other side. A parent can regular the behavior of a child; and a parent can have taboos. If a child disobeys the parent, then it is a sin and no longer a taboo or standard set by the parent.

People in the Christian world set up taboos because they want to dominate; they want to have power over other believers.

#### **Old Sin Nature**

Jer. 17:9 the old sin nature is desperately sick.

We are free of sin because Christ paid the penalty, but not of the sin nature.

The sin nature is the source of temptation; our volition is the source of sin.

Bobby does the same thing a lot as a golfer; that is like a weakness of the old sin nature.

Antinomianism is self-gratification leading to licentiousness. Pretty standard with regards to ego-centric arrogance. Since the believer can choose to succumb to any temptation and not rebound, no one should be surprised when a believer is guilty of great immorality or some crime. Believers are perverted; they can be criminals. They can do this because they succumb to the old sin nature. God still provides for recovery no matter what you do. A spiritual life can curb the old sin nature.

Guilt can keep you from recovering and there is no guilt like that produced by sexual immorality. There is a lot of this, "You must repent of these sins." Which means they want us to feel badly and to promise not to do that sin again. "Repent" and then they put a guilt trip on you. A change of mind about succumbing to future temptation does not include guilt. You do not need to feel guilty in order to recover.

There is always a price to pay when you violate God's standards. Part will be the law of volitional responsibility and part will be divine correction. There are always repercussions in the life of the believer. It never means the loss of salvation. It is normal to wonder how can God accept us in our awful state.

As a member of a family, no matter what we do, we do not lose this family relationship. There is nothing that they can do which will change the gene pool. As a child of God, we

are part of the divine gene pool. God cannot kick us out of the family. We are sealed by the Holy Spirit; we are in union with Jesus Christ. Eph. 1:13–14. Rom. 8:38–39. Bobby had an argument in seminary and he was backing it up in Scripture. The professor held out that God and we could remove ourselves from union with Christ. However, God is immutable, and He has given us something which never changes. To do so would violate his own character. If anyone could get out of God's standards, it would be the Corinthians. However, there is the rod of divine discipline and self-induced misery; those are the repercussions. This is what the Corinthians have at this point.

A general statement: it is reported that there is immorality among you, and immorality that is not even reported among the Greeks. It is a case of incest, a revolting sin from the trend of antinomianism. There is no sin which a believer cannot commit. Euphemism for sexual relationship with his mother. The Corinthians were all aware of what was going on. Some did not like it; some tolerated it, and some thought it was okay—an example of great grace. You will not lose your salvation, but there is this great problem of reversionism which must be overcome.

1Cor. 5:1 **On the whole it is reported that there is fornication among you, and such fornication as is not even named among the nations, so as one to have his father's wife.**

**1Corinthians 5:1**

**Lesson #175 Thursday**

**June 9, 2005**

The sin nature has an area of weakness and an area of strength; the sin nature is what tempts us to sin, although it is not the cause (our volition is the cause). Usually springs from a lust pattern, whether it is legalism or antinomianism. This believer has committed a disgusting sin, and there is no sin that a believer cannot commit. There might be sins that you would never think of committing, but someone is around who could. The sin of incest has possibly never tempted any of us, but this is a sin this believer has committed. Paul may have singled out this sin for that reason, even though it is not the worst sin. Everyone thinks that sexual sins are the worst and many are involved in it (a prevalent area of weakness). Prov. 6:16–19 lists the worst sins.

Sometimes believers even commit worse sins than unbelievers, and why is that true? The believer in Jesus Christ with any knowledge of doctrine knows that he is eternally secure, that once saved is always saved; and he understands rebound, and he might feel liberated and is more likely to follow the trend of his sin nature. Once you go down that path, it becomes more and more addictive. The unbeliever sometimes just won't go that far simply because they are concerned about their behavior. This is a distortion of grace on the believer's part. Begins with the adverb *ὄλος* = *most assuredly, incontrovertibly*. Then we have the indicative mood of *ακουω* = *to hear*. Paul is being informed here; he is not simply hearing something. This was not just some rumor that he was hearing. There was no question about what he heard about. *Ενημεμεν* = *among you*. This localizes the problem. Progressive present; it signifies some action in progress or in a state of persistence. This report is being repeated persistently. Paul hears this report several times, and it is spreading. It was not confined to Corinth; and it had become even an object of discussion among other churches and among unbelievers in Corinth. All it takes is one person

traveling elsewhere to pass this along. This bothers Paul considerably, as there have been rumors passed around about him. This had become an unsettling factor to Paul; this was unheard of even among the Gentiles. The churches were filled with immature believers and the first thing that they hear about is this immorality. Many unbelievers rationalize this by saying, "Well, that person cannot be a believer." The person involved is a believer in the middle of the church, as Paul will clearly state. This really bothers the legalist, which can surface even among antinomian. Legalists want to gossip and condemn for such immorality. Some of these legalists become crusaders and they sometimes go on a witch-hunt and they go into areas where they have no business going. They start getting involved with every other aspect of one another's lives. Disenchanted, disappointed and depressed. Paul let's them know that this cannot continue to go on. This must also be handled correctly. The leadership must step forward and do the right thing. That is the responsibility of the leadership in any church. The entire church is involved when this sort of thing happens. The problem is, there is no mature leadership in Corinth. Πορνεία = *immorality, illicit sexual activity*. In classical Greek, this referred to prostitution. The Greeks in Corinth were very familiar with this term. Prostitution was a boom business in Corinth. That was not a big deal to them; however, Paul uses this term in a more general way to mean more than simply *prostitution*. He used it to refer to several types of illicit sexual activity. The Greeks in Corinth had no problem with sexual immorality; and illicit sexual behavior was a part of their religious modus operandi. Having sex with a temple prostitute was paying homage to Aphrodite, in a substitutionary way. Paul will later zero in on the actual sin. Paul, in no uncertain terms, would condemn the practice. Paul sees it as a crime as well as a horrible sin.

Paul, by the way, is not shocked by this sin; but there will always be sins which shock us. Our sin natures are active every minute of every day and our lust patterns are always working. As you move in on maturity, the sin nature will have less and less control over you.

#### **Position of Weakness**

1. A position of weakness is anything short of divine viewpoint.
2. Weakness is characterized by egocentric arrogance.
3. The arrogance begins when the believer remains out of fellowship and fails to utilize rebound.
4. When he remains out of fellowship, with amazing speed, egocentric arrogance becomes pervasive in his life. The more weight you have under the sand, the more it pulls you down.
5. Ego-centric sins lead you into a complex of sin, which leads you further into your areas of weakness.
6. In a very interesting irony, you then strengthen your position of weakness.
7. The arrogant believer places himself in a position of weakness by over estimating his strength and by being blind to his own faults.

8. The arrogant reversionist lives in a house of cards built on illusions of self-importance and false immunity from repercussions. The arrogant believer thinks he is bulletproof.
9. When repercussions happen, as they will inevitably do, this believer in reversionism will blame others rather than take the responsibility himself.
10. That person lives in a false reality; from this position of weakness, you make bad decisions. This person lives in a false reality, blind to his own weaknesses. Anything can happen and usually does.
11. Missed a point somewhere in here.
12. Such a believer becomes his own worst enemy.
  - a. He compounds poor decisions and dedicates himself to a life of self-induced misery and divine discipline.
  - b. The more bad decisions that he makes, the weaker he becomes.
  - c. Stress builds in his soul to the breaking point.
  - d. Such a believer abandons himself to hedonism
  - e. In disgust with himself, he now becomes a reformed rake. The rake's progress is a 6 panel (in the Stone palace).
  - f. Not only does he impose legalistic standards, but the stress can even lead to a believer committing suicide. We have a lot of young people who commit suicide; but this also occurs among older believers. A Greek professor there committed suicide; and another was asked to leave because of his homosexual behavior. No one should every be shocked by what a believer can do.
13. I'm unhappy; it must be someone else's fault
14. He becomes weak from failure to rebound and has no divine viewpoint; human viewpoint creeps in; more and more bad decisions and pretty soon, he is completely out of control. The trends of the sin nature get indulged one way or the other. He ignored God's grace plan. He refused to live in the sphere of virtue and humility.
15. There is a solution; a genuinely humble person sees his weakness and depends on a strength greater than his own. We must depend upon a strength which is greater than our own.
  - a. When out of line, the believer rebounds and he latches onto the truth in God's Word.
  - b. Only divine viewpoint thinking can defeat the corrupting force of arrogance and weakness. You always need a strength greater than yourself
  - c. Divine viewpoint and humility is thinking and acting from a position of strength. If you can do that, you can parlay weakness into strength. We are all weak; we are not all strong, but we can be.
  - d. A believer operating from a position of strength builds his life on the principle of virtue first and doctrine frist. The Corinthians indulged their old sin natures.
16. The position of weakness always comes from some area of weakness.

17. In conclusion, humility from grace orientation is the mark of the mature believer in a position of strength.

This just gives us an idea as to how the Corinthians got there.

His weakness is when he has no power and he then depends upon the Lord for strength. Paul will next try to get to the root of the problem. Rebound corrects all sins.

1Cor. 5:1 **On the whole it is reported that there is fornication among you, and such fornication as is not even named among the nations, so as one to have his father's wife.**

**1Corinthians 5:1**

**Lesson #176 Sunday 1**

**June 12, 2005**

πορνεία = *sexually immoral behavior*. Paul uses this first to refer to general sexual immorality; and then later to a specific immoral act. This verse speaks of a particular believer who is mired in this sin. Paul killed Christians that he had persecuted. Paul was not being self righteous; he just had to deal with this sin. The believer in this situation was making very poor decisions from a position of weakness. A position of weakness is any place from which poor spiritual decisions are made. Ego-centric arrogance is often a place from which these sins begin. Arrogance and other mental attitude sins which lead to a host of other sins. Residing in a complex of sins pulls the reversionist deeper and deeper into evil. The source of this behavior becomes understandable, although not justified. Such a believer becomes his own worse enemy. Our volition which responds to the lust pattern within us is generally our worst enemy. Usually, we go to our preferred trend. This believer is assuring himself of a life of misery and divine discipline. The weaker he becomes, the more degrading his lifestyle. Self righteousness can lead one to a downward spiral of reversion; for some, this can lead to abortion clinic bombing. The legalistic person attempts to apply impossible legalistic standards to all of those around him. He is just too good for the world around him and he attempts to bring everyone else into this place. Such stress can bring a believer to a point of suicide. The Greek professor that Bobby had in seminary, who had even written a textbook for Harvard. Nothing to fall back on apart from your own lust patterns. People become a pathetic product of their lust pattern and they are able to justify almost anything that they do; they openly defy all standards of Scripture and refuse to live in the realm of virtue and humility. They know no boundaries. Arrogance takes over their soul and their life. The build-up of arrogance makes their own authority the lusts of their own soul. A genuinely humble person can recognize being in a position of weakness; when we recognize that we are in it, we recognize the direction in which we are going. We use rebound. This is the believer who latches onto the truth of God's Word. The believer with humility, who continues to use rebound and doctrine in his soul, uses a strength, which is far greater than his own strength. Divine viewpoint and humility act from a position of strength and counter the position of weakness. Doctrine first and virtue first. Any person can commit the most innocuous to the most heinous of sins; arrogance is always the starting point. That is the root of the problem. There are billions of sins which Paul can correct; but that is not his true purpose here. Rebound and taking in doctrine

corrects any sin. The real problem is that immorality is a sign of rejection of the plan of God.

### **Sexual Sins are Tied Directly to Arrogance**

We will be studying a form of immorality, and arrogance is the basis for any sin.

1. Sexual immorality is preoccupation with self which disregards all others; it does not matter what it does to the partner, as long as you are gratified.
2. 2Tim. 3:2 calls these people lovers of pleasure rather than lovers of God. There is nothing wrong with pleasure in its correct context.
3. When you put you pleasure before God, your own pleasure comes before God's will and mandates.
4. This is the epitome of arrogance. It is not just about sexual sins, but it is the epitome of arrogance.
5. Sexual arrogance supercedes love for God; self-gratification above all.
6. Superceding the love of God with pleasure is the height of arrogance.
7. It is a position not just of weakness but of spiritual disability. You are a spiritual paraplegic.
8. Arrogance, not sexual immorality, is the basis for all problems of believers. In some churches, you will hear sexual immorality as the basis of all problems or the roots of all problems. A sin is a sin is a sin. Sexual immorality is just one sin. However, what lies below that is arrogance. The depts of degradation that a believer can fall into.

1Cor. 5:1 **On the whole it is reported that there is fornication among you, and such fornication as is not even named among the nations, so as one to have his father's wife.**

**1Corinthians 5:1–2**

**Lesson #177 Sunday 2**

**June 12, 2005**

The more you give in to your sin nature, the more your lust pattern becomes entrenched in your soul; the more you give into it; the more you sin.

The problems of the Corinthian church were just as much related to those who were arrogant and reacting to the sexual sins as the sexual sins themselves. A legalist prefers to reform us from the outside in. However, true epistemological rehabilitation is changing from the inside out.

Victorian England quote, "Do what you want; just don't scare the horses."

God the Holy Spirit guided Paul to choose these words. This is so that we can understand here what God has for us. Everyone wants to know exactly what the Bible says. Sometimes, there are difficulties with even the word that is there. There are disputes over this and that word. 5000 variants in the New Testament; of all those variants, not one of them affect the meaning of Scripture. We don't have the original autographs. When the churches received these manuscripts, they began to make a copy of it. There were

mistakes, sometimes of a letter here or there. These manuscripts were copied hundreds of times. These thousands of copies never changed the meaning. That is the stewardship of God and His Word.

ὅστις is a qualitative relative pronoun. This re-emphasizes this horrible sin. At this point, he is addressing this one particular sin. The next phrase brings out the abhorrent quality of the sin. This is a sin that not even unbelievers will touch. And these are unbelievers who are involved in the temple of Aphrodite. They are religious insofar as they go to religious prostitutes. Gentiles who frequent these temples to cohabit with prostitutes don't even get involved in sins like this. This is regarded as a sin which is even too much for Gentiles. Cicero confirms this, saying there was once occurrence of this sort of sin.

We are dealing with a type of incest. Commentaries say that this is a man married or having sexual relations with a person's step mother. Now, you are less offended; *at least it is not his natural mother*. Mosaic Law Lev. 18:6–8: **None of you shall approach to any who are near of kin to him, to uncover their nakedness. I am Jehovah. You shall not uncover the nakedness of your father or the nakedness of your mother. She is your mother; you shall not uncover her nakedness. You shall not uncover the nakedness of your father's wife. It is your father's nakedness.** Here we have the actual mother of the offender in v. 7; the *father's wife* is a different category (this could be a second wife, concubine, or a wife who married after the death of the first). V. 6 just gives us a general category, and the verses up until v. 16 are the different types. Lev. 18:9–16: **You shall not uncover the nakedness of your sister, the daughter of your father or the daughter of your mother, born at home or born away. Their nakedness you shall not uncover. The nakedness of your son's daughter, or of your daughter's daughter, you shall not uncover their nakedness. For theirs is your own nakedness. You shall not uncover the nakedness of the daughter of your father's wife, begotten of your father. She is your sister. You shall not uncover the nakedness of your father's sister. She is your father's near kinswoman. You shall not uncover the nakedness of your mother's sister. For she is your mother's near kinswoman. You shall not uncover the nakedness of your father's brother. You shall not approach his wife. She is your aunt. You shall not uncover the nakedness of your daughter-in-law. She is your son's wife. You shall not uncover her nakedness. You shall not uncover the nakedness of your brother's wife. It is your brother's nakedness.** There are the two categories of mothers. However, it is possible that the Corinthians excused this because it was not his natural mother. However, Scripturally, this is a case of incest. The Greeks way of life is adultery; it was part of their religion. Jewish and Roman law both forbid incest. This was a sin before God, a violation of divine establishment and will be treated as such.

1Cor. 5:1 **On the whole it is reported that there is fornication among you, and such fornication as is not even named among the nations, so as one to have his father's wife.**

In v. 2, we have the emphatic personal pronoun and the copulative καί. It is among you that this has taken place. The church had become notorious and poisonous to others. And, most importantly, they had become arrogant as a result of this.

What does all this mean? What will we do about it? It is their arrogant thinking which will allow them to accept this. Mainline churches today are tolerating all kinds of sexual sins today. What comes to mind today is homosexuals. Some homosexuals are even being ordained. They were thinking then, "Our progressive thinking has gone beyond these antiquated Biblical norms. We are much more in tune with today's world." There is only one way to deal with this, and that is what this chapter is all about.

These Corinthians were even tolerant enough to overlook a sin that even unbelievers would not tolerate. Their priority was arrogant power lust. When Paul blasts them, their humility should have kicked in first. They should have recognized their spiritual failure and focused on divine viewpoint solutions: rebound and then epistemological rehabilitation. What we study in Corinth also occurs here at this time in our day. These things even happen in Berachah. We have the means to overcome it or to stay away from it.

1Cor. 5:2 **And you are arrogant, and have not rather mourned, so that he who has done this deed may be taken from your midst.**

**1Corinthians 5:1**

**Lesson #178 Wednesday**

**June 15, 2005**

Paul calls this sin *nonexistent* among the Gentiles (referring to unbelievers). Even these unbelievers who go to the heathen temple to worship with prostitutes find this particular sin disgusting. Paul sees this act not just as a sin, but as a crime, which violates Jewish and Roman law. He pulls Lev. 18:8 out here, as marked below. In this general area of Leviticus, we have categories of incest. This could refer to a step-mother and that this is, in fact, an incestuous relationship. Some may have used the excuse that it is not incest if they are not related. There is no excuse to tolerate this activity as mere fornication. Greeks would have no problem with simple fornication; but they would with this.

Privacy is generally the way to deal with personal sins. There is no excuse to tolerate the activity which is going on; Paul is attempting to jolt the believers in the Corinth church. Intercourse between a step mom and a step son is categorically placed with incest between a birth mother and son. The man is a pervert and a criminal and that is a problem and an exception when it comes to involvement of the church. This is not everyone's business; it should be handled by the leadership of the church. The real problem is the rearing of the ugly head of arrogance. That is what is going on in the church and this is a manifestation of it. Sexual immorality is simply a display of egocentric arrogance. Sexual immorality is a preoccupation with self which disregards every factor of virtue or even one's partner or anyone else in the circle of involvement. All of this is irrelevant to personal gratification. The damage to others is not a consideration to the egocentric arrogant person. It is all about the egocentric person. As long as he indulges his lascivious trends so that nothing else matters, that is all the arrogant person wants.

Insidious evil of egocentric arrogance. **Lovers of pleasure rather than lovers of God**; this is a person who places his own pleasure before God. All is not lost when egocentric arrogance rules your life. It is true that the deeper you fall into this well, the harder it is to get out. Lust patterns become infused in your thinking. There is such a thing as a sexual

addiction (which does not excuse anyone). All addictions begin with volition; as you get deeper and deeper into it, your volition is less and less usable. You get into addiction via your volition and you get out of it with your volition. Egocentric arrogance places your spiritual life second. Mental attitude sins and sins of the tongue. The more that you commit these sins, the more that you commit them and the more that you fall into them. Your guard is down (or nonexistent). A spiritual life is what gives us confidence to overcome the sins in our life. Our spiritual life changes our thinking and changes our modus operandi.

### **Changing Your Thinking and Changing Your Modus Operandi**

1. How you think is how you will act, no matter how you try to cover it up.
2. A change in activities is not the forerunner of a change of thinking.
3. Many Christians attempt to change how they act instead of how they think. That is a standard malady of Christianity today. A change of thinking is the true mode of all other change in life.
4. Superficial change is the malady of legalism.
5. A believer becomes self righteous because by human means and human power, he changes his outside to the world. No grace orientation; no humility. "I've made these changes and I am pretty great." Self righteousness kicks in. This self righteous arrogant person presents himself as the model for spiritual rehabilitation. The legalist presents himself as the model of Christian behavior.
6. Now he becomes the model for changed lives, and he gets into the business of others.
7. He becomes the arbiter of change in other people's lives.
8. He superimposes his values on to other believers in order to straighten them out. He comes along side of you teaching you the trade of spiritual living. You grow not because some superficial legalistic nosey type involves themselves in your life.
9. This is at best superficial Christianity.
10. Only thinking from doctrine in your soul elicits a genuine change of modus operandi. The only change that you will ever make which is not temporary is from the inside out.

The Corinthians allow this to go on and they have run their pastor out of town.

1Cor. 5:1 **On the whole it is reported that there is fornication among you, and such fornication as is not even named among the nations, so as one to have his father's wife.**

Paul deals with the real problem now—you have become arrogant. Paul knows exactly what the problem is. Και ὑμεῖς = *and you*. "Right in the middle of you all, this is happening." This is what the key is: **you have become arrogant**. It is arrogant thinking which allowed this to continue. They should have recognized their failure and begun to change, beginning with rebound and then epistemological rehabilitation. Humility feeds the failure and acknowledges the sin. Rebound, but don't just stop there. Without the spiritual advance, you can rebound all you want, but you will never solve the problem. Only a

change in thinking will bring a change in modus operandi. These people could not listen to Paul's teaching or bow to his authority.

"We're a great church; we are a broadminded church." They represent those who cannot be found to be wrong; a common malady. This blows their human self esteem. It blows their self image to be found wrong. This is pure egocentric arrogance. Any person with a sin nature has egocentric arrogance lurking in the depths of his soul. "We are not wrong and no one can tell us any different." Justification and defensiveness are never characteristics of humility.

### **Justification and Defensiveness**

1. Some of us are very slick and good at this. If you try to justify yourself in the face of failure or when you get caught in failure.
2. You will learn nothing from your failure.
3. There will be no correction or solutions, not even a recognition of the problem.
4. There will only be future justification and defensiveness when you fail.
5. What are you doing when you do this? You are only exonerating yourself from a problem which is still a problem. You still have the problem. You are saying that you don't have a problem, but you do.
6. Justification and defensiveness is a problem which short-circuits the solution.
7. Genuine humility build from the advance to spiritual maturity causes you to look at yourself objectively without justification or defensiveness. This is how the world thinks: don't take responsibility for your actions; justify your actions.
8. When you take responsibility for your actions, that is when you learn.
9. Do not react with excuses and arguments. Bobby has seen tremendously inventive excuses, which is simply self-justification. A murderer can justify himself. We also give them the opportunity to do so. We do this as a society, so no big wonder that we do this individually.
10. When you see yourself in the light of divine objectivity, you do not offer alibis before the Lord. When you foul us, you sin, you commit a crime, there are no alibis. You can say, "There's a good reason for me doing this." There is no alibi in the supreme court of heaven.
11. Humility, objectivity—this is the way to approach a mistake. Another wrong approach is belligerence. "Ok, I did it; what are you going to do about it?"
12. The key is applying doctrine to yourself and your situation. Any situation which is tailor made for self-justification, look at this objectively with the application of doctrine.
13. What are we doing when we do this? We are learning to use the problem solving devices. That is the opposite of self-justification.
14. When you learn to use the problem solving devices instead of justifying yourself, that is a manifestation of spiritual maturity. It is a lot of work to justify yourself. Some people will spend a great deal of time justifying themselves. We justify ourselves because we are so worried about what someone thinks about us.

1Cor. 5:2 **And you are arrogant, and have not rather mourned, so that he who has done this deed may be taken from your midst.**

**1Corinthians 5:2**

**Lesson #179 Thursday**

**June 16, 2005**

Radio Music Theater

V. 1 tells us that there is a perverted sexual sin in progress. Paul does not rail on and on against this sin; no legalistic tones about the horror of it all. But Paul says, “And you have become arrogant and you have not mourned instead.”

We often think of this happening in a vacuum, but it doesn't. As long as the ego-centric person has his own pleasure, injury to others is of no concern. The sins of this man never stand alone. Self-justification is heavily involved here with this man and the Corinthians.

#### **Self-Justification**

1. Self-justification is failure to take responsibility for one's own sins and bad decisions made from a position of weakness.
2. Self-justification is an emotional reaction.
3. It is a reaction of anger and defensiveness upon discovery by someone else of our failures, deficiencies, etc.
4. The person who is discovered is very threatened by being found wrong. S-j is the solution to being found wrong.
5. Arrogant people have to be right and they must justify their position when they are wrong, in order to keep equilibrium in their life. They cannot keep an equal keel in their spiritual life. S-j is a malady which is in all of us.
6. People like this are hard to live with and hard to deal with. They suck energy out of you in order to justify themselves. They do not want you to see through the problems.
7. The arrogant s-j sets himself up as an icon. This is iconoclastic arrogance. They fail to take responsibility for their own actions.
8. Inevitably, someone is going to challenge that icon status. They are either jealous or they want to climb up on the pedestal instead of you. They are attempting to expose the feet of clay of the icon. They do not want their feet of clay to be seen. You handle mud on your feet like anything else—rebound and move on. S-j means your focus is wrong. You are overly concerned about how others see you.
9. When the icon gets challenged, how is the icon challenge defended? You transfer the blame to someone else. It is always someone else's fault.
10. The s-j cannot be wrong, or it destroys their self image. You get your self image from spiritual self esteem, not from human self esteem. This is intolerable for the ego-centric person to be wrong.
11. Failure that cannot be justified to another person, then love or friendship turns to hatred, malice, and revenge. If you cannot justify yourself, then you hate the

person, and you want to retaliate. They expose your dirty laundry. All the s-j does not seem to wash it.

Paul tells these Corinthians that they have become faction leaders and self-justifying. They are arrogant people with no regard to their impact on others. They don't care if they divide a church, as long as they get what they want. Arrogance always justifies its own self-centeredness. Without a spiritual life, the ways of s-j are numerous and varied. They always occur when we are arrogant. Arrogance always justifies itself. No one is treated as we want to be treated or loved as we want to be loved. Combine that with preoccupation with self, that is a recipe for volatility and self justification.

### **Justification and Defensiveness**

1. This are not characteristics of humility.
  - a. If you try to justify yourself in the face of failure or you are caught in failure, you have no humility
  - b. When you justify yourself, you learn nothing from your failure. You do not rebound and keep moving; you just attempt to justify it. You won't even recognize the problem; you are too busy justifying it.
  - c. There is on future failure and self-justification; and it is a vicious cycle.
  - d. All we are doing is exonerating ourself from a problem which remains.
  - e. This is a problem which always short-circuits your spiritual life.
  - f. Genuine humility built from enforced humility of authority orientation causes us to look are ourselves objectively from divine viewpoint, without defensiveness and self-justification. You cannot live a spiritual life if you are focused on justifying all that you do.
  - g. When we are able to act without justification or defensiveness, that is when we learn. Stop looking at ourself and see ourselves in the light of divine viewpoint. It takes a lot of energy to spend your life justifying yourself. When you turn your failures over to God, you do not have to work so hard to justify yourself to everyone else.
  - h. When you learn, you accept the divine solution. You don't mask problems with your own alibis. When you alibi, you only mask your own problems. You do not need to self-justify when you have true humility.
  - i. That is the key to application of doctrine.
  - j. This is how we learn to use the problem solving devices. S-j is exactly opposite of problem solving devices, or applying doctrine to our lives. You attempt to solve your problems by looking the other way.
  - k. When we learn to use problem solving devices, that is a manifestation of spiritual maturity; seeing ourselves from divine viewpoint and applying that divine viewpoint.

This is what the Corinthians should have done; they becme arrogant and they should have mourned instead. Πενθεω = *to mourn*. A gnostic aorist; timeless. This expressed

timelessness; a fact is regarded as axiomatic, as if it were occurring. This is a normal inclination. The normal inclination is to mourn for this guy.

The woman is never mentioned; it is possible that the woman was not a believer and not a member of their congregation.

With the verb, we have *ουχ* = *no, not*. What they should have done, they did not do. It was axiomatic that they should have mourned, but they did not. Paul did not mean they should mourn for the loss of this man's salvation; that can never happen. They are to mourn for this person's spiritual failure, as well as their own. Also, he must be removed from the congregation; and he must be excommunicated, which is like a death in the family.

A general sin does not carry the same problems as associating this sin with a person. Lack of privacy shows general sins of the tongue. Discussions by phone. Paul names no names. He wants to make a point without making it personal. Those who do not know and do not need to know would just compound the problem. Blissfully, these problems would be unknown to some. Not everyone needs to know every other person's business. No one has a right to castigate anyone. The Lord does a great job of that. Paul, who represents the Lord. This is here for us to know how to handle such a problem. Paul is giving us a precedent for handling difficult problems in the church. The old hypocritical words, "I would never do that." Paul is guarding the principle of privacy by not naming names. Something needs to be done; but not everyone needs to know everything that is going on. The leadership of a church must always be mindful of privacy.

Sins of the tongue are like a wildfire; they burn everything in their path; they singe the entire church. This is not what is needed at this particular time. The leadership must be very careful about privacy.

The person here has not just committed a sin, but he has committed a crime. Criminal actions should not be sheltered by the church; ever. We do not shelter criminal activities in the church. Paul is not mourning for the crime or for the criminal. The mourning is for personal, spiritual failure. It is the neglect and failure of the church for not making the proper application. They should be in mourning because of the arrogance all around. The criminal has to be cut out; he must be removed. Church leadership failed to comprehend this and therefore, they have not followed up. They are too busy with their infighting. They are justifying themselves in arrogance. How else can they justify this?

This sin could be justified; a step mom and step son; there are much worse things. A bleeding hear: why is there not more compassion for this kind of a person? Shouldn't he be reprimanded and given a second chance? Of course, but not inside the church. A 2<sup>nd</sup> and 3<sup>rd</sup> chance is fine. Separation is the issue. This is for a good reason. Society as a whole has the right to judge those who are acceptable and unacceptable. Put them away or don't put them away. Paul is laying a foundation for excommunication within a church. It has happened in Berachah and it will happen again.

Sin does not mean excommunication. This is not finding out about someone and throwing them out. Criminality certainly means excommunication. Serious crime cannot be condoned; you cannot simply overlook crime. You do not wipe criminality out because you have forgiven the person. There are still repercussions for the act. You can forgive the person; you should. Sometimes, the criminal system needs to handle the repercussions. The punishment must always fit the crime. Forgiveness should never supercede justice meted out for the criminal act. Forgiveness is part of our recovery; not theirs. A jury panel where a Christian wants to go light on someone simply because he is forgiving that person. Here, the punishment will be the sin unto death. There is no long time period which passes. Paul will protect society as a whole. Paul will violate the principle of privacy in order to make the future of this church obvious. The rest of the people must straighten up their act.

This is the first warning to the Corinthians. This man will be turned over to Satan. This man is going to be destroyed and it will not be pleasant. It is not just this sin but about the reversionism of the entire church. These people must see the consequences of their reversionism. People take notice and they should. If you know a person and what they are doing, God will discipline them as an example to us. We should be mourning. Today, Christianity constantly discredits the Lord Jesus Christ. Burning something down or killing someone in the name of Jesus Christ. This is an embarrassment. There will be pain and suffering for this sort of person. There will be second looks from those in the Corinthian church, and it should. You can never get away with thumbing your nose at Jesus Christ and the spiritual life that He has given us. Make them realize what is going on here.

1Cor. 5:2 **And you are arrogant, and have not rather mourned, so that he who has done this deed may be taken from your midst.**

**1Corinthians 5:2**

**Lesson #180 Sunday 1**

**June 19, 2005**

Vance is on vacation; Gla Posh is on the piano.

The Corinthians have disgusted the Greek unbelievers of Corinth for their toleration of the crime and sin of incest. It is a crime and a sexual perversion. Instead of being arrogant, they should have mourned and removed this person from the congregation.

Usually, mourning is for those who have died. Unusual for Paul to say this. The believer who was committing this sin could not lose his salvation; this is hard for some to swallow, that a person could do this kind of thing and still be taken into heaven by God. He is acceptable to God because of Jesus Christ, not because of any good thing he has done. There are 3 aspects of carnal death. Temporal death, which is being out of fellowship and lacking Holy Spirit control. He is in cosmic death, as he has become involved with Satan's cosmic system, including all manner of evil, and incest is probably just the tip of the iceberg. Fragmented death, which is where the believer goes to pieces in moral or immoral degeneracy. This Corinthian's fragmented death was incest, which is something that even the Corinthians could not get into. These are all parts of the descending spiral of reversionism that this guy is in. They should be mourning this man, as it is a death in the

family. Paul is going to require them to excommunicate this man. Neglect and failure of the church and its leadership in this regard (and these are the various factions who think they had everything figured out). True leadership requires moral courage and doctrine. The Corinthians lacked doctrine, they lacked true leadership, they lacked moral courage. Paul will set down some critical principles of excommunication.

### **Principles of Excommunication**

Greatly misused in the history of the church.

1. Excommunication never removes anyone from the body of Christ. Neither man nor God can take us from being in Christ. God Himself cannot even remove us from being in Christ. No matter what we do, we are eternally secure.
2. Some churches believe that they can consign someone to a hell-like existence.
3. What are circumstances in which the believer can be excommunicated, which is removal from the congregation of the local church.
4. No one is excommunicated because of simple carnality; that is what rebound is for. Everyone would have to leave based upon carnality. We are all carnal from time to time.
5. For what reasons can a believer be excommunicated from a local church:
  - a. For a complex of sins which disrupts and distracts others from taking in doctrine. This is the church's mission, and if this mission is disrupted, then one might be excommunicated.
  - b. For being a busy-body legalist who invades the lives of other people; who distracts others from learning doctrine and living the spiritual life.
  - c. Malicious vilification, gossip, slander and maligning, which attempts to destroy reputations or to harm in some other way. Sins of the tongue can act like a wildfire and spread through the church.
  - d. Concentrated malfeasance. Public problems. Bitterness, jealousy, vindictiveness, implacability, hatred, habitual sins of the arrogance complex. Lots of people hate, vilify, gossip, etc.; therefore, excommunication must be carefully considered. If it is a distraction, that is what is the key.
  - e. For factionalism which divides the church. Divisive cliques.
  - f. Criminality, which is what we have here.
    - i. A church can never afford to sweep serious criminal activity under the rug. Some churches have a tendency to do that where there are serious sexual sins involved.
    - ii. This is not for misdemeanors or traffic tickets, etc. These things do not affect the growth of the church.
    - iii. Serious crime cannot be condoned in the name of Christian tolerance or impersonal love. Separation is more important here than impersonal love (although impersonal love is used in the process of excommunication). You never let impersonal love go. You still treat the person in impersonal love.

- iv. Christian love does not mean that the church condones or ignores violent or sexual criminal activity perpetrated by a member of the congregation or by the clergy (which is something which has been tolerated by the Catholic church). This endangers the congregation as a whole; this can set members of the church up as the victims of criminal activity.
- v. Church leadership has full responsibility of the physical protection of the church. This is why there are police in Berachah's parking lot.
- vi. There is a hard and fast principle of protection of believers in the church who are affected or threatened by criminality.
- vii. When a person is ejected from the church, that is confirmation of the heinousness of the church.
- viii. The church only excommunicates; the legal authorities prosecute and punish for the crime. The church does not do that; no execution committee on the board.
- ix. No individual should attempt to drive out another individual from the church. This is a church leadership issue. Serious matters should be passed along to church leadership for investigation. However, they are the ones who deal with it. When Berachah has done this sort of thing, privacy has been applied and we as a congregation did not even know about it.
- x. Paul will pronounce the sin unto death upon this person, and he could do that because he was an Apostle. This is not something that anyone else can do.

1Cor. 5:2a **And you are arrogant, and have not rather mourned,...**

*ivα = that, so that.* They should have reacted as if a plague was going through the congregation. Mourning is equivalent to the wearing of sackcloth, which is a goat or camel haired coat worn during times of mourning and sorrow.

It is normal to grieve when a loved one dies. The wearing of sackcloth can also be a sign of protest.

#### **Wearing Sackcloth to Protest**

1. By wearing sackcloth, the person protested that society was out of kilter.
2. Protest some act like death, potential of death, or something which disrupts the entire assembly, which gets out of kilter, which distracts. The Corinthians should have protested; they should have mourned. Mordecai sat at the king's gate wearing sackcloth because of the king's edict.
3. Mourning here is related to this Corinthian's crime and sin and that he should have been removed, as he was dead (in long-term carnal death).

Aorist passive indicative of αἴρω = *to bear, to carry*. Culminative aorist. The action of the verb should be regarded from the result. The problem is solved if this Corinthian is removed. Paul will have to pronounce a sentence. Passive voice; this man received the action of the verb. Subjunctive mood means that these people could have and should have removed this guy; but they did not. Their excuse may have been, we did not have any idea how to deal with this. You must let Scripture and doctrine be your guide and what is best for the congregation as a whole. Even if the Corinthians did not know what to do, someone could have appealed to God in prayer to determine what to do. Leadership of the church needs to do something. In some cases, members of the congregation were arrogant about it. In the most licentious city of the world, and this guy figured he was just doing his thing. Paul will solve this problem which the Corinthians had failed to solve. Remember, there are 4 factions in Corinth and none of them dealt with this problem.

Sometimes, God brings the sin unto death onto someone as an example. There can be very strong consequences to behavior. It is not just incest and other problems; Paul wants the whole church to see the reversionism that they are in. Not everyone will die, but many will suffer the consequences in their personal lives and in the corporate entity of the church. When the assembly of the church is threatened, something must be done. Excommunication can be good for the sinner as well; nothing gets their attention like that. Just like being expelled from school. If anything will wake you up, that should.

1Cor. 5:2b ...so that he who has done this deed may be taken from your midst.

**1Corinthians 5:3**

**Lesson #181 Sunday 2**

**June 19, 2005**

We will now get into the mechanics as to how Paul will administer the sin unto death.

What does it mean to deliver over; how is that done? And what about him being saved? Isn't he already saved? Vv. 1–3 are one sentence, which must be taken together. V. 5 has Paul delivering this guy over to Satan.

The verdict will be delivered to the entire congregation. Paul will deliver this verdict in absentia; and it will be public. However, discipline is generally done on a need-to-know basis. Public disclosure can be problematic, particularly for those who are not involved. There is always someone who gets wind of a problem; and rumors sometimes fly. You would think that believers would have better things to do than to indulge in rumors; yet, some cannot resist talking about a little dirt. People try to stick their noses into the situation and they often make a bad situation worse. They decide that they are going to solve someone else's sins by initiating a little discipline themselves. The result is often legalistic meddling, the attempt to foment a guilt complex in the person that you don't care for. If you hear a rumor or someone wants to tell you something, then tell them, "I don't want to know about it. Leave me out of it." Great response.

If you do not know what to do, then pass it up along the chain of authority. And don't attempt to counsel someone. Lack of discretion can cause a wider range of problems. When these rumors begin to spread, then a complex of sins form where none existed

before. We all have plenty to take care of in our own lives without attempting to mind someone else's business. The person who is invading privacy and the person whose privacy is invaded. When people gather around a rumor or a problem, then they often divide into groups over it, and it is something that they should not be involved in, in the first place. When you hear a rumor, keep your mouth shut. This type of thing becomes a problem for Bobby, as it distracts him from what he should be doing and it often takes untold hours of others to deal with this sort of problem. This is why it is important to leave the believers of a church out of the loop. You don't let the problem fester; you take care of it in a timely manner. Many churches are ripped apart by controversies like this which should be left private.

However, Paul will involve the entire church at Corinth. Paul has a specific reason in this case for letting the entire church know.

Εγὼ γὰρ = *for I*. My thinking about this situation is very different from your situation. Paul will be disputing their apostate position. They should have cut off this incestuous guy from the church; however, they did not. Paul will complete what they did not do. Paul, here, is addressing the leadership who should have dealt with this situation themselves. Paul had authority that no one else had. Whatever they left undone, Paul would finish. He had been given this power and authority directly by God. No man has been given this type of authority in the church today. In the Middle Ages, people were killed for being apostate; they would pronounce the sin unto death and then kill them. They discredited the church by doing this. Many Jews are suspect of the Christian church because they and their ancestors have been persecuted by the Christian church. God Himself still pronounces the verdict of the sin unto death. Bobby cannot pronounce it nor can he always recognize it; so he can give general guidelines; but not much more than that.

Paul continues in v. 3. Present active participle ἀπημι = *to be absent*. Concessive participle; Paul is conceding a point here. *Although I am absent*; Paul is acknowledging an incontrovertible fact. The Corinthians must be saying, "You can't deal with this; you aren't here. Leave us alone." Paul could do a lot in absentia; it is not a problem for him to do that. Παρημι = *to be present*. The root of the word is the same in each case...εἰμι = *to be*. Paranasia. Same word, but with a different prefix. This is to make someone notice. This is a bit of literary flair, which draws attention to Paul's spiritual presence despite his physical absence. They are both concessive participles, and he admits to another fact; and this fact supercedes the previous fact. He is present in spirit. We would think of this as being present in his mind and in his thinking. However, there is more to this than that. He was present in thinking with knowledge and authority and the power to act in absentia. Paul is judge and jury in this case and he has come to a decision and he will act.

Paul is going to make his presence felt without being there. Paul carries a hint of spiritual authority here. There are factions all over the place all looking to grab power. Who is over the church? None of these factions. His authority does not come from the factional leaders, but from God. He is projecting divine power. Paul is projecting divine power from a distance. Paul is the projector of power. His is a mouth piece. No human being has the

ability to do what Paul is doing unless God gives him the ability. Paul's authority is taken from a source much greater than that of the leadership in Corinth. In arrogance, those in Corinth were assaulting divine authority; they were attempting to usurp divine authority. Try to steal authority from God if you want some quick discipline. They are about to get a taste of the discipline for the arrogance of their actions. Egotistic arrogance means that you will reject all authority. Egocentric arrogance tacitly or blatantly sets one's self up over human and divine authority. When we are not authority-oriented and not grace-oriented, then we become the arbiter of our own life, rather than doctrine. When doctrine is not in charge, we become anti-authority. We might reject the authority of our parents, a pastor, the boss in the office; wherever authority is, we are against it. It is something which we face in our country over and over again in the past 40 years. The principle of authority—even if it is bad authority, you let God deal with it. If you take matters into your own hands and become anti-authority, you will pick up all of the discipline. You will be angry and unhappy and bitter. Allow God to deal with it. There is only one fair and righteous person, and allow Him to deal with it. God knows when we are under lousy authority. Do not become anti-authority. We will lose the impetus of our spiritual life. People and people-testing will take over our lives. The Corinthians have bucked Paul's authority all the way; anti-authority is anti-God and Paul will show them the consequences and the consequences are very heavy.

This passage is about complexes of sins; this is about a lack of authority orientation; this is about divine discipline. Paul, as an Apostle, has the authority to judge in this case. Paul would teach them a lesson that they either had to understand or they would fall under God's discipline. Authority orientation begins with the authority of Scripture. You cannot throw out the principle just because you have a bad authority over you.

Each verse in Corinthians deals with up-to-date issues. Every verse that Bobby teaches has some application to our lives today.

1Cor. 5:3 **For as being absent in body but present in spirit, I indeed have judged already as though I were present concerning him who worked out this thing;**

**1Corinthians 5:3**

**Lesson #182 Wednesday**

**June 22, 2005**

Paul had received confirmation of one particular evil among the Corinthians, this incestuous guy. Paul will take some decisive action, which is a necessary attribute of a leader. Men look up to you to act when you are seen as a leader. The offense has a serious affect upon all of the church, and there is a serious apostasy as well. This particular sin is simply a manifestation of their apostasy. The leadership in that church should have simply separated this man from the congregation, and that means it is up to Paul to do this. Paul, from a distance, will excommunicate this guy from the church.

Vv. 3–5 is all one sentence and the order of the phrases is rather strange. Paul's specific judgment is mentioned, his authority to carry out this judgment, and the mode of announcing the judgment. Paul's authority: in the name of the Lord Jesus. Paul will give the verdict in his absence. It will be delivered to the entire assembled congregation.

He tells the Corinthians that he is making this pronouncement from a distance. He is physically absent from Corinth. However, he is present in spirit. Here is how I am with you; Paul will participate as a leader in this appalling situation regardless. The people in Corinth need to be put on notice. This is not a specific reference to the human spirit here; the human spirit is what makes each one of us trichotomos beings. Spirit does not mean that Paul is simply going to give his opinion in this matter—however, Paul is doing this by the power of God the Holy Spirit. Being present in spirit means Paul has complete knowledge of the incident; and he has the authority and the power to act, even though he is not present (something which few leaders possess). There will not be some long, drawn out appeal process; Paul will turn this guy over to Satan. He is not going to listen to any appeals by the offending party. He has the facts and the ability to act.

### **The Sequence of Events**

1. Paul has looked into this matter and has the facts.
2. Paul is the judge and jury all rolled up into one.
3. He has reached his decision and it is a just decision.
4. He will act upon this decision based upon his apostolic authority.

Paul is projecting divine power to believers who are interested only in their own power lust. These Corinthians are interested only in their own power, and Paul shows them what real power is. These guys in Corinth were biting off much more than they could chew. God will not allow an attack upon His authority go by. It is a challenge to divine authority for a person to be in egocentric arrogance. You have your own agenda; you have your own ideas as to what is best. This tacitly or blatantly sets oneself above human and divine authority. Arrogance means there is no human authority which can tell you what to do.

In Corinth, these believers are anti authority and anti-divine authority. If you are in reversionism, then you are anti-divine authority. This is similar to the rebellion which Satan launched against God and he took a third of the angels with him. God pronounced on Satan a delayed sin unto death. Anti-authority to divine power is never taken lightly. They were now about to get a taste of what they had caused. Since these leaders would not stop it, Paul would put a stop to it. Paul will decide to go the mode of public discipline here.

### **Why Did Paul do this Publically rather than Publically?**

Public demonstrations of sinfulness of others can cause all kinds of problems within a church. This can set off all kinds of other sin natures.

1. Paul was away from the congregation, God's will must be known. They don't understand it at this point.
2. The entire church apparently already knew about this situation.
3. They must here the punishment for such a crime as an example to them. These people were distracted; there was arrogance involved. They needed to see an example of where there would lead; an example of punishment.

4. This will shake up the Corinthians and get their attention. This man involved in evil will now pay the price. This person has gone deeper and deeper into reversionism and they Corinthians need to see the consequences.
5. The Corinthians needed to see the consequences of unchecked reversionism. They needed this jolt. They needed to take heed lest it happened to each one of them. Paul went public; they needed an example of divine discipline.
6. There is a fight for authority, and Paul shows them what real authority is. He is not there and he turns a man over to Satan for discipline.

*Paths of Glory* is a story of the French mutiny of WWI. After a few years, they did not want to do it any more. In order to deal with it, one man from each group was taken and executed as an example. That is what Paul is doing here in essence. Paul must set this man up as an example. This way, the Corinthians will see this by way of example.

Paul is letting these Corinthians know that he is going to turn this man over to Satan, and then it happens. Each of them will need to take another look at their own spiritual lives. Paul's authority from a distance is staggering. Paul, in this act, shows them how little power they actually have. Paul proves to them that he has power and authority. Paul will not take the credit himself, but he will show that it is the Lord's power that he applies.

1Cor. 5:3 **For as being absent in body but present in spirit, I indeed have judged already as though I were present concerning him who worked out this thing;**

In v. 4, Paul lets them know that this is done in the power of the Lord Jesus Christ. This verse is an anacoluthon. This is a sideline. Paraphrased: **I have already judged him who has so committed this (v.3b) to deliver (v. 5) in the name of our Lord Jesus Christ (v. 4) such a one to Satan [the judgment] for the destruction of his flesh (v. 5).** When the congregation is assembled, the judgment of this guy is announced. Then these power grabbers will get to see what real power is. This man will leave the assembly and face the sin unto death. Not sure who is going to announce this; perhaps Timothy. Paul represents this kind of power.

Paul wants these people to know that this is the Lord who acts with this power; Paul acts just as an agent. The decision is made in the name of the Lord. Paul downplays his own spiritual authority.

Never discipline in anger. If Paul was mad and said, "I am going to discipline this guy" he would just seem like one more person trying to grab power. Paul downplays his own leadership. Paul is not making the impact here; it is divine power which has the impact. Paul is looking to halt the arrogance of v. 2. There are a lot of sin complexes in this church. Paul told them that he could come with the rod of discipline, which this is an example of.

1Cor. 5:4 **in the name of our Lord Jesus Christ, when you are gathered together, with my spirit; also, with the power of our Lord Jesus Christ;**

What is said in v. 5 is quite serious. Now, some might think this indicates a loss of salvation, but that is not the case here. The man in view here is involved in evil. Satan himself will administer the discipline and he will live through it. Paul and no one else can remove another's salvation. Satan can inflict great pain and suffering and can bring demon influence to bear, but he cannot remove a person's salvation. God is immutable. God would violate His Own character to take away our salvation. There is no reversal to salvation. The verdict of salvation. The sin unto death is only about our life until we die. God cannot act against His Own perfect character.

It is the serious consequences of unchecked reversionism. This one sin is the tip of the iceberg. You do not interfere with other's spiritual lives; that is going to cause you more trouble than you can handle. Paul is clearly showing the believers in Corinth the tenuous position that they are in. There is a lot going on at this church. Some of drunk at communion, and they are weak and sickly over it; and some have died over this. This is just the opening salvo of the sin unto death.

1Cor. 5:5 **to deliver such a one to Satan for the destruction of the flesh, so that the spirit may be saved in the day of the Lord Jesus.**

**1Corinthians 5:3**

**Lesson #183 Thursday**

**June 23, 2005**

Being present in spirit means that Paul has complete knowledge of what has gone on in Corinth with regards to this incest and he has gathered all of the facts that he needs. Paul has corroborated the facts and he knows that they are accurate. He has made a judgment based upon his authority. Today, the local church is autonomous. The local church is the authority, although Paul and other Apostles were over the local churches in the 1<sup>st</sup> century.

**The Corinthians are so interested in themselves that they will tolerate this kind of behavior.**

Power Lust and the Incestuous Man in the Corinthian Church

1. Power lust always produces an obsession. The obsession to control the thinking and behavior of others; in other words, interference in the lives of other believers.
2. Power lust is an indicator of inordinate ambition. They had an authority problem.
3. Power lust is a high and it requires constant stimulation and that stimulation takes precedence over all other aspects of life. It becomes all-consuming. The insatiable arrogance involved in power lust demands ardent admirers and supporters to assuage that lust. What is power lust without those who tell you how great you are; this feeds the lust.
4. Fear of losing power will cause faction leaders in Corinth to try to control and manipulate those in the congregation.
5. How are they going to do it?
6. One way, they cater and even support the deviations of others in order to gain their support, admiration and approval.

7. In the case of the deviation of the incestuous man, the faction leaders in their arrogance are supporting him as a means of maintaining their positions of power. Power lust drives those who need it into doing that which is a deviation; they support those who deviate from the truth.
8. The real mission of the church is taking a back seat to their power lust.
9. Other believers have become involved and are taking sides with various factions. This is all a part of the arrogance power of sin;
10. The arrogance of power lust has caused the toleration of this incestuous man and the overall affinity for arrogance that Paul observed in v. 2.
11. Everyone is being influenced in one way or another and the incestuous man is the focal point.

They are about to get a taste of the arrogance complex of sins. Paul will now make a public display of this guy; he does not handle this privately. He doesn't write some leader to take care of this.

#### **What does Paul Make a Public Display of this Guy?**

1. Paul is going to make this situation public to get the congregation back in fellowship to get them back to their great purpose in life. They should be fulfilling the plan of God for their lives and they are one where
2. This drastic move will have a shock affect on this congregation.
3. Look at the dire consequences of a church in dire reversionism.
4. Take heed lest you are in line for the sin unto death. This discipline could be pronounced on someone else instead of the incestuous guy.

The whole church will be able to view the sin unto death.

1Cor. 5:3 **For as being absent in body but present in spirit, I indeed have judged already as though I were present concerning him who worked out this thing;**

Paul makes an important pronouncement here. Paul carries the greatest authority and he could have the biggest head on his shoulders in all of Chrsiandom. He wields this power in the name of the Lord Jesus Christ. In this verse, Paul makes it clear who is pronouncing this discipline.

#### **Why Should no one Overstep their Authority?**

1. Abuse of one's authority is nothing more than power lust. You will abuse authority for your own interest. Humility keeps a leader self-disciplined.
2. Humility keeps a leader from falling away from grace orientation. A grace oriented person serves those who are under him, as well as lead them. A good leader can get his people to do what he wants them to o.

3. Authority orientation is not just directed to those in authority over you, but authority orientation is directed to your own use of authority.
4. We must be oriented to the authority above us. We must have the humility to accept someone else's authority in order to properly wield authority over those below you. If you are not authority oriented, you cannot wield power properly. You just cannot do it.

This is discipline from the Lord; it is not just some man pronouncing judgment. They are looking into the jaws of death. They need this shock; they need to look into the jaws of death.

1Cor. 5:4 **in the name of our Lord Jesus Christ, when you are gathered together, with my spirit; also, with the power of our Lord Jesus Christ;**

A translator adds a phrase here, but it weakens the affect of v. 4. There is no *I have decided* (as is found in the NASB). You are so far out of line that you are going to die; that is the pronouncement made upon these. This is will be a moment of super importance. A deterrent to that downward spiral of reversionism that this an is in.

#### **Why is Paul using the Sin unto Death with this Man**

1. This man is already choosing a ruin for himself. It is manifest.
2. Since this man will not recover on his own, Paul needs to deal with it.
3. It is not just the sexual offense.
4. A believer can recover from any sin. This man has no intention of recovering.
5. He is locked into a mode of self-destruction; in Scripture, it is called having a hardened heart. The incestuous believer has already begun on his own personal destruction. He has chosen his own path,

Many might think that this is too great a sin. This guy has already influenced a large number of people. Some will be drunk at the upcoming communion. "Weak and sickly and many sleep" is the punishment for reversionism. Some want to win this guy back; show him love; that will bring him back.

Psycho therapy is so often just human viewpoint. But Bible doctrine is the greatest therapy that one can have. Bible doctrine has changed their souls; it has changed their thinking. Coddling jsut allows this man to ellicit sympathy from others; about all you can do for this kind of person is to pray for them. They need doctrine, not your empathy. Paul is simply relegating this reversionist to where he already lives; to the cosmic system where Satan already rules. Why not just turn him over to his master. He has put himself in this position; this is where you want to be? Okay, you've got it. Satan has the green light to take this believer out. This is the only possible way for this man to recover. Major pain and suffering is the only way to get through to this guy to help him recover. If he does not recover, then Satan will take him all the way to the grave and it will not be pleasant. This is a true picture of the Corinthian reversionistic status.

The temptations for the old sin nature; a believer chooses to succumb to temptation and he sins. He loses the filling of the Holy Spirit and is under the control of the old sin nature. His spiritual life implodes under the pressure of personal sin (this is perpetual carnality

### **Reversionistic Implosion**

1. Implosion is succumbing to legalism or antinomianism.
2. Implosion to legalism brings on a specific set of problems. Self righteous arrogance; substituting human taboos for spiritual dynamics.
3. Implosion to antinomianism; obvious results exemplified by the Corinthian church.
4. Once in perpetual carnality, the believer then explodes. He fragments; his life fragments. He fragments according to the trends of the sin nature which he follows.
5. Fragmenting to self righteousness, he moves toward legalism; the deeper you go into it, the more you demonstrate moral degeneracy. Zealous activism.
6. If he fragments to antinomianism, then he goes to pieces in that way. He will get into self-gratification: sexual gratification, gratification by drugs or alcohol, etc.
7. He fragments right into the stages of reversionism. These others are feeding off of this. Others were spiraling down the road of reversionism right after him.

1Cor. 5:5 ...to deliver such a one to Satan for the destruction of the flesh, so that the spirit may be saved in the day of the Lord Jesus.

**1Corinthians 5:5**

**Lesson #184 Sunday 1**

**June 26, 2005**

This man has gotten quite a pronouncement against him—a rare situation. The sin unto death was pronounced on this man for complex of sins; not for incest alone. He failed to rebound and he rejected divine truth. He was deep into reversionism.

This man is also a focal point of distraction for the Corinthian church and everyone is getting involved in this. They are being distracted from Bible doctrine; and this feeds the factionalism which is going on. There are all kinds of things going on in this church. They are suing one another. The sin unto death is put on this man to make him an example to the church at large. Many of these Corinthians are moving down a long spiral of reversionism and this example is designed to be a deterrent so that these others will not have to undergo the same thing.

Works will not determine our salvation, but what this man has done has affected his life. This man has sent himself down the path of no return and he refuses to recover. He has a hardened heart; it is like flint. He has locked himself into a mode of destruction; he has gone through all 8 stages of reversionism.

Carnality is an absolute state. It is all or nothing. Under the loss of the spiritual life, life implodes.

**Implosion**

1. You have succumbed to the trends of the old sin nature; legalism or antinomianism.
2. Implosion to legalism brings on certain types of problems. You go right into self righteousness arrogance. Salvation by works; you think you have earned your salvation. You think you must be a good person in order to be saved (which is the result of the Christian life, not the means).
3. Implosion to antinomianism.
4. You succumb to your trend and you fragment toward that trend.
5. Fragmentation results in cosmic involvement and deeper and deeper reversionism.
6. He becomes a moral degenerate. Self righteousness, intolerance, zealot activism, judging, slandering, good person and hypocritical.
7. Antinomianism: chemical sins or alcoholism or abuse; sexual promiscuity. It just depends upon which way you want to blow yourself up.

This guy has started in a spiral . Destruction of the flesh; delivery to physical suffering, culminating in physical death. A literal transfer to Satan's control.

#### **Authority Over People**

1. Scripture reveals that personal evils are inflicted by the organization of Satan (his demon organization).
2. Psalm 109:6–15 describes an appeal to God by the psalmist for Satan to bring pain and suffering on an enemy (which is not our prerogative). This is an example which says that Satan is called upon to do this.
3. This man is an enduring example.
4. Satan has powers in the realm of physical death. Heb. 2:14
5. By the way, this is about believers.
6. Satan killed the children of Job (Job 1:12).
7. Satan motivated Cain to murder Abel (John 3:12). He has an indirect power; to influence others to kill.
8. Satan is used sometimes as the agent of the sin unto death. The destruction of the flesh is the human body. Flesh here means the body.

#### **Sin Unto Death**

1. The sin unto death is a believer who rejects doctrine and goes on his merry way into reversionism.
2. Divine discipline are the several stages of punitive measures.
  - a. It teaches the believer in time. If you think discipline is bad, it hurts, but it is for our benefit. Even the sin unto death is for our benefit.
  - b. The sin unto death is the final stage of discipline. Bobby can't tell us when the sin unto death is going to be laid upon us. There is a point at which this will be applied, even though we are not sure when it will occur.

- c. The sin unto death of one believer can teach another believer the consequences of prolonged carnality and the dive into reversionism. This is why Paul is writing chapter 5, even though it is not a very pleasant chapter. This warns the Corinthians and us.
  - d. Such discipline is confined to time; it is confined to our temporal life. It does not carry over into eternity; the sin unto death is not a part of the eternal state.
3. Sin unto death is essentially the sin of total rejection of the spiritual life in the church age and lack of advance; failure to rebound and into that long spiral of reversionism. This is above and beyond normal discipline. It is maximum divine discipline from the justice of God. If it happens, there is a reason. There is no verdict which is a miscarriage of justice. The supreme court of heaven is always in session. Pain and suffering is deserved if the justice of God pronounced it. There is always a reason, and it is always coupled with grace. Even the sin unto death is a part of God's grace.

1Cor. 5:5 ...to deliver such a one to Satan for the destruction of the flesh, so that the spirit may be saved in the day of the Lord Jesus.

**1Corinthians 5:5**

**Lesson #185 Sunday 2**

**June 26, 2005**

Bobby just saw his old roommate, who he hasn't seen for 35 years. Was just passing through this city.

#### **Sin unto death**

- 4. Moral people can be under the sin unto death. The pharisees give you an idea as to how moral degeneracy can act.
- 5. The sin unto death is a complex of sins; it is functioning without rebound for a long period of time.
- 6. It is related to locked in negative volition. Locked-in negative volition preclude recovery.
- 7. Sin unto death is also related to the rejection of establishment truth and idolatry by the believer. Jer. 9:13–16 Idolatry amounts to continued blasphemy of the Lord.
- 8. There are certain sins which lend themselves to more and more intense discipline. You first get warning discipline, then intense discipline and finally the sin unto death.
- 9. Specific sins which are problematic: Prov. 6:16–19: **These six Jehovah hates; yea, seven are hateful to his soul: a proud look, a lying tongue, and hands that shed innocent blood, a heart that plots wicked plans, feet hurrying to run to evil, a false witness who speaks lies, and he who causes fighting among brothers.** Note there are no sexual sins named here; and all of these are complexes of sins. Any sin can be handled by rebound; keep moving after you rebound.
  - a. Haughty eyes:

- i. refers to unchecked arrogance.
  - ii. It is a presumption of superiority; self-centeredness, inordinate pride.
  - iii. This person defines his own relative moral standards and self-righteously believes that he lives up to them (nobody else does, but I do).
  - iv. Because this believer avoids certain overt sins, he becomes convinced that he is spiritually superior to everyone else.
  - v. Haughty eyes is the epitome of moral degeneracy, self righteousness, hypocrisy. When you see yourself as superior, you have just failed in the spiritual life. It is an abomination.
- b. A lying tongue:
    - i. Consistent sins of the tongue.
    - ii. Falsely defaming others; slandering others, maligning them, trying to destroy their reputations; trying to elevate yourself by cutting others to ribbons. Distortion of the truth to preserve or protect yourself.
    - iii. Consistent deceitfulness. It is an habitual situation.
  - c. Hands that shed innocent blood. This is not self-defense; this is not killing in war.
  - d. A heart that devises wicked plans.
    - i. This is an unchecked pattern of mental attitude sins. No rebound; perpetual carnality. These sins build to a crescendo of hate. These all develop a complex of sins.
  - e. Feet which run rapidly to evil.
    - i. One who goes after all sorts of evil. Can't wait to get there.
    - ii. His life is characterized by a lack of any self-restraint or self-discipline. Whatever you feel like doing, you do.
    - iii. A person like this constantly involved in deceit, lying, wrongdoing, a pattern of faulty thinking and actions.
    - iv. They plot conspiracies and other problems in a church.
  - f. A false witness who utters lies.
    - i. This is a person who deliberately and consistently perjures himself.
  - g. One who spreads strife among others.
    - i. This person turns one believer against another. In their own mind, this elevates themselves.
    - ii. He never ceases in his efforts to ruin friendships and to create mistrust in others. These kind of people thrive in seeing others being unhappy. They like seeing others who are as miserable as they are. This is arrogance, character assassination, sins of the tongue.
    - iii. This person follows a pattern of divide and conquer for personal gain, for power. These are the faction leaders of Corinth. They play on the emotions and feelings of others.

10. Documentation for the sin unto death:

a. 1John 5:16: **If anyone sees his brother sin a sin not to death, he shall ask, and He shall give him life for those that do not sin to death. There is a sin to death, I do not say that he shall pray for it.** You have to see the sin being committed, meaning you have to know this person quite well. Husband, wife, friend, family member. You do not gossip, malign or spread tales about this person. The point is, do not interfere, no matter what kind of discipline they are under. Getting involved with another person's sin is like touching a hot stove—you will get burned. You don't get to pray for God to take them out from the sin unto death. Do not interfere with the Lord's discipline of someone else.

b. Psalm 7:14–16: **Behold, he labors in pain with iniquity, and he has conceived mischief, and has brought forth falsehood. He dug a pit and bored it, and has fallen into the ditch which he made. His mischief shall return on his own head, and his violence shall come on his own crown.** This reversionist has dug a pit and has hollowed it out and is not in the pit. His actions which return upon his own head. His violence will come back to get him. Warning discipline tells us that we are divorced from reality. We are on the road to degeneracy. God brings us back to reality and objectivity. Psalm 32:1–5 is intensified discipline. It is very difficult to recover if you are way down in the various stages of reversionism apart from the sin unto death. Without recovery, you will die, although you will be delivered in the day of the Lord.

11. Case histories of the sin unto death:

a. Certain believers in Philippi (Philip. ) and Laodicia (Rev. 3); King Saul in 1Chron. 10:3–14. Believers to participate in devil worship. The believers in Corinth who were getting drunk at Communion. King Hezekiah when he was going down to Egypt, which was the culmination of a long slide into Reversionism (Isa. 30:1–3 38). Hezekiah did recover. Some people believe by 2Cor. 7:8–11 that this guy recovered. Ananas and Saphira. They lied to God Himself. Hinnai and Alexander (1Tim. ).

**1Corinthians 5:5**

**Lesson #186 Wednesday**

**June 29, 2005**

Letter to Bobby from a woman who is dealing with her 3<sup>rd</sup> bout with cancer. Recommended to have psychological testing because she had too positive an attitude. She has always been able to take in doctrine.

We are studying the opposite of this woman; here we are dealing with the sin unto death. The incestuous man was delivered to Satan so that his body might be inflicted and then destroyed. Satan has the power over death and the power to inflict pain (Heb. 2:14) when allowed. However, being delivered over to Satan does not mean that one will encounter a terrible incurable disease. It can be a set of circumstances. A person under the sin unto death will have the worst experience that he could possibly have. The woman in the letter is in a similar situation; but she is under dying grace.

The incestuous man's situation will be drawn out and painful. He will be an example to the entire Corinthian church. Many of the Corinthians are in the last stages of reversionism. The example of this one man provides them the opportunity to recover rather than face what he is facing. The destruction of this person is Satan's work, under God's allowance. This is sanctioned by God, but not His preference.

Sin unto death results from any believer using his volition to create his own massive failures in the spiritual life. The sin unto death is a total rejection of the unique spiritual life of the church age. There is only one direction a believer can go here. This goes well beyond normal discipline. It is not the normal discipline that we might receive. A complex of sins which are repeated many times, but without rebound; reversionism. In grace, God is very slow to pronounce such a punishment. It is rare in Scripture; so we might reasonably assume that it is rare in life. Recovery is still an option, even under the sin unto death. This can bring back the most hardened heart to a point of positive volition. It happened with King Hezekiah. He went down to Egypt when God told him not to. He was being assaulted by one of the toughest armies in the ancient world. Hezekiah decided to hedge his bets, even though God had already promised deliverance to Hezekiah. The sin unto death is designed to wake us up. What we do with that discipline is entirely up to us.

Certain sins often result in a complex of sins, which often result in the sin unto death.

#### **The Worst Sins:**

Prov. 6:16–19: These six Jehovah hates; yea, seven are hateful to his soul: a proud look, a lying tongue, and hands that shed innocent blood, a heart that plots wicked plans, feet hurrying to run to evil, a false witness who speaks lies, and he who causes fighting among brothers.

1. *A proud look:*
  2. Moral degeneracy and self righteousness.
  3. Such reversionists live with a presupposition of moral and spiritual superiority.
  4. He defines his own standards and believes that he lives up to them.
  5. These are modern-day pharisees. The standards are superficial and they think they live up to them. Self righteousness hypocrisy.
6. *A lying tongue:*
  - a. Rampant sins of the tongue. Unbridled falsehood; lying all of the time.
  - b. Falsely defaming others with extreme malice.
  - c. Distortions of the truth to protect oneself or for power lust.
  - d. Devious in personal or professional life. It become a habit.
7. *Hands that shed innocent blood:* the sin unto death can certainly include the death penalty administered by the state.
8. *A heart that devises wicked plans:*
  - a. An unchecked pattern of mental attitude sins.

- b. Unbounding envy, jealousy, implacability, revenge and hatred. One sin leads to another.
  - c. A desire to destroy lives and to destroy the lives of loved ones. You certainly do not love someone that you are trying to crush.
9. *Feet that run rapidly to evil:*
- a. A lack of self-restraint and total cosmic involvement. They cannot wait to watch their human viewpoint take them down the road of reversionism.
  - b. They incite malfeasance, deceit, treachery.
  - c. These fanatical malcontents plot innumerable conspiracies and prodigious derisiveness.
10. *A false witness who utters lies:*
- a. Unchecked sins of the tongue. No deterrent on the sins of the tongue.
  - b. This refers to deliberately and consistently perjuring oneself, as a public servant or in the pursuit of criminal activity.
11. *One who spreads strife among brothers:*
- a. He turns one believer against another. He turns believers against believers. He can turn groups against other groups.
  - b. His motto is *divide and conquer*.
  - c. The one who spread strife is ceaseless in his efforts to spread mistrust and suspicion between people for promotion, power, monetary gain—some sort of gain is involved.
  - d. Such a reversionist delights in the unhappiness that he creates in the lives of others.
  - e. This is especially true in relation to unfettered power lust and unrestrained desire to control others. That last one is power lust.
12. These sins are symptomatic of those who could fall under the sin unto death. No announcement that you are under the sin unto death, but you will know it.
13. 1John 5:16 Psalm 7:14–16
14. Case histories of the sin unto death:
- a. Certain believers in Philippi (1Cor.?)
  - b. Certain believers in the church in Laodicia (Rev. 3:16).
  - c. King Saul in 1Chron. 10:13–14
  - d. Participation in the communion table while out of fellowship continually. 1Cor. 11:30 tells us that some died for that reason.
  - e. Ananias and Sapphira in Acts 5:1–10; they suffered immediate destruction.
  - f. Hymanias and Alexander in 1Tim.
  - g. The incestuous man in Corinth.
15. The sin unto death does not extend into the afterlife. It never carries on into heaven. Embarrassment at the Bama seat, yes; loss of rewards, yes; but no severe pain after death.

The Lord will kill this person, but his spirit will be saved in the day of Jesus Christ. Whenever a person dies under the sin unto death, it is certainly in their best interest, regardless of the circumstances.

Πνευμα = *spirit, breath*. Adam, when he ate of the fruit in the garden, he sinned and lost his spirit. We were in Adam when he sinned. If we were there, we would have done the same thing as Adam. We lost our spiritual life and our human spirit when Adam fell. When a person is regenerated, they go from being dichotomus to trichotomus. The Holy Spirit at regeneration creates a human spirit and imputes eternal life of that person. You are spiritually alive; you regain your human spirit. This occurs one time at salvation. You cannot lose the human spirit once it has been created by the Holy Spirit. What you can do is grieve the Holy Spirit. The spirit being saved at a future day means to some that regeneration was not enough. Isn't this another salvation? Nope. Some think that salvation never occurred in the first place; some glitch occurred in this situation. Assumed that what was done was not enough. Many think that if someone truly believes in Christ and they think that discipline will always bring back into line a true believer. If a person does not truly believe, then they won't recover; if they don't, they will not recover. When someone teaches these things, it is simply a way to manipulate you. If you don't live the way that I tell you to, then you really aren't saved. If you do live like I think you should, then you are saved. It is strictly manipulation. Someone the pulpit trying to run your life. It is not salvation by works; it is works to prove your salvation. You had better live a certain way to prove that you are saved. A person must demonstrate that he can live enough of a life to demonstrate that he is saved. It is the fruit of the Spirit; not the fruit of salvation. There would be no sin unto death if believers all self-corrected or they are corrected by God. Pastors who teach this are apostate and they are manipulators. You cannot look on the outward appearance and determine if someone is saved. God looks on the heart. Don't ever bother to judge whether someone is saved or not. Believers in reversionism simply imitate unbelievers.

1Cor. 5:5 **to deliver such a one to Satan for the destruction of the flesh, so that the spirit may be saved in the day of the Lord Jesus.**

**1Corinthians 5:5**

**Lesson #187 Thursday**

**June 30, 2005**

Philemon available in DVD now.

Our context is a man who will die the sin unto death miserably. Satan will do his worst to this person. The body and soul of this man will antagonizingly be destroyed; he will eventually die, under lingering physical agony prior to. The Corinthians got to actually watch this man die. This is a very real thing for anyone who continues their downward trend of reversionism. A believer here will spend eternity with God; but his life's end will be miserable. Salvation will never be taken from anyone who believes in Christ alone for salvation.

Stage 8 is characterized by the immersion of the evil of the cosmic system. Stage 8 coincides with dying the sin unto death.

### Stage 8 of Reversionism

1. Stage 8 is reverse process reversionism; it is the substitution of Satan's plan for God's plan. It is a reversal and it is a process because you are continually going down the tube.
2. Satan's cosmic system is so powerful and so devious that the reversionistic believer becomes completely divorced from reality, especially the reality of divine viewpoint.
3. What is worthwhile and valuable in life is rejected.
4. What is useless and worthless is accepted. This is the result of having no divine viewpoint and no discernment.
5. Prolonged residence in the cosmic system results in a reversal of all priorities and all norms and standards related to the plan of God. All of these things are reversed. Degeneracy peaks in stage 8, whether it is moral or immoral degeneracy.
6. The modus vivendi cannot be distinguished from the unbeliever.
7. Reverse process means to face in the opposite direction; to reverse course; to invert beliefs, by a turnabout in thinking. Our thinking is inverted.
8. In reverse process reversionism, all true values in life are pushed aside and priorities are inverted. Everything that divine viewpoint is distorted into human viewpoint.
9. In other words, the reversionist spurns that which he should love and embraces that which he should spurn. That is the reverse. Rev. 2:4 describes this as leaving your first love.
10. The reversionist in stage 8 experiences a reversal with regards to the true object of his love in all categories of love. Love for God, for people, and for friends. He becomes enamored with objects of pseudo love compatible with his distorted spiritual condition.
  - a. Personal love for Christ is replaced with love of self and pre-occupation with the trends of the soul....the lust pattern.
  - b. In category 2 love, the reversionist pursues false lovers instead of his spouse.
11. The conclusion: the reversionist is at the bottom of the barrel. The incestuous man has reversed his priorities; his norms and standards are reversed; he has built a complex of sins and he has pursued an object of love which is criminal.

The letter from a woman who is under dying grace, under one of the greatest experiences of life; God saves the best for last.

1Cor. 5:5a **...to deliver such a one to Satan for the destruction of the flesh,....**

The second half of 1Cor. 5:5 is that slight ray of hope under these conditions. God's grace is always operative, even to the man whose soul has been turned over to Satan. Πνευμα = *human spirit*. This is created by the Holy Spirit at faith alone in Christ alone; God the Holy Spirit creates the human spirit and the believer is born again because he is now spiritually live; eternal life is imputed to this newly formed human spirit. This occurs just once at the moment of faith alone in Christ alone. This is distorted by some; it is a travesty

that extreme distortions are built upon this Scripture. Grace is the basis for all that we have, yet it is distorted. One distortion is, if the human spirit is saved on another day, isn't there a second day on which we are saved? The great day of our initial moment of faith was just not quite enough. Or maybe there was some hitch in the faith that you expressed and something went awry, and you were never saved. Maybe it was academic; just a head belief. It wasn't real. There was not enough of an emotional response; there was no heartfelt faith (whatever that means). They assume that a change of lifestyle must take place; there must be a change in us. If you are saved, you will advance; if you had true belief, you will advance; if you don't advance, then you did not truly believe. If you go for awhile without doing anything spiritually, you doubt your salvation. You only have to believe in Jesus Christ once. Whatever our lifestyle is about, that has nothing to do with it. There is no such thing as a head belief vs. a heart belief. There is a difference between salvation and what comes after. There are fruit inspectors out there; you must produce fruit for God and they will inspect it. This is evil and sinful, but in many people's eyes, this is the criterion for the salvation of people all over. Fruit inspection is manipulation for the purpose of enforcing a superficial standard. How do they know if you have rebounded? This is garbage and bunk. Fruit inspectors are not the arbiters of your faith. It is not a requirement for us to suddenly live a new lifestyle in order to prove or maintain your salvation.

When Bobby was in seminary, he found that it was unbelievable that people did not believe in eternal security. God knows whether we have expressed faith alone in Christ alone; this other sort of thinking completely negates grace. Now, it is possible to be saved and to go nowhere in the spiritual life. You can go completely backwards. It is up to us, not someone else, when it comes to our spiritual life. There is no guarantee of a spiritual life.

There are other distortions related to this. This particular verse has nothing to do with another day of salvation.

Some theologians theorize that severe punishment would eventually bring a person back into a state of grace because of divine discipline. You can gain a state and you can lose a state. The term *state of grace* is meaningless; it makes grace dependent upon our behavior. We do not achieve some state of grace because we adhere to some pious level of living. We are always in a state of grace. God's grace cannot be lost and it cannot be recovered. Our eternal future is secured by the grace of God. There is nothing we can do to gain God's favor. We already have His favor in the form of His grace and the perfect +R given over to us.

Another false theory; there is some intermediate state from which a believer can later be rescued. There is no half way house of heaven. Example of the Roman Catholic church and purgatory. It is an intermediate state. It is designed for venial sins, which are sins which can be forgiven. You can expunge your venial sins; and they will be forgiven. Actually, we don't have to go anywhere for salvation. Sins are all forgiven at the cross. That is a system of ecclesiastical works which nullifies salvation by grace. And you cannot pray a dead person into heaven. 1500 A.D. no one can pay enough to get you out of purgatory. You do not pay to get someone out of purgatory. Martin Luther broke away

from the Catholic church based on this one false doctrine. They bought their way into heaven, supposedly. The grace of God is completely lost in all of that. Titus 3:7. All of these theological views are based upon how we live.

This incestuous man had eternal life at the point of believing in Jesus Christ. There are other views which are so ridiculous as to not even warrant mentioning. His incest and complex of sins do not mean that he was not saved in the first place; or that he lost his salvation.

1Cor. 5:5b ...so that the spirit may be saved in the day of the Lord Jesus.

## 1Corinthians 5:5

## Lesson #188 Sunday 1

July 3, 2005

The Declaration of Independence read. We can study the Word of God without persecution because we are in a free country. Missionaries bring back stories of governments which persecute believers in Jesus Christ

The first half of this verse is the sin unto death pronounced against this man in an incestuous relationship. The congregation will observe this man in reverse process reversionism. A reversal of all priorities, norms and standards as related to the plan of God. Spiritual priorities are inverted and true values are pushed aside. What is useless and worthless is accepted; doctrine and the spiritual life is rejected. Moral and immoral degeneracy is embraced.

1Cor. 5:5a ...to deliver such a one to Satan for the destruction of the flesh,....

The second phrase is sometimes distorted. It sometimes confuses Christians about their salvation. Our eternal life is imputed to the human spirit when it is formed. The human spirit is saved in this verse on the day of the Lord Jesus, which is an eschatological day. It has not yet occurred. This is different than the day that you expressed faith in Jesus Christ. See how this can be a problem in interpretation. Some pastors and theologians have come to erroneous conclusions about salvation. If there are two or more days of salvation, then there must be different salvations. Some think the first one is just not good enough—it just did not take here. The final one is the one that takes. They think that a second true salvation occur, in the Day of the Lord. The first day must have been an academic belief, which was not heart-felt. Maybe it was not lifestyle changing. Just faith is not enough. Their standard is one of works and/or emotion. The idea is, if you do not produce good works in your life, then you really aren't saved. If you don't produce, you aren't saved. The premise is that simple faith is not enough. You must produce these good works to some extent. If you die the sin unto death, that is proof positive that you are not saved. That is a fallacious view, by the way. You must bear the fruit of the Spirit in order to prove your salvation. We are mandated to bear the fruit of the Spirit. But this only occurs from your positive volition and your subsequent spiritual advance. A superficial change in lifestyle is not the same thing. Stop drinking, smoking, and chasing, and that is the fruit of the Spirit. Then they take another passage. They believe the fruit of the Spirit is inevitable—if you are saved, you will produce good works. They cite Matt. 7:20: **So then,**

**you will know them by their fruits.** If you don't bear fruit, if you don't live a certain way, then you are not saved. This is about false teachers, both saved and unsaved—that is what this passage is all about. How does their doctrine line up with Scripture; doctrine is fruit, not good deeds. The conclusion drawn by legalists is erroneous. You do not need to produce fruit as proof of your salvation. You can only produce divine fruit by living the spiritual life. It is fruit from the Spirit; it comes from the power of the Holy Spirit. Works are not involved in salvation; the epitome of grace is salvation apart from any works. The legalist wants to be a fruit inspector. If you are a believer, you will inevitably perform good works. This is simply manipulation in order to get others to live a superficial spiritual life which conforms to their views. Normally, what happens is, they live a moral life for about 5 minutes after the pastor's message, and then wander out the door and do what they want to. Outside pressure from some moralistic bully telling you what to do is not spirituality. A moral life is only one part of the spiritual life; the spiritual life is a supernatural life.

Aorist passive subjunctive of  $\sigma\omicron\zeta\omega$  = *to save, to deliver*. This can refer to eternal salvation; however, that is not its only use. Here, it means *to be delivered [from something which is very unpleasant]*. Passive voice means the human spirit receives the action of the verb; the Aorist tense is a point in time. The passive voice negates works; the person is acted upon, they are not doing the work. Culminative Aorist here. The entire event is in view here; it is also regarded from the viewpoint of its results. The turning over to Satan has the result of deliverance. Deliverance cannot occur unless he is turned over to Satan. Obviously, this is not what anyone wants—to be turned over to Satan. In deliverance, this man will no longer live with the pain and misery of his earthly life. It will be a relief for him to be delivered and face to face with the Lord. The subjunctive mood is potential (although it can be a mandate). Relief will be face to face with the Lord. It is not conditioned upon what this person does. He may or may not change his mind about what he is doing; no matter, he will be delivered. Passive voice. He is being acted upon, he is not doing the action. The man is turned over to Satan and that is where his deliverance is based.

Prepositional phrase  $\epsilon\nu\ \tau\alpha\iota\ \eta\mu\epsilon\rho\alpha$  = *in the day, during the day*. Because of the time element present in a day, there is a temporal meaning to be understood here. The final prepositional phrase is *of the Lord Jesus*. That defines the day. This deliverance takes place during the future day of the Lord. This is the day that our Lord returns for the exit-resurrection. He will appear in the air. No one can predict when this will occur. 1Thess. 4:17: **Then we who are alive and remain will be caught up together with them in the clouds and so we will be forever with the Lord.** This is not a deliverance in his lifetime; this is the guarantee that we need. Even dying the sin unto death results in being delivered in the end. He has not changed his mind about the spiritual life; he is deep in cosmic thinking and continues to be. This guy, in his life, is a loser. His death will ultimately be to his gain. This is a reminder that his ultimate destination is being face to face with the Lord. He is a man in pathetic shape, a man who is an example to the entire church. This man made the choice to reject the spiritual life; he has rejected God; yet God is faithful and God will ultimately deliver this man, even though we are completely undeserving. This is the victory which is often called ultimate sanctification. This last phrase brings hope to everyone living under divine discipline or simply terrible circumstances. This is completely

the opposite of trying to prove your salvation by your works. Ultimately, we will all be delivered.

1Cor. 5:5b ...so that the spirit may be saved in the day of the Lord Jesus.

**1Corinthians 5:5a**

**Lesson #189 Sunday 2**

**July 3, 2005**

The 4<sup>th</sup> of July is a celebration of freedom; hundreds of thousands of men who have been to war to gain and protect our freedom.

How is there spiritual freedom when a man is delivered over to Satan? This man deserves nothing, but will be delivered in the day of our Lord. The greatest freedom in life is to know your own security. Our eternal security is absolutely secure. Even if we fail big time, we will be delivered at the end of this dispensation. Before God, this man will be blameless. Eph. 1:4 1Thess. 1:8 guarantee this. We have the grim look of a man who is dying. This man becomes a severe example to others in the church. Early on, in this epistle, this man is a warning to the dire consequences of going down the path of reversionism without recovery (although, doom is not his final end, but deliverance).

Continually indulging the whims of the old sin nature can result in the sin unto death. Paul now has to deal with the fallout of his sin unto death announcement. This incestuous man has been condemned, pronounced by Paul in absentia. Paul is positive of the facts in this instance. You cannot make an announcement like this without getting everyone's attention. Paul will show leadership through doctrinal advice. Through doctrinal advice means that every pastor can be a leader.

1Cor. 5:5b ...so that the spirit may be saved in the day of the Lord Jesus.

Paul knew the Passover and all of the rituals; all the feasts and all of the rituals. He knew them inside and out. He suddenly understood why he kept all of these feasts. He celebrated the Jews leaving Egypt. Now Paul understands what the Passover is really all about. It is the passing over sins because of the Lord Jesus Christ. He will use this analogy. 1Cor. 5:6–8: **Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven so that you may be a new lump, as you are unleavened. For also Christ our Passover is sacrificed for us. Therefore let us keep the feast; not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.** What is going on here? We have gone from the sin unto death to the leavened bread and the Passover. Paul will pass the discipline onto this incestuous man and now he will shed light on all of these people through this one man. These people can remain arrogant even though this man is involved in this complex of sins. There is no mourning, there is arrogance (see v. 2). This is how they can still be arrogant: spiritual failure among the leadership and among the congregation. Both sides failed. They are participating in this man's complex of sins. They should have mourned for this man's departure. This man is being excommunicated from the church and from life as well. Paul wants them to mourn a death in the family; this incestuous man is on his way to endure more pain than anyone else and he is an example,

a spectacle to others—and this is for the benefit of the rest of the congregation. This is to bring their egocentric arrogant boasting in his sin to an end. There should be a rush to get back into fellowship at this point. Paul is only pronouncing the sin unto death to just one man. However, Paul is concerned for the whole church. The evil can spread. This is an example that he will give, which the Jewish believers will understand. **A little leaven will leaven the whole lump.**

This is not literal bread. Paul and the Corinthians are not in the midst of a cooking class. Leaven is more than an agent of fermentation. It is a common Jewish metaphor. It is often used for a veiled but a widespread influence. There is a link between the literal aspects of leaven and an analogy.

Bobby has no talent in the kitchen. If leaven is put into a large pan of dough, the dough will rise and spill out of the pan, and there will be a mess. There will be an expansion. The leaven permeates the entire loaf and makes itself known throughout. The rise and the spread of leaven. You take the analogy from the reality. The expansion of the dough will help us grasp this.

Leaven is both a noun and verb in this verse. Ζυμη = *leaven* (the noun). Ζυμω = *to leaven* (the verb).

#### **How is Leaven used elsewhere?**

1. In Mark 8:15; the leaven of the pharisees and of Herod. First use in the New Testament. This is the hypocrisy of the pharisees and Herod here is Herod Antipas (I believe). Maybe Antiper? These men were a terribly corrupting influence in this society. The pharisees had a corrupt control and a tremendous influence over the society; they were extreme hypocrites. Their control saturated the thinking of the Jews. There is no grace in Judaism. They zealously kept the Law in order to gain God's favor, which is antithetical to grace. Herod was Jewish as well; he was under the Romans; they were all seeking a sign, the sign of the Messiah. Despite the hundreds of signs given by Jesus Christ, they would not recognize Him. In spite of all these signs, they refused to believe His Messiahship. They were looking for the great liberator. They saw the Messiah as the political liberator. They wanted to be freed from the Romans and Roman influence. They were looking for the crown, but not the cross. They missed the Messiah; they did not see grace. The leaven of the pharisees is a group of men who are permeated with evil and legalism, which permeated the entire Jewish society. And evil, ubiquitous connotation.
2. Matt. 16:6: the leaven of the Sadducees. Not much difference between the two. They were both extreme legalists. The Sadducees had no regard for principles or results. They were fruit inspectors. They were the modernists; they were permeated with modern thought. They were filled with mental attitude sins. They kept the Law and did not grasp it. They used the Law for their salvation. The very thing which points to their need of salvation is what they grabbed onto for their salvation. Everything that they thought was transmitted to those that they served.

3. Gal. 5:9: the leaven of the Gentiles. This is an exact repeat of the phrase from 1Corinthians. **A little leaven leavens the whole lump.** The greatest antinomians in the Corinthian church along with the greatest legalists; this is what we found in the same church. These Judaizers were buying into this legalism. They can now live the way that they thought they should be living and they could also look over everyone else's shoulders. Their false doctrine was having a corrupting influence over the entire church.
4. It might be easy to say that leaven is the people who corrupt; however, it refers to the corruption of evil itself. The dough, whatever it is, is corrupted by the leaven. The leaven will permeate throughout the dough. Leaven, which is evil and sin, will infiltrate and permeate everything that it comes into contact with. It is not the incestuous man which is leaven, but it is the evil which this man has brought into the congregation (as well as the faction leaders). The whole lump of dough is the congregation of Corinth. In general, it is all believers. Pretty soon, everything will be rotted. This man was affecting the whole church. People are excommunicated from the church because they affect the spiritual lives of believers in the church.

1Cor. 5:6 **Your boasting is not good. Do you not know that a little leaven leavens the whole lump?**

**1Corinthians 5:6**

**Lesson #190 Wednesday**

**July 6, 2005**

No Bible class next week.

Paul is writing from Ephesus and has pronounced the sin unto death against this man, which gives us an idea as to the tremendous power which Paul had. It is critical that Paul makes clear what God's grace does under these situations; even such a pronouncement as the sin unto death has grace involved. This is to the man's advantage, because he will be delivered in the day of the rapture. Paul must give them a lesson, which will be through doctrinal counsel. He will do this in 3 short verses. Paul is a literary genius and he will give them an analogy, so that these people will perfectly understand. He will use an Old Testament analogy concerning the Passover feast.

**Your boasting is not good** is what Paul first says. The church should have excommunicated this man and mourned for him as one would mourn for a brother or a sister. They will now see the dire results to both this man and themselves. Paul's analogy to leaven will explain what the problem is. Paul does not want the influence of this man to spread throughout the congregation more than it already has. **Don't you know that a little leaven leavens the whole lump of dough?** He will go on to tell them to clean out the old leaven.

A veiled but ever-increasing influence of one over the others. There is a link between the literal meaning of leaven and the metaphorical meaning. The leaven permeates the dough and causes it to rise through a fermentation process. The metaphorical leaven also permeates and infects the entire congregation. Figuratively, the leaven expands the dough, whatever the dough represents. We'll need to see how leaven is used elsewhere.

Mark 8:15: **the leaven of the pharisees and of Herod**. The conservative religious group were the pharisees; they kept the Law and watched others to make sure that they kept the Law. They continually charged our Lord with breaking the Law. They were the keepers of the Law and they saw themselves as the arbiters of salvation. Their influence permeated the entire society. No one, of course, can keep the Law. The Law points out our failures. We realize that we need a Savior; we cannot save ourselves. We fall short of the standards of God. Of all people, the Jews could not keep the Law.

The Law was designed to govern the Jewish nation; it also revealed the Jews and how far short they fell of keeping the Law. The Pharisees made up all kinds of ways to convince themselves that they were keeping the Law. The leaven of the Pharisees was their influence, their legalism, their false teaching. They had a subtle, pervasive, corrupting control over society. Herod is also a part of the leaven. In Mark 8:15, this refers to the son of Herod the Great, Herod Antipas, the leader who had John the Baptist beheaded. His wife, Herodious, wanted John's head on a platter. Herod only wanted to talk to John, because he wanted power. He was bright and he knew the Law and the theology of the Messiah. The Jews were looking for someone who could free them from bondage to Rome. They wanted the Messiah to come so that they could be free at last. Herod was skeptical, but he did not want to see a Messiah. He did believe in Herod Antipas, and if anyone showed up claiming to be the Messiah, he knew that this would be a personal problem. Herod wanted to find out who these potential messiahs are and get rid of them.

Herod (another one I think) asked for Jesus to show him some miracles. Herod figured he was another fake and sent Him back to Pilate. He has no intention of believing in any messiah. "Keep them out of my domain. Herod's skepticism also spread throughout.

The pharisees liked to argue theology; the Sadducees were aristocrats; they were rationalist and Jewish aristocrats. They were involved with Temple ritual and administration. They did not believe in a spirit world or anything which was supernatural. They only believed in the Pentateuch, but not the rest of the Old Testament. They were totally opposed to Scripture.

The leaven of the Galatians in Gal. 5:9: **a little leaven leavens the whole lump**. False teachers were in Galatia called Judaizers and they taught nothing but legalism—salvation by works.

Leaven represents false teaching, false doctrine, legalism. It does not represent a person or persons. It represents evil and sin. In the case of the Corinthians, it represents the Corinthians sin and evil in their church.

Ζυμη = *leaven*. There is the malt liquor called Zuma, which is leaven. The verb is ζυμω = *to leaven*. The sin will infiltrate and permeate the dough. It will affect the whole lump of dough (which is not actually present in the Greek). The analogy corresponds to the literal meaning. Φυραμα = *that which is mixed or kneaded*. When the leaven and dough are mixed, together, we get a blended mix of dough. The metaphorical idea is that the lump has been mixed. Out of it will arise sin and evil, as the leaven is sin and evil. The lump

represents the people of the Corinthian church. The deadbeats are the lump. The leaven, those who are sinful and evil, will permeate and affect the rest of the congregation.

### **Leaven**

1. When arrogance is indulged for one person, which is the case of the incestuous man. The leaven then spreads throughout the whole body of the congregation—they are the lump.
2. It spreads to others with whom he mixes. Leaven permeates the entire lump; it does not stay in one place.
3. Or, arrogance and evil in one man tolerated and unchecked, infects and spoils the larger group. One rotten apple spreads to the rest.
4. The church does not reduce the evil of the leaven. They can only handle the leaven by cutting it out.
5. The evil of the leaven will alter the thinkings of individual believers in the church.
6. The leaven must be separated and not mixed in with the lump, or it will affect the whole lump.

This guy's life is about to end and he is being thrown out of the church. This man was causing huge problems and he had to be removed. Paul uses this analogy so everyone understands. Teaching by analogy allows the listener to easily recall what is being taught.

### **Excommunication**

1. For a complex of sins.
2. For being a meddler.
3. For malicious vilification, gossip, maligning, attempt to destroy reputations.
4. For factionalism that divides the church.
5. For criminality.

Pope Bonasus and there was the issue of a disagreement. 13<sup>th</sup> century I think. The armies in those days were mercenaries. Philip IV needed an army. He decided to tax clerical income to get some cash. 1296 Bonopus said that no money could come from the cleric without their permission. Pope was the head of the church and Philip lost a great deal of income. Then Bon threw in salvation. The theology of the Roman church was fine up until the Middle Ages. Philip had to challenge this or he would lose. He was concerned that the pope would use theology to refute him. He brings charges against Bon. Bon was 86 years old. He was charged with sodomy, simony and murder; he failed to fast on fast day, etc. this was obviously a political ploy. The idea is, you throw enough mud against a wall and some would eventually stick. Bon pleaded no guilty, of course; and he wrote another bul, which excommunicated Philip from the church. This was his trump card; the last thing he could do is excommunicate Philip. Philip had to resort to force. Sept 7, 1303 seized the pope and imprisoned him. The citizens were incensed that the pope had been arrested and they freed him. The pope got out and died a month later. One bad leader and one bad religious leader led to poor doctrine in the church at Rome.

There was certainly a lot of politicking going on in the church in Corinth. This man needed to be excommunicated, but he wasn't. The leaven of evil within the church.

1Cor. 5:6 **Your boasting is not good. Do you not know that a little leaven leavens the whole lump?**

**1Corinthians 5:6**

**Lesson #191 Thursday**

**July 7, 2005**

The face of our enemies were seen today in London; they are barbaric. The greatest enemy to Christianity today is the false doctrine taught in our own ranks. No Muslim can defeat Christ or the client nation to God. We can defeat ourselves and we can defeat the client nation through reversionism, as the Corinthian believers were doing.

Ζυμω and ζυμη. The pronouncement of the sin unto death on this incestuous man. It is critical that this congregation understands exactly what is going on. Paul has given them the divine viewpoint on this situation. He chooses a one-word analogy: *leaven*. Vv. 6–8 is begun with **a little leaven leavens the whole lump**. Mark 8:15 mentions the leaven of the pharisees and of Herod.

The pharisees were puritans, essentially. Their forerunners were the reformers under Ezra and Nehemiah. They fought against apostasy between the Jews and heathenism. 458 B.C. time frame. The pharisees took upon themselves the duty of maintaining purity of life and of religion. The synagogue became a place of prayer and Scriptural. Hasidic is one description of Jews and it comes from chesid, which means *unfailing love, grace*. The Hasidic movement began only 200 years ago in Belarus and somewhere else in that general area. In the time of Christ, the pharisees were the religious party of the common people, where the Sadducees were the religious party of the aristocracy. By the time of Christ, the pharisees were a doctrinally corrupt organization, although they began as those who were for the preservation of the Torah. They became law-keepers, the epitome of legalism. As such, they opposed the grace of our Lord Jesus Christ. They provided an evil alternative to faith in Jesus Christ. That was their evil influence. Herod the Great saw the signs of the Messiah when our Lord was born; he was a power-monger, so he did not want to be threatened. In this passage, it is his son, Herod Antipas. He opposed Christ as a trouble-maker, because He claimed to be the Messiah. The people were looking for a leader to break the back of Rome. The people only recalled the kingship aspect of the Messiah, but this did not understand the suffering servant aspect of the Messiah.

Herod never considered that Jesus Christ might be the Messiah, and he therefore acted accordingly. He asked for some signs and wonders. The leaven of Herod Antipas is his skepticism. Mark 8:15: leaven is the anti-grace evil of the pharisees and of the negative volition. The Sadducees were very secular in their outlook. Gal. 5:9 repeats our mantra.

The evil of legalism had become pervasive in that day. They preached legalism and keeping the Law.

The lump of dough represents people; particularly those of the Corinthian church at this point in time.

### Leaven and Lump

1. When leaven in. The leaven of this incestuous guy. Arrogance and veil
2. The congregation is the lump.
3. Arrogance and legalism in one man spreads and affects others with whom he mixes.
4. Evil like this in one man, spoils the entire group.
5. Leaven will have an effect on the whole church. This man has to be excommunicated.
6. This is also true of a client nation to God.
7. Corporate purpose of the sin unto death in this case. It will get the incestuous man out of the way and throw a scare into the congregation.

Εκχθαιρω = .

The Passover plays a large part in this testimony. This was a celebration of the founding of the Jew. Herod wanted to kill all of the firstborn children, which is very similar to the same. For many, the communion means little or nothing. They just sit there and daydream.

How is leaven involved in the Passover. At this time, they purged all leaven from their homes, which represents separation from sin and evil.

### Purging from Leaven

1. Represented the removal of sin.
2. This was designed to communicate to them. It explained why this was done to this "poor guy." Being forgiven of all unrighteousness.
3. It was the believer who was the true celebrant of the Passover. The purification was a critical point of the ritual. You could not participate unless you purged the leaven. You must purge the sin and evil before you could participate. This is also a cross-over point for Communion and Passover. You must rebound before participating.
4. These Corinthians have just seen the sin unto death pronounced, and they must realize that they must get rid of the leaven. Ex. 12:15. The Jews were meticulous in the things that they did. The search for leaven was scrupulously minute. Everywhere where they might be a little leaven, they found it. The penalty for having it or eating it was scourging—being whipped. 1Cor. 11:29. He who eats and drinks judgment to himself. He must judge the body rightly, or some will be weak, sickly and some will sleep. The Corinthians needed to know that they must purge sin and evil. The cleaning out of the old leaven of v. 7 is the purging of sin and evil of the incestuous man from their midst.

Heb. 12:1: **Therefore since we also are surrounded with so great a cloud of witnesses, let us lay aside every weight and the sin which so easily besets us, and let us run with patience the race that is set before us, looking to Jesus the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and**

**sat down at the right of the throne of God.** The spiritual life is our race. The sin which so easily besets us. Rebound and keep moving. Sin and evil in the incestuous life is the sin which entangled the Corinthians. They have to clean out the old leaven, which means they have to rebound. They have to un-entangle themselves by doctrine. Paul tells them that he has physically gotten rid of this guy, now they must remove this leaven from their souls. You must disentangle yourself from those who are filled with sin and evil. Now, you may not be able to physically separate yourself; but you can do this in your own soul. This includes intimate relationships with those who would seduce you with human viewpoint, which is the epitome of leaven. We are to keep our eyes on the prize; we are to keep our eyes on the great purpose in life, which is to glorify the Lord Jesus Christ.

1Cor. 5:6 **Your boasting is not good. Do you not know that a little leaven leavens the whole lump?**

**1Corinthians 5:6**

**Lesson #192 Communion Sunday 1**

**July 10, 2005**

We are studying Paul's leaven analogy. A little leaven leavens the whole lump. Any church which is fragmented is facing this problem. The Holy Spirit can take one word and provide us with an entire lesson on the spiritual life. The metaphorical meaning of leaven is evil, sin and reversionism. In our passage, reversionism is the proper understanding of leaven.

The lump of dough refers to the people of a congregation. This can be further applied to all believers in the Church Age. When evil and reversionism is indulged, then arrogance and evil expand and infiltrates the entire congregation. Arrogance and evil in one person can permeate and spread to others with whom he mixes. Evil which is indulged instead of purged infects the entire group. Paul does not want the Corinthians to be further fragmented. Paul excommunicates this incestuous man, because he is the leaven. It is time for the leaven to be purged. Before the holy day and celebratory feast time, a house had to be purged of leaven. This is parallel to a believer rebounding. Communion and the Passover are two parallel rituals; one is before the cross, the other after the cross. We cannot celebrate our Lord's work on the cross out of fellowship; the results can be quite disastrous. Sick, weak is the result of those who do not purge their souls of leaven.

The incestuous man is destroying the congregation because he is the rotten apple in the barrel; his evil, sin and reversionism causes problems for the congregation. He is permeating the congregation. Evil must be purged. He suffers from a complex of sins. Heb. 12:1: **Therefore since we also are surrounded with so great a cloud of witnesses, let us lay aside every weight and the sin which so easily besets us, and let us run with patience the race that is set before us, looking to Jesus the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and sat down at the right of the throne of God. For consider Him who endured such contradiction of sinners against Himself, lest you be weary and faint in your minds. You have not yet resisted unto blood, striving against sin. And you have forgotten the exhortation which speaks to you as to sons, "My son, despise not the chastening of the Lord, nor faint when you are rebuked by Him; for whom the Lord loves He chastens, and**

He scourges every son whom He receives." Carnality and human viewpoint are the leaven.

1Cor. 5:6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump?

**1Corinthians 5:7**

**Lesson #193 Sunday 2**

**July 10, 2005**

ἵνα + the subjunctive is a purpose clause. The purpose is to make the congregation a new lump. Advancing toward experiential sanctification, which is a theological term for the progression toward maturity for the believer during his physical life. It is the experience of the magnificent spiritual life which God set for us. Experiential sanctification is synonymous spiritual maturity. It involves the filling of the Holy Spirit, the inculcation of Bible doctrine, and finally, building the edification complex and utilizing the problem solving devices. The process of spiritual growth is the disentangling of one from the leaven of life. Paul calls these people unleavened. As a congregation, this congregation is filled with evil, sin, power lust, etc. However, Paul calls them unleavened. He continues his analogy. Unleavened means without sin and evil. Experientially certainly they aren't.

Why Does Paul call them Unleavened? Paul is continuing to teach the lesson. He issues a reminder to them of who they are in Christ.

#### **The Concept of the Corinthians being Unleavened**

1. They have a position in Christ; an unleavened status.
2. They have been pronounced holy at the moment of faith in Christ.
3. In other words, they are unleavened. Positionally, they are sanctified. 1Cor. 1:2, 30.
4. They are positionally sanctified because they have imputed +R in them. They don't deserve it but they have it. They are justified and sanctified.
5. In positional sanctification, they have a permanent, eternal relationship with Jesus Christ. This is very hard for legalists to understand. We are holy.
6. God cannot reject His perfect +R ever. God cannot reject His perfect righteousness which he put inside each of us.
7. Therefore, the possessor of perfect +R is accessible to God forever.
8. That is the connection between justification and positional sanctification.
9. We are declared holy by God—that is positional sanctification—because we share His righteousness.
10. Growth is a believer's spiritual advance and making their positional sanctification line up more with experiential sanctification.

#### **Why are Believers Unleavened**

1. Believers are unleavened as they are positionally sanctified and justified. We are purge of our unrighteousness by God.

2. When we are positionally sanctified, we receive a potential—the potential of the unique spiritual life.
3. So the unleavened analogy is positional sanctification. It does not stop here.
4. To be unleavened experientially, one must rebound and advance in the spiritual life. As the leaven is taken out, the evil, reversionism and sin stop rising.

The Corinthian believers are unleavened positionally, but not in action. Paul wants them to move forward spiritually. The unleavened status and the unleavened experience. There is always a connection. There is a connection with every aspect of the spiritual life. We are given certain things which are always ours. You cannot lose what God gives you (the exception is the filling of the Holy Spirit).

The final portion of this verse is the basis for our being unleavened and a new lump. We need to understand a little theology. The Passover lamb of the Old Testament history. Physical and spiritual death are all conquered. He reconciled man to God. Jesus Christ propitiated the wrath of God by the cross. **“Christ, our Passover lamb, has been slain for us.”** Christ, as the lamb of God, takes away the sins of the world.

Pre-salvation sins are all forgiven at the moment of faith in Christ. Jesus Christ also secured the assets of rebound and the spiritual life by His death on the cross. He laid the foundation for rebound and spiritual growth.

We still have a propensity for sin Christ paid the penalty for all sins. This includes pre and post-salvation sins; rebound is the non Meritorious. All of our personal sins are forgiven at salvation.

#### **Why is rebound necessary if sins have already been paid for.**

1. The penalty for sins is removed once and for all at the cross
2. The repercussions of personal sin in the life must be confronted. Carnality, reversionism, leaven.
3. When we sin, we lose the filling of the Holy Spirit and we are no longer in fellowship with Jesus Christ.
4. It takes Christ on the cross to activate rebound.
5. Another repercussion is there can be no fellowship with any member of the Trinity without rebound. There is the indwelling of Holy Spirit.
6. We always have a relationship with God; but we are not always in fellowship with Him.
7. The repercussions of our sin nature must be faced as we grow. Pre salvation sins are gone. Never look back.
8. Rebound is this:
  - a. It is our access to intimacy with the Lord (or fellowship).
  - b. We can confess our sins and enjoy complete cleansing.

- c. Rebound is our license to serve the Lord. He has given us this option. It is access to everything we need to get through life and to grow spiritually. It is connected with the salvation package

1Cor. 5:7 Therefore purge out the old leaven so that you may be a new lump, as you are unleavened. For also Christ our Passover is sacrificed for us.

**1Corinthians 5:6**

**Wednesday**

**July 13, 2005**

no class tonight

**1Corinthians 5:6**

**Thursday**

**July 14, 2005**

no class tonight; but the parking lot did not get paved, apparently

**1Corinthians 5:6b–7**

**Lesson #194 Sunday 1**

**July 17, 2005**

Terrific morning storm today.

These 3 verses are a succinct and revealing commentary on our spiritual life.

Leaven is the result of evil and carnality in a church. When these ingredients are added to a believer's soul, human viewpoint rises in their soul. That leaven acts as a catalyst for the destruction of one's life. The leaven is reversionism; the lump of dough is us. We are malleable, we can be kneaded. We can be permeated by leaven and rise to a full-blown reversionism. The leaven of arrogance and Satan's cosmic system can be very attractive. We can cultivate close associations with like-minded believers, or we can be a groupie of human viewpoint and allow human viewpoint to invade our lives. Heb. 12:1–2: **Therefore since we also are surrounded with so great a cloud of witnesses, let us lay aside every weight and the sin which so easily besets us, and let us run with patience the race that is set before us, looking to Jesus the Author and Finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and sat down at the right of the throne of God.** Our endurance comes from our faithfulness and spiritual growth. Paul did use *running the race* analogy in other places, which is one reason he is thought to be the writer of this book. This one man who was incestuous and his complex of sins infected the entire congregation. They must disentangle themselves from the cosmic system by immersing themselves in doctrine. They must recall what they know from their souls. They were not filled with the Spirit; they were filled with carnality, so doctrine was useless to them (they could not recall it or bring it to mind). They must be led to a change of mind or the change of a way of thinking. That is repentance. Rebound is the means of that change of mind. You move from human viewpoint to divine viewpoint. When the mind of Christ is applied under the filling of the Holy Spirit, there is no room for the leaven of human viewpoint. It is forced out. Corinth is a congregation filled with leaven. Paul tells them about their failure in this analogy. We are either leavened or unleavened. Becoming disentangled is something which we do on a personal level; however, the church was

affected by this sin on a corporate level. The corporate body of the church must disentangle from those who would create havoc.

### Disentangle

1. Disentangle those who exert a human viewpoint influence on the decisions that we make in life.
2. We must disentangle from those purveyors of human viewpoint who hold a subtle, pervasive control over our thinking.
3. We must disentangle from the influence of those who discourage and disrupt our spiritual life.
4. This includes those relationships with people who seduce you with cosmic system viewpoint. You will become entangled and you do not even know it. This sometimes means physical separation from these. If physical separation is not possible, then we must identify and separate from the viewpoint and the thinking that is evil and detrimental to our spiritual life.

1Cor. 5:6b **Do you not know that a little leaven leavens the whole lump?**

Without doctrine in your soul, you can be easily seduced by the leaven of cosmic viewpoint. There is attractive and sophisticated human viewpoint. There are those who present cultured, clever human viewpoint. Paul tells the Corinthians that they are *unleavened*, which is reversionism. Now, we know that the Corinthians are filled with reversionism. He is saying they are without leaven, meaning they are without sin. They are ultimately leavened people and Paul calls them unleavened (v. 7). Paul calls them unleavened for a specific reason and purpose. He is issuing them a reminder of who they are in Christ. As unleavened, they are positionally sanctified. The Corinthians are not holy, but Paul calls them sanctified, because at the moment of salvation they were made holy. They are given the righteousness of God the moment they believed in Christ. They had a permanent, eternal relationship with the Lord. We are declared holy, just as we are declared righteous. The possessor of God's righteousness is acceptable to God forever. We are judicially declared righteous by God, and therefore, we are sanctified and holy. In that respect, the Corinthians are unleavened. We are sanctified and justified. This is positional sanctification here. Paul is not talking about how they act and what motivates them. He speaks of how they stand before God.

We must then progress in the spiritual life, which means to rebound and then to grow spiritually. This is moving toward an experiential holiness. To become unleavened, we must purge the leaven from our life. Even if we never experience sanctification, we are always positionally sanctified. Position means that we will ultimately be sanctified. The Corinthians need this reminder; they need to be reminded of the grace of God. Paul wants them to understand that they are unleavened. They have retained the old leaven, meaning that they are out of fellowship.

Paul wants them to understand and then to act on what they understand. Two parts to this: you need to understand what is right and then you need to apply what you know. The old lump is leavened and the new lump is unleavened.

1Cor. 5:7a **Therefore purge out the old leaven so that you may be a new lump, as you are unleavened.**

This phrase is what makes the difference between us being leavened or unleavened. There is no positional sanctification apart from Jesus Christ. Forgiveness and purging from all pre-salvation sins occurs at the moment of salvation. The substitutionary work of the Lord Jesus Christ takes us beyond. Without Christ, we had none of this.

1Cor. 5:7b **For also Christ our Passover is sacrificed for us.**

## 1Corinthians 5:7b

## Lesson #195 Sunday 2

July 17, 2005

It is always a good thing to hear basic doctrine again. When basic doctrine is given, then it is a time for us to examine whether or not it is a part of our soul; if we understand it completely and apply it. The atonement of Jesus Christ provides everything for us; not just salvation and purging and forgiveness of sins, but the cleansing of sins by rebound and experiential sanctification.

### Review:

1. Pre-salvation sins are purged at the moment of faith in Christ. When Christ paid the penalty, they were no longer a barrier.
2. We still commit sins after we are saved.
3. Christ paid the penalty for all sins, including those committed after salvation. Jesus Christ died for the entire spectrum of sins and He died for every person who has ever lived.
4. Scripture has designated rebound to purge us from post-salvation sins, which are leaven in our life. People sometimes ask, "What is the point of rebound if Christ paid for all of our sins?" First of all, we cannot ignore John 1:9. Rebound is so obviously directed toward believers, it is mandated, even though it is a 3<sup>rd</sup> class condition. Rebound is powerless apart from the atoning work of Jesus Christ. That is the penalty for rebound working.
5. Why is rebound necessary, if our sins have been paid for?
  - a. The penalty for sin is removed once and for all by the cross. The penalty of sin is eternal, spiritual death. Theologically, it means separation from God. All kinds of death in the Bible.
  - b. Even though the sins have been paid for, there are repercussions for personal sins in the life of the believer.
  - c. What repercussions? When a believer sins, he loses fellowship with God and the filling of the Holy Spirit. Without that, we have no temporal

relationship with God. We have an eternal advantage, but no temporal advantage.

- d. We are no longer empowered for the spiritual life apart from rebound. If we do not have the power for the spiritual life, we have no spiritual life.
- e. No fellowship with any member of the Trinity when we are out of fellowship.
- f. Rebound is the only means of restoring fellowship and cancelling the repercussions. Another repercussion is discipline, which you might be under. Rebound turns cursing to blessing.
- g. Rebound is the only means compatible with grace. Man comes up with all kinds of options for purging themselves from sin. The middle ages are filled with these things. Some became monks, some castrated themselves.
- h. Rebound is our access to Him and our gateway and our license to serve Him. Rebound is for our benefit to live the spiritual life rather than to sin with impunity. God knows our hearts and will deal with us.

6. Rebound:

- a. A believer using rebound is citing sins which have already been judged.
- b. When Christ died, the sins that we committed previously are no longer a barrier. Sins mean we fall short of the glory of God. All of these sins are a barrier to us on the cross.
- c. Post-salvation sins are no longer a barrier to fellowship with God in time, because of rebound.
- d. Rebound provides the removal of the barrier of post-salvation sins and fellowship with God.
- e. The substitutionary spiritual death of Jesus Christ is the basis for rebound.
- f. Based upon the unlimited atonement of Christ, these sins are covered.
- g. Sins will not be the basis for the condemnation of the unbeliever at the Great White Throne judgement.
- h. Based upon this unlimited atonement of Christ, He must forgive us for the sins that we commit. If God forgives us of our sins, then we need to forgive ourselves as well. That is, we should not nurture guilt. People go to psychiatrists and to pastors because you have guilt, but we need to get rid of that guilt.
- i. Once we have rebounded, God is absolutely just and fair to forgive post-salvation sins and to fellowship with us as cleansed from sin. This is all based upon the work of Jesus Christ.
- j. This is the grace basis behind the rebound technique. By grace, we are given salvation and by grace we are given rebound in order to be in fellowship with God.
- k. The atoning work of Jesus Christ on the cross is the basis for forgiveness and purifying us of all pre-salvation sins and all post-salvation sins.

**The Passover Represents 3 Things:**

1. The purging of pre-salvation sins.
2. Rebound, the purging of post-salvation sins.
3. With the purging of post-salvation sins and experiencing fellowship means that we experience unleavening.

When the Jews celebrated Passover, before the lamb was slain, the house was purged of leaven. The Jews had to prepare. They had to purge their homes of all leaven and leavened bread. There are crumbs all over; they had to go after all of those. Passover could not be celebrated unless one was purged from all leaven. This is a picture of rebound. It is like rebound prior to celebrating the Eucharist.

The Corinthians house was not cleansed; corporately and personally, they needed to cleanse themselves with rebound. They had not taken advantage of what needed to be purged through rebound. The intricacy of Paul's analogy. When we think of leaven, we should think of our spiritual life and what God has provided. Paul provided for us a memorable moment. We are new lumps when purged of pre-salvation sins. We fall into the unleavened status. We are positionally sanctified. We are a new lump and we also become a new lump through rebound. If we continue as leaven after salvation, then we live in contradiction with the sacrifice of Jesus' atonement. We do not utilize the work of His atonement. If we do not live with the benefits of what Jesus has done, then we waste what He has done for us. Our condition is parallel to that of the Corinthians.

One last comparison. For Israel, Passover day was the first day of the 7 day feast of Unleavened Bread. Each feast of Israel expressed a theological statement. All of these feasts are shadow expressions of what will come. The Feast of Weeks or Pentecost, which consecrated the first harvest to God. That which was most important was set apart to God. Today, it represents the formation of the Church. The Feast of Tabernacles commemorates the 40 years that Israel lived in the desert. Those complaining Jews deserved nothing; they complained and bitched. They got scared when Joshua scouted out the land, and wandered in the desert for 40 years. The Feast of Tabernacles teaches them about their spiritual life, if they are willing to learn.

The Feast of Trumpets. This celebrated Israel's regathering to the land. Everyone gathered when they heard the trumpets. This represents Israel regathering to the land after a long period of time away from the land. They rebuilt the walls and the Temple, which was torn down in 70 A.D. The Jews in Israel are not what God promised in the regathering. In future times, this speaks of Jesus regathering all of Israel to the Land of Promise and He ushers in the Millennium.

Christ is called the 2<sup>nd</sup> Adam, as He was born without an old sin nature and with a human spirit. The Feast of Unleavened Bread speaks of redemption in Christ and His atoning work on our behalf. The Atonement of Christ is efficacious because He was without sin.

## The Passover

1. Passover represents the sacrifice of our Lord as the spotless Lamb of God who takes away the sin of the world.
2. The preparation for Passover paves the way for our spiritual life.
3. The Passover Feast represents the believer celebrating redemption in Christ and deliverance from eternal condemnation.
4. The rest of the feast days of unleavened bread represent remaining unleavened through rebound and epistemological rehabilitation. The days of this feast represent our life. One moment, the Passover feast, and then 6 days, our lives, the feast days of unleavened bread.

1Cor. 5:7b **For also Christ our Passover is sacrificed for us.**

## 1Corinthians 5:8

## Lesson #196 Wednesday

July 20, 2005

The analogy is solely the post salvation removal of leaven. It refers to finding each and every crumb of leaven and remove it. Leaven represents reversionism, something which the Corinthians were closely involved with.

The first purging is that of pre-salvation sins; the second purging is the removal of post-salvation sins. The getting rid of the leaven after salvation. This purging is rebound. It is the rebound technique. Rebound removes sin in the life so that we can have fellowship. This is the full analogy of vv. 6–8.

Heotrazô = the feast of unleavened bread. Subjunctive mood is hortatory. Paul is inviting the reader to join him in a course of action. He wants others to join him in the feast of unleavened bread. Obviously, the passover is involved. The Feast of Unleavened bread is closely associated with Passover. This is not for us to celebrate literally. Church Age believers do not practice the shadow rituals of the Old Testament. These rituals looked forward to Jesus Christ and it taught them about the spiritual life they would live. These are shadows which foresaw what would happen. Jesus Christ has been here in the 1<sup>st</sup> Advent.

This is not a literal invitation; Paul is not calling upon the Corinthians to join him in celebrating an Old Testament feast. Unleavened bread is simply a feast around the time of Passover. These feasts looked forward to what would occur. Passover began after the 10<sup>th</sup> plague in Egypt. The Jews were to paint the lintels of their doors with the blood of the Passover lamb. For unbelievers, these simply became rituals without reality. Unbelieving Jews could not comprehend then what it meant.

Communion looks back to Christ and celebrates what He did. It is the Church Age equivalent to the Passover. At the moment of faith in Christ, the believer is passed over when it comes to condemnation. Free to glorify the Lord and to live the spiritual life.

The 6 days represent what come after redemption. These 6 days of the unleavened bread celebration is analogous to the Christian life. As believers in Jesus Christ, we must

continue to be unleavened. The Jews prior to the feast of unleavened bread, they completely purged their homes of all leaven, crumbs and all. Then they were ready for the passover to celebrate the redemption. They celebrated the status of being unleavened.

I am purged of leaven and I continue in my life as unleavened. It is not just a position but also a progress. Passover is salvation and redemption; the release from condemnation. Unleavened bread is the Christian life. The analogy is celebrating the feast; it is equivalent to the life of the redeemed. This is a metaphor for the Christian life.

### **Paul's Use of the Old Testament Feasts**

1. All of the Old Testament applies directly to us as an analogy. Paul is not equating the spiritual life of the Old Testament with the spiritual life of New Testament believers.
2. Paul is using Old Testament things to represent New Testament things.
3. He is using the prophetic to teach New Testament truth.
4. We keep the feast of unleavened bread by rebound. Then we isolate our sins, so that fellowship is maintained for progressively longer periods of time. We isolate sin so that we don't become a chain smoker of sin. Lighting one sin on another. This person never escapes carnality. Confessed one's sin, and flubs up again.

It is the same thing, lighting one sin on another. You worry about that sin; you have anxiety about that sin. You feel sorry about it or you become bitter about it; you have a chain of mental attitude sins working. You might revisit the sin as a pattern of sins that you cannot seem to resist. Or you go back and revisit your skeleton in the closet, a sin which bothers you from ten years ago. Your guilt is a constant reminder of your failure. This is why guilt is such a corrupting mental attitude sin. It is the epitome of chain sinning.

When people feel guilty, they will do almost anything to get rid of it. Just unload it and you will feel better about it, is what the world teaches. The guilt remains; you cannot seem to get rid of it. Some will recall an incident for years, but God has forgiven and blotted out that sin. God has taken care of it. It is over.

When rebound does not seem to cut it, then you learn to isolate your sins.

Revisiting David and Bathsheba. David did not go to war with his army. He is in Jerusalem and he is bored so he hangs out on the roof and sees Bathsheba. He is struck with a wandering eye. He needs something to do. His eye stops on Bathsheba on the roof. Then he goes from a mental attitude sin to an overt sin. David may have even raped her. He at least fornicated with her. Then he had her husband murdered. His life was miserable for years after that. It takes us down the hard road because we don't forget it.

When you are carnal, you cannot advance. Once you name your sin, you must isolate it.

### **How Do You Isolate a Sin**

1. Once you confess a sin, the problem is in the hands of the Lord. He will deal with it, but, first and foremost, you are forgiven.
2. The sin no longer belongs to us; Jesus Christ paid for it. You named it and that sin is purged.
3. What right do we have to cry, feel guilty and to look back? We have no right to look back, to rattle the skeletons.
4. Let's get a perspective on grace. An a fortiori argument:
  - a. If God did the most for the human race on the cross; paid the penalty for our sins and purged us from sin, then how could He not forgive us for this or that failure on our part.
  - b. If God forgive us, then we need to forgive ourselves.
5. Failure to isolate our sin is a slap in the face of the grace of God. We have no right not to. If Jesus Christ has forgiven us, then we need to.
6. We do not purge ourselves. There is nothing that we can do to purge ourselves of sin.. We're called to share the happiness of God.

Sin must be isolated after rebound.

#### **A Different Perspective**

1. The act of rebound is easy to accomplish. It is no big deal. You may or may not
2. You've missed the point if we think of this incorrectly.
3. We will not have to rebound every 5 minutes as we advance. It does not last forever as long as we advance.
4. Rebound sets us up for the power of advancing. The longer we can retain the filling of the Spirit, we can advance
5. The more we advance and the farther we advance, the less we will have to rebound. The more we advance, the less time we spend in carnality.
6. As maturity increases, time spent out of fellowship is reduced. That is a spiritual axiom.
7. This does not mean that we are speaking about perfection. We will always sin with an old sin nature.
8. Progressively reduce the time you spend in carnality. It is a circular concept.  
Growth

you begin to understand your place in the plan of God, which is spiritual self-esteem. An example: if we begin to operate in the realm of impersonal love. Once it is in operation, those who got us out of fellowship. As you grow, your enemies have progressively less impact on you. Isolation of sin means more time spent in fellowship; the more you advance, the less time you spend in carnality.

1Cor. 5:8 **Therefore let us keep the feast; not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.**

Paul is using the Old Testament feast to illustrate our Christian life. It tells us about our Christian life. We symbolically celebrate Passover, which is the first day of the Feast of Unleavened Bread. We celebrate this by means of faith alone in Christ alone. The following 6 days are what occur after salvation. This would be the whole spectrum of the Christian life, from birth to death.

We must get rid of the old leaven. This is purged by rebound. The Holy Spirit then controls our soul. The act of rebound is the easiest thing to do. Even a 4 year old can do that. The difficult part is maintaining the fellowship for an ever lengthening period of time after rebound. Some rebound and are back out of fellowship in 30 seconds. That is not enough time to grow. You cannot advance if you continue to stay in carnality. You must get to the point where rebound begins to stick, where you don't have to rebound every 30 seconds. We are looking to maintaining the status of fellowship. Spirituality and spiritual advance, although different phases, are in separately united.

#### **Summary Points**

1. Rebound is the status of purging the old leaven based on the power provided by the Holy Spirit to do so.
2. Spiritual advance is the experience of purging the old leaven. As we advance spiritually, we have the experience of purging the old leaven. This is based on the power of the Holy Spirit to do so.
3. What must be purged is sin by rebound and the possibility of reversionism by living the spiritual life.

To maintain fellowship, you cannot just stop with rebound. Simply rebounding does not make you advance. The technique to accomplish this is called isolation of sin. When you rebound, then you must forget the sin. That is all isolation of sin is. You name it and forget it. If you cannot forget it, it will be perpetuated. If you don't, you will light one sin on another. Do not revisit the sin.

#### **How to Isolate a Sin**

1. Do not worry or become anxious over the sin or the results of that sin.
2. Do not feel guilty over the sin.
3. Simply forget the sin after you name it.
4. Don't jump back into the sin, even if you like it a lot. "If I've got to sin, I might as well I do one that I really like." You have a problem when you indulge the preference of your old sin nature.
5. When you worry about a sin or feel guilty, then you are slapping Jesus Christ in the face after naming that sin.
6. The sin, after rebound, no longer belongs to us. We no longer own it. We don't have to look back and become concerned about it.

7. God does not discipline for a sin from ten years ago, but for the chain of sins that you have lit on that sin afterwards.

Always, if there is a repercussion after rebound, it is for our benefit. Don't look back, don't feel guilty, and don't think about the repercussions. The more that we advance, the less time that we spend in carnality. As maturity increases, conversely, the time spent out of fellowship is lessened. The endless cycle continues as you move toward the high ground of maturity. We begin in carnality, move to rebound, and then we have the filling of the Holy Spirit. When we isolate and stay in fellowship for awhile, then we can metabolize doctrine. If the cycle is longer, then you have a greater chance of advancing. The better you can isolate the sin, the more you advance. If you cannot isolate the sin, and you go back to carnality and stay there, then you are retreating.

In Bible class, you have a good environment for concentration. It is easier to rebound and remain in fellowship. You can often metabolize for one solid hour. The longer period of time you are in fellowship, the greater the window of opportunity for metabolizing doctrine. The window is open and you dive through it until it slams shut. Isolation of sin is so key. Only by isolating sin can you utilize to the fullest God's provisions. You use grace apparatus for perception

How is this Isolation Done? What are the Mechanics? Faith-rest drill. Every believer can use this whether mature or immature. The faith-rest drill is all about relaxing. You name the sin, and then you exercise faith-rest. The faith-rest drill is one of the keys of isolating and maintaining your spiritual life. Philip. 3:13–14: **My brothers, I do not count myself to have taken possession, but one thing I do, forgetting the things behind and reaching forward to the things before, I press toward the mark for the prize of the high calling of God in Christ Jesus.** Paul is the most spiritual believer who has ever lived and he tells us here that there will always be a cycle in his life. He has not laid hold of it yet, as we never lay hold of perfection. If Paul stopped advancing, then he would retreat.

It is never perfection, but it is always spiritual advance. It is like golf; it requires practice. Never look back on any sin. That is a sign of spiritual weakness. You have divine permission to move on and for a great reason. And you reach forward to what lies ahead. What lies ahead is growing up, maturing. Serving the Lord. Maturity is the goal or the prize. It is all the rewards which are given at the bama seat.

You get perspective when you live your life in the light of eternity. We have the resources to deal with everything which God brings our way.

1. The old leaven is carnality and domination of the old sin nature over the soul. We know now this means the cycle ends.
2. There is no symbolic celebration of the feast of unleavened bread when we are out of fellowship. Naming you sins gives you the opportunity to advance.

Genitive of aposition, which means the leaven and malice designate the same thing. The leaven of malignity. It means leaven = malignity. That is what aposition means. One describes the other. The leaven is partially mental attitude sins. They are malignancy of soul. They are the foundation for the foundation of every other sin which we light on another. If you want to be the object of hate, then just cross someone; they will express hostility like you cannot believe. You will know that you are dealing with an immature and an arrogant believer. What is in the mentality of your soul? Κακια? If someone can make you hostile in two seconds, then they are arrogant and immature. To avoid being hostile, the metabolize doctrine and advance.

Armondo Garcia a missionary in Costa Rica and Nicaragua. He handles the Spanish publications and was involved in a jail ministry.

He sat in Berachah for 32 years. He has all his notes on computer with trunks and trunks of notes. The only reason we are alive is because we have been invited on a tour. The director of this tour is God the Father. We can love Him only through the intake of doctrine. If we don't take doctrine every day, we cannot procede. We cannot move forward. We move forward is a state of commemoration. It is supernatural. The freedom is what we think. It is not the circumstances. We have to remember that we left the garden a long time ago. Adversity is inevitable. We return to the garden of Eden in our own souls.

John 16:32–34 I ask you not to take them out of the world. There is affliction in this world. Separate them in Your truth.

Those in Costa Rica, Russia, Nicaragua, etc. all have soul life, but they are spiritually dead. If any member of the human race anywhere wants to know God, God will bring him the gospel.

Many are positive to the gospel. However, there are nations who are affected by the negative volition of the believers. In every village in Nicaragua, there will be 3 or 6 believers there. 155,000 died today? He teaches 3 times a week in a home.

When we enjoy something, then we want to share this. He spends time along the coast in Costa Rica and he finds evangelical churches and he wants to give the pastor the message so that they can teach. He leaves them a package. A group of booklets. He names these off. Never in the history of the Church Age has it been so easy to get so many books on theology. Presenting the gospel is merely a privilege.

He teaches in 3 prisons. Each prisoner can only have 4 tapes a week and the tapes have to go out in order to get more tapes. The Catholic Church is a way to express negative volition. It is the first denomination and it is filled with idolatry. What he runs into often is Pentecostalism, and there they are jumping around like grasshoppers.

The simplicity of the Christian life is astounding to Bobby; it is simple, but not necessarily easy to accomplish. We still have several enemies: the old sin nature and Satan and his demon corps. Every road block that we can imagine will be put in our way, to upset us and to promote human viewpoint in our souls. Advancing to the high ground of spiritual maturity is how we glorify God. Our advance will never go unchallenged; in many cases, we are our own worst enemies. But there are also those external attacks as well. Our internal and external enemies. These attacks are designed to slow our advance.

In between all of this, there is a life to lead, and there are personal and professional things in our life which seem to be detached, but they are not. Everything in our life can be a part of our glorification of God. If we focus on the mechanics of that life, and persevere in executing these mechanics, then that is all our focus needs to be.

Rebound is the gateway to our spiritual life. We have the metabolization of doctrine, which is grace apparatus for perception. Recently, we studied the edification complex. 25 years ago, this was called the divine dynasphere. Spiritual advance has also been described as problem solving devices. These are all different names which are synonymous with the spiritual life. The FLOT line of the soul. We are mandated as believers to fulfill the Christian way of life.

Bobby is focusing on the isolation of sin. Rebound is critical, but it is often a catch-all. However, it is a problem if you continually find yourself out of fellowship. Then you do not have much time to grow spiritually. 1Cor. 5:5–8 is the leaven analogy, which kicked all of this off. Leaven is the opposition to the spiritual life. Unleavened is a position in Christ, and it can also be our experience as well. Faith alone in Christ alone makes us positionally unleavened. Isolation of sin maintains and sustains the experience.

To reach spiritual maturity, we must metabolize doctrine. You never stop your education of God's word. Illustration of golf—you never stop learning and you never stop improving. You cannot metabolize doctrine without the filling of the Holy Spirit. Grace apparatus for perception will not work without the Holy Spirit. We have it, but it is inert without the power to make it work. Continually getting in and out of fellowship, every few minutes, it does very little for us. The trick is to maintain and increase the time in the Spirit. You cannot go back and revisit an old sin. Once you have committed a sin and confessed it, then you are done with it. If you continue to sin, then you often fall into a guilt complex, which does not allow you to isolate your sins and move on. You must not repeatedly indulge in your old sin nature trends; you must actively oppose it. Chain sinning is death to our spiritual life, which is why it is imperative to isolate these sins. Rebound is not enough; we have to grow as well. You might be out of fellowship too often to advance. Rebound and do not revisit the sin you committed.

It is all part of God's plan, good, bad and indifferent. God has designed it so that we can advance and that we can deal with every problem in life. The greater the opportunity for metabolizing doctrine is based upon isolating previous sins. The longer we are filled with

the Holy Spirit, the more we can metabolize and advance. We are here on this earth to advance.

V. 8 is Paul's conclusion to his leaven analogy. Celebrating the feast is an invitation, not a mandate (it is in the subjunctive mood). The Unleavened Bread feast is what we are dealing with as the analogy. It is a 6 day feast, which represents the extent of our spiritual life (I think it represents the extent of our life). There is redemption, illustrated by the Passover; and our spiritual life, illustrated by the spiritual life.

We should not feast with the old leaven. There is no celebration when the old sin nature controls the life. We cannot celebrate with the old leaven.

Two Greek words manifest the leave: κακία = *malice, ill will, malignity*. In the genitive case, a genitive of apposition. This is critical for our understanding. Leaven and malice and malignity go together. Κακία is the malignancy which goes with the old sin nature. Paul is reiterating the particular leaven in Corinth and tells us about the way that they think. This all leads to judging a maligning. This church has gone through all the stages of leaven and it is not working out for them.

Ποναρία = *leaven* (by comparison). As a general term, this refers to over sins, whereas κακία more deals with over sins. The spiritual life can only be lived in the status of spirituality. Most people cannot distinguish between spirituality and one's spiritual life. Spirituality is the status of being in fellowship.

4 genitives of apposition in this verses; all with leaven. Specific aspects are defined by these words. Ειλικρινηα = *sunshine* + . Eileen means *sunny*. Κρισις which is *judgment*. What we have here is *judgment by the sun*.

1. Connotation is the test the purity of an object by holdin I up outside, in the rays of the sun.
2. Any impurity will be seen with this intense light.
3. What is being tested is rebound and the spiritual life.
4. When the sun shines through the unleavened bread, it reveals o mental attitude sins
5. No κακια or ποναρια.

1Cor. 5:8 **Therefore let us keep the feast; not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.**

**1Corinthians 5:8b–11**

**Lesson #199 Sunday 2**

**July 24, 2005**

ειλικρινεια = *judgement of the sun, purity of motives*. The Corinthians have no pure motives because they are not advancing. Through our flaws, we can still advance. Rebound and then the isolation of sin. Then our motives become pure. We know why we do things; we know for what purpose we do this or that. We know if we are driven by

mental attitude sins or by the Word of God. We know this because we know the standards set by the Word of God. This is the sunshine shining through us. We are unleavened positionally, but whether we live that way is an option. Paul had the gift of Apostleship; and we also have our own spiritual gift, and Bible doctrine is powerful. Nothing is more powerful than doctrine in our souls. There is no problem in our soul that we cannot deal with. Sunlight refers to the absolute standard of Bible doctrine. It is the unleavened bread of pure motivation.

The second genitive is ἀλήθεια = *truth, absolute standard of Bible doctrine, truth in our soul from Bible doctrine*. This grows in the soul. The unleavened believer with the pure motives of doctrine in the soul lives and applies that truth. This is the celebration of the unleavened bread.

1Cor. 5:8 ...but with the unleavened bread of sincerity and truth.

The next 3 verses are one paragraph. There is a separation from certain categories. Paul had apparently given the Corinthians some previous instructions in writing. This refers to a letter written previously; it is not 1 Corinthians.

#### Why is this is a Previous Letter?

1. The verb *I wrote* is the aorist active indicative, 1<sup>st</sup> person singular of γράφω = *to write, to draw*.
2. This aorist is epistolary; an epistolary aorist.
3. This means that Paul as the writer is putting himself in the place of his readers.
4. He describes his letter from the time frame of the audience.
5. He describes as past that which to himself is present. A past correspondence which he is now reviving. It is now part of his current correspondence. He wrote something in the past which he is now writing again.
6. *I wrote* (Aorist active indicate) is something he did in the past.
7. He wrote about things which the Corinthians were aware of in the past.
8. I am re-writing something to you which I wrote to you before.
9. There is a general address here. The excommunication of the incestuous man is a specific example of the types they were to avoid. We know that this is something which Paul wrote before.
10. Paul is referring to some other document; not the epistle that he is writing right now.
11. They were very arrogant and for whatever reason, they ignored it. They may have tossed it out. They may refuse to let it be taught. Paul's previous letter had been completely disregarded.

That previous document has been lost to us; none of us will never read that letter, but we don't get to see it. It is no longer in existence. Hard to think of an inspired writing of Paul, and it is gone. Someone in the Corinthian church probably put it into file 13. The Apostle Paul wrote hundreds of letters; and only a handful still exist. We have here what we need; Paul repeats himself. The epistles in the Bible are not the only one.

### Lost Letters

1. These letters were never designed for the churches to come. Only the epistles that we have.
2. Many were probably designed to answer a specific Direction. The Corinthians had some unique problems.
3. Quite possibly the directions in the previous letter are included in the epistle that we do have. All the information we need to know is found in what we have.
4. If a letter has been lost, it was not intended by God to be in the canon.
5. This epistle has a universal message to every generation of the Church Age.
6. The fact that this epistle is in the Word of God, mean that it is designed for us. He wrote this letter to us; he wrote in the past, but it has present meaning for us.
7. 1Cor. 8:1 12:1 and several other passages refer to this previous letter.

We are currently dealing with separation from immoral people; sex before marriage, eating food offered to idols. Spiritual gifts monetary offerings. All of these are parts of question then and now. "I am going to give you an answer that I gave you before; this time, pay attention." The Corinthians must go through this cycle of advance. They must advance because of the doctrine. Paul is getting very practical now and he will maintain that for several chapters. We sue each other today. There are good things about suing one another and for believers, there are parameters to this. Some attorneys cannot wait until we get to chapter 6.

Scholars inspired to do so, took all of this evidence and colated it and looked at it and said here where there are variants in the manuscript. A marvelous preservation. Questions will be asked in this book which are proably in our minds as well. What about this or that? It is all coming up.

1Cor. 5:9 I wrote to you in the letter not to associate intimately with fornicators;

1Cor. 5:10 yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then you must go out of the world.

1Cor. 5:11 But now I have written to you not to associate intimately, if any man called a brother and is either a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one not to eat.

**1Corinthians 5:9**

**Lesson #200 Wednesday**

**July 27, 2005**

Isolation of sin just means forgetting that which is behind. Forget what you have done. Move on. Isolate it. You metabolize doctrine when filled with the Spirit. At the moment of salvation, we become positionally unleavened; that is our status in Christ. The more you grow, the longer you are in fellowship. The ticket is staying in fellowship for longer periods of time. If someone got you mad and out of fellowship, then you cannot get anything out of Bible class.

Two principles: grace orientation and how does something affect your spiritual life.

in v. 9, Paul has clearly written to the Corinthians already. Γραφω = *I wrote*. Paul is describing a letter written in the past, as if he were writing that letter at that present moment. This document is no longer available to us. The reversionism of the Corinthians means that the letter has not been placed in their souls. Paul will clear up their misunderstanding of this letter.

1Cor. 5:9 **I wrote to you in the letter not to associate intimately with fornicators;**

συναναμειγμα = *to mingle, to associate with, to mix into something*. The person would benefit by not mingling with someone here. This is not casually mixing with someone at a cocktail party. This mingling means to not mix with certain categories of people as close friends, romantic interest, or any other significant influence which impacts your life in a negative way. You do not ignore or shun someone in the office because they are immoral. But you don't get close. You do not intermingle. Πορνα = *people*. These are sexually immoral people. It is a reference to all types of immoral sins. It is to their disadvantage to associate with these people.

Paul does not quantify this word for us. How much immorality should be involved here? Incest, bestiality, running around, etc. He leaves this up to us and indicates that we need to have some discernment. He has put it on us to make some of these decisions. Maybe if someone is committing adultery and we are pulled into it.

This phrase refers not only to intimate physical relations, which is definitely out.

#### **What Does this Mean?**

1. Someone in immoral degeneracy. Shun that, since we can get sucked right into that.
2. Also the reference here is to intimate relations with any type of people.
3. This is not a reference to just contact with such people. Rather, you do not seek their company.
4. What does Paul say this? Aren't these the people who are the most fun.
  - a. This is the leaven principle.
  - b. A little leavens the whole lump.
  - c. This is why the incestuous man was excommunicated and caused problems with the whole congregatin.
  - d. This incestuous guy was adversely affecting their spiritual lives and then affected their lives in general. Degeneracy was the result.
5. This is the principle of separation: in the world, but not of the world.
6. It infiltrates your thinking. It takes you away from the spiritual life; it takes you away from inculcating the mind of Christ. Don't mix the leaven and the lump.

Paul only names one sin, and that is incest. The Greeks hated that. Paul writes this because the leadership of the Corinth church failed at this point. The Corinthians lived in an extremely hedonistic society. Materially, sexually, and every other way. Do not let that thinking become an integral part of your life.

Πορνός is repeated and Paul lists some additional people to add to this list: κοσμου τουτου = *of this world*. Κοσμος is Satan's system; it is opposed to everything that we stand for. This cosmic system is our implacable enemy. Paul refers specifically to the opposition and to the system to which it resides. The people of this world are unbelievers. Since they are of this world, these are unbelievers. Unbelievers should never be close companions. They cannot be, by definition, soul comrades. There is always a dimension that is missing. Don't you want your associates to have some idea as to where you are coming from? You would be faced with the insidious pull of human viewpoint. Particularly true of unbelievers. You can only go downhill, because they cannot go to your level. It takes a very strong believer to resist being affected from a close association here.

They are generally classified as immoral people in v. 10a. But then he breaks it down further.

Πλασωνκτης = *unbelievers with material lust*. Wealth is their supreme object. They make personal gain the highest purpose in life. **The love of money is the root of all evil**. This can rub off easily. When this intrudes on our spiritual life, then we have mingled with these materialists. They have their eyes on things and effect us as well. These are people with a different way of thinking and a different way of life. We know what the line is and how far we can go. Where do we draw it and what is that line?

1Cor. 5:10 **yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then you must go out of the world.**

1Cor. 5:11 **But now I have written to you not to associate intimately, if any man called a brother and is either a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one not to eat.**

## 1Corinthians 5:9

## Lesson #201 Thursday

July 28, 2005

Paul is clarifying previous instructions which the Corinthians have ignored. The central verb is συναναμιγνυμι = *to mix together, to associate with, to mingle with*. It is found in vv 9 and 11, and it is accompanied by the negative μη = *not*.

The key is not the kinds of sins or how immoral these sins are; the key is, how do these associations affect us? How much association is too much? It is a judgment call on our side. Bobby can't take care of this for us. We must decide based upon the doctrine in our souls. The key is, does the mixing influence your spiritual life and your spiritual advance. If such an association pulls you away from doctrine, and you relaxed mental attitude is affected as well as your grace orientation, the you need to back away. These people do not share your values or your beliefs, therefore they cannot be your soul companions or

your confident. They can be a dangerous distraction to your spiritual life. Divine viewpoint is not part of their thinking. We have a built in separation with people like this. You need to be able to keep this distance. They cannot be brought up to your levels; so, most often, you are taken down to theirs. It takes a very strong and mature believer to be unaffected from the inroads of human viewpoint from those close to you. Our focus must be on doctrine and we must keep these things from infiltrating our souls. Do not mix, do not mingle, do not associate with. Πορνός = *sexually immoral people, those in immoral degeneracy*. If antinomianism is your area of weakness, then being influenced will be almost automatic. It is like an alcoholic. You don't hang out at the bar with your friends if you are an alcoholic. These kinds of activities inhibit spiritual growth.

On the other hand, God designed sex for our enjoyment. It was not invented after he fell. Love and companionship must occur first. In the proper context, sex is a wonderful thing. In Corinth, we have sex taken out of its proper context. The association is key, as you do not need to be caught up in this lifestyle.

1Cor. 5:9 **I wrote to you in the letter not to associate intimately with fornicators;**

These immoral people are κοσμος τουτου = *of this world*. They are a part of the cosmic system. They can be unbelievers or believer reversionists. There are three more categories mentioned in this group. Swindlers, idolaters and the covetous.

Who are these three categories. Πληονκτης = *covetous ones*. These are unbelievers; they have materialism lust. Wealth is their supreme object of their love and endeavor. Personal gain is their highest purpose in life. The key is priorities. There is nothing wrong with making money; the problem is materialism lust. It is easy to be affected by people who make money their god. It is easy to make money your god. It seeks up on you and it is often tied to those who are involved in materialism lust.

άρπηξ = *swindlers, grifters, those who take advantage of others for their own gain, con men*. These can be those who are involved in shady business deals. There are a sting of movies where con men are portrayed as heroes, as suave and interesting. They might steal from mafia kingpins, etc. They might simply be duping those who are worse criminals, in the movies. But stealing from the rich is class warfare and anti-doctrinal. Those who extort from the rich are just as greedy as those they steal money from. There is this assumption that those who accumulate wealth must be greedy and wrong; but that is not necessarily true. In reality, these grifters do not steal for altruistic reasons; they are out for their own gain and they will take from anyone. All money is fair game no matter who possesses it. Thieves are not noble, Hollywood notwithstanding. Their materialism lust and activities will rub off. There are Christian con men. They advance get-rich schemes to their *friends*. Sometimes, life savings are lost this way. Your money, their investment. Everything to gain and nothing to lose.

αιδολολοτρης = *idolaters, those who worship the creature rather than the Creator*. Anything which is a substitute for God. It might be nature, money, power, sex, history, social or political systems, mankind, other people. Those who worship mankind are called

humanists. It is a lifestyle and a religion. The idea that man is a deity is not going to be overtly espoused. It is expressed subtly. Man is said to have certain attributes of God, like sovereignty—there is no higher authority over me. Or they assign to themselves complete rationality. A continued evolution with the result of future moral perfection. Mankind will combine together.

### Humanism

1. This is the idea that civilization is continuing to move forward, rationally and purposefully toward a harmony and a unity of culture and ideas.
2. This human conformity to an ideal standard and morality will be impeded in history; there will be some blocks and some setbacks. It is an inevitable human progress, given enough time. They will become united in their moral precepts.
3. Humanism is eternally optimistic about the bright future of humanity based on our own commonality and rationality. We will overcome all difficulties of this world, because we have a common bond and we are all humans. Conflict will be over at some point. This is the underlying idealism of the progressives of this world.
4. Someday, everyone will see what is to their own best interest. We will all begin to see what is to our own best interests as a unity and we will accomplish it. An example is, we will understand war is bad and we will abolish it. One basic principal of the United Nations.
5. It is a soaring misplaced faith which is without substance. What substance is there in a misplaced faith in mankind. This is apart from any divine action or intervention. God is removed from this equation completely. All of this will take place in the Millennium, but humanists believe that they can do it on their own.
6. Sept-Oct 1973 *The Humanist* and this is the *Humanist Manifesto*. The next century (the 21<sup>st</sup>) can and will be the humanistic century. We have virtually conquered the world and been to the moon. We stand at the dawn of a new age, ready to move farther into space and perhaps to inhabit other planets. Using technology wisely, we can control our environment. We can conquer poverty, reduce disease, extend our lifetime, modify our behavior, alter the course of human evolution, unlock new powers (what power can be unlocked that won't be used for evil?). We will achieve abundant and meaningful life. B. F. Skinner among others signed this.
7. In 65 years, we went from earthbound to the moon. So this is thought to be applied to everything else.
8. The manifesto ignores the great problem: the old sin nature. No matter how much progress is made, the old sin nature is here to screw things up. Millions believe in humanism. It is pervasive in our society.
9. Humanism is the epitome of human viewpoint. Everything around us screams progress, but it is just technological progress. There is always the downside of the old sin nature.

1Cor. 5:10 yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then you must go out of the world.

1Cor. 5:11 But now I have written to you not to associate intimately, if any man called a brother and is either a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one not to eat.

## 1Corinthians 5:9

## Lesson #202 Sunday 1

July 31, 2005

Paul is correcting a previous misunderstanding in the Corinthian church; it came out from a letter that Paul had written earlier. The Corinthians did not quite understand what he had said before.

Paul uses the verb συναναμιγνυμι = *to mix together, to mingle oneself, to associate with*. With this, we have the negative μη. This means *do not associate with*. The verb is an indirect command, in the infinitive, and is an emphatic and applies to all of those in the church and believers forever following. We are not to mix with a certain category of people. The Word of God is accurate, regardless. We are supposed to think that we can associate with everyone; however, we are not to associate with anyone who impacts and influences our spiritual life in a negative way. This refers to close friends and to intimate relationships. Who should I not be mixing with? How much is too much? The latter is a judgment call on our part. It is based on doctrine resident in our soul. Does that association negatively affect our spiritual life and our spiritual advance? If our spiritual life is not working, then maybe we should look at our associations.

Πορνος = *sexually immoral people*. This is a reference to all types of sexual sins and those who commit them. This refers to personal relationships with anyone involved in immoral degeneracy. This does not prohibit mere contact; we'll come in contact with all sorts of people in this life. We should not seek out their company and they are not to become our close companions or confidants. This is because they influence our lifestyle. They are fixated on sexual immorality. It is their compulsive behavior in life and they can affect us. Pornography is addictive like drugs and alcohol and people of this ilk are the same way. Don't substitute our occupation with Jesus Christ with sex. It comes from too much association with the immoral person. This association is denied in order that we do not get thrown off. This is not a mandate for us to go on a crusade based on this passage. This is not a call to self-righteousness; this is not a call for us to go out and change the behavior of immoral people. Paul refers to sexual immorality because these are Corinthians, and that is their weakness and their spiritual failure. It could be something different in a different church or in a different environment. Don't get next to it, or it will rub off on you as it already obviously has.

In our society, we are inundated with the same thing. When many Christians look at this passage, it seems quaint, archaic and even unrealistic. However, this is the Word of God. This is not a passage for you to think sex is wrong; however, it must be in the correct context of marriage.

1Cor. 5:9 I wrote to you in the letter not to associate intimately with fornicators;

Χοσμου τουτου = *of this world, of this cosmic world (system)*. 3 other categories here. Πληνονεκτης = *those with materialism lust*. This is those for whom wealth is their supreme object; gain is their personal god. We are surrounded by rampant materialism and greed. It is so pervasive and it is easy to get caught up in it. We are surrounded by the most oppulance in any society before. We have access to material things never known before. People around you have many material things that you desire. You are legitimately in the workplace to make money; but if you lose your focus on doctrine, then you will succumb to a consuming pursuit of the details of life. A close association with people like this is forbidden because it is destructive to your spiritual life.

άρποξ = *swindlers, crooks, grifters*. Here this is connected with those who lust after material things, but they use criminal behavior to take these things. There are Christian con men and some will relieve others of their life savings without a pang of conscience. It is a small step to go from materialism lust to criminal behavior. We saw an example of this at Enrol.

A 3<sup>rd</sup> category: ειδολολοτρης = *idolaters*. Those who worship the creature as opposed to the creator. This is widespread even today. Because we associate idolatry with Old Testament Israel's idolatry, we don't think much of this. Idolatry is any substitute for God; it can be a worship of nature or money or power even history or social and political systems. One of the worst idols is mankind himself. Humanism. The idea of humanity as a deity is seldom espoused openly; not many would call man a *god*, but it is expressed in subtle ways—sovereignty, in the sense of complete autonomy from any higher authority or complete rationality; we, as human beings are rational creatures. The idea that we will achieve a perfect righteousness. This is pushed in the concept of inevitable human progress. Civilization in general is moving rationally and purposefully in the direction of harmony. This human conformity to idea standards; in the long wrong, according to humanism, it will happen; it is inevitable. The horrors we see will eventually disappear. The millennium will come about by man's actions.

A great example of this would be called human manifesto 2 in the *Humanist*. The next century (21<sup>st</sup> century) can and will be the humanist century. Dramatic scientific accomplishments crowd our awareness. Progress in the realm of technology is thought to accompany human progress. It is an ever shifting standard in our world today. These standards often become a tyranny. Nazi Germany and Russia are a part of the downside of humanism. He have virtually conquered the earth and traveled to the moon. We stand at the dawn of a new age ready to move farther into space and maybe to inhabit other planets. Using technology wisely, we can control our environment. [Technology is not our saving grace and even using it wisely, which we don't do, will not save us. The sin nature cannot be controlled by technology or even by ourselves; if you think it can, you do not know it. It can be temporarily controlled by establishment government. Humanism is the only thing they have]. We can conquer poverty [which is in opposition to the Bible—the poor you will have with you always]. Significantly modify our behavior. B. F. Skinner, the father of behavior alist psychology, signed this. [Jesus "Where you hear of wars and rumor of wars, do not be frightened]. Unlock vast new powers (which we have done; nuclear

power). [Man can use this for evil purposes and he will corrupt anything]. Provide humankind with unparalleled opportunity for an abundant existence.

This manifesto sounds convincing. We went from being earthbound to the moon in less than a century. The UN is a disseminator of humanism. Humanism is not the same as humanitarianism (although some humanists are humanitarians as well). These are in opposition to the missionaries, who can be humanitarians as well. Humanism can never remove the stain of the old sin nature. There will always be regression to corruption. Freedom will be sacrificed in order to bring about humanism. The human manifesto stands in opposition to the God of the Bible.

A young man suggested that the tower of Babel was the first humanistic movement...going to heaven without God. Humanism is the secularism of society. They worship their own intellect above divine revelation. Those who believe in divine revelation are seen as archaic are ridiculed and seen as in opposition to progress. Humanists cannot defeat their own sin nature.

When you associate with this, it rubs off. The lying down with the dog results in fleas.

1Cor. 5:10 **yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then you must go out of the world.**

## **1Corinthians 5:9**

## **Lesson #203 Sunday 2**

**July 31, 2005**

4 categories of people here: sexually charged groups, the covetous, the criminals and the idolaters.

1Cor. 5:9 **I wrote to you in the letter not to associate intimately with fornicators;**

An idolater is not simply a person who worships an image. Man worships himself. Essence of God is attributed to us and it is done in subtle and not so subtle ways. Humanism is so pervasive that we often do not recognize it.

Humanism elevates man above God or God is not acknowledged at all. An historic example: the enlightenment of the 18<sup>th</sup> century, which was a sustained humanist attack against Christians. Rousseau and Voltaire. They openly deified humanity.

Sociology for the most part is a very humanist science and it gets its name from someone in this time frame. He essentially deifies the human race and he calls it the religion of humanity. Kant (but it is someone else; his name sounds like this). Many prominent intellectuals of the 19<sup>th</sup> century from this movement. George Elliot, the poet. *Oh may I join the choir invisible of this immortal choir made better...* Humanity is worshiped because of our rationality and intellect. Humanity is not just glorified but deified. However, these humanists are dead. They only can influence for the cosmic system. These people represent the hope of human moral progress. They are the beacon of what man can become without God. This surrounds us in every way. In eastern religions. No God in

Hinduism or Buddhism. You evolve into a god. You are reincarnated with respect to your life here. The sin nature never disappears. They must adjust the standards to fit their flaws. This is where relativism comes from. There is not eternity in a philosophy like that.

We can become idolaters as well, whether materialism lust or a worship of humanity and those who are substitutes for God. God prohibits intimate mingling with such unbelievers. Paul limits this prohibition. It is not absolute in the sense that it could never happen. Paul's intent in this Scripture is not to prohibit all dealings with unbelievers, including immoral unbelievers.

Ου παντος = *not all, not at all, by no means*. Here, it is more emphatic, like the main verb. Connect the verb from v. 9, *I wrote*, along with this *by no means*. I by no means wrote to you not to associate with the immoral people of this world. Paul has limited his prohibition. **I, by no stretch of the imagination, wrote to you not to mix with the immoral people of this world.** The mandate is to separate from these four categories, but to recognize that you are going to have contact with the unbelieving world. You cannot stop this association. You cannot isolate yourself from this world. This is a not a complete disassociation with these people. You cannot separate with unbelievers of all types. There are social events, there is work, there are functions in business, etc. which we cannot get out of. As believers, we are responsible to evangelize unbelievers. We must have some contact. Paul is not precluding all contact. We are not of the world, but we are in this world. You cannot hide from the world and you cannot stick your head in the sand. These close associations can affect us; they can lead us down the primrose path of reversionism. We must be advancing to maturity to handle all the circumstances and the people testing in our lives. We must have some resources. Do not hide from this world; you cannot separate yourself. If you don't keep the plan of God firmly planted in your mind, and if doctrine is not firmly implanted in your mind, then you are in trouble in this life. There must be a line that you cannot cross and it must be firmly established in your mind. You must have that line drawn in the sand established in your thinking. This is based on the standards of doctrine and not on the standards of legalism.

Some are shocked by immorality and you think this will tell you to speak out against all of these sins that shock you. You cannot be a legalist and be oriented to grace. "I'm not like that; I'm better." No you're not; you just became worse. Sexual immorality is not listed with the worst of the sins. Where is the line drawn with unbelievers. You cannot snub or put people down in order to witness. If you are legalistic, you put people down or you denigrate them and this does not represent Jesus Christ to the world. You represent Who Jesus Christ is and what He has done. These people have no other contact to hear the gospel. Eph. 6:20 we are ambassadors for Christ and we should never conduct ourselves in a way to discredit the Lord Jesus Christ. It is like being an ambassador in another country for the US and everything that we do reflects the United States to that country. The rest of the world has no other contact with others other than us, which is scary, in some cases. As an ambassador, we make a pulpit out of your circumstances. As a believer, you declare who and what Jesus Christ is. This is what an ambassador does. This does not mean that you are legalistic and you make an issue of the things which you find to be disgusting. A taboo is an arbitrary prohibition made by someone else. Drinking,

smoking, wearing skirts too short. You don't make an issue of tattoos to a tattooed person, as your witness to them. Taboos are manmade bans. We look down on those who do not meet our standards. We cannot wait to impose our values on others. Doctrine is excluded as an agent of change. It is the legalist who becomes the arbiter of right and wrong.

You may not think that you are in any of these categories and that you don't know anyone like this; you associate with these people all the time. When doctrine is destroyed in your soul by your associations, then you are out of line and you destroy your own spiritual life. You cannot alter the unbelievers behavior. You do not straighten out society with your taboos. As an ambassador you present the gospel and you don't antagonize the unbeliever. It is the gospel which changes people.

A faithful envoy brings healing by his presentation of the gospel. Do not indulge in the legalistic excesses of your soul. You must some time take a stand on Biblical principles and you might be ridiculed and ostracized for this stand that you take. One result of this is not being able to share the gospel. The world will ridicule us, and you must maintain your poise and do not compromise because of fear and embarrassment. We have a responsibility before the Lord and we either honor this responsibility or we don't. We are to communicate to this foreign world in which we live. An ambassador does not justify himself nor does he promote himself. We are only to represent the One who has sent us.

As an illustration concerning relationships with unbelievers, Bobby will present a pitfall: evangelistic dating. This has to do with the singles. We might see someone that we are very attracted to and they just don't meet our criterion. It is not a matter of "don't ever do it." It can work, occasionally. Sometimes this is an excuse and a trap for us. It can start out with an evangelistic purpose and it usually goes in another direction. You cannot use evangelism as an excuse for spending some time with a person you find very attractive. Unbelievers can be very charming and they can be desirable and they can even seem to be of like mind with you. In this situation, there is a real danger with crossing the line. You can put yourself in a very difficult situation in order to carry out your original mission of evangelism. It is easy to become emotionally entangled with people. It is even harder to extract yourself, as you must do, if you plan to remain in the plan of God. The difference between you and the unbeliever should be obvious. You know what it takes to get momentum. You know what that takes. Grace apparatus for perception, isolation of sin, metabolism of doctrine. The unbeliever cannot do any of that. They are filled with human viewpoint and that in abundance. Even those who are divinely establishment oriented.

#### **Entangled with or Associated with those you should not**

1. You negotiate with human viewpoint in order to keep the relationship going. The unbeliever only have human viewpoint.
2. You must make some concessions in order to get along with the unbeliever.
3. When you negotiate with human viewpoint, you are compromising with human viewpoint.

4. If you don't compromise, your romantic relationship with the unbeliever will never work. This is true with every close relationship with the unbeliever.
5. They cannot come to our spiritual level; this is impossible. Therefore, you must revert to their level to continue your liaison with them. Compromising with human viewpoint is the beginning of reversionism.
6. There are no grounds for real compromise that is not destructive without divine viewpoint in both souls. Relationships involve compromise; marriage has compromise; and this is why you do not marry unbelievers. With an unbeliever, you must compromise with human viewpoint.
7. If you do, you have accepted some of their ways of thinking. You have to, by definition.
8. Once you have done that, then you rationalize your inevitable compromise. You have to. These are your intimate relationships, not the business or casual ones.
9. Our most intimate relationships in life should never cause us to compromise divine viewpoint principles. We can compromise these by ourself, but these relationships should never bring us to a point of compromise. If we must compromise with human viewpoint, then we are in the wrong relationship. We must give it up and move on. This is especially true of a woman, because she is a responder. Settling for human viewpoint and compromising with it compromises the plan of God for our life. You cannot have a great relationship with someone that you must compromise divine viewpoint principles. That is the line.

1Cor. 5:10 **yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then you must go out of the world.**

**1Corinthians 5:10**

**Lesson #204 Wednesday**

**August 3, 2005**

v. 10 deals with unbelievers specifically. Do not have close companionship with or close relationships with the following types of unbelievers.

What about the obligations of life? In-laws, co-workers, bosses, etc. There is a difference between intimate companionship and contact. The key is, does the association negatively affect your spiritual life and your spiritual advance? You will have social life with unbelievers from time to time; but if such a relationship distracts you from the mission of growing, then the familiarity has gone too far in your life. Friendship is allowed, as we are responsible to exercise our ambassadorship with unbelievers. We must, in fact, come into contact with unbelievers.

V. 10 names 4 representative categories, meanings that there are other categories of unbelievers that Paul did not name. It is our responsibility to identify the others. The problem is when you nurture and promote such relationships in such a way to impact your growth negatively.

**Πορνος**

1. Sexually immoral people.
2. These people have chosen the path of immoral degeneracy fixated on illicit sex as a pastime.
3. These are persons who can significantly impact our thinking and spiritual life. It is very easy to go down this road.
4. If we have an area of weakness in the realm of antinomianism, we are particularly susceptible to this trend. This does not mean being legalistic means we won't be affected.

### **Πληονεκτης**

1. Covetous; unbelievers with materialism lust, which is a lust in our society today. Never have we had so much available to so many.
2. Personal gain is their highest purpose in life.
3. The danger for us in the workplace. Our purpose in the workplace is to make a living.
4. When you associate with unbelievers in that environment, you can lose your focus and succumb to a pursuit of the details of life rather than a pursuit of spiritual maturity. There is nothing wrong with the details of life.
5. It all comes down to a matter of focus; you focus on doctrine or on the details of life. You can enjoy details to the maximum, as long as they do not rule your life.

### **άρποξ**

1. Swindlers.
2. They take advantage of others for their own gain, including criminal activity.
3. This category is connected with πληονεκτης.
4. One can lead to the other. Being a swindler is more obsessive.
5. You become willing to bend the rules in order to gain the details; that is what differentiates this from above. Enrol is a good example of that.
6. If you associate with swindlers, you live in a climate which lends itself to a άά
7. You can be influenced into criminality for personal gain.

### **ιδολολοτρης**

1. This is not someone who bows down to physical idols.
2. We think of a physical idol.
3. Idolatry is any substitute for God.
4. Environmentalism, money, power, history, social and political systems, mankind can all be idolized. We idolize man.
5. Those who worship mankind are called humanists. Very pervasive today.
6. Humanism means that mankind stands as a substitute for God.

7. Humanism includes the secularization of society. We have become very secular today.
8. Humanists worship their own intellect above divine revelation. In their view, divine revelation is a deception and they see it as completely invalid. They believe that if you study the Bible, they will ridicule you as archaic and anti-intellectual.

Article by Chuck Colson: [www.Townhall.com](http://www.Townhall.com). Both parties are now held in low regard by most people. Why would these be? Ideology begins to replace revealed truth as the basis for governing society, you get the polarization of society. Ideology is a man-made idea as to how a society should live. Dangerous when a society becomes polarized by these ideologies. Everything is a matter of relativism. Humanism and relativism. This eliminates reasonable discourse, because all we can do is clash. We cannot come to any sort of agreement. America is disenchanted with this political process. The politicians are not to blame. We lack a common standard. With no agreed upon standards, you simply start shouting more loudly. When you don't get your way, you just become shrill. Power is the way to win an argument. As Christians, we should be the first to recognize that substituting human schemes for revealed truth is the enemy of the gospel and the enemy of historic conservatism. A respect for tradition and custom and religious underpinnings for our society.

Οὐ πονηρός = *by no means*. **I by no means wrote to you not to associate with the immoral people of this world....** There was no absolute prohibition to separate from unbelievers. This mandate does not preclude all associations. We have the responsibility to evangelize, so we must have contact and even friendly relations. Drawing the line depends upon your own spiritual growth. You must draw a line in the sand in your head that you do not cross and you must be careful not to cross that line. This is based on doctrine and not on legalism. Associations with unbelievers can be confusing and it is easy to cross the line. If the association is too intimate, then you can have problems.

### **Evangelistic Dating**

This has other applications; this can be tricky. You might stare into their eyes and lose the idea of evangelism. You can start out with an evangelistic purpose and end up somewhere else. Don't use evangelism as an excuse for spending more time with an unbeliever to whom you are very attracted. They can be oriented to divine establishment and they can be attractive and charming. There is a danger of crossing that line. It is easy to mix with human viewpoint, especially with someone who has divine establishment thinking. It is so easy to become closely involved, especially when there is a close attraction. Part of the plan of God is not to be intimately involved with an unbeliever. We know what is required to have spiritual momentum. Is this unbeliever capable of supporting this advance when they have only human viewpoint. Of course not, they do not have the same depth of thinking. In their soul, they do not have the like-mindedness for what we need as a lasting, lifetime relationship. You will end up negotiating and rationalizing.

1. We must negotiate with human viewpoint to insure the survival of your relationship; that is by definition of a relationship. In a romantic relationship, you want to accentuate the positive.
2. You want to make concessions, and that is normal with any relationship. And if you don't, the relationship will fizzle.
3. When you negotiate with human viewpoint, you are compromising to human viewpoint. That is an axiom that you should never forget. Negotiating with an unbeliever, you compromise doctrine.
4. The relationship will not work if you do not compromise and negotiate.
5. They cannot come up to our spiritual level. That is impossible. We must revert to theirs, at least in part.
6. There is no real grounds for compromise that is not destructive without divine viewpoint in both souls.
7. If we compromise, that means we accept some of their ways of thinking. We must accept it in order to make it work. You might not even believe in it, but you have to act as if you do. You must live it to survive the relationship.
8. When that happens, you rationalize your inevitable compromise. These are intimate relations; not casual friendships.
9. Your most intimate relationships must never cause you to compromise divine viewpoint. If divine viewpoint is compromised, then you are in the wrong relationship. Once you compromise divine viewpoint, you go downhill from there.

Marriage between a believer and an unbeliever is never part of the plan of God. No way and no how. If you have already done it, then you cannot get out of it. Marriage between a growing believer and a reversionist is allowed, but can be a disaster. If we are advancing, then we need to have our intimate relationships with those who are advancing. Don't think you can evangelize or turn someone positive in marriage. That is only rationalization. When you ignore divine directives, you are going to have problems. Such a relationship should not get past the first date. If they change later, you can revisit the situation.

The circumstances are different if you are already in this situation. You cannot separate from an unbeliever that you do not like. That is a different set of circumstances that you must deal with. Subtle attacks of human viewpoint will be common. There will be a void of like-mindedness in a mixed marriage. No corporate witness to the world. That is one reason against it; but also because God is trying to save us a bunch of headaches. If you are in this situation, you can evangelize, but slowly and carefully. They want to know, and you have a witness all the time to them. You need a lot of prayer and a lot of patience. Positive volition can always change things for the better. You have not necessarily lost the chance at a great relationship. Maybe, maybe not. God's grace does not doom you to a life of misery. In this case, you are a witness every moment of the day. It is not an easy situation, but it is livable and manageable and it could even turn out to be the great relationship of your life.

Doctrine first, so that you do not compromise.

1Cor. 5:10 **yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then you must go out of the world.**

**1Corinthians 5:10–11**

**Lesson #205 Thursday**

**August 4, 2005**

The previous night was practical night. Tonight, we get technical with grammar and syntax. Paul was not completely eliminating contact with the outside world—with unbelievers.

Ου ποντος = *not at all*. It is more emphatic than that and should be rendered *by no means*. **By no means did I write to you not to associate with the immoral, the greedy, the dishonest and the idolaters. Or, I did not say not to mix with the people of this world. Or, I did not absolutely prohibit you from mixing with unbelievers.** This mandate does require some separation from those who would adversely affect our spiritual life. It does not preclude all unbeliever association. There must be some contact in our life with the unbelieving world. We must have contact with unbelievers. Paul acknowledges this in v. 10. Even though we are in this world, we are not of this world. We reside in the sphere of God's plan. In order to have no contact with the world means that we would have to go completely out of the world, which is absurd. We are here to glorify God; this is our purpose; we demonstrate His grace by utilizing His divine operating assets. The unbeliever needs to see the grace of God through us. We are here are ambassadors to our King, Jesus Christ. We must have contact with the outside world; but not close, intimate contact. We cannot have the kind of contact which will affect us negatively.

The Corinthians had made an assumption in a previous letter. They misunderstood that Paul was speaking only of separation from unbelievers. They did not separate from this incestuous guy, as he was a believer. There is a principle of separation which can be applied to unbelievers and reversionists. It is unclear who misled these people from Paul's teaching; it was probably the faction leaders.

1Cor. 5:10 **yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then you must go out of the world.**

We will have a further clarification in the next verse. Our most intimate associations are generally believers; however, this tells us that there are times to get away.

Νυν δε = *but now; therefore*. This is an adverbial phrase; a connecting phrase. Usually a connotation of time. *I wrote something else to you in the past, but now I am writing something else to you.* There can also be an inferential sense. I wrote you in the previous letter, but since you cannot go out of the world, therefore, I write you another letter. A direct connection to vv. 9–10. A temporal and inferential sense. **I wrote you [in a previous letter]...and now I am writing you [in another letter]...** Should it be temporal or inferential? That explains the verse. The clear intent is to say, ***I did not mean to write in my previous letter "do not associate with unbelievers;" therefore, what I meant was...*** Paul is making a logical conclusion from a previous letter. Νυν δε here is the logical or the inferential

sense. We must occasionally deal with the very words which Paul uses, as this explains what the Holy Spirit wants us to get from this verse. So, what we have here is, *let me draw a conclusion now...*

Aorist active indicative of γράφω = *to write*. *Therefore, I am writing to the entire congregation at Corinth...* Συναμιγνυμι = *to mix*. Αδελφος = *brothers*. Present passive participle of ονομαζώ = *one who is named as or called a brother*. When we see adelphos in the Scripture means that we have a relationship in a family situation. These who are named as brothers should not be the kind of relationships that you have with a brother. This person named here has disgraced the Lord Jesus Christ. They have not forfeited their position. The Corinthians have just gone through a separation.

Therefore, Paul is making a connection with these believers. Paul wants no misunderstanding of what he is saying. There is a fiasco in Corinth and part of it is . Εαν = *if* (3<sup>rd</sup> class condition). Paul uses the 3<sup>rd</sup> class condition for a very specific reason. We may or may not do it. It is a volitional issue. What type of carnal reversionistic believer should we not mix or mingle with?

Πορνος = *a person guilty of all types of sexual deviations and sins*. Rom. 1:26–27: *For this cause, God gave them up to dishonorable affections. For even their women changed the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust toward one another; males with males working out shamefulness, and receiving in themselves the recompense which was fitting for their error*. Liberal theologians interpret this in a number of ways in order to change the obvious meaning here. They even break it down into the Greek in order to change the meaning. Homosexuality is included in πορνος.

1Cor. 5:11 *But now I have written to you not to associate intimately, if any man called a brother and is either a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one not to eat.*

**1Corinthians 5:9–11**

**Lesson #206 Sunday 1**

**August 7, 2005**

Nothing more important than the Word of God.

1Cor. 5:9 *I wrote to you in the letter not to associate [μη συναμιγνυμι] intimately with sexually immoral people [πορνος];*

1Cor. 5:10 *I by no means wrote to you not to associate [or, I did not absolutely prohibit you from associating] with the sexually immoral people of this world [coming in contact with unbelievers must occur in this world; there are business associations, friends, relatives; so we must have contact; and we all must be a witness to the unbeliever in this world. This verse also indicates that we are not to associate with those who will cause us spiritual problems. Paul is not necessarily singling these sins out; these are examples of sins which might slow our spiritual advance], or with the covetous [πλεωνετης = covetous, greedy], or swindlers [con men, criminals; anyone who takes advantage of others using crime], or with*

**idolaters** [ἰδολολητρῆς = *those who put something else before God*. This can be the worship of money, power, history, mankind, as a substitute for God]; **for then you must go out of the world**. No contact with unbelievers if they are going to slow your spiritual growth. So, Paul qualifies himself here; if an unbeliever can bring you down, you need to disassociate yourself from them.

Paul adds a few categories of people to this list of those who are believers. These are believers who are carnal but who are reversionistic. This tells us that believers can have the same characteristics and do the same things as unbelievers do. These believers can cause you personal problems. You don't separate because you are so shocked by sins. Sin is all around us and we commit sins every day; we are sinners as well. The main difference between us and reversionists is we are involved in spiritual advance. We must be very careful here. Paul is more concerned with separation from the believer, as he names more categories of believer reversionists.

Πορνός = *sexually immoral*. This time, this word is applied to believers (i.e., one who is called ἀδελφός). Some use *whoremongers*, which term is too restrictive and deals with only one area of sexual sins. Rape, incest, bestiality, homosexuality, lesbianism, pediphilia. There is a heated debate today whether homosexuality is a genetic predisposition. 15 years ago, Bobby, Bob and Goldwater had lunch. Goldwater lost in a landslide as he was a crusty politician, straightforward, no nonsense kind of guy. Goldwater said, "I think gays should serve in the military." That was a change. Bob said, "My son was in the military and he is going to tell you that is not true." Goldwater changed his opinion because his grant nephew decided he was a homosexual. For a personal reason, Goldwater changed his mind. Many people believe that homosexuality is Biblically wrong, but because people have friends or relatives who are so involved, and because it is so pervasive, they have backed off.

Rom. 1:26–27: **For this cause, God gave them up to degrading passions** [God handed them over to what they had already chosen for themselves. This does not mean that God made the homosexual]. **For even their women changed the natural use into that which is against nature. And likewise also the men** [ἀρσεν = *sexual man*. We don't have ἀνθρωπος ἀνερ], **leaving the natural use of the woman, burned in their lust toward one another; males with males working out shameful, and receiving in themselves the recompense which was fitting for their error.**

it is okay to have sex with your husband or wife in anyway that you choose; that is not degrading, as long as you both agree. Outside of that boundary, there is degeneracy.

#### **Desire toward one another; men with men**

1. This refers specifically to a volitional decision in the soul which is a response to the temptation of the trend of the sin nature.
2. Homosexuality is a choice; it is an acquired vice and a cultivated evil.
3. There may be a trend of the sin nature toward homosexuality. However, like any antinomian trend, it can be resisted. The argument is, "I am a homosexually by

birth, and therefore, I have no choice." Even if that is true, it can be resisted, just as a heterosexual can also choose not to have sex.

4. Stopping a corrupt lifestyle also requires volition.
5. It is cured by the same remedy as any type of carnality. Rebound, isolate the sin and advance spiritually. You can get to a point where you sin less and less.
6. For the homosexual reversionist in emotional revolt and blackout of the soul, the sole aim of existence is self-gratification in many areas, including sexual. This can be in many categories.
7. Such a person exists in complete anarchy of soul. This is not a normal situation. There is no self-discipline.
8. With no standards from doctrine in the right lobe of the soul to furnish wisdom and stability, illicit and degenerate forms of sexual behavior and stimulation become acceptable. It can be true personally and in a society. This is a distortion of God's design.
9. Rom. 1 clearly states same sex relations are a reversal of God's created order. You cannot reverse God's created order and be right.
10. 1Cor. 6:9 does not mean that you cannot be saved if you are sexually immoral; once you believe in Jesus Christ, you cannot lose that.
11. God handed them over to their degrading passions. The actual activity in itself is a punishment. It is not simply a lifestyle.

What about association with homosexuals?

1Cor. 5:11 **Therefore, I have written to you** [a second letter to clarify the meaning of the first letter] **not to associate intimately with one who called a brother** [Paul is doing some clarification here] **and is either sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one not to eat.**

**1Corinthians 5:11**

**Lesson #207 Sunday 2**

**August 7, 2005**

This is a very misunderstood subject dealt with by our courts, our families. This is a difficult issue, but we must face it, as the Bible deals with it. Simply put, this is not God's design. This is where it is utilized. Anything outside of marriage is sexual deviation. Pederasty, rape, bestiality, homosexuality.

Our culture now demands no separation from homosexuals; if you don't want to associate, then you are called homophobic. People are afraid when they are charged with homophobia. It is to evoke the same charge as racism; racism is wrong, but homophobia is not. They mean that "you are afraid of a legitimate lifestyle different from yours. It is just ignorance; you haven't explored it." That is the argument. The assumption is that homosexuality is legitimate and that it is attractive. It is actually normal to be repelled by degeneracy. It is repugnant because it is repugnant in Scripture and because of the affect that it can have on your spiritual life. You do not want to be attracted or influenced by perversion. In an interesting reversal, you are seen as the perverted one; they are not

perverted, we are. This is the cosmic system; it is insidious and ingenious. It is not a legitimate lifestyle. You do not want to be influenced or affected by perversion. When you begin to rationalize perversion, your life is affected. Believer or unbeliever, Goldwater's decision was based upon a personal association with that deviation, in the same way that it can affect our thinking. The believer who separates from homosexuality must never worry about being labeled or ridiculed. We are labeled as anathema to the cosmic system. When you take a stand on an issue like this, you will face ridicule. Politically incorrect and Biblically correct. When the Bible disagrees with current mores, then those mores are wrong. Believers, especially women, do become enthralled with the feminine talent of homosexuals. This is the problem of very close associations. You do not need close association with degeneracy nor should you admire it; however, you do not reject the person. You do not accept the activity, but you do not reject the person. They are people for whom Christ died. Christ is the best way to overcome that perversion. Don't be intimidated by cultural pressure and do not be impressed by great artistry and talent. Degeneracy, no matter what the form, can be influential. This is why we have all the court battles. It is all part of the cosmic system. This is the devil's world. This does not mean that you cannot work with a homosexual interior designer. That is not a close, personal association. That is different from a superficial business association. Whatever association influences you from evil or distracts you from doctrine must be shunned. We should not be gay bashers. We should not bash anyone who sins. We should not be influenced by degeneracy; nor shocked by it. All degenerates are souls who Christ died for. Do not sympathize with a degenerate lifestyle. Our society has bought into the idea that this is a legitimate lifestyle, hook line and sinker. We have no business buying into these cultural norms and standards. You never compromise with human viewpoint. When you compromise with human viewpoint, then you begin to think human viewpoint. These are souls for whom Christ died. Casual contact for evangelism is always authorized. Doctrine in the soul controls the temptation and controls someone from the inside out. Any sin is a matter of choice. We are not inevitably become homosexuals because of a genetic predisposition. We separate from reversionism so that we are not influenced by it.

Πορνος applies to believers and to unbelievers. Believers can be just as immoral as unbelievers and just as distracting. Believers can affect you in ways that are subtle. Intimate associations with believers can be even more destructive than with unbelievers. This does not indicate a condemnation of this or that person. Sin is sin. Separation is to keep your spiritual life going; not because you look down at your nose at someone else's sin. You do not separate out of self-righteousness.

Paul makes a similar statement in 1Cor. 6:18–20: **Flee fornication. Every sin that a man does is outside the body, but he who commits fornication sins against his own body. Or do you not know that your body is a temple of the Holy Spirit in you, whom you have of God? And you are not your own, for you are bought with a price. Therefore glorify God in your body and in your spirit, which are God's.** And in 1Cor. 7: better to marry than to be consumed by sexual lust. Paul is consistent with his prohibition.

Believers can slander other believers for a variety of reasons; especially for sexual sins. That is the #1 reason for slandering someone else. Do not blackball someone because

of a rumor. What someone tells you about someone else is not an issue. That is gossip. Separate from the gossip would be a reasonable choice. It is always about doctrine and spiritual growth; it is never because of the sin itself.

Πληονεκτης = *covetous, greedy, those affected by materialistic lust*. This occurred in v. 9 as well. Reversionistic believers can be just as destructive as unbelievers. His previous letter dealt with believers and unbelievers both; whereas, the Corinthians misunderstood this to apply to unbelievers only.

When Bobby was growing up, there were a bunch of guys who were hell-raisers; a fun bunch. The ones who did not move on were closely associated with degenerates. Some became sexual degenerates, alcoholics and drug addicts. All of it came as a result of association with those who are degenerates. This includes the next groups we are to study.

Πληονεκτης = *covetous, greedy, those affected by materialistic lust*. This is a big problem of our society today. These are believers who make monetary gain as the highest objective of life. This can be power lust and approbation lust. We have so many people who want to be on television today. They want to be recognized. In Corinth, there were people who wanted power.

Ιδολογητρης = *idolater*. Used for believers as well as unbelievers. Those who worship the creation rather than the creator. Carnal believers are capable of anything that unbelievers are capable of. Believers can be just as degenerate as unbelievers.

One of the idolatries which is destructive to the spiritual life is evolution. This is a difficult subject just like homosexuality. Should public schools teach evolution and creationism or should they not teach the latter as it is religious. There is a definite need for separate between church and state, but there are times that we take this too far. We separate church and state so that there is no state established church. Today, it is interpreted that there is no connection between church and state in any way. In the latter thinking, we have lost the very foundation of our country. Not every person who founded our country were believers. However, most held to the norms and standards that believers held to. Evolution is ιδολογητρης. If you have children, you should teach them the Biblical perspective. If they don't get it at school, then they should get it from you. Our children need to hear the Biblical alternative.

1Cor. 5:11 **But now I have written to you not to associate intimately, if any man called a brother and is either a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one not to eat.**

**1Corinthians 5:11**

**Lesson #208 Wednesday**

**August 10, 2005**

Paul lists more of those that we should not have a close personal relationship with and here we are dealing with believers. These lists are representative lists. These lists have a great deal to do with the people of Corinth at that point in time (and with us as well). We

cannot associate closely with these and maintain spiritual growth. Their key is spiritual growth.

Idolaters are those who substitute something for God. Paul adds two categories in this verse because he is making a point. The Corinthians had mistakenly understood Paul to tell them previously that they were only to separate from unbelievers. Separation from the reversionist is even more critical.

**You are not to associate with one who is called a believer if...** A more probably future condition here is expressed; this is a 3<sup>rd</sup> class condition. Maybe you will mix with these people and maybe you will not mix with them.

The first one on the list is πορνός = *sexually immoral types*. Rom. 1:26–27. This tells us that lesbianism and homosexuality are among this list. 1Cor. 6:9 also lists homosexuals as those who will not enter the kingdom of heaven.

### Summary of Sunday

1. Sex between men and men and women and women is an expression of degeneracy. It forsakes God's design of sexuality.
2. V. 27: **desire toward one another, men with men**; does not refer to an innate predisposition; it is not inevitable for someone to be homosexual.
3. Desire refers to volition in the soul. This volition in the soul responds to the antinomian trend of the old sin nature.
4. Homosexuality is a choice; an acquired vice and a cultivated evil.
5. There may be a trend of the sin nature toward homosexuality. That may be a part of the antinomian trend. Like any other trend, it can be resisted; anything which is a choice, you can resist it. If God prohibits it, then you can choose not to do it.
6. Participation in homosexuality is a choice; stopping that lifestyle is a choice which people can actually make. Do you think it is any more difficult to stop heterosexual bad choices? No way.
7. So, if it is a make able choice, it is cured by the same remedy as any other sin; rebound, isolation of sin, spiritual advance.
8. The homosexual and lesbian is in reversionism and blackout of the soul.
9. The soul of such a one is in complete anarchy and chaos.
10. The aim of their existence is pure self-gratification; no interest in glorification of God. It is no different for the heterosexual who chooses a lifestyle out of bounds from God's design.
11. With no standards from doctrine to provide wisdom and stability, illicit and degenerate forms of sexual stimulation are preferred and accepted by the even believers.
12. Same sex relations is a reversal of God's created order; a man and a wife.
13. This disregard of God's design is the direct cause of divine discipline of any believer who is so involved. **God hands them over to degrading passions and .**

Homosexuality and lesbianism is a penalty for their sins. There is no happiness here. Homosexuality definitely falls under this category.

14. These are people whose souls Christ died for. They are sinners just like we are. Contact and evangelism are always offered. For these types, they have the same goals as we do. The unbeliever can resist these kinds of sins; but they do not have the same resources as we do.

A close personal relationship with these types can be very destructive.

Πληονεκτης = *power lust, approbation lust, materialism lust*. Ιδολαοτης = *idolater*.  
Unbeliever idolatry today is humanism.

Evolution is an example; and this is pertinent to believers and unbelievers. This is a part of humanism. It is one more substitute for faith in Jesus Christ. Pat Buchanan Aug. 8 article. "In the monkey trial 80 years ago the issue was did John Scopes violate Tennessee law for teaching evolution? He was, and was convicted and fined \$100. The press was very wrapped up with Clarence Darrow, an agnostic. Darrow put William Jennings Bryan on the stand and made him take a stand for the literal understanding of everything in the Bible. He made him look like an idiot. But today, Darwinism is in the dock. Dogmatic believers in evolution are facing challenges to the claim that their doctrine is established truth. Intelligent design is the banner under which evolution is attacked. There is a reversal of the attack. Fundamentalists have reversed the methodology and have used it against Darwinists. It appears that Darwinism goes against all evidence. If we come to a garden in a forest, we may not know who put it there, but we know someone did it. As a watch presupposes a watchmaker, so does an orderly universe demand a creator. Who or What created this?" Bobby mentions Chaos, creationism, etc. in the Library. The evolutionist explains that an explosion created order. Where did the chemicals come from and who lit the firecracker. Who ever would think a hurricane would create a computer. Why are there not missing links everywhere? Is the picture of the fish coming to land, walking, then walking upright, what is that? That is faith. Unproven and untrue and people with faith in this have blind faith." We believe in a historical person and there are thousands of witnesses. "Science points to intelligent design. For most of man's existence, we did not understand the laws of gravity, etc. Understanding these laws allow us to put a man on the moon. Only recently do we find out about subatomic particles which are held together. We not only have Christian faith but we have reason. Bush is accused of something for mentioning intelligent design."

Bobby deals with this under idolater.

### Evolution

1. According to evolution, natural laws act on inert matter over a period of billions of years in order to create what we see; all life on earth.
2. Thus, nature becomes the creature of itself. Nature creates nature. If natural laws act on inert matter to create life, then nature creates nature.

3. Nature becomes an impersonal force which designs and constructs the universe and all life on earth.
4. The problem with this is, the design is just random chance; hence, calling it a design is a stretch. Given enough time, random events will produce something which is orderly. Monkeys sitting in front of the computer banging on the computer for 1 million years, that eventually, one will type out Moby Dick.
5. In this theory, God as a rational being and designer does not exist.
6. There is an exception to this: theistic evolution. God does exist.
  - a. In theistic evolution, God does the creation, and then He lets evolution take over. God is the big bang.
  - b. This solves the basic problem; where did all of this start from? Theistic evolution has many Biblical problems.
  - c. In theistic evolution, God is transcendent, omnipotent, omnipresent, but He is not imminent. He leaves the universe to its own development. That does not present the Biblical view. The intervention of Jesus Christ in history.
7. In secular evolution, natural laws always existed; they are eternal. This gives nature the same attributes as the Bible assigns to God...eternal life. Worship the creature rather than the creator.
8. Nature becomes a replacement for God; this is the basic tenant of many environmentalists. Nature is the cause, nature is the great force.
9. There is a religious sense to evolutionary theology, and it is called pantheism. It is a form of religion. Παντος = *all*; θεος = *God*.

### Pantheism

1. Everything is God. There is no personal God, but it is a force of nature.
2. God is present in all matter.

Whether children ever hear about God or not is up to the parent. To give up evolution and to say that God exists is to give up completely their entire way of thinking. It is very difficult for them to ever to do so. Not a good idea to get into arguments with them. Turn it into witnessing; you can't convince them that evolution is not correct. You can present the God of the universe. Blind faith vs. faith in a real, witnessed object. God is imminent as well as transcendent. God has not left us alone here in the universe. We are not just creatures developed from evolution. God with us = *Immanuel*. Our entire point of existence and evolution undermines it. Evolution is a brilliant lie.

1Cor. 5:11 **Therefore, I have written to you previously not to associate intimately, if any man called a brother if he is either sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one not to eat.**

Fascinating section about separation. Excommunication as well. 6 categories of separation in this verse. Separation must occur when the believer's advancing spiritual life is negatively affected. When human viewpoint begins to replace divine viewpoint, that means you need to be separated; you must be sensitive to that. When human viewpoint replaces divine viewpoint, you are in trouble, as you are mixing with the categories: the sexually immoral one, the greedy person, and idolaters. Humanism is the worship of mankind, which includes evolution.

Debate on Nightline last night between Cal Thomas and George Will, who are both conservative types. Bobby is not covering this information so that we can go out and challenge the college professor. We won't get that kind of information from Bobby. Evolution is not just a science; it is a religion. One of the commentators said, "It is all a matter of faith." It is not all about faith in Christianity. Evolution requires much more faith than does faith in Jesus Christ. His work, life and death was witnessed by thousands of people. Evolution requires a lot more faith. As a science, evolution fails; it is unproven theory. Pat Buchanan the other day showed us how evolution misses the mark as a science.

### Evolution

1. According to evolutionary theory, natural laws act on inert matter over a period of billions of years to generate all life on earth. Law of physics, biological laws, etc. The evolutionist begins with these natural laws and it assumes that you make significant changes over millions of years.
2. Nature creates itself. Natural laws are just nature and they create the universe. Evolutionists already accept that evolution is true, so when they find evidence, they put it into a framework that they have already built for themselves. The presuppose whatever they find will fit into this proof. The real question is, how did it all begin? What started all of this; what put all of these laws in motion?
3. To the evolutionist, nature is the impersonal force which designs and constructs the universe and all life on earth.
4. The design that the impersonal force designs is really just random chance. From chaos comes order. That chaos to order simply comes from a random occurrences. This never naturally occurs; chaos never sorts itself out to an orderly system. In the evolutionary scheme, chaos becomes order, even though this does not ever occur. Bobby's illustration again of the monkeys typing on typewriters over millions of years and ending up with the book *Moby Dick*. At some point, this will happen; that is random chance. This is how the universe is created in the mind of the evolutionist.
5. In evolutionary theory, God as a rational being or designer does not exist (or can be considered superfluous). The kind of universe we observe demands a designer. Our universe shows a tremendous designer. Buchanan's illustration of a hurricane going through junkyard and creating a computer. You cannot put the parts in a box and shake it for a million years and get a computer.
6. Some try to reconcile God and evolution; this is called theistic evolution:

- a. In theistic evolution, God creates, as we find in Genesis. On the 7<sup>th</sup> day, when God rests, evolution takes over. Genesis 1 is considered to be metaphorical.
- b. In theistic evolution, God is transcendent. He is the creator who puts the universe into its beginning.
- c. However He is not imminent; He does not directly involve Himself in our world and universe. The greatest intervention in history is Jesus Christ. Theistic evolution means that God is not imminent. God intervened in the laws of physics in the book of Joshua.
7. In secular evolution, natural laws always have existed. They are eternal, which gives nature the same attributes as the Bible assigns to God. If nature creates the universe, then nature must be eternal.
8. Nature becomes a replacement for God. This is why nature worship is an enemy of Christianity; it is a replacement for God. This is the basic tenant of many environmentalisms. A worship of the creature more than the creator, including birds and 4 footed creatures.
9. In the religious sense, this is called pantheism. Literally, *everything is God*.
  - a. In catchy language, we might say *god is the rock*. He is a force of nature, but not a personal god. We are in essence *gods* as well.
  - b. God is present in all matter and physical substance. This is the view of the Hindu and the Buddhist. There is divinity in us and in all matter and all substance.
  - c. Why is evolution pantheistic?
  - d. Because in evolution, matter has a creative force. Matter is god.
  - e. In other words, nature is the force that creates.
  - f. Hence nature is divine because it is the creator. All natural forces act together to create.
  - g. What we have here is a radical imminence. God is the universes; god is the rock, god is the sea, god is all of us; but this is not a personal transcendence. All a result of natural forces.
  - h. Omnipresent God is exchanged for a force in and with all physical substance.
  - i. Pantheism denies God as a person. We have a personal God with a personality, Who speaks to us, who communicates with us; we have a personal relationship with Him.
  - j. There is only the force of nature to create the universe. The force be with you.
  - k. Thus nature is an object to be revered in pantheism as a replacement for divine activity, for divine essence, activity, transcendence and personality.
10. Closely connected with evolution is environmentalism; nature is places above other considerations, including God.

Another type of idolater is one who is a Christian activism. He is more interested in a cause than who and what God is; their service to God is their activity, which precludes the grace of God. Believers can be involved with any of these things. When a believer thinks in any of these ways, he is following the creature instead of the Creator.

### **Λοιδωρος = Reviler.**

1. A reviler and an abusive person.
2. It is one who constantly abuses other verbally.
3. This is a slanderer.
4. Paul refers to the Corinthians who have slandered him and others. He is referring to the faction leaders and their cohorts.
5. They were verbally expressing the envy and jealousy of their own poisoned minds. They are filled with human viewpoint. The Corinthians are a divisive bunch. Slander rubs off; you get slandered and you slander in return. You are completely distracted from doctrine and impersonal love.
6. Sins of the tongue, which is what λοιδωρος is, is contagious and they spread like a fire. James 3:5–6: **Even so the tongue is a little member and boasts great things. Behold how little a fire kindles how large a forest! And the tongue is a fire, a world of iniquity. So the tongue is set among our members, spotting all the body and inflaming the course of nature, and being inflamed by hell.**
  - a. Being involved in slander is the worst thing. A slanderer should never be in a leadership position.

### **Μεθυσος = Drunkard**

1. This is a drunk, addicted to alcohol and possibly other substances.
2. This is not a person who drinks; drug addicts are under this category.
3. What is a drunk? There are some who you cannot tell; they can drink vast quantities. You can tell if you have a problem if you stop drinking. It is a sure fire way to know. This is an easy substitute for dependency on your spiritual life. It can be anything which is substituted for doctrine.
4. The μεθυσος seeks to escape, to be stimulated or to gain happiness through a false state of euphoria and detachment. You need to deal with life in its reality.
5. There is no genuine stimulation or escape in drunkenness.
  - a. It destroys the mentality of the soul.
  - b. Alcoholism corrupts doctrinal norms and standards in the conscience.
  - c. It neutralizes volition.
  - d. Linked to sexual reversionism.
  - e. Μεθυσος creates the possible impairment of soul function, the immaterial portion of mankind. It is part of immoral degeneracy.
6. Being a drunk is a manifestation of spiritual degeneracy. This leads to all manner of physical and mental degeneracy.

7. This does not mean that a person here cannot be helped; but co-dependency is not helping. This exacerbates the problem in their desire to help. Co-dependency is why we don't have this close association with these people.
8. Intimate mingling with drunks and those involved with drugs puts one in extreme danger.
9. Distraction to your spiritual growth and your life in general. The destruction of our physical health is not Paul's emphasis here. This brings us down to the level of the reversionist.

ἀρτοξ = *grifters, gamblers, the believer who takes advance of others for their own gain*. These 6 types lead others into reversionism. We are to separate from them. Do not have a close intimate relationship with them. **Do not even eat with such a one**. This is a good relationship, this is a close friendship. Do not be socially involved with these people.

1Cor. 5:11 **Therefore, I have written to you previously not to associate intimately, if any man called a brother if he is either sexually immoral, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one not to eat.**

## 1Corinthians 5:11

## Lesson #210 Sunday 1

August 14, 2005

V. 11 is a list of reversionistic believers. Paul here added two categories of reversionists to the list of unbelievers in the previous verse: *revilers* and *drunkards*.

A reviler is one who continually suffers from sins of the tongues. Μηθυσος = *drunkard*. A person addicted to alcohol or to other things. Not a person who drinks in moderation. This category would include a drug abuser. This is any substance abuse which causes mental or physical dependence and results in the loss of reality. The problem of close association with a drunk should be obvious. This often draws us into joining with them in over indulging. Our relaxation should not be measured in how many tequila shots it takes to loosen us up. Overindulgence can become a crutch for our inadequacies, a replacement for our loneliness. We have problem solving devices on the FLOT line of our soul. Escaping reality by drowning it or the inability to have a good time apart from alcohol is problematic. Losing the reality of divine viewpoint through substance abuse, you have lost. You do not have to escape anything with doctrine in your soul.

These are 6 types of reversionism which leads others astray as well. This is why Paul says, "Separate from such as these." **Do not even eat with such a one**. Anyone who can detract from your spiritual advance should be avoided. Μηδε ευεσθιω = *do not eat*. This is something which indicates a close personal relationship. This goes back to μη συναναμιγνυμι = *do not [closely] associate with*. These are parallel verbs which complement one another. We should not have close, intimate relationships with reversionists. However, this does not cancel out business lunches. This prohibition would include dating. Some close relationships develop over a conversation at dinner. We are not looking at a casual lunch or a casual dinner here. This is not a denial of all social relations. Not a total exclusion of intimate social relations. Even in separation you should

never be ungracious. You do not chop their hand off and then their head. You may not continue a close relationship; but you should not be ungracious. The immature believer watches the mature believer. "If you can have a relationship with a reversionist, then why can't I?" We will go down and so it will take down the immature believer as well.

1Cor. 5:11 **Therefore, I have written to you previously not to associate intimately, if any man called a brother if he is either sexually immoral, or covetous [greedy, lust for power, money, sex], or an idolater [one who places something else above God], or a reviler, or a drunkard, or an extortioner; with such a one not to eat.**

**1Corinthians 5:11–12**

**Lesson #211 Sunday 2**

**August 14, 2005**

**A workman that should not be ashamed.** Heb. 4:12. You don't have to move to the other side of the lunch room because there is a reversionist there.

#### **Summary Points for Separation**

1. If associating with a reversionist negatively impacts your volition
2. If that association adversely affects your spiritual life.
3. If this association advances human viewpoint in your soul.
4. If this affects the spiritual life of others; then we must abstain from such contact. There is no other solution. You might have to separate from some of the most interesting.
5. An example: you don't eat with the drunk when you have a personal propensity for alcoholism. You don't spend time at the bar when you have this kind of propensity.
6. You don't associate with the sexually immoral person if that is your area of weakness. This is an association which can affect your thinking and your activities.
7. You simply put yourselves in harm's way by starting or continuing your associations. Starting is not difficult; ending is.
8. Continuing or starting such associations will have an adverse spiritual affect which we should deny ourselves. Though intimate associations, there is always that danger of being brought down to the spiritual level. This does not give us license to act ungraciously. We are not to become the spiritual martinet.

This caveat against eating does not include the Lord's supper. We should focus on Jesus Christ; not upon the people who are there. If we never have another close association with Jesus Christ at any time, we should at that time. If there is a reversionist next to you, that should not affect your intake of the Lord's Supper. Communion constitutes a close personal relationship or association with Jesus Christ, not with those around you. We all have to decide, where is that cut off point? Your closest friend or someone you love might be in that situation. What comes first in your life? That tells you what your spiritual life is like. We do not need to spend time having fun, when those having fun are far away from what Scripture tells you what is right.

1Cor. 5:11 **Therefore, I have written to you previously not to associate intimately, if any man called a brother if he is either sexually immoral, or covetous [greedy, lust for power, money, sex], or an idolater [one who places something else above God], or a reviler, or a drunkard, or an extortioner; with such a one not to eat.**

Now, to the closing line of 1Cor. 5; he begins with the incestuous man and will end on that note as well. The Corinthians mistook Paul's warning to mean separating from unbelievers only. Marriage with an unbeliever is strictly forbidden. It is easy to be attracted to an interesting, fun, fabulous unbeliever; and they might even be establishment oriented. Still, you cannot marry them. The same holds true for the believer reversionist. Now, we don't get to divorce someone because they are reversionistic or unbelievers. You should not marry such a one; but you also don't get to divorce them later. In v. 10, Paul let's us know that we will have some contact with unbelievers; this is inevitable; however, it should not be intimate contact. And Paul makes sure that we know in v. 11 that this applies to the believer who is reversionistic as well.

Look at their actions as well as what they say. If someone is a reversionist, they will show it. When you see the signs, then back off. Don't get started.

Paul concludes that he is not to judge outsiders. Present active infinitive of κρίνω = *to judge, to evaluate, to criticize, to find fault with, to condemn*. *To find fault with* is what applies here. Paul does not have any disciplinary control over those outside of the church. That is way beyond his responsibilities. You don't tell the unbeliever, "You are a jerk; now let me tell you about Christ." It is not the responsibility for the Corinthians to find fault with unbelievers outside of the church. Sins are no longer an issue in the gospel; whatever a person does in life is not an issue, even if it is Charles Manson. Jesus Christ died for every heinous person in this world. The law deals with those in the outside world. We don't judge unless we are on a jury. We don't criticize the unbeliever for their sins.

Paul made it clear that there is personal separation without a judgmental attitude. We are the separate, but we don't have to unload on them. We separate with grace orientation. If we fall in love with the reversionist and they rip us up one side and down the other, then it is easy to become judgmental. No matter what an unbeliever does to you, do not act in an ungracious manner. We can find fault with people or society as a whole; e.g., the widespread increase of drug addiction or pornography; and that anti-war activity is detrimental to our soldiers. Bobby mentions the woman outside of Waco, who lost her son in Iraq. A great loss and she is suffering bitter anguish, which is understandable. She has transferred her loss to criticism of the war. She and others want the US out of Iraq. Problem is, we are already there and if we leave without accomplishing our mission, then the lives lost are wasted. Despite her anguish, defeating Islamic terrorism is legitimate. We must draw the line against terrorism, and if we don't, it will come back to us. She is dishonoring the sacrifice of her own son, which is the second great tragedy of her life. She is projecting the dishonor that she has placed on her son onto all the others who have been wounded or killed. If we withdraw, then all of the deaths are in vain. Her feelings are understandable from human viewpoint. We don't expose society's ills to the unbelievers. It is better to abstain from criticizing society's ills, as it drives people away. We don't need

to convict a liberal to be a conservative. Sometimes such discussions with unbelievers is inevitable; not an argument, however. A discussion can sometimes provide an opening to present the gospel. Do not dwell on society's ills or the problems or the lack of principles. Divine establishment discussions do not provide eternal life for the unbeliever.

The example of the religion evolution, which has taken the place of God. Arguing this is not the right approach; find a way to turn the discussion around to Jesus Christ. We cannot argue in that realm, since evolutionist thinking is so steeped in our society. It has been here for 150 years. They believe in evolution; I believe in Jesus Christ. These arguments often lead nowhere. You will not convince a person of something different. The only thing we can do is present the gospel.

Paul says he does not have a right to judge those on the outside of the church. The news can be upsetting and you might wonder, how can a person think like that? Other people do not have a clue about divine viewpoint. Don't lose your cool. This is the devil's world and these thoughts and opinions will be here until the Lord returns. Tell them to believe in Jesus Christ and tell them what is necessary.

1Cor. 5:12 **For what is it to me to also judge those who are outside? Do you not judge those who are inside?**

**1Corinthians 5:12**

**Lesson #212 Wednesday**

**August 17, 2005**

One line sometimes interprets another line. In order to understand the first line, we must understand the second. This is how Paul will complete this chapter. Two questions in v. 12 and two sentences in v. 13. These are two questions with two answers. 12a: we don't judge outsiders; 13a: God judges the outsiders. 12b: you are to judge those on the inside; 13b: therefore, judge those inside the church. Paul's logic for this entire chapter is dealt with in these final two verses. These four lines develop the logic of what we have so far. Paul makes sure that the Corinthians understand contact with believers and unbelievers. You cannot have close personal relationships with those who are unbelievers; but we will all have contact with those who are unbelievers. You cannot witness unless you have contact with them. That will be the first and foremost reason to have contact with the unbeliever.

Advancing believers are to separate from certain believers; particularly, those who are in reversionism. You cannot think with divine viewpoint unless you have doctrine resident in your soul. Many Corinthians went in the opposite direction of epistemological rehabilitation. The believer without doctrine is not different from the unbeliever in his way of thinking or acting. Grace is a discriminatory in our grace life. The Scripture is grace oriented; there is no legalism in the Bible. If we think of ourselves as righteous, we will demonstrate that to all who are around us. 6 categories of reversionism have been studied. Paul's point is, there is no difference in the necessity for separation from believers and unbelievers. The conclusion is the final sentence. **Separate from the wicked man.**

If we have human viewpoint in our soul, we are not being epistemologically rehabilitated. The stumbling block principle in chapter 8. This can confuse those who are spiritually weak. When your spiritual life is affected in a negative way, then there is a problem. Our spiritual advance will be complicated or eliminated. We are told not even to eat with such people. This is a very emphatic statement. No intimate social life with those people. Many an intimate relationship is begun over dinner.

When you separate, then do not be rude or ungracious about it. This separation principle never gives us the right to separate ungraciously. You do not do so with a judgmental attitude. This includes any personal denunciation of an unbeliever's or attitudes. It is not our witness to tell unbelievers where they have gone wrong. This is not a part of our job. We are not to tell the unbeliever where their values are all wrong. The Corinthians had no problem castigating those who were immoral. It was a great party town and some of the Corinthians had no problem separating from those types and letting them have it. The reversionist in the church causes more problems than anyone outside the church.

There is a lot of obvious evil in the outside world and there appears to be a lot more morality in the Christian world. There is this marked differentiation, that we often overlook those who are self-righteous. Their thinking is pure legalism. Inside, they are dead man's bones; whitewashed tombstones on the outside. They knew to separate from those who are outside the church, even to the point of not witnessing to them; but they did not know enough to separate from the incestuous dude inside the church. We don't compromise with evil, so we don't care for these things. The unbeliever has no frame of reference for their wrongdoing. This is not a part of our calling. We can deal with those on the inside, to some extent. However, we are to keep from criticizing the unbeliever. Our personal zeal in these areas often drive the unbeliever away. Bobby cannot stand someone with their political views coming in his face; so imagine how the unbeliever deals with that. The gospel has a thousand times more impact than any political argument. We don't need to argue the finer points of evolution in order to present the gospel.

If we were in a jury room with hundreds of witnesses with the same story; then we would be reasonable to believe them. We need to present the gospel; we do not need to discuss divine establishment points of view. We don't have to tell the unbeliever how far they fall from Biblical standards. The Holy Spirit will make the gospel clear to those who need it. When the gospel is heard, the Holy Spirit will make it real. There is no neutral with respect to the gospel. Furthermore, we don't need to worry about what they think about it. That is the best thing that we can do for the unbeliever.

You don't have to wallow in the unbeliever's dirt in order to witness to them. Without salvation and bible doctrine, there will never be the idea of divine establishment in the unbeliever's soul. Putting clothes on the natives is the superficiality of religion; but it is not salvation.

The gospel has more power than all of the philosophies in the world; more power than any group of people in the world; greater than the power of all world leaders.

Nagging does not change anyone. The same is true in the spiritual life; the same is true of the unbeliever. You cannot force anyone into the plan of God. Paul cannot judge anyone on the outside and we should not do this either. There will always be an unlying difference between the way that we think and the way the unbeliever thinks, even if they seem to think closely.

1Cor. 5:12 **For what is it to me to also judge those who are outside? Do you not judge those who are inside?**

1Cor. 5:13 **But God judges those who are outside. Therefore put out from you the evil one.**

**1Corinthians 5:12**

**Lesson #213 Thursday**

**August 18, 2005**

Just made it in time. With little divine viewpoint in the souls, the Corinthians were distracted in a number of different ways. 1Cor. 5 deals with many of their distractions. Judging outsiders, which are simply unbelievers. These people will be influence and even captivated by the cosmic system which is all around them.

Paul says, "I have no business considering the activities outside the church; I have no jurisdiction over those outside the church." For me to criticize the lifestyle of those on the outside would be worthless. The unbeliever does not need criticism; they need salvation. It is not up to us to deal with societal problems. The Corinthians must ask themselves the same question: do I have the obligation or the right to judge someone from outside the church? Of course not. They must come to the same conclusion which Paul has come to. They have no business with those outside the church. Correcting them is not their business. You cannot be shocked when someone outside the church cannot fulfill Christian responsibilities. This would be ridiculous to expect of an unbeliever.

Present active infinitive of κρινω = *to judge, to criticize, to find fault with, to condemn*. When you hire an employee or when determining how far to go in an association in life; these are normal judgments which we must make. Here, the idea is, we are dealing with an unfavorable criticism. Spending time in criticizing the unbeliever is just a waste of time; it is superfluous to Paul's mission. Individual finding fault can be distracting. You cannot concern yourself with divisive issues that you have with unbelievers. You cannot change their modus operandi without a fundamental change in their norms and standards. We find fault so that we can argue and change the behavior or opinion of someone. Any change you might effect is simple whitewashing. On core issues, we will always differ from unbelievers. We might agree on even some divine establishment issues; we are not to criticize them for their imperfect lifestyles; that is not our business. This does not mean that we are to compromise with evil. When a relationship causes us to compromise with evil, that is a problem. The principle holds true. If you are married to an unbeliever, or they are believers who are not interested in doctrine, then do not nag them about it. Talk to them if they offer an opening; but, other than that, do not nag them about it. The unbeliever can never meet our standards. We destroy our witness for Jesus Christ when we search out their weaknesses. Paul is wasting his time to judge these unbelievers. This ruins his witness as well.

The best we can hope for with an unbeliever is the belief in divine establishment. Paul is once again warning the church of an intimate association with unbelievers; but do not put a personal judgment on the unsaved. You will not gain a hearing for the gospel by exposing their sins. The holier than thou approach. This is going to turn off most unbelievers. For us to do this, it can become a springboard in our soul for Christian activism. There are Christian activist movements all over; but Paul is telling us not to become involved. The end result is, people become polarized. The more we castigate the other side, the more polarized we become. No one wants to talk to the other side; they just want to yell the loudest and get their way. No civility is involved. Civility is the name of the game when dealing with the unbeliever. We are presenting the message of grace. Paul has done a lot of witnessing; and he has killed a lot of Christians. St. Stephen did not find fault with those who stoned him. It is not our job to expose the cosmic system to the unbeliever; similarly, we do not have to condone sinful behavior in order to get a hearing.

Who can we find fault with, if you cannot find fault with the unbeliever? We can find fault with those who are within. There is no backstabbing or anything wrong with finding fault with those within. We have 6 limited categories.

#### Who do we Find Fault with?

1. The church as a whole must evaluate those up for church office. Employees, prep school, etc.
2. Leadership must evaluate believers for job recommendations, for entrance into a school, etc.
3. The more punitive aspect: church or assembly discipline. This has been so distorted as to almost be unrecognizable.
4. Assembly or church discipline includes removal or negating of cliques which are distracting the congregation from doctrine. There was a choir and they were in the choir loft and when they disagreed with a doctrine, so they would illustrate it with their expressions or body language. Bob fired them. They did not have to leave the church, although many did. Sometimes those on the periphery fall out over these things as well. The church leadership must always be objective in order to protect the members of the congregation. The church leadership must be very careful as to how this is done. It should be done as sparingly as possible and it is a last resort. Pastor or deacons might make these decisions and it might require some heart-rendering decisions. The principle is protecting the congregation from various attacks.
5. There is personal discipline as well, like this man in Corinth, whom will be given over to Satan by Paul.

Notice the shift in pronouns in v. 12: I don't do it in this respect; you must do it in that respect.

#### Paul's Pronoun Change

1. Separation from unbelievers is necessary in some cases, but that is not the focus here.
2. Those inside the church are the subject.
3. Paul says you can find fault with them, because these are the ones who have Biblical standards and live up to them.
4. This verse is a reminder of the correction that Paul makes concerning his first correspondence.
5. It is the reversionist believer who was the true subject of the first letter.
6. The reversionists are the ones the church needs to look out for. Paul reiterates this with a change in pronouns.
7. It is the reversionist who can more easily disrupt the life of the church. "You, Corinthians, must find fault with..." There is such a thing as church discipline; we do not let the believers run wild in the church. Disruption or distraction from doctrine; or where there is danger to individuals.

God is the personal disciplinarian of individual believers; Bobby is not. Finding fault is not the job of the pastor. Bobby finds fault only when we need protection. When we find fault in those from the outside, God will find fault with us and divine discipline is on the way.

At some point in time, we will be the butt of someone's fault finding. The Lord will handle that.

1Cor. 5:12 **For what is it to me to also judge those who are outside? Do you not judge those who are inside?**

1Cor. 5:13 **But God judges those who are outside. Therefore put out from you the evil one.**

**1Corinthians 5:12**

**Lesson #214 Sunday 1**

**August 21, 2005**

Worship is done in the mentality of our soul. We may or may not have some emotion involved. We can only worship God with doctrine in our soul.

Two questions: should I find fault with those who are outside the church? Paul does not have time to deal with those who are outside the church. He cannot spend time worrying about the decadence of society; it is a waste of time for him to do this. It is not up to him to criticize the society in which he lives; he does not need to whitewash the society that he is a part of; he is going to leave the external society up to God. That is God's prerogative. It is not our duty to put a whitewash on the society in which we live. Morality has no eternal ramifications. The righteousness of God is not found in adhering to a system of laws or imposing morality on others. Morality has nothing to do with our salvation. We are not the arbiter of public morality. Salvation and then spiritual growth.

Our real impact is with the gospel. Carrying signs in protest or chaining yourself to a fire hydrant in order to draw attention to this or that cause is not our job. Thousands protest this or that evil; however, most of the time, they are protesting relative evil and sometimes

they even protest divine establishment. Salvation and epistemological rehabilitation offer much more than whitewashing the devil's world. Our life according to the standards of God's Word has real impact. Doctrine in our soul is what affects society most. There is a lot of frustration out there, from the congress down to those who walk the street and beg. We can see it at every level of our culture and our society. Finding fault with the unbeliever is not going to solve a thing. We do not need to make others look or act like Christians. Drop the judgmental attitude; do not be sidetracked by this or that. This approach has no effect on the unbeliever; more often, it antagonizes the unbeliever.

### **Maintaining a Nonjudgmental Attitude toward Unbelievers**

1. You do not become nonjudgmental by compromising divine standards. You do not go down to the level of the unbeliever. We should not wallow in their muck.
2. No prejudice toward the unbeliever requires impersonal love. You tolerate; you do not love them because they are tolerable; you tolerate them because God tolerates us. We are representatives of the Lord Jesus Christ on earth. We do not need to use holy language to impress them; we cannot whitewash them.
3. Nonjudgmental means, *do not find fault with a person who cannot follow Biblical standards*. Divine viewpoint is our way of life. You may not even understand how they think. Do not evaluate the unbeliever by divine standards. For those who reject the gospel, you can separate. However, even if you really like them, do not form a close, personal relationship (which compromises doctrine).

The second question: aren't you going to judge those inside the church? A church can judge those who are within the church. The church has a right and a duty to find fault with those in reversionism with those who cause problems and distractions. Now, there is carnality that we will never deal with. We are all from time to time out of fellowship and sometimes for longer periods of time. We are from time to time out of fellowship. That is not up to the church to deal with. Now, if we are harassed or distracted or hindered in any other way by other believers, then this is an issue for the church leadership. There are several factions in Corinth which cause tremendous disruptions; and there are many who are distracted by overt sinful behavior which some glorify.

There is personal discipline, which can include excommunication. Sometimes people are involved in criminal behavior and criminal schemes which are sprung on others. These have to be removed. Some gossip and spread rumors about others; these have to be removed from the church. The idea is protection of the whole of the congregation. The congregation must be protected. Leadership is the avenue for church discipline; it is not individuals who deal with this. God is the personal disciplinarian of every believer. It is not our prerogative. Avoid anyone who attempts to do this; avoid gossip and slander. We will never be the arbiter of church discipline—this person will be disciplined by God.

There is some separation for those who are within the church. However, the unbeliever is not the primary focus of this chapter. Those within the church should have Biblical standards. Reversionists who are distractions to spiritual growth. Do not worry about the

unbelievers on the outside. They are not going to disrupt the spiritual growth of those within the church.

1Cor. 5:12 **For what have I to do with finding fault with outsiders? Do you not judge those who are inside?**

This final verse is a summation of chapter 5: finding fault with is a human evaluation. Is this a future judgment of the Great White Throne? Is it *God will judge* or *God judges*? The present tense means God has the prerogative to judge. He has the prerogative; we do not. Only God can make a judgment. We might say, "That person is an unbeliever; look at how they behave." It is not up to us to decide. It is not up to us to judge their lifestyle or their degeneracy.

Deut. 22:22–24: "If a man is found lying with the wife of another man, both of them shall die, the man who lay with the woman, and the woman. So you shall purge the evil from Israel. "If there is a betrothed virgin, and a man meets her in the city and lies with her, ...then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry for help though she was in the city, and the man because he violated his neighbor's wife. So you shall purge the evil from your midst. Paul has derived his sentence from this quotation.

There are two situations to be dealt with here. There is a woman who has disgraced her father's house by having sex prior to marriage. She has disgraced her family and it will be handled by capital punishment. This was the code for Israel, which is not our code. We live by the code of the United States of America.

Capital punishment for the man who commits adultery and for the woman who is not a virgin prior to marriage. So, *what is the point?* Bobby has a long explanation for this.

1Cor. 5:13 **But God judges those who are outside. Therefore put out from you the evil one.**

**1Corinthians 5:12**

**Lesson #215 Sunday 2**

**August 21, 2005**

This same quote is found in several places in Deuteronomy. There is capital punishment, where everyone can watch, and stones are picked up and these people are stoned to death. The leaders of the society are responsible for public order. There were to throw these stones at them until they are dead. Deuteronomy calls for an adulterer or a fornicator to be stoned.

The Mosaic Code was the law for Israel. These quotes together do not constitute capital punishment for these two offenses. We are under the laws of the United States. There were some laws in these areas, but most of them have been repealed. Not a part of our study.

Deut. 22:22–24: "If a man is found lying with the wife of another man, both of them shall die, the man who lay with the woman, and the woman. So you shall purge the evil from

Israel. "If there is a betrothed virgin, and a man meets her in the city and lies with her, ...then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry for help though she was in the city, and the man because he violated his neighbor's wife. So you shall purge the evil from your midst. Paul has derived his sentence from this quotation.

### Why Does Paul Make this Quote in 1Cor. 5:13?

Often the crowd on Sunday morning are the nod-to-God'ers. The spiritual life involves a continual study of the Word of God, and not just once a week. There are probably some in this group. This is information that we need to know.

1. We are no longer subject to the specific statutes of the Mosaic Law. Covenant theology has believers subject to some of the statutes of the Mosaic Law. How are we separate from those in the age of Israel?
2. There are principles which are still valid today from the Mosaic Law; these are universal, divine principles. Don't steal, don't murder.
3. The Mosaic Law by way of principle approves capital punishment. We do not approve it for the same offenses. That is up to our laws. The principle is approved, however, for offenses which our own law specifies.
4. In the church age, we do not adhere to specific case law from the nation of Israel. That was their legal code. It was a law by which they lived and abided, although it was divinely inspired.
  - a. There was no separation in Israel between church and state. National law and God's law were the same thing. In our society, these things are not the same, and it should not be. In Israel, God's law and national law were synonymous.
  - b. Israel lived under the Mosaic Law as a national theocracy. There is no theocracy in the Church Age; where it exists is a distortion, e.g., Islamic fundamentalists. They want to rule by Islamic Law. This is a tyranny; their law is a distortion of divine law. It is not ordained for the Church Age today.
  - c. Divine law and the law of Israel were inseparable. The purpose of the New Testament is not a book of statutes.

### The Mosaic Law

1. We do not look to the Mosaic Law for our own standards. Rom. 10:4: **Christ is the end of the law for righteousness.** Today, our personal life and spiritual life are governed; in Israel, the national life was governed.
2. The Lord Jesus Christ kept the Law perfectly, which qualified Him to be our Savior. Bobby tells someone to shut off their phone.
3. The Law was given as an indicator of how far short man falls of God's righteousness. The spiritual aspect of the law were things which Israel violated every single day. Their law was a part of their spiritual life, and they always fell short. That was the worst legalism of all. The pharisees alleged that they could keep the law, although they could not. If the Israelites understood the law, they

realized that they could not keep the Law. This points to the greatest righteousness of all.

4. The Mosaic Law was a national code. The Law also witnessed to the Jews that true righteousness could only be obtained through divine imputation. Salvation is the same in every dispensation. Our righteousness does not reflect the righteousness which God gives us. The Mosaic Law is a national law; however, we clearly need something else.
5. Today, we are declared perfectly righteous (1Cor. 1:30) and we live by a greater law.
6. We live by the doctrine found in the New Testament. We do not live under the Mosaic Law, Hammurabi's law, etc. Laws can also bring tyranny, but great laws reflect divine establishment. Divine establishment is the basis for all law. In practice, the laws of the US remain separate from divine laws. The laws of the US apply to unbelievers as well. The laws of the Old Testament was a code for believers and unbelievers; and it was also a spiritual code. One compliments the other.

#### **Why Does Paul Quote this from the Old Testament if he does not Expect it to be Literally Carried Out?**

1. Why did Paul say this if he did not literally expect these people to be stoned? Paul did want a purging to take place in Corinth.
2. The sentence, the excommunication sentence, was to link in the minds of the Corinthians the parallel to the divine punishment of the sin unto death.
3. Hence the link between the sexual offender in Old Testament Israel and the sexual offender in Corinth.
4. Both were to be purged; separated from. The Old Testament was by divine fiat: take them outside and stone them. In the New Testament, there was no stoning; God pronounced the sin unto death. There was no legal code, no national requirement that such a one be stoned. God can do this. God can pronounce upon any given person the sin unto death.
5. Why not stone them in the church age? Doesn't that also purge them? No; we do not live by the specific statutes of the Mosaic Law. God gives a direct punishment instead. We are not to take this punishment application upon ourselves.

#### **Why the Harsh Punishment under the Mosaic Law?**

1. The sexual immorality would become a norm if it was not restricted and severely punished. The Old Testament gives very few instances of these sentences being carried out. There are instances where God punishes for these things (David, Solomon, Israel as a people).
2. The Mosaic Law defines the parameters of sin and evil in Israel.

- a. The Mosaic Law codified the laws for the nation of Israel: the sacrifices, the dietary laws, the morality laws, the spiritual code. Each one of these were precisely defined.
- b. God knew that this punishment would demonstrate the seriousness of the sin if the offense went unchecked.
- c. This punishment had a practical side to it.
  - i. This was a needed protection for Israel. Israel was a theocracy. It lived under God's laws.
  - ii. This was not simply a protection for personal sexual immorality.
  - iii. Israel, as a nation, was God's representative on earth at that time. As the other nations came in contact with Israel, Israel represented the God to them.
  - iv. What kind of a representation would Israel be if they were steeped in degeneracy? The diaspora was a part of the punishment when Israel did not behave as they should.
  - v. This protected the spiritual life of a nation. Israel was surrounded by neighbors involved in the phallic cults; Baal, their god. The Philistines and the rest. It was a short step from personal sexual immorality to frequenting the temples of Baal, which happened over and over again in Israel.
  - vi. In reality, this was the destruction of the spiritual life of many Jews. This brought a spiritual apocalypse.
  - vii. The parallel: the temples of Baal were similar to the worship of Aphrodite in Corinth. Both were phallic cults. There is a parallel here. The phallic cult existed in both societies.

Israel must be separated from these evil practices; and the church must be as well. Paul uses this one statement to teach the Corinthians why their spiritual life is going down the tubes.

The entering of the Holy of Holies was once a year to indicate that Jesus died once for our sins; it was not done in the Year of Jubilee, as God knew that would not be followed. Israel did not obey the Sabbatical years nor did she obey the Year of Jubilee. Therefore, the entering of the Holy of Holies had to be done more often.

1Cor. 5:13 **But God judges those who are outside. Therefore put out from you the evil one.**

**1Corinthians 5:12**

**Lesson #216 Wednesday**

**August 24, 2005**

Two cases here: a man and a woman, separate situations, and they are both subject to stoning. This will remove the evil from among the Israelites. Fornication and adultery received capital sentences for them in that time.

We need a little background to understand all of this. The Mosaic Law is divinely inspired law which governs the nation of Israel in the Old Testament. There was no separation of church and state at that time. God's law and national law were synonymous. This is entirely different from what we have today. The Torah is Israel set apart unto God. Israel lives under God's government, partially under the statutes of the Mosaic Law. A theocracy, which is not actually a Biblical term, coined, probably by Josephus from the 1<sup>st</sup> century A.D.. This happened only one time in history. Every sphere and relationship in life was governed by the special revelation of God in the Mosaic Law. Under divine law, Israel would reflect God's purposes for the nation. It reflected the purpose of God. All of these statutes governed the priests, the Levites, the people, the prophets and the kings. In most of the nations around Israel, the king was law (as in Esher). The king was a divine figure. The spiritual code was intertwined with the criminal and civil code.

Why did Deut. 22 prescribe such a harsh penalty for these mistakes?

### **Mosaic Law, Sexual Immorality and the Death Penalty**

1. Without restrictions and severe punishment by the Mosaic Law, sexual immorality would become acceptable and a norm in Jewish society. Therefore, the punishment was a deterrent.
2. The statutes of the Mosaic Law define the standards for the nation.
3. The Law codified the forbidden practices to Israel. This would be every aspect of sin and evil; our context is sexual sins.
4. Capital punishment for sexual immorality was designed to counteract the serious affect that sexual malfeasance would have to the divinely ordained nation, if it went unchecked.
5. It was designed also to deter the serious affect on the spiritual life of individual believers.
6. This harsh punishment had a theological and practical side to it.
7. The punishment was needed to protect Israel; it was necessary. Israel represented God on earth. Israel was the first and only client nation during the Old Testament. A national protection for national degeneracy.
8. The problem was—this is why Israel needed protection—Israel was surrounded by neighbors involved in the phallic cult.
9. Baal worship had a tremendous attraction for the apostate Jew. A tremendous pull to Baal worship.
10. A short step from sexual immorality to frequenting the temple for sex to going their for worship.
11. The Jews frequently disregarded the anti-fornication statute to the detriment of the nation.
12. This was the cause for the destruction for several national apocalypses.
13. The death penalty for this offense was a deterrent designed to protect the nation and individual believers from this sort of degeneracy.

What is the connection between these two.

### **First, what it is not?**

1. Paul's quote was not to institute capital punishment for adultery.
2. It is not to incite the church to push through legislation to require capital punishment for sexual sins. We are no longer subject to the individual laws of Moses.
3. We can derive certain things from this law—capital punishment for murder. Not for adultery and fornication; but the principle is a divinely established deterrent for crime. There are still those who think the Mosaic Law is designed for us today and this leads to Christian activism. We do not live our spiritual life as per the laws
4. The law of the Spirit of Life in Christ Jesus. The doctrine which comes in the New Testament.

### **What is the Connection?**

1. The circumstantial parallelism is sexual immorality in both contexts.
2. The context of 1Cor. 5 is the incestuous man and other deviations.
3. The context of Deut. 24
4. Paul is not building a hierarchy of sexual immorality. Both temples were places of fornication.
5. The link between these two verses is purging sexual offenses. However, the sexual aspect is not paramount. It is actually incidental.
6. The important parallel is the purging of sin and evil which much take place in both societies.
7. The quote served the purpose of linking in the minds of the Corinthians the necessity of the sin unto death for the incestuous man.
8. There is a circumstantial link between the immoral ones in Corinth and during the time of Israel.
9. Just as Israel needed to purge the sexual offenders from the church,
10. Just as the national and spiritual life of Israel was protected by the purging of the sexual evil among them,
11. So the direct sentence by God of the sin unto death to the incestuous man was meant to purge the evil from to the church.
12. Paul was saying, "Purge the evil from among you; excommunicate, so that your spiritual life can advance. Now in Corinth, Paul says get rid of that evil among you.
13. The sin unto death of the incestuous man was a parallel to the immoral types in the Old Testament; to the diaspora of Israel in the past.
14. The corinthians failed to purge the evil, God delivered the immoral man to Satan, just as He delivered Israel from k
15. They have to be rid of the evil in the church.

The Israelites had to recognize why God removed this immoral man; it ws all about their spiritual life. It was all incidental. There is a certain continuity between the testaments. However, there is a discontinuity between the Old and New. There are some which are found in both ages.

Deut. 22:22–24: "If a man is found lying with the wife of another man, both of them shall die, the man who lay with the woman, and the woman. So you shall purge the evil from Israel. "If there is a betrothed virgin, and a man meets her in the city and lies with her, ...then you shall bring them both out to the gate of that city, and you shall stone them to death with stones, the young woman because she did not cry for help though she was in the city, and the man because he violated his neighbor's wife. So you shall purge the evil from your midst. Paul has derived his sentence from this quotation.

1Cor. 5:13 **But God judges those who are outside. Therefore put out from you the evil one.**

V. 13 is a response to v. 12. Don't you judge those within the Church?

Of course, would be the response.

ὄκει = *not*. With the indicative verb in a question means a positive response to the question of v. 12; there must be a positive response to the rhetorical question of v. 12. Πονηρός = *wicked, worthless, degenerate, evil*. This is specifically applied to the degeneracy of the incestuous man of that congregation. They did not answer yes to the question of Paul, so Paul will hand this guy over to Satan himself.

In the meantime, the Corinthians must recognize the affect of this guy and that he deserves what he gets. God is providing an enforced separation. When they did not separate from him, God had to do it through Paul. This final verse is a summary of the entire chapter.

#### Summary of 1Corinthians 5

1. The chapter began with the evil and degeneracy of the incestuous man who was affecting the entire church.
  - a. He needed to be removed.
  - b. Therefore, God did it and the Corinthians must accept it.
  - c. The Corinthians must heed the principles of separation from reversionism in order to maximize their spiritual life.
2. The chapter continues with the exhortation to purge the level of malignancy and wickedness. Wickedness in v. 8 is πονηρία; one is a cognate of the other.
  - a. This is the principle of separation from evil and reversionism.
  - b. The wickedness of leaven was an analogy.
3. The chapter continues in vv. 9–11 with the mandate not to associate with immoral people.
  - a. Once again, this is the principle of purging such people from our life. There is not the purging from the nation but from our lives.
  - b. In other words, we are speaking of sexually immoral people like the incestuous man. We are also speaking of covetous men, swindlers, revilers, etc.; and that is merely a representative list.
4. Remove the wicked man; and there is the mandate; and that is the progression of chapter 5. No association should ever deter or to slow down spiritual advance.

Wrong associations will slow down our spiritual life and we will not recognize it for the most part. If you run with the dogs, then you rise up with fleas. You must take great care with whom you associate personally.

You might really like the abnormal people in life; this might slow down your spiritual life considerably; it might even stop your growth. This covers several pitfalls of our spiritual life and how to deal with them.

The next chapter will deal with lawsuits and sexual immorality.

**1Corinthians 6:1 intro**

**Lesson #217 Thursday**

**August 25, 2005**

Hollywood of recent years is anti-war; however, it was different a half a century away. An article about Captain Kangaroo. Then something about Lee Marvin being buried near some 3-star generals. He was an actual hero, winning the Navy cross in Iwo Jima. Lee Marvin on Johnny Carson. He praised his sergeant Kishon, who is known to the world as Captain Kangaroo. He described what he did in Iwo Jima. Mr. Rogers was a master in small arms and hand-to-hand combat; he wore long sweaters to cover his tattoos. Served in Vietnam with 25 confirmed kills.

Marilyn Duff article about Cindy Sheehan. She talks about Cindy's counterpart in Iraq; a woman whose son would die carrying a bomb. Cindy's son signed up of his own free will; and pledged to protect his country. Women have the biggest stakes of all in this war. If Cindy cared about this, she would be talking to the women of Iraq, encouraging them to get information to our people; and other things can be done as war. These protestors misused and cheapen the names of other children who have died. She appears to use her son to further her own cause.

Chapter 6 continues the discussion of moral and ethical questions of leaders. These topics are just as valid today as they were for the Corinthian church. This is as practical as the Bible gets. We are a litigious society, suing each other on a regular basis, which is the acceptable way to settle disputes that don't seem to be solved in other ways. Better to peacefully arbitrate than have a gunfight in the street. As believers in Jesus Christ, we do not live apart from the rule of law. The rule of law is always a part of divine establishment. We have no right to disobey laws that we do not agree with. We should never participate in any action which discredits the name of Jesus Christ to the rest of the world. We are not to join ad hoc militias to procure what we see as lost rights. We are not revolutionaries who attempt to overthrow the government. What about the American revolution? It was not a revolution in the classic sense; we were separating from the mother government, but we were not looking to destroy the existing government. We did not look to bring down the monarchy in Britain. The French revolution was a revolution, as was the Russian. Revolution does not bring about freedom that people think that it does. Revolting against bad government does not mean it will be replaced with good government. If you join a militia, you are in opposition to God. The believer should never be involved in violence

against the government. Activism does not cut it. Revolution and violence is not the solution. The solution is overcoming, fighting and winning the angelic conflict.

Our solution to problems in our government is the political process, despite the fact that it is a mess. Change comes through the political process. Our nation has gotten a home-grown set of revolutionaries; the Oklahoma City bombing is one example. That is not freedom; that is tyranny and criminality. Never side with that, no matter how just the cause seems to be. We will never have perfect freedom or peace in our time. Our laws, no matter how flawed they are, represent freedom in its purest form. We must abide by the laws of our nation whether we agree with them or not. Violence is never Biblically sanctioned against a government which represents divine establishment. Even if it represents divine establishment only in principle, but not in reality. In that divine establishment is the court system. It is the divinely sanctioned institution for solving legitimate suits equitably. Like anything that people participate in, the court system can always be abused or corrupted by those who run it or participate in it.

1Cor. 6 is all about civil lawsuits. Criminals should be tried in the court system; but we have a whole new set of rules for those civil cases. We will not be dealing with the criminal justice system. Without the civil system, there might be gunfights in the streets.

#### **There can be wrong motivations**

1. Suing someone out of bitterness or revenge.
2. Suing for the sole purpose of perpetuating misery on someone who has offended your ego.
3. Suing to appease your arrogance or to vindicate your own stupidity or bad choices.
4. Suing to derive pleasure from someone else's public pain and humiliated.
5. Suing to gain money to which you are not entitled. There are legitimate reasons for civil action; but these are wrong motivations.

Mental attitude sins should never be the motivation for every going to court. That should never be done in a public forum. Believers squabble and materialism lust and power lust; these things satisfy one's lust for money, power, control. The problem which Paul addresses is the same problem as we have today. Human law courts adjudicate between believers. This should be believers dealing with the differences with divine viewpoint. Civil courts cannot adjudicate with divine viewpoint. This is the entire background to this chapter. There are spiritual issues involved as well. We have the capability to settle disputes without having to go to war in court. Believers should be able to settle disputes outside of court. We should not be using a public forum to move against other believers. The believer shows off his old sin nature in a public forum; if it is big enough, it will be reported in the papers. We two believers are just as much *πληρονεκτης* as all you unbelievers; or, we can be just as *αρποξ* as other unbelievers. It shows the believers are just as likely to worship money. *Mammon* means that we are a slave to money. "You cannot serve God and mammon."

We do not show the world dependence upon the grace of God or the power of the grace of God and the doctrine in our souls. Unbeliever courts do not have these same insights.

Grace orientation is the attitude which we display towards the world. This is why we go to court with one another. Grace orientation is the key to solving disputes.

We are mandated to refrain from legal wrangling between believers when unbelievers will be judges. These people show themselves to be a category of those named in 1Cor. 5.

#### **Our Lines of Defense**

1. Use the problem solving devices.
2. Supreme court of heaven always available.
3. Our docket is always up in the divine courts.
4. We will never be neglected, delayed, or overlooked in the court of heaven.
5. The Supreme court of heaven will work out our disputes infinitely beyond what a human court filled with unbelievers can do.
6. How God works out the problem will not be to the satisfaction of someone's arrogance complex. It will be a teaching aide for our spiritual advance. The supreme court of heaven handles everything with the idea of our best interest being in mind.
7. God never indulges arrogance nor will He honor wrong motivations.
8. No victory for the believer in Jesus Christ in a lawsuit where the motivation is wrong. All they can face is disgrace.

1Cor. 6:1 **When one of you has a complaint against another, does he dare to take it before the unrighteous and not before the saints?**

**1Corinthians 6:1 intro**

**Lesson #218 Sunday 1**

**August 28, 2005**

Bobby's been looking forward to teaching this for some time and it is extremely practical. This passage is about suing one another. We are a litigious society; we will sue one another at the drop of a hat. In the news, someone is always suing someone else. The nastier the circumstances and the more prominent the litigants, the more exciting this is to our old sin nature. Litigation is the acceptable divine establishment way to settle disputes that cannot be solved otherwise. Bobby is not denouncing adjudication as evil; and the Bible is not advocating radical tort reform. The cap on lawsuits in Texas has reduced the number of frivolous lawsuits. Lawsuits are extremely expensive for everyone including us. When it is more expensive to try the lawsuit than what you get out of it, they are dropped. Frequently they are ways to display vicious hatred and unbridled arrogance. We get to see everyone at our worst, which makes us feel better. The civil courts can be abused and the sin nature is alive and well in our court system.

#### **Wrong Motivations for Suing**

People abuse the civil courts by suing with wrong motives.

1. Revenge motivation is one incorrect reason for suing. We often think that suing is solely for reprisal.

2. Sometimes we sue to take down someone who has ascended our egos. Someone says something which gets our ego in a knot.
3. We sue over our bad choices. When we are embarrassed about our own decisions, we sue someone else for them to take the blame for our actions.
4. When our egos are humiliated, we sue others.
5. We file suit to gain money and we sue everyone in order to gain money. Monetary lust.
6. Often, we sue simply to indulge our mental attitude sins.

Even though there is corruption and evil in our courts, as believers in Jesus Christ, we never live apart from the rule of law. There is no injustice which allows us to live apart from the law.

Televangelists should stick to evangelism. They should not be advocating lawlessness (e.g., suggesting that we assassinate world leaders). Joining some ad hoc militia to carry out some violence is absolutely wrong, even if we know that some laws are unjust and illegitimate.

We should never take steps to overthrow our government. We are in opposition to God Himself. It is spiritual maturity which resolves the angelic conflict, not social activism. Activism might seem to resolve some issue at some time in some way. However, no one can resolve the problem of man's old sin nature by activism, even though this is the principle behind all activism. The sin nature is handled when we are resurrection from the dead or at the rapture.

This does not mean that we roll over and play dead. We can oppose evil and anti-establishment legitimately. We utilize the political process, as flawed as it is. The first amendment allows for the redress of grievances. This includes vocal opposition to evil policies, as long as you are not caught up in activism which distracts from our Christian life. The more we are divided, the more difficult it is to put any credence in the political system. The one who yells the loudest gets the most attention. Activism would not solve the problem. Our spiritual life is the only way to solve our problems. There will always be unjust laws, incompetence and corruption. If we want, we can voice our opinion; do not let it interfere with our spiritual life. The more we are involved in politics, often the less time we can put into spiritual growth. Some of us feel it very necessary to oppose the evil in our society. A simple rule of thumb: always land on the side of advancing in the spiritual life. Anytime we spend too much time worrying about what the government does and how it affects us, the less time we can devote to spiritual growth. Believers must live in a client nation and abide by its laws. We are not called to change the devil's world through Christian activism or by violent means. We can use violence to protect ourselves from individuals, from foreign governments, and from terrorists. Revolution is never right. The American revolution was not an attempt to pull down the government of Great Britain; we were trying to separate ourselves from them. The French Revolution is a classic revolution; the same for the Russian revolution, which resulted in Lenin and Stalin. Our nation has more freedom than any other nation in the world, and we still have a nation rife

with bad law. Our #1 priority is advancing in the spiritual life. Our court system is a part of divine establishment. A rule of law requires attorneys. They are not all bad.

The criminal court system. Unbelievers and believers alike are prosecuted in criminal courts for criminal actions. The criminal court is a way of protecting freedom in the society as a whole. This chapter should not be applied to the criminal court system. No believer escapes the criminal courts because there are unbelievers sitting in the court. We cannot apply this chapter to the criminal court. This is about civil courts only. It is about the arena of solving legitimate problems in a reasonable way.

It is the civil courts where believers run into problems. The problem is believers taking other believers to court; believers suing other believers. The problem with civil courts with believers is, a lust for money, power, control can be legally sanctioned. This is where arrogance is appeased. Human civil law courts should not adjudicate law disputes. There should not be adjudication between believers by civil courts; other believers should adjudicate personal disputes. We should look to solve personal disputes before they become public disputes. We have a very complex system in our civil courts. This chapter will deal in principle between believers; and generally speaking, we are to solve our own problems without going to the civil courts.

#### **What is Wrong with Filing Suits Against other Believers?**

1. When we go to court with one another, the unbelieving world gets to watch the believer publically excessively exercise his sin nature in a public forum.
2. We are not witnesses for the Lord Jesus Christ when we display and indulge our old sin natures in front of the world.
3. Nor do we show the world dependence upon the grace of God or on the power of the spiritual life or on divine viewpoint to solve our own disputes.
4. Grace orientation and impersonal love are the attitudes that we must display toward the world and toward one another.
5. If we are not grace oriented, we cannot be gracious toward each other. Without grace orientation, we cannot solve our own disputes. If we have no impersonal love, we will be at each other's throats, particularly when we feel that we are wronged. It is very difficult be to be wronged and then to demonstrate impersonal love.

#### **Doctrinal Rationale to Use as Part of the Faith-rest Drill**

1. The supreme court of heaven is always in session. There is a court system with no injustice and no ineptitude.
2. Our place in line on the divine docket is always first. Our case is heard immediately. Our Lord is perfectly just.
3. We will never be neglected, overlooked or delayed in pleading our case.
4. The supreme court of heaven will work out our disputes infinitely beyond what a human court of law can do.

5. However God works out our problems, it will not be to the satisfaction of someone's arrogance complex. God always has our best interests in mind. He always has our best interests in mind.
6. God never indulges arrogance nor will He honor wrong motivation. You want to drag a believer to court, He will not honor our arrogance and our wrong motivation. A believer should never go to civil court with the wrong motivation. There is no spiritual victory where wrong motivations are involved. There is only disgrace before the Lord and unbelievers who observe such a fiasco. There are legitimate reasons for a believer to go to civil court. Believer vs. believer is the critical point of 1Cor. 6. It is just as true today as it was then.

1Cor. 6:1 **When one of you has a complaint against another, does he dare to take it before the unrighteous and not before the saints?**

**1Corinthians 6:1 intro**

**Lesson #219 Sunday 2**

**August 28, 2005**

Bobby will teach the principles of Cor. 6; and when we walk out the doors of Berachah, that we are on our own. Dallas Seminary has been sued by a church member in Plano, TX. It can be going on right here and right now. Believers going to law courts with other believers. The problem with civil courts is that the world gets to watch and unbelievers watch believers suing one another. We are no longer witnesses for the Lord Jesus Christ, we are simply displaying our old sin natures for all to see. We do not display the grace of God; we do not display impersonal love; we do not display any of the problem solving devices. We are no different from unbelievers; this is where we study reversionism.

5 times in this chapter, we will see the phrase *do you not know?* This means, *don't you have any doctrine in your soul? Don't you know what you should be doing? Do you lack doctrine?* This is a rhetorical question; the answer should be, *yes, I do know.* We should all have the resources to resolve disputes between ourselves and others. It is not pretty, it is not pleasant, and it is not easy to solve. Only through the functioning spiritual life; it is better to be defrauded than to besmirch the spiritual life. In order to have confidence, we need the doctrine. Control of our soul is imperative. Without the filling of the Holy Spirit, without the edification complex, without the filling of the Holy Spirit, we have no practical, spiritual solutions to anything. When we cannot use divine viewpoint, we cannot glorify God. As a believer in Jesus Christ, to glorify God, we must be filled with the Holy Spirit. The difficult part is, sometimes application of doctrine is exactly antithetical as to how your old sin nature would handle it. For some of us, this may hurt. It is the knowledge of doctrine which counts. Without doctrine and without the filling of the Holy Spirit, we will depend upon human viewpoint. Just let someone insult me, cross me, take my money—I will call my lawyer and take care of them. It is the knowledge of Bible doctrine which provides the means. Such knowledge provides inculcation. There is no way you will take the carnal route, if you know doctrine. Can you imagine filing a lawsuit against an institution which produces pastors? This is completely a practical chapter. This chapter will provide practical, real-world application. Nothing stirs up the old sin nature more than when something unjust has happened to us. That is when you need to fall back on

doctrine. The solutions are always the same for the believer. When you have doubts about what actions you should take under this or that situation, realize that we have some incredible divine operating assets. The supreme court of heaven is always in session. We do not have to file a lawsuit in civil court. Using divine viewpoint, we can solve our own problems without having to make it a public issue. When we are in the situation where we have to make real-world decisions about real-world problems, the Holy Spirit will bring to mind what doctrine we need when we need it. It is up to us to make the correct decisions; the information must be in our souls in order for us to use it.

### Overview of the Litigation System in Vv. 1–11:

vv. 1–3:	If we are destined to judge the world and we will judge even angels, then surely, we can settle worldly affairs among ourselves.
vv. 4–6	If such disputes exist (and they do), must we appoint those to adjudicate those who have no standing in the church? Is there not someone in our church qualified to deal with out dispute?
v. 7	It is evil that such lawsuits exists (believer vs. believer in a civil court). It is better to submit to an injustice rather than to go to a civil court to solve it. The people at Corinth had no corporate witness. They besmirched the name of Jesus Christ.
vv. 8	Instead of allowing the divine courts to take care of these problems, the Corinthians allowed civil courts to solve problems.
vv. 9–10	The problem passage; what if you display these qualities?
v. 11	The Corinthians have displayed these characteristics; they are reversionists.

Paul's first phrase includes this Greek: *πραγμα εχων* this context applies this to a court of law. This is a specific terms for a court of law. The main subject is *πραγμα* = *a trial, a law case*. *Εχω* = *to have, to hold*. Present active participle. *Whenever you have a case or cause for a trial with one another... Whenever there is a problem which might involve litigation with one another...* This indicates that this occurs at various times; and this is a general application; Paul is not speaking about a specific court case. These are cases which end up in civil courts but they must be dealt with in a different way.

Paul has addressed 3 specific evils: the incestuous man; the general separation from certain types of believers and unbelievers; the 3<sup>rd</sup> evil is, lawsuits of believer vs. believer. Paul looks them right in the eyes, and says, *τομαι τις υμων* = *how audacity of yours*. This gives us Paul's view of the whole chapter. *How dare you do this? How do you have the nerve, the audacity, to do this?* Paul is challenging their practice of bringing lawsuits, believer vs. believer.

*προ των ετερων* = *against one another*. **How dare you whenever you have a case against other believers in the church...** This is not the lawsuit itself, but a dispute. Bringing suit is the conclusion. *How can you bring a suit against another believer is arrogant and wrong*. Roman law allowed the Jews in Palestine to settle their civil disputes by arbitration between the quarreling parties. This allows the Jews to settle their own disputes without going

before a Roman court. The Roman courts did not like to deal with the Jews. The Roman courts told them, *solve your own problems; do not bring them into our courts*. Early Christians were not differentiated from Jews in those times. Κρινεσται = *to go to law*. Present middle infinitive, which is an emphatic. It continues the emphatic tone. The middle is indirect or intensive. The agent is producing the intense action (which refers to the Corinthians). Paul is emphasizing that he is irate that these believers are initiating cases against one another. Paul is irate that these believers are going to courts against one another. It is not necessary from a legal standpoint; nor from a spiritual standpoint.

Aristotle revealed that the Greeks were very litigious. Φιλοδεκοι = *fond of lawsuits*. He used this to describe his own people. The Greek believers were also fond of this, even 500 years later. They do this επι των αδικων, which means *going to law before the unrighteous*. **How dare you whenever you have a dispute between one another to go to law before the unrighteous?**

1Cor. 6:1 **When one of you has a complaint against another, does he dare to take it before the unrighteous and not before the saints?**

**1Corinthians 6:1**

**Lesson #220 Wednesday**

**August 31, 2005**

I was in California at this time. The lesson number and date match up correctly.

Litigation is the acceptable divine establishment means to settle disputes between people; and this is in general, apart from whom the parties are. There are certain circumstances where this is not acceptable. Our US courts system is a part of divine establishment government. Litigation now occurs more than ever before and we have access to a legal system more than ever before; as well as more courts which specialize in this area. We are ready to sue each other at any breach. As believers, we need to know the Biblical position on litigation; when is it right and when is it wrong? Some at Berachah make a living at civil litigation and there is nothing wrong with that. Order is maintained and laws are applied through the work of laws and judges. It is a part of divine establishment.

Injustice will never been eliminated, despite having a good court system. Our real line of defense again injustice is not the court system, but doctrine in our soul and spiritual advance. God has provided the resources for us to handle injustice and the problem solving devices.

There are parameters set by Scripture on civil court actions, and this is all that this verse covers. Often animosity and bitterness and a whole host of mental attitude sins involved. Sometimes it is for reprisal, greed, revenge. You never operate as a believer under mental attitude sins. You must realize that injustice will not be handled by seeking revenge, which is often what civil court is all about. It is about satisfying one's ego; or a way to attain funds that you do not have a right to. These kinds of motivations entirely dishonor God.

Because of this, many Corinthians had become a blight on Jesus Christ. They were involved in litigation right up to their eyeballs. There are many factions in this church and

some disagreements were handled in court. Money, power, control, etc. is why they went to court. Chapter 6 emphasizes motivation.

### **An Outline of the First Part of 1Cor. 6**

1. Vv. 1–3: If we are going to judge the angels, then what are we doing standing before an unbelieving judge?
2. Vv. 4–6: Believers should not be suing other believers.
3. v. 7: It is evil that such lawsuits even exist. It would be better to submit to injustice than to bring another believer before a civil/state court.
4. V. 8: Instead of conceding to the wrong and allowing divine solutions to take effect, the Corinthians perpetuate wrong in trying to solve their problems in civil courts.
5. Vv. 9–10: Those who are unjust, greedy and corrupt will not inherit the kingdom of God.
6. The Corinthians had been like this in their past as unbelievers. Now they are reversionists, and they are reverting to the lifestyle of their previous evil.

Participles are verbal nouns and can have all kinds of connotations; it can mean *when, although, if*; temporal, concessive, conditional connotations.

Paul agrees that they are having a dispute and does not indicate that there is any kind of problem with the dispute—he is not saying that it is unwarranted. Now, this is not just a single case, like the incestuous man. This is a bunch of cases which affect the church. Paul does not mince any words in condemning these lawsuits.

Τομαι τις ὑμων = *how dare you? How do you have the audacity?* Paul is laying it on the line; he is telling it like it is. This is not just any set of lawsuits. Paul is not being general here. Προς των ἑτερων = *against each other*. Bringing a suit against one another completely violates God's plan for any church. Επι + αυδικων = *before those who lack imputed righteousness*. Αβχ) [

### **Why Paul Says Don't Go Before Heathen Judges**

1. Unbelieving judges can understand the law just as well as any believing judge.
2. This is not about incompetence among unbelieving judges or lawyers. He is not saying that you cannot get justice from the Roman courts because these people do not know what justice is.
3. It is all about the presence of believers in such courts at all. Believers should not be in heathen courts settling their matters.
4. The problem is that Paul will address is that unbelievers, the unrighteous, those without imputed righteousness, are ignorant of the spiritual issues involved. They are competent but ignorant of the spiritual issues involved.
5. Since believers and the Corinthians are to operate in a higher realm in the filing of the Holy Spirit and utilizing Bible doctrine and advancing in the spiritual life, these

believers are qualified well beyond the unbeliever to resolve disputes among themselves.

6. Disputes between believers are not solved in a legal or legalistic setting. They are solved equitably and under the principles of grace, doctrinal orientation and impersonal love. This is what solves problems even when you are being defrauded. Now, we might think that this is idealistic, and that things are too complex for us.
7. This passage is about the function of the spiritual life, even in the context of litigation. It is about the function of the spiritual life; not about the state or the courts. It is always about our spiritual lives. The Corinthians could have gotten justice that way and justice can be done in our courts as well; however, in adjudicating believer disputes, the disadvantage is to the unbeliever.

### **The Disadvantage it to the Unbeliever**

1. The unbeliever does not have the impersonal love to apply or the doctrinal orientation. Taking a believer to court is a lack of orientation in grace and doctrine.
2. Who is more qualified to arbitrate between believers other than those who understand the spiritual aspects. This is a real life situation that all of us might get involved in. The solution is the spiritual life.
3. What does a human civil court have to do with glorifying the Lord? Throwing out the Ten Commandments? A human civil court filled with unbelievers know nothing about glorifying God.
4. Our purpose is to glorify God in all things.
5. It is more important to glorify God than to get justice in some matter.
6. The issues are spiritual, not judicial. The focus should always be on spiritual issues and not judicial ones.

Paul is not showing disrespect to the courts and he does not teach to resist the courts or the government. Paul did exercise his right to appeal to Cæsar when he believed that he had been unjustly indicted. This was no small matter. He said, "I am innocent; I will have my case heard in Rome in front of the royal tribunal." This was Paul's right as a Roman citizen. Some legalistic believers think that Paul violates his own mandate here. That is legalism. It was not a sin to seek justice from a heathen judge against unbelievers who were persecuting him. He could obtain justice in no other way. That was not a civil matter between believers. This is outside the scope of 1Cor. 6. His appeal to Cæsar was not a matter of going to law against another believer. This is not to be mixed up with 1Cor. 6. There is a place for litigation. We will dig deeper into all of this as we continue.

1Cor. 6:1 **When one of you has a case [or trial or complaint] against another, does he dare to take it before the unrighteous and not before the saints?**

I was in California at this time. In the background, there is this radio program with some Bishop Spawn Spong Spon Spag (?) in favor of accepting homosexuality. He has many bogus ideas on Scripture.

Pat Robertson provides the other side. There was a tremendous amount of homosexuality in the Greek culture as well.

There are many aspects to this; but there is only one way to look at this. Lawsuits are a lawful way to redress our grievances. Our constitution is the epitome of divine establishment—one of the greatest ever. And going to court is a fundamental right. Spiritual laws and divine establishment laws are always compatible. God does not violate divine establishment laws by asking us to comply with His mandates.

We are never mandated to be revolutionaries. There is liberation theology in south and central America where license is given to be revolutionary. Divine establishment applies to believers and unbelievers alike. Spiritual laws and mandates only apply to believers.

### **Laws of Divine Establishment**

The court system is available to us as part of the laws of divine establishment. However, there are limitations of what the believer can do and how much they can use the court system. We cannot use the court system to get other believers through civil litigation.

1. God knew that man would choose to sin. He knew this in eternity past. Adam had volition created by God. That volition was independent of God. When Adam made his decision to sin, it was his choice; God is not the author of sin ever.
2. God knew that once man acquired a sin nature, he would have unlimited potential to destroy himself. The sin nature is self-destructive. The disaster in New Orleans lets us see the best and worst of people in action. We have sin natures in action, which can be self-destructive.
3. To preserve and to perpetuate human existence during the angelic conflict, God instituted the laws of divine establishment.
4. These laws are principles for believer and unbeliever. They are designed for the protection and the stability and orderly function and survival of the human race. There is chaos and anarchy in New Orleans right now; some do good and some do that which is reprehensible.
5. These laws declare freedom to be man's most valuable possession.
6. When man observes these laws he restrains the tendencies of the sin nature. Anarchy reigns in New Orleans, not because of the disaster, but because of the sin nature in people and no laws of divine establishment. Newsmen cannot understand why things can be so horrible in New Orleans because they do not know the old sin nature.
7. The human race cannot long endure without a system of control. No control in the city of New Orleans. Legitimate authority always protects human freedom.
8. Authority is the power delegated by God through the laws of divine establishment whereby certain members of the human race have responsibility for and jurisdiction

over other. One of the statements which Bobby found in college was, *Question authority*. and anarchy reigned—in their souls especially. They are confused; they do not understand authority; they do not understand laws of divine establishment; they are laws to themselves; they are arrogance run wild. God provided law to curb such arrogance.

9. Authority protects self-determination, privacy, property and human life. Freedom without authority is anarchy.
10. While authority exists in both the spiritual and temporal realms, and the temporal authority is police, military and elected officials.
11. Biblical divine establishment—the Ten Commandments. They are the underpinning for law.

### **The Ten Commandments**

1. They were designed exclusively to govern the theocratic nation Israel. Not for the US.
2. The Ten Commandments define human freedom, liberty, and morality and divine authority in Israel for believer and unbeliever alike. Israel was the only legitimate theocracy. Iraq, Iran, etc. are Satan's rule; they are not theocracies.
3. The first five commandments embody the sovereign rule of God over the national entity. Those laws, as incorporated into our law, also rule our nation.
4. The Ten Commandments serve as an evangelistic witness to the power and sovereignty of God. When they saw how Israel was governed, they had to recognize God. The cloud of fire coming out of Israel.
5. For believers in Israel, these commandments define individual spiritual freedom and provided the ideal environment for development of a spiritual life. Ex. 20:1–12 The truth to those at UT was simply academic knowledge, but not the laws of divine establishment, which they ignored. They violated the freedom of others in their locking themselves in various buildings. The Ten Commandments provided an environment for developing a spiritual life, but they were not the spiritual life.
6. The last 5 commandments form the Biblical paradigm for morality and celebrate the privacy and property of believers and unbelievers alike; and these are incorporated into our own code of laws.
7. Although this code was designed by God specifically for Israel, these same truths guarantee personal freedom and national liberty to any nation operating under similar divine establishment axioms. They are a perfect example of what the laws of divine establishment do for us.

1. Volition is the first divine establishment.
2. Where marriage is attacked, it is an attack on divine establishment. There is also volition.

3. God designed a man and a woman to be parents. There are times for a single parent to raise children, but it is much more difficult.
4. The final divine institution is the national entity where authority is assigned to a government. All governments represent divine establishment. The principle of divine establishment is represented in all governments.

The court system is for all. We live by divine directive rather than by divine establishment. It is above and beyond divine establishment, but never in contradiction to divine establishment. Only the believer has the resources to understand and execute the plan or the will of God. Divine mandates never contradict divine establishment. Paul telling believers not to go to court against one another is a spiritual issue, not a legal one. 1Cor. 6:1–11 is not Paul vilifying the court system. He is not saying judges or attorneys are incompetent or that they are corrupt. Believers should be able to determine our disputes amongst one another. Unbelievers, who understand the law, may be ignorant of spiritual issues. The issues are not really the dispute; the solutions are spiritual. The more mature we are as believers, the easier we can solve disputes. There are great disadvantages to having unbelievers judge our disputes. Human civil courts do not have the purpose of glorifying the Lord; but this is our purpose in life.

The Corinthians have spiritual issues that unbelieving judges cannot adjudicate. Paul is saying “Wrong; don’t do this.” Believers are the only ones qualified to resolve disputes among themselves. The court system is human and sin natures are involved. The greatest system of justice is the supreme court of heaven, matters will be always resolved for our benefit, even if it means that injustice is perpetrated in this life. Believers should operate in a higher realm of spiritual function. Doctrine and grace orientation and impersonal love are the keys. Whenever we have a civil court case, then we need to examine our motivations. If there is greed, revenge, etc. involved, then we should leave it alone. Paul is only saying do not use civil litigation against one another. Glorifying the Lord is more important than getting justice from human courts.

At one point, Paul used the court system for his benefit; he appealed to Cæsar for a redress of grievances. Paul was constantly accused of some sort of violation and of some sort of crime. Paul said, “Take me to Cæsar; I demand my right as a Roman citizen.”

#### **Why Paul did not Violate Corinthian 6**

1. Paul acted in this case within his rights as a believer. He was violating no spiritual mandates when he demanded to be tried before a Roman tribunal.
2. Paul was not going to law against another believer.
3. Paul was being charged with a false criminal offense. He was charged with sedition. He was undermining the established government of Rome; so he should be killed. That was the accusation against him.
4. Paul was being indicted for crimes that he did not commit. He wanted a fair trial.

1. Paul wanted to make sure that Rome knew that he was not a subversive. He did not want to be tainted by unjust scandal.
2. Paul did not want Christianity branded as being anti-authority; as being subversive.
3. Paul wanted his day in court to refute the heathen charges against Christianity. This, in itself, became a witness for the Lord Jesus Christ in court. If suing someone brings dishonor to Jesus Christ, then leave it alone. However, this gave Paul a chance to clarify the relationship between Christianity and a nation. Are we serving the Lord or serving ourself when we appeal? An angel stood before Paul to tell him that he was right. Acts 27:23–24 “Do not be afraid; for you must stand before Cæsar.” A believer is only carnal if he is a criminal or wrong intentions for being in court.

Believer against believer is where lawsuits are wrong. We do not depend upon the Lord; we are not here being gracious and hoping for doctrinal orientation to be seen and used. However, this is what Paul was doing.

1Cor. 6:1a **How dare you, whenever you have a dispute with another believer, that you go to court before unbelievers.**

**1Corinthians 6:1**

**Lesson #222 Sunday 1**

**September 4, 2005**

As a believer, Paul rejects a court of law as a solution under certain circumstance. Paul understands the culture of Greeks. He knows that the Corinthians love to litigate. It was the Corinthian believer modus operandi, and Paul has to correct their thinking on this issue and on others as well. *Ἐπι τῶν ἀδίκων* = *before the unrighteous*. These are those who are without imputed righteousness. One thing provided righteousness for Abraham; he believed God, and that provided him with righteousness. You must express faith alone in Christ alone. These cases are being tried before unbelievers. It is a court of unbelievers.

Paul is not concerned that these believers would be unable to find justice before unbelievers. He does not think that unbelievers are incompetent to judge them before the law; he does not believe that they will be treated differently because they are believers. There is no incompetence implied here. The problem is being in court in the first place—believer against believer. They stand before the court completely ignorant of spiritual issue. Filing a lawsuit against another believer is not about getting justice in the courts. It is not about just compensation or getting material settlement. Filing a lawsuit calls into question God’s ability to take care of a believer. This violates the plan of God for our lives. This is a failure to utilize the spiritual life to solve problems among ourselves. This is a failure of grace orientation in your soul. Grace orientation is what makes us unique as a believer among all other human beings. This is in direct opposition to graciousness in our soul. It is failure to present a gracious attitude before the unbelieving world. It is a failure to witness to the grace of God to all mankind. It is our obligation to witness to the grace of God. If we cannot be gracious to another believer, what witness can we be? Jesus Christ, the victim of incredible injustice, died for our sins, giving us great grace. Is it God’s will that we show a callous disregard for one another in a public forum?

Should we put contempt ahead of grace? These are things which happen when we go to court against anyone. Believers are always to operate in a higher realm. We are to have a mature spiritual life. If we can operate in this realm, then we are qualified more than any believer to solve a dispute amongst each other. We may not solve the problem; we may not be able to reconcile with the person with whom we go to court; but we can reconcile the situation.

We will not solve the problem by using legal maneuvering and tricky rhetoric in court. It is done via impersonal love. As a mature believer, we relate to other believers and to unbelievers through grace orientation and impersonal love. Paul is expressing disappointment that the Corinthians are so removed from the spiritual life, so as not to apply this.

Paul is saying do not use the divine establishment court system against one another. This is for stability and order and to preserve the human race. Without the authority, this is anarchy and chaos. We have witnessed in the past week what happens without authority. Paul is saying do not use this great institution against each other. Glorifying God is much more important than getting justice from human courts.

Vv. 1–11 is the believer's responsibility. However, Paul did use the court system for his benefit and to show that he was not a subversive. Acts 25:8 Paul spoke to his own offense: "I have committed no offense against the law of the Jews, against the Temple or against Cæsar." Paul had been accused of crimes against all of these institutions. The indictment was both against Paul and against what he preached. His antagonists had attacked him and he was not guilty of any of these charges. He appealed to Cæsar under Roman law. He was going to the supreme court of the ancient world. This is the same court system that he is telling the Corinthians to stay away from. It is not wrong to seek justice from an unbeliever judge under certain circumstances. Believers with a spiritual life should not have unlimited access to the courts based on the spiritual issues. Between believers, the issue is primarily spiritual and not legal. Under no circumstances are the spiritual issues to be put aside. That is never pleasing to God. Paul acted within his rights as a believer when he appealed to Cæsar. He was being charged with a criminal offense. Paul simply wanted a fair, objective hearing before a tribunal in Rome. He did not want his ministry or the gospel tainted; nor did he want Christianity to be seen as subversive. Christianity always adheres to the laws of divine establishment. At the same time, he preached Christ. He was charged with crimes that he did not commit. Utilize divine establishment when necessary. Paul wanted his day in court to refute the charges leveled against him by unbelievers. Acts 27:23 indicates that what he chose to do was okay.

Paul did the right thing, partially so that Christianity was not seen as a subversive element; also, this was an opportunity to present the gospel unless what is normally found. The spiritual life always takes precedent. Stay out of divine institutions if it compromises the mandates of Bible doctrine. Paul's use of the court system means that all litigation is not sinful. The believer has a right to defend himself against criminal charges where he is innocent or against unjust unbelievers who civilly attack him. Believers hauling other believers before unbelieving judges is wrong. Christians suing other Christians is

disgraceful. It is a sin. Lawsuits before unbelieving judges at best brings out dirty laundry before all to see.

A church suing an individual or a Christian organization over a money thing; Dallas Seminary is now being sued by a former student, which is absolutely wrong. It is a disgrace to Bible doctrine and to God's grace. These raise false issue to Jesus Christ. Unbelieving minds say, "These Christians are in the same snarl and mess that we are in. They display no grace. We aren't buying into this." Unbelievers who see this kind of thing occur in a public forum embarrass the faith. This is prevalent today in Christian thinking. Money is more important than the grace of God. Losing some money or being defrauded by another believer is more important than grace. Only we can apply doctrine to our own circumstance. When we drag another believer into court, it is clearly against the mandates of our Lord Jesus Christ and Bible doctrine.

1Cor. 6:1a **How dare you, whenever you have a dispute with another believer, that you go to court before unbelievers.**

**1Corinthians 6:1**

**Lesson #223 Sunday 2**

**September 4, 2005**

bobby has several friends who are very good attorneys. There is a question about an attorney taking a case between two believers; this passage applies to everyone. The criterion is, *how does this affect the glorification of Jesus Christ?* In every aspect of practical life, we are required to grow to spiritual maturity and we are never to do anything which disgraces or dishonors the name of Jesus Christ. Attorneys, defendents and plaintiffs have the same responsibilities.

When your attitude begins to drift from grace, then you are in trouble. When you think of grace as being exclusively something which God gives us, we are distorting things to some degree.

God has provided all things for us. When you go to court against another believer, then your attitude must be gracious toward that person as well. Even if it hits you in the pocketbook, you must still be gracious toward the others. Whatever you cling to for security, it is meaningless if it is your house, cars and money? Where is your security. The entire world can ask themselves, *where is my security?* It is wrong to think that grace is great, unless it affects my human notion of security. Instead of trusting in the provision of Jesus Christ, we depend upon our own prowess to make money. We act as if God does not own all the cattle on a thousand hills. That is our security; that is grace. He will always honor our grace orientation.

There is another test of grace when some unscrupulous believer takes you for some of your money. There are plenty of them out there. Where is the grace of God? These Corinthian lawsuits are in direct contradiction to glorifying Jesus Christ?

**Our Attitude in a Civil Suit**

1. What is our attitude when we sue each other? Contentious, combative, antagonistic.
2. In such an attitude, there is no impersonal love or graciousness.
3. There is no faith rest or a relaxed mental attitude in a civil suit. What better place than when you are defrauded.
4. You are not depending upon divine justice; there is where real justice lies. You may win or lose a civil court case and it may be a just or an unjust outcome; but where is the dependance upon divine justice?
5. When you take another believer to civil court, you are violating your mandate to be a witness for the grace of God. You are not reflecting the grace of God when you are in court trying to rip the throat out of another believer. These must be the overriding principles in dealing with such a situation.
6. The same issues are consideration when you are thinking about suing an unbeliever. You cannot throw this out when dealing with the unbeliever. The same principles still apply. Are you showing any impersonal love? Is there any dependance upon divine justice? These are issues to also consider. Defending yourself is one thing; initiating is another. However, even when defending yourself, you cannot forget these issues.

We ought to post these 5 points on our bulletin and apply them each and every day...what about that boss? What about that lousy co-worker? What about that bitchy spouse? We have no business judging the heathen.

Do you see the logic? It is impeccable; you cannot miss it. We aren't going to judge them, God does. They cannot judge us. The unbeliever cannot judge us; an unbeliever judge who adjudicates issues between believers means those believers are failures. You try to settle the circumstance, even if the believer still hates you. It is better to be defrauded. God can provide for us, even if we lose something that we want.

1Cor. 6:1a **How dare you Corinthians, whenever you have a civil lawsuit against another believer in the church, go to law against another believer...**

Now the final phrase: **...and not before the saints.** We are not going to form our own courts and settle suits between others. Saints are those who have been positionally sanctified. This is not someone that we view as being raised to some godly position in our minds because of their wonderful works. We are all set apart for service to God, whether we ever learn or apply any doctrine at all.

What right do we have to go outside the grace of God? Going outside God's provision in order to gain some financial gain is outside God's plan. We do not serve the Lord by being in civil litigation against others.

ΕΠΙ ΤΩΝ ἁγίων = *before the saints*. You don't go to law against other believers. However, this does not mean that we set up Christian courts. Christian courts apart from the state do not carry divine establishment authority. We have a separation of church and state in

our country. There are issues of divine establishment and issues of the church. Usurping divine establishment authority...not in any respect. Work out a solution between yourselves, using doctrine using doctrine, grace orientation, and impersonal love.

The spiritual life and divine establishment run in parallel tracks and they do not intersect. However, if government makes it unlawful to present the gospel, then you obey spiritual laws over government laws. However, in the realm of the court system, there is no overlap. Usurping divine establishment authority is never a church function. Since we cannot go to law, then we must work out a solution between one another. We need to use doctrine, grace orientation and impersonal love. We can work out a solution to anything here, whether the other party wants to or not.

In order to use these 3 things, we must be in fellowship. If we become angry and contentious, then we are out of fellowship and we cannot apply these 3 spiritual skills. We need to get into fellowship and decide, what does the grace of God require under these circumstances. How should I deal with this other contentious person? If we do this, then we can reconcile this on our own initiative.

If the two parties cannot come to an agreement, then it is possible to consider another believer as a middle man or as an arbiter.

#### **The Church Arbiter**

1. This believer as an arbiter must be trustworthy, impartial and have standing in the church. He can't just be your best buddy.
2. Both parties must have confidence in this person. This is a tough one.
3. This is not an organized court proceeding. This is an entirely informal situation. There is nothing binding. There is no legal binding here.
4. What should this arbiter be doing? He does nothing but offer doctrinal advice concerning the immediate circumstance.
5. The arbiter is to bring objective, doctrinal information to the table; nothing more.
6. The real arbiter is the doctrine that we are being taught; it is not a person. This is what we grow from. This is what glorifies God.
7. Most believers are not qualified to arbitrate such cases.
8. Arbitration requires authority, spiritual gifts, and spiritual maturity. This means church leadership.

Bobby recalls something Bob handled over the phone. A pastor was suing a member of the church. He had promised money to the pastor for a particular purpose in church. But he did not come through, so the pastor sued him. He told the pastor to cut it out; then he taught this chapter. It is the doctrine that we respond to. That case could have gone to civil court and it could have cost both sides a lot of money and it could have brought on a lot of heated debate in the congregation. And unbelievers would sit and laugh at them. When the leadership sues another believer; that is disgraceful. That is embarrassing to

God. And for what? Money? God can provide the money. This was solved with objective Bible doctrine. The pastor was out of line; he recognized it; and he obeyed the Word.

Differences between believers must be decided on the basis of Bible doctrine instead of civil law.

1Cor. 6:1b ...and not before the saints.

**1Corinthians 6:1**

**Lesson #224 Wednesday**

**September 7, 2005**

Gary Horton coming in Thursday night.

Bobby had a couple of women who talked during the second service, and he tried to stare them down. Wasn't menacing enough. Figured they were from Louisiana. He did not want to upset them further.

A court is a part of divine establishment. However, this is not something that the believer ought to be doing in the realm of civil action. We are prohibited by divine fiat to bring suit against fellow believers. What do we do when we have problems between one another? We can easily fall into the pattern of surrounding litigious culture, at the expense of Biblical instruction. This is an application of human viewpoint. We can take on the same mental attitudes and the drives which drive society as a whole. We look after our own interests above all else. When you are not filled with the Holy Spirit, you are capable of anything that an unbeliever is capable of doing. Our attitude, according to human viewpoint, is to look out for our own interests above everything else. Our great purpose is to glorify the Lord in all things. This leads to a complete breakdown of doctrinal objective thinking.

In the civilized realm, we might go to the court system; outside, we might go to a physical confrontation. Our attitude becomes contentious, combative, and antagonist to anyone who is an affront to our own human self esteem. We have lost sight of what our Lord has provided for us; we lack spiritual self esteem when we lose sight of what God does. We can only fall back on human self esteem. When we are affronted, angry and bitter, we go to court (when being civilized). We then forfeit and forget faith rest. We forfeit any relaxed mental attitude. Where is dependence upon divine justice and the supreme court of heaven. What do you do when you are swindled and there are even some who are believers as well. This indicate that someone at Berachah might swindle you. Where is the concern for affirming God's grace to the rest of the world. This swindler has sinned against you; where is the graciousness? We go to court over personal injury; do we use graciousness and impersonal love, or do we become combative. What is the doctrinal viewpoint; where is the spiritual self esteem. The Corinthians don't have it. They are hauling one another to court as quickly as they can file. There are all of those factions and all of those who oppose one another; what better way than to beat down a rival in a court of law? There is no dependence on divine justice and the supreme court of heaven. The reversionists are unconcerned about living the spiritual life; about divine mandates. That is simply not a part of their consciousness. The spiritual issues must be kept in mind, especially when facing a believer. Such action is contrary to the plan of God for your life.

The same spiritual issues are considerations when we decide to take an unbeliever to court as well because of a personal injury or being cheated. Unequivocally, we do not take a believer to court; and there are times when you don't take an unbeliever to court. You must keep in mind the spiritual issue. We don't decide to go to court against a believer or an unbeliever based upon some title wave of emotion. Don't do it on some surge of self righteous indignation. Do not go to court against the unbeliever on a confirmed case of injustice.

The criterion for going to court is always mental attitude sins in your soul. Nothing done from the motivation of mental attitude sins is pleasing to God, including going to civil court. Contentiousness, hatred, anger, combativeness are never legitimate reasons to go to court. Faith-rest is absolutely required; you must depend upon the supreme court of heaven. In the supreme court of heaven, EVERY FACT IS TAKEN INTO CONSIDERATION; and God knows all of the facts. God may give us some discipline in order to help us to recover. The more time you spend in mental attitude sins, the more time we spend outside of the filling of the Spirit. Impersonal love and graciousness must always be our attitude when dealing with the believer and the unbeliever.

Bobby is going to build a bit of a practical scenario. We'll have at least one application. So far, we have just dealt with believer vs. believer. What about the corporate situation where there are two businesses involved; you might be involved as an executive or an administrator; and you represent that organization. You have responsibility for the people of this company, some believers and some unbelievers. Do you initiate a lawsuit if you are being attacked or defrauded. Class action suits; groups of people. Generally, you can do this; it is legitimate. You have a responsibility to protect those who are corporately under your charge. However, our personal attitude and conduct make a difference in this situation. You must not function on the basis of mental attitude sins in your soul. Filing the lawsuit is one thing; your motivation is something else. If you function on the basis of mental attitude sins in the soul, you suffer a personal, spiritual defeat. You can be doing the right thing for your company, but you still stuff a personal defeat. That entire organization might be attacked and you might be initiating a lawsuit; but you cannot be involved in mental attitude sins. Objective fairmindedness, keeping in mind those who are under your charge, even if they are insubordinate, recalcitrant, and buttholes; but they are still under your charge. Your motivation is all-important, even under that circumstance. Do not operate on greed, even in a corporate situation. You must examine your personal motivation even in corporate actions. You can approve a lawsuit; you can defend yourself in a lawsuit; but you must keep in mind your own personal integrity the entire time. Personal, corporate, and any other way, what is in your soul is the key.

Bobby gives the principles and we make the application.

What about the attorney whose job it is to represent people in a lawsuit; what about representing believers in a lawsuit? Same principles apply; you protect the interests of the client and you don't have to take a case in the first place. Your function must be beyond reproach within the confines of personal and professional integrity. You must be reasonable and not greedy and show impersonal love to friend and foe. Sometimes, as

an attorney, you must get very aggressive in a cross-examination. You know the difference and you know your own motivation. This is true in any profession. Here, Bobby is dealing with the legal profession because that is what this chapter is all about.

Επι των αγαθων = *upon the saints*. It sounds like we are going before other believers who make a determination. Christian courts apart from government courts are never to be established. They cannot take the place of divine establishment. Believers are not to ignore divine establishment authority. This is why we don't establish formal courts. We as believers are to work out solutions among ourselves, using doctrine, impersonal love, and without resorting to a court of law. If we don't set up a court tribunal, what does this mean? If the two parties cannot reach an agreement on their own, then we should consider another believer as a middle man, an arbitrator. He must be trustworthy, impartial and have standing in the church. This is an informal situation and the arbitrator is to bring objective, doctrinal information to the table. He should be standing and maturity. He should also be a person of authority. Believer's who are in conflict must respond to this doctrine. Most believers are not qualified to do this. Church leadership should always be involved. If two parties decide to settle using an arbitrator, then facts must be gathered in order for him to render a decision. Such a person should be very careful in this situation.

If you are caught up in the middle; never give legal counsel and never resort to human viewpoint. Don't be an amateur attorney. You need to objectively approach this; what about 1Cor. 6? You need facts and it needs to be settled. If you are in the middle, stick to the doctrines involved. With the correct doctrines on the table, it is up to the believers to respond to the situation. Doctrine is a solution for people testing; for any kind of testing. Going to civil law court is simply people testing. An arbitrator is not to force a decision on anyone. It is not a binding judicial situation which much be opposed. If a believer removes themselves from doctrinal information, then get out of it. Do not become liable and don't try to play attorney. If they will not pay any attention to doctrine, then get out of it. If they go to court, then step out. When doctrinal principles are rejected, then you no longer take a part. It is no longer our problem. When someone rejects doctrine, then move out of the way. God will deal with those who reject doctrine. For the believer who rejects doctrine and goes to court, there is no victory. There is no happiness in violating divine mandates. There is only spiritual defeat when 1Cor. 6 is ignored.

Bobby knows there are lawsuits in Berachah could be brought against organizations and against individuals. Μη γινωιτω = *may it never be; may it never happen*. This is an absolute denigration of something that someone wants to do. We have no excuse to violate Scripture, either out of ignorance or cognizance. The worst discipline that we will receive when we besmirch the Lord Jesus Christ by our words or actions. When we make doctrine and grace a laughing stock, then will receive discipline.

1Cor. 6:1 **How dare you, when you have a case against another, that you go before a court filled with unbelievers instead of believers?**

The Corinthians do not need a court order in order to settle disputes. Paul uses fortiori logic here. He examines who these Corinthians are and what they are capable of. He uses their union with Christ to help guide them. We all have a place in the legal profession in the future. Some of them are in the legal arena, where they should not be. What we are going to cover applies as much to us as it does to the Corinthians. The Bible is written for those in the time that it was written; but it is normative for all time.

The Bible gives us very little information about heaven; just enough to give us an idea as to where our future lies. We know even less as to what our activities will be in heaven. You should wonder what you are going to do in heaven; sitting on a cloud, maybe drinking a beer, waiting for time to pass. This passage will address this, although it will be sketchy. These verses will partially answer the question what we will do in the future.

There is also the inevitable application to us. This deals with the lawsuit of that time; but also to us in this litigious society. The idea is, *if you are going to be a legal eagle in the future, why can't you take care of your own little problems right now—instead of going before unbelievers?* **Do you not know that the saints will judge the world?** We are a saint at the moment of salvation and we will judge the world. If the world is judged by us, are we not competent enough to judge the most minor lawsuits (or threat thereof). Then, v. 3: **Don't you know that we will judge angels?** If you can do the greater, then you can do the lesser. **How dare you go to court before unbelievers and not before the saints? How can you be so ignorant? Where is the doctrine which should be in your souls? Don't you know that you will judge the world?** The lawsuits that these believers involved themselves in against other believers, which ruined their testimony. "Who are these guys who talk about grace? Look at how they treat one another." Paul brings out a point that they should have known, but they don't. The expression is: *ουκ οιδοτη* = *do you not know?* This is a formula Greek construction. It is a construction which everyone understands. It is infinitely clear. Often these are slang phrases. *Μη γινοιτο* is a phrase often used by Paul. The people who heard it understood exactly what he meant. This indicates very strong dissent. Vv. 2, 3, 9, 16, 19 we find the phrase *ουκ οιδοτη*. Do you know know? Perfect tense from *γινωσκο*, the cognate of *γνοσις*. *Οιδα* is the perfect tense; *γινωσκω* is the present tense. This verb occurs 320 times in the NT. This is a perfect tense translated into a presence tense. This NT usage is related to the OT. *Do you not know?* refers to inexcusable ignorance. The fact that they are ignorant of Bible doctrine leads them to court. We all have lots of dirty laundry. When you drag that dirty laundry out of the hamper and strew it throughout the neighborhood, it is unsightly. This grosses everyone out. Eve's first sin was one of ignorance. 1Tim. 2:14. Adam's sin was one of cognizance. You cannot solve the real problems in your life if you cannot apply doctrine. You cannot find any permanent solutions for your life without doctrine. *Κρινω* = *to judge, to find fault with*. When it is man used of other men, it means *to find fault with*; when used of God as the one doing the action, it means *to judge*. Paul is speaking universally; more than the saints just in Corinth. Some of the saints that Paul is addressing are dead. *Κρινω* is the future active indicative. The saints will judge correctly in the future. We will be involved in this, whether we have departed from this life or not. We will judge the world and we will judge angels.

This will be a future time. This is judging in the future.

### Doctrine of our Participation in Eschatological Judgment

1. All saints are in union with Christ, and we are therefore, joint heirs with Christ. Rom. 8:17. We will share in His kingship.
2. All judgment is given to Jesus Christ by God the Father. He is the ultimate Judge (John 5:22–27).
3. Because we are in union with Christ and we are joint heirs with Him, we will share in His judgment of that which He judges. Union with Christ means that we share everything that He is and everything that He has. We will be in the Millennium and we will judge right along side of Him.

We will find out about this on Sunday.

1Cor. 6:2 **You know that the saints will rule the world, don't you? And if the world is going to be ruled by you, can't you handle insignificant cases?**

Gary Horton—Gary got a few booklets; and then he found out that Bob had tapes. He was in Bible college studying the book of Hebrews and Gary listened to 16 4-track tapes and he became very controversial. Gary did not know, at that time, that not everyone wants to hear the truth. No one was that motivated. At the point forward, Gary was told that he would graduate and that he would not come back. He was pulled out of legalism.

Gary recently had jury duty and he wore a shirt that said *narrow minded*. He did not expect to get picked. Each had to stand and tell what he did. Gary was chosen as the foreman. Gary explained what was on his shirt; there are two roads of life: one is broad, crowded and leads to hell; another is less traveled and narrow, and that leads to life. Gary had the opportunity to share his faith. Gary bowed and prayed at that time. He asked a person if he was a believer in Jesus Christ. "To those who know to do good and don't do it, it is sin." It took them 5 minutes to find this person innocent. The judge asked to see Gary in chambers. He asked to meet him and he was from Lebanon. It is because of those marines that I have the right and the freedom to be an American.

Gary is a grandparent. He has a grandson Shane. April 15<sup>th</sup>, at age 2; Ruthie told Shane, "Today is taxes" Shane put his hand over his heart (thinking she said *Texas*). Gary is able to share the only good news left on this planet in a nation which no longer has freedom of speech. He can no longer walk into a public school and teach Jesus. "You didn't pay me, so you cannot shut me up." He has been told to keep away from anything to do with religion; and he says, "I wouldn't dare throw religion at these people." He says, "I'd love to tell you about the Man who died for our sins, about that changing my life; I'd love to tell you that is the power of my life, but I don't have the right to tell you about Him." A Black principal lady came up on stage when Gary shared the only good news that there is. She said, "This man will now apologize to this school for teaching his own belief system." Gary said, "No one will make me apologize for telling you about a Savior who will solve any problem that you will ever have." A kid later said, "This lady don't know Jesus." The youth are not the problem. We are the problem.

Gary can't get into some schools because someone will not go to the throne of grace and demand that he speak there. It is his job to be faithful. He does not ask to speak anywhere. He only goes where God sends him. "I am only here for an hour; if I have offended you, you come up and tell me. However, I have to stand up to the judgment of Jesus Christ. How come if I am so wrong, why someone doesn't come up and offer me a better solution?"

In America, we have betrayed our spiritual heritage. As a teacher, no one can keep you from sharing your faith.

He traveled to Afghanistan and traveled to every major base. One guy said, "You have a warm voice—not so hot." Gary shared the meaning of the flag and what it stands for. He ran into an army ranger. He said, "You sound a lot like a guy in Houston, TX called Bob Thieme. Do you know him?"

The young people today are literally starving to death for truth. He was booked as a comedy tour, and not religion. He did not want the stigma attached to us of religion.

"If you walk away from this program and you don't know where you will spend eternity, then you are in the wrong place and the wrong time doing the wrong thing." The chaplains had no idea how to deal with a suicide when Gary was there. Gary spoke. "You have a choice; his life was thrown away and wasted; or it was a gift. If you listen to me, you can vindicate his sacrifice and service." He shared the gospel with such force and conviction and said, "Did you get me? Did you understand?" He was very forceful. "You are not here to throw your life away, but to give it back to your Savior." He wore a shirt saying, "We are one nation under God" and on the other side, "Thousands have died for our freedom but one died for our sins."

The painting of the son. Tremendous collection. Only one bid on the painting of the son; and only one did. That ended the auction. The auctioneer said, "Whoever took this one painting gets the entire collection." [Www.youthontrack.org](http://www.youthontrack.org) and there are messages there from Afghanistan. "Time is short and urgency is now."

**1Corinthians 6:2**

**Lesson #226 Sunday 1**

**September 11, 2005**

In homiletics, Bobby was told to keep his sermons down to 20 minutes; today, he can follow that suggestion.

We will be the ones judging the world. Now, if the world is judged by us, then are we not able to judge the minor matters of our lives here on earth? We will even judge angels. How dare we drag other believers into a civil lawsuit? Paul could have added one of his favorite stock expressions: *μη γινωιτο* = *may it never be so*. The idea is, *how dare us take a matter between believers to court before unbelievers?* Why would he be so adamant in his disagreement with the Corinthians? This is simply a reflection of God's disapproval.

What is wrong with believers settling disputes in court. Isn't a court a part of divine establishment? Of course; however, there is a spiritual issue at stake, and motivation is at stake. Heavy emotions are involved when suit is involved...no matter which side you are on. Emotions and subjectivity have built up by the time you get to court. This is when you know. Retaliation and greed and revenge can become motivating factors in a suit. There should be no mental attitude sins involved in disputes with other believers. The focus should be on the solution; not on the problem. The solution is from doctrinal and grace orientation. God is never pleased with any motivation like these. God is telling these Corinthians that they have the wrong motivation. Where is the use of problem solving devices? Where is faith rest and grace and doctrinal orientation and humility and spiritual self esteem? All of these are lost in reversionism and mental attitude sins. Is that pleasing to God? There is another problem. Lost in this civil litigation is your witness for the Lord Jesus Christ. When you show nothing but ungraciousness and bitterness; this is a poor witness. We should be witnesses for the greatest grace plan imaginable—and yet we are bickering over a few dollars, lambasting some other believer. We must communicate God's plan.

An ambassador from another country should exhibit graciousness. Could we suffer a little bit of wrong in order to represent Jesus Christ to the world? In a civil court, we lose all credibility when we display an ingracious attitude for all the rest to see. Paul will take a different approach than *μη γινωριτο*; but it is the same idea.

1Cor. 6:2 **You know that the saints will rule the world, don't you? And if the world is going to be ruled by you, can't you handle insignificant cases?**

**1Corinthians 6:2**

**Lesson #227 Sunday 2**

**September 11, 2005**

Bobby's giving a dire warning. If you don't have any respect for the Word of God, then you do not belong here. He's remembering last Sunday, apparently.

In Cor. 6:1, Paul is not happy with the Corinthians taking one another to court to get settlements. There is bitterness, implacability, etc. There is nothing of God in those circumstance; more than likely, in this situation, we have a bad mental attitude. Christian organization vs. Christians (or a Christian organization), the press is there to record as much as they possibly can. The press is very antagonistic toward Christians and Christian organizations, and they want to capitalize on anything dealing with Christians.

Paul begins v. 2 with another stock phrase: *ουκ οιδατη* = *do you not know?* Paul is adamant against certain things. When Paul uses both of these phrases, which he will, you can tell he is super adamantly opposed to whatever he is speaking about. Here, Paul is adamantly against taking lawsuits out in front of unbelievers. *Γινωσκω οιδα* are two very different looking verbs; *οιδα* is an irregular verb, and it means *to know, to understand*. *Οιδα* is found 320 times in the New Testament. *Οιδα* is always translated as a present tense, from the 5<sup>th</sup> century B.C. up until Paul's time. It was a development of the language. With the negative and the 2<sup>nd</sup> person, it means *don't you know?* Paul was in Corinth for

18 months and they should have known enough from his time there not to take one another to court (even though he may not have taught that particular doctrine). Paul is making a very emphatic statement. Μη γινοιτο is for something which might not have happened yet. Paul uses ουκ οιδατη for what has already occurred or was occurring at the time.

So, what about the person who is in court? The person must extract himself in any way possible. Apply the doctrine and get out of it and don't let it happen again. This was a whole string of lawsuits; people were continually filing against one another.

Paul then uses a verb that we know well: κρινω = *to judge, to pass judgment, to find fault with*. Understanding this verb means that we will understand this passage. It normally means *to judge*; but it also means *to find fault with*. The saints have never applied doctrine up until that point. Future active indicative is used here. Paul is making a universal statement about the saints. **You will be judging the world.** Since Paul here is addressing saints universally, this means that he is addressing us at this point. We will be judging the world. This is an eschetological judgment.

1. All saints are in union with Christ; we were placed into union with Christ at the moment that we believed; we became joint heirs with Him and share everything that He is, has and will do. Rom. 8 Only we know just how undeserving we are of this.
2. All judgment is given to Jesus Christ by God the Father. John 5:22–27
3. Because we are in union with Christ and joint heirs with Him, we will share in the judgment activities of the Son of God. We will be there sharing in those activities.
4. When will Christ judge in the future and when will we be participants? We will participate in this in the Millennial kingdom. Indicative mood—we know it will occur, although, we do not know when.

#### Sequence of Events

1. We will be resurrected at the rapture of the Church. 1Thess. 4:14–17
2. We receive our resurrection bodies in the twinkling of an eye and we will participate in the Judgment Seat of Christ. He will look at our activities based upon what we have done in this life.
3. We will return with Christ at the second advent.
4. Christ will defeat the kings of the North, South, East and West who are closing in on Israel. He will destroy these enemies at a place called Armageddon.
5. Then once Armageddon has been completed, Christ will institute the Millennial kingdom, which He promised to Israel. This is what happens in the second advent. These are promises which He made to David and to Abraham. This is a literal, 1000 years of perfect environment found in several passages.
6. Christ, Who is the King of Kings, will then rule.
7. Kings are the supreme court of their kingdom; they render all final judgments for their kingdom.

8. As the King of Kings and Lord of Lords, all judgment in the Millennium is delegated to the Lord Jesus Christ.
9. We, who are in union with Christ, who share His kingship and His rule, we therefore share in His role as judge in the Millennium. 2Tim. 2:12 Rev. 20:24 Matt. 20:28. Bobby does not know exactly how we will share in this judgment; we are not told.
10. Therefore, Paul can say with confidence in v. 2 that the saints will judge in the Millennial reign of the Lord Jesus Christ. We will judge perfectly; we will judge and render perfect judgment. Who then will we be judging? Who will be the recipients of our judgment? The cosmos system; the world system. This refers to unbelievers and we will judge unbelievers. This includes those who do not believe in Jesus Christ in the Millennium and there will be the Great White Throne judgment. How does this work and what part do we have in it? We do not know.
11. Bobby speculates logically from Scripture:
  - a. Rejection of Jesus Christ is condemnation already. Condemnation is immediate at the point of death.
  - b. So, any judgment which we render must go beyond simple condemnation. Those who reject Christ will go beyond the cross.
  - c. Possibly, in the Millennium, saints may adjudicate unbeliever disputes. It is not condemnation, so it must be something else.
  - d. Sequence of events:
    - i. After the baptism of fire, at the second advent, the Millennium begins with believers only. No unbelievers are present because of the baptism of fire. There will be tremendous destruction at Armageddon. They will be placed into fire for 1000 years.
    - ii. This baptism of fire results in the Millennium beginning with believers only. Matt. 3:11–12 Luke 3:16.
    - iii. After the baptism of fire, there will be a depopulation of the earth. There will be some sort of interim fire. There will be a population explosion among the believers. After any depopulation, there is always a tremendous repopulation. This will happen at the beginning of the millennium. Ezek. 20:34–38 Matt. 25
    - iv. Some of the children of these believers who begin the Millennium will reject Jesus Christ, even though He is physically present and He is viewable in all of His majesty and glory. How could anyone reject Jesus Christ in perfect environment? It is hard to believe; but realize that the entire world of Palestine observed Jesus Christ and His miracles and His fulfillment of the Law; and they still rejected Him. It happened then and it will happen again.
    - v. Judging over such people may be required of us during those Millennial years. There will be an increasing number of them during that period of time. This is speculation. We should participate, in some way, with the judgment of believers during the Millennium.

Why did Bobby go through all of this? He wants us to understand that we will judge the world at some future time. He knows generally what will happen. Paul did not need to tell the Corinthians exactly what would happen. Paul is setting up a point which he will specifically make to the Corinthians. If you are going to judge the world in the future, then why can't you judge the simple things of the world today?

1Cor. 6:2 **You know that the saints will rule the world, don't you? And if the world is going to be ruled by you, can't you handle insignificant cases?**

**1Corinthians 6:2**

**Lesson #228 Wednesday**

**September 14, 2005**

Bobby begins with v. 1 and emphasizes the context. Since we often deal with a very narrow aspect of Scripture—a few words or a phrase—and we lose the overall teaching. Bobby's first run at this is simply reading the passage. The answer to this question is yes, *we are competent to deal with our own problems.*

1Cor. 6:1 **When one of you has a complaint against another, does he dare to take it before the unrighteous and not before the saints?**

When we go into a court of law against other believers, we do this in front of the world, and our spiritual life is completely discredited. The greatest tragedy is when we discredit our faith, which impugns the justice and love of God. The gospel message is contradicted. The very idea of God's grace plan becomes a mockery when we behave with mental attitude sins. Where is the grace that believers supposedly rely on? If grace is what believers rely on, why do we not display this grace toward one another? Why should the unbeliever pay any attention to the gospel of Jesus Christ if we are after someone else's money or property? There is no victory if this puts someone off someone from the gospel, if arrogance in the soul puts off the unbeliever. There is only spiritual defeat when 1Cor. 6:1 is ignored. There are all sorts of little disputes—you can back into someone's car and end up in small claims court. These Corinthian lawsuits are in direct contradiction to glorification of Jesus Christ. When we sue one another, our attitudes reflect many things, none of which are good. Hatred, revenge motivation, greed, etc. No graciousness, no faith-rest, no dependence upon justice or the supreme court of heaven. Mental attitude sins are present when a dispute cannot be settle with another believer using the system of law. It does not matter if you face a vengeful reversionist, who is belligerent and immature, and arrogant; then, you, as the mature believer, must deal with it.

Once a dispute ends up in a court of law, then it is clear that mental attitude sins control your soul. Suing someone else is a result of pure rancor, venom and unyielding viciousness. Only grace orientation empowered by God the Holy Spirit pleases God. Grace and doctrinal orientation cannot be applied to the situation. Paul again sets out to convince these believers of their stupidity.

We all face real world problems everyday. Everyday we are with another person, we face problems. To the extent at which our sin nature is in control, we are even more likely to

lose control. All of these things are in progress when Paul writes. This is not a potential lawsuit, but there have been several lawsuits filed in the church.

Paul will use logic in the next few verses. Paul has a great mind and excellent training. There will be no mistakes or flaws in their judging. The spiritual life of a believer is a nonissue in a civil court. That is not a factor. They will strictly deal with the law and legal issues, and that is what they should do. We are not being judged on spiritual issues, but we will be a judge on spiritual issues. *Κρινω* = *to judge, to evaluate*. At some future date, the saints will judge, which includes us. Few of us are qualified by desire and training to judge; however, we will be judges, and the issues will be spiritual. Future active indicative verb. We will judge in the millennial kingdom. As believers, we are in union with Christ, which means we share everything that He is and everything that He has. We share His kingship and judgment. The king is always the supreme judge of His realm. This will be over the kingdom of Israel and over the entire world. Matt. 19:28

Rev. 3:21: **To him who overcomes I will grant to sit with Me in My throne, even as I also overcame and have sat down with My Father in His throne.** One of the great fiery darts is the hassles that we have with people in this life. He will grant us rewards and privileges and He will allow us to sit with Him on His throne. Jesus Christ overcame as well. He overcame by winning the strategic victory on the cross. The Judgment Seat of Christ will take place in heaven, and we will all be there, front and center. It will occur immediately after the rapture and coincide with the seven years of tribulation and before the 2<sup>nd</sup> advent of Christ. We will all be judged based upon our deeds; whether we have produced divine good or human good.

There will be no equality when it comes to rewards and privileges at the Judgment Seat of Christ. All believers will be somehow involved in the Millennial rule of Christ. We are all in union with Christ and our position will just be to a greater or lesser degree. According to Rev. 3:21, there will be a greater or lesser degree with reference to this rule. In the inner circle of His court in the Millennial kingdom is part of our reward. Imagine sitting on the throne with Jesus Christ.

The Corinthians are immature believer and they are not in line for any great rewards at this point in time. They do not really fall into the elevated status which Paul speaks of.

#### The Corinthians and the Judgment by Believers in the Millennium

1. The saints will rule in the Millennial kingdom; all of us.
2. Those who are mature believers in this life will have more responsibility as rulers.
3. The Corinthians are not mature; some are deep in reversionism.
4. If they grow up spiritual, they will not only be the great judges of the future, but they will also be able to judge the minor disputes in this life.
5. It is the mature believer who can settle disputes; immature believers will be in a court of law besmirching the name of Jesus Christ.
6. In their current status, they will not be the great judges of the future unless they grow up spiritually.

The Scripture does not tell us exactly what we will do with regards to judging. Those who reject Jesus Christ, the unbelievers, are already condemned, when they do not believe in Jesus Christ. We are not going to condemn unbelievers; they are already condemned.

### Judgement in the Last Days

1. After the baptism of fire, after the 2<sup>nd</sup> advent, only believers begin the Millennium. Those who still remain are removed from earth and put into fire for 1000 years. We have no part of this baptism of fire. Matt. 3:11–12
2. After the baptism of fire, because of the depopulation, there will be a population explosion among the remaining believers on earth.
3. The progeny of some of these believers will not accept Christ, even though He is physically present in His full glory. Even as people observed Jesus on this earth, they still rejected Him as Lord.
4. Judging over such people—those who begin the Millennium—may be required of us. Bear in mind, this is speculation.

Paul's point is that these people will judge in the Millennium. The saints will judge the world. If we are going to judge justly and correctly unbelievers in the future (and we will), then they are under our jurisdiction. Therefore, it is contradictory of us to ask them to judge us. How can a believer let the unbeliever judge our civil disputes? If we will sit beside Christ and judge unbelievers in the greatest judgment of history, then isn't it absurd that we cannot settle the most basic problems amongst ourselves?

1Cor. 6:2a **And if the world is going to be ruled by you, can't you handle insignificant cases?**

Καὶ εἰ + the indicative mood = a 1<sup>st</sup> class condition. Then Paul will draw a conclusion from the premise. If we will judge the world at a future time, then we can judge now. Paul uses *a fortiori* logic. It means *from or with a stronger reason*. There is a greater and a lesser. The greater is found in the protosis and the lesser is found in the apodosis.

Protosis = if someone can do something which is extremely difficult (like judging the world); then (apodosis) it only makes sense that it is a much easier to deal with a few minor disputes of life. All the problems that we have are small, insignificant; nothing. If we are going to judge the world, then can't we handle a few minor disputes here on earth? These problems can be settled. Live our life in the light of eternity.

1Cor. 6:2b **And if the world is going to be ruled by you, can't you handle insignificant cases?**

**1Corinthians 6:2**

**Lesson #229 Thursday**

**September 15, 2005**

If believers are going to judge the world at a future date (and they will); and if certain mature believers will be in an elite group and closely share in His Millennial rule; then this sharing of rule with Christ will be the unequivocal status of the mature believer. When the winner believer who is designated now as one who will sit on the throne with Jesus Christ;

and when we all return with Him at the 2<sup>nd</sup> advent, the mature believer will share with Him in His status. We sit on the Millennial throne with our Lord Jesus Christ. Thus the mature believer will be Christ's close attendants, part of His ruling circle. That is the destiny of those who reach the high ground of spiritual maturity. As believers in Jesus Christ who are in union with Christ, they will be present in the millennial kingdom in some capacity. All believers will be somehow involved. Those who do not reach spiritual maturity will not be the great judges ruling over nations along side the Lord. There will be moments of deep embarrassment for those who do not advance. For those who are always thinking what they can do for themselves here and now in the moment. What we accomplish here in relationship to the world turn out to be nothing in comparison to the accomplishments of spiritual maturity. The Corinthians don't really have the option; they will not be high judges in the high kingdom any more than they are able to judge the minor matters of this earth. If they cannot settle these disputes among themselves, then they cannot settle any major disputes in the Millennium. Those who reach spiritual maturity in this life are capable of settling disputes; and those who can settle disputes in this life can be seen as judges in the Millennium. At this point in time, the Corinthians are the exact opposite of what they should be.

If the world is judged by you, aren't you competent to judge the minor problems at the church? The Corinthians should be able to answer this competence question with, "Yes, we are able to settle our individual problems amongst one another." However, it is clear right now that they are unable to do so. The only way to successfully negotiate the mine fields of this life is spiritual maturity. The unlying premise is spiritual maturity.

1Cor. 6:2a **And if the world is going to be ruled by you, can't you handle insignificant cases?**

Και εἰ + present active indicative of κρίνω. There is a premise (or protosis) and a conclusion (or apodosis). Paul assumes as a fact the judgment of the world by believers. **"If the world is judged by you [and it will be]..."** Then Paul draws his conclusion from the premise. "If we can judge the world at a future time, then we are able to judge minor disputes now." A fortiori = *from or with greater reason*.

#### **The Meaning of A Fortiori in this Verse**

1. There are two parts: the greater and the lesser.
2. The greater is found in the protosis, which, in this case is, *if the world is judged by you...*
3. The lesser is found in the apodosis, which is
4. This is a 1<sup>st</sup> class condition (along with a fortiori logic). The premise is assumed as true.
5. If the protosis is true, then a fortiori, the apodosis must also be true.
6. Here is what it all means: if someone can do something which is extremely difficult, like judging the world (which is the greater), it only makes logical sense that he can also do that which is much easier, which is judging here and now between believers.

7. So what is the easier, lesser task found in the apodosis? It is adjudication amongst one another in Corinth rather than depending upon unbelievers to settle disputes between believers.
8. If we can judge the world, then we can adjudicate amongst ourselves without bringing in the world to judge us.
9. Remember, the apodosis is conditioned upon reaching maturity. It can assume to be true—we will judge the world, if we reach maturity.

The apodosis expects the Corinthians to answer in the positive. 2<sup>nd</sup> person plural, present active indicative of *to be* and the 2<sup>nd</sup> person plural of ἀνοξιος. In a question, this should be rendered *are you?* We have a hophoxlegomena ἀνοξιος this word attracts attention. Paul will never use it again. It means *not competent, not good enough*. ...are you not competent (or good enough)... Κριτεριον ελαχιστων this is the word *criterion*, which refers to a standard or criterion for judgement. The second word means *unimportant, insignificant, minor*. Aren't you good enough to deal with these insignificant matters, considering that you will judge the entire world? These matters on earth are insignificant compared to what will be dealt with in eternity. Paul wants them to look at these problems as tiny little things.

This refers to those who have jurisdiction over the insignificant details of life. Those incidents that we find so overwhelming and so important that we must go to court to settle the issue. These issues are nothing, which you see as so important. In this case the unimportant or insignificant matters should be handled in their own jurisdiction. **If you are to sit with Christ in judgement over the world, are you not competent to handle everyday disputes using the criterion of doctrine?** Using impersonal love to deal with the obnoxious people who set you off.

Differences do arise between believers that could be settled satisfactorily in court. It can happen; it can work; you can get justice. However, you have been defeated. You can solve your problems in this manner. You can get a ruling and an adjudication which can give you a great deal of money; but you have been defeated. The real issue is a spiritual one. All believers are not qualified to adjudicate such disputes. The criterion involved 4 factors: the filling of the Holy Spirit; doctrine resident in your soul; spiritual maturity; authority based upon a spiritual gift. Settlement involves these things. Pastors and deacons can solve some of these things based upon their authority and spiritual gifts. However, Berachah will not be setting up a court system; there will be no judge advocate core that we can draw from. Furthermore, we won't be calling anyone for jury duty. Berachah will not be a civil court annex. Adjudication can be as simple as two believers working out a dispute among one another. If only one is mature, then he should be the one to settle. To settle, grace orientation and humility must be present along with impersonal love. This is especially when there is a mature believer and an obnoxious believer. When someone is a total jerk, then you want to haul them into court and turn them upside down. The responsibility always falls upon the mature believer. He has developed maturity and impersonal love. The mature believer takes this passage and says, "I will be judging in eternity; therefore, can't I settle this now?" We can end up in all

kinds of disputes. Person vs. person, person vs. organization; organization vs. organization. Now, a 3<sup>rd</sup> person can be involved from the congregation. However, this can be a dangerous approach.

#### **When and How Should Leadership Step in and Adjudicate?**

1. If it is affecting the church; if the dispute is widening as people take sides; if more people than the principals are getting involved.
2. This should never take the place of legal or personal counseling. Do not impromptu give out legal advice out, as you can be sued by one of them.
3. What do you do as an adjudicator? Apply the pertinent doctrine to the situation.
4. Then the doctrine must be accepted by one or both parties; even if it is only accepted by one party, then that one party can deal with the loss or the gain (usually a loss at this point). "Okay, you want that? Then take it. I won't fight you for it."
5. Such an adjudication is not legally binding before the state. Sometimes perfunctory legal action might be necessary to record such a settlement. You may need to record it in a court. For example: you may need a divorce decree from the state; that is the law.
6. However, even though these adjudications are not legally binding or compulsory, remember what is: doctrine is always binding and compulsory. Before the Lord, the doctrine is a compulsory and binding solution and if you reject it, look out.

That completes v. 2.

1Cor. 6:2b **And if the world is going to be ruled by you, can't you handle insignificant cases?**

In the next verse, Paul will make an even stronger case for our ability to settle our minor disputes. We will judge angels; so certainly, we can judge amongst one another.

**1Corinthians 6:2**

**Lesson #230 Sunday 1**

**September 16, 2005**

First rhetorical question is found in 1Cor. 6:2: **Do you not know that the saints will judge the world? If the world is going to be judged by you, can't you deal with insignificant matters?** Paul will lay this out in impeccable logic. The Greeks love logic, so they understand Paul's approach. *A fortiori = from or with stronger reason.* There is some limitation on this logic. You must believe that the premise is true. However, the conclusion must follow. The premise asserts that a task of great difficulty will be accomplished; the world will be judged by us. The conclusion will be drawn from this premise. If the greater task is a fact and will happen, then the lesser task should be able to be accomplished.

Paraphrase of the question: **Don't you believers know that you are to sit with Christ in universal judgment of the world?** This is a true statement of the certain accomplishment of a task which we will be involved in, in the future. Concluding statement: **If you can sit in judgment of the world, are you not good enough and competent enough for the simple settlement of everyday disputes among yourselves?** You must believe that the first fact

is true in order to agree with the logic in this verse. The idea is, it is easier to accomplish the first statement as it is to accomplish the second. We will judge these guys in the future; why should we bring them into the equation at this moment to judge you. The disputes are legal, but the point Paul is making is logical and not legal. Believers are to operate on a higher realm. This is not about the court system of the state or the legal mechanisms of that day; believers do not need to be hauled before unbelievers in court; that is a spiritual failure.

1Cor. 6:2 **You know that the saints will rule the world, don't you? And if the world is going to be ruled by you, can't you handle insignificant cases?**

Paul ups the ante with the next statement. We will also judge angels. For the second time, Paul uses the phrase *don't you know?* = οὐκ οἶδατε. Perfect tense of οἶδα. Even though it is a perfect tense, it is always translated as a present tense. This refers to knowledge of doctrine which must be inculcated. Believers will judge the angels in the future; so why not solve the relatively simple disputes among yourselves? Paul has escalated the a fortiori logic. The lower form of creation (man) will judge the higher (the angels). You'll be judging unbelievers and you will be even judging the angels; why can't you solve your own simple, petty problems on earth? We will preside over angels and we will have a higher rank than they. Look what you will be in eternity; look at what you are now; get the perspective. Realize who and what you are in union with Christ. **Those who persevere will sit with Me on My throne.** We will all be raised above angels. Realize how ridiculous it is to be unable to handle these little minor problems; what does it matter who you are in the eyes of the world? What does this temporary money mean? God still owns the cattle on a 1000 hills. God will take care of us magnificently; as high as the angels are, they are still part of the cosmos. They are created beings, just as mankind is a created being. They will fall into the same future judgment as unbelievers. This is the connection between vv. 2–3. This is why we have κρίνω in both verses. Future active indicative in regards to angels. Vv. 2–3 are parallel judgments.

The grace of God, Who provides us a resurrection body, which body will be saluted by angels in the future. Paul does not specify any details about the angels who we will judge. Ἄγγελος = *messenger, angel*. Accusative plural. There is no definite article. This is an anarthrous construction. Paul is not including all of the angels in this phrase. Paul emphasizes a certain quality or character of angels in this verse. *The angels over which you will judge.* Elect and fallen angels. The elect kept their estate in heaven; the fallen joined Satan. A third of the angels fell and joined Satan's revolution. Matt. 25:41 Jude 6. This is the judgment which completes the victory of Christ in the angelic conflict. We will be intimately involved in His judgement. This will be the end of the angelic conflict and we are witnesses for the prosecution at the end of human history, at the end of time. These Corinthians will be the final judges of the angelic conflict and the little conflicts of this life are buffaloeing them.

1Cor. 6:3 **You know that we will rule angels, not to mention things in this life, don't you?**

We will judge the highest order of creation; in the Old Testament, the angels appeared to various men. It is not difficult to determine why people during the time of Jesus rejected Him, as even the angels rejected God and they saw God in all His glory.

The Lake of Fire was created for the devil and his angels. Satan filed an immediate appeal. "You are a loving, just and righteous God; how can you do this to those whom You have created?" Satan challenged the very character of God, and history will resolve human history. Mankind will demonstrate the great justice of God. We will demonstrate that to the angels. When we believe in Christ, we are witnesses to God's justice and righteousness. The fallen angels gnash their teeth (or whatever) when they see us believe and when they see us execute the plan of God. Jesus Christ has won the strategic victory and every time someone fulfills the plan of God, that is a tactical victory.

### **How will we be involved judging Satan and the fallen angels?**

1. When Christ returns at the second advent (and He will), after the bama seat where we will receive our rewards, Christ will return and we will accompany Him and we will participate significantly during His millennial reign. Rev. 5:10
2. The return of Christ is the second stage of the strategic victory of the angelic conflict.
3. The first stage was the sacrifice of the cross.
4. The initiation of the Church Age, which began on the day of Pentecost, when the Spirit came upon the disciples.
5. Why were we constituted as the church? We were designed for a tactical victory over Satan. To whom much is given, much is expected. Our mission is a tactical victory.
6. The tactical victory of the church age believer occurs when we execute the plan of God. This will allow us to receive a reward at the bama seat of Christ for a tactical victory. The unbeliever can accomplish good works and they are the only things that the unbeliever can stand on. Their good works come from the old sin nature. They come from the strong point of the old sin nature. These deeds are still relative righteousness and they still fall short of perfect righteousness.
7. We as believers in Jesus Christ are identified with Christ in the first stage of the strategic victory through our union with Christ. We have 39 irrevocable absolutes which identify us with Christ.
8. Then we execute and advance to strategic victory. The angelic conflict answers so many questions. "Why can't we just go home after salvation?" These questions are asked every day by believers and unbelievers; look at what we have to live with? It is because we have a tactical mission; we must demonstrate to the angels Who Jesus Christ is by way of what He has given to us. There is nothing greater given to us in this universe. We are not here to perpetuate the human race or to evolve into something greater and better. One of our rewards is to share the throne of Jesus Christ in the Millennium.

9. We are identified with Christ in the second stage of the strategic victory; we will return with Him in resurrection body. We return with Him and are identified with Him.
10. We have already been rewarded out position in the Millennium at the bama seat of Christ. We will be given our rewards then. Our status will have already been determined at that time. We will rule over 10's of thousands or maybe just 10.
11. In this situation, we are set for judgment, as mature believers. We have returned with Christ, we are seated with Christ, and we are rewarded to sit in judgment.
12. We are not the only believers involved in this final judgement. At the opening moment of the 2<sup>nd</sup> advent, immediately before the Millennium, Old Testament believers will be resurrected; heroes and those who simply believed. All Tribulational martyrs will also be resurrected. They were massacred in all sorts of ways. They will sit in judgment of the very ones who destroyed their bodies in the Tribulation. Rev. 20: 6
13. Also at the second advent, Satan and all of his fallen angels are incarcerated for 1000 years. Rev. 20:2–3, 27. These angels are put into tartarus, where the Church Age unbelievers reside. It is a place of chains and darkness; a bottomless pit.
14. At the end of the Millennium, Satan and his angels are released from incarceration and they incite a conspiracy. As soon as they get out, they begin another conspiracy. Never be surprised as to how vociferous negative volition can be.
15. What happens when Satan starts a conspiracy? The unbelievers of the Millennium respond. Satan and all unbelievers are rounded up and the only ones left are believers, who will multiply, and some of their progeny will reject Christ, Who is present on the earth. They buy into the idea that Christ can be overthrown. This conspiracy will be against Christ and against us. They will be the enemy. That will be the Gog and Magog revolution. Rev. 20:1–10.
16. The revolution begins and God puts it down. Matt. 25:41 Rev. 20:10–15
17. Satan and all of his fallen angels are tossed into the Lake of Fire forever. Rev. 20:10.
18. The Lord Jesus Christ will sit on the great white throne at the end of the Gog and Magog revolution and there we will be also...witness to the great final acts of history.
19. What we will do and exactly how we will judge and what we will judge is not revealed to us. We will be present and we will be involved. Jewish and gentile believers will rule during that time, sharing His kingship and rulership.

The a fortiori logic is, if we believe that we will judge angels, then we can settle our piddling disputes here on earth. This is encouragement and it fills in some gaps.

Physical torture will last forever and ever. However, it will be clear to understand just exactly what it means and seeing Him will make all of the horror fade into insignificance. When you think of that horror, will there be any shame that you did not witness to that person? This gives us some impetus for evangelism.

1Cor. 6:3 You know that we will rule angels, not to mention things in this life, don't you?

**1Corinthians 6:2** **Wednesday** **September 19, 2005**

no Bible class (Hurricane Rita is coming)

**1Corinthians 6:2** **Thursday** **September 20, 2005**

No Bible class

**1Corinthians 6:2** **Sunday 1** **September 25, 2005**

No Bible class.

**1Corinthians 6:2** **Sunday 2** **September 25, 2005**

No Bible class.

**1Corinthians 6:2** **Lesson #232 Wednesday** **September 28, 2005**

No electricity.

**Revelation 20:2–13** **Lesson #233 Thursday** **September 29, 2005**

apparently we are going into Rev. 20. The whole scene of Millennial judgment is revealed in Rev. 20:2–15:

Rev 20:2 And he seized the dragon, the ancient serpent, who is [the] Devil and Satan, the one leading astray [fig., deceiving] the whole inhabited earth, and he bound him [for] a thousand years.

There is no way for these angels to escape; they will be bound for 1000 years. There will be no more incarceration. Despite his removal from the scene, this will not be the end of negative volition. Some people do blame demons for all of their problems, and this will not be a valid excuse at that time. Our old sin nature and our volition are our own worst enemies.

Rev 20:3 And he threw him into the bottomless pit and shut and sealed [it] over him, so that he shall not be leading the nations astray [fig., be deceiving the nations] [any] longer until the thousand years are completed. And after these [things] it is necessary [for] him to be released [for] a short time.

During this 1000 years, the Millennium will be taking place. At the end of this time period, Satan will be released. Matt. 25:41 there will be a final judgment for Satan and all unbelievers.

Rev 20:4 **And I saw thrones, and they sat on them, and judgment was given to them, and the souls of the ones having been beheaded because of the testimony of Jesus and because of the word of God, and who did not prostrate themselves in worship before the beast nor his image and did not receive the mark on {their} forehead and on their hand. And they lived and reigned with Christ [for] {the} thousand years.**

During the Millennium, there will be church age believers sitting on the throne with God.

There will be the martyrs of the Tribulation. They are spoken of here.

Anti-Christ can be used generally, as *against-Christ*. Dan. 2:41 is where his kingdom is described. Those who bear this mark are bearing an outward allegiance to their king. This mark is the name of the Beast or his number. Theological sleuths have been thinking about this 666 for some time. People like to take these numbers and play with them, thinking that there is some code in these numbers; and wonder who is this old 666? This number has been severely misrepresented throughout Christian history. Various names have been made out of this number; Nero, various popes, Stalin, Hitler, etc. This is an exercise in futility. First of all, there is no spiritual advance in playing with these numbers. It is important Biblically because this will identify him at that time. Trying to figure out who he is now is a dispensational error. He will come to the forefront during the Tribulation, but during the Church Age. We won't be here; we will be face to face with Jesus Christ. Who gives a flying frog as to who he is, if we are face to face with our Lord.

This number is not given for mathematicians to play with. It is given for believers who find themselves in the midst of the tribulation. It is the fact that this is revelation that divine deliverance is on the way.

These tribulational martyrs will reign with Jesus Christ. This catches us up to tonight...

Rev 20:5 **And the rest of the dead did not live until the thousand years are completed. This [is] the first resurrection.**

When John says *this is the first resurrection*, this means that John is covering the entire gamut of resurrections. Old Testament believers and tribulational martyrs are a part of the same grouping.

For believers who live in the Millennium, and go into the Millennium as humans (and only believers go into Millennium as humans and with old sin natures). These people will have children. What about death during the Millennium? Old age and death will not overtake the believer in the Millennium. This is a time of perfect environment. Isa. 65:20. There will also be a group of unbelievers; those who are children of the believers who enter into the Millennium. They will not necessarily live through the entire 1000 years. Overt sins will

be judged, by God and maybe by us. We will judge criminal actions and capital punishment will occur.

Rev 20:6 Happy and holy [is] the one having a part in the first resurrection; over these the second death does not have power, but they will be priests of God and of Christ, and they will reign with Him [for] a thousand years.

If there is a first resurrection, then there is a second resurrection. The first resurrection refers to those who are blessed and holy and in the first resurrection. Maybe this is the raising of all believers? Over this group, the second death will have no power. These will be priests of God and will reign with him for 1000 years. Israel is a kingdom of priests.

The Millennial kingdom is the kingdom which was promised to David. The future kingdom for Israel occurs during the Millennium.

Rev 20:7 And when the thousand years are completed, Satan will be released from his prison.

This takes us back to v. 3. Satan is released.

Rev 20:8 And he will go out to lead the nations astray [fig., to deceive the nations], the [ones] in the four corners of the earth, Gog and Magog, to gather them together for the war, of whom the number {of them} [is] like the sand of the sea.

*Gog and Magog* are not names of two people; these words are used for nations which are in revolt against God. Satan returns and he gathers up a large number of unbelievers. There are so many, they are like the sand of the seashore.

The world's armies will gather once again against Christ just as they gathered a 1000 years before when the unbelievers of the earth rise up against Christ.

Rev 20:9 And they went up over the breadth of the earth and surrounded the camp of the holy ones and the beloved city. And fire came down out of heaven from God and consumed them.

They surround the camp of the holy ones, and this sounds very similar to Armageddon. This last battle could be fought in the Valley of Esdralon (possibly). God comes down out of heaven and wipes them out.

Rev 20:10 And the Devil, the one leading them astray [fig., deceiving them], was thrown into the lake of fire and sulfur [or, brimstone], where the beast and the false prophet [are], and they will be tormented day and night into the ages of the ages [fig., forever and ever].

The devil who deceives them is thrown into the Lake of Fire. They will be tormented day and night forever and ever. They belong there; they deserve it. So will every unbelieving human being. This is the execution of the verdict of Matt. 26:41.

βασανίζω = *to torture, to use the rack; plague or penal torture; severe distress (mostly of the physical type)*. This is not some psychological distress; it is not some torment. It is considerably more than mere separation from God. It is more than just a separation. Some of us like to think this is just a state of mind; but this will be physical torture. The Scriptural data insists on a physical reality. There will be a physical resurrection, which implies physical punishment. This is an unimaginable physical horror.

This is a big price to pay for rejecting Jesus Christ. This should give us some impetus to evangelize. We would not want to consign our worst enemy to such an end.

Rev 20:11 **And I saw a great white throne and the One sitting on it, from whose face the earth and heaven fled away, and a place was not found for them.**

The earth and all creation will be utterly destroyed; a final destruction of the earth by fire. There will be no place in the new heavens and the new earth for unbelievers. Perfect environment for the eternal state.

Get the contrast—heaven and hell. We should thank God every day for His Son, as we all deserve the Lake of Fire. We are born condemned; and we sin against Him daily. Only by God's grace are we detoured from this.

Rev 20:12 **And I saw the dead, the great and the small, having stood before the throne, and scrolls were opened, and another scroll was opened, which is [the Scroll] of Life. And the dead were judged by the [things] having been written in the scrolls, according to their works.**

These are all the unbelievers who have been resurrected. Does it matter how great you are at the end of this life? The great and the small will stand together. The book of Life originally included all members of the human race. Those who die without believing in Jesus Christ have their name removed. If the name of a person is not found in the book, they are doomed to torture forever and ever.

Rev 20:13 **And the sea gave up the dead, the [ones] in it, and death and the realm of the dead [Gr. hades] gave up the dead, the [ones] in them. And they were judged, each one according to their works.**

There is also a book of works, filled with all of the works done by unbelievers.

### **Final judgment for Unbelievers**

1. Unbelievers are judged according to their works and not according to their sins.
2. The word here is not used for sin. The sins for humanity have all been judged; they do not require a second judgment. If we have been acquitted once of a sin, we will not be judged a second time. Christ already died for our sins.
3. Sins are never a basis for judgment against unbelievers, as Christ died for them.

4. Condemnation of the unbeliever is based solely on human good deeds. This should give us some idea as to the value of our human good words. They are the basis of the indictment of the unbeliever at this judgment.
5. Why is condemnation based solely on human good deeds?
  - a. When an unbeliever rejects Christ and His saving work, he has only his own good works to stand upon.
  - b. All the good deeds combined can never be enough to please God.
  - c. These deeds are always accomplished from the area of strength of the old sin nature.
  - d. The unbeliever never holds to all of their ideals. The unbeliever, with any amount relative righteousness never lives up to his own standards.
  - e. These deeds are not sins; they are from the area of strength from the old sin nature. They do constitute a relative righteousness.
  - f. These unbelievers can never measure up to God's perfect standards. No matter how many of these are read from the book of works, they are not enough.

## Revelation 20:13

## Lesson #234 Sunday 1

October 2, 2005

Rev. 20 is a Millennial chapter and it is a fulfillment of the Abrahamic and Davidic covenants. Some of the events of that time period are covered here, which includes the final disposition of Satan and the fallen angels.

We will be here, according to 1Cor. 6:2–3; some to judge. None of us will be facing eternal judgment. We are told about this in 1Corinthians in order to teach us that we should be able to resolve problems amongst one another since we will judge unbelievers and we will judge angels. As believers, this is the connection between these two passages. This will be the greatest judgment in human history. There will be none like this. If we are going to deliver portions of the greatest judicial verdict in history, then why on earth would we want to turn over these minor judgments and disputes to unbelievers. We are to settle our own disputes.

These final 3 verses summarize what we have covered.

Rev 20:13a **And the sea** [The sea refers to those who did not receive a proper burial and probably those who were cremated. This is the unbelieving dead. It does not matter what kind of burial you had; you will be raised up anyway. Believers and unbelievers will both get bodies, despite the way that our bodies were dealt with at death.] **gave up the dead, the [ones] in it** [This is the second resurrection. This will be a bodily resurrection, although we do not know exactly the kind of bodies the unbeliever will be raised with. However, it will be a physical body. Since this called a second resurrection, that means there was a first, which is mentioned earlier in this chapter. That is a resurrection of believers, which are resurrected in groups], **and death and the realm of the dead** [Gr. hades] **gave up the dead, the [ones] in them** [Luke 16:20–25: Hades has a compartment known as Tartarus;

this is where the unbelievers are kept. There is a great gulf fixed and on the other side is Abraham's bosom].

Note that Hades is not equivalent to the Lake of Fire. Tartarus is where the Nephilim angels who revolted against God in the pre-deluvian civilization. It is a place of complete darkness; there is no light. There is no presence of God anywhere in this place.

*Gog and Magog* refer to nations which are in revolt against God. The children of the believers who survive the tribulation will be those who are in this revolution against God. There will be a population explosion and a number of their progeny will reject Jesus Christ, even though they are in perfect environment and they can see Jesus Christ. People will still exercise negative volition.

The great and the small will stand before the great white throne judgment (v. 12). Everyone's name is found in the Lord's Book of Life; however, if they die without believing in Jesus Christ, then their name will be blotted out. A second book is opened—the Book of Works and they will be judged according to their deeds. The Scripture uses the term *books* because that is easy to understand. From all of these deeds listed, the verdict is rendered. These are human good deeds. The sins of all humanity were imputed to Jesus Christ on the cross. Since they rejected Jesus Christ, then they must stand upon their own works. This is all the unbeliever has to rely upon.

Divine good deeds are those which are accomplished when done in the filling of the Spirit. We are evaluated by those for rewards. We are not condemned and never will be. The same good deeds a believer can accomplish out of fellowship is all the unbeliever can accomplish. These are not sins, but they are nothing more than relative righteousness from the old sin nature. However, they do not meet the standard of perfect righteousness. The difference is, we have received the Holy Spirit. How good do we have to be to gain God's approbation? We must be perfect; absolutely perfect, as God is perfect. Deeds performed in the flesh will be burned up. The verdict for all unbelievers is guilty as charged.

Rev 20:13b **And they were judged, each one according to their works.**

The first death is physical death; the second death is being thrown into the Lake of Fire. Physical death, which places man into torments, is the first death (for unbelievers). Βασιλιζω = *to torture, to put on the rack; plague, penal torture*. This is considerably more than being apart from God in another place. It is an unimaginable place of physical horror. Fire means burning, and everlasting fire means everlasting pain. We associate torture with evil, and here is the God of the Universe sending His creatures to fire forever. We may ask "How can a loving God condemn His creatures to hell?" Same appeal as Satan has.

Rev 20:14 **And death and the realm of the dead [Hades] were thrown into the lake of fire. This is the second death, the lake of fire.**

The sea gives up the dead, and death and hades gives up their dead. The first death is physical death and the second death will be eternal torments and separation from God.

Rev 20:13 **And the sea gave up the dead, the [ones] in it, and death and the realm of the dead [Gr. hades] gave up the dead, the [ones] in them. And they were judged, each one according to their works.**

This is where unbelievers are going to reside for eternity. These are the terrible consequences for unbelief. We will be there to judge.

Rev 20:14 **And death and the realm of the dead [Hades] were thrown into the lake of fire. This is the second death, the lake of fire.**

The Scroll of Life contains the name of everyone who has believed in Jesus Christ. Those whose names are not found are thrown into the Lake of Fire. There is no more pain than being burned and this is why it is used here to describe eternity. There are no exceptions here for even the best of unbelievers. The greatest philanthropist imaginable; the person giving of themselves like no one else—if they reject Jesus Christ, they are lost forever. If you are halfway human, you don't want to see this, much less participate in it as a judge. However, we participate insofar as, we do not present them the gospel. There are some who will be there possibly from our own family. We are responsible at this point in time for witnessing; at Rev. 20:15, it is too late. They stand condemned.

### **How Should we Think about Eternity?**

1. The idea that heaven does not include such and such or so and so and will not be perfect, then I don't want to be there. Some unbelievers have rejected Christ based upon their family members not being in heaven. You do not want to be in the Lake of Fire, no matter how many family members are there. You may think *no football* or *no pets*; so I don't want it. That sort of thinking is insane. There is only one place to be for eternity, and that is heaven.
2. The fact is, in resurrection body, we will be in a state of absolute adoration of God and His Son. It is impossible to describe the adoration that we will have for God and His Son. It will be heightened when we realize what He has done to keep us from the Lake of Fire.
3. He will transcend all other persons and circumstances. His grace, His love etc. will transcend all other circumstances, including the Great White Throne.
4. In those moments, we will completely understand the absolutely necessity for God's eternal separation from unrighteousness and sin. We understand perfect His love, His grace, His justice.
5. We will have at that moment total knowledge of and appreciation for the price that Christ paid for each one of us on our behalf. We will understand that God Himself associated the greatest hell imaginable, associating Himself with sin on our behalf. We will understand that fully.

6. We will also perfectly understand the absoluteness of justice, righteousness and the love of God, and how they are inseparable. Since God is love, we cannot say that He could not institute the Great White Throne, as He is also just and perfect righteousness. We cannot define an attribute of God apart from His entire person.
7. We will entirely understand His absolute fairness in eternal judgment and in eternal rewards. There is no unfairness in God. This will be clear to us in eternity.
8. We will understand the absolute significance of the grace of God extended to all mankind and the price that Christ paid. Love and grace was offered to each one of us, and we have accepted this. For those who don't, you will understand completely. It is all about a different way of thinking and being in a status that is foreign to us at this time. We will have the mind of Christ in full. The greatest man of doctrine who has ever lived, which is probably Paul, still has some deficiencies.
9. Such is the impact of our resurrection bodies, the locale where we reside, and the proximity of God will have on each one of us. The future judgment that we will see is always a reminder of the critical witness in this life.
10. In person, in resurrection body, will witness and participate in, the very end of history. There will be no exceptions. No blindfolds, no running in the other direction. This is all part of the great victory of the angelic conflict; it will be fair and just, and we will recognize that. We weren't there in the beginning, but we will be there in the end. His victory overrides the emotions of our earthly existence. We should have some sort of emotion in thinking of losing someone to the Lake of Fire. If we don't have that, then we do not understand personal love.
11. His perfect righteousness, His justice and His love will be on display to all those who have ever lived; in its unlimited majesty, which we cannot even conceive of. We have no clue as to His true magnificence and majesty. In the middle of this horror, as we see it now; we will see Who and What Jesus Christ is, and this will transcend all that we have going on in our minds right now concerning the Great White Throne.
12. No one who has ever lived, not even the greatest human genius, will be able to dispute God's perfect intentions toward all mankind. God gave Adam everything, including the greatest woman that he could imagine; he had it and he rejected it. He got us into this mess by his own volition, which we would have done ourselves. Even in all this, God still provided for us. There will be nothing but praise in our soul for Who and What Jesus Christ is. No one can dispute God's perfect intentions or rebut His verdict to those who reject Him.
13. We will see the flawlessness of God's grace plan and the inadequacy of our own accomplishments by comparison. All of our accomplishments are nothing compared to the cross.
14. His essence and His person will infinitely transcend any other circumstance, event, person or pet in all of human history. Our emotions will not be out of control. What we see in eternity will make perfect sense to us. We will praise God for what we witness at the end of human history. We will understand perfectly and we will applaud it.

Rev 20:15 **And if anyone was not found having been written in the Scroll of Life, he was thrown into the lake of fire.**

Now, if we are going to judge angels, why can't we settle these petty disputes and these ridiculous quarrels amongst ourselves. Even if these quarrels are not petty to us now, we must stop bickering and get some perspective in our position in Christ. We must live our life in the light of eternity. We have no excuse for going to court for a little bit of money; no excuse for these minor problems. Settle this in our own mind; if they won't settle, then it is better to be defrauded.

The Lake of Fire is our rationale for not taking another believer to court and getting our pound of flesh. We might say to ourselves, I still have a sin nature; I can still make mistakes. We might use the excuse that we have a sin nature, and use that to say, "I'm in the middle of a lawsuit." The fact that we have a sin nature is never an excuse for not executing the spiritual life. We use the spiritual life. We have doctrine to apply to every situation and it needs to be applied to people testing. Doctrine must be applied to people testing. We flunk people testing when we take someone to court. This is an F- with a zero average. Sin nature or not, we can settle anything. If we are incapable of settling our own cases, then God would not require us to do so. 1Cor. 6 requires us to do so. God will not give us a mandate or a requirement that we cannot fulfill. In Greek mythology, the gods play games with the mortals; they watch them dance for their own amusement. However, the True God will not give us a task which we cannot perform. This is why we have a spiritual life, so that we can glorify Him in this life. The protest about the sin nature and our inability to settle disputes is worthless. We don't have to go to court to settle feuds amongst ourselves. We don't need a court order to solve it all. If we can judge angels, then we can do the lesser, which is to settle minor disputes here on earth. Use impersonal love and be gracious towards your antagonist. Grow in grace and knowledge of our Lord and Savior and it can and will be done. When we escape the bitterness of a court battle and even face being defrauded, this is sharing the happiness of God.

**1Corinthians 6:2-4**

**Lesson #236 Wednesday**

**October 5, 2005**

Bobby got a bottle of Hell Fire and Brimstone BBQ sauce. It is rated at the purgatory level.

Two questions in this pair of verses, which are answered with two more questions. We will judge both unbelievers and fallen angels and Satan.

#### **Summary of the Real Points of vv. 2-3**

1. Paul uses a fortiori comparisons between present and future judgments.
2. The comparison is this: You believers will sit with Christ in universal judgment; are you not then competent enough to settle simple everyday disputes using the principles of Bible doctrine?
3. If we can judge in the greater circumstances of the future, which includes judging unbelievers and angels in the future. Then, as mature believers, we should be able to settle disputes amongst ourselves.

4. The crux of the conclusion: we must reach spiritual maturity.
5. So this is a different approach in Paul's appeal for reversion recovery. He is now taking a new tact. What will we be compared to what we are now? If you will be judging angels in the future, then why can't you work with one another during this time period?
6. Connect the future status of mature believers with the importance of maturity in temporal life.
7. Otherwise, there is no problem solving ability in this life and very little reward at the Bama seat of Christ. This is quite a statement of the believers future and temporal status. Much is expected because we are given so much.

Our mission is to advance ot spiritual maturity. We will receive rewards and we can judge in eternity. If we can look forward to this, then how do we get there? We get there by advancing to spiritual maturity. If we are incapable of settling our own disputes and our own problems, then God would not mandate us to do it. If God gives us a mandate, then He gives us a way to fulfill that mandate. God will never give us a mandate that we cannot fulfill. This includes settling disputes amongst ourselves. Don't ever say, *there is no way that I can do that*. God has provided us the ability to do this. God has made us capable of solving any problem in our life. We have the greatest amount of assets in the Church Age. The Apostle Paul above any other person knew that he could succeed in these areas where God is testing us and where God places something before us. **If you can judge angels, how much more matters of this life?**

1Cor. 6:2 **You know that the saints will rule the world, don't you? And if the world is going to be ruled by you, can't you handle insignificant cases?**

Βιωτικός = *situations belonging to daily life, disputes or quarrels of daily life*. This describes in general business matters and situations in life. The root word is βίος. Even an attorney spends much more time preparing for court than actually being in court. These quarrels are seen as trivial. They are daily situations which happen to us all the time. These are not necessarily trivial matters to us; but from divine viewpoint, they are. We may never settle the monetary dispute, but we settle the dispute within our souls.

One exception to this is divorce; divorce does require some legal action. However, this should not be acrimonious or bitter. There are times when divorce happens between believers. When it does, there are procedures which must be followed. A legal decree is required for a civil dissolution. However, there should not be any rancor. We do not go to court for our pound of flesh no matter how much wrong has been done to us. Going to court should be a simple formality to get the decree. In many cases, you can simply send your attorney and just sign the paperwork. This does not dissolve your marriage before God. Even here, it is better to lose than to go with the mental attitude sins. Some fight to the end just to keep the other person from getting any money. Acrimonious bitterness. It does not matter who has been wronged or what has been done.

Bobby's translation below:

1Cor. 6:3 **You know that we will judge angels, how much more the matters in this life?**

There is a lot of repetition of grammar and vocabulary in v. 4. We cannot separate these verses, as the grammar is so similar. The first word is βιωτικός = *belonging to daily life*. In this context, quarrels and disputes in daily life.

Κριτήριο = 1) *the instrument or means of trying or judging anything; 1a) the rule by which one judges; 2) the place where judgment is given; 2a) the tribunal of a judge; 2b) a bench of judges; 3) the matter judged, thing to be decided, suit, case.*

*If* and the present active subjunctive of ἐχὼ. This is the grammatical construction of a 3<sup>rd</sup> class condition. Ἐάν + the subjunctive = 3<sup>rd</sup> class condition. You may or may not have these tribunals; but you should not have them. Only once and awhile should you go to an outside source. You should be able to solve these problems amongst each other. The uncertainty of the subjunctive mood. Paul knows that this is a necessity at this time. They need someone to help them solve their problems. **If then (and you probably will) have tribunals for judging quarrels in daily life,...**

**If you have quarrels in the mundane things of life [and you do], when you are destined to judge men and angels, why should you have those quarrels settled by those who have no standing in the church?** You cannot solve these silly, everyday problems, when you will be judging even angels in eternity? Look at what your future holds and look at where you are right now.

The key is, look at all of this in the light of eternity. What does it matter if I win this little dispute?

1Cor. 6:4 **So if you have cases dealing with this life, why do you appoint as judges people who have no standing in the church?**

**1Corinthians 6:2–6**

**Lesson #237 Thursday**

**October 6, 2005**

First a fortiori in v. 2:

1Cor. 6:2 **You know that the saints will judge the world, don't you? And if the world is going to be judged by you, can't you handle insignificant cases [i.e., personal disagreements amongst members of the church who are going to civil court over these matters]?**

The second a fortiori in v. 3:

1Cor. 6:3 **You know that we will judge angels, how much more the matters in this life?**

There is a repetition of grammar and of words, which are similar enough to tell us that we are dealing with the same sort of subject matter. There is a continuation of this in v. 4. In v. 4, it is clear that they have not yet settled the quarrels of the previous verses. They have κριτήριο in the church itself which have not been settled.

When these disputes are kicked up into public level, they can cause problems throughout the entire church. People take sides; some become upset and become involved in mental attitude sins. It is clear that their choices leave much to be desired.

It is all about mental attitude; you are not worried about the money or the saving face, but you are concerned to end the conflict.

The 3<sup>rd</sup> class condition always contains two parts to the syntax:  $\epsilon\alpha\nu$  + the subjunctive. The 3<sup>rd</sup> class condition is *maybe yes, maybe no*. Uncertainty is implied. The uncertainty is you may have tribunals in the church and you may not. Who adjudicates in these tribunals. The problem is, they are making bad choices. These tribunals are optional. The church should not require tribunals; the reality is, they are occurring in Corinth. The viewpoint of the 3<sup>rd</sup> class condition always deals with the future. It always looks ahead. Paul is talking from that moment on. Paul wishes that they did not have to resort to tribunals. It would be preferable that mature believers can solve their differences. Their only option is to find someone else to settle the problem. If that doesn't work, they all go to civil court. They skip right over the first two (the first two what?). They are unable to solve their problems through tribunals, as there is no fundamental change in their souls. They lack the filling of the Holy Spirit, they lack doctrine, they are not growing; and therefore, they can do nothing by way of growth. Paul hopes that the tribunals can be phased out. Mature believers can deal with these things.

$\text{Καθιζω}$  = *to cause to sit as a judge; to appoint a judge*. Are you going to appoint judges who are fools to solve your foolish disagreements? There is nothing worse than a bunch of believers who are factional. With those in the church who attempt to referee here; it is little wonder that these people end up in front of a heathen judge. They should not listen to those without doctrine.

#### Four Summary Points

1. Human viewpoint never solves the spiritual issues of life any more than civil court does.
2. Those practical issues must be permanently solved by application of divine viewpoint. Settle these things in your soul first; then the rest can be settled easily. It begins and ends with our mental attitude.
3. That is why practical problems and disputes among believers inevitably falls into the realm of spiritual issues. We are speaking of issues among believers. Unbelievers do not have a spiritual life. There is no spiritual issue for the unbeliever; however, for the believer, it is always a spiritual issue.
4. That is what problem solving devices are all about. Solving problems with spiritual resources is our advantage over the rest of the world. You do not need a court order to settle problems. Furthermore, you do not need an unqualified believer to solve your problems. Only divine viewpoint present in one soul can settle a problem. The Corinthians aren't able to find enough divine viewpoint to get even a little divine perspective. Even good and just decisions from a court is not good enough. They did not use their spiritual growth. When we solve problems like

these, we are producing divine good. We are producing peace and lasting decisions. What could be better than all of this? The contentiousness, this anger, these mental attitude sins—these are embarrassing. You are miserable. You wake up thinking about it and you go to sleep thinking about it.

1Cor. 6:4 **So if you have tribunals [or, cases] for judging quarrels in this life, why do you appoint as judges people who are most contemptible have no standing in the church?**

Paul will now step up the sarcasm. Sometimes, sarcasm can be the meanest way to deal with someone. However, God can use sarcasm. The believer shames himself when he brings in an arbitrator who has no wisdom.

Is there not one person who can settle these matters? You cannot find even one wise man so you are going to go to human viewpoint unbelievers to solve it? What kind of an idiot are you?

The bottom line in v. 5 is, all you need is one wise person in your entire church and you could solve this problem. It is a shame that you cannot find one wise person to solve this problem. There are people with no standing in the church, and these people are returning to courts to solve problems. That is reversionism. This does not really settle anything. The monetary or the image problems may be resolved in a civil court; but the soul remains unsettled. The problem was solved in a civil court, but it does not solve the problem in the soul. You will not have a relaxed mental attitude in the face of adversity. Settlement in a civil court simply means the believer has reverted to the unbeliever's method of solving a problem. Thus believers who depend upon a civil court are already defeated as believers and as a church. Individually and corporately defeated.

Εντροπή = *humiliation, shame*. The Corinthians are humiliated before the entire city of Corinth. Their witness is ruined and they have brought disrepute to the Lord Jesus Christ.

#### **How are they Humiliated?**

1. They fail to utilize doctrine from their own souls to settle their disputes. That is spiritual failure and humiliation.
2. They fail to appoint mature believers who were qualified by their doctrinal wisdom to arbitrate quarrels amongst the believers in the Corinthian church.
3. Then they opted for civil court depending upon unbelieving judges. Humiliated before the church and humiliated before all of Corinth.

1Cor. 6:5 **I say this to make you feel ashamed. Has it come to this, that there is not one person among you who is wise enough to settle disagreements between brothers?**

1Cor. 6:6 **Instead, one brother goes to court against another brother, and before unbelievers at that!**

Bible class on Wednesday and Thursday will be shut down for the first 2 weeks of November (Sunday will be normal). New AC.

If one person in a disagreement occurs, if one person involved is mature, then it can be settled. Some believers took this to court and allowed unbelievers to sit in judgment over them. This does not produce peace in the soul, a lasting solution or true divine resolve. These things can only be solved by divine viewpoint; otherwise, there is no true solution. Can you solve your problems, or must you resort to an unbelieving judge? Do you depend upon doctrine in your soul and divine viewpoint or do you depend upon human viewpoint? Human viewpoint provides no permanent solution and no solution for the soul. A court can solve monetary disputes and issues of fraud; however, many believers retain mental attitude sins win or lose in that same civil court. That is a spiritual failure, which is the most important thing in life. When there is a soul in chaos, there is no true solution. A third choice is found in v. 4 is having a tribunal to solve a dispute; a person in the church with doctrine in their soul to solve the situation. An informal situation. If the person adjudicates with divine viewpoint, then it is okay. Strictly an application of doctrine to the situation. Are you choosing the most contemptible men of the church to solve these problems? The people involved in infighting and factions are being chosen to arbitrate disputes, which is about as lame as choosing an unbeliever.

1Cor. 6:4 **So if you have tribunals [or, cases] for judging quarrels in this life, why do you appoint as judges people who are most contemptible [and have no standing] in the church?**

Paul heightens his sarcasm in the next two verses. Paul is writing the inspired Word of God; and his sarcasm reveals the contempt and scorn of God on these reversionists. “You rely on those who foment divisions and contentions and factions in the church? That is a settlement?” So Paul gets very sarcastic.

There are no spiritual issues with these people. It is all about material things; it is all about getting their pound of flesh. It is about money. Their motivation is all mixed up; so there is no real solution, despite the method they use.

1Cor. 6:5 **I say this to make you feel ashamed. Has it come to this, that there is not one person among you who is wise enough to settle disagreements between brothers?**

In v. 5, Paul speaks about these judges who have been chosen by the Corinthians to solve their disputes. In a public court, show them just how little Jesus Christ means to you; just how little your Christian life means when compared to money or to your personal reputation.

ἐντροπή = *humiliation, shamed*.

### **The Three Failures of the Corinthians**

1. They failed to utilize doctrine to settle disputes between themselves.
2. They failed to appoint mature believers qualified by their doctrinal wisdom to arbitrate between them.
3. They opted for civil court using unbeliever judges to settle their disputes.

By doing this, they made their personal disputes public. This was entertaining to some of the Greeks in Corinth. The privacy of the priesthood is breached. Inaccurate opinions as well as accurate opinions are put on display for all to see. It is as if we are standing naked before a crowd. It is humiliating. Privacy is a key ingredient in settle squabbles between believers. It is a key ingredient to all relationships. No one wants to be exposed to public or family abuse. Exposing your dirty laundry to the public is not a problem solving device. This is a breach of privacy and destroys trust. When you violate privacy, it opens up needless friction between people. It severely restricts and tests the fabric of and confidence in a person who talks. You lose affection for a person who talks. They have violated your privacy and trust. It is a severe test of impersonal love, which can be a test of your maturity there. Violation of privacy can be a platform for sins of the tongue, self righteous justification, the spreading of rumors.

These people did not go to court in a vacuum. They failed in many major doctrines and they should have not violated one another's privacy. Then they should have gone to someone with doctrine; and that person should be discrete. However, going to court destroys privacy. Before you violate someone else's privacy, turn it around and see if you would want that done to you. If you are a mature believer, then you have no business violating the privacy of the priesthood.

With children, you get into their business and teach them the proper way to deal with life; but then, you step away and allow them to use this doctrine to make their own decisions and mistakes.

In these situations, you often end up with really bad interference; and people with no doctrine spreading rumors and adding their own editorials. You end up defending yourself before others who should not be involved in the first place.

You might get puffed up because you know some things which no one else knows; but when you tell someone else, then you violate their privacy. And that privacy continues to be violated. This interrupts the personal lives of many and disrupts their spiritual growth. The arbiter's sole duty is to present doctrine so that those involved can make the proper decisions. When privacy is maintained, person examination of your own decisions remains personal. You don't get off track trying to justify yourself. If you continually try to defend yourself, then you are not making any decisions to make the proper changes in your own life. You are not looking at yourself objectively.

If you are humiliated in front of other people, then this can ruin your personal relationships and sends you out of fellowship as well. The privacy of the priesthood must be maintained.

When we studied excommunication in the church, one of the great reasons for doing so is the chronic church busybody stirring up everyone with sins of the tongue, starting fires to burn the place down. Privacy of the priesthood must be maintained so that objectivity toward Bible teaching is not interrupted. When the privacy of the priesthood is violated, then suddenly other issues interpose themselves between you and doctrine. Privacy of the priesthood is necessary for maximum spiritual growth.

You give others the benefit of the doubt and you stay out of their business, and you do not violate their privacy. When people spread rumors about you and it is false; that is painful and difficult. When you do this, then you cause problems for these other people.

It is not our prerogative to make others stumble. If you are able to keep your mouth shut, then you greatly contribute to the solution of these disputes. These disputes can be personal love relationships. If we take part in privacy violations, shut it down; tell them to get lost. Christians are some of the worst yakkers about one another. We talk about people that we should not talk about. We are not to talk indiscriminately about one another. If you want to maintain a relationship, then you do not reveal personal information to others who are not involved. We are to work out our disputes in private. The battle is the Lord's.

The Corinthians are humiliated; they have not protected the privacy of their own. It was a disgrace for them to end up in a public forum. They would overlook one mature man in the church to arbitrate; and they would chose an immature reversionism or they would go to a public court to settle their disputes—in a very public forum. The truth is in short supply. The result is divisions, fractiousness, fights to be in charge, no leadership; mental attitude sins; multiple violations of the privacy of the priesthood.

When there is a problem, then put it in the Lord's hands. Do not spread the gossip around. Don't make everyone else aware of these problems. If the solution does not come from your own soul, then it is no solution.

1Cor. 6:5 **I say this to make you feel ashamed. Has it come to this, that there is not one person among you who is wise enough to settle disagreements between brothers?**

1Cor. 6:6 **Instead, one brother goes to court against another brother, and before unbelievers at that!**

**1Corinthians 6:5**

**Lesson #240 Wednesday**

**October 12, 2005**

Musing about miracles and the Astros (who just went 18 innings to win a divisional title).

**There is not one wise man who is able to mediate your minor disputes?** “You can't find one man? Not even one wise person in the whole church?” Is there not a single person with enough wisdom to settle these minor disputes? Things must be settled in your soul before you can settle it internally or externally.

Εντροπή = *humiliation, shame, embarrassment*. It could not be worse.

### Humiliation

1. The Corinthian believers failed to utilize the doctrine in their souls. They could not settle it in their own souls or amongst one another.
2. Since they did not have any doctrine in their own souls, they should have listened to someone with some doctrine. This would be someone qualified by their doctrinal wisdom to mediate or adjudicate between believers.
3. They failed in the previous two options—solving it on their own, finding a wise man to mediate—so they elected to go to a civil court to air their problems. Not only do they have a problem among themselves, but they spread it all over town.

They have opened up their disputes to complete public scrutiny. The privacy of the priesthood had been entirely eliminated in the church. They were using the dirt on others to discredit the other factions; even these court cases were designed to do this. Their sins were being aired before all those in Corinth. We all have weaknesses of the sin nature and those sins are between us and God. They are dragging all of that into public court. Their church was becoming a soap opera. The various trends of the old sin nature were all being featured in this church soap opera. Vicious charges were being made: believer vs. believer. The unbelievers relished this. This caused other church members to take sides. “I just knew that person was a jerk, and now I can see it and I can tell everyone that I was right to begin with.” Then, we find out about something that someone said or thought and we find ourselves getting involved and huffy because of what is said or done. This makes some people feel better about their own flaws. You don’t build yourself up by tearing someone else down; you build yourself up with doctrine. Divine viewpoint in your own soul solves the problem. In fact, you can often solve the problem yourself in your own soul. You might be defrauded; you might not get your own way; and divine viewpoint still makes it okay. Once you settle it in your soul, then it is settled and move on. Otherwise, you think about ways to get back at those who have done you wrong. Otherwise, you become vindictive and you want to be satisfied; and you will not get satisfied, no matter how much the legal system gives you. Now, when unbelievers see this, they can see how petty these Christians are and they can easily decide; “Hey, I don’t need this.” Grace orientation settles the matter. We can be conciliatory. When facing a person who is negative toward doctrine, then we might have to bite the bullet. We are to use grace orientation and work these things out in our soul. When you can resolve conflict, then you move closer to God and the bond strengthens. Putting aside mental attitude sins means that we will share the happiness of God. However, in our passage, the Corinthians are humiliated; they have no access to any problem solving device. They did not have one mature person in the church and would have been unable to recognize the problem even if there was one. They ran their pastor out of town. They rejected him entirely. They lost the one man who was primary in teaching truth.

The Corinthians had various factions wrestling for power. They ran off the only man who was teaching them. They were even taken one another to court.

Paul was using sarcasm here; sometimes sarcasm can get through when nothing else can. People would laugh at those who are dealt with derisively. Paul tells them that they are humiliated before the Lord. Sarcasm makes people implacable. Here, it should make us think. You don't necessarily use sarcasm yourself in order to humiliate certain individuals; that may not be the best way to deal with that problem, even though Paul uses it here. Depend upon the power of the Word of God; do not depend upon human dynamics. The personality or the presentation or the dynamic of any person which is important. Do not get your eyes on people to resolve problems.

#### **The Steps to resolve problems:**

1. In privacy, in church, we hear the truth.
2. That truth reveals our culpability; but we get this in private.
3. When we are objective, then we face that culpability.
4. Then we can resolve the problem in our own soul.

If we are believers, even with legitimate complaints, this does not give us the right to go to court. These situations are real and valid conflicts. There was real wrong done here; there was real fraud which took place here. However, civil courts are not the way to go. Resolution is always a spiritual issue; not a legal one. Differences must be decided on the basis of Bible doctrine. There are two problems which the church faces: spiritual failure for any church involved: the lawsuit itself should never have happened (even though there might be good reasons for them from human viewpoint). This reveals a malicious attitude between believers. They are manifesting human viewpoint, mental attitude sins, etc. Every conflict will eventually go to a set of mental attitude sins; if not begun there. Secondly, the case is brought before unbelievers. These unbelievers are unqualified, due to doctrinal ignorance, to solve the situation. The wisest unbeliever cannot resolve spiritual issues between believers in court. Conflict always comes down to a spiritual issue. Conflict is mental attitude sins. Problems with other believers come from the soul. We can handle anything if we have objectivity, doctrine in the soul and if we avoid mental attitude sins.

We represent Jesus Christ before the world. We cannot witness His graciousness when we repudiate graciousness in court before unbelievers.

None of the failures listed here are unsolvable. This spiritual failure is only temporary. Failure to rebound; failure to isolate sins. Spiritual failure is not irretrievable. We rebound and isolate the mental attitude sins, and then we privately solve the problem in our souls. Sometimes, it seems like you get just the right doctrine at just the right time for what they are dealing with.

Conflict is not all bad. God uses conflict and failure to His and to our advantage. God in His omniscience, God knows the results of carnality and reversionism and He knows what we cannot see—the solution to any setback. Out of spiritual conflict comes the greatest spiritual victory. It is the easiest way to see doctrine working. Adversity can provide the greatest learning experience of our lives. It can be the greatest experience of our lives.

### Why Conflict can be Good for our Spiritual Growth

1. Doctrine becomes entrenched in our soul when it is applied from difficult circumstances. We will never forget it when we have to use it like that.
2. The success of applied doctrine in solving disputes builds an impetus for further study and growth. It is like a snowball rolling downhill. It will motivate us, because we have more and more places to apply it.
3. We acquire grace orientation and humility in recovery, which speeds up our spiritual advance. That success builds impetus and motivation. We will never advance faster than when we must solve a conflict.

This is not hopeless. Paul is telling them how close they are to great spiritual advance. Settle these disputes and you are on your way. This can lead to the great spiritual victories that we can have. Nothing clearer than when you come out of a fog into the clear daylight.

1Cor. 6:5 **I say this to make you feel ashamed. Has it come to this, that there is not one person among you who is wise enough to settle disagreements between brothers?**

1Cor. 6:6 **Instead, one brother goes to court against another brother, and before unbelievers at that!**

Why not rather be defrauded? Why not rather be wronged? Is that not superior to gaining a little money over a dispute? In being wronged and defrauded is the greatest spiritual advance.

1Cor. 6:7 **The very fact that you have lawsuits among yourselves is already a defeat for you. Why not rather be wronged? Why not rather be cheated?**

**1Corinthians 6:7**

**Lesson #241 Thursday**

**October 13, 2005**

v. 7 is the heart of this chapter. This verse tells us how we operate as believers. It is about how we think when we have been epistemologically rehabilitated. **It is already a defeat for you that you have lawsuits in motion at this time. Why not rather be wronged? It is better to be unjustly treated and outright cheated.** Paul is communicating the length that we must go to stay out of court with other believers. There is never a good reason to bring suit against another believer. This is essentially the message for this verse. The Corinthians are filing suit against one another, including fraud, embezzlement and swindling, all of which seem very good reasons to go to court. However, there is no monetary dispute, no swindling, no unjust treatment, no slander which justifies one believer taking another believer to civil court. The summary principle of this chapter is that there is no reason to justify one believer taking another believer to court. There are no loopholes here. There are lots of loopholes in the law, and they are used to defend a client or to prosecute a defendant. However, there are no loopholes in this passage. There is no equivocation on the mandate of our Lord. There is a criminal justice system. Criminality must be prosecuted and criminals must be punished. There is nothing wrong with criminal prosecution. However, there are no justifications to take a person to civil court. You can

take a person to court as a criminal for defrauding you; that is legit; but you cannot take them to civil court and sue for damages.

This is a real study of human viewpoint vs. divine viewpoint. Human viewpoint says that acquiring money is a paramount pursuit in life. It is one of the most important pursuits in life. Economic well-being is seen as what we should aim for in life. There is nothing wrong with money; it is simply a matter of priorities. The financial gods had deserted people in the 20's and many committed suicide for that reason. People will cheat, lie and steal to get ahead financially. The details of life are the tail wagging the dog. The human viewpoint attitude is simple. With human viewpoint: "I have a lawyer on retainer for anyone who tries to get in between me and my money. I don't care how many people get squashed in the process and who gets ruined in the process. I don't even care if my witness for Christ is ruined." Divine viewpoint: I would rather be defrauded than take another believer to court. Ignoring God's grace in all of this is disastrous. ["The Lord gives and the Lord takes away; blessed be the name of the Lord."](#) God can give us anything and He can take it away. What people do is immaterial. From divine viewpoint, there is no comparison between acquiring money and mastery of the details of the life.

Human viewpoint says money is security; divine viewpoint says money is no security; doctrine and spiritual advance is the only security. New Orleans, Port Arthur, Tx; Cameron, LA. The wealth is gone with a breath of wind. It can disappear with a terrorist attack or with a pandemic flu. We think that our high tech world has defeated all of these scourges. We think that disaster doesn't happen too often. We think we are immune to that sort of thing. We think that with money and the god of progress, we are secure from cataclysms. If money can solve a problem, then it is not a problem. The person who thinks with human viewpoint thinks exactly that way. Anything that man can devise or that money can solve is not really a solution. Nothing is worth compromising our spiritual life. It is better to be unjustly treated; it is better to be defrauded. If you are defrauded, does this mean that you will not recover? Does this mean that God's grace has been withdrawn? Divine viewpoint contradicts every tenet of human viewpoint thinking. Divine viewpoint is grace orientation; human viewpoint is take it while you can get it in any way that you can get it, and don't let anyone else take it from you.

Adjudication and civil court can replace your losses; it can settle disputes, even between believers. Why is this humiliation? If we can settle our disputes in civil court, why not? It will not replace the edification complex. When we take another to court, we are throwing dirt at another believer in a public forum. Human viewpoint says get justice and remuneration in court; divine viewpoint says, let God handle it. Treat people in grace; this reflect God's grace. We should reflect His grace and His justice.

Paul uses a 3<sup>rd</sup> declension noun ἡτῆμα = *a falling short of spiritual attainment; defeat; it denotes the non-existence of spiritual perspective and divine viewpoint; whipped badly in spiritual warfare by the way that they have chosen to treat one another.* One particle, one conjunction, and two adverbs. Μεν οὐν = *so then, therefore.* A continuation of and a conclusion to what has just been argued. It is connected to the entire section that we have studied.

### The Spiritual Defeat of the Corinthians

1. Going to law before unbeliever judges.
2. Incompetent to settle their own disputes (vv. 2–3).
3. They brought in the losers of the church to adjudicate their differences (v. 4).
4. There are no wise men to adjudicate between believers in their church (v. 5).
5. Brother against brother in court; a civil war (v. 6).

The defeats above are what Paul is making a conclusion from.

ἤδη = *now*. ὅλος = *under any circumstance*. Under any circumstances, it is already a defeat for the person in court. **Now therefore under any circumstance...** Κριμα = *a decree, a judgment, a condemnation of wrong*. When we haul another believer into court, even if we get a 5 million dollar settlement, we have not solved the problem in our soul. No civil court will resolve a problem in the soul.

Prepositional phrase: μετα ἑαυτοῦ = *with oneself*. Isn't this a 3<sup>rd</sup> person? Filing a lawsuit against another believer is like filing a lawsuit against yourself.

Marcus Aurelius who lived between 121–180 A.D., a Stoic philosopher, a man filled with human viewpoint. However, this is a great illustration. He was also Caesar reigning during Rome's golden age. He will argue that all men are kinsmen and all wrongdoing is simply the result of ignorance. His definition of sin falls a bit short; sin can be done in ignorance or in cognizance. Those who know better (those who are not ignorant) must be patient (which is the Stoic equivalent of impersonal love and grace orientation) with those who do not know what they are doing in being malicious and who would malign you. I cannot be injured by any of them because no one can fix on me what is base. No one can cause you a problem when you have grace orientation of the soul. He can't be angry with those others or feel hatred against them; this is paralleled in the way that we should not have mental attitude sins against another. Every occasion, a man should say, "This comes from God. We are from the same tribe, the same society and have the same nature. He does not know what befits his nature." The family of God are all kinsmen in this way. "I treat him according to the natural law of fellowship, with kindness and justice." This is even when the kinsman is malicious and unjust. "Consider the fact that rational beings exist for one another."

**So then under any circumstances it is already a defeat for you if you have lawsuits against one another.**

1Cor. 6:7 **The very fact that you have lawsuits among yourselves is already a defeat for you. Why not rather be wronged? Why not rather be cheated?**

People have asked about Bob's condition. He has Alzheimer's and he is calm and recognizes those around him (some with this disease are restless). He still prays constantly and lucidly.

Actually, it is already a defeat for you that you have lawsuits with one another; why not rather be wronged? Why no rather be defrauded? A paraphrase: You are spiritually defeated by lawsuits against each other. It is better to be unjustly treated and it is better to be completely defrauded [than to enter into a lawsuit with another believer].

#### Points on Civil Lawsuits between Believers

1. There is no reason good enough to bring suit against another believer.
2. There is no monetary dispute, no swindle or fraud, no defamation of character, or anything else that is offensive which justifies a believer to settle a dispute with another believer in a civil court.
3. Paul is stating in this verse the length that a believer must go in order to stay out of court with another believer.
4. Paul is stating the abuse that a believer must take in order to stay out of court with another believer.
5. There are no loopholes. The law deals with loopholes; but with regards to this, there are no loopholes. There are no exceptions here to staying out of court in our dealings with other believers.
6. God is a God of Justice; but it is His Own justice which must be served; not the relative justice of two believers in a cat fight. Divine justice always outweighs human disputes. Doctrine must do the adjudicating.

Trusting God's perfect essence and grace is what we do in these circumstances. When we are able to apply doctrine to settle a dispute, we are depending upon God's justice to sort things out. This is faith-rest and here, we can relax, even though we are wronged or defrauded in the process. Man's deceptions, his frauds, his slanders are God's opportunity to show His integrity toward the grace oriented believer. [The Lord is good to those who trust in Him. Great is His faithfulness!](#) When an unbeliever must adjudicate between two believers, then that is a defeat for both believers. Civil courts can provide equitable settlement between two believers and civil courts are a part of establishment, as we live by the rule of law. That is the unbelievers recourse for justice in his realm. There are some certain conditions where it is recourse for believers.

When two believers go to court, then the problem solving devices are lost; spiritual resources are not used. Application of doctrine is the way that disputes should be settled by believers. All it takes is one of the believers to have a little doctrine to settle this. This one believer can settle a dispute, even if he is wronged. He can settle the dispute, even when the result is, he is wronged.

In this sort of a disagreement, mental attitude sins are perpetuated. Carnality is not supposed to be perpetuated. We can only grow when filled with the Holy Spirit.

### Results of Civil Adjudication

1. Animosity escalates in a bitter court dispute.
2. You can see the bitterness pour out and it continues as the trial moves along. So does dishonesty.
3. Graciousness and impersonal love are lost in such a situation.
4. Our witness for Jesus Christ is invalidated; it is compromised. We do not reflect God's grace in this sort of situation.
5. We make a mockery of the message of the grace of God when we cannot show grace to a fellow believer. That is also true in our relationship to an unbeliever. Even though this passage deals with believers, shouldn't the unbeliever receive grace as well?

This verse is as clear as we can get in the contrast between human and divine viewpoints. From the human viewpoint side, there is never a good reason to be defrauded or wronged. Human viewpoint says that obtaining justice and proper retribution and financial well-being, then stability in life is threatened. There is nothing wrong with unbelievers seeking justice in the courts. This is well, proper and normal. However, there is no excuse for two believers to do this. We have these problem solving devices to deal with these kinds of circumstances. Grace orientation and impersonal love should be applied to our life and to every relationship of life. Human viewpoint says, protect human security and protect justice. We should reflect the grace of God in every circumstance of life. Everyone in town is amused by the Corinthian Times which has the lead story, Christian sues Christian. For the believer, money is not security. Doctrine is the only thing which is permanent. With doctrine, we have permanent security in our soul; so many people feel that they have lost security when they lose their money. Mastery of the details of life and grace orientation have eternal value; and applying them has eternal value. They dwarf temporary security, monetary security, and relative human justice. The believer should depend upon absolute human justice in order to settle these problems. Just when we feel the most secure, along comes a hurricane, a pandemic flu, a lawsuit; and our world is turned upside down. Where is our security? In the getting of justice and remuneration in court or is it from depending upon the justice of God. Divine viewpoint tells us never take another believer to court; do not adjudicate a problem in court with another believer.

It is easy to go along when things are fine; wait until you face some adversity or some injustice...then see how you feel. If your soul is in turmoil, then you have lost your self esteem. Grace orientation brings the most fantastic security in life; it depends not on us, but upon God Himself. [The Lord is good to those who trust in Him; He is good to those who depend upon Him.](#)

Μεν ουν = *so then*. This denotes a continuation of and a conclusion of what came before, which is 6 verses. Paul will draw his conclusion from these verses. ἡττημα = *a defeat*. ὅλως = *under any circumstances*. **So then under any circumstances, it is already a defeat for you.** Μετα ἑαυτων = *with oneself*. This is who the lawsuit is against—you have a dispute with yourself in your soul.

1Cor. 6:7 **The very fact that you have lawsuits among yourselves is already a defeat for you. Why not rather be wronged? Why not rather be cheated?**

**1Corinthians 6:7**

**Lesson #243 Sunday 2**

**October 16, 2005**

A lawsuit against another believer is like filing a lawsuit against yourself. We must never forget the bond of union with Christ; the bond of the royal family of God. You may justify it: "I am not going to be wronged; I won't allow myself to be defrauded." If we got what we deserved, we'd be on our way to hell. Jesus Christ did not come to this earth to suffer and to stand up for His rights. He did not get justice; he got complete injustice and He never whined about what He lost. He was completely humiliated in front of the entire world. He lost everything; He lost everything for us. He did not defend Himself; and His family did not file a lawsuit for wrongful death remuneration. That Jesus took our sins on the cross was the greatest act of suffering injustice. He was found guilty, although completely innocent. He was mocked; hated. For much less, we take other believers to court. Who are we to demand this kind of human justice when our life is based upon the grace of God? It would be ridiculous to file a wrongful death suit in behalf of Jesus; how could we possibly demand more than we have already received by His death on the cross?

We have the responsibility to be grace oriented and we have the resources to be grace oriented. This is why this passage exists at all. The preeminence of grace is clearly developed here. Grace orientation is infinitely more important than gaining some kind of temporal justice along with a handful of money. Graciousness is lost when you are searching to undercut the integrity of another believer in order to satisfy your old sin nature.

Think about how God's grace deals with us. We have no standing ourselves. We were obnoxious and noxious in His eyes; He still showed us His grace. He showed it to us and always will.

#### **Conclusions from v. 7**

1. We don't need to right the wrongs done to us by another believer.
2. We do not need to stand on our legal rights and take another believer to court. We do have legal rights in this country (as they did in Corinth). We do not stand on our legal rights and take another believer to court.
3. We must not invoke our legal rights against other believers.
4. Christ did not stand upon His legal rights at the cross. He was wronged for the sake of His mission; He was wronged for us.
5. This should reveal the gravity of this situation: **rather be wronged than take another believer to court.**

It is too high a price to pay when impersonal love is not in action. Cases with other believers can be solved in short order without civil court participation. It is so easy to clear things up. Ultimately, God's grace still provides us with everything that we need. Our soul is at peace with the use of problem solving devices. We may not be immediately satisfied in desire to receive some sort of justice or some sort of recompense. With faith, we don't

always know what the outcome is. We must learn to trust in the Lord for the things which are going to happen. However, no matter what, they will happen in our best interest. We do not know how it will work out for our best interests, but it always will. We will have peace in our soul because we have entrusted our problems to the Lord.

Of course, there are some believers who will use this to their own advantage. They know that a mature believer will not take them to court; and they will get their attorney to threaten them, to get them to back down. They are punching them when they know they will not punch back. It is cowardice and fraud through the misuse of Bible doctrine. Even in these circumstances, we should not be goaded into filing a lawsuit. Such actions will result in strong divine discipline. We must be patient. We don't know how it will work. All we have to do is not react. Even some unbelievers will be aware of this. They may think they can win by intimidation. God will always protect the believer who is following His mandates and doing His will. You cannot use this as a negotiating device, threatening a lawsuit. Be careful; do not take advantage of a believer who will not sue to obtain human justice.

What about the person who claims to be a Christian in order to keep a lawsuit from being filed against him. He hides behind Christianity and is, at best, a reversionist. This same principle applies, even if he is an unbeliever. Do not ever denigrate your witness for Jesus Christ. This is just another place where we are wronged. It is still better to be wronged. This is what the witness is all about; a mature believer's thinking stands out like a light in a storm. The unbeliever or reversionistic believer looking to mess with us will possibly recognize your grace. In any case, be defrauded; it is worth it, even though human viewpoint says it is never worth it.

#### **There are Times when a Lawsuit is Legitimate**

1. A corporate disagreement; two corporations which are not religious in any way. Not a church or whatever. If you represent that organization, then you have a duty to those who are in the realm of this organization. This is never a license to go after a church or any other Christian organization. That is the caveat. You cannot go after a church under the guise of protecting others in your organization. You do not have license to go after someone that you have wanted to go after for a long time. You might desire to take down some person. Our personal attitude is everything. We must remain objective from doctrine. A lawsuit should never be used to cover your ass for your stupid decisions. You do not enter into a lawsuit in order to hide what you have done or to hide your mistakes. You undermine your own integrity. If you file to take money that you are not justly entitled to. There are times you must protect those under your charge; but that does not give you carte blanc. Suing is not an option when dealing with churches or any other Christian organization. There must be dependence upon the Lord.
2. You are not required to leave your family defenseless. Even if you are being sued by another believer for everything that you have. You can go on the defense in such a situation. A person must provide for those of his own household. This supercedes this lawsuit. Being personally wronged is one thing; our personal responsibility to our own family is something else entirely. You cannot allow your

family to be without provision. Some believers give to Christian organizations to the detriment of their family. When we do that, we are worse than an unbeliever. This is being on the defense only. There is no opening here to go on the offensive.

3. Never forget prayer. Prayer solves many problems that you cannot solve in any other way.
4. What about the attorney whose job it is to represent other believers in a lawsuit? The same principles apply. You still follow these principles. You show impersonal love and graciousness to friend and foe alike. You must be beyond reproach in all ways. If the case has aspects that violates Biblical principle, then you don't have to take the case. No matter how much you stand to gain in some settlement, divine mandates supercede your desire to succeed.

1Cor. 6:7 **So then under any circumstances, it is already a defeat for you by the very fact that you have lawsuits among yourselves. Why not rather be wronged? Why not rather be cheated?**

**1Corinthians 6:7b–8**

**Lesson #244 Wednesday**

**October 19, 2005**

A few minutes late. This passage does not preclude us from filing criminal charges against another believer; nor does it preclude us from acting as a witness in a trial from being a witness for the prosecution. The difference is between civil and criminal matters. You do not shame the name of Jesus Christ by witnessing against a criminal. All of the shame falls upon a criminal. However, when lawsuits are filed, shame falls upon those who file the lawsuits. One Christian on a jury did not give the maximum penalty against a believer because he was a believer. It is okay to give out the hardest sentence. Turning the other cheek does not mean that you allow criminality to run amuck. Your witness is improved by supporting divine establishment. It is mixed up if you act as though we should try to understand the criminal and to let them off the hook for their behavior.

It is important to understand the scope of our responsibility. The present middle indicative of ἀδικεω = *to injure, to harm, to damage, to deprive*. The middle voice means that you endure this damage, harm, injure. You are enduring this put upon you by someone else. **Why not endure wrong (injury, harm) against you?** Human viewpoint says that enduring injustice is just wrong; however, from divine viewpoint, it has great importance. It means we can apply our problem solving devices; it is a wonderful look at the epistemologically rehabilitated believer. Otherwise, your mind is on retaliation and revenge. It is for your own happiness and your own peace of soul. It is very relaxing to know that we do not have to deal with every injustice committed against us. It gives us a lot of peace of mind. Injury, injustice or financial loss may be endured.

Some person did not care about this passage and vocally said he did not like it very much. The doctrine of Scripture is incongruous to the way the rest of the world and the way the world thinks.

When you are subjected to this kind of a wrong, you may at first think that you have made a grievous mistake by enduring this injustice. The Word of God does this in our best

interest. Divine viewpoint always makes it a spiritual issue and never a legal issue. It is better to forgive according to the standards of Col. 3:14 and win in court and, at the same time, suffer spiritual loss. God never lets us down, even when we must endure injustice. Col. 3:13: **...bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.** God endured the greatest injustice of all human history in order to forgive us.

The second verb is the present middle indicative of ἀποστερέω = *to steal, to cheat, to defraud, to be robbed of something which is rightfully yours*. In the middle voice, this means that *we endure being stolen from, we endure being cheated, to endure being defrauded, to endure robbery*. The indicative mood indicates that being cheated is a fact; it is a reality. We have been cheated out of money or out of property or our good name and reputation has been sullied. Don't react to and do not seek compensation or retribution through a lawsuit and do not take matters into your own hands either. **Don't seek revenge yourselves, beloved, but give place to God's wrath. For it is written, "Vengeance belongs to me; I will repay, says the Lord."** (Rom. 12:19). We are to depend upon God's power and God's ability to gain justice on our behalf. That is the justice of God. Depend upon His justice and righteousness. Leave room for the Lord to take care of this. Vengeance is His. We cannot even remotely approach God's ability to take vengeance on our behalf. He will handle it. When it is criminal activity, we can file charges; that does not violate this. However, we do not take matters into our own hands. Forgive and forget in civil matters, rather than to seek our own in court. That means we will face God as well.

1Cor. 6:7b **Why not rather be wronged? Why not rather be cheated?**

#### Perspective

1. The presence among Corinthian believers indicates that they are malicious and that they have been defeated spiritually.
2. They should be willing to suffer injustice or fraud, rather than get involved in civil litigation.
3. To choose to go to court is to unjustly treat, defraud and cheat other believers.

We find ἀδικέω here in the active voice. This gives a whole new spin on this situation. This refers to believers who initiate legal action against others, which is harmful to others. In the middle voice, we are wronged; in the active voice, we commit the wrong.

#### What Does v. 8 Mean?

1. It is harmful to file a lawsuit against someone else.
2. Paul wants them to think not about the harm inflicted upon them by the injustice.
3. Paul wants them to think about the harm that they are inflicting on others by suing. Don't look at the injury; look at the reaction. Our control here is what we think about it and what we do about it.

4. The real harm is to our soul if we react with a lawsuit and ignore divine viewpoint. It is not the injustice and fraud perpetrated against us, but our personal reaction to it, which includes ignoring divine viewpoint. The equal and opposite reaction to the lawsuit is the issue.
5. Each person must examine his own thinking and realize that the initiation of lawsuits against each other is spiritual defeat. We have already lost. What does it profit a man to gain the whole world and lose his own soul? What does it profit you to gain a great sum of money in a lawsuit and to be spiritually defeated in the process. Mental attitude sins are what are fostered in our soul. We do this to gain a little money? How much money is enough if we are defeated? What does it matter. Why not rather be wronged?
6. With doctrinal application, we handle personal injury. We have benefitted by the injury. In God's plan, we can benefit by injury.
7. With grace orientation, we do not retaliate or seek revenge for personal injury. This is how we know that we are grace oriented.
8. When we are able to follow divine viewpoint by forgetting injustice and injury, then we have advanced spiritually. We have also won a tactical victory in the angelic conflict. We have maintained a witness for the Lord Jesus Christ. Everything that we are is wrapped up in enduring injury and being wronged. This is what our spiritual life can do for us.

1Cor. 6:8 **Instead, you yourselves practice doing wrong and cheating others, and brothers at that!**

**1Corinthians 6:7–8**

**Lesson #245 Thursday**

**October 20, 2005**

Some believers have filed suits in civil court to right the wrong done against them and to get a money judgment. Paul calls this a spiritual defeat. Going to court between believers is always wrong. The defeat is not using spiritual resources, which are disregarded and ignored. Going to court is the human viewpoint solution. The proper response for the mature believer is to endure injustice or fraud or whatever. This is Paul's application. Believers have disregarded Paul's application. They are disregarding his application not to react to these wrongs. Those who file the lawsuits are the real culprits of injustice. Instead of enduring the wrong, they retaliate. That is the injustice and fraud. The injustice and fraud is by you, believer who has filed the lawsuit. Paul wants them to think about the harm which is inflicted on others by suing. The harm is falling prey to human viewpoint solutions. It is ignoring the doctrine of lawsuits which Paul is giving them in this chapter.

Filing a lawsuit does damage to the application of divine viewpoint in your soul. It fosters the carnality of mental attitude sins; you become bitter and hateful. It is not the injustice and the defrauding, but the issue is between being filled with the Holy Spirit or being carnal. It is a spiritual issue. It is a spiritual solution which Paul is calling for. Without the spiritual solution, there is no solution. Divine viewpoint says, instead of being involved in human legal activity, be willing to endure the wrong or the fraud.

1Cor. 6:7 **The very fact that you have lawsuits among yourselves is already a defeat for you. Why not rather be wronged? Why not rather be cheated?**

We know what's wrong, and Paul nails this down in v. 8. Each believer must examine his or her thinking. Initiating a lawsuit among themselves is absolute spiritual defeat. It is understood that enduring personal injury is personal benefit. In the spiritual life, suffering injury is beneficial. You do not retaliate or seek personal revenge.

Αλλα υμεις = *whereas you yourself on the contrary*. It does not just mean *you*, but *you yourself*. It is emphatic. They turn to human viewpoint answers when they are unjustly treated. They go to court in emotional revolt and retaliation motivation; this is why one believer takes another to court. The problem is mental attitude sins. Paul has already blasted those who are cheating and injuring other believers; and now he blasts those who use lawsuits in order to get those who have cheated or injured them. People think the only way to handle personal injury is by going to court. Paul says, that is wrong. A believer is never a victim when it comes to injustice or fraud. Human viewpoint tells us anyone who is wronged or cheated is a victim. In our society, we think that everyone is a victim. Victim status is an excuse and a justification for all manner of failure, retaliation and vindication. Was our Lord Jesus Christ a victim on the cross? Of course not. Neither are we. We are always winners when we utilize problem solving devices. This means you are using your spiritual life. Injustice and fraud against us by believers and unbelievers are blessings. Can you imagine being defrauded and it is a blessing? We get the opportunity to apply doctrine and grace orientation and to apply all the other problem solving devices. This means we are advancing spiritually. We deal with human problems using spiritual resources. We use spiritual solutions to deal with human problems; and that is spiritual strength. That is doctrine in your soul.

So the Corinthians and us ought to be ready to endure injustice and injury and cheating and stealing. Do unto others before they do it to you; or do unto others as they do to you; that is the attitude of the one initiating the lawsuit against a fellow believer.

This is a great contrast of human and divine viewpoint.

#### **Contrast of Human and Divine Viewpoint**

1. Human viewpoint thinks that taking a loss, being defrauded, or injury.
2. Divine viewpoint says that defeat is when we fail to endure a loss. If we cannot turn it over to God, we are defeated.
3. In human viewpoint, recovering from the loss comes from winning the suit against another believer.
4. In divine viewpoint, winning comes from not initiating a lawsuit in the first place.
5. The victory for the believer must always be spiritual and not legal.
6. The principle is this: never react to the believer who wrongs you by returning the favor. One sin against us does not justify a sin against the one who wronged us. Two wrongs do not make a right.

7. Do not reciprocate injustice with more injustice. Don't let sin against you provoke us into committing a sin in return.

In sports, the flag is always thrown on the guy who retaliated, not on the person who initiates it. Break the chain reaction before it starts.

#### **How do You Break the Chain Reaction**

1. You first isolate the sins. You are isolating the sins of the one who sins against you.
2. What that means is, you preempt mental attitude sins before they get started.
3. When you react with an emotional upheaval, it is too late.
4. If we do this, then we have lost our composure and we have lost the high ground. Going to court stops our spiritual life in its tracks.
5. Before something starts, we must have already the doctrine in our soul to put the matter in the Lord's hands. It must be put in the supreme court of heaven and we move on.
6. Don't light a long fuse until it finally detonates into some legal action. Doctrine won't let us light that fuse. Do not let anyone talk you into a course of mental attitude sins; "You were wronged? You need to deal with this. Let me give you the name of a good lawyer!" You get greedy as well when you see the lawyer advertising on tv.

There is just compensation for medical expenses from an insurance company. Auto accident. That is what insurance is for. Compensation should occur only for us to keep our family from financial destitution. You do have an obligation not to let your family starve. When it is one on one with a believer, you take the injustice and move on.

Bitterness is just another word for unhappiness. Lawsuits are not the way to share the happiness of God. You gain nothing of spiritual value by initiating legal proceedings in a civil court, especially when your motivation is greed or retribution. You perpetuate happiness in the soul by avoiding legal action. Human viewpoint says peace of mind comes by getting justice in the court. You do not gain peace and happiness by mental attitude sins which are inherent in retaliatory civil suits.

Our developing edification complex remains in tact when we are in fellowship. However, we lose out when out of fellowship and in a court battle.

#### **How you Maintain your Edification Complex**

1. We retain the filling of the Holy Spirit by rejecting the temptation to indulge in mental attitude sins.
2. While filled with the Holy Spirit, we continue to utilize the grace apparatus for perception.

- 1) Without the grace apparatus for perception, your bitterness and revenge attitude will evolve into a full-blown reversionism and .
  - 2) Post salvation epistemological rehabilitation. Spiritual advance is a renovation of our thinking, which can handle injustice and fraud.
  - 3) Epistemological rehabilitation, your focus is no longer of human viewpoint. It transitions to divine viewpoint.
  - 4) In this process of epistemological rehabilitation, you move from basic to advanced doctrinal application.
  - 5) Without divine viewpoint, you focus on human solutions. With divine viewpoint, you focus on divine viewpoint solutions. Your thinking converts from human viewpoint to divine viewpoint.
  - 6) Then the result is that injustice and fraud fade. They fade in comparison to living in the plan of God.
3. With epistemological rehabilitation, we develop grace orientation which generates genuine humility. When the edification complex operates, we will have the humility to not react and not to get into reciprocal reversionism.
  4. We will also master the details of life. When you go to court to get retribution and to get compensation, then that means we have a problem with the details of life.
    - 1) If money, material things, success, and status symbols are our priority, then when we chase the items through lawsuits, that is antithetical to the spiritual life. It constitutes an erroneous sale of values on our part.
    - 2) If our scale of values is built on doctrinal orientation, then the spiritual life, that is, living in the light of eternity, takes priority over injustice.
    - 3) When our spiritual life takes priority over injustice, then we are more concerned with glorifying the Lord than we are with material things. Then injustice does not keep us awake at night.
  5. We have a relaxed mental attitude about life when injustice and fraud do not impose themselves on our priorities. There is always the application to the unbeliever. Our attitude is always a part of any conflict. If our attitude does not reflect divine viewpoint, then we lose that unbeliever.
  6. Likewise, we develop capacity for love. We develop impersonal love toward people.
    - 1) Capacity for love is our overall ability to express love...personal or impersonal love, toward another person based upon the virtue in our soul based upon spiritual advance. You do not express love through sex. You express love through your soul. This comes from the virtue in your soul.
    - 2) That is a love which is constant and stable in all circumstances.
    - 3) That is the motivation which allows us to overlook injustice and fraud. It all applies. We may not take your spouse to court; but then again, you may.
    - 4) Capacity for live is motivation to keep your eyes on the prize, which is Philip. 3:14, which is living our life in the light of eternity. Priorities are not solving injustices against ourself.

7. When the edification complex is operating, in spite of injustice, we will share the happiness of God in the penthouse because of our ability to apply doctrine to all circumstances.
- 1) No harm or fraud can break into our focus on doctrine.
  - 2) Our thinking then remains divine viewpoint in the face of serious human viewpoint tendencies.

1Cor. 6:8 **Instead, you yourselves practice doing wrong and cheating others, and brothers at that!**

**1Corinthians 6:8–11**

**Lesson #246 Sunday 1**

**October 23, 2005**

The Corinthians had filed lawsuits against one another; the very fact that they filed these lawsuits mean that they are the ones who have wronged and defiled themselves.

1Cor. 6:8 **Instead, you yourselves practice doing wrong and cheating others, and brothers at that!**

The verses which follow have been so misinterpreted that it is hard to imagine. Bobby will first deal with the several misinterpretations of vv. 9–11. **Some will not inherit the kingdom of God** is something that we need to understand. Some teachers teach that these sorts of people are nominal Christians—they say that they are believers but they really are not. Perhaps you have done this or that activity listed on one or more occasions. Another interpretation is, *these sins are so heinous that, if you commit them, you lose your salvation*. Such interpretations are made completely apart from the context within which they are found. These interpretations are used to bully other believers. *You will not inherit the kingdom of God if you act like this*. That is bullying. Paul is making a final point about lawsuits. When you take a text out of its context, then you are *proof-texting*.

These verses are not about anyone being excluded from eternal life and from the kingdom of God. *But what you just read is just the opposite of this?* There is no sin that overrides God's grace. On the one hand, we have this list of sins that it appears if you commit any of these sins, then you lose your salvation.

Οὐκ οἶδατε = *do you not know?* There is a real intensity to this question. It means, *how can you be so ignorant?* It is an emphatic statement. In all of this lawsuit information, we are dealing with ignorance of doctrine. That is why these problems in Corinth are occurring. People are filing lawsuits out of ignorance. Paul will take this one step further in order to make this point. That is why Paul uses this illustration, to get their attention. *If you are all or any of these things, you will not into the kingdom of God.*

This is a passage where it appears as though Scripture is contradictory. On the one hand, you believe in Christ for salvation and on the other, you must not do these sins.

1Cor. 5:11—some Corinthians are committing these sins. Οὐκ οἶδατε points us back to what has come before. There is lack of understanding, ignorance, lack of knowledge of doctrine. There are repercussions to post-salvation sins. Paul is talking here about

ignorance about the repercussions of post-salvation sins. The fact that Corinthians are committing such sins is related to their filing of lawsuits—it is related to being ignorant. However, they are believers as well. They are *washed, sanctified and justified*. There is a great disconnect. One is what they are and the other is what they do. They prefer carnality over spiritual advance. Sin of any type is a disaster when it is all that you know. When you fail to utilize the spiritual assets that God has given you, then you are a spiritual disaster.

Now is Paul saying, *you must stop all of this sinning in order to be saved?* No.

Αδίκος = *unrighteous*. So, who are these unrighteous people? The controversy is, are these believers who lost their salvation? Or, do they claim to be Christians, but they really aren't? We need to know what our problem is. The meaning of ἀδίκος is a person who does that which is not right. This means, this can be applied to believers or unbelievers; as anyone can do an unrighteous thing. Here, this must refer to a believer or to an unbeliever and we need to know what.

The context includes unrighteous, before whom the Corinthians were bringing their lawsuits. These are unbelievers. The Corinthians are bringing their lawsuits before these unbelievers, these unrighteous types. They are called this right at the beginning of the chapter. Αδίκος in v. 1 probably is the same as v. 9. It could be written off that, these are unbelievers; and, of course, they do not inherit the kingdom of God. However, the interpretation is more complex than that. V. 1 is not the immediate context of v. 9; but this is truly talking about someone in a different category, and we must take the closer context into account, which would be v. 8. V. 8 ends with a noun: αδελφος = *brother*. In Scripture, this always refers to a believer. When we have this noun so near, then we have the problem, are we now dealing with believers who lose their salvation by committing these sins? Christians are the ones committing these heinous sins against God and nature. Can believers commit these sins and be Christians? Of course they can! No question about it! Reversionists are believers in deep carnality. Reversionists are capable of any kind of sin. The longer we are in carnality, the deeper we fall into reversionism. This is a believer who is ascending the spiral of degeneracy. A reversionist can commit any sin. In 1Cor. 5:1, a believer committing incest is found. V. 2 arrogant believers. In v. 11: idolatrous, swindler, drunkard, etc. all apply to believers. These mention in 1Cor. 5 are without question believers. It just takes temptation, carnality and a descent into carnality. These Corinthians are real Christians and they are not simply professing Christians.

This is the culture of the Corinthians. They come from this kind of culture. Many retained their former pattern of life. Up to this point, they have not been epistemologically rehabilitated. Does this mean that these believers cannot inherit the kingdom of God? Now we have painted ourselves into a corner here.

So, some interpreters say these Corinthians are called *brothers*, but they are really *professing brothers*. They deceive themselves to think that they are believers, but their behavior keeps them from being so. However, this contradicts what we find in Scripture. There is the doctrine of Eternal Security. This tells us that we are eternally secure.

## Doctrine of Eternal Security

If we have had just one mustard grain of faith, then we are eternally secure.

1. Once a person executes faith alone in Christ alone, that takes. Picture a wheat field. Let's say we have a hundred acres of wheat; it only takes one grain of faith, which causes us to fall under the doctrine of Eternal Security. 39 irrevocable assets are imputed to us at salvation (found in the *Plan of God*), which includes the one revocable asset. If we sin, then we lose the filling of the Holy Spirit. The 39 others, once given, cannot be lost. One of these assets is eternal life; and God is immutable; God never changes. **Neither height, nor depth, nor creatures...can separate us from the love of God which is in Christ Jesus.**
  - a. God cannot cancel what He gives every believers at the moment of salvation. He cannot tear up the paperwork.
  - b. If we are not eternally secure, then God is not immutable. If He gives us something and then yanks it away, then He is not immutable and His word is flawed.
  - c. This makes God less than what He claims to be in Scripture. This could make Scripture not divine. At the least, this would be disconcerting.
  - d. If God is not immutable, then our faith has no more validity than if it were directed toward some flawed human being. If we have faith in the human being, then our faith will be let down. Anyone can do anything to be let down. Is it any different than if God is changeable? We could have what we think is salvation, and we could lose it, if God is changeable. Are we really saved?
  - e. The confidence of our faith must rest in a flawless object. We cannot have confidence unless our faith is in a flawless object. The impeccability is the precept of God's essence. This is the very essence of God is His flawlessness. This is why our mustard grain of faith is functioning.
2. One irrevocable asset is regeneration; being born again; rebirth; the second birth. Going from spiritual death to spiritual life. Once given, eternal life cannot be revoked. What God gives, He cannot take back. God cannot deny Himself or His Word or His character. He can't be immutable most of the time and say, "This person is just too rotten; he just is not getting into the kingdom of God." God is immutable all the time.
  - a. Regeneration means that the Holy Spirit takes us from death to life. We are born spiritually dead. Regeneration means that we are spiritually reborn unto the eternal, spiritual life.
  - b. The mechanics are: the Holy Spirit creates in us a human spirit the moment we express faith in Him. We are all born with a soul and a body; we are dichotomus at birth. However, as unbelievers, we lack a human spirit; we are spiritually dead. We do not have a human spirit. However, at salvation, God the Holy Spirit creates within us a human spirit. The unbeliever can understand some doctrines, but these have no meaning for such a person.
  - c. Once given, God cannot cancel the eternal life which He has imputed to the human spirit, even if He wants to, even if our performance as sons of God

is disappointing. Will God cast us out? Will we no longer have God as a Father? God cannot revoke our status as a son.

- d. What God gives, He can never take back. Lots of denominations challenge our salvation. When He gives salvation, it is ours.
- e. God cannot deny Himself. He cannot deny His Word; He cannot deny His character in dealing with us. It is impossible. This is why we can put our trust into Jesus Christ and we remain a son of God. Once a member of a family, we are always a member of a family. Bob probably would have wanted to, once and awhile, disclaimed Bobby; and vice versa. Bobby could renounce his family ties, go to the other side of the world; and he would still be a member of that family. He cannot reverse this, no matter what he does. There is nothing we can do to release ourselves from this family bond. It is an unbreakable knot.

1Cor. 6:9 You know that wicked people will not inherit the kingdom of God, don't you? Stop deceiving yourselves! Sexually immoral people, idolaters, adulterers, male prostitutes, homosexuals,

1Cor. 6:10 thieves, greedy people, drunks, slanderers, and robbers will not inherit the kingdom of God.

1Cor. 6:11 That is what some of you were! But you were washed, you were sanctified, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.

**1Corinthians 6:9–11**

**Lesson #247 Sunday 2**

**October 23, 2005**

We have security because we are washed, sanctified and justified. There is a problem in our passage—it sounds like there is some reason or some circumstance which can take me out of the guarantee of the kingdom of God after our departure from this life. There seems to be a problem if we are involved in certain sins, we can lose this salvation or that maybe we weren't saved to begin with. Could this passage only be applied to the unbeliever (context of v. 1)? However, the nearer context is *brother*, which is v. 8. This is not good for the home team. We are unrighteous; we stay out of fellowship sometimes for days at a time. Or, some say, sooner or later, you will come back from carnality; and that tells God that you are really a believer. You can lay on your deathbed and have doubts. If you believe in Jesus Christ, you will inherit the kingdom of God; however, this passage says, *you will not inherit the kingdom of God, if...* This seems to be the first contradiction in Scripture that we might lose our salvation.

Some notes are back with the previous points.

**Doctrine of Eternal Security continued**

3. Our relationship with God, that eternal relationship, never depends upon our integrity, our morality, our virtue, our success or failure in the spiritual life. Lots of believers would stand up and chunk tomatoes at Bobby for this.
- a. If our relationship with God has anything to do with our integrity, then God's grace is a questionable commodity. God's grace says, *He did it all*.
  - b. Our eternal relationship depends upon His integrity. The grace inherent to His plan and His divine impersonal love to all sinners. God loved the entire world, believers and unbelievers alike. That is impersonal love; He gave his uniquely born Son, so that all sinners could receive eternal life.
  - c. The very integrity of God is at stake in the concept of eternal security. Does God have integrity or not?
  - d. It is an unbreakable integrity, because God's justice cannot deny His righteousness. His righteousness is imputed to us at the moment of salvation. The moment that we believe in Christ, we have His righteousness. He cannot deny His own righteousness and that is in us at salvation.
  - e. God will not revoke His justification, regardless of what we do. We are justified by His righteousness and not ours. Illustration: God never revoked His covenants to Israel. They are still in effect and will remain so even into the future. These covenants cannot and will not be revoked. The covenants to Israel are forever.
    - i. Other interpretations: the church is spiritual Israel and we get all the promises to Israel.
    - ii. God promised to a race of people, to the Jews, and He still holds that promise in His hand. Israel has failed, as soon as they left Egypt and wandered in the desert. They failed again and again. They wandered in the desert and died the sin unto death. That entire generation. They failed in their spiritual death. Later, they went out under the 5<sup>th</sup> cycle of discipline and spent 70 years in Babylon. God honored His covenant again and again; and they continued to fail. Just like us. God gives us great blessings and we fail.
    - iii. Believing Israel will still attain the kingdom of God. **For what does the Scripture say? Abraham believed God, and it was credited to his account as righteousness.** This covenant can never be revoked, because we have received the righteousness of God. He became righteousness on our behalf.
    - iv. Abe's salvation had nothing to do with his merit.
  - f. We stand on God's integrity; never upon our own merit. When God looks at us, He sees Christ's integrity. Don't get fatheaded because you think you are a nice person. This does not provide us our security.
  - g. We don't have the power or the ability as a human being to negate God's integrity. God's integrity is as immutable as any other aspect of His character. It cannot just go away and it cannot be taken away.

- h. We do not have the ability to cancel our salvation, no matter how evil or how reversionistic we become after salvation. We do not have the ability to cancel our salvation, no matter what we do.
  - i. This does not mean that we will not pay a price for carnality and reversionism. Heb. 12:6: God has personal love for us, as we are believers; but **Whom God loves, he scourges**. Furthermore, we can lose rewards in heaven. This is a price that we can pay.
4. We are firmly in the hand of God and He cannot release us.
- a. His hand is an anthropomorphism, found in both Old and New Testaments. An anthropomorphism is a figure of speech; it assigns a to God human, physical characteristics which He does not possess. God is a Spirit; He does not have hands. This helps us to understand His function; He is eternal and an anthropomorphism helps us to understand what he is like.
  - b. Psalm 37:24: **Though he stumble, he shall not fall, for Yahweh holds him up with His hand**. Once God wraps His hand around us, it never comes loose. He cannot let go. This is a picture of eternal security. We cannot fall, as we are held in His hands.
  - c. In the New Testament, it is John 10:28: **"I give eternal life to them and they will never perish and no one will snatch them out of My hand."** Bob always used the pencil story as an illustration. Bobby repeats it. Pre WW2 army story. A captain in the army before the second World War. He is a company commander and he had a commander which threatened his career. He knew his business and this colonel liked him. This captain was scared to death and he thought he's be fired when called into the colonel's office. He sits the captain down, and the captain expects to be chewed out. The colonel told him about Jesus Christ. "I want you to know where the solution lies. Let me tell you what He has done for you." And you know, there is no problem which will separate you from the love of God. The captain says, "I'll never hold out." The colonel took a pencil in his hand and drops it. Then he holds the pencil and does not drop it. And then he quotes John 10:28. It does not matter. You cannot be taken out of the hand of God.
5. One final eternal security guarantee: we are sealed by God the Holy Spirit.
- a. Sealing in the ancient world was a sign of possession. When our stamp is put on something, that means we own it.
  - b. A seal attached to something signifies ownership.
  - c. Anything to which God attaches His seal belongs to God forever.
  - d. Eph. 4:30: **Stop grieving the Holy Spirit, by Whom you have been sealed to the day of redemption**.
  - e. We are permanently and eternally owned by God.

There is the first contradiction to this passage, which is sometimes interpreted to mean that we can do something to lose our salvation.

The future active indicative of κληρονομεω = *to inherit*. This is a person who receives an inheritance based upon a family relationship or upon another close relationship. We receive an inheritance. Some kind of relationship must exist prior to getting the inheritance. We have to be a member of the family or have a close relationship before getting this inheritance. Prior to this word, we have the negative particle ou. The unrighteous will not inherit [at some future time]. This would be after death, way in the future. The believer who does not inherit still has a family relationship. We are eternally secure and we are family members. We are the member of a family by expressing faith alone in Christ alone. Once a family member, always a family member. Family members can be disinherited. Bob went into the ministry, and Bobby's grandfather thought such a choice was the lowest of the low, and he went punitive and would not pass along his inheritance. Bob was disinherited, which meant the loss of a considerable sum of money. His grandfather eventually became a believer, but he never changed his will. That one incident provides a sharp, clear picture of the faithfulness of God. God provides everything to accomplish His calling, even though Bob had some very lean years. God always uses adversity to illustrate His grace. Bobby hasn't inherited either, although he might get a little bit. We will not inherit the kingdom of God if... However, we will reside there. Κληρονομεω has nothing to do with salvation; however, it has something to do with our inheritance. This does not preclude us from residence in the kingdom of God. Sometimes, if a parent likes you a little more, he might give you a little more money via inheritance. We inherit different portions. There is still a grace issue. God has provided us a means for producing divine good. At the bema seat of Christ, we will be rewarded. That is the Judgment Seat of Christ.

1Cor. 6:9 **You know that wicked people will not inherit the kingdom of God, don't you? Stop deceiving yourselves! Sexually immoral people, idolaters, adulterers, male prostitutes, homosexuals,**

1Cor. 6:10 **thieves, greedy people, drunks, slanderers, and robbers will not inherit the kingdom of God.**

1Cor. 6:11 **That is what some of you were! But you were washed, you were sanctified, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.**

## **1Corinthians 6:9**

## **Lesson #248 Wednesday**

**October 26, 2005**

Those Paul is talking about here are reversionistic believers. These reversionistic believers do not inherit the kingdom of God. You may be concerned, *how much carnality is too much?* If you are so carnal that you do not grow spiritually, then that is too much. Particularly if you retrogress. If you are neglecting doctrine, then you are a person in the realm of not inheriting the kingdom of God.

1Cor. 6:8 **Instead, you yourselves practice doing wrong and cheating others, and brothers at that!**

V. 8 refers to believers. This is the closest verse to v. 9. So, the people in v. 8 are going to be the people dealt with in v. 9. Αδίκος = *unrighteous*. This is a category of αδελφος

(brothers). These are true believers in Jesus Christ who are involved in some very serious sinning, which we call reversionism. A believer in Jesus Christ is a person who expresses a tiny mustard seed of faith in Jesus Christ. However, from that moment on, you might pursue degeneracy of all sorts. However, you simply cannot be excluded from eternal life or from the kingdom of God. If you are a believer in Jesus Christ, you cannot be excluded from eternal salvation. We have a guarantee that we will not be excluded from the kingdom, which is the doctrine of eternal security. Even if we become the most heinous believers on the planet, God still cannot revoke your salvation. God cannot stoop to some situational immutability. To let such a person fall through the cracks would violate God's immutable and perfect character. Once God gives us eternal life, we are saved throughout eternity. We are not going to go back to our status as an unbeliever. Once born, you stay born. Once born into the spiritual life, that continues. Your status remains reborn, regardless of what you do. Your activity might be sinful and evil, but your status is in the hand of Jesus. Salvation never depends upon our own relative righteousness. As human beings, we are often unjust to ourselves and to those around us; but we cannot negate God's integrity. We cannot gain God's approbation through our flawed integrity, and we cannot lose His approbation through our own failures.

Abraham was a believer who had the imputed righteousness of God. Because His righteousness is immutable, it cannot be revoked. This does not mean that becoming a reversionist is a good idea; **God scourges alive every son that He receives**; that is discipline, not loss of salvation. God's discipline is never unfair. God cannot deny; He can never deny His own righteousness, which is in us. We are completely and totally in God's hands for eternity.

One can be eternally saved but not advance spiritually. There is no sin that anyone can commit which will override the grace of God. No group of sins will override God's grace; not even sins committed over a lifetime.

Again, the unrighteous of v. 9 are believers, not unbelievers. They are reversionist believers. A large group of believers in the Corinthian church have committed all of the sins in the next few verses.

The context of this verse are believers who are going to court against one another. They think the way that they do with regards to the lawsuits; they are confused in every area. They are confused about sexuality and criminality and all because they are ignorant. However, they are believers, they are washed and they are sanctified and they are justified. If God has saved them, then they need to demonstrate that salvation through a spiritual life.

There is something else in view other than forfeiture of the kingdom of God. Future active indicative of κληρονομεω = *to inherit, to be an heir*. This one verb is the key and how it fits into the context of the passage. A person receives an inheritance based upon a close family relationship. Something is inherited from someone else. In order to inherit, there must be a close relationship and that relationship must already exist. Furthermore, the person that you have the close relationship with must die. There are many families where

you do not inherit anything; even in rich families. Here, we have the negative ou. The unrighteous family members will not inherit something in some future time.

The status of being related cannot be changed. When you are born into a family, you are always in that family. You are family whether or not you receive an inheritance. If you are in the family of a millionaire, then you might be in line for a large inheritance. If you are In line for an inheritance, then you might inherit. If you are a believer, then you are a son of God. As a believer, we have a family relationship with God and the Lord Jesus Christ. We are royal family because we are in Christ and we have eternal life. Now, the black sheep is sometimes disinherited; sometimes inheritance is used as a stick to get those in line who are out of line. A favored son or daughter might get a greater or lesser inheritance. The bottom line is, inheritance is a separate issue from a family relationship.

### **The Meaning of Inheritance in this Passage**

1. The unrighteous believer already has an eternally secure family relationship before it comes time to receive an inheritance in eternity. The relationship exists before the time comes to inherit.
2. There is a difference between inheriting the kingdom and entering the kingdom as a member of the royal family.
3. We might even reside on a great estate; maybe in a boarding house; but we are a resident, but we won't inherit it, if we are not family.
4. There is no reason to assume that inheriting the kingdom of God is the same as entering the kingdom of God. It is inheritance in view here; not residence.
5. The heirs of the kingdom, the inheritors of the kingdom are its owners and rulers; not just its residents. We can be a resident or we can be an heir.
6. In other words, residence is dependent upon faith alone in Christ alone; that is eternally secure. We have that option by believing in Jesus Christ.
7. This is the guarantee of residence in the Millennial kingdom and in heaven.
8. Our inheritance in the kingdom of God is not yet secure. Our residence is absolutely secure; our inheritance is not.
9. Our inheritance in the kingdom might be great, small or nonexistent. Hence, it says the unrighteous will not inherit the kingdom of God.
10. As a family member, we do have an inheritance reserved for us. 1Peter 1:4. The inheritance is recorded in the hall of records in heaven; it is already written into the will. It is undefiled and imperishable and will never fade away. That means that God has guaranteed it.
11. There is a condition written into the will. Do we fulfill the conditions of the will?
12. We have seen what those conditions are...Col. 3:24: **knowing that from the Lord you shall receive the reward of the inheritance. For you serve the Lord Christ.**
13. Inheritance is predicated on divine good done by the believer. That is different than simple residence in the kingdom.
14. The condition is, do we serve the Lord? Do we function in spiritual maturity.

15. We are eternally secure as a family member; we cannot lose that status. 1Cor. 3:13: **each one's work shall be revealed. For the Day shall declare it, because it shall be revealed by fire; and the fire shall try each one's work as to what kind it is.** The human good production will go up in smoke. **If anyone's work is burned up, he will suffer loss; but he himself will be saved, yet as through fire.** If we have no gold, silver or precious stones built up, then we will suffer the loss of our reward. If our production survives the fire, we will receive reward. If we suffer loss, then we can go to the hall of records and see what it was that we lost.
16. Obviously, these believers will not lose their salvation; just their inheritance (or their rewards). They will still be in heaven.

The kingdom is composed of those who simply believed in Jesus Christ as well as those who earned rewards via the production of divine good. This inheritance includes the ruling and judging angels. That is part of what we will be doing. The one condition for receiving an inheritance is executing the protocol plan of God. If the filling of the Holy Spirit controls our soul, then we will not commit these sins. We produce divine good and we receive the benefits of the kingdom. 1Peter 1:3–5: **Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us again to a living hope through the resurrection of Jesus Christ from the dead, We are born again to a living hope. to an inheritance incorruptible and undefiled, and unfading, reserved in Heaven for you by the power of God, having been kept through faith to a salvation ready to be revealed in the last time;** this promises us residence in the kingdom because we are believers.

Paul has talked about the unmitigated arrogance of the Corinthians, about their factions and about their lawsuits. This inheritance is reserved for you, but there is a condition.

1Cor. 6:9 **You know that wicked people will not inherit the kingdom of God, don't you? Stop deceiving yourselves! Sexually immoral people, idolaters, adulterers, male prostitutes, homosexuals,**

1Cor. 6:10 **thieves, greedy people, drunks, slanderers, and robbers will not inherit the kingdom of God.**

1Cor. 6:11 **That is what some of you were! But you were washed, you were sanctified, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.**

**1Corinthians 6:9**

**Lesson #249 Thursday**

**October 27, 2005**

Integrity of God is back in print. Not clear as to why or if it has been revised. There is a good section in it on rewards.

These are not unbelievers. These are not professing Christians or nominal Christians (not good terms at all); they cannot be Christians if they sin these sins listed here. If you sin too much, you probably aren't saved. Christians can sin as much as unbelievers can, if not

more. Some remain in carnality for all of their Christian lives. They will find themselves in heaven, just like us.

The Christians named here are believers, but they are unrighteous. God does not take back what He gives once He has given it. His justice cannot deny His righteousness which He imputed to us the moment that we believed in Jesus Christ. He cannot deny us because we have His righteousness in us.

None of this is dependent upon our own righteousness, our own lack of sin, our own good behavior. The Corinthians are reversionistic believers; they cannot inherit the kingdom of God. The reversionistic believer cannot inherit the kingdom of God. The word inherit is the Greek verb κληρονομεω, which means *to be an heir, to be one who receives an inheritance based upon a family relationship*. In order to inherit, we have a family relationship, and that relationship is already in existence. We must have the relationship first, and then we can inherit. In this context, we are already a member of the royal family; and then we may inherit.

However, the reversionistic believer will not inherit. Residing is eternally secure; inheriting is not yet secure. The unrighteous believer cannot lose his status as a member of the royal family. As a member of that family, we will have an inheritance. There is a will written in heaven with our name upon it. If we are a family member, our residence in the kingdom is a certainty. We have a certainty of residence; we already have a zip code; no more filling out a change of address card. This residence is a prerequisite for inheritance. The believer, as a member of the family of God, stands to inherit the kingdom of God. We don't have to live a righteous life; we don't have to accomplish anything. The moment we believe, we have a residence set up. However, there is the question of inheritance, and it is conditional. Every believer full inheritance is recorded; it is all there in the hall of records; and as a family member, we have a reserved inheritance there set aside for us. We will inherit if we fulfill certain conditions. That is what the inheritance is all about. It is related to the production of divine good.

Precious metal goes through the fire and is refined by fire. We will inherit based upon what we do with our salvation; our salvation is based on grace and our works are based upon grace as well. Producing divine good is not difficult at all. Our inheritance will not be difficult to get; we can be disinherited in terms of not receiving the rewards on file for us. We will receive great rewards as a favored son, which is a matter of grace. We must distinguish between residence in the kingdom and inheriting the kingdom of God.

1Cor. 6:9a **You know that wicked people will not inherit the kingdom of God, don't you?**

**The size of inheritance depends upon:**

1. The utilization of grace resources (filling of the Holy Spirit and grace apparatus for perception).
2. Utilizing grace resources, we advance to spiritual maturity.

### 3. Execution of the spiritual life and the resultant production of divine good.

The sins named in vv. 9–10 are problematic. Paul mentions these sins because these people are all involved in these sins. Paul is making a point of grace. These sins include degeneracy and criminality in several areas. Both are quite destructive to the spiritual life. Reversionistic believers can do anything that the unbeliever can do. What we do will affect our life in eternity. Involvement in any of these things will mean misery; and then, we spend eternity with less, because we have been degenerates. Some people still have a very difficult time deciding.

This list of sins are committed by Christians, which should tell us just how gracious God is with us. Paul is not threatening them with anything; he is informing them. He is not threatening to cut them off, but giving a lesson of grace to all of us. This is the responsibility of the Lord in this life. It is not about sin; it is about the solution to sin.

These are a representative list of sins. V. 9 are sins of self-indulgence; sins against themselves. V. 10 are sins against others.

Recall that this is related to lawsuits; sins against self—simply having a lawsuit; sins against others: filing a lawsuit in retribution.

The excuse: unless what I do hurts someone else, there is no foul, no wrong, and no sin. This is so wrong, and this passage shows us why. Sins against yourself are just as wrong and just as destructive as those against others. Don't be deceived. Sexual sins automatically hurt you and the person you are involved with. This excuse is simply allows for personal immorality.

Πλανῶ = *to deceive, to delude*. This comes with the negative μή. Do not be deluded. This is a present middle imperative. The middle voice means, *do not do this to yourself*. **Stop deluding yourself!** Οὐχ οἰδατή = *do not be ignorant*; and is found at the beginning of this verse. **Don't be ignorant and stop deceiving yourself.**

The Corinthians were not connecting these sins with problems. We have problems in life all the time and we fail to attribute them to our sins and lack of spiritual growth. Human viewpoint is a delusion. It seldom enters our mind. The problem is a spiritual one; one in our own soul. Look at your own situation. Look at yourselves; there is a connection between what you are doing and the problems in your life and in the church.

These Corinthians are inundated in their own Greek culture, which included bucketfuls of sexual degeneracy. They in fact used to worship this way. That was normal to them. We see so much today that we no longer view in terms of sin. They are so much a part of our cultural landscape that we tolerate them without giving them much thought. We are thought to be repressed because we don't try things that others are doing.

Think about the culture around us and the culture around us; that is Paul's point to the Corinthians; they barely give this stuff a second thought; they think, this is the way we live; this is how our culture goes. No matter what the cultural norm is, these are problem sins.

These Corinthians are so immersed in their lawsuits that they do not even realize how they are defrauding others. They only see the sins in others as it relates to themselves. They do not see the sins in themselves; that is how the factions got formed. We have no business worrying about other's sins; we need to worry about our own sins, rebound and move on.

It is not about legalism; it is about introspection. If we are filled with human viewpoint, then we are deluding ourselves. The sins in vv. 9–10 are all in apposition. We recognize the sins in the English, but they may look a bit different when we get into the Greek. They are all in apposition to ἀδικός. They forfeit inheritance in the kingdom of God.

1Cor. 6:9b **Stop deceiving yourselves [or, stop being deluded]! Sexually immoral people, idolaters, adulterers, male prostitutes, homosexuals,**

1Cor. 6:10 **thieves, greedy people, drunks, slanderers, and robbers will not inherit the kingdom of God.**

1Cor. 6:11 **That is what some of you were! But you were washed, you were sanctified, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.**

## **1Corinthians 6:9b Hamartiology Lesson #250 Sunday 1 October 30, 2005**

We are about to launch into a study of hamartiology. Bob was at the Shamrock Hilton and he was leaving the Hilton late at night and George someone, a columnist, ask him what he was doing there so late. Bob answered, "Studying sin, George, studying sin."

We cannot gain anything of spiritual value apart from being filled with the Holy Spirit.

These are believers and these sins will keep believers from inheriting the Kingdom of God. We cannot lose our salvation; we are eternally secure. We are in danger of losing our inheritance. Without the production of the spiritual life, we will not receive the inheritance of the spiritual life. There is a reason that Paul lists these sins and they are related to not inheriting the Kingdom of God. There are sins here of degeneracy and of criminality.

Some might be saying, "And I am not guilty of these things." If you are saying this, you are self-righteous and pompous. Do you think you can gain the Kingdom of God because you are self-righteous? This is not about what kinds of sins you commit, but that is not Paul's point. So, why does Paul address these particular sins? These are not sins that shock Paul and these are not to make us feel better that these are not among our pet sins. These are not listed as a scare tactic. This list is not designed to make us into a self-righteous believer.

This is what Paul is doing...he is listing the sins that those at Corinth are involved in. Paul has already mentioned these in 1Cor. 2 and 5. The real problem is not that these men are committing these sins, but that they are deceiving themselves.

Πλανῶ = *to deceive, to delude [yourself]* in the middle voice. Οὐχ οἰδατὴ = *stop being ignorant*. Self-delusion is one result of their behavior. They do not connect all of their church problems with their sins. They do not make the connection between their sins and the problems in their church. Some of these sins are harmful, some are degenerate and definitely problematic for the spiritual life; but the Corinthians did not realize the harm of these sins.

While the epistles were being distributed, the sins of the Corinthians were hardly given a thought in their church. This is all a part of their culture. They were not that far removed from that culture. They were totally removed from the reality of their culture and the sins therein. They did not think of many of these sexual practices as being sinful or unusual. We might even be called repressed if we do not participate in some of these sins; and we can always justify this behavior by saying, it is simply a part of our culture.

Sexual sins and sexual degeneracy were not an issue to the Corinthians; they were deceiving themselves; this stuff was so commonplace, that they did not realize their destructive results. They defrauded believers with their behavior, whether it involved lawsuits or their sexual sins. The emphasis here is on self-delusion. These Corinthians do not see the repercussions of their actions. Paul wants them to be introspective. Paul wants them to look into their own souls; what are you doing? What should you be doing?

You might want to correct someone who is involved in one of these sins; and there is some kind of truth here that these sins will cause them great problems. However, the only change must come from the inside out. It is up to us to be introspective. Plenty of people think that these activities are more important than anything else in life. Utilize the grace resources and make the corrections yourself in your own soul. Unless they do this, they must understand that there will be dire consequences. This is not to scare them or to make them feel guilty, but to get them to make these decisions in their own souls.

These believers will be in the Kingdom of God, but they will forfeit their rewards; and that is the lack of their inheritance.

Our culture even tells us that some of these things are not sins. This will be the Biblical perspective. This is divine viewpoint.

Αἰσχος = *unrighteous*. All of these sins are explanatory equivalents to unrighteous believers.

The first named sin is πορνός

Πορνός

1. This means a person who is a fornicator.
2. This includes any sexually immoral practices. Sex was given to us by God. God does not give us things for enjoyment to feel guilty about; but they must be in the correct context.
3. This general practice of sexual immorality includes a wide range of sexual misadventures. It included male and female temple prostitution. It was considered to be worship of the gods.
4. Pornos was the standard function in the temple worship. It was temple worship through sex. It was just part of their celtic worship.
5. This is why Paul would say, "Stop deluding yourselves."
6. Πορνός was okay by society's norms. However, it was not okay by divine viewpoint. We all have an old culture and a new culture—the new culture is from the Word of God. We do have an old culture, the residue of human viewpoint in our soul which we had prior to salvation.

1Cor. 5:11: ἰδολολατρῆς = *idolator*. This is obviously a transliteration.

#### **Idolator**

1. This is the celtic worship of a man-made image. This can include many other forms.
2. It can include the worship of money, power, sex, or anything which is attractive to us; something which we find desirable.
3. It includes the worship of mankind in the concept of humanism.
4. It includes the worship of nature in environmentalism or even in evolution, which turns away from God and worships the god of nature. Idolatry frequently included the activities of the phallic cults in Corinth. Thus the phallic cults are a part of idolatry in this context. In this set of sins, idolatry belongs in this group, since idolatry involved temple prostitution and the worship of the gods through sexual activities.

Μοιχος = *adulterer*. Generally, this is illicit sexual intercourse; specifically, sex with another's wife or husband. This may have something to do with the suits in Corinth and they are probably in divorce court and they are in the midst of all of these disputes in divorce court.

#### **Μαλακος**

1. This represents something which is as disgusting as the incest earlier.
2. With respect to persons, it means soft, effeminate, cadimite.
3. A cadimite is a man or a boy who allows himself to be kept for homosexual purposes. This would include child pornography.
4. The man or the boy is not the initiator of the homosexual activity.

5. He might fall into the category of a male prostitute or this could be pederasty. In our laws this is a crime; it was an accepted practice in Corinth.

The final term of v. 9: ἀρσινικοιτης = *homosexual*. This is a sin of degeneracy. The homosexual lobby makes it sound like this is simply a different lifestyle. Paul says, "Do not deceive yourselves; homosexuality is a sin." It may be your area of weakness. It is not simply an alternate lifestyle.

1Cor. 6:9b **Stop deceiving yourselves** [or, *stop being deluded*!] **Sexually immoral people, idolaters, adulterers, male prostitutes, homosexuals,**

## 1Corinthians 6:9b

## Lesson #251 Sunday 2

October 30, 2005

This subject matter can be seen as pointing a finger at those who commit these sins and say, "You are so bad." Paul could have named anything; however, these are the sins of the Corinthians. Paul wants them to know exactly what their problem is so that they do not delude themselves.

It is difficult to stay away from something which seems so right; from something which is a sin, but you don't feel that it is. These sexual sins are destructive. Sex in the wrong context is destructive. It all starts with how they think. Paul makes it clear that this is a part of how they think. They must have divine viewpoint in their souls, or they will have no spiritual life and no spiritual rewards. If we are involved in long-term carnality, we forfeit our rewards, but not the Kingdom of God per se. This is not to make anyone feel guilty; it is a matter of giving information. Some people no doubt, think, *if it feels good, then I want to do it*.

The list includes a fornicator (one which is involved in any sort of sexual immorality; it refers to a wide-range of sins. There was idolatry, which included sexual functions with temple prostitutes. This that we find here is a Biblical norm, and not a cultural norm, which is where the Corinthians are. All on this list of sins will hit somebody somewhere where they live. In case we are unaware, these are sins and they are destructive to our lives.

Ἰδολογητης = *idolater*. Idolatry was completely immersed in sexual sins. However, idolatry can involve a great many things. How many pursue sex to the exclusion of a spiritual life. Bars are filled with these kinds of people.

Μοικος = *adultery*, which is destructive to marriage and destructive to the family. It also destroys the society in which we live. It attacks two divine institutions. This is clearly wrong. In Corinth, there were probably a number of lawsuits which involved divorce and adultery.

Μολοκος = *effiminent, soft, pederasty, cadamite*. This is a person who allows himself to be kept for homosexual purposes. This was almost an honored place. Boys were kept for this purpose, and it was not frowned upon and it was not illegal. They did not know it.

People can simply tell themselves, *there is no problem with this*. This is sexual reversionism. Our society is rife with sexual reversionism.

Αρσενικοιτης = some groups say that there is no word for homosexuality in the Bible. This is not a cultural norm; this is not another lifestyle. It may be a part of our old sin nature, and a weakness, but it is still a sin. Are you genetically predisposed to do this? Are you homosexual because you are unable to help yourself? Can you refuse that temptation? Yes. It is still a matter of volition. Whatever we feel predisposed to do, we don't have to do. Don't ever buy into the argument that you cannot stop yourself.

### **Homosexuality**

1. This is a male who practices homosexuality or pederasty.
2. Μολοκος & αρσενικοιτης differ in the part which is played in the act.
3. The μολοκος receives.
4. The term applies to the aggressor.
5. This can also men two men who act in agreement to commit homosexual acts.
6. Rom. 1:26, Paul identifies lesbians who can be included in this list.
7. These type of persons were tolerated in Greek society and they were institutionalized. There were temples with prostitution, both straight and homosexual acts.
8. Homosexual acts in Greece was regarded as a normal thing. The same is happening in our society. In Greece, this was settled. Greek society steadily degenerated under this thought pattern.
9. Apparently in the Corinthian church, there was a carryover of this attitude among the Greek believers there. Some of the Greek believers in Corinth were simply following the trend of their old sin nature. They did not have a problem with it and neither did others in the church.

Why would Paul mention this in connection with the lawsuits? This was a manifestation of their culture; this was accepted, just like lawsuits.

### **Why did Paul mention this with Lawsuits?**

1. The sexual sins are illustrations of roadblocks to settlements of divisions in the Corinthian church. They may not be seen as sins, but they were divisive. In the US, there are churches which recognize homosexuality as an alternative lifestyle. This is a church which has accepted cultural norms over God's truth. The same thing is happening today as happened then. We are involved in the same kinds of lawsuits and we are involved in the same sorts of sexual practices. The law is filled with lawsuits forcing acceptance of something we recognize as a sin.
2. How can one wise man be found in the church to settle these lawsuits when these pursuits named here are a part of their everyday life and supercede doctrine. They oppose doctrinal application; when you are consumed by these activities, and there is such a thing as sexual addiction, and it is consuming, just alike alcohol addiction

and just like drug addiction. This is a fact of our culture and some of us accept it. We often think it is okay. "I'm not involved in it, but it is okay by me." It is very easy to go from this to fall into activism, to pass laws to prevent it. You cannot stop this behavior by passing laws. This is an inside out thing; it is not an outside correction. You must be able to handle the leanings of the old sin nature. Don't get activist on Bobby. We are the salt of the earth. We maintain the client nation and we must deal with these problems in our own soul. We must leave reversionism behind and carnality behind. Will we fail and sin and act on any of these sins? Of course. We have the means to overcome these sins. However, these are roadblocks to our spiritual advance, and the filling of the Holy Spirit can get us through these roadblocks. We destroy our own society by committing these sins. Only we can destroy our freedoms by the lack of our spiritual advance.

3. This is part of the world of the Corinthian believers. As far as the lawsuits are concerned, and it is part of the world of the unbelieving judges who presided over the lawsuits. The laws have nothing to do with these problems in the Corinthian church. Will the judges rule against culturally acceptable practices? No way. They are all a part of the same culture and the same society. They get further immersed by taking this before the same judges.
4. No physical or spiritual separation. The believers in Corinth had not separated themselves from the world around them. Whatever the culture dictates, we must be guided by Bible doctrine. The cultural norms and standards say one thing; the norms of Scripture say something else.
5. How can lawsuits and fractiousness be settled by doctrinal application when these believers act like unbelievers in the larger society? They cannot even settle the spiritual issues in their own soul; certainly, they cannot settle disputes amongst one another. We accept certain things which we have a tendency to still accept. Whatever our cultural norms are, we must allow it to be superceded by Bible doctrine. Otherwise, we will not inherit the Kingdom of God. These works will be burned up, and wood, hay and stubble. Is the time here on earth, is our trends on pleasures of a few years, worth it in exchange for eternity. When we are going to have a faith-rest rationale, there is nothing stronger.

Is the greed of gaining material things more important than spiritual growth? We can gain everything in this life by way of wealth, and do this apart from spiritual growth. However, in eternity, we gain spiritual wealth by production of the Holy Spirit in our lives. We should not focus on a few things in this life in order to gain these things to the loss of our spiritual reward. We are washed, sanctified and justified; God has given us everything at our spiritual birth; we are sanctified and set apart with regards to spiritual advance and production. Look at the temptations of the old sin nature that we cannot seem to resist and realize that God has given us the means to resist. God has given us the means to master the details of life which drive us into the ground. We are given these things as a part of our spiritual life; Paul is calling upon us to put these assets into action. It is not about how bad these sins are or how bad we are; it is about living up to God and His grace. God has given us the means to live up to His plan.

There are conditions in the will, the will which gives us rewards in eternity. We must fulfill these conditions.

1Cor. 6:9b **Stop deceiving yourselves** [or, *stop being deluded*!] **Sexually immoral people, idolaters, adulterers, male prostitutes, homosexuals,**

**1Corinthians 6:9**

**Wednesday**

**November 2, 2005**

No class; repairs being done

**1Corinthians 6:9**

**Thursday**

**November 3, 2005**

No class; repairs being done

**1Corinthians 6:9**

**Lesson #252 Sunday 1**

**November 6, 2005**

The watchword of the reformation was sola Scriptura (*Scripture alone*). Whenever theology departs from Scripture, theology goes awry. We see the impact of this on Tuesday's election.

The unrighteous at Corinth were capable of committing any act of immoral degeneracy. All they had to do was to stay in carnality and remain there for some period of time. Many of these believers are completely without doctrine and they retain the pattern of their old culture and lifestyle. They have ignored their primary mission as believers in Jesus Christ; they have not become epistemologically rehabilitated. Every part of their lives should be controlled by divine viewpoint. They knew of their status in Christ, but they were not able to apply that. Believers too often compartmentalize doctrine; fine for church and fine for pressure, but we think we do not need it in prosperity. The Corinthians are in this situation. They did not know that their lives must be governed by Bible doctrine. All they had was the culture that they came from.

Paul was not giving us a sex sermon and he was not shaking his finger at us; but this is what was going on in Corinth. They were believers who were not far from their culture; they were confused by their surroundings. They were deceiving themselves about their own unrighteousness. To many of them, this was normal. They were operating under self-delusion. Sex is wonderful in the right context and this is not the right context. The sins named are not the primary focus of this chapter; they are used to bring out a point of doctrine. Paul wants to make a point of doctrine. They have forgotten, ignored or have never learned who they are in Christ.

Πορνος = *fornicator*, which could refer to any deviant sexual practice and it was the sins which were involved at the false phallic cult. Idolatry was integral to the sexual worship of the gods. Corinthian believers were not far removed from the Temple of Aphrodite. This is their culture.

They are also μοικος = *adulterers*. They came from temple worship where pornos and idolatry were done as worship. Then, it was easy to justify the same thing outside of the heathen temples. Adultery would be seen as normal, as it was practiced in the temple of Aphrodite.

This went well beyond male-female relations. Μολοκος = *cadamite, man or boy who allows himself to be kept for homosexual purposes*. He is not the initiator of homosexual activity. He could be a male prostitute or the victim of pederasty. Αρσενοκοιτης = *aggressive homosexual*. The difference between them is the part played in the act. One submits and one is the aggressor.

In this Greek culture, the cradle of western civilization found homosexuality completely acceptable. The normality of homosexuality has become a common view to many people in this country. This was the thinking where Bobby learned Greek. This fabulous Greek culture is often cited by intellectuals as an argument for legitimizing homosexual behavior. It was Greek culture which brought us democracy, then it would follow that homosexuality is just as good. Paul teaches that is not correct; it is not a normal part of sexual behavior. The gay agenda is to push for normalizing homosexual relations.

The argument is, this is just an alternate lifestyle; let me alone to lead my life as I see fit in free America. Another argument is, "I was born homosexual; God made me this way; therefore, I should be allowed to engage in this sort of behavior." If cannot be a sin if a person has no choice in their own sexuality. How can it be a sin if I have no control over it? Everyone has areas of weakness in their old sin nature, and this weakness could be homosexuality. Like any other weakness in our old sin nature, it can be restrained, regardless of the strength of the impulse. The spiritual life can overcome any weakness.

Bobby has been doing some reading and there is support for homosexuals among the liberal clergy and they believe in ordaining them.

#### **4 Arguments for Homosexuals in the Clergy**

1. Love is seen as the greatest of all things; if love is present, it is good; if love is not present, then it is not good.
  - a. There is an assumption that love is inclusive of all human sexuality. That is the assumption which is made.
  - b. However, love is an attitude; it is thinking. Sex is a result of this attitude.
  - c. Sexual lust is not the same as love in any realm.
  - d. It is clear that it is wrong, yet some theologians make an argument for it.
  - e. This is how love can be isolated from righteousness and justice. You cannot separate or isolate these things. Theological liberalism often isolates God's characteristics.
2. Since 10–15% are homosexual, there must be theological relevance for them. They can't all just be sinners.

- a. The theological relevance that they are talking about is simply a cultural norm, which has nothing to do with God's standards.
  - b. Relevance is simply a matter of shifting standards. Make homosexuality normal and that gives us a new standard. A flawed circular argument.
  - c. The Bible says that homosexuality is a sin, and therefore theological relevance is not an issue.
3. The theological liberal must relegate certain Old and New Testament passages and assign them to cultural relevance in society at that time, but no more.
    - a. This is how they put forth ideas which are anti-Scripture.
    - b. Their reasoning is, parts of the Bible are not relevant to our culture.
    - c. They see the Bible as being relevant to a culture in the past. This is a misapplication of isogogics.
    - d. We look at things differently now. Paul was an absolutist and a spiritual dictator and we are not like that today.
    - e. They relegate divinely inspired Scripture to ancient cultural norms; and who decides what is relevant and what is not? Whoever feels like it. "That passage is not relevant to me today."
    - f. Their argument is that portions of the Bible is obsolete. When Scripture is so denigrated, then theology goes awry.
    - g. Divinely inspired Scripture is relevant for all cultures and all people. When the Bible calls homosexuality is a sin, that is exactly what it means.
  4. The variety of God's creation allows for a variety in the way that mankind expresses love toward others. They call this inclusiveness.
    - a. This is a total distortion of God's creation; God created one man for one woman. The woman completes the man; and the man fulfills the woman. That has always been God's design. Anything else is against God's design for the natural world.
  5. The bottom line for any of these arguments is, Scripture is not the final word on this matter, but an individual is.

The final determination is that homosexuality is a sin. It is the degeneration of a society or a nation. A good bit of Rom. 1 deals with the degeneration of homosexuals. Lev. 18:22 calls it an abomination. This makes it an abomination to the Jewish nation.

Gen. 19:5–8 blames homosexuality for Sodom's fall.

Theological liberals and others argue that homosexuality and passages against it are not even found in Scripture. That is simply a lie.

The sins listed below are not sins which damn a person to hell, but are listed for another reason. Sexual sins are a by product of a lack of advance in the believer. There are always repercussions in life and in eternity with these sins.

1Cor. 6:9b **Stop deceiving yourselves [or, stop being deluded]! Sexually immoral people, idolaters, adulterers, sodomites, male homosexuals,**

Paul is not focusing simply on sexual sins. There are a number of sins which Corinthians were committing. This next group of sins are *sins against others*. Sin hurts us every time and it also hurts others.

V. 10 is a roll call of despicable believers found in 1Cor. 5:11. They will not inherit the kingdom of God; yet they are believers. There is a difference between inheriting the Kingdom of God and entering into the Kingdom of God. Those who enter are members of the family of God. We are in line as believers to enter and to inherit. However, we must fulfill certain conditions in order to inherit.

God cannot deny His own righteousness and He cannot take it back. But there are certain sins which preclude us from inheriting the Kingdom of God. If we were not royal family of God, we would not be in line for inheritance in the first place. We must be in line for it in order to lose it. We are all in line for inheritance. It cannot be denied and it cannot be removed. If we are riddled with guilt over some sexual practices or for one of the other sins listed here and you think that God could never take you into heaven—God cannot deny us. We have a certain status and we cannot lose that status. We are washed, sanctified and justified; v. 11.

1Cor. 6:10 **thieves, greedy people, drunks, slanderers, and robbers will not inherit the kingdom of God.**

**1Corinthians 6:10**

**Lesson #253 Sunday 2**

**November 6, 2005**

Prince Charles was in a long line of royalty; and this was changed in WWII to Windsor, as it was a German name and they did not want it.

If you are in this kind of line, then you are always a part of this family. The first in line could generally expect to get the inheritance. Often the oldest son got the land; then the others could go into the church or into the military. Most of the officers in the military in the Middle Ages were royalty. With or without the title, you still remained a member of that royal house. Many of these noblemen failed as great soldiers and many failed as clergy; and the latter departed from doctrinal theology. No matter what they did, they were still born into a royal family. We are born into a royal family. We have an undeniable connection.

Favored sons and daughters can be given a greater inheritance and others, born bastards or self-made bastards, can lose their entire inheritance.

Any accomplishment in the spiritual life is entirely dependent upon God's grace resources. All of this is dependent upon us being in fellowship and upon God the Holy Spirit, as well as the gifts and doctrine which God has given to us. We please God by what God has provided for us. We decide to be saved. Recall all of the parables about giving this and that servant money. The money is always given to them by the master. Everyone is given

the same amount. There is no Christian production apart from our knowledge of the spiritual life and without metabolizing Bible doctrine. Without these things, it is human good, which is not rewardable.

You who do these things will not inherit the Kingdom of God. These are sins which represent carnality and reversionism. No one in this status inherits anything. The will is already written; the promise is already given us. There is an inheritance which is set aside for us which is undefiled and will not fade away. This inheritance carries right into the eternal state. Certain members who do not produce divine good will not inherit. They will be in the Kingdom of God; and their inheritance will be there on display; but they will not get these rewards.

We will all be in eternity? Why can't I get what everyone else has? Isn't that grace? We have equal opportunity and equal privilege right now to execute the spiritual life. The conditions remain. Our entire purpose in life is to execute the spiritual life.

The first word is ληπτης = *thief, one who steals*. This is a crime against another person, rather than against oneself. As despicable as a thief is; yet they cannot be excluded from a family relationship. They are still in royal status in the royal family of God. A criminal was crucified next to Christ. One refused to accept Christ and he would not enter the kingdom of God; and the other did.

Πλεονεκτης = *covetous, greedy*. This is the reversionist believer with materialism lust. Wealth becomes the supreme object of one's hierarchy. It is not the mere existence of money in someone's pocket; it is the mental attitude or greed. Liberals will tell us that we are sinful to have wealth. That is not correct. The Bible never condemns wealth; it condemns the wrong attitude. Is the temptation to have gain worth the loss of reward. How can you trade wealth for a short time in this life for wealth for all eternity. We cannot lose eternal wealth. There is no comparison. Luke 15 and the prodigal son. One aspect of his problem was a misuse of wealth.

True wealth comes from production; for us, this is the production of divine good. Wealth produced by the spiritual life is much greater than anything that we can produce on this earth in the realm of human wealth.

**Μετησος = drunk, addicted to alcohol.**

1. A drunk, an alcoholic, a substance abuser.
2. The problem with a drunk is he seeks escape, stimulation of happiness through chemical means.
3. The Scripture also says, **"Take a little wine for your stomach's sake."**
4. Being a drunk or an addict is a manifestation of a spiritual wasteland in the soul; a desert in the soul. Needs to be filled with chemicals.
5. Addiction by its very nature is total distraction to your spiritual growth and temporal life in general.

6. This also means a loss of inheritance, not because you are a drunk, but because it is a sin and a total distraction from advancing in the spiritual life. It is a total detriment to where we need to go in life.

Λοιδωρος = *reviler, an abusive person, one who abuses others verbally, a slanderer*. This fits the Corinthians to a tee. They have slandered Paul and each other in their drive to become powerful in the church, in their drive to make their faction in the church preeminent. They are verbally abusive persons.

Harpos ἄρπος = *defrauder, one who defrauds*. If you defraud, you will lose your inheritance; however, if you endure fraud, you will be rewarded. This brings us back to being defrauded early on in this chapter. Those who defraud are grouped with these other gross sins.

So ends this list of sins.

1Cor. 6:10a ...thieves, greedy people, drunks, slanderers, and robbers...

This is what they do not get.

1Cor. 6:10b ...will not inherit the kingdom of God.

Paul will remind them what they actually are at the end of this chapter. Well, in v. 11.

**1Corinthians 6:11**

**Wednesday**

**November 9, 2005**

No class; repairs being done

**1Corinthians 6:9**

**Thursday**

**November 10, 2005**

No class; repairs being done

**Veterans Memorial Day Les. #254 Communion Sunday1**

**November 13, 2005**

AC has been installed. Moses Anwobeko in Nigeria, Zimbawa, Kenya is here (a missionary that Berachah supports); and Rick Hughes is here as well and he'll speak to us Wednesday.

Friday was Veterans Day, one of the great holidays. Bobby celebrates and he likes to put a face with a person. Sgt. Paul Stasser who was severely wounded in Iraq, an unseen member of our congregation. He is from Butler, Pennsylvania. Hit by a IED which ravaged much of his face and head. He has been recovering, even though most figured that he would die. They attribute their recovery to God's will and the article says that they are associate members of R.B. Thieme ministries. A captain says there is something about this man who inspires me. "We believe in fighting for our country." He has met a few

movies stars and politicians. He attended a bbq of Cheney's house. Paul and his father have been tremendous witnesses for Jesus Christ due to these tragic events.

Bobby got a letter from Michelle Mansfield and her daughter, a 5<sup>th</sup> grade student, Allison wrote an essay. A 1-page essay about a person who exhibited civic virtue. She shares Paul's story and emphasizes the importance of doctrine. She speaks of him as being an invisible hero. In national guard for 16 years and several years of active duty prior to that. He jeopardized his own health and safety in Iraq. This girl interviewed him as well. He is being treated in Bethesda, MD. What he was next to, would usually level a house. He can only speak in 5 or 6 word sentences and half of his voice box is gone. A nurse's call to his father from Germany told his father that his son would be a vegetable and was being kept alive on a respirator. The prayer from his father. 5 min later, he heard that Paul made it through the night. "I owe my country my time for my freedom." Sgt. Stasser. This 5<sup>th</sup> grader has a tremendous understanding of freedom. She and her mother would go to visit Sgt. Stasser. He is not bitter, he is not angry at his country; he is a witness for Jesus Christ which coincides with the communion we celebrated.

**1Corinthians 6:11**

**Lesson #255 Sunday 2**

**November 13, 2005**

Carnality and spirituality are mutually exclusive; you cannot have one along with the other. Paul will now give the reason why he has named all of these sins. They have an incredible privilege; and Paul reminds them just what Jesus Christ has done for them. Paul calls them αδελφος because they are brothers. They have received the 39 irrevocable assets, which includes being washed, sanctified and justified. Christ did not wash them or justify them so that they can live a life a great reversionism. Paul knows exactly what these Corinthians are thinking. Salvation means eternal security. In reversionism, "Thanks for salvation; see you in heaven after I have lived my life as I want to live it." Some do not acknowledge this outloud, but this describes the way that they live their life. In salvation, we also incur a responsibility to our Savior.

Independence often translates into anti-authority. Nobody tells me what to do; I am my own boss. If someone tells me what to do, that infringes on my self-determination. Believers often balk when they hear of some Christian doctrine infringes on their independence. They want to decide which doctrine they want to comply with. They become negative because doctrine might interfere with their autonomy. Doctrine won't dictate my lifestyle.

As a believer, we are never independent from Bible doctrine. John 8:32: "You will know the truth and the truth will set you free." When we ignore our responsibility, we lose freedom. We lose freedom in our Christian life and in our temporal life. We have the freedom to inculcate the truth in our own souls; for the unbeliever, true freedom is adhering to the laws of divine establishment. When anyone refuses, then someone else's freedom is encroached upon. The criminal goes to jail for his activities, and the crime deprives us of something that we lose. If we fail in our responsibility, this destroys our individual or national freedom. Lawlessness in this situation might take over which is followed by great

oppression. The Germans after WWI went into a great depression, which was worse than ours because of losing the war. Their elected Adolf Hitler for economic reasons.

Chinese government can demand a solution and get it, because they are an authoritarian government. They have a higher value of security and economic well-being than upon freedom. What is freedom worth? Economics and ideology are often involved in political systems. "Live free or die" or "I would rather lose my freedom than my life in a war." Veterans enter the service and their sacrifices provide a greater freedom for that nation. We all have responsibilities. We have a whole society today which thinks that freedom centers only on one's self and that no one has responsibility to others. "You have violated my rights; I am an atheist and am offended by any display of Christianity." No prayer at a public gathering; symbols of law, like the Ten Commandments are not allowed, as someone might be offended. When you pray in public, the gospel should be presented in that prayer.

Bob prayed before a game in Rice Stadium and he made it clear what the gospel was. About 72,000 are there. The truth epitomizes freedom as if it were a tyranny. The pillar of freedom is Christianity is presented as a tyranny in our courts, when we have check with the courts to see where a nativity scene can be set up. Setting up Christian symbols does not violate the constitution. No one is persecuted for rejecting the gospel or rejecting Christianity. A public display of Jesus Christ does not impose a form of worship on anyone. A person who is offended by a religious display can turn away or speak against it. This includes a Muslim display, even though it represents tyranny. Put up the two next to each other; truth and false concepts. Muslim countries are a union of church and state, which is why we have tyranny in those countries. A mandated state religion is a loss of freedom. No freedom in the Muslim world except where the US has made an impact, like Iraq. Believers in Jesus Christ should never decry the military presence in Iraq. A Christian display of any kind does not cause problems for anyone's freedom; it does not hurt their freedom of worship or freedom not to worship; nor does it mean that it is an announcement of a union of church and state. It commemorates our founders and it reminds us as our right to worship as conceived by our mostly Christian founding fathers. These things do not impose Christianity on anyone. Believe or do not believe—that is freedom. It represents the greatest freedom of all to have such a display set up. It might be a wrong object of worship set up; but it represents the true issue of freedom. This is the opposite of being upset over some religious icon set up in a public place (e.g., a Buddha). This is simply an excuse to remove Christianity from around us. Witnessing simply presents the truth. It is not tyranny. Purpose of witnessing is exactly the opposite of what the world says it is. Accepting Christ as Savior is a matter of freedom; not of imposition. It is the opposite of tyranny. The presentation of the gospel and of Bible doctrine is the opposite of tyranny. The forcible removal of Christian symbols from public life is evidence of a loss of values. That loss is the very basis of our freedom. The principles of freedom; this is not license to riot in the streets or to violate court injunctions. The exercise of freedom requires us to take responsibility for every decision that we make. We have Biblically mandated behavior. We need to adhere to divine viewpoint. Negative volition to doctrine means asserting independence from divine viewpoint. This places us under the tyranny of the cosmic system. When we don't have the truth, we will buy into anything.

When we decide for doctrine, we exercise our fulfillment in the plan of God. We have the option of being filled with the Holy Spirit or not. We can choose carnality or reversionism, or we can choose to metabolize Bible doctrine.

Negative volition toward doctrine means a loss of freedom; we put ourselves under the tyranny of Satan's cosmic system. It is antithetical to the human viewpoint which permeates our society. Bad decisions reduce freedom; good decisions increase freedom. The best decision is to know the truth. The truth will make us free. Doctrine is inculcated into our soul. The more we obey Bible doctrine, the more freedom we have, even though that seems ironic. Freedom demands responsibility; irresponsibility destroys our freedom. We possess every provision that we need to live with the Lord Jesus Christ. The truth sets us free, but within the parameters of God's plan for our life. When we go outside a certain parameter, we lose freedom. So many Christians don't want to hear Bible doctrine because they do not want to obey divine mandates. We are free to serve the Lord in grace and we are free to receive rewards in heaven. Anarchy of soul is when everything is about me. The plan of God? No. I know what I want and I know what I want to do. When we take that approach, we have just lost our freedom. The Corinthians have complete anarchy of soul. They feel free to do what they want to do, thinking there are no repercussions. Some of them are in true degeneracy and criminality. They have no freedom because they choose against the resources of the Christian way of life. They are deep in slavery to the old sin nature. This is not why the Holy Spirit washed, sanctified or justified them. We are not freed in order to enslave ourselves to the old sin nature. This was not done so we can enslave ourselves to the sins found in the previous verses.

These Corinthians were enslaved to their sin natures. They are winners positionally and losers experientially. They have it, now Paul encourages them to use it. They have not advanced even a little bit in the Christian way of life. Choices that line up with doctrine enhance freedom, because we are set free from the greatest tyranny's of life—human viewpoint, the cosmic system, the old sin nature. We think of lawsuits as one way to stand up against inequities and oppression, but this is false.

Vv. 9–10 says they are enslaved; v. 11 tells us that they have the potential freedom.

1Cor. 6:11 **That is what some of you were! But you were washed, you were sanctified, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.**

**1Corinthians 6:11**

**Lesson #256 Wednesday**

**November 16, 2005**

Rick Hughes is here after Bible class and speaks to kids to schools in the southeast.

At one time, some of them were the unrighteous who would not inherit the Kingdom of God. They fell into one of the categories of sinners named previously. These believers committed these sins before they were saved, as many of them were common place activities; simply a part of that culture. Unfortunately, some of them had continued those activities in the church of Corinth at that time.

Paul is not concerned about their past; he is not even concerned about what they did after salvation. These are believers who would reside in the Kingdom of God because they have eternal security. However, there will be no inheritance of rewards here. There will be no inheritance for them as they produced no divine good. We often have some of the same problems in our churches today and many more as well.

After rebound, forget it and move on. Godly sorry and emotional repentance over what you have done in the past does not advance you spiritually. The only thing that advances you is what you are doing right now. The past is gone. Paul is concerned about their present; where they are now and what they are doing now. These Corinthians were still indulging in these same sins as if they were unbelievers. Their past has come back to haunt them.

To be in reversionism, you have to go somewhere to revert back from. However, many of these Corinthians went nowhere. This is Paul's concern. These sins are sexual; some are degenerate; and there is even some criminality involved. Some of their activities might even shock us. We can point to some of these sins and self-righteously say, "I'm not so bad; I don't do anything like that." Paul is not expecting us to become self-righteous about their behavior. Paul is not shocked either. Paul was a murderer of lots of Christians, and Paul believed that he served God by killing Christians. Paul has no self-righteousness in him. He knows that he is no better than anyone else. He is not shocked by their sins nor is he self-righteous about them. These people must get with doctrine in order to go somewhere spiritually. Sin is sin; it is all carnality; any sin will negate our spirituality and stop our spiritual advance. Divine good is impossible to produce apart from spirituality and growth.

If this is not a diatribe against sex, greed and partying; why does Paul name these sins? That is because these are the sins which are holding the Corinthians back. To Berachah, he might name a whole other set of sins. What Paul names here is by way of illustration. The lack of spiritual growth and the flagrant reversionism can be present anywhere. All of it is the antithesis of the believer's new position in Christ. V. 11 is a reminder of what their position in Christ is. They are believers, but their lives do not match what Christ has done for them on the cross. Who they are does not match what they are; to whom much is given, much is expected. We are given a great salvation; if we are given so much at salvation, then that means that a great deal is expected of all of us. "You are simply not living up to what you have." This verse reminds them what Christ has done for them. The lawsuits are a manifestation of where they are; that tells Paul that they are out of line. The other things are simply a part of their carnality. They could not destroy their residence in the kingdom of heaven; but they were cutting themselves off from their inheritance. Their bad decisions continued to narrow their options in life. You cannot be a growing believer and go through the things that Bobby's got his own problems and we have our own. Bobby is not going to straighten us out. Self-righteous people only see others, but they do not see themselves. If we impose this self-righteousness on someone else, then we are a legalist and a tyrant.

The responsibility to take in the truth is what makes us free. Without responsibility, we have anarchy in our souls. The Corinthians are completely ungoverned in their souls. Do

not every forget our heritage in Christ. Always be aware of what He did for us at the moment of salvation.

People are motivated by some of the sins which Paul named. What drives us? Our old sin nature or the doctrine in our souls? Are we in effect saying, "Thanks for salvation; and I will see you later." All the things that you think will make you happy apart from the spiritual life are temporary. Like a party. You may have some good times, but they will be over and they will not sustain you. Without the spiritual life, there is nothing to fulfill you. There is no permanent happiness.

Και and the nominative neuter plural of ταυτα, which connects the Corinthian believers with the previously named sins in the previous list. What stands out is that ταυτα is in the neuter gender instead of being in the masculine gender. So it means *such things*. The emphasis is upon the reversionism itself rather than the people. It highlights their horrible spiritual condition.

These are believers here; and this is controversial and Bobby got a letter the other day—it was taught differently before. Apparently, Bob said they are unbelievers. The verb in the first phrase of this verse. Imperfect active indicative of ειμι. This one verb tells us that these are believers. We must understand how Paul uses the imperfect tense here. If Paul used the present tense, it would mean that these people are at this very moment these things. Paul uses the imperfect tense.

#### **The Imperfect Tense here**

1. The imperfect always indicates past time.
2. This could be understood that these sinful things occurred in the past, but they are no longer occurring. If that was the case, then we could say, this deals with unbelievers in vv. 9–10.
3. Paul uses a progressive imperfect here, which is very important and it means a lot to this interpretation.

#### **The Progressive Imperfect**

1. This deals with a progress which began in the past and continues to happen right up to the point of the context.
2. There is no inference that the process has been completed.
3. Bobby is going to diagram the progressive imperfect. Progressive imperfect goes from the past and is continuing to occur right up until that point in time.
4. The progressive imperfect contemplates a Reversionistic process as having started in past time and continues up to the time of Paul writing.
5. Again, there is no inference as to whether or not the reversionism process has stopped.
6. We must assume, based on this progressive imperfect that reversionism is ongoing right to the time when Paul writes the letter.

7. **Why would Paul write this in his letter if it had already stopped?** Paul is obviously writing this letter to someone who could stop it. Some want
8. At the time that Paul writes, these Corinthians are doing these things. We know that Paul is addressing believers.
9. Such were some of you in the past right up until this moment.
10. A reversionist is someone who has reverted from a present status to a previous status. In the indicative mood, this is a statement of undeniable fact.

Paul first emphasizes what they could and should be.

#### **What Should the Corinthians Be?**

1. Paul emphasizes what they should and could be based upon their status.
2. Advancing is what they should do in spite of their past.
3. The Corinthians addressed in this verse are believers who need to come out of Reversionism.
4. These things named below are conditions—washed, justified and sanctified. These are simply positions which have nothing to do with experience. They do not live according to these things given them by God.
5. To whom much is given by way of salvation, much is expected by way of the Christian life.

Paul has told them what they are and what they should be.

1Cor. 6:11 **That is what some of you were! But you were washed, you were sanctified, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.**

Rick Hughes to speak in 5 minutes. He gives them the gospel and a few days Bible teaching.

Rick stood in the pulpit back in 1975 for the first time. Speaking in schools is not all that Rick does. He has also spoken in churches and gets to speak in a lot of doctrinal churches. Joe Griffin's church and Rick Naff's church and he named a few others. There is even a church near where he used to fish. He ran a Bible study all summer long and it ended up as the Kulsa River Bible Church. It requires a lot of study in order to do that. Rick has been teaching twice on Sundays there, and they are awaiting a pastor teacher.

Rick has a radio ministry now, which he never expected. One in Birmingham and another in Mississippi. He is not on Christian radio but on talk radio. WERC 960 in Birmingham; and 97.3 superTalk in Jackson, Mississippi. This is on his web site as well. He interviews some people. All of these are run on a 26 week contract.

Something is very shocking and he has not spoken in a school since September. Rick does not call schools to speak in them; they call him. However, he only accepts calls and does it based upon calls to him. Never gone this long without speaking in a school.

At the beginning of the year, there are 4-5 schools which will have him for a week each. 4 books over the years. Crash course in basic Christianity and another put on the other side. An administrator brochure is available as well, which tells what will be done.

A yearly breakfast once a year for the Mississippi association of schools. However, where they did that breakfast is no longer there anymore. The hurricane took it out. Usually the principals come up to Rick at the end of the prayer breakfast and ask him to speak in there schools and none of them did. That is strange. He was in Pittsburgh speaking, and then drove over to New York to visit.

Pray for open doors for Rick. He goes for a week, 5 45 minute sessions and he often goes to individual classrooms to speak. Sometimes that pastors get wind of what he is teaching; but one guy said, "I'm never having you come back again." Rick taught the 5 cycles of discipline and where the US is at this time. He scared the kids.

Pastors often show up and they sit in the back and they don't agree and sit in the back and seethe. Satan will distort the message as well, and a kid will say something that Rick did not teach. One lady sent him a nasty letter indicating that he did not teach eternal security. Distorting the message discredits Rick.

Rick does get into public schools now and again. He went to 2 of them for a week at a time. He taught the Word of God in a high school and a junior high school. Sponsored by the student body; not by the faculty. Not a mandatory assembly.

He speaks mostly in academies and not in Christian schools per se, as they have heard so many mixed up people that they don't realize that he is accurate until the end.

Bad decisions limit future options. That is one of the things he teaches. Twice, Rick has been told that a woman prays for him every day...a woman whom he does not know.

**1Corinthians 6:11**

**Lesson #257 Thursday**

**November 17, 2005**

Controversy on whether or not this refers to believers or unbelievers. We must know what the text says before we know what it means to us. **And such were some of you...** This refers back to the Corinthians. We inevitably have been involved in some carnality. We have been and we still are. It is part of the fact of having the old sin nature. We have all had a past.

When we advance spiritually, it changes our attitudes and motivations and our actions. No spiritual growth keeps us mired in the past. Paul recalls their dubious past in v. 11 and speaks to their current unchanged *modus operandi*. Paul speaks to the past only to compare it to the present. For the Corinthians, their past and present are identical. These things should be different. A change of *modus operandi* from the past is necessary.

Paul is not saying that these were unbelievers but not they are believers based on washing, sanctification and justification. True, but not Paul's point. Paul is dealing with their reversionism. Paul wants them to be motivated to pull out of reversionism. Paul is trying to motivate them to progress in the spiritual life.

The verb here is εἰμι, which is in the imperfect tense, which is a past tense. Generally continuous event in the past. This is called a progressive imperfect, and Bobby tried to explain it, but he doesn't think that it communicated.

### Progressive Imperfect Summary Points

1. The progressive imperfect contemplates a process, which is their *modus operandi* which went on in the past, but it continues right up to the point of Paul writing to them. Begins in the past and continues to the present.
2. In other words, there is a time progression from the past to just before the present.
3. The progressive imperfect verb refers to both the near and the far past. When speaking of the past, the imperfect does not put a time on it. It could be 5 minutes ago or 100 years ago. Progressive imperfect narrows this past down.
4. The near past is so close as to be right up to the time of the writing of this epistle. Way back in the past is one thing; but a few minutes ago is something else. Paul is saying to the Corinthians, "You haven't changed one bit."
5. We have a time continuum with this progressive imperfect.
  - a. The imperfect addresses their unbelieving past, which is from their moment of birth to the time that they believed.
  - b. It addresses the moment that they believed in Jesus Christ.
  - c. It also addresses their *modus operandi* as Christians in the past up to but not including the present moment.
6. So the phrase *such were some of you* includes their current status as believers who participate in the sins of vv. 9–10. They are behaving exactly the same on both sides of salvation right up until the time that Paul writes.
7. These are believers, not unbelievers; and we understand why Paul uses the imperfect. He is referring to their past life as unbelievers which differs not at all from their recent past as reversionists. There was no change, even though they were positionally changed at a point of time—but this positional change has no effect on them. What they are positionally is much different than what they are experientially.

Their past life as unbelievers has to change; and Paul makes this point by stating what Jesus Christ did for them. Their status was changed when they believed. "Stop living in

the past.” The only difference between them in the past and now is that they are going to heaven; but there are no other changes in their lives. At salvation, then we have the greatest potential on earth; whether we utilize it or not is a whole different story.

Paul also uses the indefinite pronoun *τινες* = *some*. Some of them are in this horrible condition of reversionism. This use of this indicates that not all of them were in this condition. They are not all in reversionism. Many of them were; but not everybody. Not everyone fell into this situation.

Reversionism affects everyone, unless you can get your eyes off the people in the church. Paul makes it clear that the incestuous man was causing a ruckus in the church. They are polarized. This reversionism affects all of them.

Paul uses *αλλος* 3 times in this verse. The comparison between statuses.

#### **The Absolutes and the Comparison**

1. 3 of the 39 absolutes are mentioned in this verse. These are all positions in Christ (these 39 absolutes).
2. These 3 changes are contrasted to Corinthian reversionism.
3. These 3 changes are the positional bases behind the experience of becoming a mature believer.
4. It is the status of washing, sanctification and justification and the experience of spiritual advance which will transform them from where they are to something much greater. We have the potential, which we might be able to do something with.
5. The potential for spiritual advance is possible because of the positional changes provided at salvation. They are linked; they are not the same, but they are eternally linked. The ground work is done with these imputation of these absolutes. It is like laying a foundation. A foundation is not a house; but a house cannot be build without a foundation.
6. It requires positive volition to exploit the positional changes.
7. These changes occur when we have faith in Christ. Plan of God and Rebound Revisited list all 39 things that we have. We did not earn them, but we have them. We have these, so we should use them. They are our springboard for advance.

Now 3 verbs are in the ingressive Aorist, which tells us 3 of the 39 absolutes.

#### **Ingressive Aorist**

1. An ingressive Aorist views the action of the verb from the beginning.
2. With verbs that signify a state or condition and denote entrance into the state or condition. We understand these verbs as positions or conditions because of the tense.
3. In this case, the ingressive Aorist emphasizes the initial action of faith alone in Christ alone.

4. Those conditions signified by the ingressive Aorist will continue indefinitely without regard to time. The basic use of the Aorist is that it is timeless. It does not refer specifically to time, but it can refer to time. That happens here at salvation continues on forever and it does not depend upon time. At this moment, we are washed forever; we are sanctified and justified forever.
5. In other words, these 3 statuses which stem from faith identified by the 3 verbs in the ingressive Aorist begin at the specific point of salvation and they never end. In this situation, it means we do not need to every question our salvation.
6. Bobby does another diagram.

“God has washed, justified and sanctified me forever” is our testimony. God gave us something and He expects something better. We have the status; now we must grow.

Our gratefulness to God should give us motivation to represent Him in this life. 3 ingressive aorist tenses so that the Corinthians understand what they are and what they should be.

1Cor. 6:11 **That is what some of you were! But you were washed, you were sanctified, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.**

## **1Corinthians 6:11**

## **Lesson #258 Sunday 1**

**November 20, 2005**

What the spiritual advance is and what we have in Christ. Paul has blasted the Corinthians for running their pastor out of town (Apollos was run out of town and came to Paul in Ephesus to inform him of what has occurred). Paul has dealt with the incestuous believer in their church and the suits which were occurring. There are criminals, sexual degenerates, greed, etc. amongst the members of the Corinthian church. These people are still embroiled in their own culture. They come from a Greek culture and they cannot seem to let it go. However, regardless of all of this, they are all believers. No matter how far out of line we are, there is always hope and there is always correction. There is always a way to get back to the plan of God for our lives. Paul was a murderer of many Christians and he believed that in killing Christians, he was serving God; but, he nevertheless became the greatest believer of all time. There is never a time that we should be without hope. Obviously, in Corinth, some of these believers have not grown even one inch in the spiritual life. These are babies in Christ. It is not all of their sins which are the problem; it is the fact that they need to grow up. These people are losers in the spiritual life; but they are believers. Paul is attempting to correct their reversionism. The Corinthians probably figured that Paul did not know about what was happening there. When he enumerates these problems, they are probably shocked.

Paul tells them here what they should become experientially based upon what they already are.

1Cor. 6:11a **And such were some of you!**

Paul is not politically correct. He is dogmatic. He does not obfuscate; he lays it on the line. Pastors are trapped by the relative standards of the culture all around them. The US is entrenched in relative standards. Human and divine viewpoint are indistinguishable to our culture. They are lost in do-goodism. People occasionally trip over some divine good. Nothing is more important to Paul than to see believers grown in grace and in the knowledge of our Lord Jesus Christ. Paul does not care if he is politically correct. Paul does not care what network television news thinks he should say.

Imperfect tense of εἰμι. A progressive imperfect, which considers all the activities of the Corinthians in the past. However, the past also includes moments just prior to Paul writing this epistle. The progressive imperfect includes the near and the far past. It represents a time continuum. Past <————>a few seconds ago. The present is where the past stops; the progressive imperfect stops just short of the present. This continuum moves from the distant past (when the Corinthians were unbelievers) to the near past (while Paul writes this epistle). Even though positionally, in their past, they became believers, at this point in time, there is no difference in their behavior. They had a certain *modus operandi* prior to salvation and they are continuing this *modus operandi* even until now. The Corinthians were unbelievers in the past with a certain set of behaviors; and now they are believers, with a change of status, but their behavior has continued unchanged.

If you are in church for any other reason than to metabolize doctrine, you are in the same boat as the Corinthians here. Our only revocable asset is the filling of the Holy Spirit. We all got 39 irrevocable assets and one revocable asset. The Corinthians received all of these as well. We may like to look at our financial statements now and again in order to see how we stand financially; how much more important is our spiritual life, so how much more important would it be to review our 39 irrevocable assets.

To whom much is given in the salvation position, much is expected in the exterior salvation experience. There should be epistemological rehabilitation. The potential for spiritual advance is possible because of the spiritual assets given to us at salvation. It is these positional changes which give us this potential. "Here is where you are; here is where you should be," is what Paul is telling them. All that it takes now is positive volition toward doctrine at this point.

Paul will identify what these Corinthians are positionally by using 3 verbs, which will represent 3 of the 39 things given to them at salvation. These are 3 of the positional transformations which occur at a point in time. They are all aorist tenses. These are all Ingressive aorists. Ingressive means *when or where something starts*. We are looking at the beginning in past time. The progressive imperfect puts us in the past. The beginning of them is a past event. These additional verbs indicate a state or a condition.

#### **Ingressive Aorist of *to Wash***

1. The initial action of believing in Christ alone with faith alone. This occurred in the past.
2. Entrance into 3 statuses specified by the 3 verbs.

3. It emphasizes these 3 conditions continuing indefinitely in time. There is no ending to this position.
4. These 3 verbs begin at salvation and there is no ending to them.

Diagram of the Ingressive aorist. In this situation, the point in time that these things begin is the cross. However, we begin here at the cross, the point at which it begins. The condition continues without regard to time. It continues into eternity.

This first verb is the aorist middle indicative of *απολουω* = *to wash*. A reflexive middle; *you yourselves were washed*. Entire sects of Christianity interpret this as water baptism. Water baptism is a ritual which does not save. Any ritual by a person will never save anyone. The blood of bulls and goats never brings anyone to salvation. The ritual of baptism is a testimony, but it does not save. It is a testimony that we are in Christ.

There are three words here and they should all fit together. These are 3 positions and not 2 positions and a ritual. One of the great oppositions that Rick Hughes receives is from those who believe in baptism regeneration. This is a false doctrine which leads many people astray. Anyone who believes that water baptism saves them is not saved. This is not a mere ritual here. This is something that we receive by faith alone in Christ alone; it is something that we receive from God the Holy Spirit.

Efficacious grace is a specific ministry of the Holy Spirit which acknowledges and transforms the non meritorious faith of a spiritually dead person. No spiritually dead person's faith saves them. Without the work of the Holy Spirit, just the positive volition of the unbeliever could never result in regeneration and eternal life (1Cor. 2:12). Only what the Holy Spirit does is effective. No man can accomplish with his own works what Jesus has done for us on the cross.

1Cor. 6:11b **But you were washed, you were sanctified, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.**

**1Corinthians 6:11**

**Lesson #259 Sunday 2**

**November 20, 2005**

*washed* is the aorist middle indicative of . Let's look up at Titus 3:5: **He saved us--not by works of righteousness that we had done, but according to His mercy, through the washing of regeneration and renewal by the Holy Spirit.** Some people think that there are good deeds in order to be saved. How many good deeds would be enough? Is there a cut off point? Will you show up before God and be one short? All it takes is one sin to reduce you to a level of condemnation. When we present the gospel, we should focus on grace. We are not saved on the basis of good deeds which we have done (which includes water baptism); but by His mercy through the washing of regeneration. This verse gives us our salvation package. Being washed means that we were regenerated.

**What Do We Have Here?**

1. Regeneration is the theological term for being born again. It is spiritual birth. John 3. We cannot go back into our mother's womb and be reborn; there is a spiritual rebirth; not a physical rebirth.
2. This birth is the imputation of eternal life to the divinely created human spirit. Every spiritually-dead human being is dichotomous.
3. A regenerate person passes from spiritual death into eternal spiritual life in the twinkling of an eye. There is really no time lag. It is immediate. The aorist tense means a point in time. This continues on for eternity. It is irrevocable; we cannot lose it; it is good for all time. Once born, it cannot be taken back. This is true of physical and spiritual births. "In my flesh, I will see God," said Job.
4. Regeneration consummates forgiveness of the pre-salvation sins and establishes an eternal relationship with God which can never be removed. How many Christians live in constant fear that their salvation is not theirs for all eternity? What a tragedy this all is. The wonder of rebound. The pre-salvation sins are gone and post-salvation sins cannot remove our salvation.

Aorist middle indicative of ἀπολουω = *to wash*. These Corinthians are still saved, but they have gone back to their old mode. They returned to all of the things which Greeks did at that time. They reverted. Paul reminds them of their status of salvation in order for them to go in the correct direction. When Adam fell in the garden, we all died. We are spiritually dead. We have rebound now to handle our sins in our post-salvation experience.

Paul is telling them, they have been washed positionally; "...now let's get washed experientially." With their newly created human spirit, they can now understand spiritual phenomena (1Cor. 3:15). This washing of regeneration is the guarantee of the availability of an experiential spiritual life and the option for spiritual advance. This sentence explains to us what Paul is saying here. Because we are spiritually alive, we have options; options to build an edification complex. We have the option to be filled with the Holy Spirit. Washing is a reminder to these degenerate Corinthians (*some* of them are degenerate). This means there needs to be an experiential status which corresponds to their positional change. There needs to be an external change to match their internal change.

#### **Regeneration and their Present Life**

1. They are washed. They have been scrubbed; the Holy Spirit scoured them at the moment of salvation. These sins are no longer in the way.
2. They have the condition of regeneration; they are no longer dead in their sins and trespasses (Eph. 2:1).
3. They can start advancing spiritually any time that they are ready.
4. The washing of regeneration, mentioned in Titus 3:5 is the basis for the cleansing for the post salvation sins through rebound. Christ paid for all of our sins, past, present and future.

Are we motivated when someone does something great for us to express gratitude? This is similar to the gratitude that we should have to Jesus Christ and why we should advance spiritually. We should never worry about death because we will remain here as long as God wants us to be here. Until that plan is over, nothing can remove us. When that plan is over, nothing can keep us here. At death, at a memorial service, Bobby makes it clear that this person is face to face with God. There are very few things about heaven in the Bible. What is described to us is nothing compared to what is there. When God's plan for us is over, what awaits us is incredible. Death is nothing more than going home. We must be motivated by having this understanding. We have an eternal inheritance which is reserved for us in heaven. There is also a difference between what believers receive in heaven. Our focus needs to be on this. "Those people at Berachah church, they just sit on their hands and do nothing." is a complaint which Bobby hears. What an insult this is. Other church members who say that we are not doing enough are often those who are out hustling doing human good. What we do here is spiritual growth and then we exercise our spiritual growth.

Paul is trying to motivate these people; they have forgotten or ignored what they are in Christ. They have reverted to what they were before Christ; yet, they still have their position in Christ. They must take hold of the spiritual life and they must make use of the salvation package. Spiritual advance is not inevitable; our volition is a part of this advance. Positive volition, the filling of the Holy Spirit, and taking in doctrine is necessary.

1Cor. 6:11b **But you were washed,...**

An Ingressive aorist passive indicative of  $\acute{\alpha}\gamma\iota\alpha\zeta\omega$  = *to be sanctified*. The aorist tense means that this verb belongs to the same event as *washed*. They all take place at the same time and they make up a position which continues forever.

There are 3 types of sanctification; and this refers to positional sanctification.

### Sanctification

1.  $\acute{\alpha}\gamma\iota\alpha\zeta\omega$  means that we are sanctified at the moment that we believe in Christ.
2. This is a condition or status of holiness. It is not yet a happening of salvation.
3. Just because we have this status, it does not mean that we will actually practice this holiness. Our volition is a part of this growth. We are on the same level as Mother Theresa, because this refers to a position, not to an experience. We are set-apart to God; this here is positional.
4. Positional sanctification is the same as being made righteous. We are justified. This is the same event. We are made righteous; we are forgiven; we are made holy. We have these things positionally; do we indicate any of this by our lives? Does our experience match our position? So few Christians separate experiential sanctification and positional sanctification. The holiness movement gets all of this confused. This is how we get baptismal regeneration or a disbelief of eternal security. We receive these things in a point in time and we keep those things, regardless of what we do in time. There is a distinction between positional and

experiential sanctification; but there is a connection. One is possible, because the other exists. There is a 3<sup>rd</sup> sanctification, which is ultimate sanctification. We are potentially sanctified. We will never be completely holy in this life; as we progress experientially, we progress in sanctification.

5. Sanctification is not the end all; but it gives us the potential in life.

1Cor. 6:11c ...you were sanctified, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.

## 1Corinthians 6:11 Sanctification Lesson #260 Wednesday November 23, 2005

We band of brothers on Thanksgiving Eve.

Our country is facing a very dangerous threat, as dangerous as World War II. Very few of us think that it is possible to lose the war that we are in and few know the consequences of this loss.

Article: Can we lose this war and what does losing really mean? We can lose this war because many of us cannot fathom what the second question means. We think that bringing our troops home and hanging our heads like Viet Nam. We would no longer be the premier nation. The terrorists want us dead, not just quiet. The attacks would continue and increase. This war began in 1979 when our embassy in Iran was stormed and hostages taken for 444 days. Pan Am flight blown up. 1996 bombing. Nairobi Kenya embassy bombed. Several others named, and World Trade Center in 2001. From 1981–2001 there were 7000+ terrorist attacks worldwide. The idea was for terrorists to attack us. Who would depend upon us if we pull away when it gets difficult. Terrorists will take one nation at a time. They already hold Spain hostage. Spain did it because the terrorists bombed their train and told them to withdraw from Isran, and they did. The next will be France. They might realize that, if we don't win, they're gone too, If we cannot stop the Muslims, who can? They are committed to winning at any cost.

Examples of how we don't understand the terrorist attack. The secretary of transportation will not allow profiling, even though all terrorist attacks were done by men between 17–40. Do I blame President Bush and Clinton before him? I blame all of us for thinking that we can have a clean, lawful, honorable war. It almost seems like some would like to see us lose; it is because they have no idea what losing would mean.

Recently had incidents with terrorists, and these are men who were throwing people off buildings after cutting out their tongues and hands. Provided videos of beheadings for press. Our press has talked and talked about humiliating these prisoners. Brings our country to a virtual standstill, is like Nero playing the fiddle while Rome burns.

Their goal is to kill all infidels. We have been criticized for many years for being arrogant. It is true in one respect. We think we can win the hands and hearts of those who oppose us and that we can defeat any nation with our hands tied behind our back.

Name any Muslim nation with freedom of speech, etc.

If we do not win this war, watch Muslims take over France in the next 5 years. The French will be fighting among themselves over what should or should not be done, keeping them from political resolve. Doesn't that sound eerily familiar? They have shown that when they are in control, they will not stop killing each other. Will we ever stop hearing about peaceful Muslims?

What is not mentioned here is our client nation status. Our spiritual advance is critical.

1Cor. 6:11a **And such were some of you!**

Paul bases their case upon being wash, sanctified and justified, 3 of the 39 absolutes which we receive at salvation. These must have a particular meaning here. These are positional transformations which move in one point in time from positional death to positional life. Complete spiritual death to a status of relationship. That is exemplified by these 3 changes. These take place in one moment in time. However, these positional transformations had not been translated into experiential transformations. There is no filling of the Holy Spirit in the church. No epistemological rehabilitation. No divine viewpoint in this group. It is the experience of spiritual advance, using the spiritual resources, which transforms them from a positional change to an experiential one. These people are royalty by birth. Royal families have wonderful members, horrible members, and many in between. Now they must function like the royal family that they are. However, they have no idea what protocol is.

Aorist middle indicative of ἀπολυω = *to wash*. An ingressive aorist, as are the next two verbs. This means, we look at the action where it started. The initial action of believing in Jesus Christ. The ingressive aorist also tells us that these three conditions go on forever. We are looking at the beginning of the action, but that point of time continues on indefinitely. Here is where we are ἀπολυω. In Titus 3:5, washing refers to regeneration. We pass from spiritual death to spiritual life. Never be ashamed of the term *born-again* regardless of the sarcasm which abounds. Regeneration means that we pass from spiritual death to spiritual life. We receive the imputation of eternal life to the human spirit. We have become trichotomus. The Corinthians are being reminded of their regeneration and of this transformation. They were cleansed of all their pre-salvation sins; and they are cleansed from their post-salvation sins by rebound. This is revoked when they are carnal when they are controlled by the old sin nature. We are washed at the moment of salvation and at the moment of rebound. *Washing* is a reminder to these carnal, reversionistic believers in Corinth. To whom much is given, which includes the salvation package, much is expected by way of spiritual advance and maturity.

Aorist passive indicative of ἀγιάζω = *to be sanctified*. Ingressive aorist again; occurred at the moment of salvation with indefinite duration. The believer receives the action of the Holy Spirit. Indicative mood to the reality of the action.

**Sanctification**

1. Hagiazô in the ingressive aorist refers to a point of time in which sanctification takes place.
  - a. The ingressive aorist referring to a point of time means that we are speaking of positional sanctification.
  - b. We have been pronounced holy or sanctified.
  - c. This is a status of holiness, not a happening of holiness. Because we are made holy at the moment of salvation, there is no guarantee that we will progress in sanctification during our lifetime.
  - d. Progress in sanctification is called growth.
2. Positional sanctification is a parallel concept to being made righteous. Being made righteous is a position as well. We are given divine righteousness at salvation, but this does not make us perfect. We are pronounced righteous; however, we are not better or worse than we were a second before. We still have an old sin nature. As we mature, we are controlled less and less by the evil nature, and more and more by God the Holy Spirit. The more time we are filled with the Holy Spirit, the more we can grow. Spiritual growth is an experiential righteousness, as well positional righteousness.
3. Even though there is a separation between positional and experiential sanctification; but there is also a connect between the two. One is possible because of the other. The experiential is impossible without the position. The position does not guarantee the experiential.
4. There is always the third category of sanctification, which is ultimate sanctification. We will be in the perfection of a resurrection body. Our rewards and decorations will be based upon our experiential sanctification. Ultimate sanctification has a status as well—no old sin nature and being in a resurrection body. However, there is an experience as well, which is our status in heaven.
5. Positional sanctification means that we are pronounced to be in a state of holiness. We are holy.
6. We are called saints in the New Testament. We are not called saints because we do some holy deeds, but because God declared us holy. Recall that Paul called the Corinthians saints already. That is positional sanctification.
7. We are holy and set apart for all time. We are made holy by the Holy Spirit.
8. We are set apart in service to God and we no longer serve ourselves.
9. We have not yet served Him at all at the moment of salvation; but we are set up to do so by positional sanctification.
10. Experiential sanctification by way of comparison is to experience a modicum of holiness in this life. This is based upon positional sanctification.
11. Experiential sanctification means that we progress toward spiritual maturity in our lifetimes. This is a process; when you progress, it is a moving forward. It happens a little at a time. It is the process of learning doctrine and applying it to your life; the process of being filled with the Holy Spirit. The more this occurs, the more progress we make.

12. This is the relative experience of sanctification. If something is relative, there is a flexibility involved here. In some ways, that is true with sanctification. That depends upon us and our rate of advance and how we handle suffering in our life. Wonderful to go through bad situations in life and it does not even bother us. There are the times when we weep and cry and are disturbed. We realize that, in growing, that we do not have to lose sleep over difficult circumstances. If we are at a dead end in a difficult circumstance, then just let it go and let God handle it. That can be the most relaxing time. All it requires is the application of a little doctrine.
13. Absolute holiness is only our experience in heaven. This absolute holiness is a status on earth. It is a status on earth, not an experience. There are some which teach your experiential sanctification = your positional sanctification. These theologians must alter the definition of sin in order to justify their own system.

A false doctrine to be covered Sunday am.

1Cor. 6:11b **But you were washed, you were sanctified, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.**

**1Corinthians 6:11**

**Thursday (Thanksgiving)**

**November 24, 2005**

No class tonite.

**1Corinthians 6:11**

**Lesson #261 Sunday 1**

**November 27, 2005**

The Corinthians were winners positionally, but losers experientially. Many are deep into reversionism. They are washed, justified, and sanctified. These are 3 of the 39 irrevocable absolutes which all believers receive at the moment of salvation. These are believers, despite their reversionism. These irrevocable absolutes occurred at a point in time, and these Corinthians received all of these in a point of time. These 3 represent a positional transformation, not an experiential change. We are all changed when we are saved; and these things give us the potential of becoming experientially sanctified; we have the option of becoming experientially sanctified. These 3 irrevocable absolutes characterize what it means to go from spiritual death to spiritual life, which is a condition and a status. Experiential means that they have not experienced spiritual growth as believers; they have gone nowhere in their spiritual life. They are mandated to grow, and yet they have not. Paul's point is to incite these 3 positions and to bring them into experiential growth. There is no edification complex being begun in their souls. It is the experience of spiritual advance and spiritual growth using the Holy Spirit and the infallible doctrine in the Word of God. The Corinthians need to be reformed about all of these things. Paul has already told them about all of these things before.

Paul's first reminder is that they possess the status of being washed. The person passes from spiritual death to spiritual life; he is born-again. He receives the imputation of eternal life to the regenerated spirit. Their current and continuous position. Rebound cleanses them from post-salvation sins. This allows them to regain fellowship with God in time. We

always have a relationship with God which lasts forever and can never be taken away. When we sin, we don't have fellowship. In our lives, we have a family relationship whether we want it or not. We can always recover that fellowship. This cleansing is positional and it is critical for empowering the experiential. These Corinthians, at salvation, have a potential; they can learn and understand spiritual phenomena. This is the basis for them growing in grace and knowledge of our Lord Jesus Christ.

The second verb in the ingressive aorist of *sanctified* positionally; they are declared holy, which can be a loaded word in Christianity. It can mean all sorts of things. There is a holiness movement which says we must be holy through tongues, healings, etc. This is actually a position. The verb is ἁγιαζω; we are called saints and the Corinthians are called saints (1Cor. 1:2) right from the beginning, even though they are anything but to our way of thinking. For 6 chapters, Paul has described just how unsaintly these people are; but, positionally, they are sanctified forever. We are given divine righteousness at the moment that we believe in Jesus Christ. Being given divine righteousness does not make us perfect in our thoughts and behavior. Having absolute righteousness does not mean that we are absolutely righteous in our daily actions. We have a status of sanctification. We are sanctified, not because we do holy deeds in this life; we are sanctified even if we are the worst person in town. We may have partied all night and wandered into church with a hangover, and we are still sanctified.

It is not Paul's intent to make these Corinthians feel sanctified. Positional sanctification simply means that you have a potential; we have the potential for experiencing something. This is an incomplete situation experientially. Positionally, we are completely holy; in experience, we are not.

We must always distinguish between the positional and the experiential. The two are connected, but they are never the same. The experiential is possible because of the positional. It is never that you are positionally sanctified, therefore, you are experientially sanctified. Experiential sanctification requires the filling of the Holy Spirit along with the intake of doctrine and then the application of doctrine to life. Do not be like the Corinthians, who knew what they are positionally, but have done nothing with it. Our position in Christ means that we have an obligation. Paul's point—you have a position, so now experience that position. You do not have an excuse to disregard spiritual progress in your life. No one will reach perfection in time; but there will be perfection in the future, which is ultimate sanctification.

Bobby promised on Wednesday that he would give a false doctrine today, but he has a reason for doing this. There is a theological system which touts an entire sanctification for us as believers while here in this life. The experience and position are equated by this movement. Some of the great falsehoods have come about in Christianity through this.

The definition of sin is distorted; any lack of or deviation from conformity to the expressed will of God. At some point, we lack a lack of conformity to the expressed will of God in Scripture.

Wesleyan system of sanctification: sin is a voluntary transgression of the known laws of God. The idea is, if you did not mean to sin or did not know it was sin, then you did not sin. I didn't know that is a sin. When you don't know it is a sin, then it is not a sin. In the legal realm, ignorance of the law is never an excuse. We may not know a certain traffic violation; the traffic cop writing the violation does not care if you know the law or not. No matter what crime you commit, it is a crime whether you are aware that it is or not. With sin, you cannot mitigate it by saying, "I didn't know that was a sin" or "I didn't mean to sin." No matter what, you have still committed a sin. Without knowledge, intent or action, there is no sin. A distinction is made between sin and weakness. We must detach ourselves from the things of the world and attach ourselves to that which is spiritual. We never entirely detach ourselves from the things of this life, although we are constantly in progress of doing so. To get there, we must have a different definition of sin. The experience of sanctification is impossible to achieve fully; it is a spiritual progression; but it is never completed. This Wesleyan system is more complex than what Bobby is teaching; he is teaching the falso to more clearly express the truth. Change the standards, you can achieve anything. If you change the definition, then you change the standard.

We have cointuinally change our standards, and many of these are done by claming that everything is relative. However, to God, nothing is relative. God is not relative; His standards never change. They are always in place. These are the standards that we must use. As believers, we must evaluate ourselves with divine standards. We will never reach entire sanctification, but we will progress toward it spiritually. Our drive toward spiritual maturity must never cease while we are alive. We can never cease this in our lives. We can never say, "I am mature and I have reached the pinnacle of spiritual maturity and I cannot progress any further." If you don't continue to move forward, then you are going downhill. Anytime you decide that Bible doctrine inculcated in your soul is enough, then you are on the way down.

Bobby runs into people who say, "I learned everything that I know from Berachah" and it was 20 years ago when they last went. They are going to a new church, where they learn nothing. Experiential sanctification is synonymous with spiritual advance, and it depends upon the function of 3 spiritual skills. We are given 3 spiritual skills and we must continue to utilize them. We metabolize doctrine through gap, which continuously allows us to grow. You construct the edification complex structure of the soul and you use the 10 problem solving devices to move. The spiritual life is like golf; you don't ever arrive; you cannot just quit and expect that you will advance.

**1Corinthians 6:11**

**Lesson #262 Sunday 2**

**November 27, 2005**

The third positional change is δικαιω. Justification occurs at the moment of salvation and it has no ending. Imputation of divine righteousness to the believer through faith in Christ. The ingressive aorist. There is a point in time during which we are justified.

**What is justification?**

1. Justification is an imputation of divine righteousness to the believer where righteousness did not previously exist. There is no true righteousness in any person. We might do a few good deeds, but that means nothing. One sin means that we no longer have any fellowship with God. Justification is the imputation of a true righteousness.
2. This is a forensic or judicial act at the moment of faith in Christ.
3. We are not righteous; we are declared to be righteous. Abraham did not suddenly become holy because he believed; God simply imputed His righteousness to Abraham.
4. There are three logical steps to justification. We are given all absolutes at a moment of time.
  - a. Faith in Jesus Christ.
  - b. God imputes perfect righteousness to us as a believer.
  - c. Once we have this righteousness, God judicially pronounces us justified. When then official possess His righteousness; however, all of this happens at one time. It occurs in a moment.
5. Forgiveness subtracts sin; imputation adds His righteousness.
6. How can God freely give us His righteousness without compromising His integrity? Why are we made righteous when we are still sinners? All of our personal sins were imputed to Jesus Christ on the cross and He paid for these sins.
  - a. Jesus Christ paid the penalty for us sins when they were imputed to Him.
  - b. Once these sins are imputed to Him, they are no longer our sins; they are reckoned to Jesus Christ. He paid the penalty for them.
  - c. By this act of imputing sins to Christ, those sins are no longer an issue in His dealings with us. We have repercussions in life for sins; but, our sins are not a problem in our positional relationship to God.
  - d. God's justice and righteousness are satisfied at the cross. This is why we have this righteousness. This is what Jesus Christ did for us; this is why He suffered for us. Do you think He did this so that we could be hell-raisers for the rest of our lives? Of course not.
  - e. God is satisfied; so He is free to impute His righteousness to us. Christ paid the penalty. There is no compromise now.
  - f. When anyone believes in Christ. God's righteousness and justice are free to do so. It is incredible that we, who are dead in our trespasses and sin; who are self righteous and impressed with ourselves; we who have mental attitude sins all the time, we who gossip and hate, we who murder, we who do ever imaginable sin, God gave us His righteousness. And God does this without compromising any part of His character to declare us righteous. This is Paul's reminder to the Corinthians.
  - g. God, therefore, recognizes that He has given us perfect righteousness. This vindicates us in His eyes. Did we do anything for it? Of course not! Do we get vinci dated by the scale of our good deeds exceeds our bad deeds? Of course not! We are vindicated simply because what Jesus Christ has done.

We share His perfection. That is what it means to be in Christ. We share everything that He is and everything that He has.

- h. We are not sinless during this life; we still have a sin nature in this life; we are tempted and we sin. Justification simply means that we have His righteousness present in us. Rom. 4:3–5
  - i. Justification is a relationship with the integrity of God. We possess the perfect righteousness of God, and this is maintained forever.
7. There is a connection between justification and sanctification. What is this connection?
- a. We can be pronounced holy in positional sanctification because we possess His righteousness. It is His righteousness, not ours.
  - b. In positional sanctification, we can be permanently set apart for service to the Lord based upon the possession of His righteousness.
  - c. Why? He cannot reject His own righteousness. God loves His righteousness wherever it is found. That is the basis of His love for us: His righteousness—not something which we have done. His love is faithful and this righteousness is eternal, because it belongs to Him.
  - d. The possessor of this righteousness is acceptable to God forever. We have gained the favor of God, not because of something which we have done, but based upon Him.
8. Summation: we are declared holy because we possess His righteousness. It is all positional and it is eternal (because of the Ingressive aorist). We are declared holy because we possess His righteousness. We are, therefore, under obligation to Him, which means that we do not return to our former way of thinking or to our former lifestyle.
9. God is not proud of us because of what we do for Him; He is proud of us for reaching spiritual maturity, which is all based upon what He has done for us. This means that we will perform true deeds of divine good. We will accrue more inheritance in heaven. We understand His mandates and His plan. People who flounder around by trying to do good deeds...there is no difference between that and unbelievers also doing good deeds. To whom much is given—washing, justification, sanctification—much is expected, by way of spiritual growth.

If only I had this or that job; if only I have a better salary, so I could buy this, or do that. But that would not be lasting happiness. What is in your soul would take over after a few hours or a few days or weeks. The change in the soul only moves forward with spiritual maturity. It begins with the positional; it moves into the experiential; and ends with eternal perfection.

Paul names the source of justification and sanctification: Jesus Christ. Paul, in making the Lord Jesus Christ, cites the authority for His statement for being Positionally changed. Jesus Christ is our Savior; He provided by way of the cross justification and sanctification; we cannot do that for ourselves. This is why Paul cites the authority and source of our change.

Greek: εν τοι πνευματι = *by means of the spirit*. Paul invokes the means by which we have position in Jesus Christ. God the Father planned this perfect plan; Jesus Christ performed His plan; the Holy Spirit conveys these absolutes to us. Christ did the work; the Holy Spirit conveyed it to us. It is the Holy Spirit Who provides the power to live the Christian way of life. This is how the positional is connected to the experiential. The Holy Spirit gives us these irrevocable absolutes and it is the Holy Spirit Who empowers us to use the assets which He has given us.

The position is the indwelling of the Holy Spirit; the experience is glorifying God, accomplished by the filling of the Holy Spirit. An old way of life is contrasted with a new way of life. Paul contrasts what they Corinthians were in their sins and trespasses with how they are now as believers, justified. The Corinthians have incurred an obligation with what God has given them in Christ.

#### **A Summary of Points**

1. We are separated from what we were in the past.
2. They have been cleansed, justified and sanctified.
3. Consequently, they are no longer dead; they are spiritually alive (Eph. 2:1–5).
4. They are now outfitted with a new experience in life.
5. Paul's point is, they must experientially separate from their old manner of life.
6. Here is what these reversionists must take in this study. They haven't gotten it yet; they don't know exactly what it means; they have not yet utilized the fantastic grace resources provided for them. Paul hopes that the Corinthians will catch onto grace orientation and that they will understand what it means to them in their Christian life. He is trying to correct their ignorance and self-deception.

1Cor. 6:11b **But you were washed, you were sanctified, you were justified in the name of our Lord Jesus Christ and in the Spirit of our God.**

**1Corinthians 6:11**

**Lesson #263 Wednesday**

**November 30, 2005**

Borrowing the FX computer

Bobby is reading an article; an Op Ed piece. Eva and his men were to help bridge the Euphrates River and to cross over to take positions held by insurgents. House-to-house fighting and they had to blast in each house like Starskey and Hutch. Some insurgents hid in a crawl space under the door sill, and they would shoot up for those who came in. Every time the problem is a lack of military personnel. Most Americans cannot name a single war hero; this receives absolutely no press. There is no question that this is a war and a war that we must win.

Bobby got a poem from a missionary in Nicaragua and Costa Rica. A Christmas poem, which Bobby will read in the future.

Lawsuits in chapter 6 and reversionism in 9 and 10.

The Corinthians were unaware how much doctrine encompassed. Doctrine should permeate every aspect of our lives. They did not realize that there was a connection between their new position in Christ and the experience of their life in Christ. This is always the problem where spiritual reversionism and failure is present.

One of the problems is the continued influence of the surrounding culture. They had every form of degeneracy and sin in the city of Corinth. The influence of our surrounding culture is just as great for us as it is for the Corinthians in the time in which they live. This section clarifies our own times using the culture of their time. Whatever culture deviation we have at this time is paralleled in Corinth. There was the temple of Aphrodite, rampant fornication and adultery, the acceptance of homosexuality and lesbianism as legitimate lifestyle; the arrogance which accompanies all reversionism. They are new creatures, but they don't think like new creatures.

Apparently, this next section which stomps on some toes here. Bobby needs to teach what is here, whether he wants to or not. If you don't deal with the whole realm of doctrine, then you don't fully understand our place in this world or our obligations. Basically, we are required to think and live by the standards set forth by Bible doctrine.

We must metabolize Bible doctrine and think divine viewpoint. People leave churches skeptical; doctrine doesn't work; they often have a need for instant gratification. We are used to everything in our society occurring quickly; if we want it, we get it. That is arrogance and self-indulgence. There is a change of thinking which accompanies doctrine. Some people don't think doctrine when under pressure. If you don't perceive much difference in yourself, that does not mean that doctrine is not affecting your life. It can be subtle and even imperceptible to us. As we consistently listen and metabolize doctrine and accept, a change of thinking does occur.

For instance, you don't get strong for a few weight workouts. It is a gradual change; you build yourself up and sometimes it is imperceptible. When you look back where you have been, you realize how far you have come. Bobby goes to the golf metaphor. You never completely master that little ball and the way that it goes. In golf, there are mechanics, and a golf swing can be broken down into 3 areas. Backswing; hand position, club position; then the transition to the forward swing until the clubhead is in just the right position; and the follow through should be in exactly the same way as the ball goes. Millions of words have been written about these three things. No matter what theory you buy, no matter how you decide to deal with this swing, it must end up in muscle memory. It must be automatic; it does not happen overnight. It takes a lot of swings; the learning never ends. Sometimes, when you dwell on the bad shots, then you can't get it right. This parallels doctrine. In the Christian life, you don't get discouraged; you keep at it. Eventually, your good shots outnumber your bad shots; but the change is so imperceptible that you don't notice it. Sometimes, you cannot see the forest for the trees. You just keep it up; you stay with it.

There is a particular time when you best realize just how much you have grown in the spiritual realm, when you are under pressure, and you realize just how far you have come.

Pressure and suffering can be beneficial. When these things occur, we suddenly realize that we have really moved forward. Bobby plays golf with some people who really get upset when they make a bad shot. But you don't think about the last golf swing, you think about the next. There is a difference in facing pressure with poise or with panic. The payoff is a way of thinking which handles everything in life. Everything that we do is actually enjoyable, whether suffering or blessing. Whether you see it or not, your swing is getting better; and your soul is becoming dominated by divine viewpoint. Divine viewpoint should never be far from your thinking. This does not mean that you have to spout out holy things in order to impress others.

In golf, you can make a dozen bad shots, but you make a great shot and you come back again, simply because of that great shot. Even before we get into vv. 12-20. We cannot make an doctrinal application for anyone else; only for ourselves.

A caution is applicable at this point: we must advance by learning and applying the Word of God. Some people learn too much; that is, they learn just enough to make themselves dangerous. They may think they know too much, but it is enough to be dangerous. Without grace orientation, which only comes with a great deal of doctrine in the soul, arrogance kicks in. There are so many amateur pastors and theologians; they have enough doctrine to criticize, which initiates the problem of church hopping and itching ears, or listening to various pastors concurrently. We become the arbiter of doctrine. We become, in a sense, ecumenical. They may teach the same things, but that is not the point; it gives you license to balance and compare pastor teachers based upon your knowledge of God's Word, as opposed to theirs. You cannot advance when you play one pastor against the other.

We aren't here to compare different pastors; we are here to grow; it is inculcation, not by comparison, by which we grow. In this situation, you are not concentrating on what you are hearing, but upon how these pastors compare. Get under one pastor teacher, accept his authority, and grow there. That is optimum. When we listen to others, we become arrogant in our own knowledge of doctrine. That is the nature of comparison. Bobby is pretty worked up about this subject, as it is an ongoing problem. He wants us to grow to the optimum. He knows that if we don't accept his authority, then we will not advance. If you cannot accept what is being said, then go somewhere where you like the way it is presented.

**1Corinthians 6:11**

**Lesson #264 Thursday**

**December 1, 2005**

There should be a connection between what we are about to study in the second half of this chapter and the first half. This new section also deals with law; it is the code of Christian conduct. These will be the laws by which we live our lives. Paul reveals the correct thinking and actions of the code of conduct. The premise is that we incur an obligation as believers with the status of being in Christ. The code of Christian conduct in vv. 12–20 is a part of this obligation. We must learn to conform to His standards and they must become our standards, however imperfectly. We must begin to adhere to His standards as the code of Christian conduct. We cannot fulfill the code until we know it.

Knowledge of Bible doctrine comes only through inculcation. The divine standards are inculcated in our soul. In the military, they teach a code of conduct; we must know the standards to which we are held. We must become epistemologically rehabilitated. Deceleration: I've heard that before. There are no flashy, immediate, spectacular results. It is a slow, steady process, which sometimes causes us to be discouraged. This discouragement can also cause some deceleration. This can end up being a loss of interest in Bible doctrine, which is when spiritual progress comes to a screeching halt. These results only occur over an extended cycle of metabolism of doctrine, followed by the application of said doctrine to our lives. Every night we are a little more advanced; every time we apply doctrine to another circumstance, we are accelerated a little more.

We accelerate also when we apply doctrine when under pressure or under stress. This means that we are thinking clearly and objectively when our minds don't want to think in this mode, but we want to panic instead. Applying doctrine under pressure is a test as to how well we have learned and applied the doctrine which is available to us. It is also a test as to how important the spiritual life is to us. Do we panic; do we fall back on human viewpoint? Are we remaining attached to our own relative standards or do we adhere to the absolute standards of doctrine? Epistemological rehabilitation means that we go from relative standards to absolute standards. Learning doctrine can cause us to become dangerous; the incursion of the arrogance of knowledge. It is the arrogance of knowledge. The believer with such knowledge detached from the filling of the Holy Spirit or from the authority of his pastor teacher. The result is itching ears or being a church tramp or listening to several pastors concurrently. It is the idea that, "I am now capable of listening to several different views and I can pick and choose what I believe to be correct." You are setting yourself up as the authority. Sitting on the fence does not facilitate our spiritual growth. You might get too concerned over this doctrine which you have heard before from someone else, and they taught it differently, and you spend too much time comparing the two. It is inculcation, not comparison. The attempt to correlate pastors and doctrines is you usurping the pastor's authority. You are sitting on the fence looking into the backyards of several different pastors. You reject or question that which you do not understand or have heard from someone else, but you aren't sure which way you should go. You sidestep the authority of your pastor teacher for your own authority.

We might think that Bobby is being self-serving here. Those who do not learn from Bobby, need to go elsewhere and find some authority that you can accept. Bobby is not trying to bolt us to the seats of Berachah Church. Don't sit on the fence and listen to everyone concurrently; find the person who you can submit to and listen to them. Stick it out with one pastor. Pastors are not infallible. Bobby can get out of fellowship; he can make bad decisions in exegesis. However, he does teach enough perfection for us to grow. When you sidestep pastoral authority, this means you have given yourself permission to determine which doctrines are accurate and which are not. We become the doctrinal arbiter, even though we do not have the gift of pastor teacher. Bobby is prepared theologically and by gift and by education to delve into Scripture. We are not prepared to do that. We must take in doctrine with humility. Otherwise arrogance will creep in with the more that we know without metabolizing it. Knowledge must always be tempered with humility.

We are the arbiter of our own application; however, we do not get to decide who is correct. This does not mean that we are to become an automaton who just listens and believes, no matter what. This is the short way to divine discipline. We have lost the concept of the local church for us. We have rejected the authority orientation and the humiliation necessary for doctrinal application. It is not just the knowledge but the humility to accept and apply. We cannot be the arbiter of what is truth or not.

Sometimes we isolate sometimes on a doctrine that fits our needs or we can apply immediately. This might result with a false application from this doctrine because we make it fit our own desires. This is not divine viewpoint. You do not superimpose your own views over doctrine.

This is illustrated well by the wife who hammers her husband with Eph. 5. Show me some sacrifice. However, the application the woman should make is, "Be subject to your husbands as to the Lord." This means she follows his lead; she respects him. This has been the problem since Eve fell. The desire of a woman is to usurp the authority of the husband. Do not use doctrine in that way. When a woman quotes that one phrase, she has made application for her husband but not for herself. You do not use doctrine that way. You do not use doctrine to manipulate. You only use doctrine yourself. You do not manipulate others by using doctrine. God takes His Word very seriously; Bible doctrine is to be applied to ourselves; not to others. We don't tell someone else how they should apply doctrine. Ditto for the husband who uses this passage to expect the woman to submit to him. He must apply that which applies to him; she must apply that which applies to her. You cannot make the application for the other person. Do not focus on what you want, but on what you give. You can only apply doctrine which is pertinent to yourself. Allow the other person the freedom to apply doctrine to themselves. Just let God have His way through the soul of another person.

Learning an application of doctrine always involves humiliation and authority orientation. If you use doctrine to manipulate someone or quote just enough to make your point, you have lost it. You never make the application for others (the exception is parents for children).

There are times when doctrine should be mentioned to someone who is in desperate straits or in a difficult situation. But, you never use doctrine for your own advantage or to gain an advantage. You must give doctrinal advice as a help to them; but not to make the application for them. When you try to force doctrine down their throats or approach someone in arrogance or you use doctrine as a club to beat them, what you intended was not good to begin with. It takes patience—especially when it is something which applies to you or affects you. It is not something you do to get your way or to manipulate them. That idea of patience requires humility and a relaxed mental attitude. Without a relaxed mental attitude, you are guaranteed to be impatient.

A malady of parents for adult children; you don't get to apply doctrine for adult children. At that point, it becomes manipulation. You must let them be adults; you have already

done your job. Parents can offer refreshment and you can give advice; just do not force some action upon them or manipulate them.

Find a pastor that you can learn from and stay under their authority. We are obligated to the Lord for obedience to His standards. A popular term in Christianity today: *accountability*. By this, some mean obedience to their false standards and prejudices. They expect you to obey their legalistic views and their taboos. Accountability is manipulation. It is not personal application of doctrine.

We do have some obligations toward people and it is all part of the code of Christian conduct. Bobby is not giving us license to react to taboos and legalism with antinomianism. This does not mean you get to rub it in their faces; "Watch while you watch me do what you don't want me to do." There is a law of liberty, but there is a responsibility within this law.

We've all said at one time or another, "I'm going to do what I want to do." When we are arrogant, we conform only to our own standards. In many other places, Christianity is nothing more than coercion; do what I want you to do; be what I want you to be. Live your life the way I think you ought to live. When you go into a small study group, you open yourself up to their standards and their prejudices. There is a loss of privacy when you have some sharing time and give your opinion about this or that. One-on-one or small study groups mean that you open yourself up to the taboos and prejudices of the person who is sitting next to you. You can discuss doctrine with others and you can discuss viewpoints; but the inculcation must come from a qualified pastor. Those study groups can be dangerous; others want to make application for you; they want to make you accountable to them. Often, those who lead these groups are not qualified to do so.

Letters: "I needed some clarification" and they keep listening, and, in a lesson or two, they say, "And you gave me exactly what I needed when I needed it." So you don't have to run to someone to get the clarification. This happens every time without fail. If you need it and you ask for it, you get it. God will never need us hanging; when we need specific doctrine for specific circumstances, God will provide that. We always need the doctrinal standards.

**1Corinthians 6:11**

**Lesson #265 Sunday 1**

**December 4, 2005**

We have completed lawsuits and Corinthian reversionism. Vv. 12–20 begin a whole new subject. Bobby faced particular rules and a code of conduct in his home; a code of conduct in the military, often called an honor code. There are codes and standards in the workplace as well. Things we can or cannot do. Every organization has some set of rules or laws that we must submit to. As believers in Jesus Christ, we must think and operate by the mandates and principles set forth by Bible doctrine. It has been called the Royal Family Honor Code. As part of the royal family, we have a code by which we should live; it is a system of spiritual integrity. No believer has an excuse to stray from that code. We must honor the King of Kings and glorify Him. Absolute truth will tolerate nothing less than the royal honor code. It relates to every function in relationship to unbelievers, believers and to the nation in which we live. This honor code is apparently our next subject? We

cannot live by the code unless we know what the statutes of that code are. We must know about what is expected of us in this code. This is not our own relative, accommodating, adaptive standards; but the true standards of the Word of God. Our own rules change along with what we want or so that we can violate this law. The standards of the Royal Family Honor Code are perfect and absolute and do not change. Our obligation as believers in Jesus Christ is to concentrate on and conform to the Royal Family Honor Code. There is no adjusting it or changing it in order to fit our own relative, human standards. God's code is immutable and His code is immutable as well. When standards change, then we are confused as to what we should do. We continually see a shifting group of standards. We can always have a great comfort in the perfect standards of God. You might begin a new job and wonder what is expected; what is considered success and what is failure? The boss might change the code to fit what he wants; one day it is one thing and the next day, it is something else. That is the detriment of a shifting code. We never have to be concerned about God's standards. All we have to do is know His perfect standards.

This first epistle to the Corinthians is to bring compliance to the Royal Family Honor Code. This is a summary of what we have studied. This church is not in compliance; they do not understand. They have their own ideas as to what this code should be. But there is no human viewpoint in the Royal Family Honor Code. We know what God's standards are. The Corinthians should be applying doctrine from the standards which are in their souls; however, they do not have any doctrine in their souls.

Jesus Christ will be the final victor in the angelic conflict and the Royal Family Honor Code will stand forever. These standards must be revealed to the Corinthians then and to us now. They desperately needed an honor code. This code must be inculcated; it must be written in our souls. Our actions and thoughts must glorify God. Paul knows that this is *the* code, and he verbally communicated it to the Corinthians and he communicates it to them by epistle as well. They have the code in writing; and we have it in writing as well.

The pastor teacher communicates the absolute principles of the Royal Family Honor Code. He must have the gift and be qualified through training and education. The optimum way for a believer to grow to spiritual maturity is to put oneself under the authority of a qualified pastor teacher and concentrate on what is taught. Authority is important in understanding any code. The code is authority. Our pastor represents authority in teaching the code. But we do not know this code to the optimum by listening to several pastors concurrently. This means that you are not under the authority of a pastor with that particular gift. If several pastors are in doctrinal agreement, then why do you need to listen to other pastors? There are minor differences even of pastors in a particular camp. We will inevitably get distracted when we perceive some difference. When we hear a difference, then we automatically compare. However, it is not our purpose to compare pastors and their teachings. At this point, we become the arbiter of our own faith; we determine what is right...even though we do not have the spiritual gift; even though we are sheep; even though we do not have the educational background. As a sheep, we are a blank slate and we are to fill this slate with doctrinal teaching.

Example of Bobby's. The last seminary that Bobby went to was Trinitarian for his PhD. He heard it all from covenant theologians to dispensational theologians, and they believe the same essential doctrines that we do. However, students came out of that with no solid framework with which to study and teach.. If they were confused, then we can be confused. A little incorrect doctrine taught by your right pastor teacher will not hinder our spiritual advance. Bobby can get out of fellowship; but these small deviations will not blunt the overall presentation of doctrine. In any case, we are not the arbiter of doctrine; hearing something which is not quite right will not keep us from growing spiritually. Sometimes, you might check out when you hear something that does not jive with what you have heard; and that may take you away from growing for 15 minutes will you ponder things. The Holy Spirit will not allow occasional mistakes in doctrine interfere with our spiritual growth. This is not speaking of someone who teaching heretical doctrines; this does not apply to those who do not teach the correct fundamentals of the faith. If a pastor is not orthodox, of course you will not grow. Don't put ourselves in a place where we have to decide what is right. This slows our momentum. We must always be ready to advance, with the teaching of each doctrine.

"If I listen to several pastors at a time, I know enough doctrine to weed out the bad doctrine." This means we don't know what Bobby is teaching here; the concept is the authority of the local pastor rather than our authority being foremost. Bobby says, "If I am not your right pastor, then find someone else under whom you can grow." Don't dwell on the differences; dwell on the doctrine. Keeping your feet in different churches is not the way to grow. Bobby has not problem with us listening to R. B. Thieme Jr. and he considers his ministry to be nothing more than an extension of his. We can grow from either of them. Bobby uses Bob's notes and tapes to grow and to teach from. Now, Esther was all from Bobby's teaching, as Bob had no notes here. However, Bobby always considers what Bob has to teach and always learns from him as a master theologian.

We are always accountable. We are not accountable to Bobby or to other people, but we are always accountable to God. This is based upon the spiritual code of conduct. We are accountable to the absolute standards of the Word of God. It is a much happier way to live than to try to change to meet the changing standards around us all the time. We need only make adjustments to the justice of God, not to the relative standards of man, which change continually.

End introduction and beginning of our study, next hour.

**1Corinthians 6:11**

**Lesson #266 Sunday 2**

**December 4, 2005**

Pornea = Πορνεία

The generation today has different standards than what their parents have; and Bobby's Generation standards were different than those from his parents. These standards change, particularly among unbelievers. Temple prostitution was normal in Greek culture. Incest, however, was not; it was horrible to the Greeks. Prostitution was fine but incest was horrible. Paul will make clear that πορνεία is forbidden, not matter what type. It is lawful

to eat food and it is lawful to drink wine; but gluttony is forbidden and drunkenness is unlawful. The Royal Family Honor Code defines what is lawful and what is not. This sort of overindulgence can lead to addiction of some sort. In the code of conduct, there are no gray areas. It is never legitimate for the believer to abuse the body just as they abuse eating with gluttony. Bobby must use the illustration which is here. The Holy Spirit determined that this would be the example used. Paul will give some practical results from this 2<sup>nd</sup> or 3<sup>rd</sup> look of pornea. Paul is not addressing simple morality vs. immorality. Paul is addressing the spiritual life vs. everything else; the honor code vs. everything else.

The Romans did have a very strong code of conduct; however, the Greeks had gone right downhill. Bobby's next door neighbor just went to Greece. The wife said he had never seen a worse group of people in her life. She said they were rude, nasty, etc. This society was a democracy and they were the underpinnings of western civilization; however, they have moved far away from this. They have degenerated into something which is much less. Laws of divine establishment are always attacked. Satan goes after anything which glorifies God. Civilizations go up and civilizations go down. At Paul's time, the Greeks were on the downhill side of their civilization. The Jews in this congregation were very legalistic, on the other hand. Antinomian and legalistic groups in the Corinthian church. Paul will spare no one. The Corinthians are deeply inculcated. Their heathen culture of polytheism is deeply ingrained. They had not yet been inculcated with a different standard. Their change or status in Christ had not quite changed. One of their problems is what had changed when they became believers. They were ignorant and confused about the Christian way of life. The Greeks in general were probably not too fond of the Christian way of life anyway. Their obligation to the Lord involved restrictions which would be placed on them. They would have to put aside things which they really enjoyed in the past. There are things they believed made life worth living, and now they must put it aside. You don't give up fun and enjoyment simply because you have to change some of your modus operendi. Everything in the code of conduct is designed for our benefit. Some of the things which we think are enjoyable are also very destructive. Simple illustration of drug usage or drunkenness. Nothing can be greater or more satisfying in life than glorifying God in our bodies.

Can we assume that the Royal Family Honor Code precludes all sex? Absolutely not; sex must occur in the right context. God has provided sex for our maximum enjoyment in the correct environment. Glutton or eating, drinking or drunkenness, sexual immorality or sex in its correct context; that is the choice which Christianity sets up. No other lifestyle can approach this. Their lifestyle is an illegal combination of current culture and a lack of understanding of their new life in Christ.

There is a Greek philosophy which separates the physical from the spiritual. Our thinking always reflects our actions. How we think reflects exactly how we live. Paul must clarify that their previous lifestyle is illegal. Paul addresses what sort of modus operendi would fulfill their new status. Paul will address this in terms of the differences between law and liberty. What am I allowed to do? What do I want to do? What does freedom in Christ actually mean? **"You will know the Truth and the Truth will set you free."** What does that mean? There can be no spiritual advance in their service. The filling of the Holy Spirit

must be used. Without God's resources being used, anything could happen and anything did happen. We can't compare what reversionism is for them and us. Their culture had no spiritual profit for them. The doctrines of the new life in Christ could not be inculcated; they could not glorify God. They had no honor code.

Paul addresses 4 laws in the book of Corinthians; what is forbidden and what is allowed is found in these 4 laws. It takes maturity to understand which law applies when; and one can supercede the other. It becomes difficult for some to determine which one to apply. Paul will teach us how to determine which one to do. We will study these laws extensively. Paul begins to introduce these laws right here.

#### **The 4 Laws of Corinthians**

1. The Law of Liberty, which the Corinthians understand very well. This law is directed toward ourselves. Apart from immorality and sin, everything is lawful to us.
2. The Law of Love: this code takes into consideration our relationship with other believers. It places concern for others ahead of our own desires.
3. The Law of Expediency. This means that we must always consider our responsibility toward the unbeliever. The unbeliever sets up standards and expectations, right or wrong, about us as believers. He has some idea as to what a Christian should be. We must have some concept of this standard.
4. The Law of Supreme Sacrifice, which is difficult for almost anyone to swallow.

Each law acts like a funnel; each has a more and more narrow funnel and each one applies in its own way to us. The Law of Supreme Sacrifice is the highest law in the spiritual life. The Law of Supreme Sacrifice abandons something which is completely legitimate. Bobby could have gone to see Texas at the Rose Bowl and he did not go; that is applying the Law of Supreme Sacrifice.

**1Cor. 6:12 Four Laws**

**Lesson #267 Wednesday**

**December 7, 2005**

Obviously that "All things are lawful for me" does not mean that we can sin without impunity. There are limits which Paul places on his freedom. Paul is not speaking about himself in isolation; he is speaking for all of us. There is a code of conduct for every believer. This is the royal family honor code. There are activities that we should and should not engage in. There are limits under the code. Paul limits his liberty by the idea of profitability. This is not financial profit. Sometimes, the less money one has, the less options one has. Paul limits liberty by denying that which becomes all consuming.

#### **Priorities**

1. Nothing is more important than thinking and operating from the code of conduct.
2. Nothing takes priority over this code.
3. Nothing supercedes this mission that we are called for.

4. Anything which replaces this mission, or supercedes this code or is more important in our thinking has mastered us to our detriment. It has taken priority in our life.

What we must understand is *how is the code broken?* They operate on an entirely different standard than the code and what it spells out for us. Nothing is immune from this when we carry around the old sin nature in our bodies. The believer has an obligation to the Lord. We must glorify the Lord by what we do. We incur this obligation the very moment we are born spiritually. This is the moment that we are washed, sanctified and justified. We believe in Jesus Christ by the imputation of eternal life by faith alone in Christ alone, and we have the obligation. We do not have a clue as to what that code is that we are made a part of. An attorney goes to school for several years to learn the code under which they must live. There are many codes, rules of law, protocol in business, at our jobs, as a political entity, in our schools. So, we have the same sort of thing in the Christian life.

Christians often don't like the idea of having these obligations, but, as a believer, we are born into a set of obligations. We live under a stringent, absolute code. It is not a burden to live under this code, nor is it a hardship. In fact, exactly the opposite is true. There is a gargantuan upside which goes with living under this code. Why is this code not confining? Why is it to our advantage?

#### **Why is this Code to our advantage?**

1. Nothing can be greater or more satisfying than living under divine regulations and glorifying God.
2. Nothing in human existence can equal the experience of living as a spiritually mature believer. When an unbeliever hears he might have an obligation when he believes in Jesus Christ, he often rejects it for this reason. Now, there are things which fall under our liberty which we forgo at times. This is difficult for believers and unbelievers both to grasp.
3. No other life or lifestyle can approach our spiritual life under the code for fulfillment and satisfaction.
4. God designed for every believer what is of supreme benefit to us; that is the design. This design comes with parameters. Those parameters are already laid out in the code. God designed for every believer what is supreme benefit, and it is already laid out for us.
5. There is no security in life greater than knowing that we are right where we should be doing exactly what we should be doing. We know this by knowing the code; we know this by knowing what is expected.
6. The Royal Family Honor Code is our guide. Laws are not made to be broken; they are made to guide us into the paths of righteousness.

The military is often a nice environment, as you know exactly what is prescribed for us. There is a specific honor code; discipline is built in. Those areas which are relative,

vague and shadowy; it is not so for the military. There is great security in this. When a soldier faces the stress of combat mission, he is prepared morally and mentally to complete his mission. He is able to make choices which is very difficult for those of society. These are necessary choices; you are trained in this code; when it is time to apply the code, you can do it. The military person is mentally and morally prepared. They never need to feel guilty about living under this code. They are performing a legitimate function and they carry it out with vigor. They have the authority orientation from the discipline of the code.

#### **Parallels**

1. We have a dangerous, intense combat mission in the devil's world; we are all Christian soldiers.
2. We need to know exactly what is expected of us in Christian combat. We are all in it up to our necks. We have enlisted for a lifetime hitch.
3. We need the regimen of the code of conduct to function in the angelic conflict.
4. We must have authority orientation which comes under the code to understand and to accomplish our spiritual orders.

As believers, we are ignorant, we are children, we are blank slates. We are children without information; without knowledge. We are here to succeed in the spiritual life. The realm of the family of God is the realm in which we should live. Remember, it is not what you think, believe or say; it is also what we do which is also part of it.

Paul begins to introduce these laws in v. 12 and following. They are the background for what we will study.

#### **The Four Laws of 1Cor. 6**

1. The Law of Liberty. This law is directed toward ourselves.
2. It asserts that apart from immorality and sin, everything is lawful for us. These are the two lines of v. 12.
3. Unlawful includes legalism and antinomianism.
4. Paul will clearly define the Law of Liberty as freedom to serve the Lord; not freedom to serve ourselves.
5. The bottom line is, we can enter into any activity at all which will not cause us to personally fail the Lord. This is true liberty. Spiritual failure reduces freedom to slavery to the sin nature. Spiritual failure reduces freedom to slavery to the sin nature. The Corinthians abused this law of liberty. At least one of the factions in Corinth was composed of legalists. The whole spectrum lived in Corinth. Paul has been addressing the immoral degenerates.

#### **The Law of Love**

1. This principle takes other believers into consideration.
2. It places concern for immature believers ahead of the liberty that we have as believers. This is legitimate liberty, by the way.
3. There are activities which are not spiritual failure which we are normally free to do as believers in Jesus Christ.
4. Even though we are normally free to do these things, we should refrain from doing these things at certain times.
5. This is not because the activities are wrong in themselves; we have the freedom to do these things. You spare the temptable believer in his area of weakness. You keep them from falling.
  - a. We might enjoy a glass of wine or two and there is nothing wrong with it. There is no legitimate taboo to forbid the use of alcohol. However, we don't drink in front of an alcoholic which could lead them into their area of weakness or spiritual failure.
6. As a believer who has advanced in doctrine, we wish to encourage other believers to advance to maturity as well. That is an obligation. This runs parallel to our code. It is an obligation to not cause another believer to stumble.
7. It is never our purpose to discourage, to cause confusion, or to impede the advance of a less mature believer.
8. That requires personal and impersonal love on our part. That is an advanced believer who can function under these principles.

The Corinthians are all about themselves. They are cutting the throats of other believers in opposing factions; they are bad-mouthing one another. There is no law of love here.

### **The Law of Expediency**

1. We must consider our responsibility toward the unbeliever. This is something the Corinthians did not do.
2. The unbeliever has set up standards and expectations, right or wrong, for Christian modus operandi. They have an idea as to what a Christian should be like, and they expect these things of you.
3. Our life must be a testimony, not a stumbling block to the unbeliever. When we wallow in the mud with the unbeliever, then they have no motivation to become like us. If we are just like them, they have nothing to look to for inspiration.
4. We sometimes must refrain from liberties; not because they are sinful, but because we can distract the unbeliever from the gospel. This is not because these things are wrong, but because of the unbeliever with the confused norms which he applies to us.
5. Indiscriminant exercise of our permissive liberty may prevent some unbelievers from listening to the gospel. You can justify this by saying, "If they want to hear it, they will hear it." You thus forfeit the opportunity to present the gospel to someone who is headed for eternity in the Lake of Fire.

In our passage, the Corinthians are not witnessing to the unbelievers around them. They are living the same profligate life as those around them live.

### **The Law of Supreme Sacrifice**

1. This is the highest law of the spiritual life.
2. Supreme sacrifice is directed toward God, where the other laws are directed to self or to others. It involves the abandonment of a completely legitimate function in life. You just don't do it, even though it is absolutely legitimate.
3. The purpose of such a concession is to diligently serve the Lord in a greater capacity.
4. Missionaries often operate under this law when they live in primitive conditions of the country where they live. Thank God that they do, as this is part of the reason that the US is a client nation to God.
5. A pastor may forgo numerous bona fide pleasures in dedicating his life to study and teaching.
6. An evangelist may spend his life on the road. He may forfeit time with his family. This is very true of Rick Hughes. He was unable to see his children grow up as he would like. This law has no correspondence to the Corinthians, who are not sacrificing anything at this time. They are indulging in everything from legalism to antinomianism.

We will build on these laws in vv. 12--20.

**1Cor. 6:12 Four Laws**

**Lesson #268 Thursday**

**December 8, 2005**

There is a restriction on the Law of Liberty; the Law of Love and the Law of Expediency. The Law of Liberty is direction toward ourselves. Apart from immorality, reverentism and sin, all things are lawful for the believer. Obviously, there are some exclusions to *all things are lawful*, or that would negate all things which were just written. Liberty is freedom—not to serve ourselves but to serve the Lord. We can enter into any activity which would not cause us to fail the Lord. When we fail the Lord, we abuse the Law of Liberty. Serving the Lord is true liberty. John 8:32: you will know the truth and the truth will set you free.

### **Liberty**

1. Liberty involves us exercising our volitional options. This is our positive volition toward doctrine.
2. We decide to take the responsibility to inculcate the responsibilities of the royal family honor code. That is our positive volition; our exercise in the Law of Liberty. We learn the honor code by the doctrine that we metabolize in our souls.
3. That is the free and correct exercise of our liberty under the Law of Liberty.

4. Then, we can know the extent of our liberty within the Honor Code. The Law of Liberty is never unlimited. Liberty, to most people, speaks of unlimited options. However, there are boundaries. We have freedom and liberty in this country which are always limited by law. They are limited by the irresponsible use of liberty. Our liberty is limited by its irresponsible use.
5. Without knowing the honor code, we cannot know the parameters of the spiritual life, or how to use our liberty correctly. If we know the honor code, then we can live it.
6. Without the inculcation of the honor code, we will be influenced to a greater or lesser extent of lawlessness. We are out of bounds with the honor code.
7. Freedom without responsibility inside the honor code becomes a lawless anarchy of soul. Abuse of the law of liberty is where we stop. We do not go beyond this statement and we don't realize that this leads us to the Royal Family Honor Code. However, there are curbs upon our liberty. We will know when to apply these laws and we will do it. We will recognize there is something which supercedes our own self-serving liberty. The Corinthians are not allowing anything to supercede our own
8. Liberty is toward ourself; the the Law of Love is always directed toward another person. It places the interests of other believers ahead of our own. Therefore, we refrain from activities which are not spiritual failure. Under the Law of Love, we refrain voluntarily from activities which are not spiritual failures and which we are free to do. Personal love toward God and impersonal love toward God will mean that there are times when we will not exercise all of our options.

We may not care about some believers. There are some believers that are obnoxious and we don't care for. However, we still should have some thought to them. We want to discourage spiritual growth; not to discourage it. If we are in doubt, then don't do it. The Law of Love is directed toward another believer. This might be sparing a believer from some temptation.

#### **Law of Expediency**

1. This is directed toward unbelievers. Our life must be a testimony to the gospel of grace rather than an affirmation to our liberty.
2. You do not flaunt your liberty before those who cannot tell the difference between a responsible use of liberty and permission to abuse liberty.
3. Therefore, we sometimes refrain from legitimate liberties. This and the Law of Liberty are very similar. Sometimes these legitimate liberties can distract the unbeliever from the gospel.
4. Indiscriminant exercise of our permissible liberty may prevent some unbeliever from giving the gospel a hearing. You don't want to be responsible for that. We can turn off the unbeliever by our actions. Our position in Christ does not give us unlimited liberty to continue their former lifestyle. They have been liberated by Christ, but they do not understand the honor code under which they should live. They have freedom, but they do not understand the obligation of freedom.

### What is Wrong with Unrestrained Liberty?

1. This becomes a green light for antinomianism and sinful code violations.
2. We can justify anything under the Law of Liberty if we ignore love and expediency. That is, we leave out the royal family honor code.
3. The Law of Liberty gives us freedom to serve the Lord; not freedom to indulge in antinomianism. This is what Paul has been addressing in vv. 9–10.
4. The law of Liberty is always regulated by expediency and love. There is never a time when liberty supercedes expediency and love. Those are the parameters of the honor code. The Corinthians have no doctrine and they pay no attention at all to the Apostles teaching and writing.

Ποντα μοι εξεστιν. Πας means *all things* as it is in the neuter (which refers to all things pertaining to Christian service and all other activities. Dative plural μοι, which is the indirect object of this phrase. The verb is εξεστιν is impersonal because the neuter is found here. From the unused root verb of εξειμι. This use simply disappeared over time; that form of the verb was not used when Paul wrote; however, it is the basis of this verb. Εξειμι goes back to classical Greek; it was a classical Greek word which was no longer used during Paul's day. Rules change in grammar. Language is constantly in flux; which is why it is separated into Doric, Classical, Koine, etc. This will give us an idea as to what this word means during this time. Εξεστιν means *[it is] permitted, proper, lawful*. The Corinthians have taken this to mean *all things are permitted*. Now, where would this come from? Believers were no longer under the Law of Moses, which is what Paul taught when he was in Corinth, and Apollos would have taught the same thing. The believers in Corinth were involved in incest, in lawsuits, etc. Today, we might say, our personal morality has no effect on public service. They would go by *our personal lives have nothing to do with our spiritual lives*. The Corinthians do not get it. They do not realize that these are related.

Metaphysical dualism is the Greek philosophy which is related to this. This is the way the people thought. Greek dualism; it comes from Plato was 5<sup>th</sup> century B.C. What is this metaphysical dualism. What makes them separate totally their spiritual life from their secular lives? Why are they so able to compartmentalize.

### Greek Dualism/Metaphysical Dualism

1. Dualism means that the facts of the universe are explained as two basic, separate elements. The Universe is broken down into two elements.
2. Mind and matter. Incorporeal and corporeal; body and soul; material and immaterial.
3. The two elements are qualitatively different orders of reality.
4. The physical or the body does not affect the metaphysical (or the spiritual). What happens in the body does not affect the spiritual.
5. They are compartmentalized; they are kept separate.

6. In Greek dualism, the soul is the source of all good and the body is considered evil. It is the devil on one shoulder and the angel on the other. They are separate. The corrupt body is hopelessly lost in evil. There is a bit of determinism in the idea that the corrupt body is hopeless. Once it is evil, it will always be evil.
7. Dualism gives license for people to do whatever they want with their evil bodies.
8. The evil cannot be purged from the body. There is an element of truth in this dualism. Philosophy is simply a way for people to explain their surroundings. The Greeks left out the actual truth. We know the cell structure of the body is permeated by the old sin nature; but the believer has the option to control this nature. For the Greeks, this is a corrupt, unredeemable body. However, we believe that we have the option to control our bodies through the filling of the Holy Spirit.
9. According to the absolute dichotomy of dualism—these are separable, warring factions—the evil done in the body and with the body has no effect on the separate category, which is spiritual. The Corinthians felt they had a spiritual life and a corrupt body. We have dualism and Christianity. The Corinthians are into dualism. The believer knows that our lives are actually trichotomus. Paul has already taught this to the Corinthians so that they do not get this confused with their old dualism.
10. Dualism gives license for the bodily activities of πορνεία. The honor code does not give license to these activities. Disconnect for the Corinthians; Christianity connects them.
11. Scripture never separates the body, soul and spirit (except Christ at death?). What we do in our body, we do not glorify ourselves. Paul begins with a false philosophy of the Corinthians and distinguishes it from Christianity.
12. Our souls and bodies are intertwined; what we do in the body affects the soul, and vice versa. All things are lawful to me.
13. The philosophy of dualism makes lawful for the Corinthians what is unlawful for believers under the royal family honor code.

We have a body and we have a soul and between these two elements, we have a human being. We are composed of a corporeal body and an incorporeal soul, and never the twain should meet.

## **1Cor. 6:12      Metaphysical Dualism   Lesson #269 Sunday 1   Dec. 11, 2005**

Class on Sunday Christmas and New Year's; both at 11 am.

For the Corinthians, there was nothing in their mind which was out of bounds—at least, whatever was approved by their culture, they figured was okay. The Corinthians did not even recognize that there should be a change experientially. Our culture is ingrained in us just as it is for the Corinthians. They were not sure where they stood and what was allowed. They had a new spiritual life in Christ based upon their position in Christ;

but they did not exactly understand this. They did not know that what they had was far beyond anything than had ever been given to them before.

We know we are saved; we understand our eternal security and a few basic doctrines. Unbelievers often feel like the Christian life is going to cause them to change their lifestyle and they use this as an excuse not to believe in Jesus Christ. Nothing in life or in human existence can equal the life of spiritual advance; it cannot compare to spiritual growth, which is not confining but liberating. There is no security in life greater than knowing that we are right where we should be doing just what we should be doing. The Corinthians are neck-deep in hedonism and antinomianism. This is an empty life and a life which is often destructive; there is no glorification of God; there is only self-indulgence and self-glorification (if that). The spiritual life is the greatest fulfillment that we can have. The believer must lie within the Royal Family Honor Code. Without this, we make up the code for our lives; we make the decisions, and it is freedom without responsibility, which is an anarchy of soul. Without the honor code, we flounder in our life. We only serve ourselves without the Royal Family Honor Code. We cannot defer to the law of love or the law of liberty when we operate under our own standards. The Corinthians could not put any interest above their own personal interests. Their heathen culture was antithetical to their new life. Πορνεία was permissible and pervasive in the Greek culture. Rampant homosexuality and temple worship through prostitution was common; it was ingrained in them.

Πορνεία is a physical act; it is a bodily act. The philosophical system of Plato allowed for this. Their philosophy influenced all thought in the Greek-influenced world. Metaphysical dualism. The word *metaphysical dualism* was not coined until 1700 A.D. Metaphysical dualism had been the basis for Greek thought for 500 years. Paul is well-versed in Judaism, in the Scriptures, and in Greek philosophy. Paul was able to easily link the culture of the Greeks with the actions of the Corinthian church.

### **Metaphysical Dualism**

Why do we need to look at a philosophical system? These people have been dead for 2500 years; why do we need to talk about them? We must examine this letter in the time that it was written.

1. Dual means that the facts of the universe can be explained as two basic, disjoint elements.
2. Examples: mind and matter; material and immaterial; body and soul. Metaphysical dualism explains the disconnect of the Corinthians.
3. In Metaphysical Dualism, the two elements, body and soul, are separate orders of reality.
4. The physical, which is the body, does not connect with or affect the metaphysical.
5. The body and the soul, the physical and the metaphysical, are kept separate; they are compartmentalized.
6. A diagram of metaphysical dualism: the human being is actually a soul and spirit intimately and thoroughly connected. In Greek dualism, they are completely

disconnected. Material and immaterial in our thinking mix; in Greek thinking, there is no mixture. Best way to illustrate this is the devil on one shoulder and an angel on the other shoulder, each whispering into the ears of the individual.

7. The corrupt body is hopelessly mired in evil with no recourse and no recovery.
8. The result of this philosophy can legitimize many self-indulgent activities in the body. The body is going to perpetrate evil activities, so we simply do it.
9. The evil cannot be purged from the body in dualism, and is therefore inevitable. The body gravitates toward evil; only the soul produces good. Whatever is produced by the body is evil; what is produced by the soul is good. This will explain the practical thinking of the Greeks. Christian theology reveals that there is some truth to this system. The sin nature is in every cell of our body; we have sin in us. However, the soul is tainted by this sin nature. Adam was trichotomus rather than dichotomus. The believer has the ability to control the sin nature in the body and in the soul both. This is done through the filling of the Holy Spirit and by spiritual advance. The Holy Spirit can control our activities in both soul and body.
10. According to the absolute dichotomy of metaphysical dualism, that which is done in the body is compartmentalized—whatever you do in the body is compartmentalized and it has no effect on the metaphysical. Whatever is done in Vegas stays in Vegas is the attitude.
11. In practice, dualism gives license. The way the Greeks saw dualism, this gave license to the bodily activities of πορνεία.
12. Those evil body activities are not connected to the soul activities. They are disjoint functions and the body functions does not affect the spiritual life. This is dualism and this is why the Corinthians were confused. They knew their culture better than they knew Bible doctrine.
13. The philosophy of dualism makes it acceptable for the Corinthian believers to do what is actually unlawful under the honor code. Paul is telling them, *this is your old way of thinking; this is the inculcation of your culture.*

When Paul says **All things are lawful to me**, he is not condoning anything which is unlawful, immoral or sinful.

Even today, Platonic thought influences the thinking of today's culture. According to Alex, it influences Christian thought as well. DeCartes said *body and mind to not interact with each other; one does not affect the function of the other*. Spinoza, Libnitz, and Kant all were affected by dualism. Dualism is found in many of the world's religions. The apocalyptic literature of the Jews is steeped in dualism. We also find it in the eastern religions. This helps us because we, in many ways, have this same thinking. Dualism is a mistaken notion of Christianity. The pervasiveness of this philosophy, which is very close to Christian theology, is a part of their culture and it is very close to our culture as well.

Carnality and the spiritual life are opposites and they do affect each other. Those who sin willfully and use rebound are practicing dualism to some extent. Law curtails liberty.

There are rules and regulations. Rules are not made to be broken, as breaking rules limits your freedom.

**1Cor. 6:12**

**Lesson #270 Sunday 2**

**December 11, 2005**

Paul used this first line to get the attention of the Corinthians

1Cor. 6:12a **All things are lawful** [or, *possible*] **to me,...**

Law is a part of divine establishment, so that the human race will not destroy itself. Law restrains that which is destructive to freedom. We live by the rule of law. We also live by the Royal Family Honor Code. It limits that which is destructive and carnal. We must know that through Bible doctrine. The amendments are the very basis for our freedom. The Bill of Rights enhance our freedom.

### **3 Points on these First 3 Phrases**

1. Freedom is limited by what is worthwhile to the believer; by what is beneficial to the believer.
2. This means that the believer has a sense of responsibility toward another believer and that is what the law of love is all about; and toward the unbeliever, which is the law of expediency.
3. The gospel of Jesus Christ and Bible doctrine should never be discredited because of the believer or the unbeliever's negative perception of our activities.

This phrase expressions an option; volition is involved here and it carries with it a mandated code of action. Volition always has a limitation. Anything goes except where we fail the Lord. This is the over-arching parameter. This is where we begin it. The constitution; the Royal Family Honor Code. We the people will not fail the Lord. They have perverted their freedom; they have perverted the law of liberty. Not all things are permissible. Paul is going after the very core of Corinthian thinking—the very core of their thinking, which had been ingrained since their youth. If we are trying to witness to an unbeliever, do not attack the very core of their thinking from the beginning. Ease into it. Let them have a look at you (which may involve the law of expediency). In other words, do not turn them off—that is the law of expediency. You show them the grace of God; which is liberating, and not limiting. Paul gently eases into his mandates. He is gently limiting their liberty. He is limiting their freedom under certain conditions.

The law of expediency must be applied for the sake of the unbelievers in the city of Corinth. Their modus operandi at this time just does not make an impact on Corinthian unbelievers. We have these statutes, but we must apply them. What effect do these actions have on others if we indulge our liberties. Do my actions constitute a distortion of my liberty? There is a rationale for the use of the law of love and the law of liberty.

**The Rationale of the Law of Liberty and the Law of Expediency**

1. We must belong to Christ by virtue of our union with Him by virtue of faith in Christ.
2. In this world, in this life, we represent Him as an ambassador. Ambassadors who embarrass are recalled. We are the point of contact for some.
3. We do not witness just by what we say but by what we do. If someone drops off their kids at Berachah, but takes off to shop or have coffee, that affects the kid—if we don't listen in Berachah, then they won't, whether they are here or not. We witness by our life as much as by what we say. Some will say, "I don't want anything to do with Christianity if so-and-so is a believer." Someone that Bobby knows hated Christianity by those who witnessed to him by complaining about his antinomian ways. We have no right to drive anyone away from spiritual advance.
4. Contrary to some thinking today, unlimited license is not a means to reach the unbeliever. "I'm an antinomian and I will reach them by wallowing in the muck with them."
5. You do not go to the level of the unbeliever to reach him where he lives.
6. This type of *modus operandi* is not an entre to the unbeliever; it merely discredits our ambassadorship.
7. This does not mean that you make an issue of your own taboos and represent this as Christianity. This is not the issue to the unbeliever. It is not *what do you think of me*; it is, *what do you think of Christ?* We should be relaxed in life. If we are legalistic, we may not be relaxed. If we are antinomian, we might be too relaxed.

The Corinthians have various options; all things are possible, but not all things are permissible. Their indulgence in carnality defeats the progress of their spiritual life. They do not realize that what they do in the body affects their spirit. They think they are not connect, but they are. The indulgence of carnality is not beneficial to those around them. There is no distinction between Corinthian believers and unbelieving hedonists in Corinth. Therefore, the law of expediency says *your modus operandi must represent our positional and experiential sanctification.*

1Cor. 6:12b **...but not all things are permissible.**

I can do anything, but I will not be mastered by anything. Εξουσιαζω) which means *to have power over something*. Future passive indicative.

Drinking is lawful to a certain point in our culture; it is also lawful or permissible in the Christian life as well. Drunks are self-indulgent; they have no concern when drunk for the law of love or the law of expediency. It is all about them. We must have concern for the immature believer. We do not make a good witness for Christ when we are inebriated. We do not need to get drunk with our unbelieving buddies in order to witness with them. If we are dealing with some high moral or legalistic person, do we want to ask them out to a couple a drinks? Do we want to take such a person out for a drink, if that is their weakness? If they might end up drinking like a fish, should we

take this approach? Paul is saying, *if I overindulge in the things that are lawful and they gain power over me, then they own my life.*

Some pithy little sayings:

1. In all things, *I can do as I please; but I will not let things do as they please with me.* There is the control. *All things are lawful for me, but I will not be brought under the power of any of them.* Or *I am freed by the Lord Jesus Christ and I am going to maintain this freedom through the Royal Family Honor Code.* Or, *I am free to please the Lord, not only to please myself.* Does this mean that we should not have any fun and that we should not do things which are pleasurable. We must think in divine viewpoint.

1Cor. 6:12c *I will not be brought under the power of that which will consume me...*

**1Cor. 6:12**

**Lesson #271 Wednesday**

**December 14, 2005**

I think there was no Bible class due to rain???

**1Cor. 6:12**

**Lesson #271 Thursday**

**December 15, 2005**

*All things are possible to me* is freedom; however, where there is freedom, there can also be an abuse of freedom. *But not all things are permissible to me.* Liberty is restricted by that which is permissible; law is for the personal and common good of those who keep these laws. It is the honor code which defines what is permissible; it gives us the parameters of the spiritual life. The mandates define our honor code.

#### **How the Honor Code Defines what is Permissible**

1. The Honor code defines integrity; we cannot live as believers in Jesus Christ without integrity. This is the divine integrity that we can reflect.
2. The Royal Family Honor Code limits what is evil, destructive to the well-being of the Christian life.
3. The Royal Family Honor Code enhances the believer's freedom by negating slavery to the sin nature.
4. Therefore, the result is, the believer may grow under the honor code and serve the Lord, which is the permissible and profitable use of freedom. We are limited in what we can do, but that limitation is for our benefit, and it enhances our life and our capacity for happiness.

The Honor Code reflects who and what God is. It reflects His standards; His perfection. We reflect His character. When the believer limits himself to the statutes of the Honor Code, we are expressing the highest and best use of our volition. We must choose to live within the Honor Code. There is an interesting paradox. We are expanding our scope of our liberty, by the laws of love and expediency, which, in turns, actually limits our liberty. The Honor Code is our guide in avoiding our slavery to the trap of the old sin nature. We are mandated to live under Bible doctrine. That is a major aspect to

the Honor Code. These are the laws of our constitution; they define our freedom. We can serve and glorify God under the Honor Code. Under the Honor Code, we reflect the integrity inherent in the Honor Code. Living under the honor code is demonstrated by a sense of responsibility. Liberty is limited by love and expediency. The Honor Code limits freedom, but it also expands freedom. Freedom without responsibility is anarchy. Having liberty only in your soul means that you are abusing liberty. Under certain conditions, the laws of love and expediency supercede the law of liberty.

### **An Overview of the Honor Code**

1. You do not have the option of discrediting the gospel or Bible doctrine through our actions. You live in honor when you do not do that.
2. You do not have the option to discourage any believer's spiritual advance or to turn off any unbeliever's response to the gospel with your actions. Most of us understand that we are free when it is not sinful; however, there are more limitations than that.
3. The integrity which is gained by adherence to the code makes us always consider the consequences of our actions on others. Integrity means that we consider the influence of our actions on others.
4. Instead of being immature, self-serving and self-centered, we grow up, and become a responsible citizen of the church.
5. Then, we can serve God in whatever capacity that He has for us. God has some place for each one of us. God has a mission and a plan for us individually.

Paul, in the first half of verse 12 addresses the ignorance or indifference of the Corinthians to the Royal Family Honor Code.

**All things are lawful to me, but not all things are permissible to me.** We will contrast our liberty with the limitations of it. Exousiazō + ouk = to have power over something (with the negative). **All things are possible, but I will not be under the power of...** Paul will not be brought under the power of something, even when it is lawful to him. Paul is saying, "If I indulge in things which are lawful, but they gain power over me, then they own my life." Paul's life can be limited and constricted by the things which are free to him. We do His bidding unequivocally. We are the slave of only Jesus Christ; when we put ourselves in servitude to something else, that is a mistake. "I will not be mastered by or dominated by my appetites." No one can function under the Royal Family Honor Code if we are dominated by something else in this life.

### **How does Porna Exceed our Liberty**

1. Sex is lawful and desirable under the conditions of marriage; there are no exceptions to this.
2. Porna is not acceptable; it is not lawful. It is outside the bounds of marriage. It is therefore self-indulgent. It is the definition of self-indulgence.
3. Porna in any of its forms can become an addiction. As you see, this explains Paul's statements of not being mastered by something.

4. Sex can become a consuming factor in your life; it is a strong power; a strong draw on most human beings. Anything which is wonderful and beautiful can be easily abused. Like anything which is wonderful and beautiful, it has its own limitations. Wrongly used means that it will become self-indulgent, arrogance, and a consuming factor in our lives.
5. Not only is pornea a sin, but it takes control of our thinking. Pornea is a perfect example of a one-track mind.
6. Under these conditions, emotion rules our life. We are to grow in grace and knowledge; not by grace and emotion.
7. Pornea is never the believer's focal point; it can become so when it rules over us. Sex is lawful; but, when it is misused, it will rule over us. That is the problem of the Corinthians—they are ruled by sex. Do not glorify God by sex, but glorify Him in our body.

### **Paul and the Law of Liberty**

1. There are things which are lawful, but not permissible to Paul. Therefore, he abstains from them. It all depends upon the impact on other people. We are dishonorable when we do that which is not permissible. When we do so, we cause another believer to be distracted from doctrine or an unbeliever to be distracted from the gospel.
2. It is necessary for Paul to stay away from thinking and activity when it comes to things which can take from others. When we let the old sin nature run amuck, then it will overpower us. Paul knows he must limit that.
3. Many activities are enjoyable and permissible; but they might have to be set aside under the law of love and expediency. It is difficult to set aside these things which are enjoyable and lawful.
4. It is expedient to refrain from an activity which might cause an unbeliever to reject the gospel; we should never compromise our testimony in front of the unbeliever.
5. It is love for the sake of another believer that one believer refrains from what is otherwise permissible.
6. The law of love and liberty supercedes our freedom for the sake of a presentation of the gospel and the encouragement of spiritual advance. Pornea is less fun than these things.
7. When this principle is violated, liberty becomes nothing more than self indulgence and we are ruled by it.
8. Paul will not become a slave to either permissible or unlawful activities which will hinder his spiritual life or testimony. This is how we demonstrate spiritual maturity and responsibility to others. This is rewardable in heaven.
9. The Christian life must always be interpreted in terms of the mission and purpose of God's plan on earth for the believer. We must adhere to God's plan and God's timetable, and not our own self-indulgence.
10. The Christian modus operandi must not be determined only by what is permissible to us. This gets into the realm of antinomianism.

1Cor. 6:13: **Food is for the stomach and the stomach is for food...** Paul must have lost his mind here. What is the deal? Is this a non sequitar? It doesn't follow. Then Paul goes

on. ...yet the body is not for immorality... What's the connection here? ...but the body is for the Lord and the Lord for the body. This is the divinely inspired Word of God and it fits together perfectly.

According to the Greek philosophy, body and soul are completely separate. But Paul will bring in an analogy and he will connect the soul and the body. It is not just about the stomach; it is about the whole spiritual life. This is so straight-forward that the idiot Corinthians just cannot miss it. It tells us what is permissible and what is not permissible under the Royal Family Honor Code.

Koilia in its literal use means *belly, stomach*. This is the organ for digesting food. Paul is making an obvious statement, which the Corinthians cannot even dispute. *Food is for the stomach and the stomach is for food*. Paul is making an obvious statement. God created the stomach to metabolize food and everyone in Corinth has a stomach which they use to metabolize their food. Anything is suitable for food; the stomach will receive it and the stomach will metabolize it. God designed it to work in exactly that way. Paul knows that they all agree on this. He will play off this certainty.

Under starvation, people notice their stomachs and their bellies become extended. They need to eat to survive. We mostly decide when and where to eat and what to eat. We must eat, but there are certain conditions under which we must choose not to eat. There are certain foods or certain quantities of food that we should not eat. Rangers had to voluntarily limit what they would eat; the idea was to put them under stress without shooting at them. Starving had a purpose there. Paul realizes that there is a reason to abstain from food. There are those conditions under which we should not eat certain types of food or certain quantities of food. In 1Cor. 8 and 10:23-33 we will discuss some of these things. Gluttony is over eating, and there are limitations there. Prov. 23:21. Gluttony falls under the deceptive heading of *more is better*. It is pleasant to eat; so one thinks the more you eat, the more pleasant it is. However, overeating can be very uncomfortable and consistent overeating can bring on a great deal of personal misery. It can bring on a guilt reaction; it can bring on physical ailments. We simply need to learn to limit our eating.

**1Cor. 6:13**

**Lesson #273 Sunday 1**

**December 18, 2005**

Next Sunday is 1 service only at 11 am.

**All things are possible to me, but not all things are permissible. All things are possible to me, but I will not be brought under the power of anything.** Obviously, Paul is not referring to sins and evil, but to a number of things which are lawful. Some activities can begin as being lawful but end up being sinful.. **If I indulge in things which are lawful as a believer, and these things gain power over me, then they own my life.** Legitimate things can result in servitude to those things.

Why can't we indulge in legitimate activities if they are legitimate? This is so that we are not brought under the power of things which would supercede our lives. They get to a point where they take us out of the plan of God and override our spiritual life.

Has Paul gone legalistic? Is he imposing his own personal taboos upon the Corinthians? There are times when a believer will abstain from certain activities which would otherwise be permissible. The laws of love and expediency supercede our freedom. Our freedom must sometimes be sacrificed for a higher purpose. This is something like the suspension of our civil rights in order to win a war. It is more like a parent having complete freedom to do this or that, but sacrifices these freedoms in order to raise his son or daughter. When our liberty is less important than our mission, then there is the higher purpose of our life on earth. It is important as to how believers interact with believers and unbelievers around them. Is this done in the guise of liberty or is this done in accordance with the laws of liberty and expediency. The believer must occasionally refrain from that which is otherwise permissible. We are never to discourage unbelievers from hearing the gospel or to cause another believer to turn from doctrine. This does not mean that we never enjoy certain legitimate activities which are not wrong. We need to focus on our mission as believers in Jesus Christ on earth rather than giving priority to our valid pleasures. The law of love and expediency can supercede the law of liberty. We should not become a stumbling block for the immature believer. We similarly do not indulge them in their legalism. Sometimes we want to rub this in the nose of the legalistic believers. We walk a fine line between the law of love and not becoming legalistic. It is not always an easy decision. Always keep our mission in mind. What impact do we have on believers who are around us? Our liberty is not always the criterion for our *modus operandi*. The Christian life must always be interpreted based on our mission and purpose on earth. Christian *modus operandi* must only be decided by what is permissible. All things are lawful, but not all things are permissible. Legitimate activities can become illegitimate when overindulged. **Food is for the stomach and stomach for food, but God will do away with both of them.** This verse appears to come out of nowhere. This appears to be a non sequitor, which means *it does not follow*. Why does Paul make such an obvious reference to a body part and what goes into it? Is God going to do away with food and eating? **Yet the body is not for immorality, but for the Lord; and the Lord for the body.** Paul moves from the stomach and the body to immorality and the body. What a strange flow. This is the inspired Word of God. It is all inspired by God the Holy Spirit and it fits perfectly into this context; we just need to figure out how. They are written just as God would have us know them.

v. 13 simply tells us what has gone before. Paul uses a fact here; he launches with a statement that no one can deny: **food is for the stomach, and the stomach for food.** The Corinthians can dispute almost anything and they cannot divide up on this one. Paul will compare the legitimate and illegitimate use of two bodily functions. He will look at these in such a way as to dispense with metaphysical dualism. Paul's illustration proves that the spiritual and the physical are entirely linked. There is no gulf between the body and the soul, and this will refute that Corinthian viewpoint.

Paul begins with a body part: *koilia* = *stomach, belly*. This is the organ for metabolizing food and it works every day in this way. It is a biological fact. We can eat anything suitable for food and some things not suitable for food, and the stomach will receive it and metabolize it. God designed it to work in that way. Paul will play off this certainty. Now Paul gives them a fact that they must agree to. If we are to survive, we must eat—that is clear. We often make choices about where and when we will eat. The act of eating must occur for our survival. There are certain conditions that we must choose not to eat—certain types of food and certain quantities of food. Paul will address these in 1Cor. 8 and 10:23-33. There is another restriction. Prov. 23:21: This gets into the realm of where Paul is going with this first statement. **For the heavy drinker and the glutton will come to poverty.** Gluttony is the personal philosophy of those who believe that more is better with regards to food. There is a limit to the amount that we can eat. Bobby left Ranger school 30 lbs underweight. Even after becoming full, his body still wanted more food. It was consistently a miserable situation. Overeating can bring on guilt in fact, which is a mental attitude sin. Food guilt can bring on other physical and mental maladies. Binge eating can be followed by self-condemnation is an eating disorder. The result is, the food controls your life. Overeating and undereating controls your life. I cannot be brought under the power of the stomach or food. When our stomach rules instead of divine viewpoint, this is what happens. Gluttony is a lack of self control. It is equated with drunkenness. People choose to drink to oblivion or for a number of reasons—to lower inhibitions, to have fun, to socialize. Drinking to excess is a matter of bad decisions. Some of us have the problem of alcohol abuse. None of this should control us. Our stomachs should not control us; drinking should not control us. **With gluttony and drinking comes poverty.** The Hebrew word is *yarash*, which means *impoverished, dispossessed*. Gluttony implies having much food, but it is a poverty (of soul). When it controls us, gluttony is poverty of soul. We all understand what it means to be controlled by something; whatever it is, Paul uses gluttony and later on, something else, to illustrate things which control us and take us away from the spiritual life—even things which are legitimate, including eating and drinking. When you have to make that choice, err on the side of not being a stumbling block. Paul knows his context here; he is a genius. He completely understands the people to whom he is writing; he completely understands the malady of the human condition; he knows how these people live and how they think. Paul knows these things because he is a student of the Word of God. He knows his audience and he knows what we need to hear. Paul knows that these Corinthians live in a Roman culture and they are steeped in Roman traditions. Greek philosophy affects the Romans, and these people are similarly influenced. Paul knows his Corinthians. He knows why this illustration will be effective in getting across his point. The Corinthians saw gluttony and drunkenness firsthand, and it was acceptable and a part of their religion. The Corinthians did not realize that the physical and the spiritual are intimately connected; there is no metaphysical dualism. That is false doctrine.

**1Cor. 6:13**

**Lesson #274 Sunday 2**

**December 18, 2005**

On December 24, 1914, one of the Germans began to sing Silent Night and they were joined by some English on the other side. There was Christmas truce which went on

for a day or two. The words of Silent Night come from Isaiah. These words had the ability to stop a war for a short term.

**Food is for the stomach and the stomach is for food, but God will do away with both of them.** This appears to be a non sequitor, which means *it doesn't follow, it is loose, it doesn't fit*. All Corinthians, despite how divided they are, can agree with Paul here. Paul will use this moment of agreement. He will use the fact that he is right in the eyes of all the Corinthians, and he will use that to explain what is permissible and what is not. Why would Paul choose the stomach to talk about? He knows his audience; he knows their culture; he knows what they are thinking. There is legalism and antinomianism in this crowd, and he is about to speak to the antinomians. They are steeped in Greek thinking and Roman culture, which are very similar. Paul was also very learned in Greek and Roman culture. Paul knows what he needs to know, and he is about to do it. Paul uses the stomach as an example of excess. The Corinthians had certainly observed this in the Roman culture. In the ancient world, a simple meal could become an eating contest. *Cena* is what a full-dressed Roman banquet would be called; it consisted of at least seven courses. The problem is, these 7 courses are spread out to 8-10 hours, and each course is a massive amount of food. Each course in itself is a great meal. It took a gargantuan appetite to polish off the menus of the *cena*. It became somewhat of a crude eating content. There were even religious connections. Vomiting was often induced in order to continue with the eating. At the end of the meal, which included a lot of drinking as well, and there was a ceremonial drinking match as well. A *commissitio* is the Latin for this drinking contest. In this ceremony, every cup was filled. In this ritual, the entire cup must be drunk at one time. There could be 1-11 cups filled at one time. No idea why 11 would always be the cutoff. This became an excuse for serious binging based on the excuse of honoring a guest or a god or something.

Not only was it overindulgence and gluttony, but there was a religious aspect to this. Festivals to the gods were celebrated with this sort of gluttony and excess drinking. Why all this excess? What was the religious significance of this? What is the significance of being bombed and gorged? The idea is so that the practitioner could become one with god. Bacchus was the God of wine, and the more you drank, the more united you were with the god of wine. Perhaps it had something to do with metaphysical dualism? The people overindulged in what the god represented, and in this way, they pleased the god. Similar in the worship of Aphrodite. Very often, gluttony and drinking were a part of this worship. Such rituals and heathen worship were common. They certainly did not mind indulging in wine, women and song. The Corinthians associated the Communion table with the worship of Bacchus, so they would be drunk and they would overeat. The idea is, *more is better*.

Paul is refuting metaphysical dualism, which is the idea that the body and soul are completely different. One does not affect the other, or so their philosophy is. These Corinthians completely understand overindulgence in these areas, even though they did not see that as a bad thing. Paul used a normal body function which could be abused, and a function which was abused in Roman culture. This is a natural and

normal and allowable function which could become distorted into binge behavior and overdoing things. Metaphysical dualism makes us think, we can do whatever we want with these bodies. We do the same thing in our lives today—I will just commit this sin and rebound later. The sin will affect our spiritual life. Our body is permeated with the sin nature. It is found in every cell of the body, and there is always that temptation; and when we succumb to sin, we are no longer in fellowship, and we stop progressing, we are out of God's plan, and we might even retrogress. Eating is a legitimate pleasure in life; but gluttony is an option—it is something that we choose to do. Food is for the stomach; gluttony with food is not allowed. Paul uses this illustration—food for eating is fine; gluttony is going over the line. Paul is again directing them from a previous pagan practice to the function of the Christian way of life. Paul knows exactly what the Corinthians are up to and he knows how to reach them. Eating is a normal function of the body; but it is not the believer's purpose to feed his body in life. Pornea is an appetite that the Corinthians indulge in, which is not legitimate. There is a right way and a wrong way. Normal functions in life exemplify right things done in a right way. Eating is normal and right; gluttony is wrong. You have a drink, and that is okay; you have ten drinks, and you have stepped over the line a long time ago. The sin nature can control the soul. There should not be any metaphysical dualism in our thinking. Our lives should be doing right things in a right way.

The Corinthians overindulged at the Communion Table, which could bring the death penalty to them. **Many slept.** God take worship of Him very seriously. The food illustration begun here in v. 13 and is done so with great logic.

**But God will do away with both of them:** the stomach and food. Future active indicative of *katargeo*, which means *to abolish, to bring to an end*. This is very emphatic. These things will be abolished; they will be gotten rid of entirely. At some point in the future, these things will no longer be a part of our existence. We will no longer be sustained by food and therefore, our organ of digestion will no longer have a function either. This will not come to pass during our temporal lifetime. This is an eschatological occurrence. No one will be overweight in heaven; no one will be hungry in heaven. Our bodies will be able to survive without nourishment as we know it. Our resurrection body will be entirely different than the one we have now. What does this future fact mean; why does he tell us this now? Gourmets might be upset that there is a lack of fine dining and great restaurants in heaven. Many unbelievers use this type of thing as an excuse. Unbelievers can come up with a host of reasons why they don't want to be in heaven. Being in heaven is the only place to be; being in hell because you don't eat in heaven is ridiculous. Paul is dealing with a body function, and he will change this to a spiritual function.

### **The Human Body in Eternity**

1. The human body is not connected with food in eternity.
2. The human body does not require nourishment in heaven.
3. There is no need for a stomach in eternity.

4. The stomach has no influence beyond the grave, but this is not true of pornea, which will come next.

Pornea is beyond what God has designed. God has already mentioned where the Corinthians are. The stomach and food will have no bearing on eternity; the excess has an effect on eternity; the body is involved in eternity. The body will be there in eternity. Body and soul are interconnected in this life and in eternity as well. Normal body functions will be done away with, but not the body itself. The soul and body cannot be divided. The Corinthians are thinking exactly the opposite. Our body, linked with our soul, will not be given certain rewards. The body is there in eternity; there is no such thing as a disembodied soul. A soul is always housed in a body. This includes even the moment that we die. This has everything to do with how we perceive the Christian life. We may not have known metaphysical dualism, but we might in fact live that way. We may have the same *modus operandi*. We separate what we are, believers in Jesus Christ, from what we do, which is sin. There is a connection with what we choose to do in our bodies and what we choose to do in our spiritual life. One is not detached from the other. Normal functions in life have no repercussions in eternity—sex in marriage, food for the body; etc. However, the wrong use does have an eternal effect for the worse. While physical metabolism has no effect in eternity, but spiritual metabolism has a great affect in eternity. We take our souls into eternity. That which is physical and normal, we leave behind; that which is spiritual, we take with us.

**1Cor. 6:13**

**Lesson #275 Wednesday**

**December 21, 2005**

1Cor. 6:13 **Food is for the stomach and the stomach is for food.** Paul felt this was necessary to write. **But God will do away with both of them; yet the body is not for immorality, but for the Lord, and the Lord for the body.** This is an illustration of what came before. Eating is necessary for the body and it is entirely permissible. There are constraints put upon at least with respect to quantity. Consistent overeating is gluttony and it is a sin and compared to drunkenness. It is the overindulgence in food. It is amazing that this comes up during the Christmas season, when people tend to overeat. However, gluttony is consistent and chronic. There is a parallel to the overindulgence in simple carnality. If the Corinthians accept the necessity for food, then there can also be an abuse of that function; that is, for every normal function, there is an abuse of that function.

The background is the Roman *cena* (which means dinner in Italian). It is a romance language. A *cena* in Roman times was overindulgence. *Comosatio* has to do with drinking. A *cena* consisted of 7 courses spread out over 8-10 hours. However, these courses were huge and eating went on continuously with lots of drinking as well. This *cena* was a highly regarded social pastime. Their parties lasted at least as long as our do. At the end of this was the *comosatio*, which was simply a drinking contest. This would toast someone there or the host or whatever. A huge cup would be filled and they were to drink this cup in one gulp. They would drink 1-11 of these. These festivals of gluttony and inebriated were for social life and even had religious significance.

Aphrodite was the goddess of love and sex, and worship of Aphrodite included those activities. Celebrating Bacchus involved eating and drinking too much. Bacchus was the god of wine. He represented wine and they worshipped him with wine. The practitioner became one with the god. This was a perversion of union with Christ. Demonic activity came in the guise of polytheistic worship. This image that Paul paints could be uninhibited pagan abuse in their culture. Eating is a natural normal function of the body; everyone can agree on this. The Corinthians need to understand this. Normal functions in life exemplify a right thing done in a right way. Eating and not overeating is a right thing done in a right way. Even these normal functions of the body can become abuse. There are abuses of the body which affect the spiritual life. Paul will be refuting metaphysical dualism. The physical and the spiritual have no connection. The body can be used for anything and it has no connection with the spiritual life. This is why Paul deals with the body and stomach and food. The Greeks believed that they could indulge in any physical activity and that this would not affect their spiritual life.

But God will do away with both of them [food and the stomach]. *Do away with, to abolish, to bring to an end* = *katargeo* (καταργεω).

#### **The Body in Heaven**

1. This is an eschatological reference.
2. This will not be necessary as soon as we cross the high golden bridge into eternity.
3. Residence in heaven does away with the stomach.
4. The resurrection body in heaven will not require any nourishment as our current body does on earth. For some of us, this is good news, as eating for some is a nuisance.

Why is Paul saying this?

#### **What does this mean for us?**

1. There is a superior, different body standard in eternity. It will be more than in just the area of food and drink.
2. The inference is that all of our normal body functions at this time will not be necessary in heaven.
3. Abuse of these functions will not exist in heaven. No stomach and no old sin nature; so, how can we be a glutton?
4. The physical maladies which plague our temporal bodies will no longer exist. No more sorrow, no more tears and no more death. All the aches and pains and disease will be missing from our bodies.
5. The point that Paul is making is, there is a body in heaven. This is a revelation to the Corinthians, who did not connect the body with their spiritual lives.

6. There is no such thing as a disembodied soul; that is nowhere given in Scripture. Many other religions have all kinds of spirits running around without bodies; but not Christianity. No disembodied souls.
7. The Corinthians must draw the obvious conclusion: metaphysical dualism is not divine viewpoint. Stop thinking in the old ways and start thinking with doctrine in the soul.
8. It is not just the soul which resides in heaven. Body and soul are eternally connected...but not the same body, but a body like Jesus Christ had when He was resurrected. Much of the normal function of our body on earth will not happen in heaven, there are repercussions in heaven of abuse of the body here on earth. This is the direction that Paul is going in his argument with the Corinthians.

Paul is going to make certain that the Corinthians understand that loss of spiritual life from carnality and inability to produce divine good in heaven. All of this is connected; the body is in no way separate from our spirit. This is not an effect on the resurrection body itself, but rewards in eternity. Every one of us will get a resurrection body in the future. No one will be short-changed on their resurrection body because of abusing it here on earth. It will be perfect like the one that the Lord Jesus Christ. There will not be an Arnold Swartzenegger body in heaven. This is where the equality ends. The body has an eternal future, in contradiction to metaphysical dualism. Dualism still has an effect upon us today. It can affect us by saying, "I have rebound." That false rumor will be dispelled in our soul. Rebound is a license to recover, not a license to sin. Simply rebounding does not mean your spiritual life is fine; rebound is simply the gate; you walk through the gate into spiritual life.

Paul says that God will abolish the necessity for food and the necessity of having a stomach.

#### Summary

1. There is a different superior standard of body function in eternity.
2. The inference is that all of our normal body functions are not necessary.
3. Abuse of these functions will not occur in heaven.
4. The maladies which afflict us here on earth will no longer exist.

There is a normal part and an abnormal part. **Yet the body is not for immorality.** It should be more clear why Paul is making this next statement. Immorality is  $\pi\omicron\pi\nu\epsilon\alpha$  in the Greek. The Corinthians probably argued with Paul about the lack of importance when it came to the activities of the body. Maybe they argued among themselves and maybe they argued with Paul. They used their philosophy of dualism. Paul must refute this philosophy; Paul must make another physical vs. physical argument.

Sex is a normal function of the body which has a correct usage—within the confines of marriage. Sex out of marriage has a negative repercussion. The Corinthians had distorted

the body and they had abused it. They did not believe that their bodily functions affected the spiritual. Pornea = sex outside of marriage.

The Corinthians justified their lack of divine viewpoint and their sexual reversionism by distorting normal functions of the body with abnormal functions of the body. Paul is refuting this misapplication. He will give a detailed discourse on sexuality in the near future. Abbreviated: sex is a normal function of the body as designed by God; there are certain circumstances where it is forbidden; when sex is used in any old way, it can destroy the human race. *Why and how?* Two divine institutions are perverted by pornea. The first perversion is of divine institution #2: marriage.

### **Perversion of the Second Divine Institution**

This is what happens to a nation as well as individuals. This destroys people, society and the nation.

1. God invented marriage to provide the framework for conjugal love and sexual expression. This is the status of the sexual relationship between man and woman.
2. Marriage forms the most basic unit in society.
3. The elemental interaction of man and woman is designed to take place in the confines of marriage. The deepest most elemental interaction between man and woman takes place within the confines of marriage.
4. Without marriage, the man and the woman are incomplete. Marriage was God's gift to Adam. Uniting them was marriage, the first marriage in human race, which should abolish all light and frivolous views of marriage. The man and woman are both completed in marriage.
5. Sex outside of marriage breaks the divinely designed bond, the trust, and the complete fulfillment of love in marriage. Something is always missing in sex outside of marriage.
6. Marriage is God's answer to one of the great societal and spiritual problems of the human race.

Tomorrow night deals with the curse on the woman. It will deal with the desire of the woman which is her curse. The second line is [he will rule over you](#). In Hebrew poetry, the second line further defines the first line. We have a marriage crisis in this country for just this reason.

**1Cor. 6:13**

**Lesson #276 Thursday**

**December 22, 2005**

1Cor. 6:13: **Food is for the stomach and the stomach is for food.** Do you really think that the Corinthians were just grabbed by this line and got their attention. They probably yawned when they heard this. **But the body is not for sexual immorality;** and this gets their attention. Now Paul has come across a subject which catches their interest. Apparently, they have questioned and even challenged Paul on this particular subject. "Why do you keep telling us that we have liberty, but then you tell us that we don't have liberty in the areas where we want." Probably a more polished argument. "We want to do what we want

to do when we want to do it and as often as we want to do it.” For them, pornea was a natural part of bodily function, and they were justifying sexual reversionism from any spiritual repercussions. They have ignored all that Paul has taught them and go in for all of the cultural norms of their time.

The parallel of a normal body function and the misuse of the body; and the relationship of the body to the Lord. Sex in marriage is normal and desirable. Pornea is sin and it is destructive in a number of ways. It is destructive to the church and to society as a whole.

The Destructive Effects of Pornea. Pornea is anti-divine establishment. Divine establishment is for believers and for unbelievers. It is designed for the survival and protection of the human race. When man observes these things, he restrains the old sin nature and exhibits the highest expression of individual and national freedom. The only way for the unbeliever to restrain the sin nature is by adhering to the laws of divine establishment. Through pornea, divine establishment is perverted.

God ordained 4 divine institutions through which divine establishment functions. The individual and his volition; marriage; family and the nation. These institutions are ordained by God for all mankind. Two of these are directly affected by pornea. Actually, it affects all 4, I would think.

### **Misuse of the Body and Pornea**

1. God invented marriage to provide the framework for conjugal love and sexual expression. Marriage is the status the sexual relationship between the husband and wife.
2. Marriage forms the most basic unit of society—two people.
3. The elemental interaction of man and woman is designed to take place within the confines of marriage.
4. Without marriage, the man and the woman are incomplete. God created woman and brought her to Adam for marriage.
5. Sex outside of marriage breaks the divinely designed bond. It breaks the trust of the basic unit of society. It ruins the fulfillment designed by God. Adam and Eve got completion when they hooked up, which is what God provided.
6. Marriage is also God’s answer to one of the great societal and spiritual problems in the human race. God knew that when man fell and that marriage was instituted among men, that there would be problems. God enumerated these problems in Gen. 3:16. There were curses placed at this time.
  - a. Gen. 3:16 is part of the curse on the woman.
  - b. The second half of this verse **Yet your desire will be toward your husband.** This is not the woman sexually desiring her husband. **And he will rule over you.** Desire here is not sex or physical desire, but it is the woman’s intent to rule over her husband. We know this because this is a parallel with the first two lines. The woman routinely attempts to usurp the God-given authority of the husband. **Your**

intent is to rule your husband, but he will rule over you is a paraphrase of what is meant here. It is not 50-50.

- c. When the wife is anti-husband's authority, she is expressing an aspect of the fall and the acquisition of the sin nature. This is an occupational hazard for every woman in every marriage. The woman must always be cognizant of this. This is one of the most difficult things that a woman has to do. She wants to undermine her husband's authority. It is a constant battle. The more you grow spiritually, the more it is under control. The more spiritually-oriented you are, the more this falls neatly into line.
  - d. To properly exercise leadership, the husband must express virtue love, honor and integrity. Without it, you will be in a constant war with fixed bayonets and between you will be no-man's land. The woman's responsibility is to respect her husband's authority; and if the man exhibits honor and integrity, then it is easier for the woman to respond to this. The woman needs integrity as well. If she has integrity, the structure of marriage in Gen. 3:16 remains in tact.
7. The structure of marriage defined in Gen. 3:16b is the front line of authority-orientation and integrity in society.
  8. Marriage proves the structure for authority-orientation and for integrity and virtue and the structure for stability for all society.
  9. Instability and insecurity and loss of integrity when there is no authority-orientation between a man and wife.
  10. Marriage is the foundation for the 3<sup>rd</sup> divine institution—the perversion of which can destroy humanity. Pornea is the beginning of the destruction of bonds of marriage. They do not go together.

### **How Does Pornea Corrupt Family**

1. The fundamental organization of family combines with marriage to form a second Biblical safeguard for the perpetuation, stability and protection of the human race.
2. Two parents form the ideal environment for raising a family.
  - a. God designed two parents to raise children.
  - b. God did this because the man and the woman bring different perspectives to the child. Both perspectives are necessary for the child.
  - c. Both perspectives are necessary for the optimum training of children. Parents have the responsibility to train their children and without a full cadre of trainers, the child loses out.
  - d. Two parents to provide the balanced viewpoint of life and people. Two men will not give that perspective; they will give a perverted view. Two women will not give that perspective either. Those perversions will affect the child's thinking. Lesbianism and homosexuality are anti-establishment, and this teaches the child to be this way from the very beginning. A single man and a single woman does not give the full range of perspective. Sometimes, the Lord can take up the slack, and there may be others involved who give a different perspective. When the parents are separated, they can both make it work.

- e. The Family is an all-important training and teaching environment.
  - f. When a child does not have that environment, an important piece is missing in his or her training.
  - g. This does not mean that a child cannot learn some of these important lessons before the Lord. The child can learn these lessons. The Lord will take up the slack when the parent is on their own. Let me caution you here: if you are contemplating divorce and children are involved, these children must be your primary consideration, and not your own problems. You may have to stick it out for the child's sake unless there is physical brutality involved. The child's welfare must be the top priority.
  - h. The parents must make every effort to make the family the ultimate teaching and training environment. This does not mean that a child cannot learn some important lessons, but it will be more difficult.
  - i. The Biblical injunction to [train up a child in the way that he should go](#) is best fulfilled in the full family unit.
  - j. The family unit is authority and love together. Sometimes it will be tough love; but you can never let the child forget that you love them and that you look to make the child know that it was for his best interest.
  - k. This guidance enveloped in parental love offers environmental security and stability of the home. We have a breakdown in the family unit today. Too many parents do not know what they are doing.
3. Parents are mandated to instill in their children norms and standards. This is one of the greatest responsibilities that we have. If permissiveness rules your life, then what norms and standards do we have? It is accepted by society as a whole, and it destroys society as a whole.
- a. Authority in the family is always vested in the parents. When your children run you or do what they want, the parent no longer has authority. We cannot give it up.
  - b. The authority structure must remain intact between the husband and the wife. When she rules over him, the authority structure has broken down. If it is not intact, then authority orientation is a sham to the child; a joke. If the marriage is out of whack, the children will be out of whack.
  - c. The children must be taught obedience and right and wrong.
  - d. This involves inculcating the children with the principles of self-discipline, manners and the respect for others. Where is that in our children today? This means that you have gone a long way into breaking them in to authority orientation.
  - e. Self-discipline, manners and respect for others is the basis for true personal and national freedom. We have greater freedom because of law.
  - f. Integrity begins in marriage; it begins with the individual and carries on over into marriage. The Corinthians are a mess.
  - g. This training and correction within the family conveys stability to the individual as well as to the national entity.

4. Once a child learns to obey his parents and to understand the principles of authority, he is prepared to respect and deal with all other authorities in life—that is true humility. Humility is necessary to deal with all other authorities in life. The kid with authority problems will have problems throughout his entire life, from childhood to adulthood.
5. When basic principles of authority and self-discipline are not taught to a child, the child often rejects other forms of authority as teenagers and young adults. This is the result of perversion of the family.
6. No authority-orientation, no self-discipline means the following will happen:
  - a. Without authority being taught in the home to include enforced humility, children become insolent and defiant. That is in them. That lurks in them. It is in their old sin natures. All of this begins with the parent. It all begins in marriage; individual authority orientation.
  - b. If they become insolent and defiant, then they become devoid of boundaries and they are self absorbed.
  - c. By default, they reject divine establishment, norms and standards. Nothing is greater than themselves—that is self-absorption.
  - d. Peer pressure rules their lives; there is no integrity when you succumb to peer pressure. It takes strength and humility and self-discipline in order to resist peer-pressure.
  - e. In the child who is not authority oriented, self-gratification replaces the authority of law. They are lawless; they have a mentality of lawlessness.
  - f. The kids then begin to sublimate with alcohol, illegal drugs, illicit sex or with gang activity. Their family becomes a gang, when they have no family. Their family is vested in anti-establishment.
  - g. When children get to that point, violence becomes rampant and criminality becomes common-place among the younger generation.
  - h. The lack of standards breeds a generation of adults that hold that nothing is criminal unless you get caught, prosecuted and convicted.
  - i. If a significant number of young people defy authority and divine establishment, mindless rebellion takes over an entire generation. This is happening in our country right at this time.

A parent trains up their kid, and then sends them off to school to face the kids that are herein described. This is preparation for the application of doctrine. These are the lessons which they must learn. They are lessons of life and they must apply these lessons to life. It is a character builder. It is difficult when they are surrounded by those who have no boundaries. Those without authority-orientation want to pull them down to their level. They are set apart and they become outsiders in the very groups that they want to be a part of. Do they stay with the authority-orientation that they have been taught, or do they succumb to peer-pressure. Understand what is going on and communicate to your children. You have to be able to instruct them intelligently. You must realize the pressures that they are under. Don't ever give up and don't ever give in. Doctrine carried Bobby

through on many occasions. Continue to pray for your children, as they are in a world that we have never seen.

**Isa. 7:14**

**No Lesson # Sunday Christmas Day December 25, 2005**

New laptop is in business again. Received 2 days ago.

Silent Night first sung in Austria in 1818 on Christmas Eve? It is a German song. It was sung in a clear still night by a German baritone; and the English troops sang it in English. It was sung in both German and English. Then men got up out of their trenches and walked out of their trenches and had a 24 hour truce; and they played soccer and they talked.

A couple of weeks ago, Bobby was speaking to Bob; they had an abbreviated conversation; but Bob began to speak and he was speaking about his love for Jesus Christ. Upon leaving, Bobby knew what he would be teaching.

Isaiah spoke a prophecy to King Ahaz, and Ahaz was in trouble. This is one of the most famous prophecies of the Bible. Isa. 7:14: [Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.](#)

Peka in the northern kingdom had made an alliance with Syria, and Resin from Syria was to attack the southern kingdom and install a puppet king, his name meaning *good-for-nothing*. Isaiah countered this threat with this prophecy. This prophecy was designed for two results. It was an invitation for Ahaz to trust in God for health and rescue; and to anticipate the deliverance of Israel by God. Ahaz flatly refused this sign.

Ahaz made an alliance with Tiglath Pileser, which was forbidden. Israel was to depend upon God for deliverance; not upon man. The sign of deliverance is virgin with child. The word chosen for virgin was carefully chosen. *Almah* (אִמָּה) [pronounced *ahl-maw*], which heralded the births of various deliverers, like Samson and others. He was to save his people from the Philistines. What did the sign of a virgin bearing a child mean? It did refer to a real child who was born during the reign of Ahaz. Some suggest that this is Hezekiah; but unquestionably, the virgin and the child were a sign to the court and to Judah as a sign. This would be an unmarried woman, who would later marry, give birth and conceive through the normal means. Her son born in the royal court would be named Immanuel, which means *God with us*. God had this problem completely under control. All Ahaz needed to do was to trust God for salvation and deliverance. The sign of the virgin was an indictment against Ahaz.

In the fullness of time, a child would be born, a symbol of God's ultimate salvation for His people. Isa. 7:14 was a unique prophecy of the Messiah, but not the only one. Isa. 4:2 11:1 11:10 53. Micah made other Messianic pronouncements, and he was a contemporary of Isaiah. Micah implied the pre-existence of the Messiah, which John affirms. Micah 5:2–3 speaks of the mother and of Bethlehem.

Isa. 7:14 Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

700 years after Isaiah's pronouncement, Matthew cites this verse in Matt. 1:22–23: All this took place to fulfill what the Lord had spoken by the prophet: "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us).

This does not mean that the Holy Spirit had sex with Mary and they gave birth to a demi-god; and there are variations of this heresy. Jesus was born undiminished deity and true humanity. The seed of the man contaminates the children. The woman produces one uncontaminated cell once a month which is the physical process by which God made provision for Jesus to be the seed of the woman. In female myosis, God paved the way for a female pregnancy. The Holy Spirit miraculously provided the seed to fertilize Mary's one uncontaminated cell. This was part of the credential of the Lord Jesus Christ as He appeared; this was the first one. This fulfills Isaiah's prophecy.

By rights and by culture, Joseph should not have married Mary. He showed real integrity, as well as a great faith in God. He could have been bitter, angry and made the assumption that all of us would have made. Mary's confession would not be believable to most men.

Joseph, however, had a dream, in which an angel appeared and explained this to him. Could this dream be legitimate and accurate, was what Joseph had to believe or not. Jesus did believe it and he did not have relations with Mary until Jesus was born.

Joseph knew Scripture; he was a man of doctrine. He connected the prophecy of Isaiah with the birth of his child. He was honored to know that his virgin wife would give birth to the Greater Son of David, the Messiah.

Matt. 1:24–25: When Joseph woke from sleep, he did as the angel of the Lord commanded him: he took his wife, but knew her not until she had given birth to a son. And he called his name Jesus.

Jesus was more than a carpenter. He was by birth heir to the throne of Israel, as a direct descendant of David. Mary was also in David's line, which is given in Luke 3. As the adoptive father, Joseph was in David's line as well.

Isa. 53:3, Jesus would be despised and forsaken of men. When He appeared, He was rejected as the Messiah by the leaders of Israel, just like Ahaz rejected the sign of young woman giving birth in his reign to a savior. Ahaz rejected the sign, which did not mean that the sign was not still in effect. The unbelief of the human race cannot stop God's plan. Our salvation began beginning with the events of the first Christmas.

John 8:12: I am the light of the world; he that follows me will not walk in darkness, but will have the light of life.

God was the baby in the manger; God literally lived among us. Every aspect of His birth had meaning. Everything that happened that night and that morning had meaning.

The shepherds came and found Jesus wearing swaddling clothes, which are death clothes. People who died were buried in swaddling clothes. The Messiah born on Christmas day would be judged by God, just as Israel would be judged in 721 and 536 B.C.

John 1:14a: **And the Word became flesh and lived among us.**

The people were delivered, despite of their rejection of Him. God conquered the southern kingdom with Assyria, the very same nation that Ahaz went to for help.

Despite another rejection, God provided salvation through the baby in the manger, which was the mission of the Messiah. That is why He was born. He was the only One qualified for the salvation mission. He was born without an old sin nature. He is the one who brought salvation to us.

The shepherds saw the fulfillment of Isa. 7:14; the God of the Universe, lying in a marriage. He was born in a barn, which are designed for livestock, and not for people.

Isa. 53:7: **He was led like a lamb to the slaughter.** The manger was the harbinger of his true purpose.

There is born to you this day a Savior, the Messiah. Rejection is judgment; believing by faith alone is salvation. Those who miss Him are judged already; those who believe receive the grace of God, provided 2000 years ago.

## **Πορνεία & the Divine Institutions Lesson #278 Wednesday December 28, 2005**

The Corinthians are still thinking as metaphysical dualists; they are also involved in a pagan religion which was still being practiced by them. They were involved in sexual degeneracy or sex outside of marriage or both. They did not connect what they did with their bodies and their spiritual life. They thought that their physical and spiritual were entirely separate. One had no effect on the other. That is not a doctrine of Christianity. That is a pagan doctrine. It is not the spiritual life, but it is certainly a part of the life that God has provided on earth. If enough believers are involved in evil and sin, a nation suffers discipline and is possibly taken out. Evil and relativism result in ignorance. Everyone does what is right in their own eyes. Israel ignored the Mosaic code and did what was right in their own eyes; this is simply relativism. Specifically, pornea is contrary to marriage and family. Pornea

### **Πορνεία Affects Marriage**

1. God invented marriage as the framework for conjugal love and sexual expression.
2. Πορνεία outside of marriage breaks the bond between man and wife and the trust between the man and woman.

3. Πορνεία causes a breakdown of the leadership structure of the marriage.
4. Here is how it happens:
  - a. In chasing πορνεία the man loses all honor and integrity.
  - b. He becomes sneaky, a liar, a user and a cheat.
  - c. He abdicates his leadership responsibilities, which is why there is a breakdown in marriage responsibilities.
  - d. The soul love of the husband for his wife, which is the natural status in marriage (he is mandated to love his wife), is replaced by increasing unrestrained lust for illicit, cheap substitutes.
  - e. Hence, the wife has nothing to respond to or to respect when her husband is involved in πορνεία and it causes confusion in her soul. Marriage is lost to her. It takes a very spiritually mature wife not to lose spiritual momentum under these conditions.
  - f. If the woman chases πορνεία, her response to the husband will be perverted or non-existent.
  - g. She also demonstrates a lack of honor and integrity. Πορνεία is the antithesis of the royal family honor code.
  - h. The woman who chases after πορνεία falls under the Genesis curse by overtly demonstrating her anti-authority orientation. Her desire is to rule over her husband. That is part of the curse placed on her at the fall. Women always want to usurp the authority of their husbands. This is why the husband occasionally must steer the wife back into her position. The husband must lead with his integrity and virtue; but πορνεία is a reversal of the divine design in marriage.
  - i. When a woman chases πορνεία, she is no longer a responder but an initiator; she takes on inordinate competitiveness in certain arenas. She becomes hardened and tough. The man is a user in πορνεία. He is a user and she becomes hardened and tough, because she is being used.
  - j. She will embrace some form of feminism in reaction; which can even include lesbianism. Many feminist organizations are rife with lesbians, because they cannot respond to a man.
5. The structure of marriage is the front line of authority orientation and integrity in all of society. It is not just about the two of them. It is about the whole nation.
6. Without integrity in marriage, the society crumbles.
7. With instability and insecurity in society, the nation suffers from the attack of πορνεία and immorality in general, which is found in v. 10, already covered. When you cheat in marriage, then you will cheat in any aspect of your marriage. It will not stop just with marriage.

First marriage and now the family:

### How Πορνεία Affects the Family

1. The family forms another second fundamental organization; a Biblical safeguard for the perpetuation and orderly function of the human race.
2. This is the environment for inculcation of doctrine. There are norms and standard taught as well; right and wrong.
3. Two parents, mother and father, are critical in creating the optimal environment for raising children.
4. Two parents are God's design to provide the balanced viewpoint of life and people. Children need a balanced viewpoint. Both sides of the coin—Venus and Mars. One parent, or male+male, or female+female and not divine design. Even being traded back and forth, you do the best you can to train them in doctrine. You trust the Lord at the same time to take up the slack. Many children have been raised successfully in single parent homes. Those who teach their kids doctrine have a better shot at it. If you are contemplating divorce and children are involved, they should be your primary consideration. You must weigh your own problems against that. You may have to stick it out for their sake. Danger to yourself or the kids would be reasons to separate. The Scripture is clear about raising children.
5. The family unit is designed for basic guidance enveloped in parental love. You must never lose sight of the love. Discipline is for training; love is for security. Too often, parents don't show this. Parental love is sacrificial love.
6. The nuclear family provides optimum security and stability for children. These are absolutely necessary. These things are basic for any child. This takes place, even if the parents are not the best parents.

The most you can do for a child is Bible teaching. Nothing is more critical for the survival of our nation than Bible doctrine taught to our young people. They aren't always the best disciplined groups of kids.

7. When a child does not have this background, an important piece is missing from their life, which can cause a change in their future thinking and perspective.
8. The authority structure must remain intact. The parents must also maintain authority orientation; and this is particularly true of the wife.
9. Otherwise, without that structure, authority-orientation is a sham. Πορνεία destroys that structure. When either chases πορνεία, there is nothing but self-centeredness; because it will cause problems for the kids when they see it, and they will see it.
10. The parents must demonstrate right and wrong; they must teach right and demonstrate it. They must inculcate children with the principles. You may not have the personality to capture your children's imagination. They need to know self-discipline, manners and respect for others.
11. When basic principles of authority and self-discipline are not taught, children often reject other forms of authority.
  - a. Without authority orientation, which includes enforced humility and respect for adult supervision, juveniles become insolent and defiant.
  - b. They become devoid of boundaries and they are self-absorbed.

- c. They reject divine establishment, norms and standards.
  - d. They replace this with peer pressure. Peer pressure replaces adult authority.
  - e. When these children live according to their peers' standards, self-gratification replaces self-control.
  - f. If a significant number of young people in a nation defy authority and divine establishment, mindless rebellion overwhelms an entire generation. It began in the 60's and continues until today. They are in rebellion, but they don't really know against what. Their parent's don't trust authority, so they don't.
  - g. Alcohol abuse, drug abuse, πορνεία, and gang activity.
  - h. Violence and criminality become commonplace and normal. Criminals are getting younger and younger.
  - i. Lack of standards breeds a generation of adults that think nothing of indulging πορνεία or criminal activity.
12. Here is how society destroys itself:
- a. National disintegration begins in the family, which begins in marriage, which begins with the integrity of the individual.

**Here is how society destroys itself:**

1. National disintegration begins in the family, which begins in marriage, which begins with the integrity of the individual.
2. Unstable husbands without integrity or leadership results in insecure wives who revolt against authority.
3. Parents without integrity—starts in marriage and in the individual—result in children without integrity. They will follow what you do, and not with what you say. Your actions must equal what you say.
4. Children without integrity produce an unstable, insecure, emotionally-eratic, unscrupulous generation. This is where we are right now.
5. An insecure, unstable, over-emotional generation without integrity demands results from others rather than achieves results on their own. The entitlement generation.
6. Such a generation would rather cheat than operate under a standard of law. The standard of law means nothing to them.
7. That carries over into instability in the 4<sup>th</sup> divine institution. These are all together. Πορνεία attacks every one of the 4 divine institutions. We should not be depressed as we have the solution.
8. The government of such a generation will be fragmented, corrupt and ineffective.
9. The cycle of insecurity and lack of integrity starts with rampant πορνεία, the disillusion of the family and ends with the destruction of the national entity.
10. Therefore, maintaining stability and freedom depend upon the integrity and standards of marital and parental authority. This is how serious marriage and parenting is.

11. When πορνεία rules, parents have no virtue. Then the next generation lacks virtue. They reject the gospel and doctrine and the nation goes under the cycles of discipline. When parents lack virtue, the next generation also will lack virtue. They will reject their nation and doctrine and the nation will go down.
12. The client nation cannot survive πορνεία and the loss of the divine institutions. Chaos and anarchy are a result. Homosexuality and lesbianism are direct challenges to the divine institution; they are more than sin; they are evil. They affect and infect an entire society with perversion. This is why Paul castigates these practices in v. 9 and also in v. 13.

**1Cor. 6:13**

**Lesson #279 Thursday**

**December 29, 2005**

Metaphysical dualism was related to polytheism as well. It is still relevant to the near future. They, of course, did not call it metaphysical dualism, and they possibly did not have a name for it. The label came along in the 1700's. The body and the soul can be divided and compartmentalized, is the concept of metaphysical dualism.

Paul tells us that there is a close connection between the physical and the spiritual. They cannot be compartmentalized. The body is not for immorality.

#### **Paul's Rebuttal to Dualism**

1. The body is a part of the spiritual life.
2. Proof: the body is the home of the indwelling Holy Spirit. That is the point of v. 19.
3. What we do with our bodies reflects what is in our souls or what controls our souls. Is it the sin nature or the filling of the Holy Spirit. The sin nature is actually in the cell structure of our bodies.
4. Πορνεία is an undisciplined and destructive use of the body which reflects the poor condition of the spiritual life.

Our mentality is reflected by how we think. The body, the σῶμα that we live with, in its present form, will not last. The body will be destroyed; the stomach will be done away with. However, the body does have an eternal future. In fact, body and soul are always linked; even in heaven. Never does the Bible ever mention anything about a disembodied soul. The rapture of the church will give the believers another body. That is the resurrection body. We are all aware of that. The two are always linked. The body is always linked to the soul. At the rapture of the church, the new body will be permanently linked to the soul. This will be a body which does not need food; however, our Lord is able to eat. The body is without a sin nature; it does not get thirsty; there is no physical infirmity; it cannot be destroyed and it will not age. There will be no infirmities. It is a body that cannot be destroyed. Resurrection is a phenomenon which is relevant to the body and not to the soul. The soul does not change; the soul does not deteriorate. The soul does not die. It is the body which is involved in resurrection. It is the body which is in need of the resurrection.

There is a time lag between death and getting our resurrection body. We do not know how much time there is there. There is that interim period and there are no disembodied souls, as Scripture never speaks of them.

The body and soul are not separated in life; and they are separated for a moment, if that, when we check out. Maybe we receive an interim body. Always the soul and body are linked. We will never be without some sort of body. The Corinthians do not see any link between the soul and body. There is an eternal connection.

Plato and Aristotle believed that man was capable of good and of sin; the sin is related to the body and the soul to good; however, this is incorrect. No disembodied souls.

An interim body is a temporary home for the soul. When we die, at the moment of our death, we are face to face with the Lord. Bobby cannot even imagine breathing our last in a hospital bed and dying and suddenly being face to face with the Lord. It is a conveyance into eternity. We have nothing to fear from death.

This helps to explain 1Cor. 15, which is all about the resurrection. We are face to face with the Lord. There is no purgatory or anything like that. Since there are no disembodied souls, then there must be an interim body.

The unbeliever also has an immortal soul. What about the unbeliever and his soul? There is a time where unbelievers are awaiting the last judgement and they have an interim body as well, one which is of a completely different constitution.

There is no passage which specifically points to an interim body. Bobby is going to require our brains now. We are going to get some theology via deductive reasoning. We will have to think; we will have to deduce. We will take some facts from the Scripture. The facts will not state directly what the conclusion will be: that there is an interim body.

Theologians and pastors take Scripture and put it together in this way.

Rev. 7:9–10: [After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"](#) The palm branches represent peace between man and God. Clothed in white robes refers to believers; cleansed. This is a tribulational passage. This is out of the Church Age. These are the 7 worse years of the history of the church. Christians will be persecuted and martyred as never before. Here John sees these believers in white robes and holding palm branches. Then jump to v. 14b: ["These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence.](#) This multitude are tribulational martyrs; that is who this refers to, as per v. 14b. These are ones who were killed by the Beast and his cohorts. These martyrs are the same souls given white robes

back in Rev. 6:9: **When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne.** These were the ones who were killed for the Word of God and for their witness. The word for soul is ψυχή, which has a wide range of meanings. Here it refers to the life-principle; the principle of life. It does not refer to the soul in the sense of that part of the human being. This is simply a referral to a general life principle. Although martyred, these people are living. They have died physically, but John can see them. John is seeing a whole person. They must have a body, as they will be wearing white robes and carrying palm branches. The image is one of a body; not of a disembodied spirit. What kind of bodies are interim bodies? Those who die during the tribulation do not receive resurrection bodies until the second advent. We are church age believers. We do not receive our resurrection bodies until the exit resurrection, which is triggered by our Lord returning (He is in the air; not on earth). The Lord returns, we are resurrection; there is a seven year period of tribulation. People die during this tribulation. They die and they are face to face with God. However, they will not be resurrected until the 2<sup>nd</sup> advent, at the beginning of the Millennium. Resurrection is always linked with our Lord returning. They are face to face with the Lord, but they are not yet in resurrection bodies; however, being in robes and holding palm branches means that these are interim bodies. All church age believers during the tribulation already have interim bodies. Those from the Tribulation, those who are martyred, have the same kinds of bodies as church age believers do. When these tribulational martyrs are face to face, we will have that same resurrection body. We get ours at the rapture and they get theirs at the 2<sup>nd</sup> advent. Conclusion: the white robes and the palm branches are adorned by trib martyrs with interim bodies.

However, this is not really the point and this is not Paul's real point. The body is intimately connected to the soul. The soul and body affect one another. They cannot be separated. The Lord has claim to the service of the body as well as the service of the soul. Therefore, what the Corinthians did with their bodies was irrelevant. When doctrine is applied, it is reflected in our bodies. When our earthly bodies respond to divine viewpoint, they are vehicles for the service and the glorification of the Lord. This will be Paul's conclusion at the end of all this.

Paul is developing this entire argument through 1Cor. 6. We are not designed for πορνεία; we are designed for sex within the proper parameters.

## **Proverbs 8**

## **Lesson #none Saturday New Year's Eve December 31, 2005**

The laws of divine establishment are being flaunted all around us. We wonder about the folly of the thinking which surrounds us. Evolution has become a religion; πορνεία has become an acceptable lifestyle. Relativism has replaced absolute standards, even among believers. Some call the war against terrorism unwinnable.

In frustration and anger, we become self-absorbed and in our frustration and anger, we seek some sort of comfort. We try to find happiness in details; in materialism, in success,

in approbation. Fulfilling our own desires and wishes takes up all of our time. So many things gain ascendancy over us and takes over the spiritual life we are supposed to live.

Some will stay in Berachah, others will go. Some will reject the authority of one pastor for several and become our own authority. We can go the way of the Corinthians or heed Paul's corrections offered the Corinthians.

The end of the year is a good time to assess our spiritual progress. We will either advance or move backwards. Without wisdom from doctrine in our souls, we will fall into all kinds of traps.

Proverbs 8 is used to renew our focus. This is to be our New Year's cheers. We will not survive this year spiritually unless we take hold of this chapter.

Pro 8:1–11: **Does not wisdom call?** Wisdom is divine viewpoint. Without wisdom, we will be blown by every cultural wind which comes our way. **Does not understanding raise her voice?** The voice is that of our pastor-teacher. **On the heights beside the way, at the crossroads she takes her stand;** these are accessible places; places where people can congregate. **Wisdom is not hidden; if we want it, it is available. beside the gates in front of the town, at the entrance of the portals she cries aloud: "To you, O men, I call, and my cry is to the children of man.** Doctrine in Martin Luther's soul meant that he would not compromise the truth. There was always a place where announcements could be made to the citizens. This would be the front gates at that time. Here, it is Berachah church. The gospel and doctrine have the greatest impact on the sons of men. Doctrine is the power of God.; doctrine itself carries power. This power comes from the pastor who teachers; from fearless evangelists and missionaries. It comes from invisible heroes who think and speak doctrine. God's Word cannot be silenced. There are many who are at war with the gospel and many who are at war with the truth. There are those who would like to strike any mention of the Word of God from any public place. When these voices are heeded, and they are being heeded, then we will find ourselves in the cycles of discipline. However, doctrine is the means of recovery. **O simple ones, learn prudence; O fools, learn sense.** Paul called the Corinthians babies; immature. They paid no attention to doctrine. "Pay attention, fools; wisdom must have #1 authority. We must learn and apply doctrine. Through doctrine in our souls, we discover our areas of weakness. If someone finds our weakness, we often become defensive and we despise them for knowing it. **Hear, for I 1<sup>st</sup> person personification referring to doctrine. will speak noble things, and from my lips will come what is right, for my mouth will utter truth; wickedness is an abomination to my lips. All the words of my mouth are righteous; there is nothing twisted or crooked in them.** Wisdom engenders true nobility. However, we are noble from doctrine. Wisdom must be valued more than anything else in life. We have studied the perversions of the Corinthians. From the wisdom that we possess, we will have no problem identifying these perversions and not falling prey to them. **They are all straight to him who understands, and right to those who find knowledge.** We must learn to be open to repetition; we never know if a doctrine is going to be simple or complex; and sometimes, they surprise us. We must review; we must hear doctrine over and over again, because each piece of doctrine in our soul clarifies what we know. **Take my instruction instead of silver, and knowledge rather**

than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with her. We think that gold, silver and jewels are of great value; but the details of life have little value next to doctrine.

Proverbs 8:12–21: **I, wisdom, dwell with prudence, and I find knowledge and discretion.** The person who knows doctrine will have common sense and wisdom. We can find discernment and prudence from the wisdom in our soul. **The fear/respect of the LORD is hatred of evil.** Respect and love for the Lord cannot coexist with evil in our souls. **Pride and arrogance and the way of evil and perverted speech I hate.** Doctrinal wisdom is the opposite of arrogance; it fosters humility and grace orientation in the soul. The arrogant person presents himself as wise. The competitor practices sins of the tongue to elevate themselves over others. They act as if they are more spiritual. Wisdom and respect for the Lord brings admiration for those who have wisdom; for those who speak wisdom. Doctrine in your soul recognizes wisdom in the soul of others and does not despise it. **I have counsel and sound wisdom; I have insight; I have strength. By me kings reign, and rulers decree what is just; by me princes rule, and nobles, all who govern justly.** Power and authority are divinely allowed; however, some groups who make the loudest voices sometimes control the law and enforcement of them. We have activist judges and they believe that their relative thinking is the only true course for our nation. Wisdom among rulers means just laws. The standard of our law in our country is our constitution. Those who framed our constitutions were, for the most part, wise believers. **I love those who love me, and those who seek me diligently find me.** The most important love which we should seek is the love of doctrine. We often love people who do not love us. Some just use us to get something. Unlike people, wisdom will always love us back; if doctrine is the love of our life, then we gain from even our most painful experiences. **Riches and honor are with me, enduring wealth and righteousness.** From wisdom, we gain capacity for life. The great pitfall of believers is legalism. The greatest love we can express is toward God and toward others. **My fruit is better than gold, even fine gold, and my yield than choice silver.** The application of doctrine gives us a far greater gain than what any man can give us. Wisdom is much greater. **I walk in the way of righteousness, in the paths of justice, granting an inheritance to those who love me, and filling their treasuries.** Doctrine endows us with wealth.

Bobby knows that this is time to make a prediction, but he is on the fence. Saying that we support our troops but we do not support what they do, then that is not true support. Devisiveness in our country rules in every area; civility in a public forum is a thing of the past. We have little hope of recovering unity. We have little respect of propriety. We have a decadent culture, which gets more so, day by day.

Our future life depends upon gaining the wisdom of divine viewpoint. We can watch our nation fall apart, and we can fall apart as well. We can lose our job or see our fortune shrink and fall apart. We must dedicate ourselves to gaining wisdom and divine viewpoint. The life of our nation is also at stake. When wisdom is applied; God is glorified. God always honors His Word and the glorification of Himself. When we glorify God, that acts as a preservative to our nation. Doctrine provides for our well-being in every area; it solves the problems of our life. We do not think of a thing as loving us—but doctrine loves us in

the sense that it is God's Word to us. Our future is always bright, always hopeful; despite what happens around us.

Love doctrine. We don't have to fall prey to every wind of distraction which blows our way. This should be a year where we are dedicated to spiritual advance. We must fix bayonets and get into the trenches and live doctrine every day. This is how we provide blessing by association for those around us; this is how we have historical impact in our nation.

Proverbs 8:22–31: **The LORD possessed me at the beginning of his work, the first of his acts of old. Ages ago I was set up, at the first, before the beginning of the earth. When there were no depths I was brought forth, when there were no springs abounding with water. Before the mountains had been shaped, before the hills, I was brought forth, before he had made the earth with its fields, or the first of the dust of the world. When he established the heavens, I was there; when he drew a circle on the face of the deep, when he made firm the skies above, when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him, like a master workman, and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the children of man. "And now, O sons, listen to me: blessed are those who keep my ways. Hear instruction and be wise, and do not neglect it. Blessed is the one who listens to me, watching daily at my gates, waiting beside my doors. For whoever finds me finds life and obtains favor from the LORD, but he who fails to find me injures himself; all who hate me love death."**

**1Cor. 6:13**

**Lesson #280 Sunday New Year's Day**

**January 1, 2006**

Returning to 1Corinthians. The Corinthians are very much like us. Similar problems; similar failures. The corrections which Paul makes to these people are pertinent to you and to me. They are our example of where we should and should not be. We are surrounded by an anti-God culture; and surrounded by people who would remove any mention of Jesus Christ in any public forum. Evolution has become almost like a religion. We have seen the anti-war movement; there are those who claim they support our troops, but they do not support what they are doing.

Once the divine institutions are destroyed, the cycles of discipline will hit us. We are certainly paying for our problems in many ways. Believers are the key to the deliverance of our nation. **Πορνεία** represents the physical aspect of dualistic thinking; which is that there is no connection between the physical and the spiritual. The Corinthians believed that they could be involved in **πορνεία** but without negatively impacting their life.

Paul is introducing his counter-attack of their dualistic human viewpoint. In v. 15, he will say, **Your bodies are members of Christ; not members of a prostitute's body.** The believer is to glorify God in his body. There is a constant connection in this chapter between body and spiritual life. What we do in our bodies reflects what is in our souls. Carnality and the filling of the Holy Spirit are mutually exclusive. If our bodies are controlled by the sin nature, the spiritual life is non-existent. The Corinthians think that they can have both. If

we are involved in all sorts of carnality, including πορνεία, then our body will negatively affect our spiritual life. If the Holy Spirit controls our souls, then divine viewpoint reigns. The mentality of our souls controls the actions of our bodies. What is in our soul affects what our body does. Human viewpoint in our soul means that the surrounding culture will envelop us. Our mission in 2006 is to fulfill our mission and conform to the Royal Family Honor Code. Bobby doesn't tell us to avoid πορνεία because it shocks him; it is in Scripture and it affects our spiritual life, as well as the life of our nation.

If we glorify God, He will always honor those who glorify Him. Enough of those who glorify God, and God will honor this nation as a client nation. Πορνεία is viewed as an undisciplined and unscriptural use of the body.

If our bodies are reflective of our spiritual lives, then we do not become involved with πορνεία. We have volition; we can destroy our body; however, God will keep us here as long as He chooses.

What does it mean *the Lord is for the body*? God has provided for every need of the body so that we can serve Him. This is known as logistical grace.

### Logistical Grace

1. Logistical grace is God's complete provision for our physical and spiritual needs in order to serve Him.
2. Because we possess imputed righteousness, we are immediately qualified to receive logistical grace blessing and support.
3. It does not matter if we succeed or fail in the Christian life; whether we are a reversionist or advancing to the high ground of maturity; we will have logistical grace. We can be the biggest loser ever, and still get logistical grace.
4. We either serve or dishonor the Lord with our bodies. The grace pipeline remains open, no matter what.
5. God supports our body for service, even if we are losers, in anticipation of our recovery.
6. Wherever we go and whatever we do, we will always be supported by the unlimited power and immutable power of the love of God. God always loves us; logistical grace is the demonstration of His love.
7. Deut. 33:27: **Underneath are the everlasting arms.**
8. When the need is greatest, the Lord is nearest. Philip. 4:5, 19 If we have nothing in our soul, then we don't know that. With doctrine in our soul, we know that when the worst is there, that is when his best is near.
9. Matt. 6:25–27: **"Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life?"** God takes care of the birds; and we are far

more important than birds. We will always have food, shelter and clothing in some way or another. God provides everything in life; this is particularly to those who are in combat against terrorism and who have doctrine in their souls. As long as we are to be here, God will provide logistical grace. God will keep us alive to accomplish His mission. We need not be anxious for our lives. Our life is in God's hands and He takes care of us via logistical grace. It is the Lord Who imparts eternal life to our bodies and He gives us the assets to live our spiritual life in our bodies. Eternal life is enjoyed by believers only. Given in time and consummated in eternity. Our body, as well as our soul, has an eternal relationship with God.

Immortality is not equivalent to eternal. The soul is immortal. Once the soul is imputed to the body at birth, it is immortal. Physical death for the unbeliever does not mean oblivion. The unbeliever is never said to have eternal life; the unbeliever continues to exist in hell with a body that experiences pain and suffering. Our bodies will experience none of that. Eternal life is what God has given us; given only to believers. Our perfect resurrection body is given only to us; unbelievers do not have eternal life; they have only immortality. The body and soul are inseparably united. This is a revelation to the Corinthians; they are stunned by this. It is only the soul that would be with God, in the mind of the Corinthian. Therefore, they could only see the soul as having eternal life. However, our bodies will have a place in heaven. The body of the believer has eternal life imputed to it.

1Cor. 6:13 **Food is for the stomach and the stomach is for food.** Paul felt this was necessary to write. **But God will do away with both of them; yet the body is not for immortality, but for the Lord, and the Lord for the body.**

Because Paul has made a statement like this, he will elaborate on it. The stomach will be done away with, as the body decays. Ultimately, our bodies will be dust. Paul confirms our eternal future in our bodies. His statement in v. 14 is our hope and confidence for our future.

We only have one mission in our life; our mission, our purpose in life is always to fulfill our mission, which is to grow in grace and the knowledge of our Lord Jesus Christ. When we grow in grace, our bodies will glorify God.

1Cor. 6:14 **And God raised the Lord and will also raise us up by his power.**

**1Cor. 6:13b–14**

**Lesson #281 Wednesday**

**January 4, 2006**

Various ideas about death; you are reincarnated, although it is not clear what happens if you are really good. There are those who see it as oblivion, which is a good excuse to do whatever you want.

People simply don't want to depart this life and also, they fear the unknown. However, for us, the moment that we stop breathing, we find ourselves in a state unlike any that we can imagine. For us, death is something to look forward to. Death is inevitable for all. Some

unbelievers don't think that they will ever die; and they fear death more than anything, which is reasonable. **To live is Christ, but to die is profit.** There are very few passages in the Bible which describe heaven. The mansions are in heaven; streets of gold; no more sorrow and no more tears. However, it is far beyond anything that we can imagine. We cannot even determine what is in store for us.

This particular passage is a description of our status in heaven. It is a bodily description. This verse guarantees the future uniting of our soul and spirit in heaven, despite of our decaying bodies. We all go through the aging process. In spite of our decaying bodies, permeated by the old sin nature. Furthermore, we may not be excited about how we look; all these things are the flaws of our existence. The Lord is for the body; there is also a temporal meaning; a guarantee that every need will be met, despite of our decaying bodies. This is called logistical grace. This is so that we might serve God and fulfill and accomplish the plan that He has for us in this life. Deut. 32:37. **And underneath are the everlasting arms.**

The health and wealth group, and they are Christians. They think that being believers in Jesus Christ guarantee us health and wealth in this life. Logistical grace does not mean that we will not have health problems or money problems. Logistical grace is greatest when we need it the most. It is most visible in deprivation. God often uses our infirmities and deprivations to advance His plan for us.

Bobby talks about an old friend and he was upset and down on God because he was jilted by some gal. What great justification for leaving the Christian life. Their lives don't quite meet their standards of comfort, approbation or whatever. They think that they should be wherever they think they should be, regardless. Our ability to handle this or that problem is an illustration of God's grace. Our lives demonstrate in adversity God's grace. When adversity is at its worst, God's grace is at its greatest. How relaxing it is to know, it is going to work out. To live is Christ and to die is profit. There is no reason to worry.

It may not seem fair to us that we must show the Christian life in adversity. "God, I would rather that you gave the poor health deprivation privilege to someone else. I want to live a great spiritual life in good health and with enough money." That sort of thinking is fallacious. How much spiritual life does it take to face nothing but blue skies. Logistical grace is not the same thing as getting everything that you want. It is more impressive if you don't get everything that you want and you still accomplish the mission.

An example of winning a war despite of great deprivation. That is being a great warrior. We are warriors as well. We will live through deprivation. Maybe God has a reason for your infirmities and problems. God always has our best interests at heart. Especially with pain and suffering. We must rely on Him in pain and suffering. You don't need much deliverance from health and wealth. If you have never faced deprivation and watched God handle it. How much greater will your rewards be in heaven?

There is incongruity in our thinking. Will we arrive in heaven and say to God, "Why did you not give me an easier time in this life?" You are not going to tell God that you would rather

have a better life on earth, rather than eternal life with greater rewards in heaven. So many believers do not live their life in the light of eternity. All they can think about is what they have and don't have. It is a matter of perspective. It is a matter of where our future lies. God will never cease His logistical grace while we live in this life.

1Cor. 6:13b **The body is not meant for sexual immorality but for the Lord, and the Lord for the body.**

Paul chose a different Greek word here for *raise*. The word applied to our Lord is  $\epsilon\gamma\epsilon\iota\rho\omega$  (in the Aorist active indicative); and the second verb is  $\epsilon\epsilon\gamma\epsilon\iota\rho\omega$ . Paul chose a different word which means *to raise* and both refer to resurrection.  $\epsilon\epsilon\gamma\epsilon\iota\rho\omega$  is a compound of the first verb using the prefix  $\epsilon\epsilon$ . There is the small prefix difference and there is a small difference in the meaning, which applies. Paul focuses here on our future body.  $\epsilon\epsilon\gamma\epsilon\iota\rho\omega$  = *to raise up*;  $\epsilon\gamma\epsilon\iota\rho\omega$  = *to raise*. Our Lord's resurrection is an aorist tense; it occurred in the past. However, our verb is in the future tense. There is no less certainty in us. We can be absolutely certain that we will be raised up. Gnostic aorist, which refers back to an accepted fact which is absolutely fixed in its certainty. There is no less certainty with our resurrection. There is no question about our being raised up. The Corinthians need to rid of their confusion. Our confidence of our eternal life is based upon Jesus being resurrected from the dead.

1Cor. 15:12–14: **Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then not even Christ has been raised. And if Christ has not been raised, then our preaching is in vain and your faith is in vain.** Paul assumes the opposite of what he is trying to prove in an indirect proof. Reverse logic is what Bobby calls it. If He is not raised, then we cannot expect to be raised. However, since He was, we will be resurrected. If Christ has not been raised, then our faith is worthless. Without the resurrection, we are still in our sins. Christ being raised from the dead is our hope and our confidence. The salvation message is secure because He lives.

A few Easters ago, Bobby gave all the reasons of rejections of the resurrection. If we put hundreds of people on a witness stand and they all said the same thing, would we believe them? Of course we would. Jesus appeared 11 times to man. 5 times He appeared the first day after His resurrection. He appeared 5 more times in the next 40 days; and then he appeared one more time to Paul.

500 people saw Jesus after His death. His body had a completely different constitution. His body on earth was a body of flesh without an old sin nature; however, His physical body aged. There were infirmities; He had pains. He was fully aware of the sufferings of mankind. He shared them all. After the resurrection, Jesus operated in an entirely different dimension.

**Our Lord's Resurrection Body**

1. He was able to vanish suddenly. Luke
2. He was able to bodily move through objects which would stop us.
  - a. Jesus stepped out of His grave clothes.
  - b. He also bodily moved through the stone of the tomb which held Him. The angles moved the stone back so that all could see that He was gone.
3. No walls or doors would stop Him. He could move through them.
4. He bodily moved to make proclamation to the spirits in prison. These were demons who did not know what had happened; the ones who infected the human race. In any case, Christ went there in His resurrection body. 1Peter 3:18–20 Gen. 6
5. Christ bodily and slowly ascended into heaven from the Mount of Olives. Mark 16:9–20
6. Our Lord could freely move in His body between the earth and the 3<sup>rd</sup> heaven.
7. His body is clearly beyond anything that we can comprehend in our finiteness. We do not understand the composition; we have no clue as to how He goes through walls. At best, we can figure out that he is made of a different composition.
8. However, his body is not ethereal. Our Lord calls it a spiritual body elsewhere.
9. How do we know that this is a spiritual body?
  - a. The disciples touched His body and it had form. Luke 24:39–40.
  - b. Our Lord was observed eating. Our Lord was able to eat, but He did not need to eat. This was not a sustenance thing. What was the point? This was proof to humans that His body was real.
  - c. He also retained the wounds on His hands and feet; this was a true body of flesh and bones.
10. Our Lord was recognizable in His body. We will all know each other in heaven.

1Cor. 6:14 **God raised the Lord, and by his power he will also raise us.**

I would think that, without an old sin nature, the Jesus did not age as we do. He could feel pain but his body would not self-destruct.

**1Cor. 6:14**

**Lesson #280 Thursday**

**January 5, 2006**

Apparently the Texas Longhorns won a football game and championship last night?

The idea is, if God raised Christ from the dead, that He will also raise us from the dead; and our future is in our body. Paul confirms this is the most powerful way possible. The background is, these Corinthians are thinking with dualism. Paul uses a subject which is intriguing—eschatology. Can't wait to see Armageddon. This is one of the most intriguing subjects—what is a resurrection body. We are being insured that we have the power over death; death cannot hold us. God has the power over sin and spiritual death, which He proved at the cross. His power is even greater than physical death. Paul is making a direct link between what happened at Easter and what will happen at our own personal Easter. His resurrection body is our resurrection body. We will have the same resurrection

body as He has, because we were placed in union with Christ at salvation. Many Christians only half believe this great thing.

The question has always been, *we have problems with that which we cannot physically prove*. We haven't seen it; we have not observed it; how can it be empirically true. There were 11 appearances, which were empirical truth that He lives even now. The problem for many of us is, we understand that the Lord Jesus Christ was resurrection. However, we find it difficult to understand how we ordinary believers will be resurrected. This was exactly what the Corinthian hangup was. Paul will give them a rationale for and the divine perspective of their resurrection bodies.

Paul saw our Lord resurrected and he was able to describe Him to others who saw Him. At this time, it was only about 30 years since the resurrection. There were those still alive who had seen it. However, the Corinthians would have difficulty believing that they would be resurrected as well, particularly given their opinion of the human body.

No doubt, Paul stunned the Corinthians here; they knew of Christ's resurrection; and Paul tells them, "You will experience exactly the same thing." What will be our future experience? What will happen to us?

### **The Doctrine of Christ's Resurrection Body**

1. Jesus' body was able to vanish from their sight. He appeared and disappeared.
2. He bodily moved through objects which would stop us. We see this on special effects; however, this is for real. This is what the constitution of His body.
  - a. He moved bodily out of the grave clothes which bound him without unraveling them. He went right through them.
  - b. He also moved through the stone of the tomb in which He was buried. The stone was rolled back in order for the world to see that He had been resurrected.
  - c. Therefore, no wall or door could stop or contain Him.
  - d. He could move freely in and out of buildings without opening doors. However, Christ does not possess an ethereal body.
3. Christ moved in a different dimension in His body. He moved to make proclamation to the spirits in prison. He spoke to the demons involved in the great Nephilim conspiracy of Gen. 6. This was a conspiracy to pollute the human race. Those demons involved had been cast into Tartarus. These were the only demons in existence who did not know of our Lord's strategic victory on the cross. Where is Tartarus? No idea; however, it is in a place that we are unable to travel to. This is completely beyond any place that we can travel to.
4. He bodily ascended into heaven from the Mount of Olives Mark 16:9-20 Luke 24 Acts 1:9-12. The third heaven is the end of the universe. We will be able to see several planets in our resurrection bodies; but there will be a new heaven and earth.

5. Clearly His body is beyond anything that we can comprehend in our finiteness. His body cannot experience pain or suffering; a body that we cannot even comprehend at this point in time.
6. He was not a ghost nor will we be ghosts; it is a spiritual body.
7. The disciples touched our Lord and could feel His flesh and bone. A real body, albeit a different type of body.
8. Jesus was also observed eating in Luke. He was not hungry; however, He ate and showed that His body was real and not a shadow or a figment.
9. He retained the wounds on His hands and feet from the crucifixion.
10. The Lord Jesus Christ was recognizable by His disciples on earth in His resurrection body. There was also a time that they did not recognize Him; point being that this is a different kind of a body.

### **The Reasons Why Christ Appeared in His Resurrection Body**

1. This confirms that He is the living God.
2. Our Lord appeared to model, as it were, His new body. He showed all the properties of His body and all of the implications of His resurrection body for us.
3. His resurrection was encouragement to all those who witnessed His death. The disciples had to be pretty bummed out. They watch Jesus Christ die. They did not understand this. They must have had terrific depression; upon seeing Him, they realized that death could not hold Him.
4. His appearances validated His claims as the Messiah and Savior. He had fulfilled every aspect of the Old Testament prophecies about the Messiah/Savior.
5. The resurrection constituted the greatest proof of His deity. Rom. 1:4 By the way, we will not be resurrection into some sort of deity.
6. His resurrection gave demonstration to the power of God to all who witnessed Him. This also is witness to the power of the spiritual life.
7. There are all kinds of hope that medical science will allow us to live forever, but it will never happen.
8. God had empowered the spiritual life that Christ pioneered during His 1<sup>st</sup> advent. His was the pioneered spiritual life.
9. This is the same power made available to us. We have the exact same power. The filling of the Holy Spirit is a part of His repetition, as it is for us.
10. It is the power which gives us our unique spiritual life and it is the same power which will resurrect us from the dead.

The Greek word is *δυναμις* = *power, authority*. *Δια + δυναμις* = *by the agency of His power*. His power is the instrument of our resurrection. With God, nothing is impossible. God's omnipotence is involved in our resurrection.

### **The Resurrection our Justification**

1. The cross provide us the means of justification. Justification is the imputation of His righteousness to us.
2. Christ satisfied the righteousness and just of God on the cross. Propitiation is a critical aspect. We are redeemed from the slave market of sin.
3. It is the resurrection which confirms that the Father accepts our Lord's sacrifice for our justification. We would not be saved apart from the Father's acceptance of the Son's work.
4. Justification means that we are made righteous. We are made righteous in our temporal bodies.
5. If we are made righteous, which is a positional righteousness; we then have a rationale for experiencing righteousness in our temporal bodies. We are made righteous in our bodies. Because we are justified, we can now experience righteousness as we advance to spiritual maturity.
6. Then, experiential sanctification and finally ultimate righteousness and sanctification. This is the whole gambit of righteousness.

God will raise us from the dead just as He raised Christ from the dead. The believer will possess the same type of body as our Lord. We have a destiny in Christ; we have a destiny in this life and we can gain rewards through the production of divine good. This also includes eternity.

The body cannot be ignored in the temporal spiritual life; it cannot be separated from the rest of our spiritual life. The Corinthians justified πορνεία with an evil body. Our body has an eternal future.

#### **Paul Has Mentioned 3 Areas of Corinthian Confusion**

1. Eating and the stomach (1Cor. 8 10:23ff
2. The resurrection which he will continue in 1Cor. 15.
3. 1Cor. 6:15–7:40 now deals with sex and πορνεία. This will be the correct sex education.

The Corinthians are quite confused over πορνεία;

1Cor. 6:14 **God raised the Lord, and by his power he will also raise us.**

The body is not separate from the spirit. Our bodies will be members completely and totally without a sin nature in eternity. However, they are a part of God's plan right here and now.

1Cor. 6:15 **You know that your bodies are parts of Christ, don't you? Should I take the parts of Christ and make them parts of a prostitute? Certainly not!**

The cross and the resurrection of the Lord Jesus Christ are the two central, supreme events of history. All that came before and comes after are centered in those two events. The Corinthian believers did accept this as gospel—the cross and the resurrection. They did believe that Jesus Christ was the substitutionary sacrifice for us and freed us to the grace of God and Who reconciled the enmity between us and God. They had believed these salvation facts and placed faith alone in Christ alone. Therefore, they possessed eternal life. Jesus Christ was bodily resurrected on the 3<sup>rd</sup> day after the crucifixion and they knew that the omnipotence of God raised Christ from the dead. They knew that the resurrection means that God the Father understood that Jesus Christ's sacrifice was efficacious. We share everything that Christ is and all that He has. They understood that Christ received a new body at resurrection. They knew that Jesus Christ modeled that body after His resurrection and that over 500 people saw Him in His resurrection body. The Corinthians had come into contact with some of these people (which include Paul, who saw Jesus Christ on the Damascus road). None had a greater experience than Paul seeing our Lord on the Damascus road. So they understood that Jesus Christ was resurrected and that He was the real God and that He had a real body of flesh and bones (albeit, different from our bodies).

The Corinthians were still confused concerning their philosophical beliefs about the body and soul and how this relates to Jesus Christ and His resurrection body. Paul tells them, **“God raised Jesus Christ; and by His power, He will also raise us.”** Paul's logic is that all believers will be raised by God's power. What the Corinthians did not fully grasp is, their bodies in resurrection would be like the Lord's. This body will not age; it will not feel pain; it operates in a different dimension so to speak. This was a huge surprise to the dualism which the Corinthians believed in. Our bodies are not just throwaways; the body is not something which can be ignored or denigrated. The Corinthians compartmentalized their bodies and felt what they did with their bodies had no bearing on their spiritual life.

1Cor. 6:14 **God raised the Lord, and by His power He will also raise us.**

Paul begins an illustration in v. 15 and he chooses the illustration of sex, as the Corinthians are preoccupied with this subject. The Corinthians had been involved in every type of sex available to them. Paul chooses this illustration, as he knows that the Corinthians will relate to it. It is a subject that they are very familiar with. Paul wants to change their thinking from dualism and *πορνεία* to doctrine and .

The body is a part of our eternal future just as it is an inherent part of our life on this earth. Paul asks, “Should we take the members of the body of Christ and make them members of a prostitute?”

Paul will repeat *do you not know*; meaning that he is speaking to their ignorance. They should know this, but apparently, they do not. Paul is relating a familiar point of doctrine which will answer a very specific point of doctrine. I think that this is *μη γινωιντο*.

We realize that we are in Christ and we are a part of Christ; however, some do not realize that our bodies are actually members of Christ's body. Our bodies are not our exclusive property.

Μελος σωμα = *member [is] your body*. A predicate construction. The *member* and the *body* are the same. Our bodies are members of Jesus Christ. Μελος = *a part [of the human body]*. Figuratively

#### How is μελος used in Classical Greek?

1. It is used in the Greek concept of πολις, which is a Greek city-state. Each city-state was a city and a separate entity. They were not subservient to the Greek nation. The individual Greek, who is a person. But, there is also the state; and there is the figurative use of it as well. There was a concept of the Greek city-state. There is a physical aspect to these terms and a figurative use as well. V. 7 made a mention of the unity of the church in the face of all these divisions and lawsuits that they were involved in. The idea of union is also present in v. 15.
2. Marcus Aurelius uses μελος for the wise man, who would logically be integrated into an harmonious and logical whole. One man's wisdom was a part of a greater, cosmic wisdom.
3. In the classic, physical sense, the μελος is a part of a greater organization; an integral member in a greater organization. We are all members of the body of Christ, with a special focus on the physical body.

Christ has an organization made up of bodies; this illustration does not refer to a literal body of Jesus Christ, although His body is composed of physical bodies. The physical body and our spiritual life are integrally related to Christ's conceptual body. We cannot be separated from our physical bodies.

A military unit. Each soldier places his body in service to the greater body of that unit. All of them cooperate to accomplish the overall mission of the unit. The same deal with a football team (or any sports team). They operate as a single organism with specific objectives. A very diverse set of individuals with a variety of nationalities, races, countries, thinking, culture; but they all come together for a common goal—they are all part of a team, of one body, with the same objective or objectives. We as individual members of the body of Christ are soldiers in this unit.

Believers have two things in common—a physical body with similar characteristics as other believers; and they are in Jesus Christ; in union with Jesus Christ. We are a part of His battalion. We are called the body of Christ. Each of our physical bodies are members of a greater body, the body of Christ; which is a spiritual organism, not a physical body. Paul is linking the physical with the spiritual. He links these together, which is something that the Corinthians do not do.

The problem with the Corinthians is that they are not functioning like a team; they are not functioning as one body. They are on the field, but all moving in a variety of directions, all

listening to their own directions. They were their own authority; and they did not put themselves under the authority of the greater unit.

In some cases, there are those members who are completely out of step with their unit; and this is similar to the Corinthians. When we are self-serving; when we are autonomous, Jesus can put us back into step with discipline. The Corinthians are a part of the whole, but they are not functioning as such. They are like a broken arm; hooked up to the body, but of no use to the body. The Corinthians were involved with the prostitution of the heathen temples.

1Cor. 6:15 **Don't you know that your bodies are members of Christ? Should I take the members of Christ and make them members of a prostitute? Certainly not!**

**1Cor. 6:15**

**Lesson #282 Sunday 2**

**January 8, 2006**

Because of the involvement of the Corinthians with sexual immorality, Paul will speak to their uniting their bodies with the bodies of temple prostitutes. Physical members of a believer in Jesus Christ placed in union with the body of a heathen prostitute.

Μη γινωιντο = *may it never be; may it never happen*. Optitive mood; it might be happening. The Corinthians cannot lose this union; they cannot divorce themselves from this union. They are a part of this unit permanently. We are members individually and corporately as the body of Christ.

We cannot just focus on the figurative sense. There is a definite physical organism which Paul is dealing with. Paul has discussed the physical body as a whole. As Paul moves through these next verses. There is a continuing illustration. There is the greater picture of a spiritual body. With His introduction of a physical body united with a spiritual body; Paul now switches to two literal bodies which are united. Sexual intercourse fuses two bodies. This is a fusion of two literal bodies. Our union with Christ is a very close union; it is not sexual, but it is as close as a sexual union. The two bodies in the physical act of sex become one whole. Now he asks the Corinthians, "What is your body a member of?" They have become one unit with a πορνῆ = *a prostitute, a temple priestess*. This is one who is designated as an object of worship. She represents worship of Aphrodite. When you unite with such a priestess, you have also united with Aphrodite. Uniting with Baccus means that we drink a lot. This is a very clever entendre proposed by Paul. The Corinthians have united their bodies with the bodies of prostitutes. They had frequent visits to the temple. But, they made no connection between their spiritual life in Christ and their going to the temple for sex with a prostitute. As members of the body of Christ, they cannot be members in union with a temple prostitute. Their physical bodies are united with the body of Christ; and they will, in the future, share the same characteristics of the resurrection body of Jesus Christ. Our physical bodies are united with Christ. The contrast is sharp and obvious.

The Corinthians know that they will have a resurrection body; and they realize that they are not in this body at this point in time, as no one has been resurrected at this time, apart from

Jesus Christ. The great resurrection is future. The tribulational martyrs will also be resurrected at this time.

The Corinthians are beginning to realize that they will have a future in a body; and that what they do in their bodies today, even though it is a body of corruption; that it is in union with the body of Jesus Christ.

It is Paul's point not to disgrace them, but to simply let them know that they are wrong and that they are involved in illicit sex. They have become united with a prostitute. "Since your bodies are part and parcel of a spiritual life, then you must live with your bodies in the light of eternity. Every aspect of your life is related to our spiritual life. There is this great gift of sex; God designed it, because our bodies are members of Christ. We have been given a wonderful gift. Use it correctly. We often think that there is something wrong with sexuality. Some legalistic Christians believe that sex is for procreation only. However, sex was designed for our enjoyment; but this enjoyment has parameters. There are parameters to every aspect of our life. If God designed the body for a certain purpose, then it glorifies God. It is all about union; who are you united with?"

When you link a believer's body with a prostitute to that body supposed to be united with Jesus Christ; you have an air tight case against the Corinthians. This leads us to say, **Your body is a Temple of the Holy Spirit**. When they take this sanctified body into the temple, they de-sanctify it with a prostitute. They could reside in a human temple with impunity. Their choices to affix themselves to prostitutes did not bother the Corinthians, because they understood that their bodies were evil. Of course, they would do evil things. However, they are beginning to see that their bodies are a part of the Christian life. Metaphysical dualism is in opposition to Bible doctrine.

### **The Doctrine of Positional Truth**

1. Two sides to positional truth. Retroactive positional truth:
  - a. Identification with Christ in His two deaths, physical and spiritual; and His burial. This is done with the baptism of water. Going into the water represents the cleansing from all sins. When we rise up, we are cleansed. It is an identification.
  - b. The baptism of the Holy Spirit is how we are placed in union with Christ. It is how we become members of the body of Christ. This is a position. It is just as much positional as the baptism of the Holy Spirit. It is as much positional as sanctification.
  - c. The retroactive identification means that the rulership of Satan (who rules over all unbelievers; along with the old sin nature) is broken. It is severed. It is not longer the status quo of the believer. We now have a new status quo—positional sanctification.
  - d. Identification with Christ in His physical death and burial places the believer for the first time in His entire life in a position to break free from the power of the sin nature and from Satan's influence of corruption and depravity.  
Rom. 6:12–14

- e. This position is the basis for our experience in our spiritual life. We are positionally sanctified; we are empowered; we are new creatures in Christ; we are new creatures in the body of Christ.
  - f. We are freed from the power of the sin nature so that we can function under the power of the Holy Spirit. That is part of positional sanctification. No unbeliever ever before had the power of the Holy Spirit.
  - g. Therefore, we can metabolize doctrine and advance and apply doctrine. That is the link between the positional and the experiential. This is where Paul is going with this (in part).
2. Current positional truth:
- a. Identification with Christ as He is seated on the right hand of God the Father in His resurrection, session. This is where He is currently. We are identified with His resurrection body.
  - b. This means that the believer has a permanent relationship with the king of kings and Lord of Lords. This is what makes us royal family of God. We are freed from the power of the sin nature so that the Holy Spirit can function in us.
  - c. When God takes away the old (the power of the sin nature over our life); then He substitutes the new—which is current positional truth. We are identified with the resurrected body of Christ.
  - d. Current positional truth or what He gives us as a substitute; is the equivalent as justification, imputation and sanctification. The 39 things that we receive at spiritual birth are positions which we receive.
  - e. We are now qualified in this current position to live with God forever. Our bodies are members of Christ.
  - f. We are separated under current positional truth from the judgment that this world is under. We are members of the royal family of God and we have a spiritual status in this new organism.
  - g. This puts us in a position to move from a spiritual status which we always have to a spiritual experience that we call the spiritual life (or Christian life). We are in a position from current positional truth to go from status to experience. We have an unassailable position in Christ.

The next thing that we need is the Doctrine of the Body of Christ.

1Cor. 6:15 **Don't you know that your bodies are members of Christ? Should I take the members of Christ and make them members of a prostitute? Certainly not!**

**1Cor. 6:15**

**Lesson #283 Wednesday**

**January 11, 2006**

The previous verses primarily were centered on the body—the physical body and the ramifications of that. Bodies are members of Christ; they should not be united with a prostitute. These 3 verses are designed to link the physical body with a spiritual body. The resurrection body is all related to this. Paul is linking our temporal bodies to our spiritual

life. The spiritual life is lived in our temporal bodies. They are inseparable for that reason. Either the Holy Spirit or the old sin nature controls our souls; our spiritual life is linked to our physical bodies. The Corinthians have compartmentalized the soul and the body—the soul is good and the body is evil.

Physical bodies are members of another type of body—the figurative body of Jesus Christ, which represents a spiritual entity.

Μελλος = *members*; used figuratively of a person who is an inseparable, integral part of an organization. In this case, it is a believer as an integral part of the whole body of Jesus Christ. Each believer is fused into a spiritual unit which operates as a single spiritual organism. By using our spiritual life and our spiritual gift.

So that we can follow this passage, we need to understand....

### The Body of Christ

1. The phrase *body of Christ* is used to designate all church age believers. It refers to everyone at Berachah and everyone else who has expressed faith alone in Christ alone.
2. *Church* is a synonym for the *body of Christ*. The word *Catholic* means *universal*; which means it refers to all believers in Jesus Christ. The Catholic Church is us—the body of Christ.
3. The Holy Spirit is related to the body of Christ in 1Cor. 12:13. **By one Spirit, we were all baptized into one body.**
4. The Holy Spirit regenerates and baptizes every believer into union with Christ, which has a very physical aspect to it. This is a completely spiritual thing. However, there is a physical aspect: **our bodies are members of Christ** (v. 15a).
5. In our physical bodies, we are members of a spiritual body—the body of Christ.
6. We are a group of believers; a large group of believers. We all have spiritual gifts which are given to us by the Holy Spirit and we all operate with a spiritual life (or we have that option, anyway). We operate in the spiritual life to accomplish the mission of the church. Our corporate witness as a church; our mandate to glorify God. We are all in a battle—the angelic conflict.
7. Being in union with Christ, we are interrelated with Him. Our head is attached to our bodies and it is the member which makes our bodies function.
8. The head and the body is a great analogy to Christ and His spiritual body.
  - a. The Lord Jesus Christ in Col. 1:18 is called the head of the body—the church. His head is linked with His body. All believers function as a part of the whole, with our spiritual life.
  - b. The head and body analogy indicates the closest of relationships. The relationship between Christ and the church could not be closer. The body will not function apart from impulses from the brain.

- c. Jesus Christ is the head of the body refers to the integral relationship between our Lord and each member of the royal family. Every part of the spiritual body responds to the head of the body, which is Christ.
  - d. The analogy of Christ as the head and the royal family as the body emphasizes the life and the activity of the Church Age believer. The new spiritual species responds to divine viewpoint, which is the mind of Christ. The mind of Christ is our brain.
  - e. Just as the function of the body is based upon the mentality of the soul; so the modus operandi of the Church Age believer so the modus operandi is based upon the thinking of Jesus Christ.
  - f. Christ is the head of the body; therefore, He is the head or ruler of the Church.
9. The dispensation of the Church is the time of the formation of the body of Christ.
- a. As the ruler of the church, Jesus Christ carries the royal title "King of Kings;
  - b. At the ascension and session, Jesus Christ received His 3<sup>rd</sup> royal patents.
  - c. The first royal patent (title?) was as Son of God, His royal family is the Godhead.
  - d. A royal family for the king of kings is being formed during the Church
  - e. Every time a person believes in Jesus Christ, the baptism of the spirit enters him into the royal family. This is a position; it is not an emotion or an experience. Unlike those in the charismatic movement, who think that this is an experience or as a second work of grace; the Bible does not present that.
  - f. When the construction of the body of Christ is completed. Every time a person believes in Christ, another block falls into place.
  - g. No one knows how many people it will take to complete this body.
10. The one body of Eph. 4:4 is part of the analogy of Christ and the church.
- a. One body indicates that the members of the body of Christ are formed into one organic whole with a common plan...that plan is the plan of God for each of our lives.
  - b. As members, we form an organic whole; but God has a plan for each one of us for our life. The individual plan which God has for us fits into God's plan for the whole body. God has a plan for the corporate body, which is made up of a bunch of sammy plans of God.
  - c. We have a common life.
  - d. A common purpose of the members of the body is to exalt. Each believer in the church age can become an invisible hero in the Church Age.
  - e. We have a common purpose. Our common goal as members of the body is spiritual maturity—equal privilege and equal opportunity for each member of the body. Each member of the body is to work in synch with the rest of the body. A broken arm just does not seem to be in synch with the rest of the body.

- f. The common objective is for each member of the body to exercise his or her spiritual gif.
- g. At our spiritual birth, the Holy Spirit lays on us a spiritual gift.
- h. The exercise of spiritual gifts is like the interlaced function; it is likened to the various vunctions of the human body. Some might be ears; other hands; but with one purpose.
- i. Whereas, we have different spiritual gifts and different personalities, jwe still have the same goals and purpose.
- j. We are a very diverse group. Still, when we put it altogether, we are a functioning body of Christ.
- k. We are parts of a whole operating as one. We are all parts of a whole operating together. Individual believers who make up a spiritual community.
- l. The one body of Christ emphasizes the status of unity among the members of the body which amde this We are a band of brothers, whether we are functioning as brothers or not.
- m. Spiritual gifts emphasize the diversity of the members that make up the different but integral parts of the body function.
- n. Our body is related to our spiritual life which is related to the body of Christ
- o. The overall purpose of the royal family or the body of Christ is to glorify Christ in our physical bodies.

Here is what Paul is saying. They will understand the analogy of the body. *As a member of the body of Chrst; as a member of the body of Christ, operating as a part of whole.* In our physical bodies, which make up the body of Christ—are we to unite these bodies with a harlot? The body of Christ should not be linked with a prostitute. We are made holy, righteous and justified as believers by our staus. We are to move from a status of holiness to an experience of holiness. We are looking to find the experience as functioning as part of the body of Christ. What goes on in our soul links the actions of our body to the body of Christ. Their obligation was to move forward from positional to experiential sanctification. Joining with a harlot is the opposite direction that we should be in.

Interrogative particle ouv = *therefore*. Something must hearken into consideration. This does not mean just πορνεία; this can refer to any action outside the body of Christ. Think of ouv meaning *do you want that I should do this, then?* The preceding statement of doctrine is linked with a practical question.

They might disgrace the body of Christ. This is like the coward in a military operation. He ruins it for everyone. They do not lose their status as a member of the royal family. Their spiritual life is part of a greater group of spiritual lives. Each member. We become disgraces to the until that we

In v. 16, it will become clear what you are linked to a prostitute..

1Cor. 6:15 **Don't you know that your bodies are members of Christ? Should I take the members of Christ and make them members of a prostitute? Certainly not!**

**1Cor. 6:15**

**Lesson #284 Thursday**

**January 12, 2006**

We're members of the body of Christ. We will apply this to what Paul is telling us in this verse. All church age believers are a part of the royal family of God. This means that we are in union with the King of Kings and Lord of Lords. Our objective is to execute the plan of God. We only have control over our own life; and volition over our own lives. What should be amazing is, all the Corinthians at the Corinth church are a part of the body of Christ. We are formed into this one organic union with a common objective and plan. Day after day, we advance to spiritual maturity and God's plan will unfold to us.

Think about glorification of God as holding up Jesus Christ for inspection as the Savior of all mankind.

Even if we do not accomplish God's plan for our life, that does not nullify His plan. All believers have spiritual gifts and we operate under the auspices of a unique spiritual life and if we advance to spiritual maturity at the same time that this occurs individually, we accomplish the mission of the church. We are a part of the picture of the plan of God. Our failure will not be a disadvantage to the plan as a whole. The body of Christ on this earth represents Christ. The body of Christ glorifies God. This is a part of the corporate mission of the church. We have individual missions; but the church glorifies God as a whole. The church also acts as a pivot. We as a unit are a part of that pivot. We are the salt and light of our nation. The more who are involved in that, the more blessing which is given to that nation. The more there are, the more we can expect our nation to be preserved. That is a corporate function of the church. Each one of us fights as a soldier; and each soldier is a part of a unit which functions as a whole. The mission is to take the gospel to the ends of the earth.

Each one of us is sanctified; we are all saints because we have a position of sanctification. We have been set apart positionally so that we can advance spiritually. The rulership of the old sin nature and Satan are broken in our life. Unbelievers can only be ruled by their sin nature or by Satan. We are fallen; and unbelievers have no choice in this matter. Only by believing in Jesus Christ can we break that control. With that jail break, which we now have as believers in Jesus Christ, we can now function in our spiritual lives. When the power of the sin nature is broken, we can function without it. Since the power of Satan and the sin nature have been broken, the filling of the Holy Spirit can function, and control us. That is experiential. The power is broken positionally which can become an experiential change in our lives as well. We have a position in Christ, so we can therefore enjoy a temporal life in Christ.

1Cor. 6:15a **Don't you know that your bodies are members of Christ?**

For the heathen, worship involved sex with a temple prostitute. Paul is giving the Corinthians an example of the opposite of where they should be. They are experiencing a harlot, but they should be experiencing Jesus Christ. As individual members of the larger spiritual organization of the church (the church universal), in a sanctified status, is it commensurate with that status to link your body with a prostitute? This is all that Paul is asking. Is it commensurate with the status of being in Christ to become joined with a temple prostitute. Uniting with Christ and His body should preclude them from uniting with the body of a prostitute. We must not dishonor our status of being in Christ or our position in Christ. Otherwise, there is no experiential sanctification in our life; and we are disgraced if we do not advance. If we are disgraced individually, we are corporately disgraced as well. This is just another angle on Paul's dealing with the incorrect dualistic philosophies of the Greeks.

The body is the mechanism for violating the honor code. In this violation, the spiritual life is neutralized. The body is used to neutralize the spiritual life. That is the opposite of the concept of dualism. Body and soul are both involved. Πορνεία is not proper for us to engage in.

Paul asks, "Should I take you away from your status as being members of Christ in order to make them members of a prostitute?" There is no way to remove us from the royal family of God. We cannot be removed from His family because God is immutable.

Our spiritual bodies can be sullied by our physical activity. What we should be doing is glorifying God. Aorist active participle of αἶρω = *to take away, to carry away*. This presents a scenario which should not happen, but it frequently does. Do we take away from that union by uniting with a prostitute? This disgraces the union. This is not Paul yanking our membership because of πορνεία. What is being taken away is God's glorification. We have turned aside from glorifying God by defiling our bodies becoming involved with πορνεία. The body has a part in the execution of the spiritual life; it is not just a spiritual aspect. Our body is part of our glorification of God.

Our body is linked to Jesus Christ; it is linked to the body of Christ. We are being called upon to advance and to serve Jesus Christ.

Aorist active subjunction of ποιῶ = *to make, to produce*. The subjunctive mood is one of contingency. There is a conditional element of the entire question here. This verb fits with the whole scene of this question. If your body is a part of the body of Christ, does it makes sense to combine it to that of a prostitute. They can be linked experientially to a prostitute, which is an improper use of the physical body, which is in union with Jesus Christ. Sexual relations involve more than a physical act. This is an introduction to v. 16.

#### **What is the Underlying Premise**

1. Sex joins together two persons physically.
2. When sex reflects God's design, there should also be a metaphysical union of minds and souls. Sex is more than simply a physical aspect to sex.

3. The physical, sexual union implies an unbreakable bond of trust. It implies like-mindedness and soul rapport. Sex is a physical act, but it represents a soul connection.
4. In the proper context of marriage, sexual union represents the total intimacy of the relationship. Sex is physical and metaphysical; our spiritual life is physical and spiritual. There is no disconnect between the physical and the metaphysical. Paul is right on point here. The Corinthians use sex in order to illustrate a disconnect between mind and body; and Paul uses it to show the opposite.
5. There is no other relationship like it; and there is no other relationship like our union with Jesus Christ.
6. This is what makes the physical union such a great illustration of our spiritual union with Christ. It is a great illustration. When πορνεία intrudes, the bond between the husband and wife is broken; the trust is destroyed; especially the soul connection. When πορνεία is a part of our lives, the spiritual connect between man and God is destroyed as well. Being united with a prostitute is the opposite of being united with the body of Christ.

V. 16 will continue this general approach. Body and soul are totally linked in sexual union and in spiritual union.

**If you unite with a prostitute (or if you unite with πορνεία in general), it is antithetical to your spiritual life and it dishonors your body as well as the corporate body of Christ.** This is another way of expressing the idea of these verses. Then Paul says μη γινοιντω = *may it never be; do not let this happen.*

1Cor. 6:15b **Should I take the members of Christ and make them members of a prostitute? Certainly not!**

V. 16 elaborates what Paul means by being in union with a prostitute. Paul in one stroke pulls one phrase out of the Old Testament, to a phrase which generally is applied to the union between husband and wife; and he will apply it to union with a prostitute; and how it messes up union with Christ.

1Cor. 6:16 **You know that the person who unites himself with a prostitute becomes one body with her, don't you? For it is said, "The two will become one flesh."**

**1Cor. 6:16**

**Lesson #285 Sunday 1**

**January 15, 2006**

Many of the Greeks in Corinth would be dualistic in their thinking. This first part of v. 15 makes it clear that the bodies of believers are not left out in our relationship to Jesus Christ. Our bodies are individual members of the body of Christ. As individual believers, we reside in a body of corruption and we are infused with a sin nature (which is why it is called a body of corruption). We are born spiritually dead and our body remains corrupted. Each believer has a personalized plan of God for our lives. All of us have a spiritual gift without exception so that we might serve the Lord in whatever way He has for us. He has

given us a spiritual life and spiritual resources. Our bodies and souls are intimately connected with our spiritual life. Our bodies become the outward expression of glorification of God, both in thought and in action. Our thinking is transformed into an outward expression. What we do in our physical bodies glorifies God. As members of that body, we have function in the body of Christ. In order to have a function, we must progress in our spiritual lives. We have a potential spiritual life. Our spiritual life is inextricably united with our bodies and with what we do in our bodies. There is an intimate connection between our physical bodies, our spiritual lives, and the greater body of Christ. Our individual execution of the plan of God is a part of the overall function of the churches purpose. We are a corporate entity, as well as individuals. What we do in our bodies has an impact on the corporation of the body of Christ.

Αἶρω = *to take away*. Should I take away from the body of Christ? Once we are united with the body of Christ, we cannot be removed. God's immutability keeps us in union with Jesus Christ. What about His love and justice? If it was relative, then we would have no absolute standard. Without his perfection, He would be a god of relativism. This is not the God of the Bible. When we are given membership in the body of Christ, that membership cannot be taken away. So, what does it mean that members of the body of Christ are taken away here from this body? This means that he is taken away from his proper function in the body of Christ. We are always a part of the body of Christ, even though we may never function as such—some of us may be vestigial organs. Πορνεία linked with the understand that our body becomes unionized with the body of a prostitute. This dishonors our bodies and dishonors the function of the team called the body of Christ. The team, made up of all the members, still continues, with or without us, as one of the team members. We put ourselves on the bench when we are involved in carnality (the example here is being in union with πορνεία). This is why Paul says, *May it never be!* The dualists see their bodies as evil, and therefore, see no problem with united with πορνεία in their bodies.

1Cor. 6:15 **Do you not know that your physical bodies are members of the body of Christ? Should I then take away from the members of this body of Christ and place them in union with a prostitute? May it never be!**

Paul again unites the body and the soul in v. 16. To understand this statement of v. 16, is the idea the sexual relations involves more than a simple physical act. When sex reflects God's design, there should also be a physical and a metaphysical union as well—that is God's design as well. A metaphysical union implies an unbreakable bond of trust between two people, soul rapport, and a total intimacy of souls. Uniting with a prostitute involves only the physical. There is no other human relationship like the union between a husband and wife and those unions will be compared in the upcoming verse.

1Cor. 6:16 **You know that the person who unites himself with a prostitute becomes one body with her, don't you? For it is said, "The two will become one flesh."**

ουκ οιδατε = *don't you know?* This what should be knowledge in the right lobe of the soul. Isn't this resident in your soul? Paul will play on the theme of sex and marriage so that we can understand what it means to be united—in union with Christ. It is not just about sex. In order to understand this verse, we must first understand what sex represents. For some, it is the only thing; for others, it is to be avoided, etc. This will be the Biblical view. ὀλλομηνος which is the present middle participle of ὀλαω = *to join to*. The reflexive emphasizes volition; whether or not he joins to something, is his decision. It is a choice. It is not a predisposition to some act of πορνεία. Since it is a choice, we can say *no* as well as *yes*. The Corinthians cannot argue that the evil body will control them and that they cannot overcome it. However, the power of the sin nature has been broken as part of being in Christ. The body does not have to produce evil. What is going to be joined here intimately by choice is two bodies in sexual intercourse. εἰς σαρχ μιον = *into one flesh*. Two bodies in sexual intercourse turn into one flesh. That is the superficial meaning of this phrase. The man and a woman in sexual union are one flesh—or, so that is the design of God. Two people under this idea become a union of one. What this should mean to us is there is no closer association. This is truly the basis of why sex in marriage is wonderful and why sex outside of marriage can be so devastating. Paul is writing this about πορνεία. It is not just happening in marriage, as it should; but this is happening when one places himself in union with a prostitute.

Let's think about this union in marriage; the one flesh in marriage and one flesh with a prostitute.

### One Flesh in Marriage

1. Marriage was designed by God to be the closest human association. This is the closest of human association. It is mental, physical, and spiritual. It is the closest of intimate relationships in life.
2. All aspects of this association, including sex, are at the closest when two believers with doctrine are married and advancing toward maturity together. That is the closest that this comes to perfection in a relationship in life. They have the capacity for love, which is the primary reason this is the closest, most perfect relationship in life.
3. The association and the sex becomes distant and divided when there are distractions and intrusions on the spiritual advance.
4. Doctrine in the mentality of the soul brings a like-mindedness that can be achieved in no other way. Doctrine in the mentality of the soul can bring a like-mindedness which does affect the physical. This is not a robotic function or slavery.
5. Thought patterns interlock and motivations which coincide. We don't think exactly the same thing, but our thought patterns interlock and we have common ground which is very difficult to find in life. We have the common motivation of glorifying God in our bodies.
6. It is like-mindedness which establishes a close friendship, problem-solving, understanding, and devotion. It is the basis for these things.
7. Sex on its own cannot accomplish any of these qualities. Sex is the great leveler something; people think that more sex or better sex makes their marriage better and

takes up the slack. If there is no soul rapport, it means nothing. 2Cor. 6:14: **Do not be bound together with unbelievers. For what partnership has righteousness and lawlessness? What fellowship has light with darkness? What fellowship is righteousness with unrighteousness?** These things have no connection. When a believer marries an unbeliever, the results will be horrible. There will be some areas of similar thinking; but there will never be the like-mindedness of doctrine in the soul. There is no relationship in life like two believers advancing who are married. An unbeliever and a believer have no common spiritual ground; it is human viewpoint vs. divine viewpoint. You disengage with them in the right lobe of your soul. The very center of your life cannot be shared with your spouse—is that what a marriage should be about? Is that the idea of one flesh? The unbeliever can never have doctrine in the soul; they can never have the filling of the Spirit; they can never build an edification complex. However, with a believer and an unbeliever, the believer still has problem solving devices in his soul. There is no one circumstance in life which cannot be turned to blessing in your life. However, this requires a great deal from the one believer. There is no way to build the optimum in like mindedness without the spiritual. In Bobby's opinion, if the advancing believer is married to a negative believer, like-mindedness will be minimal and actually a source of regret in the relationship between two growing believers. This is a logical conclusion of 2Cor. 6:14. Marriage can be the ultimate human association.

If you are a growing believer, then you cannot truly experience a great relationship apart from both of you growing. The best working relationships are where doctrine is the foundation. Any initial common ground will erode. In this case, there will be a very important piece of your marriage missing. The mentality of the right lobe of your soul will never coalesce. Doctrine brings the greatest capacity for love and the greatest grace orientation and capacity for life; and the greatest understand of the foibles of your spouse; and problem solving devices; and a functioning spiritual life brings these things into a marriage. A marriage counselor can be a band-aid solution; they can solve this or that problem; however, the solution is in the spiritual life. There are times when a little counseling does not hurt; but this should not be where your faith should be. Doctrine should be the essential basis for problem solving.

A child, one who has suffered abuse, might require counseling, as they will not have fully formed problem solving devices. Jesus Christ had great humiliation and this is needed in marriage. Esteem and respect for one's spouse comes from grace orientation, even when they do not deserve it. How do you respect someone who does not deserve it? Doctrine promotes true sensitivity and deference to your spouse. If you have become united with a man or a woman, then you must give first place to your spouse and not to some cheap substitute (here, it is a prostitute). Hypersensitivity does not solve problems. It is the sexual union which actualizes and reflects the closest of association of a husband and a wife. It does not make the closeness of the relationship, but it reflects the closeness of the relationship. The real pleasure of a sexual union is greatest when there is a coalescence of souls; when a mental and spiritual association exists. With a number of partners, there may be real excitement, but there will never be true intimacy, which some do not think they want. Sex without true intimacy becomes dispassionate and mechanical. Sexual union

is the ultimate physical act between physical act between a husband and wife which must be wrapped up in a cocoon of true intimacy. Sex is not love. *Making love* is a misnomer; love exists, before there is any physical contact. Sex is not the same as love. Sex is an enduring response; not fleeting or fading. Whenever there is no love or intimacy, then the sexual union will become stale. With a true coalescence of souls, the union continues with great strength. Sex can be a false echo of intimacy, which can lead to all manner of emotional revolt and hypersensitivity. Scar tissue in the soul can increase, which makes the relationship more difficult to deal with, and spiritual advance to be difficult to regain. If a person is being used for sex without true intimacy, it builds up scar tissue. With true rapport, the guy may not always want to hang with the boys drinking beers.

Paul borrows a phrase from the Hebrew Bible. Paul wants to elicit a comparison. He compares the *προσνέα* of the Corinthians with the way God has designed sex to be. When it came to illustrate spiritual things, Paul was expert at applying Old Testament doctrine. Paul draws from this knowledge when he quotes from Gen. 2:24: **Therefore a man shall leave his father and his mother and he will cling to his wife, and they shall become one flesh.** This is the union which God declared and set as a pattern for all future marriages. The verse here refers to both sex and the intimate association of the husband and wife. Prior to marriage, the association with mother and father is the closest relationship on this earth. However, a marriage simply means that you go into a greater and closer relationship. The deference however goes to the spouse; they are always first. This translates in many ways, one of them is privacy. The great things, the problems, etc. are all a matter of privacy. Intimate association is defined and reflected in sex. It is all about soul rapport. Soul rapport is the key. Paul wants the Corinthians to compare the right and wrong way to enter into union with a woman. Paul will take this and bring it into the greatest relationship of all, which is union with Jesus Christ.

1Cor. 6:16 **Don't you know that the person who unites himself with a prostitute becomes one body with her? For it is said, "The two will become one flesh."**

**1Cor. 6:16**

**Lesson #287 Wednesday**

**January 18, 2006**

V. 15 is uniting with the wrong body; the right body is spiritual. We are one spirit with the body of Christ; and we are united to a spiritual body at salvation. This is union with Christ, also known as positional sanctification. We advance individually and we advance as a body. If we are not advancing, then we are out of step with the rest of the body. The verb in the first phrase is critical. It tells us what it means to be united. It is *κολαω* = *to join oneself with, to join intimately with*. The participle is used here and refers to any believer in the church age. Believers in Corinth (or in Houston, where we are now). In our context, it is a sexual union with a prostitute. It has a reflexive meaning; it turns on into the person himself. The volition of the believer is emphasized. In the middle voice, it means *he joins himself with*. They cannot believe in dualism; the body is evil and it makes me do this. But, the middle voice means that is our choice. The volition of the soul is involved in the encounter with the prostitute. The two bodies become *σαρκα μιον* = *one flesh*. That is the object of the preposition *εις*. Two bodies in sexual intercourse turn into one flesh. Two

people become a union of one. This is true of the marital union as well as of the illicit union.

### **The Meaning of Joining Intimately with a Woman in Marriage**

This is the legitimate union. This will help us to understand how devastating the πορνεία union can be.

1. Marriage is designed to be the most intimate and closest of human associations. Unfortunately, it rarely is.
2. All aspects of this association (mental, emotional and spiritual) are at their most intimate when there are two believers advancing toward spiritual maturity together in marriage.
3. The real intimacy of joining together sexually begins in the soul, not in the body. *Into one flesh* is the whole spectrum of intimacy; not just the physical. The mental attitude is the key to intimacy.
4. Doctrine in the mentality of the soul brings the intimacy of like-mindedness. Doctrine brings an intimacy which can be achieved in no other way.
5. Like-mindedness means thought patterns which interlock and motivations which coincide. You may have great sex if you are an unbeliever or a believer without doctrine. You might enjoy similar things with relationship to the details of life. Maybe you both have similar hobbies. Every unbeliever pair has some set of areas where there are some similar like-mindedness. What you have with the unbeliever is, at best, 30% intimacy. They cannot be filled with the Holy Spirit; there is no right lobe to understand and metabolize doctrine. When there are two believers advancing together, you have the whole package. If you think you need to jump on this or that unbeliever because the future outlook is not good; that means you have no patience and you have no interest in waiting on the Lord.
6. Like-mindedness is the basis for the closest friendship, the best understanding, tenderness, devotion, and problem solving. Marriage will always come with a marriage. Problems increase exponentially in marriage. If you have maximum personal love toward God, then you have a relaxed mental attitude, you have humility (so you don't get involved in many conflicts); you have faith-rest;
7. Sex without like-mindedness cannot accomplish true intimacy. Sex is not equivalent to intimacy.
8. Without the mental, spiritual, and emotional connections, sex becomes superficial and meaningless. This is not what God designed for sex in marriage.
9. It is sex which represents and actualizes that closest of relationship between husband and wife.
10. Sex is designed to be a physical response to the intimate, mental and spiritual life association. This is how you have the best sex. You need mental and spiritual life association.
11. The basis for ultimate sex is found only in the mental and spiritual association in marriage. This is the framework for the ideal relationship.

12. Sex is the response and reflection of the mental attitude of intimacy. It is an enduring response. When sex is no longer possible, the relationship does not suffer.
13. In the whole spectrum of intimacy in marriage, that is when sex takes on its true recreational and emotional aspects. That is when you find your own personal garden of Eden.

Paul borrows a phrase from the Old Testament: Gen. 2:24: **For this cause, a man will leave his father and mother, and cleave to his wife and become one flesh.** This is marriage. This association is not to be intruded upon by any other human being, including family from either side. Paul used this quote. There are two subjects here. One is marriage and the other is a prostitute. An illicit relationship and a correct relationship. Why does Paul pull this genuine union into this topic. Paul is comparing that which should not be with that which should be. Paul draws this comparison and then draws a fantastic conclusion.

The image in marriage goes beyond the physical. The marital is immediately separated from v. 16. Love, respect and every other positive mental attitude between a husband and wife. Paul is once again bringing up the intimate connection. How do we know that this is more than simply physical unions? The Scripture further describes union between a man and a woman as being much more than physical in Ephesians. The union between husband and wife is compared to the union between Christ and the church. Paul uses the very same image in Eph. 5:31 in 1Cor. 6. The same image is found in Gen. 2:24. Eph. 5:31: **For this cause, a man will leave his father and mother and leave his wife and the two will become one flesh.** We are to execute the plan of God; we are not to mock it. If that union is reflected by marriage and is reflective of Christ and the church, then what does union with a prostitute reflect? It is a mockery of what God designed.

One flesh is the image of a life-long relationship. The union is designed to be unbreakable. Once we are in union with Christ, it cannot be broken; it is guaranteed by the integrity of God. The marriage union should be similarly unbreakable. Paul's point to this people is that they are denigrating their union with Christ. It is all physical; and flesh is all there is. A physical union is brief and temporary. Marriage has many dimensions, as God designed. Union with a prostitute mocks God's design for a husband and wife.

#### **Here's the Deal**

1. By executing God's plan, we glorify God in our body. Our body is the outward expression of our service to Him.
2. When two believers unite in marriage, God is glorified in our bodies. The Eph. 5 analogy tells us that; that marriage is like Christ and the church.
3. Marriage is God's plan for most believers. Marriage is a divine institution.
4. Marriage should be taken seriously. It is a glorification of God. Marriage represents Christ and the church.

5. This is also why Christian marriage is a corporate witness of the plan of God. Two people show the plan of God and glorify Him in the way.
6. Marriage is the illustration on earth of the metaphysical union of Christ and the church. So where does prostitution enter into all of this? It does not. It is diametrically opposed to Christ and the church. It dishonors the body of Christ and ruins the corporate witness of Christ and the church and of the man and wife.

This illustration should hammer the Corinthians and cause them to recognize the degeneracy of their choices and the mistake of dualism, which destroys their corporate witness before God as well as their spiritual lives. They think their bodies have nothing to do with their spiritual life.

Since our body is the temple of the Holy Spirit, we cannot be demon possessed; but we can be demon-influenced. When one united with a prostitute, their bodies are separated from the spiritual life, more or less. The one who joins himself with the Lord is one spirit with Him.

1Cor. 6:16 **Don't you know that the person who unites himself with a prostitute becomes one body with her? For it is said, "The two will become one flesh."**

George Mueller: verse by verse study of Jude; two Bible conferences. Amos 3:16: **Is there a disaster which the Lord has not planned?** Some booklets translated into German. Some 270,000 copies of something went into Hungary, Poland, etc.

One person saved in Europe is now working as a doctor here in Houston. Europe is small compared to Africa. Cameroon next to Nigeria. In 1966, a mission project in the southern part of Nigeria. There is a right way to go through the desert; the wrong way and you die.

The doctrine of rebound and keep moving; and unfortunate that so many pastors never teach this. Met every morning for a Bible study with some on the pipeline (in Africa?). A lot of confused teaching because the words are distorted; like *forgive* is thought to mean, *God forgets if you give*. Their kitchen table group became a local church. They have been stressing exact terminology in Cameroon. They had a seminary on tape there; no tuition with the best teacher in the world.

There is a king who is studying there; listening to tapes in his palace. The future king wants to come to Cameroon to see what is doing that. African running water = you have to run down the street to get it. His 12x12 house is being used for Bible class.

George used to think that you don't need email to get to heaven. However, they now have a computer. Intensification of the world wide Islam conflict. There are the Catholics, Presbyterians and the Baptists. But, now there are some Muslim officers and there is some concern who will inherit some of the missionary things like the hospital.

Hitler was boiling mad about the few heroes of the faith. Mueller's father told his mother, "Now our prayers are answered" when the troops landed in Normandy. Now it is Islam. Many Christians do not even realize that there is a war.

A Christian family took in a Muslim to evangelize him. However, he remained a Muslim and married their daughter. Now they are hungry for doctrine and they witness to all of his relatives.

No big mega Christian entertainment centers in the Tribulation; the evangelists will not bring in huge crowds, but will hide out and be supported by other believers.

[He that wins souls is wise.](#) The Bible encourages evangelism. Several quotations from the gospels and Acts.

**1Cor. 6:15–17**

**Lesson #288 Thursday**

**January 19, 2006**

The coalescence of souls is just as much in focus as the connection of the bodies. There has been a comparison between uniting in sexual intercourse with the wrong body; where one becomes one flesh with the harlot. This is similar to a husband and wife becoming one flesh, which is one unit in all respects.

1Cor. 6:15 **You know that your bodies are parts of Christ, don't you? Should I take the parts of Christ and make them parts of a prostitute? Certainly not!**

Paul quotes Genesis in v. 16. Paul is telling them, "Do not become caught up in the one-flesh concept with the wrong person. The husband and the wife is the correct uniting of the bodies and souls; a metaphysical union as much as a physical union.

The like-mindedness of soul rapport is when two believers are advancing together. You can't help but have a soul rapport and true intimacy. This body and soul intimacy is based upon doctrine in the soul. This includes being the closest of companions in life. Respect for those who have virtue and integrity. The key to any marriage is to be able to solve problems in adversity. Even better when both of you are believers with problem solving devices. No problem is too much to handle. Body and soul intimacy is based upon doctrine. The divine design of sex is the response to and the reflection of the intimate mental and spiritual life association. Under these conditions with these qualities, sex takes on its true recreational character. That is the optimal pleasure in sex. However, sex is only the reflection of intimacy; it is not the basis of intimacy. You can have sex without soul rapport; however, it is the soul rapport which gives your sexual relation depth. The marital union is for life. Becoming one flesh with a prostitute mocks God's design for husband and wife; it perverts intimacy. Where there is soul intimacy, this is a part of fulfilling God's plan for your life. Marriage is part of the fulfillment of God's plan. Christian marriage is the corporeal union representative of Christ's union with the church. Marriage is the corporate witness. Two mature believers in the plan of God. Our union with our spouse is a picture

of our union with Christ as part of the church. In v. 20 we are commanded by God to glorify God. The marital union cultivated by two advancing believers glorifies God in their bodies and souls. Conversely, union with a prostitute is diametrically opposed to the plan of God. Πορνεία is a perversion between Christ and the church.

There is much more here than πορνεία vs. marriage. In πορνεία, the plan of God is perverted and mocked.

1Cor. 6:16 **You know that the person who unites himself with a prostitute becomes one body with her, don't you? For it is said, "The two will become one flesh."**

v. 17 deals with the depth of the union between yourself and Christ. Present middle participle of κολαω = *to join oneself closely or intimately with*. This is union with Christ. We have a position of total intimacy in union with Christ. The reflexive means that this is specifically a choice to join what we join. It is our choice to join with Jesus Christ. It is our choice whether we have this intimacy. We gain intimacy with Christ as we develop this relationship with Him. To experience intimacy is to choose to live the spiritual life and to have intimacy with Jesus Christ. Even at this moment, we are learning doctrine; as we learn about Christ, we come to love Him. You cannot love anyone without knowing them. Love gains in strength as you begin to know them. You may be attracted to someone; but there is no love until you actually get to know them.

The unbeliever cannot have a spiritual life; and they cannot have spiritual like-mindedness with their spouse. This is the parallel.

### **Christian Marriage Paralleled with Union with Christ**

1. You are married in a ceremony. You may not even hear what a pastor says because you are completely out of it. At that time, you are officially and positionally united with your wife. You have received a position of marital union.
2. Now you have legal papers on one another which attests to your union.
3. However, that is only the beginning.
4. You must live together as husband and wife. Standing before the altar together is one thing; however, here you will live together for the rest of your lives, just as you live a spiritual life until you die.
5. Just as you succeed or fail in marriage based on your volition, so it is in the spiritual life. This is why it is a corporate witness.
6. The objective in Christian marriage is for the husband and the wife to experience the intimacy for which God designed marriage. Body and soul coalescence.
7. However, you must develop the intimacy in marriage. It just does not happen. You have to work at marriage.
8. In the same way, you must develop the intimacy between yourself and Jesus Christ. Christ has papers on us. But the intimacy between Him and us must be developed.
9. Just as the intimacy between husband and wife comes from like-mindedness, so intimacy with Christ comes from possessing the mind of Christ.

10. Like-mindedness with the Lord is possessing the mind of Christ.
11. Possessing the mind of Christ is to experience intimacy with Christ. It is the experience of soul rapport. Constantly increasing your love for Christ is God's plan.
12. We have a position in marriage, which is union with Christ as salvation. We also have a spiritual life which is available at the moment of union with Christ. This is the unique spiritual life of the church age.
13. Just as in marriage, you leave the church and consummate the union, so that that position of union is consummated.
14. It is finally consummated in ultimate sanctification.
15. The previous 14 points is what it means to be one spirit with Him.

Bobby gives us the points first, and now he will exegete. *Spirit* is πνευμα, which is very appropriate. It is the best word to know what it means to join oneself intimately with the Lord. Πνευμα often means breath or that which gives life to the body.

דִּי מְחַיֵּה הַיֵּשׁׁבִית the seat of life united with the body. The breath of life is soul life. That is the physical and spiritual link. The context is one spirit with the Lord. In union with Christ, we have the same principle with Christ; in union with Christ, we share His eternal life. That is the seat of our spiritual life. His prototype spiritual life; God's life becomes our life. We also receive a spiritual life. This is the same spiritual life that Christ had during His 1<sup>st</sup> advent. It is our operational spiritual life.

The Holy Spirit puts us into union with Christ. The Holy Spirit is πνευμα as well. The believer is united with Jesus Christ through the baptism of the Spirit. This is an immediate work; we don't feel it; we don't know it happens; but it is real, as it gives us the breath of life. It is the key to our experiential spiritual life. Without His power, we have no spiritual life.

### **The Full Analogy**

1. Union with Christ is our position in Christ. Positional sanctification. We are set apart. This is why we are called a saint by Scripture.
2. We have new life and we share all that He is and all that He has.
3. We must also experience that new life. The final experience is the resurrection body in eternity.
4. It is hearing, metabolizing and applying doctrine; this is living the spiritual life.
  - a. We think with vocabulary. With vocabulary comes concepts. Without vocabulary, we cannot be a smart person. We cannot conceptualize. This is why we need a technical, theological vocabulary. This transfers into concepts of theology, into understanding God, into understanding our spiritual life. At that point, we begin to have
5. The spiritual life is the same life that Christ lived during the 1<sup>st</sup> advent. Jesus faced the greatest challenges and difficulty. We have the same Holy Spirit that He had. We have all that He had.

6. That pioneered spiritual life that Christ lived is the operational life for us today. We can be in union with Christ and never have a functional Christian life.
7. Who empowers the spiritual life? The Holy Spirit Who has placed us in union with Christ. Position and experience.
8. Because of the Holy Spirit's indwelling ministry, we have a position in Christ. Christ is in us as well. **Christ in us, the Hope of Glory.**
9. We can live the spiritual life which first belonged to Christ and glorify Christ in our bodies. This gives us an idea as to what it means to be one spirit with Him.
10. This is the link between the physical life in our bodies and our spiritual life in Christ.
11. Just as in marriage, we become one flesh with our spouse, both body and soul, so we become one flesh with Jesus Christ through the baptism of the Holy Spirit. '

1Cor. 6:17 **But the person who unites himself with the Lord becomes one spirit with him.**

**1Cor. 6:18**

**Lesson #289 Sunday 1**

**January 22, 2006**

Flee immorality, which is the Corinthians' favorite deviation from Christianity. It is also part of their polytheistic worship. They were involved in heathen worship and the phallic cults. It was the antithesis of the spiritual life that they had been given. Their union with a false God or with a prostitute was a distortion of union with Jesus Christ. The Corinthians were blinded to what they had in union with Christ. V. 18 becomes a doctrinal application of the previous verses, and it begins another illustration of the physical and metaphysical.

V. 18 approaches this from a slightly different standpoint. Flee immorality; which, of course, indicates, *don't do it!* If by uniting with the body in sexual intercourse with a harlot, the person becomes one flesh with the harlot. And if the faithful union is union with Christ, which is illustrated by the marital union. Then, Paul will draw an obvious conclusion from vv. 15–17:  $\phi\upsilon\chi\alpha\tau\eta\ \tau\eta\nu\ \omicron\mu\iota\omicron\nu$  the basic use here of the imperative mood; it is a mandate; a command. Present imperative, which indicates an action in progress. The present command may be stated, **Make it a continuous practice now and for the rest of your lives...** is the force of the present imperative. What they must do is  $\phi\upsilon\gamma\omega$  = *to flee, to run from*. It is stronger here, being in the imperative. *Seek safety in flight, get away from*. This is not cowardice, but prudence and wisdom. It is a mandate to save yourself. What we are to escape is  $\pi\omicron\rho\nu\acute{\epsilon}\alpha$ . . Ex. 20:14: **You will not commit adultery.** Moses wrote this long before the time of the Corinthians. Matt. 5:27–28: **"You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart.** Jesus is saying, "You all know this; this is a basic tenet. But, Jesus adds to the mix, when you look at a woman other than your wife with sexual lust, this is equivalent to committing adultery. Jesus Christ sets unbelievably high standards.  $\pi\omicron\rho\nu\acute{\epsilon}\alpha$  is not just a physical act; it is mental as well.

This verse has been misrepresented time and time again. This does not mean that we cannot look at women who are attractive. Many believers do not go to movies, as there is sex and attractive women in them. This might be used even as an argument for women to wear Muslim veils and clothing. This is going overboard. The legalist can use this verse

to deal with almost anything that they do not like. What should you run from and what should you not run from? Maybe we should just put on track shoes and run off.

#### **A Few Points on Matt. 5:5:27–28**

1. This is more than a look of admiration for the women that you see. Finding a woman attractive is not a violation of this.
2. It is not even the thought that a particular woman is attractive or appealing. This is how husbands are attracted to wives, which things are sensual and sexual. So, how do you look on a woman without violating this? This must be reconciled. There must be some chemistry between two people. Maybe there should just be arranged marriages, which is not necessarily a bad idea. They may know you better than we know ourselves; particularly in our teens and 20's. However, since that is not done, we must find one who appeals to us.
3. Vv. 27–28 is a fierce sexual desire that overwhelms your thinking; a man who undresses a woman every time he sees her. That is living in a fantasy land. When you do this, you lose your focus on everything else in life. The guy goes to the Men's Club because he is addicted to it. He will spend 1000's of dollars there.
4. Looking at a woman and committing mental adultery—this is putting yourself in a position to be sharply tempted by sexual desire; you desire it to distraction; you lose your focus on your priorities; you lose your focus on your spiritual life; it intrudes on your spiritual life; you might as well have done it. You have done it in your mind and you have lost focus on everything else.
5. These verses are a warning from our Lord against a departure from maintaining a divine view of sexuality.
6. Once the consuming thought settles into your mind, your body is not far behind. Once you have gone to a certain point in your thinking, it will happen. This is a point of consumption; a point where it eats you up. This is why Jesus says, "You have basically done it."
7. Even the thought at this point is the perverting of true love and intimacy into an inordinate lust. Lust is distinguished from the appeal and attraction of a woman which is normal.
8. The lust replaces the love and the Biblical boundaries of love are breached. This is what Jesus Christ means. When we are consumed by this, then we need to flee it; we need to take ourselves from the situation, which is very difficult if we are addicted to this. There is more than the power of positive thinking where we abstain for a week or two and then go back. Advancing to maturity means that the sin nature has less and less control over us. It is possible to glorify God in our bodies using the spiritual life.

Πορνεία is singled out here as it so closely parallels a legitimate function in life. Theft and murder do not parallel legitimate actions. However, it is normal and allowed to have sexual urges between husbands and wives. This is why it is difficult to maintain these boundaries. 1Cor. 6:18 does not teach that πορνεία is a greater sin than any other sin. Some pastors

may rail against sexual sins, and throw a fit, and misrepresent the mandate of *flee immorality*. Sexual immorality is not one of the 7 worst sins from Proverbs.

Every other sin which a man sins is done outside the body; but sexual immorality is a sin against one's own body. Every sin apart from πορνεία is a sin committed outside the body; but aren't all sins against the body? Gluttony, drunkenness? What does this mean? There are a number of sins which are destructive to the body. Why is this distinction made here?

### **The Sins Outside the Body and Against the Body**

1. We must remember the context. Πορνεία has to do here with uniting and becoming one flesh with the object of πορνεία. Two people unite to one person.
2. Even though these other sins are done by the body (glutton and drunkenness), they are external to the body.
3. Πορνεία is not just external to the body. It is external, but it is not *just* external.
4. Πορνεία and only πορνεία involves the principle of union of the body with someone else. Two bodies are involved, which unite to one flesh. Sinning with someone else to where you are united with them in this one flesh principle, this is a sin against your own body in this one way.
5. This is the sin of the union of two bodies and the perversion of the metaphysical union of two souls.
6. What makes πορνεία unique among sins of the body? Πορνεία places the positionally sanctified body of the believer into one flesh with someone else in πορνεία. We have a body which has been declared holy at the moment of salvation. A union concept that we are dealing with here in this sin against the body. It violates the principle of union with Christ.
7. In πορνεία that sanctified body is placed into an unsanctified position experientially. Any πορνεία fits this point.
8. Physical union with a prostitute or any type of πορνεία is opposed to any experientially sanctification, which is the uniting of body and soul in the spiritual life.
9. This one sin of union with the wrong body is a mockery of the very purpose for which we are placed in union with Christ. We are placed in union with Him to serve Him; not to serve our bodies or to serve ourselves.
10. This is a sin affecting the representation of the body of Christ on earth. That is the church. We are a unified body with one objective and one goal. This affects that representation.
11. The spiritual union of our body with the body of Christ is subverted in the eyes of the world. The intimate relationship between ourselves and Christ is subverted; and as we grow, this intimacy grows.
12. The body of the believer has a temporal and eternal destiny. This union must never be denigrated or misrepresented by a false πορνεία union. This denigrates the very union of Christ; we are not glorifying God in our bodies. Sexual union with the RW is a very union glorification of Jesus Christ.

13. This union must be elevated, which cannot be done in πορνεία activity. This purpose is negated in uniting with Πορνεία.
14. Uniting with a temple priestess violates everything that we have in union with Jesus Christ. It is a direct, antithetical perversion of what we have with Jesus Christ. We don't link or go into union with a prostitute.
15. You are wrongly linking your body in πορνεία and we are members of the body of Christ.
16. This is an evil contrast to glorifying God in our bodies. Satan perverts sex; that which should be glorious within the marital union. We are a loser in the angelic conflict, even though no one else may not observe this. We are seen by at least angelic eyes.

V. 19 will make a devastating case against their dualistic thinking and πορνεία functions.

1Cor. 6:18 **Keep on running away from sexual immorality. Any other sin that a person commits is outside his body, but the person who sins sexually sins against his own body.**

**1Cor. 6:19**

**Lesson #290 Sunday 2**

**January 22, 2006**

*Do you not know* is the 3<sup>rd</sup> time that Paul uses this phrase. It is supposed to be doctrine which is in their brain. This passage has been quoted by legalists in order to straighten us out and to make us act in accordance with their standards. Don't eat unhealthy food, exercise regularly, don't eat too much, etc. However, this is not what this passage is all about. This is not for a set of taboos for some legalist. That is a misapplication of this passage. Seminary had a laundry list of things that we should not do with our body. This is the body as related to the spiritual life. This is not a list of do's and don't's. This body is a sacred building, which is a far cry from the idea that the body is totally evil and irredeemable, which is an axiom of dualism. They believed that the body could not be a part of any spiritual activity. That is their thinking and Paul explains that their body is a temple of the Holy Spirit. This is positive; this is not a negative. This is who we are in our body. God has broken the power of the sin nature in your life, which is positional sanctification. Our body is a sacred building because of the Holy Spirit. Our body is a temple, which has many different connotations. Our bodies are sanctified by the indwelling of the Holy Spirit. The Holy Spirit actually indwells our body; He indwells our bodily temple, which has tremendous meaning for us. This is not some ethereal thing where God is somehow connected to us, but we do not know how; but He is in us.

Ev ὑμῶν = *in you*. This has also been misrepresented. Ev = *in, with, by means of*. These are legitimate translations and here it depends upon the context of the preposition. It depends upon whatever the ending of the preposition is. What case is this. It dictates what the preposition means. If the translation is the Holy Spirit is *with* us; that means, the Holy Spirit is along side you; He is there with you in some mysterious way, but vague. The present of the Holy Spirit would be abstract and someone elusive; even ethereal and mystic. Almost a ring of mysticism in it. This becomes a way to distort His presence in relation to the believer. The believer can name your own ticket here as to how the Holy

Spirit deals with you, which is what many believers do. So many believers have a variety of ways that they are related to the Holy Spirit. The presence of the Holy Spirit ends up being one of extreme emotionalism. The very word Holy Spirit is mentioned and they go off on some emotional tangent. The Holy Spirit is with us; and His presence is an excuse for very bizarre activities in the way of the spiritual life. This idea that the Holy Spirit is only *with us* lends itself to a great many problems. If it is translated *with*, then this would parallel what we find in the Old Testament. This is the Old Testament concept of the Shekinah Glory. God dwelling with His people and God dwelling with us, which means *we are spiritual Israel*. This little preposition can even affect the relationship between Israel and the church. God was with Israel in the Old Testament and He is in us today. There is a great amount of continuity between the Old and New Testaments.

In our passage, the preposition is followed by the locative case, which also makes a difference. This indicates location—*where is he?* We know His exact location. Ev should be rendered here *in, within*. The Holy Spirit is omnipresent, but He also has a local presence; He is within us; He is in our bodies. He is not pushing us from behind or over our head, but He is in us. Even this seems a little nebulous. This is why our bodies are sanctified; the Holy Spirit dwells in us. This is a much more intimate or tangible relationship than *with you*. The Corinthians were headed for their temple to be put into union with a prostitute, but God the Holy Spirit is actually in them. In Israel, God with us meant that God dwelled in the Temple or in the Tabernacle; in a sacred building; which was not us. However, as believers in the Church Age, we are the sacred building in which the Holy Spirit dwells. The Jews could wander around the Tabernacle or Temple and they could be comforted that in their Temple dwelt God, the God of the Universe. It was a great comfort that this is God with us. It is even more of a comfort that God is in us. There are no exceptions to this. The Holy Spirit indwells all of us, involved with *πορνεία* or not. Those who say that we are not, understands nothing about the grace of God and uses this simply as a way to enforce his own legalism. The Holy Spirit was inside those who are even in union with a prostitute. This applies to the Corinthians, who are loser believers; so, therefore, it applies to the winner believer as well. This is in direct contradiction to dualism here. This is an all-inclusive statement. All believers are positionally sanctified by the indwelling of the Holy Spirit. All believers are positionally sanctified by the indwelling presence of the Holy Spirit. It is not excluded from any portion of believers.

An applicational question, which the Corinthians needed to ask themselves. “How can you believers defile your own bodies which have been sanctified by the Holy Spirit?” We all have areas of weakness; and certainly some at Berachah have the same weaknesses as those in Corinth. What is the divine viewpoint here? Who am I? What do I do with a body which is positionally sanctified. It is this positional sanctification which means we either accept who we are in Christ, and we move ahead in the spiritual life or we don't. If we do the exactly opposite of our position, then we function like the Corinthians. Our bodies are not to be unified with a prostitute, as they are already in union with Jesus Christ. Paul again says *μη γινωιτω = may it never be, may it not happen*. *Πορνεία* is a compromise of positional sanctification. If our spiritual life is negated, then our life in general will not be a good one. We are outside of God's plan and, as a believer in Jesus Christ, there is a price to pay for this. Divine discipline will bring us back to where we should be. God will

spank us. It is a good idea to pay attention to who we are, what we have and what we do. Πορνεία is a perversion of one of the greatest gifts which God has given to man in marriage. The *one-flesh* principle. The perversion of what God has designed, and it is something which glorifies God. Sex in marriage glorifies God; there is no reason to be legalistic about sex in marriage; it is part of His plan and glorification. However, sex can be easily perverted into a sin against our own bodies.

Ναοφ = *a sacred building*. This word had a special meaning for the Jews. They come through Corinth, a great seaport of the ancient world; and there are many Jews in this church. The Temple still existed at this time; the Romans would not level it for another 10+ years, leaving only the west wall, the wailing wall. This has a tremendous meaning to the Jewish faction of Corinth. When Paul writes *in your temple*, he knew this would invoke some deep emotions from the Jewish faction. The comparison will be striking.

ἵκησθε to dwell in something. Many judges had the Holy Spirit come upon them in order to accomplish something for a specific reason. Many of the judges had missions that they were to perform. The artisans also had the Holy Spirit which came upon them. King Saul is said to have the Holy Spirit come upon him. Moses, David, the prophets, etc. all had the Holy Spirit with them. They had induments of power. The Holy Spirit was never said to permanently live in any one believer or two. We have the indwelling of the Holy Spirit; God lived in specific buildings, but what Paul says here knocks them flat. God dwells in you.

1Cor. 6:19 You know that your body is a sanctuary of the Holy Spirit who is in you, whom you have received from God, don't you? You do not belong to yourselves,

**1Cor. 6:19**

**Lesson #291 Wednesday**

**January 25, 2006**

Bobby broke his hand and will stay at Berachah and won't be gone for vacation.

This is a misinterpreted verse and confuses the believer's relationship with the Holy Spirit; not the verse but the misinterpretation of it. We need to understand this verse in order to know who we are and what we have. We will have to sort out the indwelling and the filling of the Holy Spirit. Why do we have 2 ministries of the Holy Spirit? Why don't we have this under one heading and just run with it? This verse and the pertinent doctrine are at the very heart of spirituality. This tells us where the Holy Spirit lives and what his presence means and what positional truth is. The indwelling and the filling of the Holy Spirit are major factors in the uniqueness of the church age.

Our text tells us that our body is where He resides; our body is a sacred building, if you will, and He indwells this sacred building. We have the preposition εν and it could mean *with*; which would make the presence of the Holy Spirit somewhat abstract and ethereal, if not mystical. ὑμῶν, which is the locative case. This means the Holy Spirit is *in you*. This is a much more intimate and tangible arrangement. Not on is the Holy Spirit in our body, but so is Jesus Christ. The indwelling of the Holy Spirit is directly linked to the indwelling of Jesus Christ. The Holy Spirit has a localized presence within our bodies; the Holy Spirit is not simply around us or hovering over us or drifting about in the clouds above. God has

localized Himself without giving up His omnipresence. Somehow God, being omnipresent, has given Himself a localized presence. He is the executor of His absolute positional sanctification.

This passage is directed specifically to those who frequent the temple of Aphrodite. These are believers who have defiled their bodies in the temple of Aphrodite with temple priestesses. V. 19 actually becomes a rationale; the body temple is not to be defiled with temple prostitutes. There is a vast difference between the residence of God with His people as opposed to God being *in* His people. In the Old Testament, God was *with* His people; most notably in the tabernacle and the temple of Israel. שׁוֹכֵן; The Holy Spirit came upon certain individual heroes in the Old Testament; he empowered them for a specific purpose. He guided and endowed the spiritual heroes of that time frame with power. There is a roll call of these people.

### Old Testament Heroes Endowed with the Holy Spirit

1. There is Moses and the 70 heroes of Israel (Num. 11:16, 17, 25, 29.
2. Deut. 34:9 Joshua
3. Judges 3:10 6:34 11:29 14:6, 19 15:14 the Judges
4. 1Sam. 6:3–10 Samuel
5. Saul, who was definitely a believer, as the Holy Spirit only came upon believers.
6. David, the greatest king of Israel's history. 1Sam. 16:13
7. Elijah 1Kings 18:12
8. Elisha 2Kings 2:16
9. Azariah 2Chron. 15:1
10. Masai 1Chron. 12:18
11. Ezek. 2:2 3:24 8:23
12. Micah 3:8
13. All prophets in Zech. 7:12
14. Samson is one that many know about. His specific purpose was to protect Israel from the attack of the Philistines. He has this endowment of the Holy Spirit from the very beginning. This included a selection of victories; all heralded with the phrase *and the Spirit of the Lord came upon him*; at least mentioned 3 times. It was not his long hair; it was having God the Holy Spirit. His hair was a sign of his obedience to the Nazirite vow that he took; when disobedient, the Holy Spirit was no longer on him anyway.
  - a. The Nazirite vow meant that a Jew would be specifically related to God; and the believer could not drink anything from the vine, fermented or unfermented; you could not shave or cut your hair. Tremendous heathenism during this time, and some used alcohol during the orgies. Taking a vow like this indicated that someone was completely set apart to God, rather than to some heathen deity. His entire body was a part of this vow. Cutting his hair meant that he rejected the vow. But the Holy Spirit giving him power was the key to his strength.

15. Three conclusions:
- a. Only a few had this endowment.
  - b. The Holy Spirit came upon certain believers to enable them for some special service.
  - c. The endowment was temporary. David said, “Take not Your Holy Spirit from me.” meaning the Holy Spirit could be lost.

Therefore, if we translated this as the *Holy Spirit is with you*, then there would be no difference between the Church Age and the Age of Israel.

The Tabernacle and the Temple were sacred buildings; residences of Y<sup>e</sup>howah and His people. When the Jews saw this word written by the Apostle Paul, it had a special meaning for them. It grabbed their attention. If God the Holy Spirit was localized in them, it made them think of the Shekinah glory dwelling with Israel. The critical parallel is the word *Temple*. No one could enter into the Holy of Holies in the presence of God, it was instant death. He must be cleansed to enter the presence of God. All the sacrifices had great meaning. The represented rebound and salvation; ritual cleansings represented actual cleansings. When we believe in God, we enter into the Holy of Holies. Once a year, the High Priest entered into the Holy of Holies. He cleansed himself with a number of sacrifices. He saw the High Priest making intercession for them; and then he made himself pure so that he could sprinkle the blood over the mercy seat. All the rituals had a meaning. Ritual cleansing and then he entered the Temple, and Israel understood. This is how they understood the gospel. It happened once a year, and at any other time, the High Priest would have been rejected. The result would have been death. The Corinthians had to understand that their bodies were the absolute dwelling place of deity. If the Greeks did not get it, the Jews did, and they probably told them what was going on. They explained this doctrine to the others, those that they might even be in an opposing faction with.

The body becomes a temple for the same reason the building in Israel was a temple; the body contains the Holy Spirit. In Israel, God lived in the Temple; in the church age, He lives in us, His Temples. Our bodies are Temples. Paul used the word *ναος* = *Temple*, which word made a deep impression on the Jews of Corinth. We are walking shrines, even though some of us are in walking reversionism. Our status of carnality or reversionism never negates the fact that we are temples; how can the Holy Spirit remain where carnality is continual and persistent.

The Corinthians were practicing all sorts of carnality, and yet Paul calls them sanctified; it is because they are positionally sanctified. This is strictly the inwelling of the Holy Spirit; which Bobby will differentiate from the filling of the Holy Spirit. The Shekinah glory of Israel departed; and there was a time when the Shekinah glory was no longer in residence in Israel. There was a time when there was no longer the induement of the Holy Spirit.

How do we know that the Holy Spirit will never leave the temple of our bodies, when He did leave the physical Temple. How do we know that His residence is permanent. It is the grammar of v. 19. The only way that Bobby knows this is permanent is the grammar.

So far, we have only seen the grammar, but we have not really exegeted this verse. We'll compare the verbs and we will see the moods; the indicative and imperative moods are the key to understanding these two ministries.

1Co 6:19 **Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own,...**

**1Cor. 6:19**

**Lesson #292 Thursday**

**January 26, 2006**

We are set apart because we are indwelt by the Holy Spirit. In no other age have believers said to be where the Holy Spirit resides. Nothing is more important in our lives than the ministry of God the Holy Spirit. Prior to the Church Age, the members of the Godhead dwelt with the people of God. The most celebrated way is God dwelling with Israel in the Tabernacle; and in the cloud by day and what by night?

God went into great detail on the specifications of the Tabernacle, as to how it was to be built. No one entered into the Holy of Holies except once a year by the High Priest on the Day of Atonement. This is the wonderful presence of God with His people Israel. Later, His presence was localized by the Temple built by Solomon.

The Tabernacle would represent the 1<sup>st</sup> advent of Jesus Christ and the Temple would represent His 2<sup>nd</sup> advent.

His presence was the light and glory of the dwelling presence of His people—the Shekinah glory.

There are differences which set us apart in the Church Age. There are 3 factors concerning the Holy Spirit's work in the Old Testament, which high light the differences between their dispensation and ours.

1. The indument of power was not universal in the Old Testament.
2. The Holy Spirit came upon certain men in the Old Testament and allowed them to do great deeds or special service to God. This included Moses, all the prophets, specific kings, all the judges, and Samson was a main illustration.
3. The indument of power was temporary. The divine presence of the Shekinah glory finally left the Temple when they turned apostate and has not returned even to this day—but it will return. The building which is now sacred is our bodies. In our bodies dwells the Holy Spirit.

This Temple of God the Holy Spirit, our body, is also the Temple of Jesus Christ. It is the Holy Spirit which cleanses our temple so that Jesus Christ can reside there. In this one noun ναός Paul draws great parallels between the Old and New Testaments.

One of the great continuities in Scripture is salvation; everyone is saved in every dispensation by believing in Jesus Christ. It is grace and faith alone in Christ alone (or, by

whatever name by which He is known). It is not something that we do which sets us apart which makes us holy; but it is the divine presence in us which makes us set apart and unique. No other dispensation has believers set apart in this way. Jesus Christ will never depart, as He did from the Temple in Israel; regardless of our level of carnality.

We are going to focus on 3 verbs in particular. The three verbs are εστιν = *is*. This verb is repeated. The third verb is εχω = *to have, to hold*. 2<sup>nd</sup> person singular, present active indicative of εμι. If this verb were not in the indicative, then we would not be certain that the Holy Spirit indwells us.

### The Indicative Mood

1. The indicative mood is declarative; it declares something; it states something.
2. The indicative mood states a simple fact. A president once answering questions in court said, "It all depends upon what *is* means." This verb is very definitive.
3. Since the indicative mood represents a true fact, it is a certainty there are no qualifications and no conditions. This president was trying to insert qualifications and conditions which did not exist.
4. There is none of this *if this happened, then there is a consequence*; that is the subjunctive mood.
5. The indicative mood means the Holy Spirit in us is an accomplished fact;; it is a true fact that has happened and continues.
6. Therefore, your body is a temple and the Holy Spirit whom we have from God are statements of certainty and circumstances which do exist.

Why is the indicative important? It makes a distinction between the fact of the indwelling of the Holy Spirit as versus the changing of the filling of the Spirit.

### The Filling of the Spirit versus the Indwelling of the Spirit from a Morphological Stand

1. Eph. 5:18: **And do not get drunk with wine for that is dissipation but be filled with the Holy Spirit.**
2. There is a difference in the way these two acts are distinguished.
3. To be filled is a mandate; to be indwelt is a statement of fact. Indicative vs. the imperative.
4. The indicative tells us that we are in a specific status. We are regenerated; we have been justified; and we are indwelt.
5. The imperative is a categorical command to do something. Rom. 6:13: **Do not present your members as instruments of unrighteousness to sin, but present yourselves to God as one living from the dead, and your members instruments of righteousness to God.** Here, we have an imperative. **Present your members as instruments** is a mandate; the imperative mood.
6. Remember the indicative mood of 1Cor. 6:15; it is an accomplished fact and our bodies are members of Christ.

7. The imperative mood of Rom. 6:13 demands that we act accordingly. There is no volition involved in the indicative; with the imperative mood, volition is involved. The imperative.

### The Imperative Rests Upon the Indicative

1. We are new creatures in Christ. Regeneration makes us this way; that is the indicative. That is our position. Therefore, a result action—the mandate: live as a new creature by advancing to spiritual maturity.
2. A Biblical fact is that we are made righteous at the point of salvation; we are justified. That Abram was made righteous is in the indicative mood. Therefore Rom. 6:13: **be instruments of righteousness**. Here is our spiritual advance again.
3. The indicative involves a once and for all fact that is accomplished; the imperative involves something which occurs time and time again, based upon our volition.
4. The imperative is a building of a new person through epistemological rehabilitation. This is linked to *be filled with the Holy Spirit*.
5. If we are commanded by an imperative mood to do something, then this means that we have a choice not to comply. We can choose one way or the other.
6. The mandate to be filled with the Holy Spirit is optional; it must occur time and time again. This brings in rebound. We must rebound again and again because of the imperative mood.
7. Indicative: you are the temple of the Holy Spirit; a simple fact. The indwelling of the Holy Spirit is a simple fact of our life as believers.
8. The indwelling of the Holy Spirit is an irrevocable fact because we have no choice and God is immutable.
9. Imperative: **believe on the Lord Jesus Christ**; the result is, we are the temple of the Holy Spirit; then, *be filled*.
10. The filling of the Holy Spirit is revocable; if we choose to sin, this is the way it works in Scripture.
11. The indicative-imperative mandate; it holds for every mandate and every status.
12. This simply confirms that these two ministries of God the Holy Spirit are separate and distinct with different purposes and different characteristics.

There will be a payoff for all this grammar. **That your body is the temple of the Holy Spirit** is a statement of immutability; it is a permanent and certain fact. *Απο* = *from the ultimate source of*. *You have* is in the indicative mood. When God gives us something, then He cannot take it back. God's indwelling is a fact which cannot be changed by us, someone else, by circumstances or by God Himself. The rationale: be careful what you do with your body; why would you go up the hill and link your body with a prostitute. Paul gives them a rationale for why they should not do this.

1Co 6:19 **Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own,...**

Only in the Church Age are believers said to be the residents of God Himself. Wherever we live, the Holy Spirit, lives within us. God was present with His people in previous dispensations. God led His people as a cloud by day and a pillar of fire by night, and by this, they knew that God was with them. God also seemed to have a particular ministry with specific believers for a temporary period of time. However, in the Church Age, we are indwelt permanently by the Holy Spirit. This is based on the indicative mood of several verbs as opposed to other verbs being used in the imperative. This makes our spiritual life unique throughout all of the ages.

1Co 6:19a **Or do you not know that your body is a temple of the Holy Spirit within you,...**

The Holy Spirit belongs to us; this is a true fact which cannot be changed by us or by anyone else.

We complete these verse with *you are not your own*. The context is *our bodies*; our bodies do not belong to us, but to God. God has claim on our bodies. The Holy Spirit has squatter's rights, because He indwells us. He holds the deed. We think of our bodies as being exclusively our own, even if we own nothing else in this world. However, our passage indicates that God owns even our bodies. Our bodies are sanctified, set apart, by the indwelling and the ownership of God the Holy Spirit. Our bodies are integral to our spiritual life, which is not completely understood by the Corinthians.

1Co 6:19b **...whom you have from God? You are not your own,...**

End exegesis; however, we have much to cover beyond this; to apply this verse.

#### Application of 1Co. 6:19

1. The indwelling of the Holy Spirit is one of the 39 irrevocable absolutes of salvation in which the Holy Spirit takes up residence in our body. By this, we are positionally sanctified.
2. The universal indwelling of all believers is unique to the church age.
3. Jesus Christ revealed this to His Apostles in the 1<sup>st</sup> advent.
4. John 7:39: **But He said this concerning the Spirit, whom the ones believing into Him were about to receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.** Christ had to die, be resurrected and then seated at the right hand of God.
5. John 14:16–17: **And I will petition the Father, and He will give you another Comforter, that He may remain with you to the age, the Spirit of Truth, whom the world cannot receive because it does not see Him nor know Him. But you know Him, for He abides with you and shall be in you.** The Holy Spirit was abiding with the Apostles as He had with believers in the Old Testament.
6. The word *anointing* is a synonym for the 1John 2:20–27

### **The Anointing of God the Holy Spirit**

1. The Greek word for *anointing* is χρισμος, which is very similar to χριστος; one is derived from the other. Christ is *the Anointed One*.
2. The Holy Spirit came upon Jesus Christ and anointed Him right after He was baptized by John the Baptizer. The Holy Spirit came upon Him in the form of a dove, identifying Him as the Messiah. Anointing is synonymous with the receiving of God the Holy Spirit.
3. Anointing related the indwelling of the Holy Spirit to the Church Age believer as a sign of the royal family of God. As believers, when we are anointed, we share in the anointing of the Lord Jesus Christ.
4. We are anointed as royal family living in the Holy of Holies forever, just as He dwelt in the Holy of Holies in the Tabernacle of God. He indwells us because we are a temple. The sign of the indwelling indicates that we are royal family of God.
5. Anointing appoints us ambassadors for Christ. We therefore become representatives of the Lord Jesus Christ. This is why He said, "Go to all the world and evangelize."

### **Return to: Application of 1Cor. 6:19**

7. God the Holy Spirit did not indwell Old Testament believers. He gave a few of them the endowment of the Holy Spirit, which is an indowment of power.
  - a. Those who wrote Scripture were endowed with God the Holy Spirit.
  - b. Those who were judges were endowed with the Holy Spirit.
  - c. Certain kings had the Holy Spirit, given to them to accomplish what God had for them.
  - d. Zech. 7:12: all of the prophets of the Old Testament were endowed with God the Holy Spirit.
  - e. Those who built the Tabernacle were also endowed with the Holy Spirit so that they could complete it just as God required. The Tabernacle was the doctrine of salvation, redemption, propitiation, of their coming Messiah—so every aspect of the Tabernacle had to be exactly right.
8. We must distinguish between the indwelling of the Holy Spirit, which is permeant; and the filling of the Holy Spirit, which is temporary. This one aspect is one of the most confused doctrines in Christianity today. Some churches do not distinguish between the two. This tells you who you are and the mechanics of the spiritual life and what God requires you to do.
  - a. It should be obvious that when we sin, we lose the filling of the Holy Spirit. However, we still retain the indwelling of the Holy Spirit. The filling is a renewable asset.
  - b. The permanency of the indwelling Holy Spirit is confirmed by the indicative imperative model. This model is a comparison between the use of the indicative mood and the imperative mood. V. 19 has 3 verbs used with the indicative mood; and one verb with the imperative mood in Eph. 5:18 (**Be**

filled with the Holy Spirit). Our body *is* the Temple of the Holy Spirit Who *is* in us; the Holy Spirit whom we *have* from God. This is a certainty. There are no qualifications; there are no conditions placed on the indwelling of God the Holy Spirit.

- c. Our body is a Temple and we are indwelt by God the Holy Spirit and this is an absolute certainty, which reality does not change.
- d. The filling of the Holy Spirit is spoken of with the imperative mood. We are commanded to be filled with the Holy Spirit. We are being commanded to do something.
- e. There must be some action which we take in order to be filled; and we know that as rebound. If we are mandated to be filled, then it is conditional on our actions.

### **The Difference between the Indwelling and the Filing of the Holy Spirit**

1. **You are a new creature in Christ.** This is a statement of fact.
2. The counterpart statement is **Therefore live as a new creature in Christ.** You are a new creature; now act as a new creature.
3. **You are justified** [positionally at the moment of salvation; we are given righteousness positionally; it is imputed to us. **Therefore, you build experiential righteousness by means of your spiritual assets.**
4. The imperative is the building of a new person. We are mandated to **Grow in grace and knowledge of our Lord Jesus Christ.** This is our choice. This is the building of a new person through epistemological rehabilitation. Two simple commands: be filled and grow.
5. The indicative involves a once and for all fact. The imperative recurs time and time again based upon volition.
6. If you are commanded by an imperative to do something, then we have a choice not to comply.
7. The mandate to be filled with the Holy Spirit is optional. It must occur time and time again and is a matter of our volition.
8. The indwelling is an irrevocable fact for us as believers. It is done; it is completed; we have it. There is no recurrence. It has been accomplished for us.
9. The filling of the Holy Spirit is revocable if we choose to sin. The indwelling of the Holy Spirit can never be revoked. There is no freewill decision that we can make to cancel that out.
10. The indicative-imperative model confirms that these two ministries of the Holy Spirit are separate and distinct. This is why grammar is important. Believers today do not distinguish between the filling and the indwelling of the Holy Spirit. The Word of God nails this down for us; there is no room for doubt or confusion.

There are areas of continuity between the Old and New Testaments; but there are differences as well. We are a separate entity from Israel. Israel still has a future. Bobby is asked, "Don't you think the Tribulation is close?" because of the upheaval in the Middle East. Satan has always wanted to destroy the Jews; this is one of his objectives. What is going on in Israel has nothing to do with prophecy in Scripture. Things that occur that are interesting; and we might be able to compare what is going on with the Trib; but all we need to do is to advance to spiritual maturity. We are very pro-Semitic in Berachah, as God is pro-Semitic.

We are in the midst of defining the indwelling of the Holy Spirit. What is the purpose for the indwelling of the Holy Spirit? Why do we have it? Why did God give it to us? Why does it show a discontinuity between the Old Testament saint and believers today.

### **What is the Purpose of the Indwelling?**

1. The Holy Spirit indwells the body of the believer because the sin nature lives in the body. The sin nature is found in every cell of our body. We cannot do anything about the existence of the sin nature. However, we can counteract the power of the sin nature.
2. The residence of the sin nature after the first birth and the residence of the Holy Spirit from the new birth result in a great inner conflict.
3. This is why the indwelling of the Holy Spirit emphasizes our body—1Cor. 6:19. The indwelling of the Holy Spirit is not about our soul; it is about our body.
4. The Holy Spirit, whether the filling or the indwelling, carries with Him an inherent power which resides in the body of the believer.
5. That power must also operate for the believer; it is inherent in the believer, but it must operate. Human ability must be superceded by divine ability. A supernatural empowerment is required, and this power must be operative.
6. The indwelling means inherent power. That power is not operational apart from the filling of the Holy Spirit. It is like a lamp. Unless that lamp is plugged into a wall and receiving electricity, it will not light up no matter what we do with it.
7. The actual use of divine power inherent to the residence of the indwelling depends upon the maintenance of the filling of the Holy Spirit. This means, rebound. That is the key to the operational aspect.
8. The indwelling of the Holy Spirit is the principle of victory over the sin nature. The filling of the Holy Spirit is the function of the Holy Spirit over the sin nature. One is a principle, the second is the function. A very different function.
9. The indwelling of the Holy Spirit Positionally breaks the power of the sin nature over our lives as unbelievers. We have nothing to counter the power of the sin nature in and of ourselves.
10. The indwelling of the Holy Spirit is the basis for the spiritual life. The filling of the Holy Spirit is the function of the spiritual life. This is not ever taught even in Bobby's seminary for the most part, which was a good seminary.

The indwelling of God the Holy Spirit make the indwelling of a demon to be impossible. Many people believe that believers can be indwelt by demons.

### **Why Can't We be Indwelt by Demons**

1. Indwelling of demons is found in the Bible.
2. Demon possession never occurs apart from human consent. No one will be surprised.
3. Human consent is related to cosmic involvement. The person may not say, "Please indwell me, demons." It may involve idolatry, the occult, drug addiction, etc. All of these situations open us up to doctrines of demons and for demons to take control. Deut. 32:17 Psalm 106:17–39 Luke 17:7
4. The phallic cult, which is idolatrous, uses human sacrifice and unrestrained licentiousness (sexual lust) as entry points for demons. People in Corinth were involved with exactly this. Exorcism is not a Biblical term.
5. Believers, including the Corinthians, cannot be invaded by demons where the Holy Spirit resides. No demon can enter the body if the Holy Spirit is already there.
6. A demon cannot live in the Temple of the body sanctified by the presence of the Holy Spirit. Otherwise, we could lose our positional sanctification. The Holy Spirit indwelling cannot sanctify us.
7. However, the believer certainly can be influenced by demons when they reside in the cosmic system and reversionism. It is called the doctrines of demons in 1Tim. 4:1. These begin with straight human viewpoint. If we adhere to human viewpoint instead of divine viewpoint, we are sucked into the doctrine of demons. When the Corinthians went to heathen temples, they placed themselves where doctrines of demons were rampant.
8. Satanic thought. 2Cor. 11:3 Eph. 4:17

### **Third Purpose of the Indwelling of the Holy Spirit**

1. The primary purpose for the indwelling of the Holy Spirit is to make our bodies a Temple worthy of the indwelling of the Lord Jesus Christ as the Shekinah Glory. 1Cor. 3:16 2Cor. 6:16 Col. 1:27
2. This is a continuity between the Old and New Testaments. It is because of the terminology because of where the Holy Spirit indwells. There is the Temple crossover. It is a great illustration.
3. In the New Testament, the Holy Spirit and Jesus Christ both indwell our bodies. Our bodies are the localized presence of the Lord Jesus Christ. John 14:20 Col. 1:27
4. But there are distinguishing characteristics between the indwelling of the two members of the Trinity. This was Bobby's master thesis in seminary. Their main question was, *what's the difference?*
  - a. The Holy Spirit indwells so that Christ can indwell. The Holy Spirit paves the way for the indwelling of Christ.

- b. Christ does not indwell our body where the sin nature exists and presides. That refers to the unbeliever; not to the believer out of fellowship.
- c. How does this happen? Titus 3:5: the renewing of the Holy Spirit, which makes the temple of our bodies fit for indwelling.
- d. The Holy Spirit cleanses our temple so that Christ can indwell.
- e. Why does Christ indwell? Can't the Holy Spirit handle it? Christ indwells us to manifest His glory in our lives.
- f. The Old Testament background to the indwelling of Christ.

### **The Old Testament background to the indwelling of Christ.**

1. There is a unique relationship between the indwelling of Christ in the Tabernacle and the indwelling of Christ in the Temple of every believer.
2. His dwelling presence is called the glory of Israel. Jewish writers called Him the Shekinah glory in the first century A.D. in the targums.
3. They used Shekinah because that is a transliteration of שְׁכִינָה.
4. In the heart of the temple of Israel in the room called the Holy of Holies resided the physical, localized presence of the Lord Himself.
5. His divine presence conferred upon this building is the status of utter holiness. His presence always brought with it complete holiness.
- 6.
7. His presence was a sign, that He was the God of Israel.
8. His presence with Israel meant that they were ruled by and blessed from God, unlike any other people of history.
9. His presence set a precedence for the body of the Church Age believer. He resides in a Temple in the Old Testament; He resides in a Temple in the New Testament. He must be with His people.

### **How Do We Know Which Person of the Trinity is the Shekinah Glory?**

1. The Shekinah glory was the visible presence of God in the Old Testament. The glorious light of the bush fire before Moses; the cloud and pillar of fire; He was the Light of the Holy of Holies. The sons of Eli decided to take some other fire into the Holy of Holies and they dragged him out dead. No other light was to be in the Holy of Holies.
2. Which member of the Trinity is the visible presence to mankind in another age? Jesus Christ was bodily visible to man in the 1<sup>st</sup> advent. There is a parallel.
3. Christ as the Shekinah Glory. Luke 2:32 (He was called by Simeon **"The glory of Your people, Israel"**). This was an announcement of the returning presence of the Shekinah Glory for Israel. The Lord Jesus Christ walks into His Temple. John 1:14: **The Word became flesh and tabernacled among us, and we beheld His glory.** His presence in the Temple of Old Testament Israel brought into the 1<sup>st</sup> advent. Matt. 15 Luke 9:28–56 all tell of the Transfiguration, where James, John and Peter

saw Him as the Shekinah Glory. John 1:18 He is seen as the visible member of the Trinity.

What does He do in this age? **He is the Hope of Glory** (Col. 1:27). The indwelling of the Holy Spirit.

**1Cor. 6:19**

**Lesson #295 Wednesday**

**February 1, 2006**

This doctrine is a guarantee of our positional sanctification. It is why we can have the indwelling of Jesus Christ. It is the reason we can have fellowship with God.

### **The Indwelling of the Holy Spirit**

1. The residence of the sin nature and the indwelling of the Holy Spirit results in a great conflict, according to Gal. 5:18? These are very similar things.
2. The indwelling of the Holy Spirit emphasizes our body.
3. The indwelling Holy Spirit is the reason the power of the sin nature has been positionally broken in our bodies. We are born with the old sin nature; there is nothing that we can do about that. However, we now have the Holy Spirit, to combat the indwelling of the sin nature.
4. The indwelling of the Holy Spirit means the residence of divine power within our bodies. This indwelling means that resident in us is the power of God. We cannot escape that power. It is the power of the Holy Spirit which is the basis for our operational power.
5. The indwelling of the Holy Spirit is the basis for the function of Holy Spirit's power in the life of the believer. Don't confuse the operation with the basis.
6. The indwelling means power, but that power is not operational apart from the indwelling of the Holy Spirit. We can never lose that inherent power. We can lose the operation of this power when the sin nature is in control.
7. The actual use of divine power inherent to the resident indwelling Holy Spirit depends upon the maintenance of the Holy Spirit, which is rebound.
8. The indwelling of the Holy Spirit is the principle of victory over the old sin nature. It is the breaking of the power of the sin nature in the life; but the filling of the Spirit is the function of the victory of the Holy Spirit.
9. The indwelling of the Spirit is the basis for the power of the Holy Spirit.
10. We see a lot of television where demons are exorcised, but that is a hoax. With the disappearance of the Apostles, the healing of human beings and the casting out of demons is no longer a part of Christianity. A demon cannot dwell in the body indwelt by God the Holy Spirit. We are washed and regenerated by the Holy Spirit; and therefore, the Temple cannot be invading and taken over. The believer can be influenced by demons, but the demon influence is the invasion of the mentality of the soul. It is not a physical presence.

11. The primary purpose of the indwelling of the Holy Spirit is to make our bodies a temple worthy of the indwelling of the Lord Jesus Christ, Who is the shekinah glory. 2Cor. 6:16 Col. 1:27

Bobby wanted to show the continuity between the shekinah glory in each age. The way He indwells is the discontinuity. God the Holy Spirit always dwells with his people in every dispensation; but there are differences as to how He dwells.

The shekinah glory became visible to the people of Israel. It was visible in the Old Testament, e.g., the burning bush, the cloud by day, etc. The shekinah glory became flesh and dwelt among us is how God the Holy Spirit was with us during the incarnation. Luke 2:32b. The glory of your people returned to the Temple when Jesus walked into the Temple Himself. In John 1:14, He was the visible presence of God who tabernacled among us. His glory was openly revealed to James, John and Peter (Mark 9). They saw His glory so that we would know who He was. John 1:18: Jesus was the manifest member of the Trinity.

#### **How we be certain that the shekinah glory is what dwells in our bodies?**

1. It is true that the presence of God was the shekinah glory in the Tabernacle and Temple.
2. He was the Lord Jesus Christ as the manifest person of the trinity.
3. He appeared as the glory presence of the first advent.
4. As a logical conclusion, and for continuity's sake, God must have a presence in the Church Age. He had a presence in the Age of Israel, during the incarnation; and now, we expect Him here as well.
5. The idea of the Temple carries over to the shekinah glory in the New Testament.
6. Col. 1:27: [to whom God willed to make known what are the riches of the glory of this mystery among the nations, who is Christ in you, the hope of glory](#); His presence is inside of us, along with God the Holy Spirit. We are indwelt by the very person Who died for us.
7. In other words, we can become a reflection of the shekinah glory in our lives.
8. We have the same spiritual life that He utilized through the power of the Holy Spirit. He had the prototype and we have the operational model.
9. It is the Lord Jesus Christ, the shekinah glory. Always the presence with God's people. However, he now has a different place of dwelling.

#### **What is the Connection between the Two Indwellings?**

1. First the Holy Spirit creates the Temple in us.
2. We are made a divine residence.
3. This is the function of God the Holy Spirit at regeneration.

4. Because the body is the headquarters of the sin nature, the Holy Spirit sets up His headquarters in the body to break the grip of the sin nature over the body. We must be able to breathe in the Word of God.
5. The washing and renewing it the Holy Spirit cleansing our bodies to be holy. He washes it out, cleans it up, and then He moves in.
6. Total depravity means that we are under the control of the sin.
7. The Holy Spirit is there to make the place inhabitable.
8. Previously, the Holy Spirit indwelt God the Son.
9. We have the opportunity for experiential sanctification, which means we can reflect the Shekinah glory in our lives.
10. Reflecting the Shekinah glory is our hope of God.
- 11.

2Cor. 6:16: **And what agreement does a temple of God have with idols? For you are a temple of the living God, even as God said, "I will" dwell in them and "walk among them, and I will be their God, and they shall be My people."** However, *dwell in Him* is not found in the Leviticus text. The God Who lives among His people in Israel. Only the Spirit can renovate the corrupt body of a believer.

The indwelling of the Holy Spirit is not enough.

The conclusion of chapter 6: glorify God in your bodies. That is the reason for the two indwellings. The indicative imperative model is here before us. In our lives, we can fulfill this mandate to glorify God in our bodies, even though this may seem like a lot to ask.

We are the visible aspect of the Shekinah glory in this dispensation. God does not live in His  $\sigma$ . If His visible presence is seen in us, we are fulfilling this mandate. We are a reflection of God to the rest of the world.

2Cor. 3:18: we can be formed into the same image. *Imago dei*, the image of God. Because of the indwelling of the Holy Spirit, we have the ability to be the glory of God.

This closes the loop on His dwelling presence: **But we all with our face having been unveiled, having beheld the glory of the Lord in a mirror, are being changed into the same image from glory to glory, as from the Lord Spirit** (2Cor. 3:18). All that we do reflects the glory of God which is in us. All of chapter 6 that deals with the body.

Wait until we get to chapter 7. .

**1Cor. 6:20**

**Lesson #296 Thursday**

**February 2, 2006**

The Holy Spirit renews our body, making it the personal residence for the shekinah glory in the church age. We are the temple of the God of Israel. We are the Temple of Jesus Christ. Our bodies have become a flesh and blood sacred building. God owns our body

Temple; He owns us; our bodies do not belong to us; we have been bought and paid for, and it was a steep price. Our bodies are designated as the place for us to glorify and worship Him; as a tenant of the property owned by Jesus Christ, we have a plan to glorify and worship God in our bodies. It is our Temple, and yet He owns it. His body is the place of worship and glorification. Our bodies are not shrines, as body builders may think. Our bodies are not monuments to our own human accomplishments. Our bodies are not for vainglory, but our bodies are for His glory. The Holy Spirit resides in us. Jesus Christ does not reside in any place which is not holy. The power of the sin nature is broken, which is why Paul uses the illustration of God the Holy Spirit indwelling us. It is because of this that we can glorify God in our bodies. The believer can glorify God in our bodies.

We can be made into the image of Christ. 2Cor. 3:18: **But we all with our face having been unveiled, having beheld the glory of the Lord in a mirror, are being changed into the same image from glory to glory, as from the Lord Spirit.** We have an unveiled face; the veil of human viewpoint has been removed by epistemological rehabilitation. The doctrine which is brought into our souls which sheds light. **We are being transformed by the renewing of the mind, and then proving what the will of God is** (Rom. 12:2). Heb. 1:3a identifies the image: **Christ is the image and glory of God.** The essential image of God is mirrored in the Son. They are both God; they are members of the Trinity. Jesus Christ is the perfect image and counterpart of God the Father. **“If you have seen Me, you have seen the Father,”** Jesus told one of His Apostles. A believer in Jesus Christ has the capability of reflecting the glory of Jesus Christ. It is the glory of thinking with the mind of Christ in our lives, which also translates into actions which glorify Him. From glory to glory. This should have been organized into points.

In Ex. 34:29, it reads: **the skin of his face shone because he was speaking with Him.** The glory which radiated from Moses’s face. Paul uses the same imagery when it comes to us reflecting the glory of God. Church Age believers can reflect the same glory as was seen on the face of Moses. That is the continuity. With Moses, it was a visible glow; and they understood that he had been face to face with God. However, with us, there is no actual glow—not even a golden tan—

#### **Here is What it Means to Reflect the Shekinah Glory**

1. This depends upon the filling of the Holy Spirit and the doctrine in our souls. This is not what happened to Moses, by the way.
2. Our reflection is our spiritual life. Moses reflection was his face to face meeting. Ours is our mature spiritual life.
3. Our reflection comes from epistemological rehabilitation. We have the mind of Christ. We can think with the mind of the Shekinah glory.
4. Therefore, His glory is reflected in the physical body during the believer’s temporal existence. We take in doctrine and our spiritual life reflects what is inside of us.
5. When that happens, the real presence of the Shekinah within us is visible to the world. The Shekinah is visible through us, rather than in the Temple. It is through our actions in the body Temple.

6. This is sometimes called being Christ-like, which often does not mean much, unless you realize that you are reflecting Christ's likeness from our soul through our bodies.
7. The indwelling of Christ as the Shekinah is invisible inside of us.
8. His reflected glory is seen in the face of the Church Age believer who thinks and operates from divine viewpoint.
9. The reflected glory of the Shekinah glory glorifies God in our body.

Paul shows the continuity between the dispensations, while also revealing the discontinuity as well.

#### **What Does this Price Entail**

1. We are born in bondage to sin; this is why the unbeliever has no chance.
2. It was Christ on the cross Who paid the price for our freedom. Christ bought us and set us free. Gal. 3:13
3. Redemption results in the believer being adopted as a Son. He becomes a family member of the royal family. Gal. 4:4–6.
4. Redemption is also the basis for our eternal inheritance. How many slaves have an inheritance? They have none; they are given none. Heb. 9:15
5. His substitutionary spiritual death is the purchase price. 1Peter 1:18–19
6. Redemption is also the basis for justification. Christ paid the penalty on the cross, therefore, we can be justified. Rom. 3:34
7. Justification is also part of the Temple cleansing. We are made righteous. Our Temple is cleansed.

His presence become visible as His presence becomes visible in our bodies as we grow spiritually. Jesus Christ, the visible member of the Trinity.

#### **Summary Points**

1. The baptism of the Holy Spirit and His indwelling divorces the believer from the power of the sin nature and marries the believer to the power of the Holy Spirit. That is union with Christ.
2. We have seen that the indwelling of the Holy Spirit is never lost; it is given to us by God and guaranteed by His immutability. Jesus never leaves the Temple, so the indwelling Shekinah Glory is always with us as well.
3. The Holy Spirit indwells the body of every believer, but only controls the soul of the believer under the title filling of the Holy Spirit. There is the means to reflect the Shekinah glory.
4. The indwelling Holy Spirit is the principle of victory of the old sin nature. The filling is the function of victory over the old sin nature.
5. The actual use of divine power inherent in the Holy Spirit; when He indwells us, His power indwells us. His power is only operational as we are filled with the Holy Spirit.

It is there, but it must be utilized. We have the indwelling; we must operate under the filling. One is a fact and the other is an option.

6. Hence, glorifying God in our bodies is a function of the indwelling and the filling of the Holy Spirit. Glorify God in your bodies—and this is how. The Corinthians could not glorify God by being united with a prostitute. They linked their bodies with that which is base.

**1Co 6:20** You were bought with a price; then glorify God in your body, and in your spirit, which are of God.

End chapter 6.

Chapter 7 is all about marriage, and other social relationships, and divorce. This is a real world subject for all of us; πορνεία may or may not be; but marriage is. However, πορνεία is the distortion and marriage is the true.

Marriage will strike a cord of interest. The chapter can be R rated and there are things here which will go contrary to what you have come to believe. The unbeliever can be happy in marriage; in fact, in Eccles. 9 tells us that the unbeliever can be happy with marriage to the right woman and with his particular vocation. After that, they die. At least, they have this option for a few years. These principles are for everyone.

The amalgamation of two people under one roof is an invention of God and it was one of the first things that He did in human history. However, marriage has its troubles; it can cause great confusion, agony; it is all wrapped up in marriage, because it is relational, and because it involves someone else. If you want a wonderful marriage, you must know what Scripture says about it.

Marriage is another way to glorify God in our bodies. We will be able to see if we are actually glorifying God in our bodies.

**1Cor. 7 introduction**

**Lesson #297 Sunday 1**

**February 5, 2006**

1Corinthians 7 is a hard-hitting, toe stomping chapter which deals with marriage. This inevitably attracts a crowd. If you are single, then do not think about getting married until you have heard the entire subject taught.

For those of you who have gotten married, this chapter also provides a great deal of help as well. If there is marital discord in your life (which probably includes everyone); there are no new problems. Superbowl is not a new thing.

This is particularly important for teachable teens, and this chapter can save them from some very serious mistakes in life. This will help to redirect their thinking. These principles of marriage need to be taught, for those who might get married.

There is a lot of human viewpoint on this topic; everyone has ideas, explanations and solutions to problems; very few have any answers whatsoever. This chapter will give the divine viewpoint, answers and solutions. Some of the oldest dilemmas in life are covered in this chapter.

Marriage can be the greatest relationship that life has to offer. It is not just a status for legal, guilt-free sex. Marriage is God's design; it is not some human invention which is entirely relative. Marriage is a divine institution, so there must be some guidelines which make marriage wonderful (when the guidelines are followed).

### **What is Good About Marriage**

1. The condition of unobtainable friendship and love.
2. It can relieve loneliness (a bad marriage can be very lonely).
3. This is a relationship of soul rapport and soul coalescence, which are prerequisites for great sex in marriage. It is designed for intimacy in every respect. It is the epitome of soul rapport.
4. There are gospel implications of the marriage itself. Marriage is a union and it is an illustration of the unbeliever who exhibits faith alone in Christ alone.
5. This is the picture of the union between Christ and the church. There is the gospel and doctrinal implication. These facts alone give marriage a special standing in the Word of God.

Marriage is a natural state, and it is designed for specific things.

### **Marriage is Designed for:**

1. Marriage is designed for happiness. It can also be a source of testing. Testing can move you to a higher category of spiritual maturity. It is also a problem-manufacturing device.
2. Marriage is a singular expression of love like no other institution. This is both soulfully and physically. Eph. 5:5 comes in here.
3. Marriage is an expression of spiritual maturity. The greater the maturity, the better the marriage.
4. Marriage is a corporate witness to the unbelieving world. Marriage in our country and world today is a horribly misunderstood and disorganized relationship today. Most people see this when it functions correctly and are amazed. The world knows of the relationship problems. Marriage must take marriage seriously; not frivolously. You don't say, "I've tried everything else; I might as well try marriage."

As usual, the Corinthians are very confused about the subject of marriage. In this chapter, it is apparent that the Corinthians wrote a letter to Paul about marriage. **Now, concerning the things about which you wrote....**

### **Guidelines for Application**

1. Application without truth is bogus and misleading.
2. Application without facts is fantasy.
3. Application from inordinate emotion is self-delusion; you will delude yourself, if your thinking is unstable.
4. Application without principle is distortion.

The Corinthians need some facts; they need objectivity. The Corinthians have come to the right place to get their marriage counseling. Paul will be their marriage counselor. It is the doctrine which he gives them is the counseling. Who you speak to for counseling had better have doctrine in their soul. Problem-solving must come from your own thinking from your own soul. Some person can give you just the right doctrine at just the right moment; beyond that, you have a hit and miss situation.

We all need objectivity in the subject of marriage. Marriage can be the most subjective of all circumstances in life. Human subjective experience is never the Christian criterion; especially in marriage. You cannot understand your situation or our problems using the subjective thinking of someone else. So much counseling falls into this personal experience solution category. Most of this is simply psycho-babble opinion; from a person who supposedly has studied married longer than you have. As believers, we must have this foundation. With doctrine resident in your soul, the fog of ambiguous nations is lifted.

Paul has ripped the Corinthians up one side and down the other in the area of πορνεία. They definitely have some problems in this area. Now it is time for Paul to deal with the true doctrinal view of sex and marriage. Paul will bring some positive reinforcement after the tongue-lashing from the previous chapter. He distinguished between πορνεία and the glorification of God. Before, Paul was mandating certain solutions; but now he is not mandating anything.

Paul takes on a very fatherly attitude in this chapter. It is Paul taking aside his children and instructing them in the realm of sex and marriage as a father might speak to his own children.

Paul does not give us an overall view of marriage. Paul answers questions with no logical arrangement. It appears as though Paul takes these questions one by one and answers them as they occur in the letter to him. Paul is addressing specific questions in this chapter; not marriage in general. Paul probably is just taking them up in the order that he received them. Be careful about the questions you ask, as they may reveal something about you. Since these believers were caught up in πορνεία, their marriages are obviously in shambles. If πορνεία is not allowed and not any good, what remains to them is marriage for a sexual outlet.

One questions which they ask is, *should a Christian man have sex with his wife?* It may seem crazy or like a silly question, but this is a city when licentiousness rules. It is understandable that involvement in πορνεία has confused them. They are confused with

regards to sex, love and marriage. They did not connect sex with love and marriage; they connected sex to pleasure and religion. They completely misunderstood marriage.

In v. 1, it appears as though sexual contact, even in marriage, might be evil. Maybe Paul is asserting that sex is evil altogether. "If sex is evil, then maybe we should not even be doing it?" The Corinthians may have gone even further with v. 1; and they could take this to, "Maybe we should not even be married, if sex is wrong?" There were legalists in the church who said there should be no contact with women at all. 1Tim. 4:3: Men who forbid marriage and advocate abstaining from foods, which God has devised to be..." Some asked if unions with heathen partners should be dissolved. Matt. 19:9–12: **And I say to you, Whoever shall put away his wife, if not for fornication, and shall marry another, that one commits adultery. And the one who marries her who was put away commits adultery. His disciples said to Him, If the case of the man be so with his wife, it is not good to marry. But He said to them, Not all make room for this Word, but those to whom it is given. For there are eunuchs who were born thus from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made eunuchs of themselves for the sake of the kingdom of Heaven. He who is able to receive, let him receive it.** His disciples heard this and said, "Maybe it is best that a man not even marry?" The disciples reflected the culture of their times.

The Hillel pharisees allowed divorce for a number of trivial reasons; for publically violating vows, for childlessness, for spoiling a meal; for finding a more beautiful and attractive woman. The Corinthians were just as confused about these things. So many of the Corinthians were into πορνεία. Maybe celibacy is the only way to go to correct their terrible sins (creeping legalism). People go overboard to prevent everyone else from sinning; and there are people who could not wait to get outside their doors and sin. Also, what about divorce; when can you divorce a woman (important to those who did not to be tied sexually to this woman for their entire lives). Also, are these binding principles or are these just guidelines?

## **1Cor. 7 introduction**

## **Lesson #298 Sunday 2**

**February 5, 2006**

We don't need to be looking around at our partner to determine if there is something that we need to reinforce from Bobby's teaching.

Many have wondered, is there a key to a successful marriage; some particular thing or solution which will put us into marital bliss. Even a passing thought about marriage will bring something like this to mind.

The expectations of wedlock are not being met for most people today; it is not what they expected and they don't like it. This is why people live together, so when they break up, there are fewer legal ramifications. They begin with a failure attitude.

There are 50% or more failure rate, and wedlock is like a prison for many people. But marriage was not designed to be this way. Couples marry for the wrong reasons. There are a bunch of reasons that are wrong.

Any key to marriage begins with the spiritual and not the physical. Today, it is physical instead of spiritual.

### **The Wrong Reasons to Marry; a List of Don't's with Regard to Getting Married**

These principles will be Biblical and practical both.

1. Do not marry an unbeliever. A believer in Jesus Christ marrying an unbeliever is a recipe for disaster. 2Cor. 7:16? **Do not be unequally yoked with an unbeliever.** Bobby never marries a believer to an unbeliever. It is anti-Biblical.
2. If you are a believer and positive to doctrine, and you will have problems if you marry someone who is negative or does not hold to the same standards that you cling to. If you cannot agree on the same pastor or the same church, what can you agree on? You might have the spiritual life to deal with this, but your partner won't have this. This split between churches has occurred even in Berachah; particularly with the recent change in pastors at Berachah. Some families have made this difficult choice. Our spiritual life must come first. Without this, there is no basis for solving other problems. And what is the point to go to a church where you refuse to listen to whatever is said? At times, this might be an issue of compromise—where two believers might need to go to 2 different churches.
3. Do not think that marriage can solve your problems. Marriage is not a problem solving device; marriage compounds problems; it does not solve them. If we cannot solve our own problems while alone and single, then getting married will not solve them. The spiritual must take precedence. Marriage will thrive where problem solving devices are applied, even if we make a bad choice in the first place. Our only hope and prayer is, our spouse will get with doctrine and both can use the problem solving devices.
4. Don't marry a neurotic or troubled person. Mental compatibility is impossible. Marriage is not the environment to help disturbed people. Don't get married to help such a person. Neurotics are confused, self-centered, inhibited, and do not adapt to marriage. One of the first qualities to look for in a mate is grace orientation. Humility is not possible for such a person. You have to look for grace orientation. That is one of the greatest problem solving devices for any problem in life. The neurotic will expect you to be their solution. They will not look to doctrine; they will look to you. There is a built-in co-dependency. You never pull them up; they always pull them down. You cannot bring them up to your standards.
5. Do not marry a person involved in substance abuse—alcohol or drugs. You think you can help them? You will get co-dependency at best.
6. Do not get married in your teens or early 20's; in most cases, in this age bracket, you do not know your own mind. There are some exceptions to this. You might say, "But you got married at age 16—or grandma did." The person you are attracted to at age 21 will not be the person you are attracted to at age 40. You need to be settled in your own life before taking the plunge. You also know things are different nowadays; so granny was much more grown up at age 16 than you are at age 25.
7. Do not marry for security. That is a house of cards.

8. Do not marry for purely physical, sexual reasons. Of course there will be physical attraction and chemistry. The physical attraction may last through the honeymoon plus a few days, but not much more. You might be a very nice Christian boy or girl and you only want sex within the confines of marriage; but marrying on a wave of libido is a tragic mistake. This is getting married in the attraction stage with no insight into the person. Unrestrained libido will always override common sense. In this situation, you are marrying a sex object, but not a person. Sexual chemistry has nothing to do with soul rapport. Soul rapport is the pre-requisite for true intimacy, including a great sex life. You must understand the other person; there must be compatibility. That is the basis of the greatest soul rapport in human life. Some of the great friendships that you will ever have is people who think similarly to you. That kind of a gap in marriage can be disastrous.
9. A corollary to the sexual mistake: do not marry for beauty or attractiveness only. Beauty can be a trap and it hides great soul defects. If all you see is the beautiful hair, or wonderful smile, or great figure; but all of these things fade. You can be attracted to the beauty of a flower, 2 days later, the flower fades or falls off and there is just a lousy looking plant left behind. Like an azalea that is not in bloom. Beauty has often been spoiled by too much approbation and attention. Beauty can be corrupted by arrogance and self-centeredness. Some insecure people need to be told daily how beautiful they are, and each day, they lose a little more beauty. The approbation of one person is rarely enough. You can never pump up their ego enough. This is tailor-made for adultery or something else. Beauty blinds the ignorant, the shallow, the low intelligence. There are plenty of beautiful and handsome people on this earth. If you marry for just beauty, it can be a 1000 to one shot (or worse odds). Being attracted to someone is okay.
10. Never marry to escape an unhappy homelife; to escape domineering parents or parents who are neurotic or abusive. If you are old enough to get married, then you do not need to stick around when you are being abused. This is no way to choose a lifetime mate. Build a relationship upon something stable.
11. Do not marry simply because you want children; or because you think you will end up with good-looking children. This blinds you. This does not mean that you should not want children; however, children increase problems exponentially. Also, children will not save a marriage. Christian parents raising Christian children is the salt of our nation. You need to be mature before raising up a child. Too many children in our country raising children.
12. Do not marry for a status symbol. Don't look for a person with money, power or approbation. Like the successful guy looking for a trophy spouse. Status-symbols makes a person very difficult. They can be extremely self-centered. What looks good on the outside may not be what you bargained for. A status symbol will not have love or virtue. When you consider someone like this, you should look for some semblance of humility. If they are a status symbol in your eyes, then you had better examine their character. You may have no areas of compatibility.
13. Don't marry under peer-pressure. "All my friends are married and I am not." Difficult to have a social life when your friends get married, so that you can still hang out.

14. Ladies, do not marry any man unless you can submit to his leadership and authority. If you don't possess the humility to do this, then you are going to have problems no matter what. If you can't follow, you should not be in this unit. This is a volunteer army.
15. Men, do not marry unless the woman responds to your authority and leadership. If it does not occur before you get married, then it will not happen after you get married.
16. Do not marry a divorced person, except under the circumstances dictated by the Word of God.
  - a. Former spouse has died.
  - b. The person was divorced prior to salvation.
  - c. The other person remarried (the other spouse).
  - d. The person is the innocent party of a πορνεία-caused divorce.
  - e. The divorce involved desertion by the other former spouse. That is a wide range right there and this will be covered in greater detail in 1Cor. 7.
  - f. If you marry a divorced person who dumps a spouse for you, then realize that they will probably do that to you as well. Once they grow tired of you, they will dump their spouse and marry someone else. This is a character flaw, not a set of circumstances.
17. Do not marry without certain areas of compatibility. This encompasses about everything we have already covered. Marry for the reasons listed above, and you might not even know if there are any areas of compatibility.

## 1Cor. 7 introduction

## Lesson #299 Wednesday

February 8, 2006

The Corinthians had a number of questions about marriage which came to Paul via a letter. The Corinthians did not ask for the entire doctrine of marriage, but they asked some specific questions, and Paul answered these questions. Paul answers these specific questions only. He does not launch into a complete dissertation of marriage. Paul's answers to the Corinthians are just as applicable to us as they were 2000 years ago. We cannot afford as believers to overlook Biblical instruction on any subject. We cannot afford to miss instruction for success, happiness and contentment which God has designed for members of the human race. This is a crucial practical guide for all of us.

**Biblical and Practical Applications of Marriage:** We began with negatives with regards to marriage. If we can inculcate these principles, it will preclude problems in courtship and prior to marriage.

### Shortened Review of the Don't's:

1. Do not marry an unbeliever. 2Cor. 6:14
2. Do not marry a negative believer; spiritual compatibility is necessary for marriage and resolving the problems of marriage. There are always frictions in marriage. Like-mindedness covers a multitude of problems.

3. Do not regard marriage as a problem solving device. Problems do not go away just because you get married. When you marry, you have all your old problems plus a new set of marriage-related problems. Impersonal love may be the only solution for an unbalanced marriage (married to an unbeliever or married to someone who is negative). The responsibility is yours, as a spiritually mature believer, to make it work.
4. Do not marry a neurotic or troubled person. Like-mindedness is impossible with someone who is self-centered and irrational. They will expect you to be the solution to their problems; and they will blame you for all that is wrong with their lives. This would include those who are addicted to drugs, alcohol, etc.
5. Do not marry in your teens or early 20's. Bobby got some flak for that after Sunday. Bobby cannot point to a passage. However, lack of maturity is a marital curse; children marrying children is a mistake. If the objective of a believer in Jesus Christ is to mature, use the problem solving devices and glorify God. Successful marriage as part of the plan of God is a means of glorifying God in your body, then spiritual maturity exponentially increases the success of marriage in believers. Spiritually immature believers will not have like-mindedness. Of course, there are exceptions to this. Some teens or early 20's might be mature enough to start a marriage under those conditions. However, few young adults are spiritually mature, because there is little doctrine being taught. The more mature you are, the better your chances.
6. Do not marry for security. This appears to be a problem primarily for women. Human security will not carry a marriage. The only real security that we have as believers in Jesus Christ is knowing that we are secure in the hands of the Lord. We can endure a bad marriage or a mediocre marriage. Your security should never depend upon another person.
7. Do not marry for purely sexual reasons; do not marry on a wave of libido. There is or there should be chemistry between two people; that should not be the primary criterion. God designed sex, so it should be great in marriage. Attraction is normal.
8. Do not marry for beauty or attractiveness only. Integrity and spiritual maturity can be undermined by beauty and handsomeness. Attractive people are not all head-cases, however. Beauty does not mean that they lack character.
9. Do not marry to escape an unhappy homelife. Leaving an unhappy homelife or abuse, often means you will make a poor choice. As a young adult, leave the home, grow spiritually, remove scar tissue through doctrine, and then build a relationship based on spiritual stability.
10. Do not marry because you desire children and you have found a desirable gene pool or your clock is ticking. This can become a point of great friction in marriage. One person wants a child and the other is lukewarm or negative to the idea. There is a duty involved with children, something which is forgotten. Children must be properly raised. You just don't have them to experience parenthood.
11. Do not marry to acquire a status symbol—trophies, wealth, power. You want someone that everyone else wants for this or that reason. You get the trappings but not the relationship.
12. Do not marry under peer pressure.

13. Do not marry a man unless you can submit to his leadership and authority. That is a Biblical mandate.
14. Men, do not marry unless a woman is able to respond to your leadership, which can involve love, tenderness, leadership and even tough-love. There is a Biblical principle of leadership in marriage; marriage is a unit, and someone is in charge. If there is not well-defined leadership, it is chaos. We lack authority-orientation today in many areas of life.
15. Do not married a divorced person, apart from Biblical allowances: person divorced prior to salvation, other spouse has remarried, the person is the innocent party of a  $\pi\rho\omicron\nu\nu\acute{\epsilon}\alpha$  divorce; there was desertion involved, or the spouse of the other person has died. This will later be amplified.
16. Do not marry without certain areas of compatibility. Spiritual compatibility is the most important. Economic compatibility helps. You have to agree on some basic money matters. Everyone has an idea about money and how it should be handled. It can be a huge area of friction. It should be figured out in the beginning. Mental compatibility. You should have some intellectual congruity in at least some areas. One a ditz and one brilliant, it will become old. These things are discovered through conversation; not through sex, not through events, not through good times. A great relationship is a conversation which never ends. The dumb and the smart are not that compatible. The practical and intelligent can be complimentary. Do not marry simply because you admire someone's intellect. There should be some recreational compatibility. Don't marry an irresponsible slob if you are a neatnick. Every pair of people will have areas of incompatibility. You have to be intelligent about these things. Some of these things are disqualifies and others are not. You must be able to set aside emotions. Emotions are appreciators. You have to weigh the compatibilities against the incompatibilities. Our personal love is often so blind because we see the object of our love so dimly. We see it through the screen of lust, sexuality, status symbols, etc., that we disregard the weaknesses, failures, flaws, etc. In the courting portion of the relationship, we often project positive characteristics which may or may not be there. You cannot help but become frustrated, disillusioned, etc. Marriage or the thought of marriage is often a set of expectations. If the other person does not meet these expectations, realistic, or not. Obviously, Bobby is narrowing the field for us all. There is one person for us; we just need to continue to take in doctrine and develop our spiritual life, and we will come across that person. You cannot find that person making any of the mistakes given above.

There is a key to finding the right person. If you find virtue and integrity, then you have found a good thing. You now have the criterion for a great relationship. How can there be trust or respect or any of the areas of mental and soul rapport? Marriage is divinely designed for virtue. The highest status is a marriage between those who are saturated with doctrine. The only way to recognize virtue and integrity is to have some in the first place. You cannot truly appreciate virtue and integrity unless you have a little yourself. With virtue love, a person can make good decisions; and they become the right person for their spouses. With virtue, marriage with difficulties can be dealt with. Virtue derived from

doctrine means that flexibility is built-in. As maturity develops, contentment, humility, and capacity for the relationship is gained in every way. Virtue love means there is flexibility and integrity, as well as mutual gratification. Great sex because there is great trust between the spouses. Our assignment: get virtue love. Then we will have the capacity for life, love, relationship, etc.

**1Cor. 7 intro**                      **Prov. 18:22 19:14 12:4 Lesson #300 Thurs. Feb. 9, 2006**  
Gen. 2:18, 20

In California

Someone who died, and the husband was instrumental in bringing Bob to Berachah was Harley and apparently, his wife dies (he may have died earlier?).

Proverbs 18:22 will shock some of us men. [Whoever finds a wife finds good and receives grace from Jehovah.](#)

Searching for a mate is not a hunt; the other person is not a quarry. Now, this can be turned around, for a woman finding a man. This sounds like a hunt. So, Bobby continues with the analogy. It is like sitting in a deer blind and letting your prey come to you. You do not need to look for love in all of the right places or in all of the wrong places. At some point, a deer will walk out right in front of you. All you have to do is be ready. Your finger needs to be on the trigger. The opportunity will present itself.

This finding in Prov. 18:22 is a passive search. This is waiting with patience. It is fine to date; and it is reasonable to evaluate those you are interested in. That is why we have all of the criteria. If you are waiting with patience at the right time, when the Lord knows we are ready, that person will appear. That is a guarantee. Some point in time, when we are ready, God brings exactly what we need in front of us and we pass it up for something else. Or we are not ready to appreciate it. When you least expect it. Relax and wait on the Lord. In the hunter analogy, the prey will walk out right in front of you. If God designs the right mate for you, it stands to reason, at some point, we will come into contact with that person. You may run right into one another and recognize your counterpart. In the beginning, God brought Eve to Adam. This is for the man and the woman and it is a guarantee. So if God brings the right person into your life, that is how you find them. This is a special gift from God.

Prov. 19:14 [Houses and riches are the inheritance of fathers, and a prudent wife \[a woman of wisdom and discretion\] is from Jehovah.](#)

We have a parallel. We are given something. We may receive an inheritance from our father, but we receive a wife from Jesus Christ. This is a man of virtue and a woman of virtue. Virtue is the basis for marriage, and it is the greatest gift God has given man, apart from Jesus Christ.

Prov. 12:4 [A woman \[wife\] of virtue is a crown to her husband, but she who causes shame is like rotteness in his bones.](#)

The key here is virtue and integrity. That is the key to the relationship. Here, virtue belongs to the wife, but we are both a part of it. We must become a person of virtue. We cannot expect to find the right person with a big sign saying *virtue*; and particularly, if you are not virtuous yourself.

Proverbs 18:22 will shock some of us men. [Whoever finds a wife finds good and receives grace from Jehovah.](#)

Finding a good wife is pleasing to the Lord. That is the greatest relational gift apart from Jesus Christ. Finding a virtuous spouse is beneficial for our life. We find that spouse and we are a virtuous person, and we have a good thing. This brings contentment and enjoyment to life.

Do not go for the unbeliever or the negative believer. Marriage is designed for virtue. It is designed to expose virtue to the world. It is a corporate witness. With virtue love, the believer can become the right person for the other person. Without virtue love, the person expects his or her spouse to become right for him. You no longer take responsibility for yourself. Those kind of people abdicate their responsibility. Contentment, a relaxed mental attitude and capacity for life and love are gain. When there is virtue in their souls, death cannot separate the two of them. They reside in each other's souls. Whether here or gone, the other person is still in your soul.

It is now time for Bobby to tell us what virtue love is.

### **Virtue Love**

1. Virtue love is a non-emotional, integrity of soul which epitomizes the spiritually mature believer.
2. Virtue love is made up of 3 things: personal love toward God from doctrine in the soul. The more we know Him, the more we love Him. We understand more of His grace and Who He is. Then we cannot help but fall in love with God. In the same way, you develop personal love for a spouse based on your capacity for love with God. You have a capacity to love when you know Who He is. When you get to know the virtue in the soul of the other person and you begin to know your spouse with virtue, you appreciate it. Part of the equation of virtue love is impersonal love. You must be able to show impersonal love; that is for the bad times. Our virtue is imperfect; we all sin, we all fail, we all have personal weaknesses. That is even more true when you live with husband and wife. That is a strong part of virtue love in marriage.
3. The integrity of God establishes the pattern for virtue love. God's love was not enough to save us. His justice and righteousness had to be involved. He had to impute our sins to His Son. In dealing with mankind, God's integrity must be

involved. God always loves the believer with impersonal love. We have the pattern of virtue love in God Himself.

4. How does a believer exhibit virtue love toward a spouse?
  - a. The believer must transform his thinking from human viewpoint to divine viewpoint. His thinking must be transformed. Love is thinking. There are expressions of love; love is an attitude.
  - b. He must orient to life based on respect of God based upon His Word. This is grace orientation and doctrinal orientation. Relationship with a spouse requires grace orientation. Doctrinal orientation is the basis for all of it. Philip 2:5: **Have this attitude in yourself that was also in Christ Jesus.** This is the kind of love it took for Him to die for us. That is the epitome of virtue love.
  - c. This means the virtue love attitude comes from possessing the mind of Christ.
  - d. The attitude of Christ is developed through doctrine in the soul, which establishes the virtue of divine viewpoint. There is no virtue like the virtue of divine viewpoint. 2 people, who are believers with a spiritual life can show the greatest virtue that mankind can have. This is why a Christian marriage can be the best marriage; it is because we have the potential for the greatest virtue.
  - e. Virtue begins with thinking. Thought is the part which is so often missing from the equation of love. Our thoughts from the beginning are stuffed with emotion. Love is a mental attitude. Your soul must be filled with virtue love.
    - i. One virtue in human love is respect (there are others).
    - ii. So often, we think of respect for another person to come as a response to something which we do.
    - iii. Respect toward a person comes from a foundation of virtue in your own thinking.
    - iv. You must have a criterion for virtue. The great athlete might be respected one day and not the next. The fallacy of respecting someone for what they do. Respect begins with your own thinking. You must have a criterion of virtue in order to respect another.
    - v. Then respect derives from the corresponding virtue that you find in that person; not in an activity that they perform. How many times have you heard someone demanding respect; half the time, it is for no reason. They may not have any virtue whatsoever.
    - vi. Hence you do not build respect upon a few deeds or a hundred deeds, but upon the category of virtue thinking in you and in them. The key is virtue, not activity. Respect is part of that virtue love. You build virtue love from doctrine. It is all about virtue love and respect is one of the most important aspects of married life.
    - vii. You must have virtue in order to recognize virtue. Personal virtue is required to recognize virtue.

viii.

This is the importance of divine viewpoint in both spouses; virtue love.  
A great marriage is based upon mutual virtue love.

If we are going to discuss the principles of marriage, we will need to begin with the first marriage of Adam and the woman. Adam and the woman are indispensable. They are the precedence. They are the organizational structure and the boundaries of all future marriages. It is soul and body and 2 people.

After man was formed, later God formed the woman; He fashioned the woman from man. It would be interesting to determine how long Adam waited for his mate. She was built from Adam, from his rib. Even in the perfection of the garden, Adam had it all; but he did not have the woman. He learned doctrine from the Lord. Even with his singular relationship with the Lord, he had a human need.

We can be unrealistic about our human needs. The spiritual life does not mean that you negate your humanity. Even in perfection, Adam had a need. Adam eventually craved a helper; a mate, before he fell. That was his only need in the garden. That is how basic marriage is to the human race. Marriage did not come from needs in the sin nature; but in a man in innocence. Man is completed by the woman; and the woman fulfills the man. In fulfilling the man, the woman is herself completed and fulfilled. Virtue love is required; otherwise, you are just looking for things that you like. No unbeliever can have the same capacity for love that we have. What God did was attempt to create the perfect human relationship.

There is someone who is suitable for us.

Gen 2:18 **And Jehovah God said, It is not good that the man [Adam] should be alone. I will make a helper [ezer] suitable for him.**

Adam was naming animals day after day, and Adam recognizes that there is no creature suitable for him.

When God created woman, it was clear to man that she was his counterpart.

Gen 2:20–23 **And Adam gave names to all the cattle, and to the birds of the air, and to every animal of the field. But there was not found a suitable helper for Adam. And Jehovah God caused a deep sleep to fall on Adam, and he slept. And He took one of his ribs, and closed up the flesh underneath. And Jehovah God made the rib (which He had taken from the man) into a woman. And He brought her to the man. And Adam said, This is now bone of my bones and flesh of my flesh. She shall be called Woman [ishshah] because she was taken out of man [ish].**

**1Cor. 7 intro                      Gen. 18:18–23    Lesson #301 Sunday 1    February 12, 2006**

In California

## Eucharist Service:

This ceremony requires thinking with the mind of Christ. This requires concentration and application. We need some soteriological doctrine in our souls.

The fact that He was God as well as man and shown in His life. The religious types then refused to recognize Him as God and as man. They rejected His entire uniqueness. No member of the trinity be judged for sins; nor could eternal life die. God could not change as God is immutable. Nothing can be subtracted from Deity, so something had to be added. Deity must become humanity. In becoming humanity, the Lord Jesus Christ had to deprive Himself of the normal function of Deity without losing any of the pure attributes of His Deity. He could not surrender any of these attributes. He took upon Himself humanity in order to die for our sins. This was the greatest love that God could give to man. This made Him step down to the humility of man and the virgin birth marked the right time in history. His salvation was signified by the death clothes in which He was wrapped as a child. He was true humility. He was looking up at His mother and His father; and this humility would take Him all the way to the cross. His human vulnerability became entirely obvious. He was just as much Deity as God in heaven.

As a man, He could live and die for all humanity. In no other way could this happen but for God to become man. No longer would there be such a separation between man and God. Mankind would no longer be lost in their trespasses and sin. This was the ultimate grace gift embodied in the child born 2000 years ago.

His humanity was critical in making atonement for us. His death had to be substitutionary. The punishment which was due to all of us had to become His punishment, which could occur only if He was a human being. He atoned for the billions of sins. He charged these to the impeccable humanity of Jesus Christ. God the Father from absolute justice judged all the sins in the body of Jesus Christ. **The Author and Perfecter of our faith, Who, for the joy set before Him.... All these things are from Christ...reconciling all things.** 1John 2:2: **And He Himself is the propitiation for our sins; and not for ours only, but for the whole world.** He died for believers and unbelievers alike. He redeemed every person from the slave market of sin. He endured the cross as a ransom for our salvation. There is one God and one Mediator between man and God. Because He was the God-man, He was equal to both parties. He was able to intercede between us and God. His death reconciled the two parties together. If He was not above that; if He was not perfection in His humanity, He could not sin. He never sinned; He never made a mistake. In this way, He became the Author and the Perfecter of our faith.

Those who are not in fellowship need to rebound. Otherwise, we are like the Corinthians, some of whom were sick and some of whom died because of being out of fellowship.

Helen Walker departed to be face to face with the Lord. She was a founding member of Berachah Church in the 30's. Voting on a new deacon next session.

Perfection is not required in order to make a marriage work. Marriage is not about circumstances. It is about who we are in the spiritual life. It is about our virtue and our integrity and not the circumstances. In this environment is Adam. What He had is a unique relationship with God.

Adam learned doctrine face to face with God. However, even with this, there was something missing from Adam. Adam is a human being with human needs. This was a paramount need and it could be supplied only by a human companion. Right away, right from the beginning, there is the importance of a counterpart for a man. Even before he disobeyed God and required salvation. These need was evident even before sin. So, marriage was an integral part of plan of God before sin. It was not born after the fall of man.

God created the perfect human relationship, and that is where Gen. 2:18 comes in. 'ādām (אָדָם) [pronounced *aw-DAWM*], which means *a man, a human being, mankind, Adam*. It can be the proper name for *Adam*, another name for *man* or a name for the human race, e.g., *human being, mankind*. In both instances, 'ādām can be in the singular and preceded by a definite article. *Mankind* with a definite article: Gen. 6:1, 5, 6 Num. 5:6. Strong's #120 BDB #9.

For Adam, there was no helper found for him. He had everything in the garden and he could not find in the garden an ezer suitable for him. 'ezer (עֵזֶר) [pronounced *ĠAY-zer*], which means *help, aid*. It is consistently translated *help* in the KJV. the word found in Gen. 2:18, describing the role of the woman in Adam's life and throughout the Psalms (Psalm 22:19 27:9 35:2). Strong's #5828 BDB #740,

Gen. 2:18 **And Jehovah God said, It is not good that the man should be alone. I will make a helper suitable for him.**

Adam was here in the garden. He had all of the meals that he wanted; all of the food that he wanted; a lot of friendly animals.

Gen. 2:19 **And out of the ground Jehovah God formed every animal of the field and every fowl of the air, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.**

God gave Adam a task, to name all of the cattle. So Adam began naming all of these animals, and Adam examined these animals and he named them based upon these characteristics (a logical guess). As he did this, he became very clear that all of these animals had a counterpart; and there was no counterpart for him.

Gen. 2:20 **And Adam gave names to all the cattle, and to the birds of the air, and to every animal of the field. But there was not found a suitable helper for Adam.**

After doing this, Adam had a day of rest or an evening of rest. When you rest, your mind begins to work. He felt the pangs of His solitary existence. He could see all of the animals

with counterparts, and he had no one to share his life with. Without a human counterpart with which to share. He had no way to express all of his energy, his thoughts, his passion. Adam was, in short, incomplete. Adam did not have it all in perfection; not even when face to face with God.

Obviously, some of us have thought, "Wish that I wasn't married." That is in an imperfect environment; and Adam enjoyed a perfect environment.

God was everything that Adam needed; the center of Adam's world. God understood Adam's thinking and his soul. In short, he understood everything that Adam thought and why. God knew that Adam had a plan.

All plans related to mankind is related to the Angelic Conflict. This is not, "I married an angel and now we are in conflict." This was not Adam involved in the longing of his sin. He focused on a human need and this did not remove his focus on Jesus Christ. There is a place for our human needs, but it is a matter of priorities.

Adam, instead of obeying God, obeyed the woman; so the problem was one of priorities. It is a matter of who we put first. The woman was created second so that the man could understand priorities.

Gen. 2:21 [And Jehovah God caused a deep sleep to fall on Adam, and he slept. And He took one of his ribs, and closed up the flesh underneath.](#)

In the creation of woman, God made it clear that He would take care of the needs of His creatures. This was a part of His plan for victory in the Angelic Conflict.

God did not take away the woman in punishment.

We are all designed to have a counterpart (with one exception). That is a great blessing from God.

Ezer means much more than just an assistant who eases the difficulties of life. Relationship, fulfillment, correlate, to associate. This is a counterpart or complementary component.

Women were not created inferior.

Men and woman are not complete without each other. The woman cannot be seen as inferior; she has the same soul and the same opportunities. She has a different function. She was equal to mankind, but with a different role.

What does this mean that she is his associate, his opposite number. She fits him specifically, and he her.

Gen. 2:22 And Jehovah God made the rib (which He had taken from the man) into a woman. And He brought her to the man.

Gen. 2:23 And Adam said, This is now bone of my bones and flesh of my flesh. She shall be called Woman because she was taken out of man.

**1Cor. 7 introduction**

**Lesson #none Sunday 2**

**February 12, 2006**

Congregational meeting; I am in California

**Gen. 2:18–25**

**Lesson #302 Wednesday**

**February 15, 2006**

We can learn a great deal from the first marriage in history. We are God's creatures and we can tell a lot about the purpose of marriage from studying the marriage of Adam and Eve. When we emerge from the womb, God breathes into us the breath of lives. Marriage fulfilled a human need for all mankind. There was a need for a mate, for a counterpart; there here is an association unlike any other.

So, there is Adam, and he became very aware of a counterpart for himself; and he noticed that all animals had a counterpart. He could see something of a counterpart in the animals and he knew that he lacked that aspect in his existence. Adam was very much alone; he had a human need. Even if he could not express the substance of that need; there was an ache; there was something missing; but Adam did not exactly know what a counterpart would be for him. This is not to lessen the importance of Adam's relationship with God in the garden. There are human needs and a spiritual life. We have even greater needs with a sin nature than Adam had without. Adam, like us, had a soul, spirit and body; he was created trichotomos. Adam could, just as we do, utilize the grace apparatus for perception. We regained this spirit through the process of regeneration. We are all Adam's progeny; we have gap and he had it. Adam had to learn just as we learned. He had to learn God's plan for him, but as we do. He had to learn about the angelic conflict. Adam had to be told about his purpose; why he was created. It was God Himself in the garden who instructed Adam about his situation. Adam never heard any false doctrine from his pastor. Adam heard it all. God was central to Adam's life; yet, Adam still had this need. God took priority in Adam's thinking. His human need took second place. Adam stayed within the divine design. God supplies our human needs; we trust God for taking care of these needs. A change of priorities in our mind can sew the seeds of disaster.

God has a plan for victory in the angelic conflict. God's omniscience knows everything in advance; He made a decision in eternity past. He knew exactly in every detail what would happen. Even before there was a man or a woman, God saw marriage as part of the solution for the angelic conflict. We are a single warrior and a corporate warrior. Marriage becomes a corporate witness.

Satan's appeal after the fall was, "How can a loving God condemn His own creatures to hell? How can a loving God cast His own creatures into the Lake of Fire?" Satan went after love, but he left out justice and righteousness. God retains His love, even though He

applies justice and righteousness. God's attribute of love is always part of His essence. God had to show that His justice, righteousness and love could all act together to defeat Satan.

Satan watched as God created another creature—a creature who was far inferior to Satan, but possessed many similar attributes, including volition. God provided perfect environment, which would have been similar to Satan's original environment. Satan watched as God fulfilled Adam's need with a counterpart. God fulfilled Adam's human need. Satan watched and then he plotted. He wanted to show that God's provisions were hollow. Satan would attempt to use righteousness and justice against God; Satan sought to put love at odds with God's righteous and justice.

Adam and the woman are corporate witnesses. God gave them a mandate. God provided them with everything and exactly one mandate—do not eat from this particular tree. They had everything, but were told not to take one thing—and yet they did. This one area of volition became a corporate test, a corporate test. Satan went after man through the corporation of marriage. Adam did not sin because he wanted a counterpart. Adam fell because he placed his relationship with the woman above his relationship with the woman. Adam reverse his priorities. Satan would use God's righteousness and justice against Him; God would have to condemn Adam and the woman, just as He condemned Satan. In spite of the fall, marriage is still a corporate witness. Justice and righteousness condemned and love saved.

God's love supplied a need, and He still supplies our needs today. In spite of the failure of the very first marriage, God's love; Christian marriage today is still a part of the corporate witness in the angelic conflict.

Gen. 2:18: [Yahweh God said, "It is not good that the man \[lit., Adam\] should be alone; I will make him a helper suitable for him."](#)

Gen 2:19 [Out of the ground Yahweh God formed every animal of the field, and every bird of the sky, and brought them to the man to see what he would call them. Whatever the man called every living creature, that was its name.](#)

Gen 2:20 [The man gave names to all livestock, and to the birds of the sky, and to every animal of the field; but for man there was not found a helper suitable for him.](#)

Gen 2:21 [Yahweh God caused a deep sleep to fall on the man, and he slept; and he took one of his ribs, and closed up the flesh in its place. God was the anesthesiologist.](#)

Gen 2:22 [He made the rib, which Yahweh God had taken from the man, into a woman, and brought her to the man.](#) The rib is something which supports the chest cavity and protects the heart. God took the rib and He built something from it. God formed man from the dust of the ground and He formed woman from the rib of Adam. He breathed life into both of them and they both became living beings, with a soul, spirit and body.

Adam woke up from this operation and there, standing in front of him, is the woman—and Adam is stunned. He is knocked over. Adam and the woman are both naked and they make an immediate recognition that they are counterparts. The woman is dumbfounded seeing everything for the first time; Adam made an instant identification of the woman as his counterpart. He had not yet touched her; he had not physical experience of her at that point in time.

Gen 2:23 **The man said, "This is now bone of my bones, and flesh of my flesh. She will be called Woman, because she was taken out of Man."** Adam understood what God had done.

Adam understood that this was his counterpart; he made a soul identification. Adam id'ed his soul-mate right there on the spot. He made this identification. He made this identification on the spot.

Before Adam touched her, he had been naming animals all day long and he decides to give her a name as well. **"She will be called Ishshah, for she was taken out of Ish."**

#### **What Adam Said**

1. The first word out of his mouth.
2. It is a beautiful word; with a nice flow to it.
3. Adam recognized what he saw—he could see the qualities of woman-hood. He did not pull her name out of the air. Her name had a meaning.
4. Not only did Adam identify the qualities which he saw, but he looked at her and made a soul id first.
5. God had taken Adam's rib, leaving a gap—He took away a support which was filled with what God fashioned out of this rib.
6. Adam immediately reognized someting which had been missing in his life, and would be a part of his life. This was a mentality of the soul identification.
7. Instantly, Adam who had lots of practice naming animals, conceived a name to express his appreciation of God's grace. That is instant application.
8. Adam coined the name Ishshah, as bone of my bones, and flesh of my flesh. This was a total connection, body and soul. All that in a name. Instantly.
9. Adam justifies the name by sahing, "Because she was taken out of man."

#### **Laqach**

1. Remove something with an emphasis on the source.
2. This means that the woman was taken from the source of Adam.
3. Bobby thinks possibly, the pulling apart of the rib from the man, and then the coming together of the man and the woman is a picture of the natural attraction between a man and a woman. It is the magnetism between the sexes.
4. What was removed from Adam, a part of himself, had graciously come back with interest. He lost a rib and gained a wife. What he lost fulfilled his need. What he lost was replaced with something much greater.

5. **Ishshah is the most wonderful gift that God has ever given apart from salvation.**

Bobby drew something up. Adam had several relationships after the woman was created. Adam began with a relationship with God. Adam began to understand Who and What God was; and initially, Adam chose to obey God in the garden. Then God created the woman and now Adam has another relationship. He identified the woman immediately. At that moment, his volition chose to love that woman. There was some kind of soul response in Adam. Over time, Adam began to express love toward this woman. He began to enjoy his relationship with this woman, soulishly and physically.

The woman responded to this relationship with Adam. In the mentality of her soul, she saw Adam and identified him as well; something happened in her soul as well. Her volition looked at him, and she came to respect and appreciate him. She was also in the garden with God as well and she began to understand her place in the garden; and she expressed love toward Adam. There was first the soul and then there was a physical response. In the garden, the man and the woman were completely equal. The woman had the same relationship with God as did Adam. This is what made both of their relationships great.

Gen 2:24 **Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh.** The first couple was the prototype; they are our prototype. Man was not designed to be alone. God provided the perfect solution to Adam's needs, just as He does even today.

God's plan for each man is a perfect counterpart. The man and the woman have different roles in life; however, they were created equal. They both had souls and bodies, and with a spiritual life.

Gen 2:25 **They were both naked, the man and his wife, and were not ashamed.**

It is the same today—priority is relationship with God, and then relationship with one another.

**1Cor. 7 introduction**

**Lesson #303 Thursday**

**February 16, 2006**

### **Marriage**

1. Marriage is the divine institution between man and a woman.
2. Two people become one in soul and body while remaining 2 separate individuals. That is the joy of marriage.
3. The difficulty of two souls melding into like-mindedness, contentment and mutual pleasure. This is the difficulty of the one-soul concept.
4. To become one flesh takes humility, sensitivity and spiritual maturity.
5. The corporate witness of marriage is expressed in humility and spiritual maturity. This takes not putting yourself ahead of your spouse. Leadership but not tyranny;

for the woman, this is responsiveness. Gen. 3:16 a woman's desire is to rule over her husband.

6. Marriage has a spiritual and also a secular purpose. It is a divine institution. It is for believers and unbelievers both. Eccles. 9:9–11. The joy of the unbeliever's life is his partner in marriage and secondly in his work. Enjoy it, because that is all they get. This life ends in destruction. There is no greater area where application of doctrine is needed than in marriage.
7. Marriage was conceived by God. Man did not think this up as he evolved; God invented this as the epitome of human relationship.
8. God created marriage for companionship, for intimacy, for pleasure, to provide an exclusive counterpart for humanity, 1 for 1. The same but different. The soul essence is the same; but the roles are different.
9. For the believer, God created marriage for the spiritual purpose of a corporate witness in the angelic conflict.
10. So marriage, the marital relationship is part of the divine plan right from the beginning. Before He created, God had a plan for marriage. Marriage is the actualization of a human need. Man is not a reclusive creature by nature, which was clear by Adam's reaction to seeing the woman.
11. God was literally the center of Adam's world; God was all Adam needed to thrive. Marriage would become a part of this environment; however, the spiritual life must come first.

All the great accomplishments of man in history is dust to dust. Still, in Adam's soul was an inherent need, but this need was not sinful. It is great to have these needs because God provides for them. These needs are not sinful when God provides for them. The greatest human companionship is the one of marriage. In the creation of woman, God showed that He would take care of the needs of the man; and in creating the woman, God created needs in her as well that He fulfilled. Through this craving of Adam, God would express His grace and love in fulfilling this need of mankind—the relational need. God still does the same thing today. In supplying this need, God's love and grace is illustrated to the angels who are observing. Adam knew that his need was fulfilled and so did the woman.

Even with a bad marriage, if your spouse and you get together under doctrine, the marriage will repair itself. In the one-flesh concept, God set up the boundaries of the marriage relationship for all time. The first marriage is the key to understand the divine design for all subsequent marriages. Inside even a failing marriage, applying doctrine can make your witness a corporate witness. Any application of doctrine shines like a beam of light in a rainstorm. People recognize a bad marriage and when doctrine solves this problem, this is a great testimony.

Before the fall, there is a relationship between man and God; and Adam recognized his primary relationship in life. Adam identified God and this was his only relationship in life. This relationship began with the grace apparatus for perception.

Adam did not need to be eistomologically rehabilitated, as he was a blank slate; he had not fallen. He was waiting to be filled with divine viewpoint. As Adam progressed in his spiritual life, Adam's volition made a choice, which was to obey God and to follow the divine mandates...at least initially. The corporate witness broke down when the woman came first before God. When our priorities are mixed up, then our life becomes screwed up.

The result of divine viewpoint in relation to God—that divine viewpoint was inculcated into Adam's soul. Adam had positive volition toward the plan of God. Adam was able to express his love in reciprocation. As he knew and obeyed God's will, Adam had capacity for love. Every believer should have the same relationship—whether face to face as with Adam or in Bible class. Secondly, Adam progressed in his spiritual life. Positive volition toward the plan of God—the more Adam learned, the more he began to love God. You cannot learn about God and not develop capacity to love Him. Love of God and dependence upon God is a by-product of learning doctrine. How can you not love the One who sustains us in every respect? We develop capacity for love; His grace is beyond magnificent. Then God created woman. Adam's relationship with God is sewn up.

God then threw another relationship Adam's way. If you have a relationship with God, and that is your priority; then you can have the other great relationships in life. Capacity for impersonal love is all there. From the very first moment that Adam saw the woman, he made an identification in his soul. He made that same identification in his soul as he had when he first saw God. Adam made the decision to accept her or recognize her as his counterpart; as his intimate associate. Once Adam id'ed the woman, he was able to love her, body and soul. He was able to because he had developed a capacity for love in his priority relationship. The result was, Adam could express maximum love from his soul; and maximum physical love. Soul first, body second. The physical is the result; Adam was content in this relationship and he enjoyed this relationship because he had the capacity to love, by divine design. Because of the soul-identification, because of his capacity to love based on doctrine; loving the woman was based on the love Adam had for God.

The woman began from ground zero, but developing a relationship with God and with Adam. The woman made the same identification in her soul; she blinked a few times, focused, and there Adam was—and there was instant identification. Hers was a response; a response to Adam's identification. It was Adam who was lonely; he had the human need. When the woman looked into Adam's eyes, she responded to what she saw. Her soul response was that her volition accepted his love; she saw it in his eyes. She saw that she was identified as a counterpart. She accepted Adam's love. She chose Adam as her mate. Then, as she grew with Adam, she came to respect him because of his capacity to love her. **Husbands, love your wives**; that means the man is a leader and he has capacity to love. Eve also came under Adam's authority. She responded to Adam's authority, as he was spiritually developed. Leadership, response. Simple concept, but difficult in practice. The woman responded to Adam in soul first and then it became very physical. Finally, she had a relationship with God. She also gained divine viewpoint. From the moment she was included, she was included in this Bible class with God. They both heard doctrine daily and they also had their own relationship with one another. She also chose

to obey God's will. No better place to obey God's will than in marriage. Her capacity to love Adam and to love God increased daily. The husband loves from his leadership position and she responds with her own capacity, in response. And this is the pattern for all future relationships. We have no excuse to allow our priorities to get mixed up. Priority is the key. We gain capacity. It is the capacity that we gain which makes us the right person. You don't find the right person, but you become the right person from having a great spiritual life. Everything in life comes from spiritual growth, including capacity for marriage.

God brought the woman to the man, just as He does today. Logistical grace; always God provides it. Regardless, God has our interest at heart. God provides a spiritual life for us, for believers, as He did in the garden for Ish and Ishshah. Any human need that we have, God provides. If He does not provide for it, then we don't need it. We might have our own pantheon of needs; however, it is God's choice, and He provides what we need. His grace is sufficient for us.

**Gen. 2:22–24**

**Lesson #304 Sunday 1**

**February 19, 2006**

People are doing too much shuffling at the end again. Bobby tells them not to.

Two main verbs, *taken from* and *taken out of*; this is one verb in the Hebrew: lâqach (לָקַח) [pronounced *law-KAHKH*], which means *to take, to take from, to take in marriage, to seize*. The Pual is the passive intensive, and it means *was stolen, was taken*. The Niphal is the passive and it means *to be seized, to be captured*. In the Niphal infinitive construct, it would be rendered *the seizure of, the capture of*. Strong's #3947 BDB #542.

Now, why did God make the man out of the dirt but take the rib of man to make the woman? We are dirt and we will return to dirt. We are not the origin of our existence; the grace of God is the origin of our existence. There is humility in the dust of the ground, formed by God Himself. God forms woman, but not directly from the dirt as man was. The woman was formed intermediately from the man, and the man was formed from dust. She is the same and yet different. The same material, the same body, the same soul and the same spirit, and yet she was formed differently.

Since the woman is formed from man, then she is subordinate to man. "I am not subordinate to anyone; particularly, not a man; particularly, not my husband, who is an idiot." "Whose fault is that?"

Being subordinate does not mean being inferior. Once created, the woman is brought to the man, which has great meaning for marriage. Introducing the subject of priority and authority. You can choose to accept or reject the Biblical pattern. This is a verboten concept in our present society.

Gen 2:22 He made the rib, which Yahweh God had taken from the man, into a woman, and brought her to the man.

Adam was put to sleep, and God took a rib from him; and he woke up to something he could not imagine. He had to be completely stunned. As Adam named the animals, and noticed the pairs of animals, and he had a human need for his own counterpart. Adam had a great relationship with God, and yet he still had this human need. Even today, we have a spiritual life, a unique spiritual life; and yet, we still have human needs. Human needs are not sinful; how we handle these needs may or may not be sinful. Adam's human need was fulfilled right before his face. Adam's dream had no real form; he had no idea what his counterpart would look like or act like; and he had no idea. However, there appeared in the flesh, his dream. As he awoke and he saw this woman, he makes two immediate observations: Adam notices that she is different, and he gives her a different name. His name is lysh, so he calls her lyshshah. A beautiful, poetic name. It is a soft word, with a gentle flow to it. lysh is short and staccato and fits the male. Hebrew names often identify the qualities of the object named. Adam identified the most obvious qualities about the woman, which is softer and more poetic: lyshshah.

Adam also knows that the woman was taken out of man. Adam was the intermediate source that God turned to in order to make the woman. What was removed from Adam was returned to him with interest, and Adam recognized the woman for exactly what she was—his counterpart. God brought the woman to man. This is still true today; God still brings the woman to the man. God does not intend for us to be miserable; He has our best interests in mind. He provides for our human needs. Being brought to the man is a precedent. The idea is, if we wait on the Lord, God will bring to us the proper mate. This, by way of application, also can be applied to the woman. If God brings the woman to the man, then God also presents the man to the woman. God brings someone specifically designed for us. Adam and Eve are specific partners. He designs them as a concept; but also designs two for one another specifically. One who completes and fulfills. There is no random selection going on here. There is a pattern to it and a criterion for it.

The exception to this is what Paul will bring up later. Marriage reveals God's love toward us.

There is a warning from Bobby here.

### **God's Bringing a Mate to Us**

1. God will bring the right mate to us; unquestionably, just as He did for Adam and Ishah.
2. Therefore, we can expect the right person to come our way at the right time. Not necessarily tomorrow, or not because we now understand the principle. It is the right time, and it is a time of God's choosing. God brings the RW when we are ready. This is why it is not a good idea to marry in your 20's. Nothing worse than two immature people trying to put a marriage together.
3. Because of this, we do not have to frantically search for the right person. This does not mean that you can't date. Of course you can, as this is one way of meeting the right person. However, you must have principles; you must have integrity. You

must have the ability to discern. The woman you date at age 16 is not your soul mate.

4. So, what should you focus on? You don't find the right person; you become the right person. That is your responsibility.
5. You do not expect the respective spouse to conform to your mold. This person looks kind of good, but we need to make a few changes here and there.
6. Since you cannot force someone into a mold, you conform to divine standards; not to someone else's standards.
7. Once those divine standards are in your soul, then you can determine whether this other person fits your standards. That is identification. You must have doctrine in your soul first, otherwise identification is difficult.
8. A believer gets his standards from spiritual advance. You develop capacity for love, which is a prerequisite for identification.
9. That is the point at which God brings the right person to us.

Gen 2:23 [The man said, "This is now bone of my bones, and flesh of my flesh. She will be called Woman, because she was taken out of Man."](#)

Now we come to the concept of protection in marriage. The one flesh concept, which is the development of the relationship. That relationship must be intimate in every way. Immediately, following the announcement of the first marriage, and this union must be safe-guarded. How do you protect marriage. The state of marriage is not impervious to the disruptive influence. A husband and wife must be familiar with the hazards in order to make marriage work. This intimacy must be protected or the marriage will fall apart.

God said, "Leave and cleave" and Adam no doubt scratched his head. "Leave who?" There were no pitfalls of in-laws at this point in time; however, what God says is clearly indicated for a future audience. This means that what we observe here is a general pattern for marriage. God knew that the primary cause for the breakup in marriage is the old family relationship and the interference from the previous family unit. A new family unit must be formed and it must be separate from the previous former unit.

God here specifically addresses the man to leave and cleave. God does not speak to the man and the woman; God speaks to the one who is leading this family unit. The man is told to separate from your mother and father. It is the man who sets this precedent. It is the man's responsibility to establish a new home distinct from the old one. The woman also has a responsibility here as well. The woman must give the husband priority over the family from which she comes. When you form a new family, your old family comes second.

Now there is no reason to go overboard; you do not separate entirely from your family, even though there are some who would like to separate from the in-laws forever. It is your thinking and your priorities which must change. There is a happy medium, which we must find. Do not allow the old family alliance to supersede the new husband-wife alliance. The new husband and the new wife have priority over the old family ties. This is a protective precedent.

Possibly, the application of this could be taken to, *if you are not willing to set this precedent, then you are marrying the wrong person or you are not mature enough to get married.*

The previous parents do not get to come in and run their lives. They can ask your advice, but parents should never interfere in their children's marriages. Parents are not to interfere in the marriages of their children. Priority goes to the spouse and the new family. This is a universal principle.

Gen 2:24 [Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh.](#)

**Gen. 2:24**

**Lesson #305 Sunday 2**

**February 19, 2006**

V. 24 brings the protection for marriage. This verse was spoken before there were parents. God designed this mandate for all future generations, so that Adam and Ishshah would apply this to their marriage and to all future marriages. This does not mean that all relationships with relatives are severed; it is simply a reordering of priorities. This priority happens the moment you say "I do." It may require us to change our thinking and it requires the man to lead, which may require you to separate yourself more than you are used to. You do this to protect your wife. The in-laws interfering is the greatest attack against marriages. The husband is the one in charge of these priorities. Your first priority is God and the second one is your spouse. You might really like the in-laws, but that is not a requirement. Your sons-in-law and daughters-in-law do not have to call you *mom* and *dad*. This is a temptation to force yourself into the marriage. In-laws have an obligation to help make the marriage the priority. This is the meaning behind Gen. 2:24. At some point in time, you will have children. *Azab* and *dabach* are the two Hebrew verbs. The mother and father no longer are the primary family unit. Leaving and cleaving does not mean that you shun your parents; unless they become too involved. The marriage must be the priority. In all cases, protecting your mate is a priority. You may need to have a talk with the parents to tell them what is going on or you make the break completely yourself. It take judgment and thinking and divine viewpoint in order to establish these boundaries. You don't want to hurt their feelings. This is the man's responsibility to clearly define the boundaries. These verbs unequivocally recognize the founding of a new relationship. Marriage is the new relationship described by *leave and cleave*. There is first the association of the souls; he identifies the right person and she becomes the man's new world and he leaves the world of his family behind. In many ways, the husband needs this independence.

Bobby had all of his worldly goods in a VW bus, and was leaving at age 18 for school, and Bob came out and said, "It's been a great 18 years" meaning that it was time to separate.

The association of marriage is first of the soul, and then of the body. That is what cleave means. The male and female bodies are made for coalescence. Adam and Eve were both naked, and this was obvious to them.

Daba means *cleave, cling, stick, keep close to*. A sexual relationship is included in this. Soul id first and body second. The verb is dâbaq (דָּבַק) [pronounced daw<sup>b</sup>-VAHK], which means *to cling, to cleave, to hold close, to keep close, to adhere*. Strong's #1692 BDB #179.

This is the pattern and precedent in marriage and there is nothing evil or dirty or wrong about sex in marriage. As long as virtue-love comes first, then sexual love expresses that which is wonderful in the soul.

Bobby has an article by Chuck Baldwin about *Whatever happened to masculinity*. It does not speak to marriage, but has many implications. Do you respond or react to his premise? This is an editorial, and it is used by way of illustration. It is not a scholarly article, as there is no real proof inserted. *The recent Hollywood fascination with homosexuality is an attack on masculinity. No president who is truly masculine since Reagan.* Bobby takes issue for this. *What would today's generation think of Teddy roosevelt or Harry Truman. Toughness is in the soul; a man who says what he means and he means what he says. A man who recognizes the importance of honesty. A man of noble principle, a man without covetousness, a man who cannot be bribed.* So far, there are really no differences. *He knows how to run his household and can discipline his children; a man who fears God and reveres the sacred. He understands the difference between the rule of love and the rule of power.* What is the real difference between masculinity and femininity? *Even in our churches, masculinity is dying. Too often our homes and churches are dominated by women...nothing wrong with Christian women giving their time and wisdom to various organizations. However, except for rare examples, women cannot ingrain manliness into a young boy.* A woman's role is not to be masculine and she cannot inculcate masculinity into a young boy. A woman trying to do this confuses the boy, as she is not a man. This makes her less than feminine. It obscures the quality of manhood in the boy. *This reflects the importance of one father and one mother in the raising of children.* A mom and dad brings their own perspective to a child and brings a balance to the child. Masculinity and femininity is important for a child to see. *It is not uncommon for a young boy not to know a male teacher or a male principle until he reaches high school.* Sometimes, there is a 10 to 1 ratio. *The problem is exacerbated in the home if there is no father there? Where does a child see masculinity inacted? Only in his friends, and none know what it is, but they will develop something. Take a stroll down the hallways of any school, and you see soft, effeminate boys. Independence and assertiveness are seen as evil, even though any man worth his salt must be a person of independence and assertiveness. Christian entertainers are markedly soft in their mannerisms, etc. Boys in the past were taught emotional and physical toughness; they were taught how to defend themselves and others. The military is a training ground for mental toughness. At tthe same time, they are tagh the rules of edicuitte, and they knew the meaning of the word gentlemen. A gentleman was known by the way he behaved and not by the way he cusses. American's politicians, business leaders, political leaders and Hollywood permeate our culture with political correctness and this attack upon masculinity.* Seeing how men are portrayed today in movies and sitcoms are seen as fools and bafoons, in constant need of female supervision. Men are not seen as masculine or as leaders; too often, the women are the leaders. *True masculinity is disappearing for the US landscape, which takes away from what built this country. A*

question should have come up in our minds, which is not answered by this article: what is the difference between masculinity and femininity? If it is challenged in our country, shouldn't we know the difference? What is the true role of the Christian man and woman? The distinction today is blurred, and this was blurred in Corinth as well, although in different ways. This man addressed the problem, but offered no solutions. Bobby will give us the Biblical solution. God brings the woman to the man, each one is assigned specific roles or function in the marriage. The woman is not inferior to the man; but in God's design, there are roles assigned, and that is the difference between masculinity and femininity. This is true in marriage and true in the church as well. What God assigned is authority and it was given to the husband; there is not superiority, but authority. Eph. 5:22–23 Col. 3:1 In these verses we find masculine leadership. The man is mandated to love his wife. Eph. 5:25; it is not all about wielding the big stick; it is also about tenderness; virtue love. The woman is to respond with respect and deference. In any unit, there is a leader and a follower. The leader should listen to the follower; but he still leads.

In marriage, no one has the authority—not in today's society. That is a perversion of God's design. Those roles as leader and responder do not leave even outside of marriage and the church. This is a design for men and women in general. This is not just applicable to believers.

You cannot object to this on the basis of inferiority and superiority, because that is not what is involved here. We are paying for the confusion here in every way.

Gen 2:24 [Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh.](#)

**1Cor. 7 introduction**

**Lesson #306 Wednesday**

**February 22, 2006**

Bobby posed a question on Sunday: what is the difference between men and women. This came from an article that pointed out that certain progressive elements have clouded the distinctions between masculinity and femininity. Bobby is not saying that women are not as capable as men; neither gender is superior. Individuals are superior to others, but not because they are males or females. There is a general demasculization of men and defeminism of women. The article did not give the particular differences. The article did list certain good characteristics, such as honesty, reverence for the sacred, etc. However, these are not real distinctions between men and women. Homosexuality is an attack on masculinity. The Bible makes a very clear distinction between the roles of men and women, and they go to the very heart of what is masculine and feminine.

What is the Biblical difference between masculinity and femininity. These are questions which the Bible answers. Also, what part do masculine and feminine characteristics play in marriage. Does the man and the woman have interchangeable roles in marriage?

**Biblical Difference between Men and Women**

1. God assigned authority to the husband in a marriage situation. The man can be wimpy, weak, tough or whatever; however, in any case, the authority is his. Eph. 5:22–23 1Peter 3:1 Leadership requires authority.
2. As the head of the house, the man is mandated to love the wife. Eph. 5:25 He is not masculine because he is barking orders to his wife. Loving his wife is masculinity. That requires the capacity for love.
3. The man is to assume the responsibility to guard and maintain the woman's freedom, to which she responds with respect and deference.
4. A masculine man must fulfill his obligation of leadership, so the husband must express and possess the qualities of virtue, honor and integrity; and he must initiate love toward his wife.
5. In short, masculinity is leadership. He must initiate virtues toward his wife. Honor, honesty, noble principles, being without covetousness, knowing how to control and discipline his children. The woman can have these qualities, but the man must lead in these areas.

### **Characteristics of Femininity**

1. The woman must also possess virtue.
2. The difference is how virtue is manifested.
3. The woman is mandated to respond to the love, virtue and the authority initiated by her husband. Her response is great respect, and this means that she responds with virtue. Eph. 5:23, 33?
4. She gives respect and deference to the point to where she is willing to surrender her freedom with complete trust that she will not lose that freedom. The man protects her freedom in virtue love. She must have freedom with responsibility.
5. A woman must be free to respond. No one loves when they are forced to love; that is not love. If God forced us to respond, then it would not be a genuine response. The woman must be free to respond to her man. The man must protect her freedom to respond.
6. Respect and deference is the highest form of a woman's love in marriage; because it is responsive, and that is femininity.
7. When response is given, it engenders trust and devotion from a man, who has the capacity to love.
8. With these qualities will come a great relationship, the way that God designed it to be. That is the epitome of masculinity and femininity.

In this chapter, we will cover all of these subjects in detail. Eph. 5:23: [Love your wife as you love yourself](#). Loving a man's wife is masculinity. A man should not need to relate to his wife in a macho or a militaristic way. It is impossible for a man to neglect himself and he does nothing to harm himself. He should treat his wife with even greater care. He must love even more than himself. The man must initiate and enduring love and consideration for her, just as he does for himself. Personal love for the wife should supercede his own personal considerations. This is commonly called sacrificial love in many Christian circles.

This term has been abused in Christendom. When there is adversity in marriage, the husband must take the lead when it comes to finding solutions. You try to solve your own problems by initiating solutions to those problems. This is an incredible love and it requires great spiritual maturity. The wife must never doubt that she is loved, even under marital stress. If there is doubt about the husband's motivation or love for her, then that brings about the greatest problems. The wife with virtue will respond to the virtue love of her husband. Virtue love will elicit a response from the woman. The man must initiate virtue at all times; and the woman is an excellent reactor—often a nuclear reactor.

It is difficult to express just what virtue love is. When the wife responds to the attitude of virtue love, then solutions will be found in the relationship. The husband has authority in his leadership position. This does not mean that a woman knuckles under to everything that the man wants. The woman does not have to be a doormat to be a responder. Part of love in the husband is taking the opinions and viewpoints of his wife into account. A good leader always knows what the thoughts are of those below him. Part of protecting a woman's freedom is to pay attention to her opinions and viewpoints. She is not a doormat, an automaton or a robot. Treat as such and she will respond. Neither party is locked into their own positions. When there is a battle for power, then you have lost. That is the husband's leadership and the wife's response. Leadership and following.

Women have a problem with being a subordinate, but if the man she marries has virtue love, then she will happily respond to her husband's love. She cannot afford to react. The woman will respond in femininity. The wife must respect the authority of her husband; she must respect her husband; the husband must love her. Leader, subordinate; initiator, responder. If this is missing in one of the spouses, that does not abrogate the responsibility of the other. Even if the husband cannot initiate virtue love, the wife must still be subordinate to him. Or, vice versa. Therefore, it is incumbent upon you to make a good decision when you marry. We are responsible for our own integrity; but we are not responsible for the integrity of the other spouse. The wife tries to control the marriage; or the husband becomes the reactor, reacting to what his wife says or does.

A man cannot afford to lose his capacity for love, even if he has an unresponsive wife. Colossians tells the husband to love, even if there is no good response for the woman. The woman's tendency is to want to dominate; and the husband will want to respond and react to what the woman does. When either does this, their spiritual life is non-existent.

Φοβειω = *fear, phobia*. Believers in Jesus Christ are commanded to fear the Lord; and this applies to males and females. Eph. 5 is an analogy; and the wife is to fear the authority of her husband. This does not mean to have anxiety or to dread. This means to reverence or to respect. We do not dread the Lord Jesus Christ; we respect Him as believers in Jesus Christ. There is the parallel. The parallel is that we are to fear the Lord.

#### **How does φοβειω work in a wife?**

1. The wife's emotions may mingle ardor with animosity for her husband; and this can occur many times throughout the day.

2. In the true love relationship, in spite of periodic reactions, which may be justified or unjustified, the woman will continue to admire and respect the husband. This is in spite of the fact that he might cause a temporary reaction. The woman in the plan of God will continue to admire and respect her husband.
3. When a woman loves a man, but snubs him for some aggravating activity, she still has that respect in her soul...she is mandated to and she does.
4. In doing so, the woman is following the Biblical pattern of using impersonal love. Her impersonal love is her responding to her divinely appointed role. The woman will, at some time, react to her husband. A mature woman will recognize what she is doing, she will rebound, and then apply impersonal love; knowing that the man is the authority. The woman cannot afford to react.
5. If the woman follows this mandate, that is what grounds and stabilizes her relationship to the man, in spite of her responsive nature sometimes reacting. It allows a woman to not let her emotions not run amuck. She continues to remember that she is a responder. This is what Scripture states, and therefore, this must be the correct way to go. As a woman grows, she develops a capacity to respect her man. The woman builds a capacity to respect.
6. It is fairly obvious that when a woman passionately adores her husband that she respects him.
7. The woman's feelings toward her husband are always strong and polar. .
8. Her respect is immovable. That is her capacity to love. She may get angry, but she still has the capacity to love.
9. With doctrine, when the woman's soul reacts—and the woman will react—she has the means of recovery. She can recover before bitterness and scar tissue set in. When that happens, reaction becomes a way of life; no capacity to love or respect.
10. This is authority orientation and humility. That is the bedrock of respect. These are problem solving devices.
11. Φοβέω is the Biblical attitude mandated for the wife toward her husband. The woman does not have to dread his leadership; she does not have to wonder why God gave him leadership. Understand what the divine standards are; and when you gain them, then you can recognize your RW. It begins with the inculcation for what it means for a woman to be a responder and for the man to be the leader.

The man's love must be characterized by impersonal and personal love. What did Christ do? He died for the Church. A real man puts his woman's interest over his own. Bitterness should never enter the soul of the man when the woman tries to dominate him (and that will happen). An immature woman will immediately try to dominate the husband; and mature woman will learn to resist that compulsion. When this happens, a man has no right to be bitter; the man must continue to lead in virtue love. It will happen. A mature wife turns aside her natural desire to challenge his leadership; disputing his role as leader with authority. When the woman challenges his masculinity, she is not following his role; she is ignoring God's design for the man and the woman. This role set up has not changed even though we now have sin natures.

Men, you must initiate virtue love, whether there is anything to respond to or not.

**1Cor. 7 introduction**

**Lesson #307 Thursday**

**February 23, 2006**

Bobby saw a little doubt, discouragement and puzzlement last night. Husbands expressing virtue love to a wife they do not like; wives responding to a husband they do not respect. Bobby can tell that we thought up tons of scenarios. Maybe the person you are dating does not meet the criterion, so you think, “Who does? Who can fit that bill?” What about all that promiscuity early in life? Burned out soul? Bobby knows we want the idyllic marriage which God has for us. So, Bobby is going to back up and deal with the real-world doubts that we might have about the right person.

If we are single, we may be wondering, “Where is that person hiding?” Wrong question; the correct question is, “Where is the person they can learn to love and respect.” Only we can impact ourselves; we can only change ourselves. We need to focus on His plan for us; not our plan for us. Too often we think that His plan and our plan coincide; God is fulfilling His plan for us. This includes the right person, the person designed for us; and God will bring that person to us at exactly the right time when we are prepared. Why should God bring the right person to us too early? We will just foul it up. We will not appreciate them and the relationship will not work. The secret is advancing to spiritual maturity. What are our expectations for Mr. or Mrs. Right. Many of us probably have a composite in our souls as to what that person would be like; how they would look and how they would act and how they would treat us. Our right person may not be someone that we would even suspect. We might have an unrealistic expectation for ourself. We have the expectation and God knows what we need. God knows exactly what fits for us; He knows exactly what we need. And God has provided the guidelines for us; however, He has not provided the fantasies or the metaphor that we carry around. God has the real person out there who He has designed for us. We probably will not marry a movie star. What we need to do is focus on the Scriptural description of our right spouse; focus on what the Scripture says. The description for the husband is the capability and the capacity for leadership from doctrine in the soul. The description in the wife is the ability to respond with doctrine in the soul. If you aren't married, let God bring the right person to us. A real person, not just a fantasy. God's right person for us is best for us; our perfect companion and spouse, enhances our life and fulfills us—but they may not match what we think. This goes against the grain of many of our presuppositions. The unhappy married is a whole other ball of wax, which Bobby will get to later.

That right person is out there positive to doctrine, and they are a compliment to the plan of God for our life. We are both in the plan of God and we compliment one another in our advance. It is about our spiritual life and theirs. The right person fits the Lord's profile for us. For all of us, we are all imperfect human beings. Finding the right person when we do, does not guarantee perfection, nor does it guarantee that the marriage will work. We must become the right person. We both must have an advancing spiritual life. Christian marriage has a higher expectation.

Let's say you got married and you find yourself in that unhappy marital circumstance ("I've made a huge mistake"). How can the husband be expected to express virtue love when your wife does not respond at all. Or, maybe she has no spiritual life; she has no way to respond. You got stuck. This is the answer, simply stated: you express virtue love anyway, because you have virtue from the spiritual life. It is not about her; it is about the virtue which we have in our own soul. As execution of the spiritual life, we exercise virtue in our lives. We express virtue throughout our lives; so we must exercise virtue in our married life as well—and we are so obligated to do so. Virtue love includes impersonal love, which is the key. Impersonal love functions even when personal love is not present. Impersonal love depends upon the integrity of the subject; it does not depend upon the integrity or the responsiveness of the subject, which is the wife. Some singles may be happy that we are not there yet.

In showing impersonal love, we execute spiritual advance. We are utilizing a problem solving device. We must be able to use a problem solving device. Impersonal love is required under all circumstances. Impersonal love in marriage, even when the woman does not respond, is still the best hope that we have. It is the best chance to get any response from her. Bitterness or reaction or ignoring her will not solve anything. **Husbands love your wives** is not just for when everything is rosy; it is designed for all time. So you might object, "Well, what about my counterpart in all of this?"

#### **There are two Answers:**

1. God always takes up the slack for what you miss. Maybe you are missing something, but God takes up the slack here.
2. There will be temporal compensations for either husband or wife who perseveres in the spiritual life.
3. A thorn in the side is what this can be; but a thorn in the side of the mature believer means blessing in the long run. We are not evaluating on a daily basis; we look at the long term.
4. Do not dwell on what we think is missing. This is when you will begin to wallow in self-pity.
5. Dwell on the grace of God; be grace oriented; don't look at the problem; look at the solution. God will provide what is missing one way or the other. We will be compensated if we continue with our spiritual advance.
6. Second approach: enjoy the moment. What? Enjoy the moment of a miserable marriage? Of course. Live our life in the light of eternity. We can be occupied with the person of Christ; we can enjoy the best or worst of circumstances. Even if we think we got a raw deal, we should continue to advance.
7. What we might miss now while executing the spiritual life on earth will be compensated for in eternity as well. It will not be just a few years of bliss, but it will last forever. Rewards come from executing the spiritual life.

**For the Wives: How can you be expected to Respond to a man with no virtue or leadership?**

If there is no spiritual life in this man's soul, where is the solution? What do you respond to?

1. You respond to the doctrine in your soul. If you have doctrine in your soul, then you respond to it.
2. Women are responders from divine design.
3. This response in us does not require an outside source.
4. The greatest response that we have is to doctrine resident in our souls. It is an inner response. Even if there is nothing in the man to respond to, we still respond. We don't ruin our femininity (addressed to the women).
5. Because we have virtue from doctrine, you respond in whatever circumstance you find yourself in. In any circumstance in life, the woman is to respond. When there is doctrine in your soul, you respond to that. You have it in your soul, and you maintain your femininity because of what is in your soul, not because of what is external.
6. You are not justified in becoming a bitch because you are married to a son of a bitch. If you don't get virtue love from your husband, you can still respond with virtue love, because you have doctrine in your soul. Impersonal love is invaluable. The man is mandated to initiate that impersonal love. This means the woman must execute the spiritual life in order to do this.
7. So, where is my promised counterpart and right person? God always takes up the slack. You enjoy the moment. You live your life in the light of eternity.

One more thing to cover: what about the singles. Maybe alcoholism, promiscuity or drug addiction ruined your potential right person.

### **Can a Single Screw up His Potential Right Person?**

1. There is recovery in doctrine.
2. However, there are always repercussions to making bad decisions. Laws of volitional responsibility and divine discipline is also there for our benefit.
3. Maybe you will never find your right person. There is compensation. There is peace and there is contentment even as a single person.
4. The principle is the same: you get prepared by capacity for love. Capacity for love is ruined by heavy promiscuity. Bobby is not promising any rose garden to anyone. Marriage can be the greatest relationship in life; but it is also work. God always provides solutions for human failings. With our sin natures we manage to foul things up on a regular basis.

Regardless of our actions, the grace of God continues. It is not over until it is over. With a spiritual life, we are missing nothing. God will supply exactly what we need.

Marriage is one of the greatest training grounds for the spiritual life. If you are not married to a nice person, this provides you a way to quickly spiritually accelerate. Even those who

are single can use their single life in order to advance. The grace of God is available in all respects. The man's love must be characterized by virtue.

Bitterness is one of the greatest enemies of marriage. It should never enter the soul. Col. 3:19; you cannot express virtue and harbor bitterness at the same time. Bitterness should not enter the soul, even though the wife will try to dominate her husband. That is a natural thing which will occur.

Some husbands meekly submit to a bossy, domineering wife. What happens is, you begin to resent the way things are. You will have contempt for yourself and bitterness toward the wife. This is not leadership; this is not keeping the peace; this is weakness in the man. No woman will respect a man that she can use as a doormat. When a man allows this to happen, he has abdicated his leadership role. The man must know that it is going to happen and he must have the ammunition in his soul to stop it. The woman will respect him even when she is mad at him. The man's leadership solves this problem, and the woman's respect will kick in.

You need a good spiritual life in order to have a successful marriage. Leadership and authority in the man and followed by the women, and virtue love in the man is central to a successful relationship.

Make one statement, which causes another question. So, what does the initiation of love and leadership actually consist of?

**1Cor. 7 introduction**

**Lesson #308 Sunday 1**

**February 26, 2006**

As a believer in Jesus Christ, we are mandated to live our lives, moment by moment; and we are to live our lives with an eye on eternity. We bring divine perspective into the routine things of our lives. There is a balance here between the moment by moment walk with an eye to the divine horizon, then there are things we must know. Rebound and GAP. We need to have divine viewpoint resident in our soul. We should be able to solve the dilemmas of our lives with divine solutions. Divine solutions are the solutions which last; human viewpoint solutions are temporary band-Aids at best. When we apply doctrine to our living conditions, we will develop a closer relationship with the Lord. The more human viewpoint that we acquire and apply to our circumstance, the less we rely upon the mind of Christ.

We can never lose our relationship with God, no matter how distance we become from God; that is eternal security. Therefore, the most intimate human relationship designed by God is the center of so many aspects of our Christian life. Any marriage can be a source of great prosperity and great contentment; and it can also magnify any difficulties in life. The relationship that you have with the Lord is reflected with how you live with your spouse; there is a parallel between these two relationships; they cannot be separated. Therefore, it should not surprise us that God has provided certain mandates and guidelines for Christian marriage. Most importantly, Adam and the woman were assigned specific roles and specific functions in their relationship. First, God assigned authority to the

husband, which is found all over: Eph. 5:22–23 Col. 1Peter . The husband must possess certain qualities of leadership. As a leader, there is another mandate . A great leader truly loves his troops. A great husband applies love to his wife. A husband must love his own wife even as himself. We can think of how we love ourselves. Too damn much. We are certainly not indifferent to ourselves. The woman is bone of your bones, and flesh of your flesh; so you should treat her as you treat yourself. **Love your wives, even as you love yourselves.** Awareness of and compassion for the subordinate (who is not an inferior). No woman is inferior to her husband, and he is not inferior to her. But there is a leader and a subordinate. The wife's role is to respond to the love and authority of her husband. She is to respect her husband; she respects the office. A subordinate may not like his commander one bit, but they show respect to that commander. Respect is the highest form of a woman's love in marriage. Respect means that the leadership of the man has engendered trust of the husband. Marriage is the great relationship that God has designed it to be.

What happens when one of the spouses does not fulfill their mandates? What does the husband do if he finds himself in an unhappy relationship? The husband is to express virtue love because he has virtue from the spiritual life. Virtue is what the mature believer expresses no matter what circumstances he finds himself in. It is even more important in marriage. This does not mean that there will never be disagreements; the leader does not get to just throw his hands up and walk out the door. You are not released from your responsibility to express virtue love to your wife, even if she has not virtue love.

Virtue love includes personal love and impersonal love. Impersonal love functions even when response to personal love is nil. Impersonal love depends upon your own integrity, and not upon the responsiveness of the object of your love. Using impersonal love means that you are following divine guidelines; and that is the best hope of responsiveness from the wife. You will never get it by haranguing her or screaming at her or demanding her to do this or that or forcing her to do this or that.

Now to the wives. Let's say you are in an unhappy marital relationship. How can you respond to your husband if he has no spiritual life; what can you respond to, if it is not his leadership or his love? Then you must respond to the doctrine in your soul. It would be nice if the wife had that perfect husband who always does the right thing; but the husband is capable of a lot of aggravation. Do you yell and tell him where to get off? Do you nag him hourly? Your best approach is responding to doctrine.

When you depart from the plan of God, then you are not fulfilled in this relationship. The woman can respond to a lousy husband with impersonal love, rather than react. It may seem like you will never have what God has promised in the garden, then realize that God will always take up the slack for what is missing in your life.

Paul complained about a thorn in his side (which is not ever specified). He prayed for it to be removed, and it was not removed; and he said, "Your grace is sufficient." Do not dwell on what is missing but dwell upon God's grace, which is never lacking.

As you advance to spiritual maturity, God will provide. What you miss now while executing the spiritual life of God on earth will be compensated for in eternity. What is the big deal of missing out in a few things? What happens in time does not compare to eternity.

### **A Balance between Leadership and Consideration**

1. Capacity for love from doctrine is what it takes to function and to use virtue love. You learn to love the Lord through doctrine, which allows you to love others.
2. Husbands can only exercise sensitivity to the woman, consideration and grace orientation. These are characteristics of leadership; they are critical.
3. This does not mean that sensitivity in the man takes over; get in touch with your feminine side. You do not abdicate your leadership for sensitivity.
4. You are awake and conscious to your wife's needs and feelings. They are part of your consideration.
5. Her viewpoint should always enter into masculine consideration as a leader. This precludes pure obstinacy on the part of the woman. Give her consideration; give her sensitivity. In the military, there is the authority to lead someone into battle and they die. He is responsible for his men; a leader gives his subordinates consideration; they eat first; they get the best. A good leader will have the men take off their shoes and he checks their feet.
6. There are other issues at stake other than just feelings. In the military, it is mission first, and then the troops. In marriage there are other things at stake rather than just
7. If feelings override principle and judgement and decision-making, it is emotions overriding thinking.
8. Tough love is involved in leadership. However, never a reason for brutality in marriage.
9. Tough love means sticking to doctrinal principles, despite opposition or even defiance.
10. the loneliness of leadership; you must lead; there might be confrontation (which must be done with consideration and impersonal love and sensitivity; never with brutality). Do not invoke the brutality charge simply because your husband says *no* and you do like it. It is virtue love, not dirty tricks love.
11. the man cannot be unreasonable and expect his wife to be responsive. Unreasonableness in either spouse is a problem.
12. As a leader, the husband initiates in virtue love, and the wife follows willingly and without rancor. .
13. The wife cannot consistently resist her husband's authority without expecting him to become unreasonable and obstinate.
14. People always want their spouse to work on their behavior. But you are a leader or a responder, and you stay in those categories.
15. As a husband or a wife, you must apply appropriate doctrine

**Biblical Secret for a Great Marriage**

1. Women, find a man you can respect; a man with virtue.
2. Men find a woman who is teachable and with humility, someone that our are able to lead.
3. Both need to look beyond the external.
4. Both are responsible for their own respective roles. That is your responsibility. You are only responsible for yourself. You want a great miarrage, look at yourself.

**Gen. 2:25**

**Lesson #309 Sunday 2**

**February 26, 2006**

The 3 verses are the heart of the Christian life, which verses are read at the beginning of the service.

Marriage is an interesting subjects as everyone has an opinion about it; often several, good and bad. Opinions of marriage too often focus on what you are looking for or what your spouse should be like. You need to focus on yourself and not on the other person. You can change yourself. The guidelines of doctrine, the mandates of doctrine are so important.

You do not respond to the external but to the soul. Impersonal love and grace orientation. Even with a great marriage, you still need those problem solveing devices; and a great marriage does not preclude disagreements.

When you think about marriage and you think about that other person. Why doesn't that other person love me the way they are supposed to? Why don't they respect me like they should? That is the wrong focus.

#### **Pitfalls of Marriage**

1. You expect the other person to conform to the Biblical mandates and standards of virtue. "He doesn't love me sacrificially" or "She doesn't respect me." This is the wrong approach.
2. You must focus on yourself, because you are the only person who can change you.
3. Apply doctrine to yourself, and not to the other person. Doctrine is always designed for personal application. One hazard is, you apply doctrine to your spouse: "This is what you should be doing; this is the doctrine you need to be applying." and that is wrong. You should only apply doctrine to yourself and do not ever use doctrine against someone else.
4. Evaluate yourself and grow spiritually to make changes in yourself. You must fit the Biblical criteria, not your opposite number. You can do nothing about them. Women often marry a person, and she figures she can make him fit into her idea of what he should be like. You cannot expect to change the other person. If there is something which you find vile before marriage, it will get even worse after.
5. Don't demand that the other person fulfill their Biblical responsibilities toward you.

6. What happens when you demand your spouse do something or change; it builds resentment or obstinance and anger and bitterness. **Husbands, do not be bitter against your wives** (Col. 3:18).
7. When ...scar tissue is hard to repair. But you do not demand that the other person repair it; you can only remove your own scar tissue.
8. You cannot make your spouse into the right person for you or your bf or gf.
9. Do not attempt to change your bf or gf. After 3 dates, you try to force them into a mold. Find out who they are; that is where you get the true picture. If you have no objectivity in this area, you have some serious deficiencies. You need to build standards in your own soul. Then see if these standards are in the other person. Evaluate them, do not change them. If they do not meet your standards, then move on. "But they look so good and I like their friends and they have the right kind of dog!"
10. Each of us must build through spiritual growth the capacity for love which makes us the right person.
11. Only then are we ready to meet the right person and experience the marital relation the way it is suppose to be. When you find that person, everything else will fall into place. Leadership and response. This comes only from understanding and following the divine mandates for marriage.
12. When a man and woman are thus united in body and soul, love and respect, nothing and no one can replace this relationship. The great historical example. John Duke of Marlborough married a woman and he had a wonderful relationship with her. When he died, many men wanted to marry this widow, included the wealthy Duke of Somerset. Somerset proposed to her, and she answered which indicated the bond between them. "You will never share the heart and hand which had belong to the Duke of Marlborough." She was completely united with her husband, and even death could not separate what virtue unites. These were the ancestors of Winston Churchill. Churchill had a great relationship with his wife as well. Churchill's own parents were not good models. A great marital relationship cannot be separated by death.

Onto Gen. 2:25: There was no figleaf line of clothes yet. They had sex without guilt or humiliation. That is what this verse is all about. The physical response is to the soul identification. Sex was part of God's gift of their fulfillment. Hangups are not to be a part of sex in marriage. This is why soul rapport is important; where there is trust, protection, there is no shame or confusion in the physical relationship. This is not the varying levels of sex drive; or how good someone is with the mechanics of sex. This deals with the inhibitions and hangups which have been known previously. The mechanics of sex can be learned. The key is the mental attitude. Their bodies were made to compliment one another in sex. They were not ashamed; they were overjoyed. This is what sex was designed for in this verse: recreation. Outside of this, there is guilt, unhappiness, humiliation, frustration.

The physical aspect actually provides protection in marriage. It is an invisible line of defense for husband and wife. It is a shield which protects them from straying. It is a protective mechanism.

Withholding sex in marriage can be a weapon, and it can have grave consequences. There is not an excuse to look for satisfaction elsewhere.

A strong spiritual life, virtule love, and an active sex life combine to provide stability, fulfillment and protection for marriage.

There is a point of confusion among legalistic Christians. Sex is not only for procreation. That is the legalistic approach; and this is a part of the doctrine of some church doctrine. Some parents and pastors misrepresent sex in marriage and it comes from rampant legalism. The legalistic persective is prevalent and it destroys the gift aspect of marriage. It ignores the pleasure and purpose that God designed. Parents, do not misrepresent sex to your children. Sex outside of marriage should be warned against, but not legalistically. The act itself is overemphasized. It is God's overall design for sex to be a part of marriage. It is the doctrine which should be emphasized as well as the biological. Asceticism can lead to a mental attitude reaction to sex in marriage. That is a shame; that guilt can carry over into marriage.

Augustine, one of the great ancient theologians; and he is an extreme reaction of guilt reaction. He was quite a libertine; but after becoming a Christian, he reacted to his previous lifestyle. He did not even allow his sister into his house. Women could only see him in the presence of other men. And he would pass along these distortions in his teachings. He was one of the great theologians of the Catholic church; but you can see where the Catholic asceticism came from. He made many great points; but he completely mixed this up.

It is right to resist sex outside of marriage and prior to marriage; but not in the marriage state. It is a natural and normal activity in a normal marriage. Sex is a response to love. Sex will be distorted in marriage when virtue is abandoned.

Gen. 2:25 [They were both naked, the man and his wife, and were not ashamed.](#)

**Gen. 2:24–25**

**Lesson #310 Wednesday**

**March 1, 2006**

Bridgette Gabriel Feb. 18 in Washington DC speech in an intelligence conference. Article about intelligence. Infidels all over the world are paying the price. Appeasing the Muslim enemies will not buy anything. America and the world apparently need to wake up to Islam. A canvas of hate, bigotry and intolerance of intolerant Islam. They have declared a holy war against the west. We are fighting a powerful ideology which is capable of changing people. They offer far more in death than life could ever offer. Even the Nazis did not turn their children into walking bombs and praise Allah for that chance. Their grievance is our freedom of religion; our freedom of speech; the mercy we grant our enemy. Their grievances cannot be answered by an apology. America has had an almost

flat learning curve since the Iran hostages. This is a worldwide conflict; we cannot simply remove ourselves from it. This is a religious war. We can be slaughtered simply for being infidels. Religion vs. Christianity. This was presented by an Arabic Christian woman who suffered for 7 years under their attack.

When God created, he set up great patterns which would last throughout time.

Ish and Ishshah had sex in the garden from the permanent man-woman union.

Gen 2:24 **Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh.**

They were very comfortable seeing one another; they were not disappointed, they were not embarrassed. They identified themselves soulishly first and then physically. They were in a state of innocence. They did not have a sin nature; they did not have any knowledge of sin, good or evil. They were unfamiliar with flaws. There was no sin in the world. Wrongdoing was unknown to them. Sinless innocence, which included coalescence of souls and bodies. There was nothing wrong with sex in the garden.

When man was first created, everything was perfect; but he still had a human need. Sex is not something to be feared or repressed. Those are distortions which are not Biblical. This is the principle of sex without sin between the husband and wife. Still valid today after the fall. What God designed for us might be marred by our sin nature; but the principle and concept is still from God. Matt. 19:5 repeats the principles of the garden.

Gen 2:25 **They were both naked, the man and his wife, and were not ashamed.**

Mental attitude sins have no place with what God has designed for husband and wife. Why should there be guilt when God has designed this for our pleasure? Everything is right about the passion that spouses have for one another; and it should be expressed. Sex is an expression of love in its proper context. It furthers intimacy and it protects the marriage. The bodies of the husband and wife were made to compliment and fulfill one another.

There is a misuse and a use of this gift from God. The prerequisite is soul rapport; response from wife.

#### **The Prerequisites for Great Sex**

1. The husband must bring to the marriage enduring devotion for his wife.
2. Enduring devotion is made up of an intense personal love and a virtue love; which includes loyalty, consecration and dedication to her. Sacrificial life. **Husbands love your wives as Christ loved the church.**
3. These qualities derive from the cognition, pursuit and metaolization of Bible doctrine. You cannot be dedicated apart from the doctrine in your soul.

4. The genesis of enduring devotion is devotion to God based upon doctrine circulating in the soul.
5. When you develop capacity to love God, then you have capacity for love.
6. Hence the quality of enduring devotion to the wife begins with maximum devotion to God. Maximum personal love for God and occupation with Christ.
7. This occupation with Christ brings capacity for enduring devotion. If you are devoted to Jesus Christ and His plan for you life, then you have capacity for love. Love for the Lord means capacity for dedication to the wife. This is how capacity is built.
8. Now to the wives: the response of respect in the wives includes several things: admiration, deference (he takes first place), honor (you honor him for what he is; you give him consideration and partiality).
9. Here's the kicker: notice that these qualities describe the worship of and deference to the Lord Jesus Christ. If you can respond to the Lord, you can respond and show deference to your husband.
10. The wife's response to her husband begins with her response to the Lord.
11. Response to the Lord through doctrine is the wife's capacity for respect and love in marriage.

Sex is an expression of love and intimacy; not the means of acquiring love and intimacy. When you get the cart before the horse, then the relationship goes nowhere.

Sex in marriage was not designed to become stale, boring or avoided at all costs. Where the capacity for enduring devotion in the husband and there is capacity for respect and deference in the wife, when that grows by advancing in the spiritual life, so does capacity for intimacy and sexual expression.

We can have an even greater marriage than unbelievers, as we can develop a greater capacity for life and love through doctrine. There are benefits both in time and in eternity.

There is a corollary principle to all of this. Anything to which the husband and wife mutually agree to in sex which is not prohibited by Scripture, is not wrong and just fine. The prohibitions of πορνεία are the exceptions. The primary purpose for sex in marriage is recreation and an expression of enduring devotion and the response of respect.

It is okay to be repressed outside of marriage; but there is no reason to be repressed in of marriage. Bobby even heard in seminary that you only have sex in marriage to have children. That is another legalistic myth. Gen. 4:1 is the first time we have a link between sex and children. Sex as recreation in marriage comes before that. It is recreation, not just procreation.

A strong spiritual life, virtue love, leadership from the husband, and respectful response from the wife, and an active sex life between spouses combine to provide stability, fulfillment and protection for the marriage bonds.

The fall was not a sexual sin; the fall was disobedience to God's directive in the garden. Ish and Ishshah were not ashamed.

Authority in marriage is another difficult area for us to deal with. For many women, authority translates to subservience, inferiority and even slavery to the man. The woman's movement have pressed this idea until it has become an axiom of life. In radical feminism, they look to eradicate male authority in the home and the church. It is why we are now ordaining women as pastors. This rejects the divine design of God. Even Christian women reject husband authority.

There are many manifestations of this; it is as simple as a woman or a wife rejecting their husband's name in marriage. "It's no big deal? What's in a name?" This is a problem. Taking the husband's name represents the one-flesh principle. Two become one. "So why don't we take the woman's name?" This is a sign of the man's authority. It is an acknowledgment of the husband's place in marriage.

Muslims see women as inferiors, and they enslave them, for all intents and purposes. This is not the same as the authority in the Christian context of marriage. Authority in the husband is not an outmoded concept even today in our culture. The problem with Christian women today who reject this problem, is the same problem that it has been since Gen. 3:13: "Her desire will be for her husband; but he will rule over her."

Define and describe the husband's authority.

1Tim. 2:12–13 1Cor. 11

Lesson #311 Thursday

March 2, 2006

#### **A set of points on authority and leadership**

1. Wherever two or more people must work together as a unit, someone must hold authority and leadership. This is the way it is in the human race. Without this, chaos and confusion (point 8).
2. People work together under leadership. Important on every level.
3. Authority and leadership are necessary in every aspect of life. Even under innocence and perfection, there was divinely appointed authority. The husband was not given authority because he is a superior human being; ditto for Adam.
4. The principle of authority as of late has been attacked. "Mistrust authority" and "question authority" were watch-phrases of the 60's. authority can be corrupted, which is true in a world where the sin nature exists. Without authority, life would be chaotic here, which is why it has been this way since the beginning. Even in a democratic society, there is still authority and some direct decisions. Freedom requires authority. Without authority, anarchy reigns. Leadership is inherent to authority and vice versa.

Marriage is a divine institution. These institutions are governed by divine principles. A marriage is a unit of 2, which means there will be authority. With children, the unit becomes larger. The Biblical doctrine is at odds with and repudiated by our culture today.

This includes believers who have been indoctrinated with anti-Christian doctrine. Some women are so heavily indoctrinated, that they do not realize that the husband should carry the authority in marriage. The feminist movement makes it as if the woman should have as much or more authority in marriage. The feminist movement has made it sound as though women could have it all; a family and a career, but they can't. Some Christian women operate in a way to give tacit approval to the feminist movement, which reveals their innate weakness. Women have the desire to rule over their husbands. This revolt becomes so ingrained that you don't realize that you are in rebellion. Wives find an excuse to depart from their divinely appointed roles.

Every time Bobby hears the word chauvinist, it is a stereotype which is often applied to almost all men. Even though chauvinist may describe an individual man, it should not be used to describe all men. This reveals a contempt of men. Chauvinism, in the dictionary, is despising the opposite gender. This, in a woman's vocabulary, is an excuse to rebel against men. This reveals a loss of femininity and responsiveness. This is a soul in revolt. It is a rationale for the superiority of women. It is a word which is used to scare men, and some abdicate their authority in fear. Inordinate competition in the soul of a woman who is angry at the male; it is a cultural excuse for role reversal.

Religion, like the Muslims, assert male authority to the point of oppression and slavery. This approach is anti-God and anti-Biblical. It is a terrible distortion. A female's freedom must be respected and protected. A woman without freedom cannot respond. Authority is given to the Christian husband, but this is not tyranny. The husband is responsible to live his wife with virtue love. The husband carries 51% of the responsibility in the marriage. In the military, when a unit fails, the failure is laid on the doorstep of the leader. The most beautiful aspect of a marriage is the response of the woman. The husband can never abdicate this role and never turn away from it. Wherever God ordains a principle like this, Satan will oppose it. Satan does this because marriage is a focal point in the angelic conflict. The angelic conflict is not just involved with individual believers.

Women have an innate anti-authority gene; it began in the garden and is a focal point of the angelic conflict. Gen. 3:13 is a part of the curse in the fall. Even if some women accept this authority doctrine in theory, they often disregard it in practice.

The Biblical View of Leadership and Authority: Adam was given authority and priority over the woman at the very beginning, which did not change, even after the fall. The order of creation. 1Tim. 2:12-13: **But I don't permit a woman to teach, nor to exercise authority over a man, but to be in quietness. For Adam was first formed, then Eve.** The woman is not to teach in church, but to respond to teaching. She cannot teach with authority over men in the pulpit. Leadership has inherent authority, and the pastor-teacher is the leader of the church, who carries this authority. Bobby has two authorities: conferred upon him by his gift and by the choice of the congregation. No woman is to have authority in teaching over a man. She can teach children, as this fits with her own authority in the family unit. We get the word priority from Adam being created first. This indicates Adam's position; priority and authority, but not superiority. This is not, "I was here first, therefore,

I run the show.” This is a concept of headship or leadership, which Paul addresses on several occasions.

1Cor. 11:3: **But I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.** Κεφαλη = *head, headship, leadership*. We find this word used 3 times in this verse. Christ is the leader of every man. This is a generic reference here to males and females. Christ is the head of every male and every female. Then there is a parallel. **And the man is the head of the woman.** And the 3<sup>rd</sup> parallel: **And God is the head of Christ.** Even the last statement is controversial. Along with leadership goes vested authority; authority is conferred.

### The Profession

1. Each person in this verse, God, Christ, man, woman is the κεφαλη of the one who follows. Each is a leader over the one who follows in the progression.
2. As Jesus Christ in Hypostatic union was subordinate to the plan of the Father; He became flesh and lived among us; He emptied Himself of the use of His divine attributes. He never surrendered His deity, which kept Him equal to God in every respect. It took a church council in the 2<sup>nd</sup> century to come up with this and to come up with the Trinity.
3. So Adam and Ishshah were subordinate to Christ; and Christ to the Father.
4. Hence, the wife is subordinate to the husband. There always is a subordinate in a leader-follower setup.
5. This is a chain of leadership, from the divine to the human. Each headship carries its own particular authority. It begins with the divine; and progresses to human. But this is not a chain of tyranny. God sacrificed His Son for us; Christ took on this sacrifice as He loved us; Christ responded in total obedience. There is no tyranny here, but choice. The Lord Jesus Christ said, “I will submit that I may save those whom the Father gives to me.” Christ was always co-equal and coeternal with God. He always was and is up until this moment. The word is equal, even though Christ became man. However, He did submit to the Father’s will in His humanity. Phil. 2:8 John 10:40. Christ has a role to play, which is that of our Savior. He had to subordinate Himself to the Father, even though He was equal to God in essence. Similarly, the woman submits to the man, even though she and the man are essentially equal. Jesus Christ never gave up His deity. That is the true doctrine of Kenosis. Equal but subordinate to the plan.

1Cor. 7 introduction

Lesson #312 Sunday 1

March 5, 2006

1Cor. 7 is a chapter dealing with questions about marriage which the Corinthians had. So far, we have seen the one-flesh concept; soul rapport between husband and wife, which leads to sexual union. The union in marriage is analogous to our union with Jesus Christ. Marriage is also a witness for the prosecution against Satan. Marriage is a corporate witness in the angelic conflict, as well as a witness to the world. Virtue love, respect, and other qualities. We’ve explored masculinity and femininity; leadership and response.

A question of authority and priority among male and female. The inspired Word of God is definitive. The true perspective on authority and leadership is found in the Word of God. For the believer in Jesus Christ, God's Word is the absolute, authoritative guide. We cannot ignore God's guidance; human viewpoint, no matter how well ingrained; or experiences. The principle of authority in marriage is a basic for a successful marriage. Because it is so controversial, sometimes Bobby doesn't like to speak of it; however, watching some get upset amuses him.

Leadership and authority synthesize. Authority and leadership go together. Where leadership is present, authority is integral. Leadership cannot exist without authority. Where authority exists, leadership is a natural result. Authority creates a leader. A leader becomes a leader when he receives some authority. A leader actually exercises his leadership by training, information, practice. Authority can be conferred upon someone, but that does not make a person a leader.

In a group, some become a leader via their personality. They can gain authority simply by the position that they hold. We confer authority on the president of the US by an election. This gives him a position of authority. A man's personality and disposition can make him a natural leader in the marital state; but the woman can possess these same characteristics. Personality is not necessary to leadership, but it sometimes plays a great factor.

Leadership is conferred upon the husband by God after the fall. That does not make him a natural leader. [A woman's desire is toward her husband; and he will rule over her](#) (Gen. 3:16b). The wife's desire is to usurp that authority.

The husband has a position of leadership given him by virtue of gender and marriage; it is conferred by God Himself. When given authority, a leader must act as a leader. When two or more people must act as a unit, someone must have the authority. People do not work together without hierarchy or direction or leadership.

We must examine leadership and response in Scripture. Thursday night, we began with the order of creation. 1Tim. 2:12–13: **But I don't permit a woman to teach, nor to exercise authority over a man, but to be in quietness. For Adam was first formed, then Eve.** This first line is a cultural problem for us; and it is so disputed. They spent more time on this verse than any other in seminary. This refers to an assembled church where a woman is not to preach or teach but to respond. This is not society-wide. No woman is not going to stand in front of Berea and teach authoritatively, because of this verse. This first half of this verse means that this woman is a responder. Then, we have the rationale for this approach: because Adam was first created. The priority of leadership; of headship. Adam's position of authority and priority goes back to the beginning of human history. This translates to leadership. This is not a reference to superiority; a man is not necessarily superior to those under his authority. When someone acts superior, that fosters resentment. That is not good leadership for a person to act superior.

If there is any confusion about leadership, Bobby is going to give passages to make this clear. 1Cor. 11:3: **But I want you to know that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.** Κεφαλη = *headship, leadership; head*. Christ is the leader; He has priority. Κεφαλη occurs 3 times in this passage. All of these headship phrases are analogous. There is a progression in this verse; each person is a subordinate to the one next to them. As God the Son is subordinate to God the Father, so the man and woman are subordinate to Christ; so the woman is subordinate to the man in marriage.

#### **The Subordination Chain of 1Cor. 11:3**

1. God sacrificed His Son for us. The Son of God was sacrificed for us and God the Father sent Him. And He loves God the Son with love that we cannot understand.
2. And Christ, by His own free will, undertook the sacrifice for us. We must receive the righteousness of God.
3. Christ responded to the mission of the cross in total obedience and submission to the authority and priority.
4. The analogy continues throughout these next statements. Jesus Christ was coequal and coeternal with God the Father. That never changes. Phil. 2:8 John 10:30: Jesus Christ willingly subordinated Himself to God's plan. He was equal, but subordinate to God in God's plan.
5. Christ gave priority to the Father, even though they were equal members of the Trinity.
6. The Lord Jesus Christ, voluntarily, using His volition as true humanity, took a subordinate role to God the Father in the divine design, to become the Savior of all mankind. We could not be saved unless Jesus Christ willingly subordinated Himself to God's plan. That is how important the role of subordination is.
7. As a member of the Trinity, He never gave up His equality with God. He voluntarily gave up the independent use of His divine attributes. He subordinated the use of His divine attributes to the Father.
8. The point is, there is a parallel status here with equality and subordination. The man and the wife are equal, but one is subordinate to the other.

The next parallel analogy between the Lord Jesus Christ, His deity, and His role as Redeemer. John 17:2: **even as You gave to Him authority over all flesh, so that to all which You gave to Him, He may give to them everlasting life.** There is a lot more than *I'm in charge and you are the follower*. There is a great deal expected of the husband. This does not mean that you have a ready made slave and God set it up.

**1Cor. 7 introduction**

**Lesson #313 Sunday 2**

**March 5, 2006**

In this analogy, we see exactly how God has set this up to work. Κεφαλη is not just about authority alone, but about the love which is required to wield authority. Christ is the head of every man. Christ is the ruler, the leader, the headship over all mankind. The man is the κεφαλη of the woman. Kenosis means Jesus Christ voluntarily relinquished the use of

his divine assets. There is equality when He went to the cross. At no time was Jesus Christ any less than God the Father. Jesus Christ voluntarily subordinated Himself to the will and plan of God the Father. This is one of the greatest acts of love and sacrifice. God the Son had the love to go to the cross. Jesus Christ has authority over all mankind. His authority is seen in that He gives us eternal life. No man has that kind of authority. Equality and subordination between Christ and all mankind.

### **Equality and Subordination between Christ and all Mankind**

1. In Hypostatic union, the Lord Jesus Christ was true humanity, making Him truly equal to all mankind. He has still a position of authority, as He provides eternal life.
2. John 17:2: His bestowal of eternal life to those who believe in Him, to those whom God gave him, that confers upon Him authority.
3. He is the mediator between God and man. He was also an equal member of the human race. In order to be a mediator, He must be equal to the human race.
4. Jesus Christ was perfect humanity at the same time that He was undiminished deity, making Him unique.
5. In His true humanity, Jesus was a full-fledged member of the human race; no more and no less.
6. Conclusion is that Jesus Christ always had authority over man as God and Savior; appointed by God and conferred upon Him by God.
7. But, for His redemptive mission in the plan of God, He also had equality with mankind as mediator. Equality with God the Father, but subordinate to God the Father. Equal to man, but He has the authority over man.

We do not have absolute equality with Jesus Christ; He was never lower or subject to us in authority. He gave Himself over to death; no man had the authority to take His own life. In one respect, He is equal to us, but this equality is not absolute or complete.

Initiation and leadership go together. A leader initiates policy; he makes it, he enacts it, he enforces it. To that grace, what do you do? We must respond to His grace. Initiation leadership followed by response of the subordinate. Christ only has the authority to give us eternal life. Initiation of grace, response to grace; initiation of His love. As we learn about Him, we learn to love Him. This pattern of authority and leadership and response in marriage is wonderful; it is not tyranny; it is not burdensome, it is not slavery.

There is another parallel. God the Father and Jesus Christ; then Jesus Christ and man; and finally, the man and his wife. In the same pattern, perfect Adam in the garden, created without a sin nature, was created with authority and priority. We saw that in 1Tim. 2:13. Even before there was a sin nature, there was still leadership. If leadership is needed in perfect, how much more in fallen man?

### **The Man and the Woman**

1. In the same pattern, perfect Adam in the garden, created without a sin nature, was created with authority and priority.

2. Woman was created equal to man; body soul and spirit corresponded in the same way.
3. This is the same as Christ is equal to the Father. Same analogy. Same essence, but different roles.
4. Leadership is not a matter of human superiority. The biggest idiots have conferred leadership. Our litany of presidents reveals that. They all had positions of leadership and authority. Without respect for authority, there is chaos, which is what we have in the US right now.
5. Both genders are equal members of the human race, which is true in the husband wife analogy. The wife does not become an inferior in the husband/wife relationship. A woman can be superior in intellect, talent, etc. However, therein lies a pitfall. You might be smarter; you might have more ability. A wife who is smarter and more capable than her husband is more likely to usurp his authority. You have a justification: he's incompetent and you are competent. This is not the way that Scripture designed it.
6. When a man fears his wife, he has abdicated his leadership. You have no right to fear your subordinate. You have an obligation to love her and she has an obligation to respond. You don't get to change roles because of your individual differences. An aggressive woman can then have no respect for her husband. A smart woman who respects her husband's authority will thrive. A good leader recognizes who he is dealing with; and he recognizes and utilizes her assets. Without this, marriage becomes on long battle for control. And if the woman achieves control, there is no happiness or intimacy. Marriage is in the soul; not on papers stamped by the county clerk.
7. Leadership does not imply superiority or inferiority in either party. In every sense, the woman has equal status as a person, while still being the designated subordinate as well. This is parallel to God the Son and God the Father. She is in a subordinate role, even though she is equal to her husband. Even though Christ was subordinate to the plan of God, God the Father loved Him with an infinite love.
8. The parallel: the Father over Christ; Christ over mankind; the husband over the wife. Keep the parallel in mind, and you understand the husband's authority. She is subordinate to his leadership, even though they are equal as people. The equality subordination theme runs right through this passage. This κεφαλη relationship must operate on impersonal love. As a commander in the armed forces, those are not your slaves to make do what you want. Those are men whose lives have been given to you. The woman possesses a God-given nature to respond; this is in her soul. She will respond as a wife and as a female.

A woman can easily outstrip her husband in spiritual advance; however, this still allows her to respond to doctrine; or, if the husband advances, he applies impersonal love to the situation. In the light of eternity, what could be more important than fulfilling our responsibilities and all that goes with that.

After the fall, the woman has also the built-in desire to usurp the husband's authority. We should be able to recognize and skirt the pitfalls.

If authority in the man implies leadership, and it does, that means that the woman by logic and definition, is designed to be a responder. Unequivocally in Scripture, the husband is given this authority. There is no leadership; only confusion.

As a husband or wife, I know what my role is; and pastor-congregation authority is clear to me. But what about out in the secular world where things are really mixed up. What about when your boss is a woman? Bobby has had a boss as a woman; what was he supposed to do? What about in the secular world? Is God's design for authority negated outside the realm of the church? Does the woman lose her responder nature in a secular role of authority. As a woman as a boss over men, she is out of her divinely designed role? If you as a Christian woman find yourself in a position of authority, do you find yourself outside the parameters of the Christian life? Should a woman hold authority over any man under any condition? These are very tough questions. When WWI, women began to take positions of authority; in WWII, women were thrust into positions of authority. Some women have companies that you run. Some have authority in the military over men. Some are in leadership positions of all sorts. What is your spiritual position in all of this? Armor, infantry and artillery do not allow women in authority; however, women are allowed to be authority in every other position. Many women are placed in authority, and many are put there because they have certain skills and abilities, and they are better than men vying for the same position. The feminist movement has furthered this, and often stridently and with great pushiness. The question is, *should a woman be in a position of authority outside in the secular world?* Never forget, God designed a woman to be a responder; He designed it that way. A woman can hold authority in the secular world with some caveats and with some cautions.

## **1Cor. 11:3 Secular Authority**

## **Lesson #314**

**Wednesday March 8, 2006**

κεφαλη = *headship, leadership, authority*. In many passages, Jesus Christ is presented as fully deity; but here, He is subject to God the Father. He never surrenders His deity; He cannot.

Then we have the headship over all mankind. Because He is undiminished deity, He has authority over us; but He also has authority over us as our Savior.

Then we have man's headship over the woman—somewhat disputed in present American society. This is the 3<sup>rd</sup> chain of command.

In each progression there is equality as well. . Jesus Christ is equal to the Father, but subordinate to Him. As true humanity, Jesus Christ is equal to us—He is the mediator; one God and one Mediator between God and man. A mediator must be equal to both parties. Otherwise, He could not be our Savior; He could not represent us before God; unless He is true humanity.

The man is equal to the woman as a human being as well; we have body, soul and spirit; we are created in the image of God, which includes soul and spirit.

Headship is a matter of vested authority. There is a specific role; we all have roles to play in this life. Jesus Christ Himself had a role to play in His incarnation. The woman is equal in essence to the man; we both have the same characteristics. She responds to the authority of man; she is equal, but she has a role to play. You cannot have two leaders in a unit of 2; God has designed a leader and a subordinate. The word subordinate is not a demeaning word. All people are subordinate to someone else. There cannot be a leader in a group of 2 without a leader and a subordinate. The woman still has equal opportunity and equal privilege. When a woman departs from her proper role, she opens herself up to spiritual disaster. If we depart from the divinely designed role, there is unhappiness for us. By divine design, the woman is designed to be a responder to her husband. There are two realms where the man is unquestionably the authority: in the church and in marriage. Authority in marriage has application outside of the human realm. God's divine design precludes destruction and chaos in the human race.

Tremendous chaos in the country today. When marriages are unstable, then children are unstable; and then the country is unstable.

What about authority in the secular realm? Outside of the church and outside of marriage? What about there? What about out in Satan's world? Is a woman a boss over men out of her divinely designed role? "Is he digging himself into a hole." Is a Christian woman in this situation outside the parameters of the plan of God, if you hold authority in the secular realm? If a Christian woman, who does not have authority in the home or in the church, should she hold authority in any position?

In the secular realm, it is entirely normal for women to hold authority over men in the secular realm—in this and other countries. Should a woman seek this authority? If a woman has this authority, how should she deal with male subordinates? This is an issue of the plan of God, of happiness, of authority orientation. Since women are in these positions, is there a price to pay? Is there a de-feminizing of women? Is there a demasculinizing of men in all of this?

God designed women to be responders; and He so designed all women, by nature, to be responders. Can this change? Can a woman change and not be a responder? Eve did; she chose to lead, rather than to respond.

In the woman's divinely designed role, she is a responder. A woman chooses to respond or not to respond. Does a woman's position in secular authority make her unfeminine or unresponsive? When a woman gives orders to men, does this take away from her femininity? Not necessarily.

Bobby's introduced it now, and he is hip deep in it.

Secular authority for women is not strictly prohibited for women in Scripture. In general, this is not strictly prohibited. Therefore logically, if it is not strictly prohibited, then it does not ruin a woman's responsiveness. This is an argument from silence, which is not always a great argument. If you are in this position, you are not out of the plan of God; but now

you are walking a tightrope. You can operate in a leadership role and you can still be a responder; leadership is initiation, and not a response. You can become anti-authority even as you wield authority. When a woman stops responding to doctrine, she can become anti-authority, even if she holds secular authority. When this occurs, we all have a problem. A woman can lose her perspective as a responder without doctrine in the soul. Even if a woman's femininity is not what it should be, it can be recovered. The key is the woman's response to doctrine.

There is a Biblical precedent for a woman being in a role of authority. There is Deborah in Judges 4. Basically, what happened to Deborah, is she was appointed as a judge in Israel. This was a national leadership function. She is called a prophetess, which is a spiritual term. Israel, in the era of the Judges, was the union of church and state; Israel was a theocracy. Deborah was a national leader, but she could also possess spiritual leadership. However, her judgeship only falls into a secular category. She was essentially commander and chief of the army. Male leadership in Israel was bankrupt; the men of Israel were not worth anything. This was like when David showed up and faced off Goliath, when no one else would face them.

Bobby has always admired Margaret Thatcher. She stepped into the gap during a time when male leadership of England was lacking. Maggie Thatcher retained her femininity, even while wielding this great authority. Deborah, when appointed, her appointment in itself, was an indictment; it marked the failure of leadership in Israel at this time. Deborah could hold authority and still retain great femininity. It was out of the norm of national leadership, but it still happened by divine fiat. A secular leadership role was not denied to women, even in Israel. However, this was not the norm either. Her judgeship was in conjunction with Barak as well. She settled disputes between parties, as a supreme court head justice; and she commanded the military. She did it all. But she was not a spiritual leader of Israel, even though she is called a prophetess. This is a title which indicated to Israel that the source of her strength was God and that she was there by divine appointment. She became one of the great heroes of this era. Deborah stands out over Barak and over Samson. Leadership in secular areas is not strictly and Biblically prohibited. However, those areas of leadership never include authority over the husband or over male leadership in the church. Eccles. 9:9: One of the great things the unbeliever can have is a good job and a great marriage.

The roles the husband and wife play provide the stability of marriage. Practically speaking, there is still a danger here. Femininity (responsiveness) can be lost when a woman has authority out in the secular world. When a woman is in authority, it is very easy for the woman to bring this home or into the church. You tell people what to do all day long, and you find it is difficult to turn it off at home or at church. For a woman, doctrine in her soul is what guards and protects her when she has authority out in the secular world. When leadership is usurped in these places, then you are out of the plan of God. When authority carries over, then there are spiritual problems.

Authority dislike is rampant throughout; and many churches are ordaining women as pastors. It is confusion; it is role reversal.

Advice to women from Bobby: "If your responsive nature begins to escape you as a Christian woman, then secular leadership should be abandoned." However, losing one's femininity is usually a result of being anti-doctrine.

The prestige of secular leadership can be flattering; and the income is often high. However, is the income and the leadership prestige worth departing from the plan of God? That is a personal decision. In or out of a secular leadership position. You have to fight the confusion every day, or you have to let go of the authority. If you cannot separate the authority position, then you might have to step down from your position of authority.

Your personal accomplishments in the business world should not be at the loss of your home life or your spiritual life. It is too important to be in the plan of God. What real blessing can come to you if you ignore God's will and His plan.

Maybe you just don't quite feel fulfilled without that authority. Never leave doctrine behind. When you are threatened on a daily basis to drop out of the plan of God, you must cling to doctrine. So what if you don't get exactly what you think you exactly deserve? You are to maintain the plan of God for your life above all. The rewards will be so much greater. We are not here to glorify ourselves. We are not here to glorify ourselves but to glorify God in our bodies.

Equal pay for equal work; there should be no disparity. A man does not deserve more money if the woman does the same job as well or better than you. If you are a man under the authority of a woman at work, you must remain authority oriented. You cannot foment revolution in the workplace against the boss because you don't like her or don't like being under the authority of a woman.

You cannot abdicate your authority in the home, if you are under female authority at work. Bobby did not like serving under a particular woman as a colonel, because she had a chip on her shoulder all the time; and she had a point to make, even if it jeopardized the mission. Men do this as well. However, this is more obvious in a woman. Bobby followed orders and had to work to maintain his attitude every day.

1Cor. 11:3 **But I want you to know that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

**Gen. 2:20 1Cor. 11:8–10**

**Lesson #315**

**Thursday March 9, 2006**

Observations of Muslimism. Anything is justified, as Allah's will supercedes all will. They distort, pervert and sanctify of heaven. Their function in the working world as Muslims is lax.

Fastest growing religion in the world today is Islam; 1 billion in the world today. Islam will defeat the west simply by demographics. Average birthrate for a European is 1.5 and about triple that in the Muslim populations. Europeans have a work week and work habit different than the US. They can only pay for their benefits by importing workers. The

European nations that we see on the map will not be the actual nations in 2030. Individual Moslems may show splendid qualities, but Islam paralyzes those who follow it. These were written by Winston Churchill in 1899.

The answer to women having authority in the secular world is more complex than a simple *yes or no*. Their authority is widespread today. The woman was designed from eternity to be a responder. 1Cor. 11:3 1Tim. as well.

There is tension in the practice of secular authority in the world by women today. The woman has, to some degree, succumbed to the curse of Gen. 3:16 and she desires to overthrow the authority of her husband. A woman with authority does not have to have her responsiveness (femininity) ruined. A woman can operate in a position of leadership over men and women and still be a responder. She is a responder to doctrinal principles. As long as she can respond to doctrinal principles, she can remain feminine. She can do this despite whatever she does.

When a woman ignores doctrinal principles and gets wrapped up in her position of secular authority; and she wields her authority which is not responsive to any other authority. Her responsive nature turns to anti-authority. When a woman takes these attitudes into the church or into her home, she becomes trouble. She causes herself unhappiness. She is unfulfilled and completely outside of the plan of God. A woman's leadership never includes authority over her husband or over the male leadership in a church. She must distinguish between the two. She must remain responsive and feminine. She must continue to respond to doctrine.

Holding authority in the secular realm is not Biblically prohibited. Judges 4. This is a woman in authority who handles her authority magnificently. Her position of authority is a testimony to the weakness of men at that time. She was the only person with the courage to lead the Jewish army in battle. It was necessary for her to lead, but this was out of the norm. it still happened by divine directive.

Man's authority in marriage does not preclude equality between men and women in the spiritual life or in any other way. The woman is never considered inferior even in a subordinate position. Women and equal to men in essence; however, the man has vested authority.

Many men work with women and you realize that some are intellectually superior and superior in capability, and this threatened some men. A man should never be intimidated by a woman who is more capable than you are; no more than you should be intimidated by men with greater capabilities than you. The roles of men and women throughout history has not changed and it continues to this very day.

### **The Role of Men and Women**

1. Immutable God has not revoked the roles that He created for men and women. It was perfect when He did it and it continues to be perfect.

2. Remember, God delegated to Adam the authority to name the animals. That was Adam's vocation for awhile. He was the first biologist, entomologist, herpetologist, etc. He also named the woman when he first saw her.
3. When you name an object, that means that you have authority and priority over that object.
4. Examples: parents name their children; people name their dogs and cats (although you may not be able to exercise authority over your cat).
5. Adam named the woman Ishshah after himself.
6. The fact that he named the woman indicates that he had priority and authority over the woman, whom he named.
7. Then Adam named the woman after himself, which indicates that there is equality in their association.

The original design: Gen 2:20 **And the man called names to all the cattle, and to the birds of the heavens, and to every animal of the field. But no helper suited to him was found for a man.** Ezer is not the one who has the authority, but that is the one who responds to authority. Helpmate = ezer here.

The woman initiated sin; Adam should have been there. He responded to the woman. It was his responsibility to take care of the woman, and he did not, as he allowed her to talk to Satan. Adam knew that he was following the woman into sin. He chose to go with her into sin. He chose the woman outside the garden over God inside the garden. The roles were reversed and there was disaster for mankind.

After this role-reversal. The man blamed the woman; the man blamed God; the woman blamed the serpent. There was no blame to spread around. Eve responded to the wrong person; Adam responded to the wrong person. 1Co 11:8 **For the man is not of the woman, but the woman of the man.** *Man* here is *ανερ* and not *ανθρωπος*. This is a statement of the Genesis principle. The woman was created for the man's sake. The woman ought to have a symbol of her authority-orientation. This passage is about subordination to authority. 1Co 11:9–10 **Nor was the man created for the woman, but the woman for the man. For this reason the woman ought to have authority on her head because of the angels.**

Bobby was a commissioned officer, but the men under him were no less valuable. No mission can be accomplished without the grunts, without the men on the ground. God has commissioned the man as having authority over the woman. The husband is divinely commissioned. The wife is subordinate, but not inferior. She simply has a role to play.

Eph. 5:21–24: **...submitting yourselves to one another in the fear of God. Wives, submit yourselves to your own husbands, as to the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and He is the Savior of the body. Therefore as the church is subject to Christ, so let the wives be to their own husbands in everything.** We are all subject to the Lord; and just as a woman is subject to the Lord, so she is subject to the husband. *Κεφαλη* is found here in this passage; the husband is the head of the wife.

This restates 1Cor. 11:3. When you ignore your husband's authority, then you are ignoring the authority of Jesus Christ over you.

Jesus Christ is the Savior of His own body the Church. The wife must be subject to their husband in everything. This should give any woman pause when it comes to getting married. If you are trying to change this man, then you need to reconsider. He won't change. Can you be subordinate to this man's authority for the rest of your life in everything? Do not marry because it is time; do not take marriage lightly. Don't marry for superficial reasons.

And to the husbands: Eph 5:25–27: **Husbands, love your wives, even as Christ also loved the church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself as the glorious church, without spot or wrinkle or any such things, but that it should be holy and without blemish.** Here, the husband needs to pay attention. We are mandated to love our wives as Christ loved the church. This is sometimes called sacrificial love. When the woman exercises her curse, as per Gen. 3:13, we still exercise αγαπαω. It is easy to say this and easy to say husband over wife.

## Ephesians 5:21–25

## Lesson #316

Sunday 1 March 12, 2006

Marriage is a parallel to our relationship with Jesus Christ; the human relationship between husband and wife.

υποτασσω = *be subject to, be in submission to, subordinate yourself to.* We also have φοβος = *fear, respect, reverence.* The humility that we express to Jesus Christ will carry over to other believers. This verse is talking about humility. .

Eph. 5:21: **...submitting yourselves to one another in the fear of God.**

In vv. 22–25, we have an analogy. We have a simile here; we have the word *like* or *as*. The husband is called the *head*, which is κεφαλη = *headship, leadership, authority.* This is followed by **...even as Christ is the head of the church;...** This verse tells us that the husband absolutely, unequivocally has authority over the wife.

There is no greater authority; only God can grant eternal life. The greatest grace imaginable is that we have eternal security. He is the Savior of the body, and therefore, He is the head of the church.

Eph. 5:22–23: **Wives, submit yourselves to your own husbands, as to the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and He is the Savior of the body.**

There is no confusion with the next verse. Just as the church is subject to Christ, so the wives are subject to their husbands. The vested authority in the κεφαλη makes the husband in charge. Response and respect in everything. This is true, even in

disagreements. Having a disagreement does not mean that all bets are off. Does the woman maintain her authority orientation in conflict? During a fight? That is where she is particularly tested.

Eph. 5:24: **Therefore as the church is subject to Christ, so let the wives be to their own husbands in everything.**

There is more than simply loving the wife; the love is to be like Christ and the church; He gave Himself for the church. That is the meaning of αγαπαω here. It is called sacrificial love because it is equated with the sacrifice of the Lord Jesus Christ. You cannot understand your love for your wife unless you understand αγαπαω. Loving the wife does not mean you are dealing with an emotional euphoria; she might not meet all of your standards as you move along in life. The husband's love is the epitome of love. This is an intense devotion and dedication and consideration. It takes grace orientation. Αγαπαω is the exact opposite of focusing on yourself. There is no equivocation in this verb, even when the wife is in rebellion; it is all the time, whether she is in a full-scale rebellion and no matter what she weighs. You can never understand αγαπαω apart from our Lord's love for us. This is learned; it is not automatic.

Husband and wife must both bring virtue to the table. The husband brings leadership and love; the wife brings response to the equivalent. Mutual reciprocal relationship. It is a mutual and reciprocal relationship between the Lord Jesus Christ and us. God brings grace and personal love to the believer, beyond our wildest imagination. We reciprocate personal love toward God, when we realize what He has done. We become grace oriented. The believer responds and is subordinated in humility and grace orientation to Jesus Christ.

The marital relationship is a reflection of our spiritual life. Our responsibility is our responsibility. The marriage success is on the husband, as he must do the love. And to the wife, the marital responsibility belongs to you, to be subordinate to him. Don't blame one another. In this sense, it is 50-50, and not our responsibility to make the other obey their vows.

Eph. 5:25: **Husbands, love your wives, even as Christ also loved the church and gave Himself for it,...**

**Ephesians 5:18–21, 25**

**Lesson #317**

**Sunday 2 March 12, 2006**

Bobby has given a brief overview of this passage. υποτασσω = *to be in subjection to, to be subordinate to*. This is found only in Eph. 5:21. It is in a Greek imperative command. "We are not subordinate to anyone, some think." That is their arrogance. Everyone is subject to someone else.

What does the Scripture mean when it says υποτασσω? **Be subject to one another** is confused. The chain of command is not destroyed with this word. This does not mean that there is no authority vested in one or more people. This would contradict many other

Scriptures, including the passage we are in. Being subject to one another is a call for humility and authority orientation. There is still leadership and hierarchy. Christ is still over the church; He is still over men and women; and the husband is still over the wife.

Authority is not denied or subverted in v. 21. The main verb goes back to v. 18: **Do not be drunk with wine, but be filled with the Holy Spirit.** *Be filled* is a critical imperative in the New Testament. We have a string of participles which follow v. 18. In v. 19, we have *speaking to one another*; in v. 20, we have *giving thanks [in the filling of the Holy Spirit]*; and in v. 21, we have *being subject to one another [while being filled with the Holy Spirit]*. The main verb is *be filled*. These participles are 3 results to *being filled with the Spirit*.

Some people want to reject authority if they don't agree with it; when they are told to do things they don't want to do.

Eph 5:18–21: **And do not be drunk with wine, in which is excess, but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; always giving thanks for all things to God the Father in the name of our Lord Jesus Christ, submitting yourselves to one another in the fear of God.**

The verb *upotassô* does not occur in v. 22 below. However, by implication it belongs there. Do I go along with whatever they want me to do, no matter how crappy it is?

Bobby will give an analogy. *ὑποτάσσω* will be explained by analogy here.

This is a military term. If there is a mission in the military, there must be a person over all who puts all the parts together and has each group execute the part that they need to execute. All of the men are not given the objective and then someone says, "Okay, go and do it." The men must await the command and his specific orders. Nothing happens until he gives the specific commands. The commander calls in his subordinates and disseminates these orders to those officers who are under him. He considers his tactical plan, the logistics of what he is doing, where his men are located; all of these things are taken into account. This requires work and intelligence on the part of the commander. His thought process gives the mission direction. The platoon leaders respond to his direction, and they pass out orders of their own to their non-commissioned officers, and they also lead their men. The analogy is Jesus Christ is over all, and He passes along the plan of God. The pastor teaches this plan of God in church. The husband is in charge of his family and his wife; the husband is like a platoon leader. The husband must understand his own tactical position. Without children, there is an organization of one, which is the wife. Within the confines of that order, there is room to follow the orders which have been given. When a commander has authority, then the subordinate follows, but not as a slave. There is some given and take in planning out any mission and executing this mission. It is good to have several viewpoints on a situation, and subordinate leaders can provide some information which the commander may not be aware of.

These officers under the commander are not slaves to him. Similarly, women are not slaves to the men over them, even though they are under the authority of the husband.

The husband always should want to know the thinking of his wife; he wants to be sensitive to her thoughts and opinions. There are a variety of leadership styles: there is autocratic, where the man barks out orders, no matter what is really occurring. There is a democratic rule, where there is no real authority, and they vote. And there is the balance in between, which is what we should have in a marriage.

The commanding officer does not say, "Dig a fox hole here, here and here; to this depth and do it by 06:00 hours. This would be up to the enlisted men, the grunts; and little would be said in this regard until maybe the final set of orders directly to these grunts.

The wife is to respect her husband's authority, even when he is not very respectable. The subordinate always has an option. We can follow directions or not. We can follow the mandates or refuse to. If we refuse, that is mutiny; mutiny is not authorized, but there is that choice. The soldier may think that the order he receives is dumb and that it does not reflect the reality of the situation. However, he is not freed from the obligation of following that order.

As the wife grows spiritually, she is motivated to respond. It is easier to respond to a husband who is a leader; however, even when the husband does not love you and even when he cannot lead anyone out of a paperbag, the woman is still to respond to him and to be subordinate to him. It is not about "Am I happy in my marriage?" it is about your spiritual life, stupid. Now, if you don't have much in this area, then you are blessed in other areas. That is, you may end up with a husband who is a lousy leader, but God will bless you in other areas. You can have a rotten marriage, but if you execute the spiritual life, it will reflect on you for eternity. Now you make the comparison. Do you choose to screw up your life further by ignoring God's mandates, or do you obey His mandates and enjoy rewards forever. You need to live your life in the light of eternity.

#### ὑποτάσσω

1. In our passage, ὑποτάσσω indicates a subordinate. There is a follower here; a wife placed in a hierarchy of authority. Christ, husband, then wife.
2. What must she do? According to this mandate, she submits to authority. She submits because of the simile *as to the Lord*. This is the motivation in the spiritual life.
3. That is the first link in the hierarchy. Humility and respect.
4. The husband is the second link to authority.
5. The wife voluntarily submits to this man. She submits because she is motivated by her spiritual life. This is not submitting to a husband's brutality. However, even when the husband gives nothing to respond to, the woman is still to respond to him, even if it is because of doctrine.
6. You are not to ὑποτάσσω the husband, because of inferiority; men and women are equal. The woman has every resource the man has. We are equal in this regard. Some husbands are so stupid that they think they are superior to their wives. That is arrogance, which is never included in ὑποτάσσω. ὑποτάσσω is humility. Our soul is as free as it will ever be, even in the confines of a bad marriage.

7. The husband carries vested authority from the Lord.
8. Therefore, ὑποτάσσω is not used for a forced submission; this is a voluntary submission. Slavery and servitude are not the meaning of ὑποτάσσω.
9. 1Peter 2:13 is a use of ὑποτάσσω; here, it is voluntary. 1Peter 5:5: younger people are submitting to the authority and wisdom of their elders.
10. The motivation for ὑποτάσσω is a choice from an attitude or humility. We don't have the connotation of the private in the military saying, "Yes, sir; no, sir; no excuse, sir." The woman needs to remember this as she walks down the aisle. Voluntary submission to the husband is authority orientation of the spiritual life. The Christian wife responding to the love of her husband is representative of the believer responding to the love of Jesus Christ. Women are designed as responders, which is both her nature and responsibility. This is the way that God designed it to be. The woman responds, the husband loves her more, she responds more and he loves more. It is a good circle. **Respect your husbands; husband, love your wives.** If one person follows this mandate, then the marriage will survive.

Eph 5:22: **Wives, [submit] yourselves to your own husbands, as to the Lord.**

Eph. 5:25: **Husbands, love your wives, even as Christ also loved the church and gave Himself for it,...**

**Eph. 5:21–25**

**Lesson #318**

**Wednesday March 15, 2006**

Paul knew that ὑποτάσσω would be a word which would cause a lot of problems throughout the centuries.

Eph 5:21–25: **submitting yourselves to one another in the fear of God. Wives, submit yourselves to your own husbands, as to the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and He is the Savior of the body. Therefore as the church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church and gave Himself for it.**

### **Submitting Yourselves to One Another**

1. This does not advocate an egalitarian church. Every liberal would like to have an egalitarian country.
2. Being subject to one another does not speak against church leadership.
3. Also, it does not mean that we all submit to each other with no authority vested in any other person. If we take it as we are all subordinate to each other, then there will be a problem with a hierarchy of authority in any situation.
4. If it means that, this would contradict other Scriptures about authority in the church. It would contradict the next few verses which follow.
5. In this context, being subject to one another refers to the attitude of humility and grace orientation.

6. Without humility, authority orientation does not exist. There is no durable response to authority without humility.
7. Without humility, there can be no proper exercising of authority by a leader. Leaders must have humility as well. Arrogance in a leader, means that the leader cannot operate effectively.
8. Corollary: without humility, leadership abuses authority, resulting in tyranny. Bobby's received anonymous letters calling him a tyrant for not wanting anyone else to listen to anyone else but him.
9. How is such humility acquired? In the context of Eph. 5, it begins back with v. 18, which says "Be filled with the Holy Spirit." We should deal with one another graciously and with humility. "Be nice to everyone that you meet because they are going through their own problems, most of which we are unaware of."
10. The idea is, we look after the needs of others and we deal with the concerns of others.

Eph 5:21: **submitting yourselves to one another in the reverence [or, respect] of God.**

1. Respecting Christ is the ground for respecting all human authority. This is the foundation for submitting to designated human authority.
2. As we subordinate ourselves to Christ, we subordinate ourselves to others with grace and humility. We are not trying to be competitive or to lord it over others.

Eph. 5:22: **Wives, [submit] yourselves to your own husbands, as to the Lord.** There is no verb here, but it is supplied by the context.

#### **Being Subject to the Husband as unto the Lord**

1. As to the Lord is our example of submitting to authority. We are all subject to the authority of Jesus Christ.
2. The word *as* we have a simile. This is a comparison of two unlike objects. Here are dealing with the Lord and a husband.
3. Remember this is a comparison. This is a comparison of subordination of these two persons. It is required by this phrase.
4. The comparison means *wives be subordinate to your husbands in a similar manner as you would subordinate yourselves to the Lord.*
5. That is how seriously the Scripture takes the chain of command of husband over wife. No wife can afford to miss this. This is important, not just for your marriage, but for your spiritual life.
6. The husbands authority is compared to the Lord's authority over the wife. There is no question that the Lord has authority over the husband and the wife; however, to the wife, the husband's authority should be just like the Lord's.

Eph. 5:23–25: **For the husband is the head κεφαλη of the wife, even as Christ is the head of the church** (it is impossible to miss the strength of Paul's intent here); **and He is the Savior of**

the body. Therefore as the church is subject to Christ, for this cause the wives be to their own husbands in everything (this is the 3<sup>rd</sup> time that Paul writes about the husband's authority in this passage). Husbands, love your wives, even as Christ also loved the church and gave Himself for it.

Notice, the wife is told 3 times, subordinate yourselves to your husbands; the husband is told only once, *love your wife*.

The husband's love is to be like Christ's love for the church. This requires a mature humility, engendering grace orientation in the husband's soul. This is the greatest capacity for love that a person can have in the human race. This is to remain in all controversy, in all fights, in all difficult situations. Even when she tries to take over your authority, the husband is to love her, albeit with impersonal love. This is like the many men who fought in World War II for their families and wives and they risked their lives. They would not consider having women there; they risked and gave their lives for the women of America.

Once a man is married, it is the husband's unequivocal responsibility to love your wife. There is no escape clause for either one. This means you need to find the right one and to be the right one. Marriage is not slavery or tyranny. In many parts of the world, women are seen as slaves or cattle (this is a lot like Islamic practices). Some Christian men think of and treat their wives in the same way.

Some men marry women that they can push around; women over whom they can rule in arrogance. It is important for a woman to notice the temperament of the man that she is going to marry.

A woman is not something to be displayed, and then taken home to be locked up and oppressed. The Word of God never condones a husband oppressing his wife. This is not a military unit. The husband is not a drill sergeant and the wife is not a recruit. The wife voluntarily places herself under the authority of her husband.

### **The Woman's Response to Her Husband**

1. The voluntary response of the wife arises out of submission to Christ and His authority. Is there any greater thing in life than to respond to the Lord Jesus Christ? This should give one the idea as to how important the husband's authority is.
2. Voluntary submission to the husband is the authority orientation from the spiritual life.
3. Just as believers respond to the grace of our Lord and to the love initiated by Him;...
4. So the wife responds to her husband.
5. The Christian wife responding to the love of her husband represents the believer responding to the Lord. That is a representative analogy.
6. That fall is all about disobedience to authority. We got here by anti-authority and we are redeemed by the grace of God. This is respect for authority and requires loving leadership from the husband.

We have a relationship in human life, and there is a comparative value to the spiritual life in marriage.

The man is the initiator through soul love; in the spiritual realm, Christ is the initiator through grace and love in salvation. Vv. 22–24 is the proper response in marriage: Wives obey your husbands: in the spiritual realm, believers are to obey Jesus Christ by learning God's Word. When the wife fulfills the mandate of the Lord, she has virtue. When the husband shows love to his wife, he has virtue. Doctrine fulfills the soul of the believer. A responding woman is the glory of her man; a responding believer is the glory of God. We will also see this in 1Cor. 11:7. The fragrance of memory is from the union of body and soul. That inner happiness is never forgotten; that is the concept of capacity for life and love, the fragrance of memory. Ditto with doctrine in our souls. When the husband and wife are in each other's souls, it is analogous to doctrine in the soul.

If a woman cannot subordinate herself to this guy without reacting, even after a really good fight, then you need to find another man. For a woman, her rebellion is going to happen. The key is, *how do you recover?* Are you still able to respond to him or is there a creeping bitterness in your soul. If responsiveness resumes, that means it was never lost. The wife needs to be able to still respect her husband, even after a battle with words. **If a woman cannot consistently respond in courtship and if you don't trust that he can properly exercise his authority in love, then do not marry this man.** In rejection of authority, the law of volitional responsibility and divine discipline will eventually catch up. Even a little bit of rejection of Bible doctrine still puts divine discipline right on your tail to bring you out of it. There are repercussions.

To the husband, who is the designated authority, there should be a loving give and take between you and the wife, rather than despotism. If any man does not listen to his wife or does not every take her advice, then this man is a fool.

As the authority, the husband is always right. However, the wife is not always wrong. Principle and application. All good leaders take their subordinates into account. Their subordinates eat first; they are given the best of everything. The wife does not trail 3 paces behind you.

Wives, do not say, "He never loves me" because that is not your responsibility; and husbands, you are not to say, "She never obeys me" because that is not your responsibility. ὑποτάσσω is the husband's role in marriage. When it comes together, it is beautiful and both end up with respect and love.

The attitude of authority orientation does not make the wife a doormat. The husband must not attempt to stifle the wife. If she isn't what you want, don't go there. If you are in marriage, then you must go with the roles God has assigned.

Bad marriage or good, build the edification complex of the soul.

3 words that we have been dealing with from Eph. 3:21–25, which defines the relationship between husband and wife. There is κεφαλή (*head*) and then the verb ὑποτάσσω (which means *to be subject to, to be subordinate to*); then the verb αγαπάω which is an *endruing devotion*. The woman is the responder and the husband is the leader. She is to respond to the leadership of her husband. Authority and the like opens us up to great misunderstandings and misapprehensions.

It is not as obvious *how to find this person to whom you will respond*, which is a dicier question. RM/RW there is one person designed for us. Finding this person for the lady is not sitting on the park bench while a parade of men wander by until one with the glass slipper comes by and puts it on. Women often have this perfect, ideal male specimen to appear on the horizon, and this is a mistake. Men all have warts and flaws and failures and the scars of battle; and so do the women. This changes the ideal that women may have conjured up at age 16. We are in a different season in our lives, but the mandate is still there. It is possible that there was the person who rolled through your life and you were not ready to respond to them at that time. It is possible that the course of your life has changed dramatically and you have changed as you have moved through it. This does not mean that God's grace would disallow you a second relationship in your life. RM/RW does not mean that God will bring just the right person along at just the right time, early in life...but it does not always happen that way. And sometimes, God's grace provides you a second person when your right person passes on. It is our responsibility to be ready to respond. We can get locked into the RM/RW to where we think there is just that one person, and there is no one else ever...but they may have gone through our lives and fell out of it. Part of being ready means you must know who to respond to and what to respond to and how to respond.

Back to the husband: at a minimum, the husband is 51% or more responsible for the environment of love in the household. He is responsible for initiating the spiritual tenor of the home, but too often, the wife does that. It is the wife who must do this. He must lead by example. He must lead with doctrine, stability and self discipline. These are much more important attributes than what a man looks like or a guy with great self-confidence, charm and self-assuredness. Authority-oriented wives have no problem at all responding to Christian husbands who lead with love. The husband must fulfill his part of the mandate back in Eph. 5. The woman may defer to a man's authority, but a woman will never truly respond to us unless our authority is given in virtue love. Virtue love is the capital which the man must use in order to get a return on his investment. When a man does not make any investment in his marriage, he will get nothing in return. Many men have yet to understand what they are sowing in their home; they may be sowing marital discord or they might be sowing seeds of love. You must understand your leadership position. Your authority might be tyranny and it might be tempered with virtue love. Initiation and response; leadership and subordination. That is the design. There is not slavery in that and there is no tyranny in that.

There is the exception to the authority of the husband over the wife; one exception to the initiator response roles is sex. Here there is equality of response and counter response.

Either the husband or the wife can initiate. The husband has authority over the wife's body and the wife has authority over the wife's body. This is 1Cor. 7:4. When we get to 1Cor. 7, we will not be covering marriage in its complete form, but the questions which the Corinthians have asked.

Now we will cover the spiritual aspect of marriage. Adam and Ishshah were created to resolve the ancient conflict; both of them in their marital status. This was the reason they were designed and created. Companionship and relationship. There is the human need which each of us have. Adam had a need for intimacy with another human being. Marriage is designed to take care of our need in that way. Marriage is also a witness against Satan's appeal in eternity past, after he was sentenced to the Lake of Fire.

Most have never seen marriage as a solution to this angelic conflict, this pre-historic war. When we get to the marriage aspect, we'll see the relationship.

### Angelic Conflict

1. Before God created the heavens and the earth, and before He created you and I, He created a class of spirit beings, which are called Angels (αγγελος); Col. 1:16
2. The angels were created with volition. They could make decisions. Bobby has no idea why these angels had volition. There are holes in the angelic conflict which we are not aware of.
3. These angels can maintain their sinless state; and they have the ability not to maintain this state. God does not treat human beings or angels capriciously. He did not create angels for something to do because He was bored.
4. One angel, Lucifer, the highest of angelic creation, began to covet the position, power, and glory of God. He could never equal the glory of God, but he wanted it.
5. This lust for power became sedition.
6. Satan's arrogance then disrupted the harmony existing in the pristine universe. That harmony was disrupted.
7. Satan means *adversary*. His name was changed from *Lucifer (son of the morning)*; and as the adversary, he recruited 1/3 of angelic beings. He had himself and these other angels which initiated a cosmic rebellion against God.
8. God moved to quell this revolt.
9. The rebellious, arrogant angels were arrested by God and brought to trial, and they were found guilty, and then they were sentenced, all of them. Matt. 25:41: "Depart from me, cursed ones, and go into the fire designed for Satan and his angels." Unbelievers and all fallen angels will end up in eternal fire.
10. Even though Satan was pronounced guilty along with all of his angels, the execution of his sentence was postponed. We know this because Satan is active during human history. He is not now in eternal fire, but he is active on the earth. He continues to be active right to this very moment.
11. Why did God defer this sentence? Why was Satan allowed to continue in his adversarial role? Why did God bring man along? Satan knows he is doomed, but he will not give up without a fight. He is the total and consummate adversary. His

doom makes him even more dangerous. He could not accept God's verdict as the adversary, and this was his answer to the capital punishment series. No one knows why God allowed him to appeal this sentence.

12. What is the basis for Satan's appeal? Satan is not a fool; he is the most intelligent being next to God. He strikes the heart at God's essence. Satan wanted to be like God, like the most high, but he could never reach God's glory—no one can. Therefore, instead, he impugns God's character; he brings God down to his level. He had to do something to discredit the sovereignty of God and level the playing field. Satan used the love strategy; how can a loving God throw His creatures into the Lake of Fire. People continue to emulate this same strategy. People often say, "How can a loving God let this happen to me? God is love; it says so in 1John; but He is letting this horrible thing happen to me. If God was truly sovereign, He would not let this happen to me." That is manipulation of God. "Wives, if you want to embarrass your husbands, then tell him he is not a good lover." It is the same principle. "Love me the way I want to be loved; and if you don't, then you don't really love me." Can you imagine saying this to God, Who sent His Son to die for our sins. It is a pathetic statement. We mirror Satan's original appeal all the time. He uses this strategy with the attempt to manipulate God into rescinding this sentence.
13. In essence, Satan's appeal impugned the integrity of God; His justice and righteousness. This was an appeal against cruel and unusual punishment. This sentence could not be just or righteous from a loving God. The same excuse is given by those who dispute the reality of hell.
14. Satan attempted to separate God's love from His integrity. This was the first skewed definition of love. Who really understands love, particularly if you depart from Scripture. Satan tried to isolate love and make it dominate integrity. If love is stronger than integrity, then God cannot send him to the Lake of Fire. People try to manipulate in marriage in the same way. If there is no virtue in love, then it is meaningless. Love and integrity always work together. Both attributes are equal. What are the attributes related to us in salvation? Love, justice and righteousness. The same things which Satan impugns. God will show this to Satan as human history unfolds.
15. God could have instantly cast the offending angels into the Lake of Fire. He granted the process of Satan's appeal. God granted this appeal process to show His character to all angels for all eternity. All angels were interested in God's response. He could not let a challenge to His character go unchallenged.
16. God's counter to the appeal was the creation of man. He created beings much inferior to the angels. What we have is the free will of angels; that is the intersection of man and angel.
17. The resolution of the angelic rests with the exercise of man's volition. Man can choose for or against God's love and grace, accepting God's justice and righteousness. All angels will see Satan's culpability. Job 1:6 2:1–3 1Cor. 4:9 11:10 Eph. 3:10? 1Tim. 3:16 5:21 1Peter 1:12 or 5:12.
18. Resolving the angelic conflict is coterminous with human history.

19. God duplicated the objection of Satan in human history. “Am I really culpable for my free will, because You gave it to me.” Today, this is called passing the buck. It is not my fault; I am just the victim.
20. Human volition would be tested. Satan said, “God, You gave me this, and I don’t deserve the sentence You’ve given me.”
21. God will demonstrate throughout eternity that His righteousness and justice will work with His love. Love provided the opportunity for salvation; justice and righteousness provided the means. Justice and righteousness imputed all of our sins to Jesus Christ, and He paid for these sins.
22. The cross is the basis for the strategic victory of the angelic conflict. The arrogance and the negative volition of Satan resulted in the fall of man. So, here comes marriage: Adam and his wife are introduced to a tree. A simple choice which the pair faced together as husband and wife. They had to make a choice. Gen. 2:16–17: *And the Lord God commanded the man, saying, “From any tree in the garden, you may eat freely; but, Adam, from the tree of the knowledge of good and evil, you will not eat.”* There was plenty of doctrine given up until this time, but this was the first test of volition.

The mandate was given to Adam. Why didn’t God call both of them in and give them instructions? This is because Adam is the one in authority. God set him up as such and He does not violate His own character. God gave this mandate to Adam and it was his responsibility to pass this along to his subordinate, which is Eve. God expected Adam to explain this to Eve. So, who does Satan go after? He goes after the responder, because she is the weak point. She responds to God and to Adam, and she has protection. If she responds to the wrong thing, she is out of divine design. Adam, when he took the fruit from Eve, abdicated his leadership position.

**Gen. 2:16–17 (1Cor. 7 intro.)**

**Lesson #320**

**Sunday 1 March 19, 2006**

Marriage is about people and a relationship between people—two people, male and female, a.k.a., husband and wife. It began with Adam and Ishshah. We’ve studied all these relational principles. The purpose is to prepare us for an understanding of marriage in general, so that when we get to 1Cor. 7, we will have the background to understand the answers to the questions posed, but the complete background to each question.

There is one doctrine not completely covered yet, but touched in previously on Thursday. This is the angelic conflict and Adam and Ishshah’s relationship to one another in relation to the angelic conflict. There is more to this than “War of the Roses” when things go wrong. That ancient war is the war between God and Satan which began in eternity past and will continue until the end of human history; and marriage is a part of this conclusion.

This war began before God created mankind and before man allowed man to procreate, God instituted marriage. Before human history, there were spirit beings created by God, and they were able to make choices based upon God’s great grace. They could choose for God or they could rebel against Him in arrogance. One angel in this group of angels

was Lucifer, the highest creation of God, the most beautiful creature created by God, began to covet the position of power and glory of God. His volition rejected God, and elevated himself to the highest status, in his own mind. Satan was the precursor to all mankind insofar as rebellion is concerned. He wanted to be like God, and this became overt conspiracy in heaven. His name was changed to Satan, which means *adversary*, and he became just that—the ultimate and consummate adversary of God. He recruited a third of the angels in heaven. After this recruitment, the war was on. Satan could never reach the power, position and glory of God. His only hope was to bring God down to his level. We think of Satan as wanting to elevate himself to this position, but his only recourse is to bring God down. When we cannot reach a certain status, we want to bring that person down. When we see integrity which we do not have, we want to bring this person down to our level.

God must always oppose sin, and this rebellion was opposition to God and sin. He went to remove these angelic adversaries. These angels were put before the supreme court of heaven, Matt. 25:41b: “Depart from me, accursed ones into the eternal fire which was prepared for the devil and his angels.” There is a literal Lake of Fire; God created it in eternity past for Satan and angels, and not only will they be there, but so will all the unbelievers in human history. Satan was not going to go down, after this verdict was pronounced, without a fight. He is always in rebellion and he would rebel then as he does now. He would not, could not, or accept God’s final verdict. He appeals to God. Satan is a genius, and he uses his genius to come up with a great defense, and he presented this defense to God before all of the angels. God allowed this appeal. God answers this appeal in a rebuttal. Satan is not immediately cast into the Lake of Fire. He is very active in human history, as per Job 1:7. Satan roams the earth and he seeks whom he may desire. It is during the course of our lives and the course of every life that Satan’s appeal runs, coterminous with human history.

We have soldiers in Iraq in a difficult, confusing, bloody conflict. The enemy is never where he is expected to be; there are no front lines. We have a very small number of soldiers representing us in this conflict. If we are believers in Jesus Christ, no matter where we are on this earth, we are in the middle of a war—every single one of us. We never know where there will be an outbreak, but there will be an outbreak.

Satan’s objection: “How can a God of love cast His creatures into a Lake of Fire?” Satan impugns the love and integrity of God. Satan attempted to embarrass and to manipulate God. “God, You say that You are perfect love, but You do not love us, if You execute this harsh sentence upon us; You are not just and righteous, because we do not deserve eternal doom. We are Your creation; You made us. You made us this way. Didn’t You make us this way? Isn’t this Your fault as much as it is ours?” Satan objects to who and what God is. Satan objects to God’s character; Satan is attempting to separate God’s love and integrity. He wants God’s love to overrule everything else, to make it dominant even over the justice and righteousness of God. Love cannot override or supercede His integrity. These aspects of His essence must work together; no attribute takes precedence over another attribute.

The love of God is the absolute virtue and benevolence of His thinking, along with His justice and righteousness. If there was only God's love, then we could rebel in all ways, and God's love would overrule. However, His justice and righteousness guard the integrity of His love. God granted this appeal of Satan to reveal the dynamic workings of His love and integrity as an internally cohesive package. There is no contradiction or confusion in the function of His attributes. God would demonstrate the workings of His integrity and love. This would be the cross. First, God created man, which is God's rebuttal argument. And we would think, *that is a loser strategy*; but it is not. God created man way lower than the angels; we have less intelligence, we are more confined than them, much less powerful; but we possess the same free will and volition that angels have. It was within the confines of marriage where volition must be exercised. God has duplicated with Adam and Ishshah, the pristine situation of Satan and the angels. So, Satan and the angels begin to watch, and they begin to interfere when it is most strategic to do so. They watch them in this pristine garden of Eden. Will Adam and Ishshah take the side of elect angels or the fallen angels in revolt. It was Adam and Ishshah's turn to choose.

God would show for all eternity that His justice and righteousness do never override His love; and that His love does not supercede His integrity. God's justice, righteousness and love would provide salvation for all mankind.

Because His justice judges sins in Jesus Christ, we do not have to pay this fine. God's love and His justice will not be compromised to provide us with salvation. All of these attributes work together in providing our salvation. The cross was the strategic victory of the Angelic Conflict. The arrogance and negative volition of Satan result in the fall of man. Adam and Ishshah were introduced to a tree in a watershed test of their free will.

Gen 2:16–17: [And Jehovah God commanded the man, saying, You may freely eat of every tree in the garden, but you shall not eat of the tree of knowledge of good and evil. For in the day that you eat of it you shall surely die.](#)

"You have everything that you need for your life and happiness right here in the garden; however, there is one simple prohibition: the tree of the knowledge of good and evil; you can eat from any tree in the garden, except for that tree." This was God's command to *Adam*.

What was the interaction between husband and wife in the garden? The mandate was given to Adam. God did not call a Bible conference and teach them both this; God had a designated authority, which was Adam. Adam's authority is God's design, which indicates authority.

Another objection: "Who is to say Your authority determines right and wrong? Who is to say your integrity is the true judge of righteousness?" Also, "What about the other angels, who fell? Are they to be as culpable as me?" And, "My relationship to the other angels is a true demonstration of love and brotherhood."

There was a simple test set up by God. Marriage was a laboratory to exhibit God's grace, authority love and integrity. Marriage has a correspondence to union with Jesus Christ, to our relationship with Christ. All of the areas where Satan had rebelled. The garden was the lab where Satan's appeal would be played out (or initiated).

Together, the man and the woman must use their volition to maintain fellowship with God. Satan had everything and even he was not satisfied. In arrogance, Satan challenged God's authority; and now it was man's turn to revolt or to respond to God's love and authority. The marital union was the center of this test; it was not just about the man or the woman, but it was about both of them.

Satan understood this relationship immediately. He loved it. The man and the woman were Satan's opening. He saw a weak point. He came up with a plan to disrupt the perfect harmony of the first marriage and to bring about a parallel fall. Satan closely observed this union and watched it and he believed that this union was the weak point, and he was right. Satan was committed to challenging divinely appointed authority in the human race. He knew that Adam and Ishshah had been given everything in the plan of God, but he knew that he could recruit them, and to foment disobedience and rebellion. Satan knew that Adam was the designated leader and the authority in marriage and he understood that the woman was to respond to his leadership. Satan decided to subvert God's design. Whatever, God's plan is, he attempts to subvert that plan. There was response and authority in the relationship between the man and the woman, and he attempted to disrupt that relationship. Satan was a deceiver and a liar, and what better way to go after the human race than to reverse their roles. Furthermore, Satan understood that if the woman was designed to respond to the man, perhaps she could respond to Satan, as he was much more intelligent than Adam. Conversation to incite a response to the wrong man; it is designed to incite unfaithfulness to the right man and to respond to the wrong man.

**Gen. 2:17 3:1–3 (1Cor. 7 intro.) Lesson #321**

**Sunday 2 March 19, 2006**

We are always in combat; we are never in a rest area. We too often think of ourselves as being alone in this world, and advancing to spiritual maturity on our own. However, we function as a part of a whole. In marriage, we function as a unit; as a family, we function as a unit; as a church, we function as a unit. The one we are married to functions as our partner, the person who has our back, in war.

The leader-subordinate relationship was to be followed in marriage, and that whoever this relationship is reversed, then things get screwed up. Marriage is critical in the angelic conflict. You may think you have the worst marriage in history and that moving forward as a team makes little or not sense; but Adam and Eve had a dysfunctional marriage as well. We make mistakes in the relationship and we make mistakes when we move on from those relationships. Whether single or married, and alive, we can always move forward and always find victory.

Satan looks at this marriage, and decides, "I need to bring these two lovebirds to my level, to my failure. I am looking for someone I can deceive; I am looking for someone who will respond to me." Satan understood that the woman was more susceptible. Now, he knew that, in confusing and deceiving her, that there might be a problem; however, he knew that the husband would go along with her. If she accepted Satan's company and authority, then she was rejecting Adam's authority. The wrong response to the wrong person at the wrong time is what Satan wanted to set up.

Satan's objection: My love, brotherhood, justice and integrity are just as valid as those characteristics of God. My function in this life is just as valid as any other act.

The decision to sin takes place in the soul before it becomes an overt activity. It is demonstrated right here as the woman speaks to Satan and she examines this tree that Adam told her not to eat from. God knew what Satan would do; God understood Satan's choices. God had given Adam and Eve several Bible classes; He had told them about His love and justice and righteousness. What excuse is there for them to distort this doctrine? They had volition, and therefore, they could distort. Adam and Eve were under no delusion about their choices. How many times have you understood a doctrine completely, and you walk out of the auditorium and violate it? We all have. Adam and Eve all knew what was expected of them. There needed to be a proper balance of leadership and response, authority and free will; if they stayed within their divinely-assigned roles, disobedience would not become a part of their lives.

Adam needed to provide love and leadership for his wife; he had a great responsibility in his relationship. The woman had the obligation to respond to Adam's love and to his authority, and to reject Satan's seduction. That was her responsibility. God's design was a wall of protection and Adam was to protect his wife from responding to the wrong man, and to keep her from failing to respond to the doctrine in her soul. He responds to the doctrine in the soul and leads that way; she responds to the doctrine in her soul and to her husband. Their relationship was the key to their perfect environment. Would they respect or abuse Adam's authority? Would they obey or disobey God? Would they choose to eat and die, or to not eat and live? Very cut and dry choices. Their was a choice defined by God Himself. We might think, "Of course, we would choose for God" but Bobby says we wouldn't. Adam and Ishshah had the same choice, and they failed. The first marriage failed miserably. Ishshah failed miserably. The leader in an organization is always responsible for the success or failure of his unit; he always has primary responsibility. Adam will turn in to a bowl of jello; no backbone, no spine. As long as Adam afforded leadership to his wife and as long as she respected his authority (and there must have been some of this which occurred). We do not know how long Adam and Eve functioned sinlessly in the garden; and we do not know how long Satan talked to the woman. As long as Adam led and as long as the woman responded, things would be fine in the garden. She simply needed to stay within the divine parameters of her role. Eve, at some point, reacted. She lost sight of who she was to respond to. She was responding to Satan the serpent; when she reacts to one man, then she will respond to another. This is

unfaithfulness. Whether mental or physical or social, it will occur; if you react to one, then you will respond to another.

Adam was not the only legitimate authority over Ishshah. The other authority over her was the Lord Jesus Christ and the Bible doctrine which He had communicated to her in the cool of the day. Adam was her leader, but Jesus Christ was the leader of both of them. The Lord was not indifferent to Adam and to Eve. God reinforced that responsiveness, then, as He does now. God reinforces this, even when men fail.

Gen 2:16–17: **And Jehovah God commanded the man, saying, You may freely eat of every tree in the garden, but you shall not eat of the tree of knowledge of good and evil. For in the day that you eat of it you shall surely die.**

“Adam, Eve, you cannot eat from the tree of the knowledge of good and evil; for in that day, you will die.” was the message of Jesus Christ to the unit of Adam and Eve. Eve, at some point, chose to disregard God’s Word. She failed to accept the authority of God’s Word, and then would naturally choose not to follow Adam. A disconnect in the first naturally causes a disconnect in the second; she became vulnerable. That vacuum in her soul would be filled.

Who knows what was happening? Maybe Adam was out exploring, and she did not have fellowship with him all of the time. Ishshah is seduced in her thinking.

Gen. 3:1: **Now the serpent was more cunning than any beast of the field which Jehovah God had made. And he said to the woman, Is it so that God has said, You shall not eat of every tree of the garden?** Satan immediately asks a provocative question. He knows how to go for the throat. “You mean, you can’t eat from that tree? Why? It looks good to me. Here is the deal, God knows that is great tree and if you eat from it, you will get knowledge which Adam may not have; and knowledge which belongs to God.”

How did Satan get to her? She should have recognized that Satan’s innuendo was in direct opposition to God’s directives. She should have gone to Adam and presented this to him. This would have been leadership followed by the proper exercise of authority (Adam would have dealt with this serpent). She thinks, “I do want to listen to what Satan has to say; maybe what God says is not the truth; maybe God is keeping something from me; maybe this would change the balance of power.”

Gen 3:2–3: **And the woman said to the serpent, “We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat of it, neither shall you touch it, lest you die.’ ”** The woman makes a small addition to God’s prohibition. God said, “Don’t even touch it.” the woman had a doctrinal breakthrough. “I can’t even touch this tree.” She was being denied something that she felt was rightfully hers. She was reacting to this situation. Satan immediately knows that he has her at this point. Perhaps even he, in the serpent’s body, crawls around the tree. The woman is possibly thinking, “My freedom is being restrained.” Here, freedom without responsibility is death. This is part of the test for the woman.

The woman, in her soul, is becoming anti-authority in her soul, even though she might seem exactly the same on the exterior. She is resisting any restraint of her volition. She wanted to overthrow this repressive rule in the garden. Bobby asks, "Is there anything new under the sun?" She is doing nothing different than what we have observed for years. This woman has volition.

These two had but one test; we have a lot of tests. The more we advance spiritually, the more we are in control. Pretty soon, Adam and Eve will have their eyes open; and they will understand what evil is. They would know evil because they would be evil.

The woman made herself vulnerable; she wanted to be a free spirit; she wanted to get out of all this authority over her. She was low man on the totem pole. "If I could break free of all this authority, I will be free." But, breaking free of this authority puts her into slavery. All she was thinking about was herself. She swallowed Satan's lie, when she rejected God's authority and Adam's authority, she thought she would get everything she ever wanted. The woman had reversed the divinely appointed roles and she becomes the initiator. When Adam comes home, she reverses roles, and she holds out the fruit to Adam; and Adam responds. Adam chooses Eve's authority over God's. The failure of the first marriage; they failed as a unit, as a team. It is defeat in one's spiritual life to go against God's divinely appointed authorities.

The woman was deceived and Adam knew exactly what he was doing, and he was more culpable. God goes to Adam; God does not go to the woman. God goes to the one in authority. Authority, leadership, subordination and response.

**Gen. 2:17 3:1-6 1Tim. 2:14      Lesson #322      Wednesday March 22, 2006**

This study of husband and wife has everything to do with a successful Christian marriage. Without doctrine, we believers do not have a chance at a good marriage; we have particular roles: the husband as the leader/initiator and the wife as the subordinate/responder/follower. It should be clear that is the design which God has for the man and woman in Christian marriage. The husband and wife have a function within that relationship. Even with the leader-subordinate relationship, the two are equal in their souls and spiritually. They have equal opportunity and equal privilege. There is equality, even though there is this leader-subordinate situation.

Marriage is part of the rebuttal of Satan's appeal of the sentence of the Lake of Fire. The love and integrity of God are shown in action. In Satan's appeal, he impugned God's love and integrity; he hoped to put these attributes at odds. He hoped to use God's own attributes against him.

God created man and woman and performed on the spot the first wedding ceremony and supplied them everything that they needed in grace and love. There was no sin, no fall, etc. with Adam and Eve to begin with. God provided them with everything; but they were created for a reason; and they had volition. There was a test of their volition in the garden. They could accept God's plan or reject His plan. This would be similar to Satan and the

angels of eternity past. Husband and wife would meet the challenge of the angelic conflict, and they would stand or fall together; they would live or fall together; they would have to live according to the divine design to pass this test. However, they did not pass the test. In the failure of the first marriage, there is a lot to learn.

The statement of the test:

Gen 2:17 **but you shall not eat of the tree of knowledge of good and evil. For in the day that you eat of it you shall surely die.**

Gen 3:1 **Now the serpent was more cunning than any beast of the field which Jehovah God had made. And he said to the woman, Is it so that God has said, You shall not eat of every tree of the garden?** The implication is, *what a tyrant God is; He is keeping something from you; you eat of that tree and you will get what you are entitled to.*

Ishshah should have recognized that this violated God's mandate and she should have known that there was something wrong here. In ignorance, she chose to continued to chat with the serpent.

Gen 3:2 **And the woman said to the serpent, We may eat of the fruit of the trees of the garden.** She was deceived insofar as thinking that maybe Satan did not know what was going on, so she helps him out to explain things to him.

Gen 3:3 **But of the fruit of the tree which is in the middle of the garden, God has said, You shall not eat of it, neither shall you touch it, lest you die.** The tree in question is in the middle of the garden; her volition was tested daily. It was always there. Then she tells the serpent, "I can't eat it and I can touch it." She revealed her attitude here. She had great resentment at all of this. Bob said this was her great doctrinal breakthrough. It was as if this prohibition severely limited her freedom. The old adage *how much is enough?* The greedy person cannot have enough; she had all she needed but one thing; she was denied this one tree. It was all hers; but not this tree.

She stated the consequences, "You would die" to touch or eat of the fruit. She either lost respect for her husband or Adam failed in his leadership and in his responsibility towards her. Her freedom was being restrained; she had almost everything, but the tree was something she could not eat from. When given a mandate, that means that someone has the authority to do this.

Instead of responding to Adam, she responds to Satan. She in essence assumes the man's role. Ishshah was deceived by Satan's words; however, deceived or not, she made a clear choice; and she even stated the consequences of her sin. Consequences be damned, she decided to do it. She made herself vulnerable to this lie in being anti-authority. The vacuum of the soul sweeps in evil. Into her soul swept Satan's lie.

Satan went after the woman because she was the responder; with deceit and lies, Satan could get her to respond to her. This is the prototype for responding to the wrong man.

She decided to usurp the authority of her husband and of God. She initiated. She initiated an enticement for her husband to sin.

When the woman saw that the tree was good for food, she becomes interested.

Gen 3:4–6 **And the serpent said to the woman, You shall not surely die, for God knows that in the day you eat of it, then your eyes shall be opened, and you shall be as God, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasing to the eyes, and a tree to be desired to make wise, she took of its fruit, and ate. She also gave to her husband with her, and he ate.** She decided that it looked good for food and it was pleasing to her eyes. And she thought that the tree was desirable to make one wise. She had all the information that she would ever need, but here there was something she did not have. She had only a knowledge of good, but the tree would give her the tree of the knowledge of good and evil. Satan tells her, **“You will become wise like God.”** Satan wants to be like God, so he attempts to tempt this woman with the same thing. We often accept the authority of people who have no concept about what they are talking about. She is buying into all of it. She takes from the tree’s fruit and she eats it. That is the moment of disobedience.

Then, the woman gives the fruit to her husband and he eats. She already understood from eating the fruit. She understood her sin; her evil. She knew where she was instantly, and she was going to take Adam with her. Adam responded to his wife. He flagrantly disobeyed God’s prohibitions.

Satan no doubt threw a party at this time, thinking that they had won. Satan had defeated the first marriage; he had destroyed man through the first marriage. This problem would continue to plague marriages from this point on. Adam chose Ishshah outside the garden rather than God in the garden. Man becomes so muddled; there are so many ways man rejects Jesus Christ. The excuses that they give are the lies of Satan. The man caved in to her rebellion. She rebelled against God and her husband, through deceit; Adam rebelled against God knowing what he was doing. Adam gave Eve the pants and let her wear them. It was a disobedience to the divine mandate. He abdicated his authority given him by God and responded to the woman. Eating the fruit was a manifestation of his sin and failure.

1Tim. 2:14 **And Adam was not deceived, but the woman being deceived was in the transgression.** It was not Adam who was deceived, but the woman was deceived. There are actually two slightly different verbs here. Απαταω εξαπαταω. It is the same verb found in Gen. 3:13 in the LXX. Paul purposely used this verb from the Septuagint.

Adam was not fooled by any dialogue with Satan. **“The serpent deceived me”** Adam later blames Eve for this. **“The woman whom you gave me gave me the fruit.”** Adam was not confused by Satan’s deception. He took the fruit; he knew what he was doing. He knew this was Eve out of the garden or God in the garden.

The woman liked the thrill of getting the attention of this serpent; she was flattered by him. Perhaps she felt a little neglected; she was susceptible and vulnerable.

### **How Eve was Deceived**

1. Eve revolted against an authority which was missing.
2. She entertained the serpent's advances. She did not mind the dialogue. She should have realized the he attacked the mandates given by God. She opened herself up to it and that meant she should respond to Satan. Maybe it is a temptation which you know is wrong, but you just want a little fun. You respond to deception and lies because you want to.
3. She rejected Adam's protection and then rejected the absolute authority of God. One followed the other. Rejecting one authority, means she would respond to someone else.
4. She relinquished her responsiveness and became anti-authority in reaction.
5. Ishshah made herself susceptible, to confusion, ignorance and arrogance.
6. Everything that happens to a woman who reacts to authority in marriage happened to Ishshah. She was the prototype; she showed the way.
7. The inevitable result was, her virtue was lost; and then Adam's virtue was lost.

Ignorance is no excuse. Ishshah is guilty even though she has been deceived. They were both guilty in the fall. They each died spiritually at the first bite. The failure of marriage was a problem of response/leadership. They needed to stay within the divine design of marriage. They leave that design and they become vulnerable.

To Adam goes the great culpability. God places the blame on Adam in Gen. 3:9. The burden of leadership was on Adam. He failed in his obligation to his wife and therefore to the Lord as well. Adam failed in his leadership. The woman should have had the man to respond to, but she did not.

Bobby, "Ladies, don't use this as an excuse to blame your husbands for everything." In the defeat of Adam and the woman is the greatest victory of the angelic conflict; out of cursing brings blessing.

We all have the solution; but it is our volition; we must operate under divine mandates and the plan of God. When a woman goes anti-authority or when a man abdicates his leadership, they are headed for disaster—a lifetime's worth. It is not a good thing to depart from the plan of God.

**Gen. 3:9–15 1Cor. 7:1**

**Lesson #323**

**Thursday March 23, 2006**

Some people have actually walked out of Berachah during Bobby's teaching. You cannot soft-peddle the teaching of marriage. Marriage and the fall of mankind are inseparably connected. Man was created in order to resolve the angelic conflict. Adam and Ishshah would stand or fall as a unit; they had to operate together. Their choices were decisive; but,

it was a decisive defeat. Their responsibility was to stay within the divine design of marriage. The husband was supposed to provide a cocoon of love and she was to respond to this love. They would live and die as a unit and face Satan with solidarity or Satan would divide and conquer. Gen. 3:2–3, 6: Satan divided them and the man and the woman failed.

Satan singled out the woman; he chose to go after her as the most vulnerable as the responder. He understood the roles which God had provided, and that her role lent itself to deception. He is the adversary, the great deceiver. He was about to ply his trade on the very first human beings.

### **How Was Satan Able to Divide and Conquer?**

1. Satan plied the woman with lies and innuendoes about the tree of the knowledge of good and evil. Satan's lies contradicted God's mandate; he shrouded God's mandate in a mantle of deceit.
2. The serpent appealed to the woman's arrogance and dissatisfaction. He made God out to be a tyrant. He knew how to twist the facts to make God the tyrant. The one with authority is a tyrant is the lie.
3. Satan passed on his rebellion against God to Ishshah. He was in rebellion, so he got her in rebellion. He had recruited a third of the angels and now he was recruiting the woman.
4. He made his evil viewpoint her evil viewpoint. He caused her to think in the viewpoint of the cosmic system.
5. He infiltrated her thinking without her even being aware that he had infiltrated her thinking, without her realizing the impending danger to her marriage or to her life. That is how great the father of lies is in his trade.
6. The woman succumbed without even knowing it was happening to her. The human viewpoint that we face everyday, and without knowing it, we get sucked into the thinking of human viewpoint. Human viewpoint infiltrates our soul and we are not even aware of it. We begin to think just like those in the cosmic system think.
7. Even though Ishshah was deceived, she made her own choice from her own volition. She made the choice to fall, not Satan. Ignorance and delusion are not excuses; they never are.
8. Somewhere along the line, the woman made herself susceptible to the deceit which she swallowed.
9. Human viewpoint is just as insidious and covert as it was in the garden. It may not come from Satan himself, but if it comes from the cosmic system, it is just as deceptive.
  - a. Women as responders are just as vulnerable today as they were the first time that Eve fell.
  - b. The cunning man with human viewpoint to whom she responds—a woman will respond to someone, she can't help it—whatever he peddles, she will respond to that.

- c. The woman's only hope of resistance lies in her response to doctrine. If a woman has no husband to respond to, then the only thing she has to respond to is doctrine.
- d. Even entertaining or dabbling in human viewpoint is just as dangerous and as enticing today as it was for Ishshah. She began by dabbling in Satanic viewpoint. She dialogued, she talked. Very likely, in the beginning, she knew there was something different here than what God has provided. It is time to stop being enticed by interesting, enticing arguments. You begin responding to a small amount of human viewpoint and eventually to a lot.
10. Ishshah responded to Satan's cunning and flattery. She was no doubt the picture of beauty. Satan no doubt complimented her over and over again. She responded to his flattery. There is no question about it. She was duped.
11. The woman placed herself in a position to be beguiled...something had gone wrong or haywire here.
12. She allowed herself to become vulnerable; we may be deceived, but we have allowed ourselves to get there. Satan told her exactly what she wanted to hear; and she responded to that.
13. She responded to Satan's viewpoint rather than to divine truth. She was an easy mark for Satan. She separated from Adam's leadership and God's mandates and fell right into it. 1Tim. 2:14–15: **And Adam was not deceived, but the woman being deceived was in the transgression. But she will be kept safe through childbearing, if they continue in faith and love and holiness with sensibleness.**

Eve was deceived, but Adam knew exactly what he was doing. He has a great responsibility here; he was not fooled by some dialogue with the serpent; he may not have even known about this serpent. He was not confused by subterfuge. Adam was vulnerable to role reversal. His vulnerability was to his wife usurping his authority. He handed his authority right over to Eve and she handed it back with a death sentence. Even though the man blamed even, God said this:

Gen 3:9 **And Jehovah God called to Adam and said to him, Where are you?** God wanted to know Adam's state of mind; He was not interested in his physical location.

Gen 3:10 **And he said, I heard Your voice in the garden, and I was afraid, because I am naked, and I hid myself.** The first incident of fear and guilt, because he knew that he was naked. He just discovered his own nakedness and he felt guilty. So God said to Adam...

Gen 3:11 **And He said, Who told you that you were naked? Have you eaten of the tree which I commanded you that you should not eat?** Adam was now totally depraved; he had fallen; he was separated from God; he no longer had the status of innocence. They were both spiritually dead. Only he man was called on the carpet. Adam had failed at every point in the marriage. He failed to follow through on the one mandate which God gave him.

Gen 3:12 **And the man said, The woman whom You gave to be with me, she gave me of the tree, and I ate.** Adam immediately blames the woman here. Adam deliberately chose the

woman and ended up outside of the garden. We all have the choice to accept the work on the cross; Adam and the woman could accept or reject the cross.

### **Why Scripture Makes a Point of the Difference of their Sins**

1. The utter devastation to depart from Scripture is shown here. Devastating in the relationship between husband and wife.
2. Ish must keep his and Ishshah her estate. Each was to remain within the confines of the way God meant it to be.
3. To reverse the order to usurp the authority means a miserably marriage and a destructive livefyle.

Adam responded to persuasion. They both disobeyed, but they got their in different ways. She regained eternal life.

Gen 3:13 And Jehovah God said to the woman, What is this you have done? And the woman said, The serpent deceived me, and I ate.

Gen 3:14 And Jehovah God said to the serpent, Because you have done this you are cursed more than all cattle, and more than every animal of the field. You shall go upon your belly, and you shall eat dust all the days of your life.

Gen 3:15 [And I will put enmity between you and the woman, and between your seed and her Seed; He will bruise your head, and you shall bruise His heel.](#) This is the first statement of the gospel.

Adam was then in a depraved condition. Marriage is all wrapped up in everything that we are. In marriage, we are corporately in battle. Whether single or married, we are in it. Respondg to doctrine was the other war.

### **Short Summary of Marriage**

1. The doctrine of marriage: the authority and priority of man coincides with the creation account of Gen. 1:26–27 2:21–22
2. Man came more immediately from God; he was created first. He was designated by God as the ruler over nature; man was given the task of naming the animals; he had the authority over them. Naming something is a sign that you have authority over them.
3. The woman was created next; she was formed from man's rib and she was brought to the man.
4. She was taken from the source of Adam; she was taken out of Adam.
5. Then Adam named her Ishshah; another indicator of his authority and priority. He named her after himself. That was an indicator of their human equality. They both have souls with equal opportunity and equal privilege in the spiritual life.
6. Role reversal.

7. They both disobeyed God authority, His mandates, as evidenced by a disaster in the garden.
8. Marriage continues to be the battle ground of the angelic conflict. We live or die with our partner.

Satan likes this; he feels like he won. Satan saw God's love in the garden, but it was most obvious in the cross.

Now we are experts in marriage, so we know exactly what we are supposed to do based upon our gender. When these questions come up, we should have no problem understanding it. Bobby is not going to cover this stuff any more. He will stick with the text now.

After all this, we have this statement, "It is not good to touch a woman." However, that is not what it says here. The point is, this verse has been the subject of many horrible interpretations without incorporating v. 2 into the explanation.

St. Augustine would not even allow a woman into his house unless there were a bunch of other guys around; not even his sister. Now Paul makes a switch from all that licentiousness to legalism. Those who wrote this question were legalists. Many were involved in cultic πορνεία; however, some were; others were legalists. There are legalists in all churches, even in this, the most promiscuous church. These legalists are so upset that they are in major self righteousness. What they saw with all these hedonists galvanized them into action. They became activists.

The pharisees felt they followed the law perfectly. Recall, there were at least 4 factions in the Corinthian church. The factions of Paul, Apollos, Peter and of Christ. The idea was to phrase the questions just right to get the answers that they want. "He will boost our faction and we will take power in this church."

Paul will give very important instructions about marriage and sexuality. They will be very specific.

1Cor. 7:1 **But concerning what you wrote to me, it is good for a man not to touch a woman;**

**1Cor. 7:1–2**

**Lesson #324**

**Sunday 1 March 26, 2006**

This is Bobby's 2 year anniversary as pastor of Berachah.

Not all of the Corinthians were hedonists. There was a legalistic faction in Corinth, and they were probably made up of Jews. They were appalled by what they saw in the other members of the church. Instead of letting doctrine affect the modus operandi of the others in the church, they decided to take matters into their own hands and they became self-righteous activists. They wrote a letter to Paul about marriage and they expected to get certain answers from Paul. They had an ulterior motive; they knew how much authority

Paul carried in this church, mostly because he founded most of these churches. Therefore, they expected that a letter to him might elicit the response that they wanted, and they expected his response to get them what they wanted.

Since several letters are mentioned, is it possible that various letters came from the various factions at around the same time?

They could get Paul to give them the answers they wanted, they could proclaim preeminence and take control over the church and they could exhibit a little power over these libertines in the church. Every church in history finds some similarities to what is going on in Corinth. Paul will turn to marriage, which is one of the most difficult topics.

Paul has been dealing with a number of other topics and, suddenly, he goes from licentiousness in 1Cor. 6, to marriage in 1Cor. 7. Essentially, the topic is, *how is marriage to be regarded in the realm of Christianity?* Bobby suspects that these people wanted to see Paul abandon marriage, and to say, "Don't marry at all." In 1Timothy, we have evidence of this, and several commentators agree with this view. These legalists already have the answers in mind that they want to hear. They wanted confirmation for their legalism. They wanted to boost their self-righteousness. *Is marriage just about sex?* The answer is, *of course not.* End marriage and you end a lot of hedonism, which is their idea, apparently. These Corinthians want Paul to tell them what they want to hear. They see Paul's answers to these questions as their ticket to power.

Perhaps they also asked, *what about all this πορνεία which is occurring in the church? What advice can you give us about all that?* Another question, *what about husbands and wives where one is positive and the other is negative?* As legalistic as these Jews were, they were also willing to divorce at the drop of a hat. *What if my wife is negative and I am positive? Or, what about my unbelieving wife? She is going to impede my spiritual advance; can I dump her?* They want to hear Paul support their asceticism and their self-righteousness. The legalists and the antinomian suppositions are all wrong. The hedonists believed that they could worship through sex; the legalists believed that if they followed certain laws of morality, this was the Christian life. Even though the motivation behind these questions is wrong, the questions are good, nonetheless. These people want Paul to walk into a trap, and Paul gives them doctrine.

Their first question might be, *should you touch a woman?* Celibacy is the answer to all of our problems in this church. That is the idea here. The first phrase is what they wanted to hear; but then Paul expands it into the next verse. V. 7:1b has brought 2 millenniums of celibacy to the Roman church; that celibacy is somehow holier or better than marriage.

#### **What Will v. 2 Say in Relation to v. 1?**

1. Marriage is a protection against immorality. Their idea is that celibacy is a protection against immorality.

2. Celibacy is not a prerequisite for holiness. You cannot serve better because you have a mistaken idea of holiness.
3. No status of temporal life brings a greater holiness to anyone.
4. Holiness is positional sanctification; the worst and the best of us are saints. It simply means that we have believed in Jesus Christ, and we are declared righteous. We still sin; we mess up from time to time; we make mistakes; we are nevertheless holy. We must follow this up with experiential growth, which is spiritual growth. This does not proceed from our marital state or lack thereof.
5. All of us are given equal opportunity and equal privilege for growing in grace and knowledge our Jesus Christ. We are given the ability to become mature believers.
6. We build a capacity righteousness which is not characterized by celibacy. As we grow spiritually, we become more righteous; never perfect righteousness, but there is a progressive righteousness. How sad for those who wear priestly robes and do not understand what this verse means.

It is tragic the homosexuality and the pederasty in the Roman church. Paul will say, **because of immorality, marriage is given.**

Paul is not arguing in v. 1 against marriage or against sex in general. He will declare just exactly the opposite. He speaks in favor of marriage throughout. In Heb. 13:4, Eph. 5, etc., marriage is extolled as good. 1Tim. 4:1–3 tells us the forbidding marriage is a sign of the end times. What we have in v. 1 has nothing to do with marriage.

There are special circumstances; there is a very sexual, heathen, hedonistic culture that the Corinthians live in; very much like the US today. Severe persecution of the church at this time. These were times of very concentrated suffering. Corinth was a Roman city; it had been refounded by the Romans after it had been destroyed. This was a time when Christianity had been outlawed in Rome and in the surrounding countries. It was not a good time to be a Christian; and it was the best of times to be a Christian as well. The suffering was great in the Christian churches at this time.

A widow was a very difficult position to be in during these times. Paul is saying, *it is advisable not to marry at this particular time* (but certainly not for all time). Marriage is a divine institution, so Paul cannot be against it. Marriage fulfills a built-in need. **It is not good for man to be alone.** The breakdown of marriage is destructive to the client nation. Still, v. 1 says *don't touch*.

Paul uses an adjective here: καλος = *good, right, correct*. It is good for a man to avoid touching a man in acts of πορνεία. This is in the context of πορνεία. Απτω = *to light, to kindle a fire, to arouse*. The idea is, *to arouse a woman into sexual passion*. This does not mean *don't ever touch a woman*; and this does not refer to marriage. In marriage, sex is a good thing. The singles may ask, *what can I do before I get into πορνεία?* What is forbidden? Can we kiss, can we hold hands? Some Christians believe that we should not even hold hands. "I know you are waiting for an answer...and I am not going to get into those technicalities. You have to know what takes you over the edge." Obviously, the act

itself is off limits; and the all-consuming desire is also involved. Touching here is sexual activity; arousal, lighting a fire. It is perfectly clear that Paul is writing against the phallic cult practices. Paul is simply saying, *flee fornication* as he has already written.

There is an aspect to celibacy which is related to our spirituality. However, it is not a matter of celibacy as being a superior function or a better gift. There are some gifts and concentrated services which require a greater dedication, which is the gift of celibacy. This celibacy might only be temporary, until conditions change; this can be for a lifetime, and it can be temporary. There is a great blessing associated with this. Paul might even have himself in mind here. Paul had a ministry which was extremely concentrated. Paul does not say that other believers should be celibate like himself; he wishes that all believers could enjoy the great blessing that he receives through this gift.

1Cor. 7:1 *But concerning what you wrote to me, it is good for a man not to touch a woman;*

*Because of πορνεία, let each man have his own wife and his own husband.* Sex is a good thing in marriage, because outside of marriage, sex is πορνεία.

1Cor. 7:2 *but because of fornication, let each have his own wife, and let each have her own husband.*

## 1Cor. 7:1–3

## Lesson #325

Sunday 2 March 26, 2006

This would have been a difficult passage for many of the Corinthians to look at; it went against everything that they thought. That was a way of life; that was their way of thinking; it was their way of operating. Our society is very similar in its hedonism.

Μη απτω = *do not inflame, do not arouse, do not heat up*. . then we have δία = *because of*. It is good not to sexually arouse a woman (v. 1), but it is also good to have a husband or wife (v. 2). It is the phallic cult which is going on. Unbridled licentiousness. We have some of the most stringent laws in the history of the US against sexual harassment in the workplace, and yet we live in one of the most licentious times the US has ever been in.

Paul addresses the men, and says, “Do not heat up a woman” because it is the man who is the aggressor and the woman is the responder. This applies to women as well. Men and women are to keep the sexual activity within specific boundaries. A man should have a wife, and a wife should have a husband.

1Cor. 7:1 *But concerning what you wrote to me, it is good for a man not to touch a woman;*

Paul will later say, *it is better to marry than to burn [with sexual lust]*. Marriage is the proper context for sex, which is not the Corinthian context. The Christian who is driven by human viewpoint will also be driven by the cultural norms and standards. The Corinthians needed to connect sex with marriage; they did not do that. They had a false dichotomy between the two.

Ἐχω = *to have, to hold*. This is the imperative of permission. This goes beyond command to consent; it is command and consent. It focuses on volition responding to a hard and fast command. It is correctly rendered *let have*.

The legalists are being blown out of the water here. They are not being told to avoid sex and marriage. Avoiding πορνεία through the legitimate expression of love and marriage and sex. Vv. 1–2 contrast sex outside of and inside marriage. There is a natural order of things. There are special conditions, and circumstances, and situations where celibacy is a part of the Christian life; but that has to be better defined. During times of severe suffering or concentrated service, but this is the exception, not the rule. It is a good thing for men and women to be married.

**Let each man have his own wife and each woman have her own husband.** There are certain responsibilities in a marriage; there is time and attention given; financial support; time to rear children; the responsibilities are much greater. The timing needs to be right in marriage; timing is important in marriage. There is a time to take on responsibility and a time not to. Varies with the conditions and the times; and this is a decision to be made by each individual. We will deal with v. 7 and the exception to this rule of marriage, which turns out to be a spiritual gift.

Notice what Paul does not say. Paul does not use the verb *to keep*; he uses *have, to hold*. This verse is not about forbidding divorce; this verse is not about divorce at all. Divorce will be covered, but not with this verse. Here, it is having a husband or wife to preclude πορνεία. Marriage is protection from πορνεία.

1Cor. 7:2 **but because of fornication, let each have his own wife, and let each have her own husband.**

Paul then moves on to the duties of husband and wife. We may see *duty* as meaning a chore, like taking out the garage; something which is simply obligatory, possibly from a grudging motivation.

Here we have οφειλή, which is *due benevolence*. Thayer definitions: 1) *that which is owed*; 2) *a debt*; 3) *metaphorically dues: specifically of conjugal duty*. The emphasis in this passage is on a responsibility. Sex serves a purpose as true intimacy. It must be done willingly and freely as the expression of the bond between the husband and the wife. It is an expression of the bond and the love that is there. This is an attitude which is not truly physical. Compulsion and command performance ruins the beauty of sex.

Compulsory physical activity does not constitute due benevolence. Dissatisfaction and boredom at home can engender a search for satisfaction somewhere else. Satisfaction and true intimacy will not be found anywhere else. Temporary excitement will be, but there will be a great deal of pain associated with it. Pain, soul turmoil and repercussions which can last for a lifetime. Satisfaction and lasting excitement without repercussions cannot be found in illicit sex.

No lasting satisfaction for sex outside of God's boundaries. There is an exhilaration with being on the hunt and catching; but then the problems, instability and pain begin. The husband is not eliciting true love when sex is obligatory; sex can become mechanical and unfeeling. A lack of capacity for integrity and virtue love in the single person. It is both spouses who owe a due benevolence. His benevolence is not to demand sex from his wife. A husband must remain gracious, patient and considerate; he cannot force it and demand it; sex is her response. It cannot be forced or compelled. When it is forced, then it becomes grudging compliance or she may simply refuse; but there is no love response. Sex is the expression of everything great in marriage becomes hollow. A woman's response is dependent upon man's initiation of virtue love. His mental attitude of virtue love precedes sexual activity. Within the boundaries of marriage, as initiation and response, it becomes one of the great wonders of life. Outside of those boundaries, it is unsatisfying.

1Cor. 7:3 **Let the husband give due kindness to the wife, and likewise the wife also to the husband.**

**1Cor. 7:3 1Peter 3:7**

**Lesson #326**

**Wednesday March 29, 2006**

Daylight savings begins Saturday night/Sunday morning.

One of the legalists no doubt asked, *what about all of these guys fornicating at the temple of Aphrodite?* The key word is ἄπτω,

The impact of marriage is covered in v. 2; marriage is the framework for sexual passion and the intimacy which goes with it. A man should have a wife and vice versa; this is protection against the perversion of God's wonderful invention of sex for husband and wife.

Paul will state the divine plan for this physical aspect of marriage in v. 3:

*duty or that which is due someone, responsibility.* We know there is a responsibility, because the passage tells us, but you may ask, *which do I have?* In this context, it is about marriage and it carries more of a significance than simply a responsibility. It carries the context of *due benevolence*; every spouse owes the duty of due benevolence to the other one. This is not that one does the wash, and another one takes out the garbage. This is unequivocally a sexually duty. This is a sexual benevolence bestowed upon one another. Those who have been married for a long time or who are mad at each other. There is a responsibility here.

This verse is in the context of marriage and sexuality as protection. It protects against the temptation to being aroused and participating in πορνεία outside of marriage. Sex in marriage is a deterrent to sex outside of marriage. The due benevolence is protection for one another—a conjugal protection for one another.

The physical is always preceded by a mental attitude; without the right mental attitude, then there is no fulfillment involved; there is simply mating between animals.

### What is This?

1. We have seen that the husband's due benevolence in marriage is αγαπαω = *love, virtue love* and all that goes with it.
2. His attitude that affords protection as the marriage progresses. We are not talking about the first year, but the years as they roll by. This is enduring devotion; this is not devotion from time to time; it includes dedication to her. . The man must dedicate some time for her, just as he dedicates time to himself. Eph. 5:33
3. He must exhibit the humility of grace orientation. His attitude is grace orientation; he is gracious. He has graciousness towards his wife.
4. He must have impersonal love. He must have impersonal love in the face of all that comes up in marriage, from the outside and from with in. Impersonal love must be a precedent in the mind of the husband.
5. He must exhibit leadership and authority, but always qualified in αγαπαω. Authority without love is tyranny.
6. These attitudes are due benevolence to his wife. That is his responsibility. Unequivocally, this is the attitude of the husband.
7. The wife has a due benevolence to her husband in these same areas, and hers comes from response and respect. She then has the same qualities and the same mental attitude which is present in her husband.
8. From this comes the physical response; great sex. The attitude comes first.

1Cor. 7:3 **Let the husband give due kindness to the wife, and likewise the wife also to the husband.**

You husbands, live with your wives in an understanding as with a weaker vessel. *That Paul is just a misogynist.* It sounds condescending, but it is not. Usually the woman is physically weaker than the man, all things being equal. Of the same age, with the same amount of exercise, being approximately the same size, the man will usually be stronger.

In some areas, women are stronger. This often makes people who are skeptical anyway, makes them doubt Scripture. Some people think that this Bible is not true, and that this is just some sexist viewpoint from the 1<sup>st</sup> century. So, how can this be explained? This statement has inflamed many a feminist—even Christian femininists. Now consider, who is your authority? Yourself or the Bible? *If you are reacting right now, then you are not responding to Bible doctrine.* Vessel is a metaphorical statement. A woman is *like* a vessel. When this verse was written, a vessel is a piece of pottery with an exterior, which is what you normally see. This is like the body of a woman. This is what you see on the outside. A vessel is designed to carry something. A vessel is all about what it is carrying. A vessel is designed to carry something. What is inside the body of a woman is her soul; her nature. The soul is the essence of a person; the very nature of a person. The soul contains that which is in the image of God. With a sin nature, it is totally depraved. The sin nature has depraved the essence of mankind. Whatever it is that is a part of the woman's nature is weaker than the man. What makes the woman a weaker vessel? It is, that she is, by nature, a responder.

In the past, the responsive position has been covered as *different*, but not as *weaker*. If the woman is more mature, the woman will have spiritual strength beyond him. However, there is no gender when it comes to advancing to spiritual maturity. This is not what the context is all about.

### **What is Weaker?**

1. The wife is the subordinate in marriage.
2. The woman is maleable to both good and bad stimuli.
3. She is weaker than, in that she is dependent upon the man for her responsiveness.
4. Understand, this is not a negative quality; it is part of the woman's role. Paul is not saying, *you're weaker, I'm stronger*.
5. Ironically, in the midst of a woman's weakness, the woman is strong in fulfilling the divine design. Weaker vessel is the divine design; when she fulfills that, she is stronger as a person. She fulfills her responsive role.
6. Women have to operate with their weaker nature; they have to. They must attribute it to God, Who designed male and female souls. Therefore, to fight it is to fight the divine design. In any case, this is not a negative characteristic.
7. The negative: when the woman tries to overcome her weakness—her subordinate role as defined by Scripture—by assuming the man's role; then she becomes weak in a negative way; she abdicates responsiveness. She has truly become weak.
8. In reaction, the woman is weak emotionally; when the woman departs from her responsive, weaker nature, she becomes weak emotionally.
9. As a weaker vessel, she is under authority, because of her responsive nature. She has less authority in the marriage relationship.
10. Authority-orientation toward a woman's husband is strength for the woman. In this weakness, she is strong. As Paul said, "When I am weak, then I am strong."
11. Without authority-orientation, the woman is weak, in the negative understanding of that word. She is weak because she loses direction and becomes more vulnerable to deceit and seduction. This is mostly the seduction of human viewpoint. This can lead to physical seduction. This is how Satan attacked the woman; subtle seduction, the snake played to her weakness.

It is much easier to interpret Scripture when we compare it to other Scriptures.

Husbands must understand this and always take this weakness into account.

### **What Does it Mean: *Taking Weakness into Account*?**

1. This is a part of the husband's protection, which implies that there is an inherent weakness. The husband is the stronger in his protection.
2. The man must cultivate the woman's response, soulishly—her nature, and then physically.
3. This is the way the woman is designed; as a weaker vessel. This is what makes the woman wonderful in marriage. This is like a building with some flexibility built into

it. It may be seen as weak, as it might bow in heavy wind; but this is the inherent strength of the building. It is strong in its weakness (flexibility).

4. When a woman has nothing to respond to (from her husband), the woman becomes vulnerable. That is the weakness—the real weakness. She is vulnerable to seduction, unless she responds to the Word of God. There is no vulnerability for the vessel which responds to the Word of God.
5. When the husband abdicates his due benevolence, then he magnifies the woman's weakness, because he is no longer fulfilling his duty or responsibility to virtue love. The husband must treat his wife in consideration as she is a weaker vessel; and when she responds, she is strong. Hence comes responsiveness; within these confines is great physical pleasure. They are physically fulfilled by each other. They are intimate and protected. That is their due benevolence to each other.
- 6.

As the κεφαλη, the husband must love her so intensely, that she knows he is taking care of her needs, and she is fulfilled, body and soul by his initiation. She reciprocates and is truly beautiful in her response to him.

1Peter 3:7: Likewise, husbands, live together according to knowledge, giving honor to the wife as to the weaker vessel, the female, as truly being co-heirs together [spiritual equals] of the grace of life, not cutting off your prayers.

She responds with respect, deference, and her own love. Without this formula of love and counter love, sex will never provide the true pleasure and the true satisfaction for which it was created.

**1Peter 3:7 1Cor. 7:3**

**Lesson #327**

**Thursday March 30, 2006**

The man who considers himself first and his wife second cannot deliver on personal love. There is inevitable friction between those who spend so much time together and there are all the problems which weigh on any family from the outside. When due benevolence is the husband's attitude, the environment for the intimacy of lovemaking is created. The wife responds with her own attitude of due benevolence and the sensual environment created. Bobby is not talking about wine and roses—that is the result—he is talking about what happens in the soul.

1Peter 3:7 says more about the husband than the wife. The husband needs to understand the essence of a woman; a man needs this knowledge. Without this, you cannot give the woman due benevolence. Due benevolence is based upon that quality of the woman being a weaker vessel. Although this sounds condescending, it is not. The husband must understand his leadership role that the wife is a weaker vessel.

### **Weaker Vessel/Due Benevolence**

1. Weaker vessel is not weaker morally, mentally or spiritually; nor does it mean that the woman is inferior.
2. Weaker vessel is the status of the wife as subordinate in marriage; the responder. That is her status.
3. The woman is weaker only in one sense: the woman is dependent upon the man for her responsiveness to him. Feminism hates the idea of responsiveness and dependence of the woman.
4. Dependence for responsiveness is not a negative quality nor is it an inferior quality.
5. It is a divinely designed quality that is the nature of the woman in relation to the husband.
6. If the husband cannot lead, won't lead, or the woman has no husband, then the woman needs to respond to Bible doctrine.
7. If the woman has no leadership to respond to, even though she is classified as a weaker vessel, she still has no excuse to abdicate her responsiveness (even when there is no person to respond to). It is the woman's nature to be a responder.
8. The Christian woman always has the option to respond to truth; not to lies or to human viewpoint. If she responds to lies or human viewpoint, then she will demonstrate the weaker vessel situation.
9. The woman is divinely designed to be under the authority of her husband; so, the husband has a certain responsibility; in fact, they both have a responsibility of due benevolence.
10. Without authority orientation to her husband, she is vulnerable to deceit and seduction.
11. By way of illustration, this was the situation with Ishshah in the garden; she rejected truth in the form of the teaching of Jesus Christ in the garden; and she rejected the mandate, "Do not eat of the tree."
12. Her vulnerability to Satan's deception was her weakness. This is why Satan went after her. Satan went after the responder, and she responded to carefully crafted lies from the father of lies.

1Peter 3:7: **Likewise, husbands, live together according to knowledge, giving honor to the wife as to the weaker vessel, the female, as truly being co-heirs together [spiritual equals] of the grace of life, not cutting off your prayers.**

### **Application from 1Peter 3:7**

1. When the husband is weak in leadership, the woman then becomes weaker.
2. The man's failure in leadership plays to her weakness.
3. Good leadership in the husband provides protection for the woman in her role. She needs protection in her role as the weaker vessel; and she depends upon the husband's leadership and Bible doctrine and protect her as the weaker vessel.

4. The husband's leadership protects her. This does not make her a lesser being; she is a fellow heir in the grace of life with men. Men must understand her and we must have spiritual strength so that she can respond to us.
5. The husband must cultivate her response with an attitude of virtue love. Good leadership in the Christian husband is always based on spiritual advance. You cannot have capacity for virtue love unless you advance spiritually. Advancing spiritually is the key to everything.
6. The more mature the husband is, the wiser and more protective is his leadership. He is not a pushover and he is not a tyrant.
7. When the husband abdicates his due benevolence responsibility, then he magnifies the weakness of the woman. You are exacerbating her weakness.
8. Without due benevolence, you are no longer fulfilling your duty, your responsibility to give her virtue love. If it is not based on real capacity, it is the blind leading the blind.
9. The conjugal relationship between husband and wife will not be an expression of love without due benevolence. Furthermore, it will never provide the true pleasure and satisfaction that God designed it to be. Without initiating virtue love, without having grace orientation, without impersonal love, there is a good chance that you will be looking for greener pastures. You may not consummate unfaithfulness, but it will still fester in your soul. If you do not have due benevolence, then you cannot comply with 1Cor. 7:3—their due benevolence is reciprocal.

Then we have the verb *to fulfill*. Present active imperative of ἀποδίδμι = *to give from the ultimate source of yourself [your soul; not your body]*. Giving reflects the relationship between the attitude of love and sex. The husband must give virtue love from the ultimate source of his soul. The wife must respond from the ultimate source of her soul. She responds to the ultimate source of his soul. Consumation, contentment and protection; this is the whole package from beginning until end, until death do you part. Sex is not just a favor between husband and wife; it is what a husband and wife owe one another; it originates in their souls, from the origin of their souls.

The woman is dependent upon the husband fulfilling his role. The marriage is maintained by them both functioning within their roles. No man can be a great lover who carries jealousy, envy, hatred, arrogance, childishness or self-centeredness in his soul. There are a lot of wives out there saddled with a husband who is a child. If the man abuses her verbally or physically, then that kills a woman's responsiveness; it exacerbates her weakness. That pattern will kill the soul love of a woman. Those mental attitude sins destroy the marriage. The sex will be grudging and completely unfulfilling. The only thing a woman can respond to then is Bible doctrine; because her husband is has ruined her soul response. Too often the partners point at the other and blame them; but you can only change yourself. Doctrine in your soul will allow you to fulfill your divinely assigned role. If you miss something in that relationship, then there will be something else to take the place of that relationship.

You can enumerate all of their problems, that takes you nowhere. It must take place in your soul. Bobby blasted husbands for the mental attitude sins, but the woman can incite the man's mental attitude sins for her manipulative purpose.

Some women think that if they make their husbands jealous and envious, then he will see how desirable that she is to another man or men, and that he will give her more attention or consideration. This is an example of the weaker vessel manipulating the man. In envy and jealousy, the man is not going to be a better leader or lover. Mental attitude sins and manipulation do not engender a due benevolence response. Do not try to manipulate a man in the way that you want him to act. That tactic of manipulation often drives him further away. The inciting of jealousy will never achieve in the long run what it was intended to achieve (and, of course, inciting jealousy can be simple vindictiveness).

### Summation

1. In case we did not know, sex is an occasional event in the time line of life; it is occasional. When stacked up next to the other minutes of life, it occupies a short period of time.
2. The success of sex depends upon a moment-by-moment mental attitude of due benevolence; that is critical and that must go on consistently. Success does not depend upon a recurring, persistent, biological urge.
3. The expression of love in sex is only periodic.
4. The attitude which inspires the intimate, physical relationship is a constant. The act is periodic but the attitude is continual.
5. The attitude must be nurtured, loved and cherished on a moment-by-moment basis. These are the attitudes that we must display.
6. If we do not display these attitudes, then your marriage will be a failure once the immediate rush is over.
7. The moment-by-moment attitude is due benevolence fulfillment from the source of our own souls.
8. This relationship can only be directed toward one person; this cannot be directed toward more than one person. If you try to split it, you will have none of it. You cannot flaunt God's design for marriage and have it be anything other than destructive. If we are incapable of due benevolence, then we are incapable of maintaining protection of a wonderful marriage. If we want a great marriage, then we need to concentrate on due benevolence.

1Cor. 7:3 **Let the husband give due kindness to the wife, and likewise the wife also to the husband.**

Bobby hopes that we will look back on this verse and understand what we owe our spouses.

**1Cor. 7:3–4 Gen. 3:15**

**Lesson #328**

**Sunday 1 April 2, 2006**

Bob was 88 yesterday; for some reason, I did not know that April 1 was his birthday.

V. 4 gives the reason for the directive found in v. 3. We are dealing with conjugal responsibility:

1Cor. 7:3 **Let the husband fulfill his due benevolence to the wife, and likewise the wife also to the husband.**

In the husband, v. 3 first involves a virtue love attitude, which includes enduring devotion and dedication and primary consideration for her above yourself. Another part of this attitude is humility and grace orientation, which is the cause for humility in the soul of the believer. This provides protection and security in the soul of the woman. An arrogant, self-centered husband cannot render due benevolence to anyone other than himself. Impersonal love handles all the internal and external frictions of marriage. The internal frictions are the individual problems which come up between man and woman in marriage; and the external frictions are those which come up outside of their relationship, but impacts their relationship.

The man is to give due benevolence from the ultimate source of himself. The woman must also exhibit virtue love. Her love is manifested by respect, admiration and response toward her husband. It is a mutual situation. There is mutual responsibility. That is the obligation. It is a mental attitude of due benevolence. Unlike Ishshah in the garden and her reaction to her husband in the garden. She gave respect and deference and response to another person—the serpent. She became vulnerable to lies and deceit. She had no protection under that circumstance. She foisted these lies and her disobedience upon Adam, as he had abdicated his role as the leader, as the authority in their relationship. They had no due benevolence between them. The result was, they were thrown out of the garden; they died spiritually. They now possessed a sin nature; they went into a state of total depravity. This state continues with all of us. We are all a part of the fall.

Adam and the woman were given an immediate solution to their fall. Adam did not want to face God, as he was aware that he was naked. God met with Adam and the woman, and to the serpent. After chewing out the man and the woman,

Gen 3:15 **And I will put enmity between you [the serpent] and the woman, and between your seed [Satan's seed] and her Seed; He [the woman's seed, Jesus Christ] will bruise your head, and you shall bruise His heel.** This was spoken right after God cursed the serpent.

Throughout Scripture, we find the term *seed* applied to the coming Messiah. Bruising the serpent on the head is a killing blow. This is the total defeat of Satan at the cross. Satan would bruise our Lord on the heel, which is an injury delivered at the cross; but it was not a bruise which would destroy mankind or the Seed of the woman.

Adam and the woman were embarrassed and naked in the garden; and God still gives them hope. The object of their faith would save them; they believed in this promise, and this was counted to them as righteousness. When they believed in the promise of Gen. 3:15, they are saved. There are no requirements for works in Gen. 3:15.

Adam and the woman expressed faith in their coming Savior and they were saved, receiving spiritual life through regeneration. We have the same promise, although we look back on the Messiah Who has arrived and has done His work on the cross. The object of faith is exactly the same.

Back to the wife's due benevolence.

When the woman leaves the role of subordinate, she will attempt to accomplish Gen. 3:16; she must exhibit impersonal love, just as the man must exhibit impersonal love. This is a part of her due benevolence. She expresses her due benevolence differently; hers is a response and his is an initiation.

The immediate subject of v. 3 is sex; conjugal relations. The husband creates the environment for their mutual response. This sensual environment is not soft lights and roses; this sensual environment is created in the soul.

1Cor. 7:3 **Let the husband fulfill his due benevolence to the wife, and likewise the wife also to the husband.**

The husband and wife are not physical islands. They do not have the right to be sexually separate. Husbands, do not become monks; wives, do not enter into convents. Forced abstinence for a conjugal relationship is deprivation. This is talking to men and women both. Withholding sex is deprivation for both genders; the root cause is in the soul.

V. 4 leaves behind, for a moment, the chain of command. There is a certain equality and flexibility of response and counter-response in sexuality. The husband or wife can initiate sex. Either can respond to the sexuality of the other. It does not matter who initiates it; and if they mutually agree upon it, then there is no guilt.

Εξουσιαδζω = *to have authority over; to have power over*. Bobby does not want us to misunderstand what is here in this verse. This is in the context of a conjugal relationship. These phrases are an elegant paradox. How can our bodies be our own—it might be the only thing that we actually possess on our own—and yet, we cannot do whatever we want with it. We do not own our own bodies in conjugal relationships. In sexuality, separate ownership of your body ceases. He does not have the power over his own body; and she does not have the power over her own body. This is not slavery or the loss of your property; this is a beautiful way to describe the marriage relationship. Physical intimacy is, you do not even own your own body. However, this is not slavery. This does not give license to sexual slavery. Sex is a gift in the garden and it is still a wonderful gift.

### **Sex in Marriage/Who Owns Your Body**

1. Sex is about pleasure in marriage, but not about self-gratification. It is not about our own pleasure.
2. Sex is the fulfillment of one's due benevolence to one's spouse. It is not the attitude but the fulfillment of the attitude.

3. This means that the direction of pleasure and fulfillment is toward the other person. Sex is not a selfish thing.
4. The spouse owns your body in marriage. It is there for their pleasure, not yours.
5. In fulfilling the other person, then you yourself are fulfilled. The pleasure is mutual, even though it is designed to go toward the other person.
6. This is a mutual pleasure based upon consideration for one another. One of the qualities of virtue love is consideration for each other.
7. It is a pleasure always directed toward the other person.
8. That is the mental attitude of physical pleasure for husband and wife: graciousness, consideration, due benevolence. There is no self-centeredness in sexuality. Neither body is complete without the other. Sex portrays the beauty of interdependence.

Due benevolence is only directed toward your spouse. Searching for others is a matter of self-gratification.

1Cor. 7:4 **The wife does not have authority of her own body, but the husband. And likewise also the husband does not have authority over his own body, but the wife.**

**1Cor. 7:4–5**

**Lesson #329**

**Sunday 2 April 2, 2006**

Bob at times could be very emotional; and what would keep him on track would be to say, "Open your Bibles to..." or the recitation of those 3 verses.

The elegant paradox, which is 1Cor. 7:4: the wife and the husband own each other. "How can that be elegant? That husband of mine owns me?" He owns the wife in sex. Sex is about pleasure in marriage, but not about your own self-gratification. The elegant part is, if you give pleasure to your spouse, you will receive pleasure as well. The duty is not just an obligation, but it is an attitude of benevolence. It is their cocoon of intimacy and love. You cannot leave out the conjugal aspect of a relationship. This due benevolence carries over to a physical relationship. If married, this is a passage we ought to look at every day. What Paul has done with this passage is sheer genius, presenting something which is a delicate subject. Conjugal relations were not just misunderstood, but had been completely perverted.

#### **The Genius of Paul in v. 4**

1. Paul has elevated the physical act of sex to an honor code. It is an intimacy between husband and wife.
2. How do we know this is an honor code? It reads **stop depriving each other** in v. 5.
3. Depriving one another is an infraction of your responsibility in marriage. When you neglect or forget it, it is an infraction of the due benevolence honor code.
4. Who would have thought that deprivation of the marriage partner is a violation of your honor code? This puts sex in a whole different light, putting sex in a whole

new category far above self-gratification. The object of pleasure is always toward your spouse, not toward yourself. You give them pleasure, and in so doing, you are fulfilled. This is the way sex was designed to be. If you have never thought beyond your own personal pleasure in sex, then you have missed the best part.

The battle of the sexes is nothing more than carnality and reversionism. The true honor code is the merging of the spouses into one. The one flesh of the spouse belongs to you. It is the old sin nature which tempts and initiates discord between husband and wife. It is the lack of due benevolence. It is all of this which is wrapped up into one package which makes marriage great. If you do not understand this, you are missing out in one of the great relationships in life.

Sex as an expression of love is one thing; but marriage built upon a foundation of sex is a trap; often a death trap for the marriage. If it is all based on just the physical, it is going nowhere. Due benevolence is your honor code. Sexuality must be a response. Physical attractiveness declines with age. Think about your potential partner 30 years from now and see if they are still attractive to you. If it is based on physical attraction, then no one will seem to be attractive 30 years down the road. Sexuality becomes so much less important as you get down the road. As marriage gets older, it should get better. Outer beauty, which is a part of the initial attraction. Obviously, there should be some attraction between the two people; however, the overriding principle is what is in your soul. Doctrine in the soul and the advance to spiritual maturity gives inner beauty.

It is the spiritual life which makes marriage great; not great sex. That spiritual life becomes stronger and stronger as you metabolize doctrine. When the physical fades, there must be something else there.

1Cor. 7:4 **The wife does not have authority of her own body, but the husband. And likewise also the husband does not have authority over his own body, but the wife.**

With v. 5, we will see a slightly different aspect. Μη αποστερω = *do not steal, do not defraud, do not rob*. It is not just deprivation, but it is theft; you are robbing your spouse. You must not fail to give your due benevolence. Your spouse owns your body in conjugal rights.

Some legalists wanted to stop sex even in marriage. Sex was a part of the phallic cults, and if sex was stopped altogether, then it would not carry over into the temple. Just abstain from all of it, and there will be no problems anymore, which was the position of the legalists in Corinth. Their solution was a perversion which Paul said must cease. Abstinence in marriage is counterproductive and dangerous; it makes the problems of sexual activity outside the marriage increase.

Depriving the partner of sex is actually fraud; a violation of the physical honor code; a withholding of what is owed; a failure to show due benevolence. There is no protection from straying with that attitude.

Sex in marriage is a good thing; it must be accompanied with the mental attitude of due benevolence. Do not deprive yourselves of the mental attitude of love; moment-by-moment expression of respect; the loving qualities which develop between two people in the course of a due benevolence relationship. You must have the first in order to have the second.

The wife is not an automaton who provides a meal, cleans up after you, and provides sex on demand. A moment-by-moment response/initiation is built between the two of you. It is freely given; never out of obligation, grudgingly or of necessity. Impersonal love is part of marriage. Disagreements and problems should never affect the due benevolence and the soul rapport.

Departing from this means that soul and physical rapport will go by the wayside. To make the physical work beyond the honeymoon requires time and effort, and it is based upon soul rapport. It is not the physical which requires work; it is the soul rapport which is required.

There is a time-out for the physical, based upon the second half of v. 5. There are 3 conditions required for a sexual time out. (1) Mutual consent of the spouses. **Except by agreement.** Εκ συμφωνος = *a harmonious sound; an agreement.* Nothing is more harmonious than an agreement between spouses. Agreement is always a harmonious consent. Both agree, both gladly agree; they agree that it is a good thing. Εκ = *by, from.* Μαιτι ει ον = *perhaps.* A combination of 3 particles. **Stop defrauding one another; perhaps, from an agreement for a time,...** This phrase mirrors v. 4. **Stop robbing each other of what belongs to you; however, you may perhaps do so for a time...**

There is mutual consent and there is also a spiritual reason. The physical does not compare with the spiritual factor. Paul is presenting a little different idea.

This is prayer between two people, husband and wife. Stop having sex so that you two can pray. This is a mutual time of prayer. This is the time when there is a situation which affects both of you. This is talking about a prayer meeting of two. You might even separate and pray separately and silently; but it would be about the same subject.

The husband is supposed to be a leader; there is an intimacy which is found nowhere else. That is a spiritual aspect of your life which is found nowhere else.

1Cor. 7:5 **Do not deprive one another, unless by agreement for a time, that you may be free for prayer. And come together again on the same place, that Satan may not tempt you through your incontinence.**

**1Cor. 7:5**

**Lesson #330**

**Wednesday April 5, 2006**

10–15 min late

Since the wife has ownership rights, she can do with her property what she wants. Only in the area of sex is the subordination rules set apart. The roles of husband and wife are

not valid in this one area of their relationship. Either one can become the initiator or the aggressor in the conjugal arena. The other pays deference to the initiation by not denying. Bobby is not saying that paying deference means that, every time there is a desire, that there is consummation. There might be tenderness, might involve holding one another, or any form of physical intimacy. Sometimes, paying deference to one's spouse is giving them spouse. The resumption of conjugal relations should not be abandoned. The failure to not give due benevolence to the spouse. You cannot have power over, or ownership, without responsibility. Otherwise, it becomes tyranny. When due benevolence is not rendered, then there is tyranny. Christian marriage has a super-abundance of ability when it comes to due benevolence.

Unbelievers can have a semblance of what believers have, and if there is any establishment in their modus operandi, and if there is any graciousness in them, then they can have a marriage similar to what believers can have.

The responsibility of physical ownership of another person's body is huge responsibility, requires due benevolence on each side. Ownership is trusting, confident, and fulfills perfectly what God designed—two bodies coalescing. There is an honor code involved in sex. An honor code is necessary in relation to everyone else. There is a binding principle of responsibility and obligation toward the one over whom you have power. You never mistreat that one who is under your control. That is a prerequisite for the honor code.

Two become one flesh in soul and body. If there is arrogance and self-centeredness, then they cannot become one flesh. No spouse has the right of deprivation, if the other spouse has the power over his or her body. You have no right to deprive the other. To deny is an act of authority disorientation. If your body is owned, there is an inherent authority in that ownership. To deny is also an act of self-centeredness. We always seem to consider ourselves first and foremost. Husbands, you are to love your husbands as Christ loved the church. There is a great honor code with both husband and wife. Deprivation is the present active imperative of *αποστερω* = *to steal, to defraud, to rob*. **Do not steal or defraud or rob from the one who owns your body by refusing.** Refusal amounts to theft. To deprive reflects a rift between husband and wife; a gulf which continues to widen.

Bobby wants to caveat something here. Separation is demanded where brutality exists. You do not owe due benevolence to one who is brutal. Neither spouse is expected to submit to sexual slavery. However, neither should you withhold for punishment, friction or arguments. Furthermore, you should not use sex as a bargaining chip. Abstinence in marriage is dangerous. Abstinence in marriage is dangerous where due benevolence exists. Trivial conflicts often melt away under due benevolence and physical contact. The due benevolence must exist throughout the marriage; it cannot suddenly be inserted.

Sex is not for manipulation, punishment or whatever. That will exacerbate frustration. One might look to find a false fulfillment somewhere else. When you go outside of marriage to find pleasure, it will not be found.

There is a designated time-out. Therefore, this time out is not deprivation. It does not fall under the auspices of deprivation. There are 3 conditions required for a sexual time out. (1) Mutual consent (συμφωνος = *harmonious sound, harmony, agreement, symphony*); there is a preposition of means: εκ; sometimes there is a string of words which are idiomatic: α μητι ον = *perhaps* (**Perhaps by an agreement**).

Paul uses these 3 particles to indicate that this should not be overdone. The point is, this is a temporary situation. The time out must be carefully considered by both parties and agreed upon, and it must be for a very good reason. (2) This time-out must be for a good reason, e.g., spiritual growth. However, this cannot be overdone. You cannot use this against your spouse. Time must be always set aside for God; spiritual growth cannot be neglected and spiritual growth is the key to a good marriage. The focus of this passage is on physical due benevolence. There is no permanent abstention for spiritual purposes; only a temporary time out.

1Cor. 7:5a **Stop depriving one another** [or *robbing one another*]; **perhaps by a mutual agreement for a time,...**

Next, we have a purpose clause, which gives us a purpose for calling a halt. ἵνα = *that, so that*. Σκολαζω = *to have time for; to devote oneself*. Several manuscripts have *fasting*, which does not belong there. We do find προσευχη = *prayer*. This is not just normal, individual prayer throughout the course of a day. This is a period of very concentrated prayer. This is prayer which might affect husband and wife together.

This prayer can be done together or separately; however, this is about a matter concerning both of you. Bobby's opinion is that there is a time for out loud prayer with one another. This can be a very great part of marriage—a prayer done together. That is a fantastic intimacy, which is greater than the physical intimacy. This is an opportunity for the husband to lead, even if they pray separately. This is not an option for spouses who are not spiritually like-minded. That would be a missing piece in the relationship.

The 3<sup>rd</sup> condition is that it be temporary.

1Cor. 7:5b **...that you may have time for** [or *devote yourself to*] **for prayer. And come together again on the same place, that Satan may not tempt you through your incontinence.**

**1Cor. 7**

**Lesson #none**

**Thursday April 6, 2006**

Bobby was sick; no class.

**1Cor. 7:3–5**

**Lesson #331**

**Sunday 1 April 9, 2006**

*Due benevolence* include impersonal love.

1Cor. 7:3 **Let the husband give due kindness to the wife, and likewise the wife also to the husband.**

Εξουσιαζω = *power, authority, ownership*. Each has power over their spouse's body. This is great authority.

1Cor. 7:4 **The wife does not have authority of her own body, but the husband. And likewise also the husband does not have authority over his own body, but the wife.**

Since the husband has power and authority over the wife's body; and vice versa, then they should not deprive one another.

There should only be separation from sex by mutual agreement. Αποστέρω = *deprivation*. This carries a more intense meaning than deprivation. It has to do with *defrauding, stealing, robbing*. *Fraud* means that you have taken back the power over your own body by your spouse. You are bound to nurture your conjugal relation as a soul intimacy with your spouse.

The legalists of Corinth made a call to stop all sexual activity, whether in marriage or not. This is their solution to all the church libertines. However, this is an overreaction and not a viable reaction. Legalism is never a workable solution. Legalism always favors self-righteousness. Legalism frequently inflicts solutions with consequences which are exactly the opposite of their intentions. Deprivation often causes spouses to seek sexual fulfillment outside of marriage. This will damage marriage and make adultery more likely rather than less likely.

There is, however, a legitimate cessation; a legitimate time-out. This cannot be classified as deprivation. This is the exception to the mandate given above. There are 3 conditions set forth in v. 5: (1) Mutual consent; in deference to one another, mutually agree to take time apart from one another sexually; two people must agree to stop conjugal relations for an important reason. Paul will give them a reason and a license to do so. There is no agreement here to permanently forgo conjugal relations. (2) Here, the reason given is a spiritual factor. This emphasizes the importance of the conjugal relations and not giving them up, except under these circumstances. Time must always be set aside for the Lord. Time must also be found for one another. Only for a very good reason is it permissible for both spouses to say, *let's take a time out*.

Προσευχη = *prayer*. This is devoting yourself to prayer for your time out. This is prayer for a matter that is pending and affects both the husband and wife. This is prayer for a particular friction in the home, or for financial situations, or for the children, or for an opportunity to witness to family or friends. This is taking time to pray together in isolation from others and possibly together. The greatest aspect of life is knowing to depend upon God for everything (as opposed to depending upon one another). This teamwork of service can be found in no other way. Not only a request to God, but there exists a soul intimacy between one another.

The third and final condition is, this time out is going to be temporary. Και παλιν = *and again*. Plus the present active subjunctive of ειμι = *to be*. **And once again you may be together...** Purpose clause begins with ἵνα = *that*; αἰραζω = *to tempt*. This is more than the sin nature tempting us; Satan's temptation is in connection with your marriage.

We all understand temptation; however, here, the great deceiver is involved.

1Cor. 7:5 **Do not deprive [defraud, rob] one another, unless by agreement for a time, that you may be free for prayer. And come together again on the same place, that Satan may not tempt you through your incontinence.**

**1Cor. 7:5–7**

**Lesson #332**

**Sunday 2 April 9, 2006**

There are 3 conditions for taking a time out from conjugal relations: (1) mutual agreement; (2) there must be a good reason for this cessation (e.g., prayer); and (3) this is temporary.

The problem is Satan if this is not temporary. Satan is not interested in us, except under conditions like this. **"Be careful, lest Satan tempt you"** Paul herein warns.

There are temptations for all of us every day; this is a subjunctive. An interesting mood for this verb. Maybe we will be tempted and maybe not. There is a great danger as the 3<sup>rd</sup> condition, as Satan, the great tempter, might tempt you. the roaring lion who goes about this earth seeking ways that he might devour us. Satan can break up marriages and this is in the context of sexuality. In this area, Satan can be a factor in our lives. It is not just our sin nature which tempts us, but Satan himself. Why does Paul mentioned the great deceiver and the great tempter himself. It was Satan who subverted and disrupted the very first marriage. It is always Satan's strategy to attack marriage. It is very important for a husband and wife to be a team and Satan seeks to tempt and to destroy marriage. Marriage represents a corporate defeat or a corporate victory in the angelic conflict. There are no more difficult conditions than marriage and no more wonderful conditions than marriage. It is not just who you marry but the way that you handle marriage in your life. Marriage is the closest relationship of our lives. Breaking up marriage is subverting God's design for leadership and authority and response; so this is key with Satan. Satan subverted authority and leadership and the response of the woman between Adam and Eve. Sex is physical protection against breaking the marital bond. Resuming conjugal relations is a very important aspect for maintaining this bond. This maintains your corporate victory in the angelic conflict. Do not neglect your conjugal benevolence in your marriage. Satan will be glad to destroy our marriage. This mandate is an attempt to keep the marriage together in its correct bounds. There is no other way for a corporate victory. What happens when you rob or defraud one another? Paul understands the physical drive of individuals, loss of self-control can be a result, which means going outside of the marriage bonds for sex. For various reasons, anger, etc., one or both partners stray; and you lose more than your lifetime partner; you also lose a great victory in the angelic conflict, which can result in lifetime loss.

1Cor. 7:5 Do not deprive [defraud, rob] one another, unless by agreement for a time, that you may be free for prayer. And come together again on the same place, that Satan may not tempt you through your incontinence.

Paul is not wishy-washy; so this next verse might seem perplexing and out of character for our beloved, dogmatic Paul. Paul lays it on the line. *This is God's plan; live with it* is his approach.

The key is a relative pronoun. *He* or *she* refer back to an antecedent. Relative pronouns are more difficult. *This* can refer to almost anything which has been said previously. It can be a concept, a command, a statement. So we have to determine what does *this* refer to?

Επιταγή is what it is not. In any case, it is not an *order* or a *command*. *This* directly refers to συγγομή = *something which is permissible; something which is a concession*. What has Paul conceded? What it sounds like, at first, all of the previous sex instruction is simply being qualified. It is like he is saying, "This sex talk is one way to approach things; my suggestion."

#### The Options of What *τοῦτο* Refers to

It has to be Paul conceding to a separation for a time. Bobby lists the options and throws them out from time to time.

1. *Once again you may be together*; it is not an order that you may come together again; it is a suggestion, an option. But this does not fit the context of Satan tempting us. Back in v. 2, the problem is immoralities, and sex in marriage defeats these immoralities. Part of the divine design between husband and wife is that they do come together. *Due benevolence* is definitely to be accomplished in marriage; that is not conceded; it is mandated.
2. All of v. 5 is just a concession to conjugal relations, which are permissible in marriage. You are married, but sex is not a requirement. You can separate sexually for tons of different reasons, and you can be therefore be separated for unlimited periods of times for any of these good reasons. However, this does not fit with the imperative nature of vv. 3–4. There is a mandate of due benevolence, so there is no maybe about v. 5.
3. *This* refers back to v. 2; marriage is desirable; and God concedes that you can get marriage, but it is not mandatory. It is okay to be marriage; you don't have to be married, but I will concede to you that you can be. They are a distance apart, but these do fit together also when considering what comes up with v. 7. First concession: it is okay to be married; second concession: it is okay to be separate as well (single and celibate). This is not a mandate; not everyone can be like Paul. Paul concedes that one can be celibate. Being celibate is necessary for Paul's concentrated ministry. Paul is not saying that one or the other state is a necessity. For some, the concession to be married; for others, the concession to remain single. Paul is not saying that celibacy is somehow better or holier than the marital state. "It's okay to have a husband or wife, but I would much rather that you were spiritual giants like me, without a partner; devoting more of your time to God." This

is not Paul's point. Paul is writing this letter in the context of what Corinthians have written to him. The only real protection is responding to Bible doctrine rather than to πορνεία. The legalists were touting celibacy as the great approach to being a believer. They observed all of the sexual sins in Corinth, and decided, "Hey, let's just ban all sexual activity." Spirituality and spiritual growth do not come out of celibacy. Paul gives permission for sex in marriage in order to deal with the sexual deviance in Corinth. Incredible hedonists on one side and strong legalists on the other. This was a divided church. There were real problems in Corinth, and that is what Paul was addressing. Abstain from sex for a moment, and then go back to it.

The marriage class was dealt with, and now Paul will deal with the singles. Paul is not leaving the singles out of this. Paul cannot command celibacy for all Christians. Married status should not be more regarded the single status. "Being single is not for everyone; but for those who are, here is what I will permit." Paul said, "It is good for a man to have a wife and vice versa;" which leaves out all the singles. That is, it sounds like Paul is saying, "To you singles, you best get married." Paul here makes it clear that this is not his position.

1Cor. 7:6 **But I say this by permission, not by command.**

Paul was a bachelor all of his life; but he had a very concentrated and sacrificial ministry for all of his life. For the sake of his writing more books and epistles than anyone else; for the sake of founding more churches than any other Apostle. For the sake of his missionary travels, Paul says it is best for him to be single. What could be more important than what Paul did; therefore, Paul says, "There are great things I am able to experience as a single believer; and I wish that you could be like I am." Paul was a single, traveling man. And he wishes all believers could have that sort of a purpose. Paul understands that the single believer has more time for concentrated service to God. Paul also knows the great rewards of such concentrated service to God. He knows the great impact and joy of spreading the gospel and the mystery doctrine; the great message and greatest doctrine that this world has ever heard. Paul is saying, "I wish you had the opportunity to know and do what I do. I am single, and it is necessary for me to do this." If only other believers could grow to maturity as Paul has and experience life as he has experienced it; with great peace and prosperity in his soul.

Some of you will be married and some of you will not be; however, God has a great plan for all of you. Paul concedes that we can be married or single. Paul is not being weak-kneed at all.

1Cor. 7:7 **But I desire all men also to be as myself. But each has his own gift from God, one this way, and one that way.**

1Cor. 7:6

Lesson #333

Wednesday April 12, 2006

We have an indefinite pronoun here. There were a number of verbs in this chapter in the imperative mood. “**Let each man have his own wife and each woman have her own husband.**” This would preclude their involvement in πορνεία.

*Due benevolence* is mental and physical. **Stop depriving one another** (a mandate for husband and wife to continue having sex). There are 3 mandates in the first 5 verses. However, by v. 6 Paul stops giving all of these mandates. Now, when Paul gives this concession, is he softening his dogmatism? Is he qualifying his mandates? Is there a nod to relativism? We are used to Paul telling us exactly what to do; we are used to getting exact guidelines so that we are not confused. But, v. 6 seems to be a curve ball coming out of left field. However, Paul is not being wishy washy; he is not conceding anything. Nevertheless, Paul is giving some sort of permission here apart from what we have had so far.

The key is the demonstrative pronoun *τούτω* = *this, that*. We use pronouns all the time, and yet do not understand them. All pronouns are used so that we do not have to continually repeat proper nouns. A pronoun stands in place of a noun; and the noun to which the pronoun refers to is called the antecedent. What we have in v. 6 is not a personal pronoun, but a demonstrative pronoun (shouldn't have called it a relative pronoun). A demonstrative pronoun is a pointer. It points toward something. The demonstrative pronoun singles out a particular noun for a reason. This should refer back to some portion of the text. This means that the writer does not have to refer back to a particular phrase and use it again and again; and a demonstrative pronoun points to that phrase.

Often the demonstrative pronoun refers to that which is nearest. We began the previous verse with *this*, which makes that verse and the topic of verse possibly the object of the pronoun. **Stop depriving one another....no, I am not saying that by concession.** That is not what is going on here. He is not conceding that this is not always necessary. Paul's purpose is to stop πορνεία by *no deprivation*. Therefore, *τούτω* does not refer to the immediate context. This makes *τούτω* more obscure. The husband and wife do own one another's bodies in marriage; they do owe one another due benevolence. That takes care of vv. 3–4. So, *τούτω* refers all the way back to v. 2. **Let each man have his own wife and each woman her own husband.** Marriage is not mandatory; it is not a mandatory status for all people. You don't have to be married, even though it is desirable or normal state of affairs. It is not mandatory to get married. Therefore, don't marry the first person that you see who looks acceptable. Now we have a reasonable connection, which ties together vv. 2, 6 and 7. **Let each man have his own wife, and every woman have her own husband; yet, I wish that everyone was as I am [single].**

1Cor. 7:6 **But I say this by way of concession, not by command.**

Paul needs to give principles to the unmarried, which is what he will do in v. 7. Paul was a lifelong bachelor. Paul had a great purpose in his life; unquestionably a person with a greater purpose than anyone who has ever lived. One of the things which Paul gave up was marriage (and sex). Paul was single and celibate.

### Now, why would Paul wish this on anyone?

1. The single believer has more time for concentrated service to God. Nothing is more important than service to God.
2. Paul knows the rewards of such concentrated service to the Lord.
3. Paul knows in his soul the great joy and impact of spreading the gospel and joy to a lost world. We had the privilege of spreading the gospel. Paul knows what it is like to teach mystery doctrine to believers. He has the opportunity to watch those who knew nothing about the mystery doctrine and fill them in.
4. Paul wishes every believer could experience what he experiences on a daily basis. Paul is in contact with people constantly. Bobby is envious of Rick Hughes, who gets to speak with kids every day and he sees a response to the gospel day after day. He also gets to teach basic doctrine during certain periods of the week. He gets to teach what God is like; what rebound is; Who Jesus Christ is and what He has done. He evangelizes and teaches a little doctrine.
5. If only believer could grow to maturity as he has. The inspiration of the Holy Spirit; who would not want to be inspired by God the Holy Spirit? Paul is wishing that we all could have this experience. This was his gift; his life's work. He is wishing that we all could participate in this gift.
6. So, how could he not wish such a spiritual life and a fantastic service for everyone. This is the ultimate; nothing in life can equal what he does. Paul is wishing his life upon us.

Paul knows that celibacy is a pre-requisite for his situation; he wishes that other believers could be as he is; but he recognizes that is not the case. He concedes that this is not for all believers. Marriage is more the norm for all believers. Paul is not making his status a mandate for all believers. He cannot do so. This is his concession; it is only his personal desire for all believers.

It is possible that the legalists suggested that they all be celibate; to stop sex altogether, even among married people. Abstain from everything to solve all problems.

Αλλα, which is the conversative conjunction = *but, except*. **I wish that all men were like my, but each man has his own gift from God...**so you can't be like me. Paul had the most unique spiritual gift in history; he was an Apostle. Because of our own spiritual gift, we each find ourselves in different circumstances; our circumstances are related to our circumstances. Each person has his own gift from God. If you are married, then your gift functions in your married status. Our gift can function whether single or married.

Bobby knows when we've been sleeping; he knows when we're awake. The moments when we are concentrating and focusing on God's Word are the greatest moments for him. Bobby would like us to experience that; just as Paul would like others in Corinth to experience his life and spiritual blessing.

We all have our own spiritual gift and we will enjoy great spiritual moments when functioning within the realm of our own spiritual gift. Paul recognizes each to his own gift.

The gifts are by divine design. These gifts carry into the marital arena. Paul has a spiritual gift, which is the gift of Apostleship. Some call it a gift of celibacy, which it may or may not be. At least, his gift functions well in a celibate circumstance. Mark 1:30 tells us that Peter was married, so he was a married Apostle. Peter was married and Paul wasn't. The gift of celibacy is not the norm. Nor is it inherited. Marriage provides protection from πορνεία. Most pastors have a concentrated service; yet most are married. There is protection in marriage from temptation. Marriage provides protection from concentrated service. Celibacy does not make anyone any more spiritual. For them, it was a point of legalism; for Paul, it is a matter of his spiritual gift.

The Corinthians wanted to eliminate marriage; possibly sex altogether (the legalistic ones). The logical outcome is, *if you are married, then separate. Or, if you are married, then stop having sex.* However, the logical outcomes leave the wife exposed to temptations of πορνεία and leave the children hung out to dry.

Being single or celibate is circumstantial; it is not spiritual or spiritual maturity. It is not a state of superior holiness. We are just as much a priest in our status, married or single; as any priest wearing robes. All believers are priests (1Peter 2:5, 9). The real issue is, in single celibacy is the utilization of time. Paul's time is limited to accomplish what the Lord wants him to accomplish. Yet Paul is not complaining; he is not bitter that he does not get to experience great things that others can experience. As a married couple, it is a corporate thing. Paul lets us know that the issue is time; the single believer has more time to function in his gift. Paul could never fulfill God's plan for his life if he was married. Without a family, he had time to plan more churches. He used his genius in connection with the inspiration of the Holy Spirit. He was able to do things that no one else in the Church Age has done. Time was of the essence for him. Paul's life, under these conditions, was a supreme sacrifice; but it was not a real sacrifice for Paul, as he wishes everyone else could be like him.

1Cor. 7:7 **But I desire all men also to be as myself. But each has his own gift from God, one this way, and one that way.**

**1Cor. 7:6–8**

**Lesson #334**

**Thursday April 13, 2006**

What Paul is conceding is, being single and celibate is not a command from God; nor is being married and sexually active with your spouse.

1Cor. 7:6 **But I say this by way of concession, not by command.**

For believers, the marriage status is a corporate witness in the angelic conflict, which gives it an even greater purpose. Marriage is a family ministry with a built-in prep school from time to time. The Scripture does not deny marriage and neither does Paul; without marriage, there is the temptation to become involved with πορνεία. The people at Corinth need to get things under control. Paul's conclusion: sex in marriage is a good thing; sex outside of marriage is carnal, a bad thing, destructive. It is good that husbands have wives; and it is good that wives have husbands. Sex is legitimate within the parameters

set by God, if it is done under the principle of due benevolence. Sex expresses the soul's due benevolence. In spite of this, Paul is a bachelor at this time and will remain a bachelor throughout his entire life. Paul goes on to write, "I wish you were single even as I am." Of course, some Corinthians, with a bad marriage, might see light at the end of the tunnel, and say, "Yes, I need to be divorced so I can be holy like Paul."

What Paul is saying sounds like a contradiction: "I want you to be single; and yet, I want you to be married." Should all the instructions concerning marriage and sex be ignored? Of course not! That is not Paul's intent. Marriage is a protection from *πορνεία*. The front line is the doctrine in the soul; that is the FLOT line of the soul. That is the edification complex structure of the soul. That is our greatest protection in life from everything; we can be protected from *πορνεία* through marriage; however, singles can be protected by doctrine in the soul.

FLOT line of the soul is doctrine in the soul; second line of defense against *πορνεία* is marriage. If all of this is true, then why should Paul wish for everyone to be single, like himself, even though he has affirmed that marriage is divine design. The answer is, *his ministry, his concentrated spiritual life*. Paul would like everyone to experience what he has experienced. Paul knows that his service is extremely concentrated.

This does not mean that the married person is not as holy or less of a Christian, because they have certain responsibilities within the marriage institution. All believers, whether married or single, have equal opportunity or equal privilege to utilize God's assets. God has given all us a spiritual gift fitted to our capabilities, abilities and circumstances. He is simply wishing that every believer could experience what he has experienced in his ministry.

Paul has had tremendous pleasure and experience in observing people go positive toward doctrine, and for them to be saved and then go on positive signals. He would like for others to know the power of his spiritual gift and to be able to enjoy his concentrated service to God. The great experiences in life have to do with our services to the Lord.

How many of us have been able to share the truth with someone and then see them respond to it. Some who teach in prep school are on the ground floor of being able to share the gospel and doctrine with little minds, the future pivot of America. Paul is being very unselfish and would want his happiness to be experienced by everyone; his intimacy with the Lord; his incredible spiritual maturity. Is this intimacy not a greater goal than intimacy with a husband or wife? Intimacy between a husband and wife is a great thing.

Paul is not showing some great distinction between himself and married people; he is not setting up two classes of Christians here. He is not saying, us celibate single people have a greater ministry. In Bobby's job, this sort of attitude is an occupational hazard. Married or single, we all have a spiritual mission in life. Married people are just as much members of the body of Christ as those who are single. Paul must make concession to marriage, as it is God's design.

Paul is not only single, but he is single-minded in his service to God. The real issue in single celibacy is the utilization of time. The single believer has more time to function with his gift, logically speaking. Paul could not fulfil God's plan for his life if he was married and had a child or more. He could not have carried out his gift of Apostleship. Under the power of the Holy Spirit, Paul made the full use of his time. Paul's life was a supreme sacrifice. He did not have the comfort of a house, where he could go home and sit on the couch with a beer. Paul never could see his children grow up. He never had the pleasure of children or seeing them grow to maturity. Those are sacrifices. He was happy in his gift. He was not frustrated by not having a spouse or a permanent home. He was not bitter, depressed or jealous of married people and families. God's grace supplied Paul with everything that he needed. He had great friends and great companions. He had a great social life when he had time. Paul was not an attractive person in looks, but he had a magnetic personality. The married believer has other obligations, different from those that Paul had. Marriage takes time; time which Paul does not have. The responsibilities of marriage take time. A woman can enhance or be a drag on a man's spiritual gift; for Paul, marriage would have been a drag on his life. For many others, it would be a blessing having a wife.

In whatever circumstance we live, we are in full-time Christian service. However, in marriage, we may not have as much time to utilize our gift. This is why different spiritual gifts are given. God has given us all spiritual gifts, which should function whether we are single or married. Gifts are given based upon the aptitudes and capabilities and circumstances of a person; gifts are matched to a person. Don't look for your gift outside your range of capabilities. You may want to communicate the truth, but if you are tongue-tied, then being an evangelist or a pastor may not be God's choice for you. All believers are in full-time Christian service; just with different gifts.

#### **Summary of 1Cor. 7:7**

1. It is wonderful to be like Paul; single with time to concentrate on his service to God.
2. For the sake of concentrated service along with the incredible experience of his life causes Paul to wish that everyone could be as he is.
3. Paul acknowledges the reality of the situation and the Biblical injunctions concerning marriage (his first concession, beginning in v. 2).
4. There are different spiritual gifts and different areas of service.
5. Some have celibacy connected with their gift, but that is not the norm; that is unusual.
6. Some have service opportunities which lie within the framework of service and family.
7. Marriage is fine; single status is fine; God has provided a spiritual gift for each one of us. The gift that we have fits our circumstances. Our only responsibility is to grow in grace and knowledge of our Lord Jesus Christ.

**For Single Status, there are Categories of gifts:**

1. There is the principle of the eunuch; some don't get married because they have no sex drive. They forgo marriage because they aren't interested; some are incapable of procreation and sex. They still have a spiritual gift which functions under these circumstances. There is speculation that Daniel was a eunuch from early on in his life, and that he had a life of concentrated service to God.
2. The spiritual gift of celibacy, which is the gift which Paul possesses, which is for very intense service. God will not give us the gift of celibacy unless He has a very good reason for doing so.
3. The principle of the law of supreme sacrifice. 1Cor. 9:5
  - a. Supreme sacrifice involves the abandonment of a completely legitimate function in life, including marriage.
  - b. The purpose of such a surrender is to more diligently serve the Lord in a specialized capacity. A missionary is a good example of this. Those who live in the primitive conditions of the mission field. Bobby always thinks of Mary Slezsher when he thinks about this. In 1895, she packed her bags and went to the west coast of Africa, primarily to the area which is now Nigeria. Her singular purpose was to bring that part of Africa out of darkness and into the light of the gospel. For years, she worked by herself in that part of Africa. There was no husband to provide for her, to provide even protection. She knew, if it was her time to go, God would take her. 1000's upon 1000's of Africans came to Jesus Christ because of her. Nigeria since then has protected some great believers. She was from Ireland or Scotland? She was a rare case and a rare woman.
  - c. Supreme sacrifice applies to highly civilized conditions.
  - d. A pastor or an evangelist may forgo bonafide pleasures in life, dedicating himself to study and preparation.
  - e. The issue motivating supreme sacrifice is always concentrated service for evangelism and the spiritual growth of the individual believer. It is not for everyone. Not everyone is gift for it.
  - f. How does one know if celibacy is required? Some may be sweating this out. Just relax and see what God brings. Simply do what you are called to do and God will sort out the rest.

### **Service in the Marital Status**

1. Make the marriage successful. This is the corporate witness; this is the victory in the angelic conflict; make the marriage work.
2. Part of our service is providing for the needs of your family. Time spent in your vocation as service. **If you do not provide for your family, you are worse than an unbeliever.**
3. You are to train your children as the new pivot to the next generation. There is nothing like a village raising a child; but there is a great thing with spiritual teaching. This is a great service of married couples.

4. Operating in our individual spiritual gift separate in the marital obligations. Helps, witnessing, prayer, etc. These things can be done married or not, but usually for a married person.

1Cor. 7:7 **But I desire all men also to be as myself. But each has his own gift from God, one this way, and one that way.**

In the next verse, Paul is going to broaden his scope of celibacy. If you are unmarried right now, or a widow, then you ought to be like me. We might find out whether we are celibate or not.

1Cor. 7:8 **But I say to the unmarried men, and to the widows, it is good for them if they also remain as I am.**

**Rom. 8:34 1Tim. 4:10**

**Lesson #none Easter Sunday 1 April 16, 2006**

The day that Jesus was crucified was one of the greatest days of doom and gloom for His followers. Their master was the Messiah, Who was jealously hated. The chief priest, Caiphas, and the Sanhedrin hated Him and wanted Him dead. When he entered into Jerusalem on Palm Sunday, they saw this as their opportunity to capture and kill Him.

There were 6 kangaroo courts and they dragged Jesus to Pilate, and Pilate found Him innocent, but allowed Him to be crucified, because he feared the people and a riot. Jesus was raised up to face His last few agonizing hours. The true torment was not the physical death of our Lord, but the imputation of all the sins of all mankind when darkness came over the land. He did this, as we all have Adam's sin imputed to us; we are incapable of having a relationship. We can never meet His perfect standards. The righteousness and justice of God must condemn us. God did not abandon mankind to the lost condition that he was born into. The Lord Jesus Christ suffered Roman capital punishment so that the sins of the world might be poured out upon Him. **God the Father laid on God the Son the iniquity of us all.** Innocent Christ paid the penalty for all mankind.

God the Father could have no connection with sin, and He had to separate Himself during those 3 hours of sin bearing. He had no choice. Jesus was forsaken, because **He Who knew no sin was made sin on our behalf.** Jesus, in the darkness, screamed out, **"My God, My God, why have You forsaken Me?"** Jesus Christ was the only One qualified to make such a sacrifice; the only One qualified to mediate between us and God the Father.

It is the cross where man can have an eternal relationship with Jesus Christ. The way of salvation is stated simply in Acts 16:31: **Believe on the Lord Jesus Christ and you will be saved.** The eternal result was our ability to believe in Him; through faith, each believer becomes a member of the family of God.

After our Lord died physically on the cross, after saying, **"It is finished."** He dismissed His spirit, and died just like anyone else dies. The disciples took His body from the house and

prepared it for burial, and sealed it in a tomb, burying it just like any other person. What a terrible day of defeat. The Man upon Whom they had placed all of their hope, was gone. However, everything that God has set up centers on the death of our Lord; however, the disciples did not seem to get it. In their emotional distress, they did not put it together. How could they have life if the object of their faith did not have life; how could they have an eternal future, if their Lord died? All hope departed from them. None of these mourners expected what would come to pass. The resurrection was absolutely necessary for these men and all the others who believed in Christ and once again had hope.

Rom. 8:24: **We were saved with reference to this hope in mind. If we hope for something we already see, it's not really hope. Who hopes for what can be seen?** These disciples faltered in their faith when our Lord died; but they were nonetheless saved, whether they understood the full impact of their faith or not. We may have a mustard seed of faith, but it is this small amount of faith which saves us. The disciples had done that. Whenever a person expresses faith in the person of Jesus Christ, they are saved, regardless of how much they know. This verse tells us what lies ahead for us, just as it told them what was in their future. We hope for a better life; financial success; we desire love, good health; etc. There are a number of things we can desire. Christianity has more than just a desire for something,

σωζω is in the aorist passive indicative; it is the constative aorist, referring to a point in time. Hope is the word ελπις. In this context, ελπις is in the dative case. You cannot interpret the New Testament without understanding the language in which it was written. A dative of reference, and it means *with reference to hope, we have been saved*. The ελπις here is not a one-time thing. Without an expectation of fulfillment, hope is just a wish. A person may want to be a professional athlete; the desire is there. However, they just don't have the athletic ability to reach this highest level of sports. When they realize that they lack this ability, they have no real expectation that it will happen; they have the desire still, but they have no real hope of playing professional sports.

The kid who skips school to go fishing. A friend asks him, "Have you caught anything" and he says, "No, I haven't been home yet." No desire to embrace his future; that is not hope. He expected to catch hell when he got home.

Hope is a desire and an expectation to have that desire fulfilled. **But if the Spirit of Him Who raised Jesus from the dead, dwells in you [and He does, if you have believed in Jesus Christ], then He will raise you from the dead and give eternal life to your mortal bodies.** The Lord Jesus Christ was resurrected to an eternal future—an eternal future in his resurrection body, which is human.

Our faith is the trigger mechanism; but it is what the Holy Spirit does which saves us. Efficacious grace is the Holy Spirit putting us into union with Jesus Christ. It is His efficacious grace which gives eternal life, which we receive at salvation, and it is consummated at our resurrection. Our future hope is not just a desire, but an expectation.

1Tim. 4:10 **Certainly, we work hard and struggle to live a godly life, because we place our confidence in the living God. He is the Savior of all people, especially of those who believe.** We have fixed our hope on the Living God; He has been resurrected. He is the Savior of all men. Does this mean that, when Christ died, all will be saved? Especially of those who believe. Our Lord provided redemption, reconciliation; but not of this is activated until we believe in Him. We have the desire when we express faith alone, because we believe in the living Jesus Christ.

John 11:25: **Jesus said to her, "I am the resurrection and the life. The one who believes in Me, even if he dies, will live.**

## **John 20: The Resurrection      Lesson #none    Easter Sunday 2    April 16, 2006**

What does the resurrection mean to us as a believer in our everyday life. The impact is seen in His appearances. 4 of His 10 appearances occurred between resurrection and the Day of Pentecost (didn't all 10 occur then?). In these historical appearances are all the seeds of the hope previously described.

It never occurs to Mary that Jesus Christ was raised from the dead; she assumed that someone came and stole His body. She needed a monument of stone; a place to mourn, a place of sorrow. We do not need a monument to death. We do not need a place of sorrow. We have a monument to life. We have a confident expectation of life. We have a place of great happiness and content. We have no reason to mourn over a dead body.

John 20:11–13 **But Mary stood outside facing the tomb, crying. As she was crying, she stooped to look into the tomb. She saw two angels in white sitting there, one at the head and one at the feet, where Jesus' body had been lying. They said to her, "Woman, why are you crying?" "Because they've taken away my Lord," she told them, "and I don't know where they've put Him."**

Mary, at this point, was practically hysterical. She had no place to be sad. As believers in Jesus Christ, we have no right to continue being sorrowful over a loss.

When she heard Him say, "Mary" her tears were gone. She did not recognize Him at first. He died, but there was no loss, because He was resurrected. The loss was victory over death. Mourning our dead is not a monument to the resurrection of our Lord Jesus Christ. 1Thess. 4:13–18: **Since we believe that Jesus died and rose again, in the same way God will bring with Him those who have fallen asleep through Jesus. For we say this to you by a revelation from the Lord: We who are still alive at the Lord's coming will certainly have no advantage over those who have fallen asleep. For the Lord Himself will descend from heaven with a shout, with the archangel's voice, and with the trumpet of God, and the dead in Christ will rise first. Then we who are still alive will be caught up together with them in the clouds to meet the Lord in the air; and so we will always be with the Lord. Therefore encourage one another with these words.**

Joh 20:14–16 Having said this, she turned around and saw Jesus standing there, though she did not know it was Jesus. "Woman," Jesus said to her, "why are you crying? Who is it you are looking for?" Supposing He was the gardener, she replied, "Sir, if you've removed Him, tell me where you've put Him, and I will take Him away." Jesus said, "Mary." Turning around, she said to Him in Hebrew, "Rabbouni!"--which means "Teacher."

John 20:17–18 "Don't cling to Me," Jesus told her, "for I have not yet ascended to the Father. But go to My brothers and tell them that I am ascending to My Father and your Father--to My God and your God." Mary Magdalene went and announced to the disciples, "I have seen the Lord!" And she told them what He had said to her.

The believers were in a house, and had the door closed, and they were locked there for fear of the Jews. They were scared to death of the Jews who had just killed their Lord. They were paralyzed by fear. They had no confident expectation of a future. They had buried their Master. They had a desire, but no confidence.

Do we fear death? Death for a believer is going to sleep; so who is afraid of going to sleep? Death for a believer is going home, and who can be afraid of that. Death is being face to face with Jesus Christ, and who can be afraid of that?

Jesus appeared, even though there was a door there to keep out the Jews (probably a locked door). Jesus knew what was wrong with them; they were scared to death; therefore, He says "Peace to you." When the disciples saw Him, they were overjoyed; they saw Him and He was not dead.

The tradition is, Peter was captured and crucified, but he said, "I am not worthy to die like my Lord" and was crucified upside down (so goes the story).

John 20:19–21 In the evening of that first day of the week, the disciples were gathered together with the doors locked because of their fear of the Jews. Then Jesus came, stood among them, and said to them, "Peace to you!" Having said this, He showed them His hands and His side. So the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace to you! As the Father has sent Me, I also send you."

Next, we have doubting Thomas. Do you have doubts? Do you wake up in a sweat wondering, "Am I really going to heaven?"

Let's say, you are a juror and you hear 10 eyewitnesses, who all say basically the same thing. Most are convicted on fewer eyewitnesses and on shakier evidence. We have eleven eyewitnesses to the resurrection. In the 40 days between His resurrection and ascension, there were 500 witnesses.

People see a few bones, a million years old, and they believe strongly in evolution. However, here we have eyewitnesses. Thomas was an empiricist. Empiricism does not exclude faith.

John 20:26–29 After eight days His disciples were indoors again, and Thomas was with them. Even though the doors were locked, Jesus came and stood among them. He said, "Peace to you!" Then He said to Thomas, "Put your finger here and observe My hands. Reach out your hand and put it into My side. Don't be an unbeliever, but a believer." Thomas responded to Him, "My Lord and my God!" Jesus said, "Because you have seen Me, you have believed. Those who believe without seeing are blessed."

Doubts began to creep back in. The disciples have seen Jesus, but it has been awhile since He has been with them. Again the disciples were depressed.

Peter decided to go fishing; and they cast out the nets all night and caught nothing. There is no such thing as defeat when you utilize the resources given you by Jesus Christ.

John 21:3–4 "I'm going fishing," Simon Peter said to them. "We're coming with you," they told him. They went out and got into the boat, but that night they caught nothing. When daybreak came, Jesus stood on the shore. However, the disciples did not know it was Jesus.

While in the boat, they saw Jesus at the shore.

John 21:5–9 "Men," Jesus called to them, "you don't have any fish, do you?" "No," they answered. "Cast the net on the right side of the boat," He told them, "and you'll find some." So they did, and they were unable to haul it in because of the large number of fish. Therefore the disciple, the one Jesus loved, said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he tied his outer garment around him (for he was stripped) and plunged into the sea. But since they were not far from land (about 100 yards away), the other disciples came in the boat, dragging the net full of fish. When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread.

They will have a meal with the Lord Jesus Christ, which will indicate fellowship with their Lord.

It finally dawns on them and hope becomes a part of their thinking; they become able and willing to follow the great commission of our Lord Jesus Christ. They were willing to die because of their deep conviction. They serve a living Savior, Who still sustains them as He did at the beginning. The great vigor in their teaching reflected their great confidence in their Lord.

John 21:10–12 "Bring some of the fish you've just caught," Jesus told them. So Simon Peter got up and hauled the net ashore, full of large fish--153 of them. Even though there were so many, the net was not torn. "Come and have breakfast," Jesus told them. None of the disciples dared ask Him, "Who are You?" because they knew it was the Lord.

The cross and payment for our sins would be meaningless without His being raised from the dead. 1Cor. 15:14–16 Rom. 1:4 Without the resurrection, Easter is just scampering rabbits and a bunch of little eggs.

The resurrection is victory over death; it is our victory over death. We will also be victorious at the moment of our death.

The resurrection guarantees our justification, which is the imputation of divine righteousness to us.

Rom. 4:25–5:1 **Who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:**

Acts 17:31: **Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.**

The resurrection of Jesus Christ is the foundation for Christian hope. Religious leaders might be revered after they die, but they do not come back from the dead. We have a living hope; we worship a living God.

The individual who rejects Jesus Christ might have eternal life, if he has believed previously; but he does not have the assurance in his own soul of his eternal future. Our hope is confidence in who He is and what He has done. The res of Christ assures us that we will be resurrected.

1Cor. 15: 20–22: **But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.**

This is the practical confidence that we can have.

**1Cor. 7:8**

**Lesson #335**

**Wednesday April 19, 2006**

Successful marriage is a corporate witness in the angelic conflict. He understands that marriage carries the critical duty of raising children with doctrine in their souls. Paul gives this high importance, even though he himself will never experience this ministry. Prov. 22:6: **Train us a child in a way that he should go, and when he is old [at a later time in life], he will not depart from it.** This is not a guarantee, by the way, as they have volition and their volition can override what you have taught them. Training does implant doctrine in your soul that does not leave. This verse is a general promise, that if we do our jobs as parents and insure that the kids are trained in doctrine, brought up in the way that they should go. We teach them how to be saved and then we keep asking them, “How are you saved?” Bringing the kids to prep school does not fulfill our obligation in training the children up in the way that they should go. Teaching doctrine to them makes an impact. They may depart, but they will return (as a general promise). There is also as married, time spent in one’s vocation providing for our family (1Tim. 5:8). The obligation to take care of one’s family is extremely important. The importance of operating under the individual spiritual gift provided for us, married or single (1Cor. 7:7). We are all given certain spiritual gifts, no matter what.

### What are some of these gifts?

1. The pastor teacher and the evangelist, and men only in both cases. Most who have these communication gifts are married. They may be single for a period of this time.
2. There is a gift of administration, like being a deacon.
3. Administration in mission boards or Christian organizations. That organization must be administered. These are leadership gifts; but there are gifts which are not so involved.
4. There is a general gift of service within the church. There is one woman who essentially runs T&P (under Bobby's administration).
5. The gift of helps. This is probably one of the most frequently given gifts. Without this gift, the royal family just cannot function. Helping and ministering to the sick, the handicapped, the widows, the orphans. This gift is given to men and women. An example are those helping Bob in the house. There is a difference between the gift of helps and the gift of service. The latter is associated with a Christian organization or in a church; helps can occur in or out of a church.
6. The gift of showing ministry (Rom. 12:8). This is primarily to the afflicted and persecuted. Those caught up in marital tyranny may be serviced by these people. In Rom. 12:8, it was very difficult for believers, and one risked their life to deliver others. Sometimes it is a courageous act to help a married person who is abused.
7. The gift of giving. We all have a responsibility in this area; but this is different. This is one who gives with generosity, and given to rich and poor, men and women. Mark 12:42 gives the story of the poor widow. Jesus explains that her gift was greater than all the others. This particular gift does not require starvation. This can be given to the church, Christian organizations, to those who are destitute, etc. Those who are single have greater ability in this area.

These are only a few of the gifts which are extant today. Some have celibacy connected with them, and that is not the norm; but a rare circumstance. Is celibacy a gift in itself. Bobby doubts that. It would certainly be related to the function of other gifts. Celibacy can be for one's life or for a period of time. A married person would not have this gift.

Paul concedes that it is okay to be married, as the marriage itself has spiritual impact.

Paul becomes the doctrinal *Dear Abbey* for all these singles. This verse begins with δε = *and, but, moreover*. Paul here addresses those who are like himself. Ἀγαμος = *unmarried*. This generally refers to all genders; however, in this context, this refers to *unmarried men*. Paul uses αγαμος in contrast to κηρα = *widows*. The latter is women who were married, but are no longer married. *Unmarried men* refers to all men who are bachelors or widowers. Κηρα does not include women who have not been married. Virgins or unmarried women are left out of this passage (but they will be covered in vv. 25–38). Paul will have some very specific instructions for them coming up.

This verse is not about divorce; it includes those women who have been divorced. There are some types of women who have been divorced who can remarry. Paul is not

addressing the right of remarriage at this point. It is better for you to remain single; don't necessarily seek to be married. Focus on the single status for specific reasons.

Καλος = *good; noble, praiseworthy, desirable, advantageous*. Some are more specific renderings. It is not just good but advantageous for us. Better to do this, rather than that; but they still have a choice in the matter. It is advantageous for them. This advantage is for the unmarried men and the widows. His desire is that they remain unmarried, and that will be to their advantage; however, this is not an absolute mandate. Paul only wishes them to be in these circumstances. He wishes for them to serve in a more concentrated way.

Stress is severe suffering that we may be under; uncertainty; uncertainty of personal circumstances. Is it smart to bring someone else into your aimless life? There is the strong possibility of leaving a widow in a new marriage due to dangerous circumstances. Could be parents who are ill that require care. Deprivation, uncertainty or danger are three areas of stress.

Paul is telling some in a situation of stress even with the right to get married, to not get married. Don't get married going off to a desperate battlefield. Many have been married one weekend, and shipped off the next. The man going off to war is not concentrating on his job. The woman left at home is left in great uncertainty. It is not a good time to get married. This is not an excuse to leave a marriage. If you are not married, then stay single.

Some of the distress in Corinth is persecution of the church. Christians were persecuted in the Roman empire. They were rounded up and used as carnivore bait; or used in Roman games. Great distress in this first century.

If the timing is wrong, then don't get married. In v. 33, Paul states another reason not to get married. If you are married, then you are concerned for your wife. The one who is single has a lot less responsibility. These responsibilities take away from concentrated service. If you have a concentrated service for God, and you get married, you may not be able to give enough time to your wife.

Conditional clause which begins with εαν and a subjunctive mood; it more probable condition. It is more probable that they will do something, but it is not certain. Aorist active subjunctive of μενω = *to abide, to remain, to stay*. Will they remain unmarried like Paul, or will they get married. He wants them to remain unmarried, but he has not ruled out marriage. Stay as you are until the stress is over and until the circumstances are right. You must examine your circumstances to see what is right. *What does God want me to do, and how will marriage impact this?*

1Cor. 7:8 **But I say to the unmarried men, and to the widows, it is good [advantageous] for them if they also remain as I am.**

Ann Coulter article; about teen behavior. If there is a crime with a gun, people go off crazy about the dangers of a gun. But, a girl gets drunk in public and goes off in a car with men she just met, no one says anything about how that is a bad thing. They don't want to be judgmental. There are no moral standards, including sexual behavior. Girls should not be bar hopping alone, or others taking off their clothes for strangers, or hiring women to take off their clothes for strangers. The message of integrity does not come through, even though the bodies pile up. A standard, if you've done it, you can't criticize it. Every woman who has had an abortion, feels they have to defend this for all women. In no area, except morality, would someone think that you cannot criticize someone. If you forgot to fill up your car and run out of gas, does this mean you should tell everyone to ignore their gas gauge? She says some things indicating that she is a believer. When you refuse to recognize that there is a right or wrong, then you are on the slippery slopes of relativism. We are at absolute relativism.

Why does Paul wish a single status on everyone? He would prefer that everyone could see and understand what his gift is like. His gift carries with it many incredible aspects. He sees many people growing to spiritual maturity. Paul obviously wishes that everyone could have what he has.

Paul used the verb *θελω* = *to wish, to will*. This is only a wish; he knows that this is a choice that many reading this epistle cannot make. Many of the readers are already married. Paul is not saying, "If you are married, get divorced so that you can be like me." They cannot choose to be as he is. He knows that. He can still voice this desire. V. 7a related his desire; Paul wants them to all have what he has. Paul wants those who are single and can still make a choice to take particular heed and to pay attention to what he is saying. Paul wants the readers to examine their own single status; to seriously consider this in themselves. *Does God have a concentrated ministry for me at this time?* All of this is connected to the great service that we can do in life. The single person has more time to devote to Christian service.

1Cor. 7:7 **But I desire all men also to be as myself. But each has his own gift from God, one this way, and one that way.**

*Αγαμος* = *unmarried*. Here, because of the next noun, refers to unmarried men. Then we have *και χήρα* = *widows*. Paul wants to be very specific here; which is why he tacks on *χήρα*. Christians were mandated and exhorted to take care of widows and orphans. A great departure from the callous neglect found in the ancient world. *Χήρα* includes all women who do not have husbands—widows and divorced women. Therefore, *αγαμος* would be in contrast, and therefore, this would refer to all male singles. Bachelors, divorced and widowers. Women who have not married yet are not addressed here. *Καλος* = *good, beneficial, advantageous*. It is advantageous to remain as Paul. These singles may be looking over the married couples and thinking, *they have it made* and Paul is saying, *that is not exactly true*. Paul, as a single, has a great advantage over the married person in terms of time; he can put more time into service for God. God always uses our circumstance in order to accomplish his plan. We have an advantage, which is what Paul

is trying to relate here. There is no responsibility to children or a wife; and a man is obligated to take care of his family or he is worse than an infidel. A single person does not have this obligation. Marriage requires time and attention. Being single is an advantage because that is where you are; and where you are is where God wants you to be. Concentrated service and certain spiritual gifts do not preclude marriage.

Certain circumstances may require only a temporary period of time to remain single. Marriage may not be right at this particular time. Apostles were married, like Peter. Many pastors and evangelists are married; in fact, most are. Timing is everything in the spiritual life and everything connected with it. Suffering or distress must be evaluated. There is persecution and hard times; and there were times when a believer would not want to get married. For instance, if you are about to be hauled off to be used as lion bait, then you don't want to get married. There are times that you have a very unsettled life and you are very unsure about which fork in the road you will take. That is the last time to get married. God has a plan for us, but we need to figure out where we are going first. If you get married, then you need to support your family. It is better not to bring a spouse into an unsettled life. Paul has an unsettled life, he cannot give a spouse the attention she deserves, and he realizes that his responsibilities are too great to take on a wife as well.

1Cor. 7:8a **But I say to the unmarried men, and to the widows, it is good [advantageous] for them...**

Paul closes the verse with a conditional clause. Here, it is  $\epsilon\alpha\nu$  = *if*. The verb is in the subjunctive mood, making this a 3<sup>rd</sup> class condition. Aorist active subjunctive of  $\mu\epsilon\nu\omega$  = *to abide, to remain, to stay*. It is to their advantage to remain single, as Paul is; but they may not choose to stay that way. Paul wants them to stay just as he is. He has not ruled out marriage, however. Dative of advantage here, which means it is to their advantage to remain single. *Do not jump into something that you have not completely and thoroughly thought about.*

1Cor. 7:8b **...if they also remain as I am.**

#### **Principles from V. 8**

1. If you are single, then stand fast in that situation until a definite change is the will of God. Do not worry about it, but do not make a radical change into marriage until God gives you the go ahead. All the cloudy and fuzzy thinking will clear up at some point.
2. Do not panic because of social or family pressure. Don't cave to family pressure. You still have options; God may still have a plan for us in our single status.
3. Do not buy the propaganda that being married is the only way to live. Usually unhappily married couples receive pleasure from seeing others as miserable as they. You may not know just how happy you are in single bliss.
4. Do not define marriage as the only state in life after you have passed the age of 18.

5. Do not marry the first person who comes along because you are afraid that you are missing something or because you feel lonely. You have no right to be lonely. There are too many things to do in life to sit around being lonely. People are no better in marriage than they are as singles; often they are worse, because they get set in the ways while they are single. What a person is when single will be what they are when married; maybe even worse. You don't have the ability to change these people. People are not going to change because they get married. They drag their souls into marriage. They are the same old people wearing a wedding ring. Mature believers also bring these qualities into a marriage.
6. It is better to be single than to be married to a mistake. This is a terrible, miserable trap to be married to a mistake. It can only be solved with maximum problem solving devices and not divorce. Women, you should be careful not to surrender your freedom to a tyrant. If you think the man will change and you can change him, that just is not going to happen. If he is a tyrant now, he will be a tyrant in marriage. Singles need to think through marriage very carefully.
7. As a believer in the Lord Jesus Christ, you must not think of yourself as single because no one wants you. There are good reasons to be single and celibate. Before marriage, you need to go over a compatibility checklist.

### **Compatibility Checklist**

1. Spiritual compatibility; you both must understand that salvation is by faith alone in Christ alone. If there is even a shread of doubt, then do not marry them. You must be 100% sure the other person is a believer.
2. There must be agreement as to what makes up the Christian life.
3. You must agree on basic Bible doctrine. You cannot compromise that.
4. It is a good idea that you agree to the same local church. You don't have to go to the same church, but it sure is nice.
5. Soul compatibility. What are your priorities in life; what are their priorities? What is there general attitude? Are they bossy? Do they whine and complain? Are they tyrants? If you get married and you do not know these things, you are an idiot.
6. Do you both agree in norms and standards. This is huge.
7. Is their intellectual and emotional compatibility. You might both be attractive, but if you can't talk or think, then what good are you?
8. Physical compatibility. This is probably what you were waiting for. Are you attracted to their appearance? Do you like their grooming or how they dress? Are they slobs? Where do they squeeze the toothpaste tube? You can be physically attracted, but not have physical compatibility. Sexual attraction is not the same as physical compatibility.
9. Economic compatibility. Is there an agreement upon how money will be administered. Will the wife work? This could be a problem. When one partner has a lot of money, is their an inordinate focus on that person's money by the other person (or by the person who has the money).

10. Family compatibility. There should be an agreement on the desirability of children. Children often become the source of great friction in marriage, particularly if one person wants them and the other does not. There should be agreement on the rearing and training of children. What are you going to do with these kids after they are born?
11. Stability compatibility. Avoid marriage where there is substance dependence or compulsive gambling, a parapheliac, or a neurotic. People get married to people like this all the time.

1Cor. 7:9

Lesson #338

Sunday 1 April 23, 2006

Apparently everyone has been waiting for this verse. It is blatantly sexual. **Better to marry than to burn.** Most arrive at 2 conclusions: the legalistic conclusion (one who does not understand God's grace, a set up their own taboos and rules for everyone but themselves): "if a person lacks self-control and they engage in sex outside of marriage, then they will lose their salvation and burn in hell." No one who has expressed faith alone in Christ alone will spend even one second in hell. Do not ever insult the work of Jesus Christ by saying something like that. The doctrine of Eternal Security is backed by God's grace and justice. Not even the misused of sexuality can overturn salvation.

The second interpretation: "If you have an overabundance of libido, then marriage is your only way out." This is also false.

We have the preposition *they*, so we need to figure out the antecedents: the first is ἀγαρῶς (*unmarried males*) and the second is χήρα (*widows*). This is a much more specific term; it refers to women exclusively, and two categories: a woman whose husband has died and also a woman who has been divorced (which is derived from the old classical meaning of this word, which is based up the word *forsaken*. *Virgins* are not included in this group.

When you are outside of marriage, then you need to consider what the Lord has for you, and if there is a ministry for you which would not fit into the responsibility of marriage. Under these conditions, marriage might now be the right time for us. Celibacy under these conditions is to the advantage of these two categories. This is focused service and the celibacy can be permanent or temporary. There is another reason for remaining single—severe testing or suffering in the life of a believer. It might just be better not to marry under these circumstances.

Now, Paul is not disparaging marriage back in v. 8; he is celebrating it. If it is a good thing to be married; or if it is okay to be singled; then the question is, when do you get married? When do you leave your single status? Under what conditions do these groups of people get married? Without a spiritual life, self-control is very difficult, under these conditions. If you are in constant carnality, then there is no way to exercise self-control. **"It is good for a single man not to arouse or inflame a woman."** It takes self-control to not do this when you are sexually attracted to a woman.

The conjunction of contrast begins this verse: δε = *but*. Bobby is not espousing the shotgun approach. You do not get married simply because you are on a wave of libido. No believer should get married until they understand the doctrine of marriage. This passage is not saying, "You get married when you are hot." This might be part of it, but that is not all of it. V. 9 does not negate v. 1.

Εἰ + a verb in the indicative mood, making it a 1<sup>st</sup> class condition, which means that Paul assumes the reality of this premise. Εγκρατευσομαι = *under control*. This is found with the strong negative οὐκ, meaning they are not under control (the middle voice is used here). Present middle indicative. Progressive present tense; an action in a state of continuance; there is a consistency with this verb and the progressive present. This is not an occasional lapse; it is persistent and habitual. This passage does not force marriage upon someone with an occasional indiscretion. Always remember, this is not the only reason for marriage. A persistent and a habitual condition. This is persistent and habitual loss of control; however, all sins can be punished. An indiscretion is not grounds for an immediate marriage. How many mistakes are made because of an impulsive act. A shotgun marriage is not the way to go. You might have an indiscretion, and it is a sin, but it does not mean that you should marry that person. Aorist active imperative of γέμω. Marrying involves consent as well as command. It appears as though, *I cannot control myself, so I need to get married*. This is the final determining factor; but it is not the sole factor. Never right to focus only upon the physical. This is a recipe for disaster. A little common sense always helps. This verse says, *I've got to marry* so I guess that I will.

**What are all of the factors which are included besides controlling sexual urges?**

1. Knowledge of pertinent doctrine on the subject. Parents with kids in this age, need to focus on the doctrine. Step back, if you are considering marriage, to think about God's mandates.
2. You need to be a mature believer based upon application of doctrine. It is easy to disregard doctrine in your soul when you are out of fellowship. You must metabolize doctrine.
3. Another common sense factor: allow some time in courtship to be certain of your decision. Calm down after the first great rush of passion. Even after an indiscretion, calm down and back off. Don't cloud your thinking with the subjectivity of sex. You just don't think when sex is involved. You will apply v. 9 alone. You need to back off and consider the passages all given.
4. Finally being beyond the point of loss of control.
5. If the other factors are in place, then the persistent burning passion indicates that you need to get married. However, this is not the only criteria. If you can't control yourself, then move away from the situation.

Paul finishes this verse with a comparison. He uses the comparative adjective κρείττων = *better, preferable*. Sexual activity prior to marriage can consume you to the point of distraction from doctrine and from all other things in life. Called sexual addiction by some psychologists. Likened to a dog in heat, which, by itself, is not a great criteria for marriage. Either marry, if the other conditions are in place; or separate from the situation.

*Burning* is more than sexual desire; it is a burning desire to be with that person; it is not an on again off again thing. Doctrine, courting, virtue love, etc. are always in the mix.

When you marry, that passion is legitimized. Paul is not just talking about smouldering. This is a wild fire raging out of control. Outside of marriage, it is raging out of control. Inside of marriage, *πυρω* is legitimate; outside, it is not.

1Cor. 7:9 **But if they do not have self control, let them marry; for it is better to marry than to be inflamed.**

**1Cor. 7:9–11**

**Lesson #339**

**Sunday 2 April 23, 2006**

*They* refers back to the two categories of v. 8; women who have been married at one time and unmarried men. The desire is what consumes you and is out of control. This is lacking in self-control persistently. However, they still have a choice whether or not to marry. **It is better to marry than to be inflamed.** *Πυρω* = *a fire that cannot be quenched, a consuming flame, being constantly inflamed.* We have the obligation not to inflame a woman (v. 1); however, in a relationship, there will be attraction and that means that there will be desire or sexual passion, which does not mean that you have to indulge in it. You can be involved and have sexual desire, but this does not mean that you give into that desire. Stay away from the engulfing *πυρω*. It may be enraging, but you do not have to indulge it. This verse did not just refer to being inflamed with passion after a good date. This is after a long and strong desire. This is more than the desire, but the succumbing to the desire. Being tempted is not a sin; it is succumbing to it. This can mean that your spiritual life is thrown out of whack. Lack of control, lack of doctrine, results in bad decisions. There are other factors here rather than just sexual passion. You cannot take this verse out of context. If all it is, is passion, then it will go away. Remove yourself from the situation, and it will just go away. However, if you remove yourself, and the passion is still there (more than just sexual), that might be the conclusive end prior to marriage.

### Conclusions

1. Do not marry based upon a consuming sexual desire. If that is the primary factor, then you are going to have problems. There are other ways to escape this problem apart from marriage.
2. Do not rely on the subjectivity of passion to make a choice of a lifetime partner. Passion fades. You need to have something more in your soul. The physical burning is the last criteria, not the only criteria.
3. If all factors are in place, and the burning desire remains irresistible and constant, then marry; then follow the imperative of permission found in v. 9.
4. The burning here is an indicator that it is time to marry; it is not the full criterion. It points toward this, but it is not the final determinant.
5. If sex cannot be resisted, and the other factors are missing; then you need to separate. You must remove yourself from the object of *πυρω*. Getting married would be a misapplication of v. 9.

6. Removing yourself from the object of  $\pi\rho\rho\omega$ , you will gain control.
7. Time and distance can soothe the burning passion. This will throw water on the passion. This gives you the opportunity to regain your self-control.
8. Time and distance can also provide a more objective viewpoint in which we examine in objectivity all the factors including  $\pi\rho\rho\omega$ ; but not solely  $\pi\rho\rho\omega$ .
9. If the burning does not stop with time and distance; if this is still part of your soul (not just physical), then marriage would be appropriate (assuming the other factors are in place). Then, go ahead and marry the object of your desire. You only have the choice of removing yourself completely. Do not stay there and indulge yourself sexually; that is not an option.
10. Recall, that it is not always about you and your passion; there needs to be something on the other side as well. Some people are inflamed can become obsessed, not having a clue as to what the other person is thinking. Such people become stalkers.
11. If you do not recall anything else, don't say, "Honey, I am hot for you; let's get married."
12. Remember all of the factors: doctrine, extended courtship (more than 2 days or a month), and attitude of due benevolence. The soul must be involved. You cannot ignore all of the other passages and make v. 9 your sole criteria for marriage. The physical is not the end of it all, but the final determining factor.

Sometimes this verse is used as a guilt-trip ("We did it; let's get married"); the shotgun approach (the parents get involved); etc.

1Cor. 7:9 **But if they do not have self control, let them marry; for it is better to marry than to be inflamed.**

Paul now changes his focus. He passes from those for whom marriage is still an open question, and now he moves to those who are married, whether they got married before or after believing in Jesus Christ. Now we are looking at the maintenance of Christian marriage; what is permitted and what is not.

Bobby will later cover the full doctrine of divorce. "I've got marriage down; now how can I get out of it?"

#### **Basic Principles to Keep in Mind**

1. Marriage is designed by God to be a permanent, lifetime contract.
2. When we stand in front of a minister, justice of the peace, captain of the ship; once you say, "I do" that is a permanent contract before God. We take this too lightly so far. You have just given your word to God to function as a unit. Do not take these vows lightly.
3. Divorce is not Biblically authorized solution to marital problems. It is a solution in our society; when someone does or says something you don't like, it is time to move on. If you don't like me, someone else will. You cannot simply go to counseling and

then divorce. If you have problems, divorce is not the solution. This is the principle, which will be backed up.

4. Divorce is a sin like many other sins. Do not single it out. It is not the most heinous of sins. There can be repercussions, even after naming this sin. Do not wallow in guilt after this. Rebound and keep moving; and don't forget what your failures have taught you.
5. There is a Biblical right of divorce and remarriage, authorized under certain conditions, which will be studied.
6. Those conditions are the only reasons for a broken covenant before God.

We begin with the present active indicative παραγγελλω = *to give orders, to command, to mandate*. There is no confusion here. Paul has spoken by way of permission before. Paul is asserting his Apostolic authority apart from any uncertainty.

Paul will go on to invoke the authority of Jesus Christ. "Not only I command you, but so does the Lord." This is not a distinction between his commands and the commands of the Lord. This is not a disconnect between his commands and the Lord's commands. Paul is inspired by the Holy Spirit. He does not need to invoke the authority of Jesus Christ in order to back up what he commands. Nor, does this distinguish between his own private views and the Lord's. Paul does not set aside God's instructions and say, "Well, this is how I feel about this matter." Paul is distinguishing his own inspired commands with those expressed commands of Jesus Christ. He does this to point out that his commands and the commands of Jesus Christ are the same.

Paul is probably doing this for 2 reasons: these are the actual words of Jesus Christ, Who mandated no divorce, except under certain circumstances. Paul is saying, "This is what Jesus Christ has said; I am quoting from Him." Remember all of the factions? The Pauline faction and the Jesus faction? It is going to be clear to both factions that they are both under these commands. Paul is either reminding them of this teaching, or telling them of it. Matt. 5:32 Mark 10:11 found in the synoptic gospels. Deut. 24:1 is the Old Testament teaching. Jesus Christ taught these things 25–30 years before. If the Corinthians knew this, it would have been taught orally. The gospels were written down later.

Paul addresses the wife first. Why is he doing this? Are they the problem? Is Paul dealing with them because they are the worst offenders? Do they need it the most. The situation that Paul is facing is wife dumping their husbands, which must have recently surfaced in the Corinthian church. They are learning a little doctrine and their husbands are running off to the heathen temples to have sex; and they figure, I can walk away from this, for sure. Paul is making a principle which applies to everyone; this applies to husbands and wives, but he speaks to the wives.

Aorist active infinitive of μη χωριδζω = *do not separate*. This is an imperatival infinitive. This compliments the imperatives already used. This is very strong. The principle based on our Lord's mandate—it is not ever good to separate.

### Never Authorized to Separate

1. The marriage bond cannot be severed. It is an iron-clad contract before God.
2. Paul makes no concession here for divorce. In v. 6, he made concessions for single status or married status.
3. This is not a question of which is better; married or unmarried. This is no longer a part of his concession.
4. The point is, *if you are married, stay married.*
5. Neither the wife nor the husband has the option or the right to terminate a contract signed before the Lord.
6. Neither can the marriage bond before God be dissolved by any human authority. This includes a decree of divorce from the magistrate of the state. As far as the state is concerned, you can get a legal divorce and be legally allowed to remarry. But you cannot do this before God. Where Christians are involved, the marriage cannot be dissolved since it is a permanent contract. Marriage is a covenant for life. God does not recognize incompatibility as a reason for divorce. This could have been determined before marriage; not after.

So that you do not leave the auditorium severely depressed, there are ways out. But there is only by God's instructions and guidelines. No one else but God Himself can say how and why this covenant can be broken. Don't get divorced in the next week.

1Cor. 7:10 **But I command the ones being married (not I, but the Lord), that a woman is not to be separated from her husband;**

1Cor. 7:11 **but if indeed she is separated, remain unmarried, or be reconciled to the husband; and a husband not to leave his wife.**

**1Cor. 7: Lesson #none Wednesday April 26, 2006**

Rich Hughes speaks Wednesday–Sunday. Rick in on conservative radio now. 30 minute shows.

**1Cor. 7: Lesson #none Thursday April 27, 2006**

**1Cor. 7: Lesson #none Sunday 1 April 30, 2006**

**1Cor. 7: Lesson #none Sunday 2 April 30, 2006**

**1Cor. 7:10 Lesson #340 Wednesday May 3, 2006**

Bobby's back. Saw "United 93" with Nancy tonite. Armondo Garcia will be here tomorrow after Bible class (he is our missionary to Costa Rica). Bobby visited some places where he used to surf.

Prior to this, Paul has described what makes a marriage work. Paul made it clear that marriage is a good thing. He has dealt with sex in marriage and with the single status and celibacy of the believer.

In the next few verses, Paul then tackles the divorce question. Divorce was going on there, and it is similar to what is going on today. Divorce was a common practice then as it is today. Their human viewpoint background was very similar to ours. Very antinomian. It was causing problems for even Christian marriages. Paul wants to make it clear what is right and good; and what is not. He will be setting up the boundaries.

### **There are a few basic principles about Marriage and Divorce**

This is so we can know where we are going; we need to know the overarching principles. Otherwise, it is too easy to get stressed or to overreact. This is a subject that people do not want to hear about.

1. Marriage is designed by God to be a permanent, lifetime contract between a man and a woman. All Scripture indicate this fact. When you say, *for better or for worse*; you are not just making a vow with another person, if you are a believer in Jesus Christ. You are making this vow before God and directly to God. It is difficult to take this word lightly. Furthermore, it is His mandate that it be like this. If you are going to keep a vow, this is the one that you should keep. Divorce should never be seen in a light and frivolous way.
2. Today's thinking is, *well, I'll give this a shot, and if I don't like it, then I'll leave*. Do not every enter into a marriage with this sort of an attitude.
3. Divorce is not a Biblically authorized solution to marital problems, nor is it a solution to marrying the wrong person in the first place. Leaving a marriage to find your right person is wrong.
4. Getting a divorce in most cases, is a sin, it should be treated in this light. We can recover fellowship with God with rebound. Like any other sin or error, you just move on. You put it behind you and continue to grow to spiritual maturity. Spiritual growth always stabilizes you and can comfort you under many circumstances.
5. There are times when divorce is not a sin. There is a Biblically authorized right of divorce and remarriage under certain conditions. These conditions are the only reason for a broken vow before God. Only God can break the vow; not us. Even when divorce is Biblically authorized, there are still repercussions from divorce that can have lingering effects, even for legitimate divorce. Anger, guilt, feelings of failure, regret, bitterness, etc. Divorce is tailor-made for mental attitude sins. Stay with doctrine, if you have divorced. Otherwise, you will pile one disaster on another disaster. Divorce is one sin, but there are repercussions. You must continue the *keep moving* principle. Don't get bogged down in past failures.

Marriage can be one of the great things in our life; and the most difficult part of our life. How many problems do we solve by running away from it. In marriage, it is doubly important that we do not do this. Divorce can be devastating and it can be a huge problem in life.

Our volition is involved in a divorce; it is our volition making bad decisions during the marriage; and then the actual divorce is a bad decision.

Paul says, these are mandates, not just from me, but from Jesus Christ. This was a point taught by Jesus Christ during His incarnation. However, Paul is writing this 30 years later. The Lord taught that there is to be no divorce except for adultery (Matt. 5:22 19:6 Luke 16:18). The Lord Jesus Christ is Paul's documentation for this passage. The gospels were written sometime after Christ ascended, and the Corinthians may or may not know what Jesus taught, unless someone passed this along orally.

Aorist passive infinitive of  $\chi\omicron\rho\iota\zeta\omega$   $\mu\eta$ ; this is an infinitive with a negative: there is an emphatic which says, "Do not separate."

### **What Jesus Taught**

1. The marriage bond cannot be severed except because of adultery.
2. Marriage is an iron-clad contract before God. No loopholes.
3. Paul cites the Lord here; he did not have to, but he did. There is no concession in the Lord's words; they are emphatic and without loopholes. There is no discussion here as to which is better, being single or married.
4. There is no concession here because Christ made no concession, apart from adultery.
5. The principle—if you are married, then stay married.
6. Neither the wife nor the husband has the option or the right to break a contract signed before the Lord.
7. The marriage vow before God cannot be dissolved by any human authority.
8. This includes a decree of divorce from a magistrate from the state.
9. If you obtain a divorce decree, then legally, you are divorced, insofar as the state is concerned.
10. Then, before the state, you have the legal right of remarriage. You won't go to jail for polygamy.
11. However, you are not off the hook before God. God's contract is not revoked because of state clear it. Where Christians are involved, the marriage cannot be dissolved before God. God does not recognize incompatibility as a reason for divorce. This should have been detected before the vows our taken. This is what makes courtship and engagement so important. There is such a thing as incompatibility, but you had better figure that out before you get married. A mistake of marrying the wrong person is not corrected before God. Before getting married, you need to think about more than your feelings.

### **There are Exceptions, which our Lord did not mention**

Bobby is doing this so that we do not get lost in the detail.

1. If the covenant is to be annulled, then there must be specific sinful acts by one of the parties to the marriage.

2. Adultery annuls marriage. The fact of adultery means that you can divorce; but it does not mean that you have to.
3. The Lord Jesus Christ in Matt. 5:32 19:19 confirms this adultery as a contract breaker.
4. Also, willful desertion is a contract breaker for the same reason. However, you must be careful here, and today, it has been grossly applied to almost everything.
5. Also, when one of the divorced spouses remarries or dies, you can get married again. Don't line up your ex- with blind dates.

Today, marriages are broken on mere whims. Believers often take on the society views in the same way. Pretty soon, you will be immersed in human viewpoint. This doctrine is going to crush a lot of toes. You may have to admit to failing in this area. We don't like to be failures and we certainly do not want to dwell on it. You may have to examine this move for a moment. For most everyone, there are about 3 main reasons for divorce. Don't skip Bible class until Bobby is done with this subject.

During this study, we need to take a step back and get a doctrinal perspective of this issue for application in the future. Our past failures are no longer the issue. Nothing in this life should stop our contentment. Through this study, we must recognize the inviolable nature of the contract that we are about to undertake. We should make this decision with caution, with doctrine, and with objectivity. Don't make this decision with panic, high libido, etc. In our relative society, we figure we can just leave anything that we don't like. However, this is not true of the believer in marriage. You won't become happy by divorcing; or even by getting married. **Be content in whatever situation that you find yourself in.**

1Cor. 7:10 **But I command the ones being married (not I, but the Lord), that a woman is not to be separated from her husband;**

1Cor. 7:11 **but if indeed she is separated, remain unmarried, or be reconciled to the husband; and a husband not to leave his wife.**

**1Cor. 7:10**

**Lesson #341**

**Thursday May 4, 2006**

A simple reading should leave no doubt as to what this passage means. Aorist active infinitive of χωρίζω+μη = *do not separate, do not divorce*. Paul refers back to the words of Jesus Christ in Mark 10:11 Luke 16:18. These passages say essentially the same thing, that there should be no divorce. If Paul cites Jesus Christ, then we ought to know exactly what He said.

Matt. 19:3: **And some pharisees came to Him** [which they often did; they came to Jesus for a number a reasons; most of which had nothing to do with finding the truth] **testing Him, saying, "Is it lawful for a man to divorce his wife for any reason at all?"**

Hillel school believed that a man could divorce his wife for any reason whatsoever. You want the divorce, you got it. The Shaman school narrowed the scope to divorce for only a

sexual offense (which could encompass a great many reasons). The various groups asked Jesus questions, in order to trap Him. Deut. 24:1 assumed the legitimacy of divorce, but no reason is given in this passage. The passage assumes that divorce is legitimate. The idea is, the pharisees could get Jesus no matter which way He went.

Matt 19:4–5 **But answering, He said to them, Have you not read that He who created them from the beginning "created them male and female"? [Gen. 1:27] And He said, "For this reason a man shall leave father and mother, and shall be joined to his wife, and the two shall become one flesh." [Gen. 2:24]**

By quoting these verses, our Lord avoids this controversy. Jesus is not arguing with them; He goes back to the beginning and, "What did God tell us about marriage?" This confused the pharisees. "What did God say?" Jesus did not argue, but He replied with principles; He gave no legal brief on divorce.

Matt 19:6 **So that they are no longer two, but one flesh. Therefore, what God has joined together, let not man separate.**

#### **Points on the principle of Marriage**

1. Jesus reminded them that God designed one man for one woman and vice versa. If God had wanted Adam to have several wives, then he could have had *Big Love*. There was just two of them, so it was designed to be permanent.
2. Marriage is the strongest bond and greatest relationship between two human beings. There is a separation between the husband and wife and their parents. There is a contract, not just between spouses, but between the couple and God. Jesus is not going to argue all their legalism, He is going to simply state the principles. Marriage is an iron-clad contract. Whenever Bobby signs a marriage certificate, they are married; before or after the ceremony. However, the ceremony is where both parties make a vow before God.

Mal 2:14 **Yet you say, On what cause? Because Jehovah has been witness between you and the wife of your youth, against whom you have dealt treacherously; and she is your companion and your covenant wife.**

A friend used to introduce his wife as "my first wife." He thought it was funny; she possibly did not. By divorce, you deal with your permanent partner treacherously. Marriage is a binding contract.

Mal 2:16 **Jehovah, the God of Israel, says, He hates sending away, and to cover with violence on his garment, says Jehovah of Hosts. Then guard your spirit and do not act treacherously.**

"I hate divorce" means that divorce is not a part of God's plan. This reveals the policy of God, not His character; His policy is anti-divorce. Dealing treacherously is divorcing the wife of your youth. This breaks the contract signed before the Lord, which is a sign of betrayal to Him. He is the witness and breaking this covenant is dealing treacherously with the lord.

3. Marriage was also the one-flesh principle.
4. When people are argumentative, they do not listen to what the other person says, but they listen for something they can argue against. All they heard was that divorce was verboten.

Mat 19:7 **They said to Him, Why then did Moses command to "give a bill of divorce," "and to put her away"?** Deut. 24:1

Moses was not commanding divorce; he was making allowances for man's sinfulness. In Deut. 24:1, Moses is simply assuming that divorce occurs. This is the context; the pharisees ignored the context.

Deu 24:1 **When a man has taken a wife and married her, and it happens that she finds no favor in his eyes because he has found a thing of uncleanness in her, and he writes her a bill of divorce and puts it in her hand, and sends her out of his house;...**

Mat 19:8 **He said to them, In view of your hardheartedness, Moses allowed you to put away your wives. But from the beginning it was not so.** The pharisees had corrupted the teaching of Moses. You need law when there is corruption. Law is required when there is no perfection. Moses is not saying that divorce is a mandate; however, he does assume in Deut. 24:1 that there is a legitimate reason for divorce. Moses was legislating laws to deal with the corruption. Moses was making law in this passage. Moses did not have the authority to allow divorce where God did not. However, he could define a procedure for those who divorce legitimately. God's design was a permanent, legitimate relationship.

Matt 19:9 **And I say to you, Whoever shall put away his wife, if not for fornication, and shall marry another, that one commits adultery. And the one who marries her who was put away commits adultery.** This nailed the pharisees, as they allowed for divorce, but there were different camps.

The application for us who are not married is, there is an inviolable nature of marriage. Your choice of a lifetime partner must be made with doctrine in your soul and with objectivity. God does not give Scriptural mandates as a form of deprivation. God is trying to deprive me of a great life. *Who decided to get married?* Divine mandates, you may think are unfair and hurt you, but they are always for our benefit. There is no other standard for us other than remaining in our marriage, if we want to be a part of God's plan.

Bobby is going to deal with a very touchy subject, where there would seem to be contract breakers, but things which are not covered directly in Scripture. Scripture is silent for reasons of divorce which we may see as being very obvious. Divorce for brutality. Divorce for a spouse who is drunk, for a drug addict; for one who rapes his wife; sexual molestation; particularly of children; insanity; divorce because spouse is a criminal; because spouse has suicidal tendencies. There is nothing written in Scripture about these things. This does not mean that separation is incorrect. However, in most of these situations, separation would even be recommended. When a person's life is in danger or in a threatening situation,

separation is both legitimate and necessary. The correctness and logic of legal separation in these areas is not an annulment of the Biblical marriage covenant. The reasons for divorce are all stated. If you are being brutalized, you need to separate. This does not mean that you can divorce and remarry; but you should get away. The principle is this: you get out, but you do not have the right to remarry unless the marriage covenant is broken according to divine fiat. You can get out and you should under most of these circumstances; but remarriage is not in the picture, unless there is a valid Biblical reason. If these are the only reasons, then you cannot remarry. However, if the guilty party remarries after divorce or if the spouse dies, then you can remarry. The innocent victim in the desertion case, the adultery case, etc. can remarry.

1Cor. 7:10 **But I command the ones being married (not I, but the Lord), that a woman is not to be separated from her husband;**

1Cor. 7:11 **but if indeed she is separated, remain unmarried, or be reconciled to the husband; and a husband not to leave his wife.**

Hermondo Garcia and his wife, missionaries to Costa Rica. 37 years preparation. Still, in the podium in Berachah, he trembles. The name of the game is information. The purpose is for us to share in His happiness. Unfortunately, because we have the old sin nature, which we really like, and comes diabolicus has a lot of attractive stuff. Once we have the wooden pajamas on, then we are out of the competition. The only purpose which counts is God's purpose. This is what we are supposed to convey, in the job, on the bus, and in our function. We are to convey happiness and God's purpose. The entire issue is, we are dealing with supernatural processes.

Nicaragua and Costa Rica are two nations, and nations are here so that we remain in a perpetual mode. If there is someone positive, then there will be a missionary (or an evangelist). God has a purpose for every person. Once we are in the plan of God, there is no sacrifice. We must get information from someone, and that is going to be from the local church, even though this divine design has been ignored from the beginning. The communicators go where there is positive volition, generally speaking (Jeremiah is an exception). Thousands of believers in Nicaragua. There are churches all over, and they love the Word, but they love other things even more. Hermondo has met 200 pastors there; he has gone to their homes. Unfortunately, many of them belong to denominations, so they are locked into their doctrine. The only reason why we are alive and breathing is so that we can know His purpose; when we know His purpose, then we love Him. If we are happy, then we will tell others. This can only occur in a supernatural basis.

Hundreds of thousands of believers in Nicaragua. Costa Rica is a country with establishment, which Nicaragua. All he wanted to do was to teach all this doctrine that he knew. He began to teach a few at a time. He teaches 3 books a week; and he has small cores of people. It is not for us to measure. We just enjoy the commemoration of being alive so that we can get a little more information. We are the recipients of the most

accurate information given out in the Church Age. Moses would have loved to have been here.

We are here to give the ministry of reconciliation, which is a privilege. God does not need us. If we were not born, we would not be missed. God wants us to be happy; that is His message. The plan works. The Word of God is alive and powerful.

He is in Jeremiah in Nicaragua. They want to sing and clap and do gymnastics—and these are believers. God loves them with the same love as He loves the most doctrinal ones. The only difference is, the inheritance that we will appropriate. Our purpose is God's purpose; and our happiness is God's happiness. We must have eyes placed on the invisible. This is what made Moses leave His position as the next pharaoh of Egypt. His eyes were on what he could not see; his eyes were on the promised land.

Trujillo = relax; God has the whole thing under control; His plan is perfect. Our soul is His design. After the cross, we can begin our rehabilitation. We must grow, even if we are in medicare.

**1Cor. 7:10 Matt. 19:4–7**

**Lesson #342**

**Sunday 1 May 7, 2006**

Mother's Day message today is all about marriage and divorce.

V. 10 tells us that marriage is an inviolable contract; no lawyer can get you out of it. This is the person you are stuck with until death parts you. This is an oath to God as well as between one another. This is an iron-clad contract; a pact which is inviolable. This is not a contract that you can simply void if you simply decide things aren't going well. The wife is the first person addressed, but these principles apply both to the husband and to the wife. Divorce for a Christian couple is not an option. Matt. 19:3–9

Paul uses the verb *to leave* with the negative. The context of Matt. 19 is the pharisees trying to trap the Lord Jesus Christ. Moses did not give the Law; Jesus Christ gave them the Law. The pharisees are trying to trip up the Lawgiver here. Jesus Christ knew exactly what was going on here. Jesus Christ responds with doctrinal principle. Jesus does not confront them with, "I know what Moses wrote and you do not understand it; let me set you straight."

Mat 19:7 **They said to Him, Why then did Moses command to "give a bill of divorce," "and to put her away"?** Deut. 24:1

Mat 19:8 **He said to them, In view of your hardheartedness, Moses allowed you to put away your wives. But from the beginning it was not so.** Jesus Christ takes the principle back to the beginning, even before the Law. There were a lot of people listening, and Jesus needed to make it clear what the doctrine was. There was the Hillel school of thought, which allowed for divorce in any circumstance. The principle is, God created one man and one

women. God did not provide *Big Love* for Adam. This relationship between Adam and the woman was essentially an eternal one. Their lives were to be perpetuated apart from sin. David had multiple wives, and there were repercussions for this mistake. Divorce today carries some of the same repercussions as found in multiple marriages. These repercussions are present even when there are Biblically sanctioned reasons for divorce: adultery, desertion, remarriage by the other spouse, and death of a spouse.

Only God provides these contract breaking situations. The issue is not really divorce here; the issue is remarriage. You can divorce for pretty much any reason. These 4 circumstances carry with them the right of remarriage.

This is a foreign concept in our society. You say, "What's the big deal?" There are only specific circumstances under which you may remarry.

Deu 24:1 **When a man has taken a wife and married her, and it happens that she finds no favor in his eyes because he has found a thing of uncleanness in her, and he writes her a bill of divorce and puts it in her hand, and sends her out of his house;...**

Mat 19:9 **And I say to you, Whoever shall put away his wife, if not for fornication, and shall marry another, that one commits adultery. And the one who marries her who was put away commits adultery.**

There is the *one flesh* principle from the beginning, and divorce violates that principle.

Mat 19:4 **But answering, He said to them, Have you not read that He who created them from the beginning "created them male and female"? Gen. 1:27**

Mat 19:5 **And He said, "For this reason a man shall leave father and mother, and shall be joined to his wife, and the two shall become one flesh." Gen. 2:24**

Mat 19:6 **So that they are no longer two, but one flesh. Therefore, what God has joined together, let not man separate.**

God Himself affixes His signature to your marriage as a witness. The state might give you the ability to divorce for any reason; but God does not (not with the right of remarriage). You must be very cautious when marrying and you must be objective prior to marriage. The most frequently cited reason for divorce is *incompatibility*. It could mean anything. However, this is not one of the contract breakers before God. Discovering compatibility is to be done in courtship; if you are married and have this problem, then it is a more difficult situation to bring about. An unmarried couple needs to move from attraction to compatibility.

You must be able to think doctrine. Without doctrine in the souls of two believers who get married, there can be no true compatibility. This is the only way to have like-mindedness. Without doctrine, you have very little chance as a believer to transition to compatibility.

## Compatibility

1. Compatibility is a total adjustment to the other person, so that they are the most important person in the world to you.
2. Compatibility is motivated by impersonal love, personal love for God the Father. The impersonal love is toward all mankind, which is something that you need to apply. No couple is without conflict. Compatibility does not mean *no conflict*. Finally, there is occupation with the person of Christ.
3. We begin with attraction; if we were not attracted to someone, we would not be with them. Attraction is where we all begin. Attraction is the blind, subjective stage of romance. You might have discovered a few minor areas of compatibility. The strength and weaknesses of the object of your love is required; this is objectivity. Moving to this objectivity and compatibility means that you will have a lot fewer surprises. Without these things, then you need to break it off before there is an emotional thing.
4. Compatibility is the problem-solving stage of a relationship. We should be able to solve our own problems apart from the other person. In courtship and in marriage, we try to change a person into what we want. That does not work either because it is not real. The problem solving stage is spiritual autonomy, which is a criterion for marital unification. It seems like an oxymoron. The person who is spiritually autonomous is comfortable on his own and ready for a marriage union. You are only as good in marriage as you are in person. You bring compatibility to the marriage; you do not depend upon the other person for compatibility. There is knowledge and there is application. Spiritual autonomy gives strength to consistently utilize impersonal love. This is the key to compatibility. Once marriage occurs, it must be maintained. Compatibility must be discovered before marriage and maintained during marriage.
5. In compatibility, both husband and wife take responsibility for their own decisions. Tolerance and understanding prevail between the two of them. Compatibility is not manifested by tyranny.
6. The greatest manifestation of compatibility is conversation; it is a long conversation which appears to be too short. Moment by moment compatibility is found in the depth of your conversation; not sex.
7. If you can talk and have the common ground of doctrine, you will develop the rapport to stick it out, for better or for worse. If you can talk and have the common ground of Bible doctrine.
8. Rapport is the harmonious stage of romance and marriage, based upon the like-mindedness of doctrine. It is the next stage of compatibility; it is not a synonym.
9. Sympathy and empathy and spiritual identification with the one you love is rapport.
10. Compatibility is the fusion of opposites. You learn to tolerate when you do not necessarily like them. Compatibility does not mean absolute agreement. These things are best established before marriage. It can occur after marriage, but that is not the easiest way to go. #1 on any checklist of prospective spouses is their spiritual life.

1Cor. 7:10 **But I command the ones being married (not I, but the Lord), that a woman is not to be separated from her husband;** The instructions are, the wife should not leave her husband. Originally, God did not include divorce with marriage.

Obviously, there is rampant divorce in the church of Corinth. "I am stuck with a person that I married before I became a Christian?"

V. 11 is parenthetical, but it is not exactly within the flow of text. It is something added to clarify something. The next verse should bring all kinds of questions to mind with v. 11. "What happens if I am a punching bag?"

1Cor. 7:11 **but if indeed she is separated, remain unmarried, or be reconciled to the husband; and a husband not to leave his wife.**

**1Cor. 7:11**

**Lesson #343**

**Sunday 2 May 7, 2006**

Apparently it is not Mother's Day. Not only is Paul giving instructions, but the Lord Himself is giving instructions. The husband should not send his wife away, and the wife should not divorce her husband.

4 areas where one can divorce and remarry. Marriage is an iron-clad contract between husbands and wives. After telling them all this, *there is no divorce*, but then he says (in v. 11), *but if you do...* The parenthesis of v. 11 is giving the wife the options if she does separate from her husband.

We have the particle of contrast:  $\delta\epsilon$  = *but*. Then the conditional particle:  $\alpha\epsilon\nu$  = *if*. This is probably a diphthong, and not pronounced as two vowels. Here, there is no negative with the verb  $\chi\omicron\rho\iota\zeta\omega$  = *to separate*. A woman might separate and she may have a good reason to separate. V. 10 does not mean that you cannot separate. If a man verbally and physically abuses his wife so that she goes into depression or even becomes suicidal. Or a man who endangers her life or the life of their children. These are excellent reasons to separate. Or, a woman who cannot respond to her husband because he forces her into slavery or into sexual slavery. Or, there might be a mate who could end up in prison for the rest of their life. The spouse who does not pay taxes, runs up criminal debt; or is addicted to something. These are just reasons for separation. Of course, it is right to avoid jail by separation; of course it is right to separate from abuse; however, remarriage is a completely separate issue. Even though these are just causes for separation, these are not just causes for remarriage. Interestingly enough, the Bible is silent on these issues. Jesus Christ did not stand in front of the pharisees and say, "A wife should leave if a man brutalizes her." Why does this not occur? It makes sense that there would be reasonable for Him to teach this. Don't ever think that the Bible teaches that you cannot separate; however, before God, these are not contract breakers. It is not an issue of separation; it is an issue of remarriage. If a wife leaves her husband under conditions not specified under one of the contract breakers, then if a wife separates, she has 2 options: (1) let her stay separated but single. (2) Reconcile with the husband.

To many of us, this may seem unfair. The guy beats her up, and she leaves; and she cannot remarry? How can I protect myself from that *out-of-control libido* if I cannot remarry? Does the Bible contradict itself? How can I ever have the intimacy for one man and one woman if the Word of God says I cannot remarry? These are valid human questions for those who are under these circumstances. However, in these questions, we must not ignore or reject the Word of God.

Think about this in a doctrinal viewpoint. Are you ready for remarriage if you separate under these kinds of situations? This is in part a protection for you. You are not ready for remarriage under these circumstances; now, in the future, you may be ready for remarriage. And, if God's plan is for you to remarry, then He will provide for you in that way. God has a plan for your life; He protects you. These mandates are for the betterment of our lives; these mandates are in our best interest. Be patient; all in good time. If you do not have the right of remarriage, then the parenthesis belongs to us.

If you ask yourself, *is God unfair? What happened to me was not my fault?* You might be trying to convince yourself that one passage of Scripture does not outweigh the other. You cannot say, "I like v. 9 better than v. 11; I have an active libido, and my desires are what counts; so I am going to obey v. 9 and remarry." You must take all Scripture into account and not take one passage over another. One passage does not contradict nor does it supercede another. This is a part of the science of hermeneutics (which also includes the illumination of a passage to a pastor). You cannot pick and choose which passage you are going to choose to follow. You cannot isolate a passage from its context, and follow it; and you take the words literally, apart from any context; and decide, for instance, "I have the right of remarriage if I still have feelings for someone." Don't play one against the other. The Scripture has many solutions to problems. The solution to our problem may not be what we want. It may not be our first choice. However, every time the Bible tells us something, whether we agree or not, the Bible is always right. God says this for a reason. It is very hard to hear some of these things. It makes us look at ourselves and say, "I haven't done too well in this area." God wants us to start from this point, follow His mandates, and realize that they are for our benefit and happiness.

Volition is the key here; the woman can remain or not remain; but the mandate is that the woman remain unmarried. *Αγαμος* = *to remain unmarried*. This is a woman who does not have the right of remarriage at this moment. If the previous spouse dies or remarries, then she can remarry. She might contemplate remarriage, so this instruction is to her. This is the progressive present; one of persistent action. She must remain in this status of non-marriage. Even brutality is not a contract-breaking reason. She has a second option if she does not like the first. *Καταλασσω* = *to be reconciled*. Aorist passive imperative. This means to get back together in a marital state and to leave behind the enmity of separation. This is an interesting choice of verbs here. It is a very descriptive word for getting back together. Remember, reconciliation.

We were divorced from God, so to speak; Jesus Christ took the enmity which was between us and God and supplied us with peace. We can now be permanently reconciled to God through faith alone in Christ alone. We can now have a relationship with Jesus Christ; and

this is the word which is used here. There are similarities between the husband and wife who are separated and the enmity between ourselves and God. Real reconciliation does away with the enmity between spouses and changes it to peace. By analogy, there should be no remaining bitterness between husband and wife. For the woman to be reconciled is not simply to just go back to whatever was there before. This reconciliation leaves anger, bitterness, etc. all behind. This is to be left behind in reconciliation. This is an imperative of permission. It mandates a correct choice of action. We have the permission to make a choice. This may or may not happen; but it is still our option. This second option is a mandate to reconcile. Once separated does not mean always separated. Even if a legal divorce takes place, this is always open (unless one of the two remarry in between). An ingressive aorist indicates that the action of reconciliation occurs in a point of time. She enters into a state of reconciliation. The best way, is one makes an approach to the other, and there is mutual understanding as to what is in the best interest of both parties (and for whatever children might be involved). Maybe the greener pastures beckon, and now you have found out that the pastures are pretty brown. You might have the right person who goes a little crazy in middle age. The desire of a believer to operate under the banner of due benevolence.

When out of fellowship, there are a number of things which can occur; a number of bad decisions which we can make which causes problems with the partner; and we need to fulfill the principle of due benevolence. This is an imperative of permission; reconciliation may not be the right thing to do. The danger might not be lessened; the brutality may still be there. If possible, here is the option: reconcile (or stay unmarried).

A neutral party can sometimes effect a reconciliation. They can bring the couple together and tell them, come out to the middle of the ring, but do not fight. Not just anyone can fit this bill. This can even be a trained marriage counselor. There is a problem with human viewpoint subjective counseling, which is superficial, based upon emotions and superficiality. Counseling can at times can be helpful if it brings you to some objectivity. Do not depend upon it. The secret of any counseling is to provide you with some objectivity. Ultimately, however this occurs, both parties must agree to reconcile. By the way, Bobby does not does marriage counseling. He gives us the doctrinal principles which allow us to be objective. One reason to take the first option of separation, is to step back and to think about what is going on in your life. Objectivity is the key, then the wife needs to go to her husband with humility and to make her desire clear. This should not be in a way to be pugnacious. This should not be accusing or vitriolic. There is no reconciliation apart from humility. Jesus did not think higher of Himself; He made this sacrifice. This should be the same attitude of reconciliation between spouses. Once this reconciliation overture is made by the wife, then the husband cannot use leverage against her. If he does this, enmity will remain. Reconciliation depends upon doctrine in the soul and regained grace orientation. This is the advantage of doctrine in the soul. Grace orientation and humility are great problem solving devices. Once you have this attitude, then wait on the Lord to take this further. When you tell your spouse clearly that you want reconciliation, then let him think about it. Let him think about what he wants to do. Then and only then can the reconciliation be effected.

Rebound brings doctrine back into the picture. God can bring you to your knees faster than anyone else thinks possible. He can bring us to reconciliation much faster than we realize. We have to step back and let the Lord do His work. The bottom line is a lot of doctrine and a lot of patience must be applied by the wife in order to bring reconciliation about.

1Cor. 7:11 **but if indeed she is separated, remain unmarried, or be reconciled to the husband; and a husband not to leave his wife.**

**1Cor. 7:10–11**

**Lesson #344**

**Wednesday May 10, 2006**

Lt. Colonel Stan Haines returned from Bagdad after a year, and he listens to MP3 files there. He said that Iraq is a wonderful place to listen to doctrine. Fewer distractions. You can work out, work, and listen to doctrine. He was in the Green Zone in Bagdad. American soldiers are compassionate and caring. A medic was shot, but not hurt; the person who shot him was then shot and he, the doctor, then worked on him. We can win in Iraq and lose in America because of the way the war is reported and perceived.

1Cor. 7:10 **But I command the ones being married (not I, but the Lord), that a woman is not to be separated from her husband;** This verse has pretty much been studied.

V. 11 is parenthetical. There are 4 legitimate contract situations before God.

V. 11 begins with a 3<sup>rd</sup> class condition. The woman always have the option to walk out when she decides, "I have had enough." The 3<sup>rd</sup> class condition means she may or may not leave. There may be physical or mental abuse; or she may be protecting her children from various attacks of the husband; prison terms for life, always in debt due to gambling; etc. And, of course, there are fickle reasons as well, e.g., having an affair. Or, a woman whose children just take too much time out of her life; or she prefers a career over marriage; or, she is generally dissatisfied with her life. So, there are a number of reasons why a woman might depart from marriage. However, all of these reasons fall under the same category with respect to God: there is no right to remarriage. Getting out of a marriage even for a very valid reason does not always include with it the right of remarriage. It seems so unfair to us, that a woman might separate from a criminal or one who abuses her; however, God is fair.

There are practical reasons why a woman should not remarry after leaving a bad marriage.

#### **Practical Reasons**

1. The woman may not be emotionally ready for marriage for a period of time, even for a very just cause; especially for certain just causes.
2. She has injuries and scars and general subjectivity which are not conducive to choosing another spouse.
3. Under these conditions, she is in danger of another mistake in that frame of mind.

4. Emotional trauma, no matter how amicable your separation/divorce is, and scar tissue always occur in divorce, without exception. That scar tissue and emotional upheaval leaves the woman open for being easily manipulated and used.
5. She needs time to recover, using doctrine and the problem solving devices. She must get her soul in order.
6. This does not mean, if divorce is not for a contract breaking reason, that does not mean that celibacy will be for a lifetime.
7. Contract breaking justifications which give the right of remarriage can occur after a non-contract breaking reason for a divorce or separation. If you separate for a non-contract breaking reason, you do not have the right to remarry. However, this could change.
  - a. Death or remarriage of a former spouse. This allows the right of remarriage.
8. The Lord's timing is perfect always; therefore, we need to wait upon Him.
9. If we are to remarry with divine endorsement, it will be at the right time for the right reasons, and the right person will come along. Our part is to continue our spiritual advance while waiting.
10. Otherwise, remain unmarried. Patiently wait on the Lord and His plan for our life.

There is a 2<sup>nd</sup> option. "I'm out of one marriage, so I am going to remarry with someone else because I want to." If you do that, you have problems and you will have problems. You are out of God's will.

The other option is, be reconciled to your former husband or wife. Leave behind the enmity of your separation. That is a critical aspect; there will be no good marriage if the wife holds onto bitterness and other mental attitude sins.

When you are in this situation, you must be objective and look at yourself for a moment and decide, where did I go wrong; how did I go astray. The only person you can change and fix is yourself.

Where there is brutality or criminality, then there should not be a reconciliation. Stay unmarried under those circumstances. Do not go back to brutality; do not put yourself into a co-dependent relationship.

Reconciliation requires first and foremost humiliation. You must approach this with true humility. You cannot go to the other and say, "I know where the problem is, and here is how you can fix it." That reveals bitterness, lack of objectivity, and a vitriolic attitude.

Grace oriented is not only directed to God's grace for us; but we also look at others and are gracious to them, whether they deserve it or not. Grace orientation means that you have a great shot at a good relationship (and you may want to find this in the mind of another person as well).

Utilize the time to gain some objectivity. You cannot be objective, if you divorce, and then, a few weeks later, hook up with someone else for companionship. Always wait on the Lord

when dealing with the other spouse. You can't simply say, "I want to reconcile" and expect it to happen the next day. The husband must eventually agree to the reconciliation. Get it together and remain single or reconcile.

1Cor. 7:11a **but if indeed she is separated, remain unmarried, or be reconciled to the husband;....**

In this second half of the verse, we have the missing verb  $\xi\omicron\rho\iota\zeta\omega$ . Instead, we have the present active infinitive of  $\alpha\phi\iota\acute{\epsilon}\mu\iota + \mu\eta$

There is an indicative here, not an imperative, and we may think that we, as guys, are okay. However, we are not getting over on anything here.  $\alpha\phi\iota\eta\mu\iota$  is an infinitive, which makes it even more interesting; this carries a lot of force, and using an infinitive.

Does this mean that the husband has no reason to walk out? With a just cause, the man has the right to walk and and remarry. Why is Paul so emphatic here?

### **What Husbands Get Nailed Here**

1. By divine design, husbands in the home are leader and the wife is the responder.
2. The husband has the strong obligation to protect the woman's responsiveness. Her responsiveness can be ruined.
3. The husband's desertion unquestionably damages the wife by
4. Desertion corrupts the woman's femininity. When a woman is a responder, she is a beautiful, feminine woman. Leaver her corrupts her sensitive demeanor. This hardens the woman, which is not pretty. No good unless doctrine is a salve for her soul. Because a woman is deserted,, etc., A woman should not become hardened.
5. A hardened soul attitude is always a risk for a woman who leaves her role; this is a soul hazard for the jilted woman, which is more likely to occur in her because of her hard nation. She loses her femininity when this occurs.
6. Paul's intense injunction to the husband recognizes the roles of the husband and wife and how they are very different. Paul uses an infinitive when addressing the husband.

"Do not send her way; don't do it." Leadership always has this responsibility. The man has 51% of the stock of the marriage. Give the woman nothing—no love, no care—and the woman will become decidedly unfeminine.

God is no different in the Old and New Testaments. The context in which His character is found. Paul never forgets the divine design by God for Adam and the woman and this is reflected in his writings. There is no contradiction between the testaments. The man and the woman's relationship continues in ever dispensation. This is universal, for all time.

The man cannot welsh on his obligation, whether he gets any attention or not. The man is required to maintain due benevolence, whether or not you get anything back from it. This is the problem with leadership. A military leader does not simply quite when his troops do not respond to him as you think they should. The leader must deal with that. The husband with a troop of 1 must then use problem solving devices,

### What Do We Have when We have a Wife?

1. We are the guardian and custodian of a woman's responsive soul.
2. Part of the man's due benevolence is not to facilitate the destruction of our wife's responsiveness. Provide her no leadership and allow her soul to become hard.
3. How should we think of this concept? Guard the little girl in her. They never lose that, and the husband can lose this for her.
4. The husband must continue to love his wife, whether she is in revolt or not. It is much easier to say, "I'm out of here; why do I need this?"
5. A man who can be the protector and guardian of a woman's soul is a true man; he is a great lover. It has nothing to do with the physical. The physical is a response. The great lover has to do with the leadership in his soul and it is a demonstration of integrity.
6. To the ladies: if you are fortunate enough to have such a man, appreciate and respect him; that is your due benevolence and response to him. This is how marriage works and this is how we keep marriages working.

The man, if he ruins this woman, will never know the true responsiveness of a woman if he ruins her responsiveness. When the husband is no leader, then it is very hard on the wife. Only the wife can survive by responding to doctrine. That is her only option then. The woman's only problem is to respond; the husband is to lead and cultivate her responsiveness. "Wives, don't leave your husbands, and if you do, you can remain separated or you can be reconciled; HUSBAND'S, DON'T LEAVE!" is what Paul is saying.

1Cor. 7:11b ... and a husband not to send away his wife.

**1Cor. 7:11-13**

**Lesson #345**

**Thursday May 11, 2006**

Marriage and divorce is an area where we need instructions; some of these are found in v. 11.

The woman walks out the door, with a good reason or not; Paul sets up conditions for this woman: she is to remain unmarried or she can be reconciled to her husband.

1Cor. 7:11a **but if indeed she is separated, remain unmarried, or be reconciled to the husband;...**

The counterpart is then given. This is a Christian marriage that we are speaking of here. Present active infinitive of ἀφίημι+μη = *do not send away*. This is a mandate for the husband to stay put in his marriage. We would expect this to be in the imperative mood; however, it is in the infinitive. The context implies the demanding nature of the verb. It is close to μένω which is in the imperative mood; it is close to the imperative καταλασσω. Those are applied to the woman; and this verb is similarly applied to the husband. Also has the impact of an imperative. This makes it a very strong command. Paul is coming down twice as hard on the husband as he does on the wife. He does not restate these options for the husband. The two options are just as pertinent to the husband; but Paul does not

say that. It is more of an emphatic statement, with the infinitive. The emphasis is upon the husband *to stay*.

We might think that the husbands and wives are to be treated equally, but this is not the case. Paul is more assertive in the mandate for the husband to remain in the marriage. The husband is the designated leader by divine design. If the husband does not follow the mandate of v. 11, then he has abdicated his position as leader in the home. The wife has no leadership to respond to in marriage. These are roles in marriage designed by God and inferiority is not implied. The wife now has no husband to respond to: the woman might respond to another man, which is very destructive to her own soul and to the marriage. The woman can also react to the situation, which causes the woman to harden her soul, which corrupts her feminine soul. A man does not have to respond; that is not his role. The woman has no choice but to be a responder, and she will become, in essence, hardened. Since she cannot respond to her husband, she then reacts and hardens her soul. This woman has a very difficult time under these circumstances. Her soul can be easily turned to anger, vindictiveness and bitterness toward her husband, who has walked out. This hardens her; the scar tissue develops on her soul and the arteries to her grace apparatus for perception are blocked. The harder she gets, the more difficult it is to remove that scar tissue. The heart of the woman turned against her husband can also turn against the Lord. Her reaction is like a wildfire that burns down everything in its path. Doctrine is all the Christian woman has if she no longer has her husband to respond to. Negative volition brings on the hardening. Doctrine is all the believing wife has to respond to when her husband departs. Doctrine is her hope and her help when her husband is gone. This doctrine retains the femininity and responsiveness of a woman's soul. However, the woman can easily react to her husband, then to God, and she becomes what might be called *damaged goods*. She has forsaken the only thing which can chip away at her fossilized soul. She needs a stint; something to open up her arteries, and that would be rebound and then doctrine. When a woman reacts to her husband and then to God, then she opens her soul up to radical feminist thinking. She will develop contempt for her husband and then for men in general. She becomes a man in her thinking; hardness makes her masculine. If she abdicates her role as a responder, then she can become very masculine. This is a great hazard when divorce/separation occur. Men are 51% responsible for the marriage and if, as leaders, they walk away, they have abdicated their leadership. However, the wife is also responsible to some extent. She needs to function without bitterness and vindictiveness ruling her soul.

1Cor. 7:11b ... and a husband not to send away his wife.

#### Summary of 1Cor. 7:11

1. There is a powerful weight given here to maintain the bond of marriage.
2. The fact that the man and woman are mandated not to remarry and to reconcile highlights the powerful weight given to maintaining the marriage bond.
3. Always remember that reconciliation between husband and wife does not extend to the point of endangering her life, health or the lives of her children. From then on,

the only option is no remarriage. If the former spouse dies or remarries, then the woman can remarry.

4. The husband has the additional responsibility of leadership, which is why Paul is so emphatic here. He is responsible for the responsiveness of his wife.
5. Also remember that v. 11 does not really address remarriage; this is covered elsewhere. This verse only addresses the necessity of maintaining Christian marriage.

The *rest* does not include the categories of unmarried or married Christians. What Paul will address next is a mixed marriage, where one spouse is a believer and another is an unbeliever. One reason for maintaining a believer/unbeliever marriage is evangelism. This does not mean you get married and use that to evangelize your opposite number (which is insanity and violates the divine mandate).

We might add an additional note that lengthy dating to an unbeliever by a believer can be problematic as well. The way a mixed marriage occurs is, after two unbelievers get married, one of the two spouses believes in Jesus Christ. The believing spouse has not violated any mandates here. Now, some will jump out of a marriage based on this, and say, "We're unequally yoked; I'm out of here." That is a misapplication. The other mixed marriage is where a believer ignores the mandate and marries an unbeliever, even though they should not do so. If you are dating an unbeliever or madly in love with an unbeliever; never marry when there is any doubt that your prospective mate is an unbeliever. When you are in love with someone, you desperately want them to be a believer. And of course, some justify it by thinking, "Maybe I can evangelize them in marriage." It is not a good idea to begin from a position of disobedience. Be careful not to rationalize because you are so emotionally involved.

It is not wrong to marry a negative believer; however, if you do not have the like-mindedness of doctrine, then you have placed yourself in a similar situation as the believer and unbeliever. You will be going in different directions. The best marriage is two believers heading in the right direction. Without this like-mindedness, you have married someone that you will never enjoy true like-mindedness with.

The example is the husband who has been converted, but the wife has not. Let's first look at the mixed marriage background in the Corinth church. When Paul evangelized in Corinth, he spend another 18 months evangelizing and teaching doctrine. This resulted in some marriages which were mixed marriages. Paul no doubt gave help and instructions and advice to those in these mixed marriages. Apparently, once Paul left, this problem became much worse.

The unbelieving spouse may have figured, "This is just some cult; this is a phase. It will be no big deal and it will wear off. Just another aberration to wait out." However, the believing spouse gained a little momentum and there grew between them separation. This problem reached a boiling point in Corinth, which is why the Scripture is so adamant about no mixed

marriages. The gulf widens as time goes on. So, under these conditions, one of the other began to threaten separation or divorce, or they had separated or divorced.

Here, Paul will address the responsibility of the believer spouse. In previous instructions, Paul was quoting instructions by Jesus Christ; however, he is going to speak and say that these were not instructions given by Jesus Christ. Jesus Christ did not speak on the issue of mixed marriages. There is no repeating here, as these instructions did not exist. However, what Jesus said are the instructions of God. However, some who have not even a clue about doctrine, might say, "What did Jesus say? What would Jesus do?" And then they go off on a tangent which is their own interpretation or adaptation and is 180° removed from what Jesus would teach.

Paul writing here is just as binding as anything which Jesus has said.  $\epsilon\iota$  + present active indicative of  $\epsilon\chi\omega$  = *if it is...* This  $\epsilon\iota$  is a 1<sup>st</sup> class condition, which means that such a marriage exists. This is not a hypothetical situation; it is a real-life situation. It applies to us. The second clause is *and if she consents to live with him*; which assumes the reality of the condition. Either the unbelieving spouse stays or she goes; and in this case, we are speaking of a spouse who chooses to stay. The verb is present active indicative of  $\sigma\upsilon\nu\epsilon\upsilon\delta\omicron\kappa\epsilon\omega$  = *to be willing, to be content*. This is really directed toward both; if both are not willing. However, the real direction is toward the believing husband, as Paul has no authority over the unbelieving wife. She cannot respond to doctrine; she is unable to do so. She can't understand the necessity of absolute standards. The believer has absolute standards from doctrine and she does not. And she cannot apply it; it is not part of her soul. The unbeliever must rely on their own standards, which are always human standards and human viewpoint. They can't be anything else. One more reason not to be unequally yoked is, it is so easy to compromise doctrine. His thinking is divine viewpoint and hers is human viewpoint, and they are often miles apart. The believer does understand human viewpoint, and human viewpoint is therefore their common ground. The only compromise is the believer to go to human viewpoint and compromise the doctrine in his soul. That is their common ground. He must descend to her level of human viewpoint for the marriage to remain compatible. So, how can Paul say, "Stay married when this could hinder the spiritual advance of the believer husband." The woman can learn to live under divine establishment (and that might even be her thinking), but she cannot join him in the realm of divine viewpoint in spiritual matters.

The woman must be willing to stay with him, but there can be no compromise of divine viewpoint. The man must continue to advance spiritually. Being married to an unbeliever makes spiritual advance very difficult. There is a built-in gulf between your thinking. However, as a growing believer, you must maintain that gulf. The believer in a mixed marriage must understand what they are undertaking. The husband must have willingness to remain in this marriage without forsaking divine viewpoint. Paul wrote in Philippians, "**I have learned to be content in whatever circumstances I find myself in.**" So, not only must you negotiate the difference in thinking, and you must grow; but you must also be content. It involves great spiritual advance in order to remain in such a marriage. Otherwise, you will fall into reversionism and be in the same condition as your unbelieving spouse; meaning

that you will never be content in your marriage. The believer has a responsibility under these conditions. If you succeed here, you can succeed as a believer in any situation.

1Cor. 7:12 **But to the rest I say, not the Lord, if any brother has an unbelieving wife, and she consents to live with him, let him not leave her.**

1Cor. 7:13 **And a woman who has an unbelieving husband, and he consents to live with her, let her not leave him.**

**1Cor. 7:12**

**Lesson #346**

**Sunday 1 May 14, 2006**

The question before Paul now is, what about mixed marriages? What about those marriages where one person had become a believer and the other one had not. Some wanted out, and this was a good excuse.

There are two basic reasons for mixed marriages: (1) evangelism; two unbelievers get married; as a result of witnessing, one of the two believes in Jesus Christ; so one is saved and the other is unsaved. This is a no-fault situation for the believer. He has not violated any mandate. (2) Disobedience, where a believer becomes emotionally involved with an unbeliever and he marries the woman anyway. Complete disregard for the Scripture. Problems which are natural will ensure; and discipline also will kick in. If and when they return to doctrine, they are still married to an unbeliever. The soul of the believer may have changed, but he is still married to this unbeliever.

Εἰ + present active indicative of εἶπω = *if one has*. The normal idea of a 1<sup>st</sup> class condition is, we assume the reality of the condition or of the protasis (or the premise). **“If such a mixed marriage exists (and we are assuming that it does),...”** This is a compound protasis, so there is a second part to it. **“...and if she consents to live with him,...”** We have a mixed marriage and the unbeliever wife is willing to remain with the believer husband. Συνευδοκῶ = *to consent, to be willing*. The woman is willing to remain with this man; she has no desire to separate from her believing husband. Paul is making the assumption that there is a woman in a marriage who is an unbeliever but still willing to living with her believer husband. The doctrine here is directed toward the believing husband. Paul cannot give doctrinal instructions to the unbelieving wife; she has not apparatus to understand doctrine; she has no real interest in doctrine and does not recognize its authority. What Paul says means nothing to her. The truth of Scripture has no meaning for her. No unbeliever has the grace apparatus for perception. Now, some unbelievers do agree with this or that point of Scripture, but it is because this is in agreement with their upbringing or their own personal beliefs, not because it is the accurate Word of God. The question is, what should be the attitude of this believer husband? “If you remain with this woman, do not forsake the doctrine in your soul.” His wife cannot accept divine viewpoint, simply because it is divine viewpoint. If she accepts a principle now and again, it is because it is in agreement with her thinking, and not because it is absolute truth. A believer can have divine standards; but an unbeliever cannot understand the underling premise of divine standards. The believer can easily fall into human viewpoint; she cannot leave human viewpoint. Human viewpoint is their only common ground. Ultimately, he may come to her human viewpoint thinking,

because this makes their marriage more compatible. Between a believer and unbeliever, there is a gulf which cannot be bridged by the unbelieving one: the unbeliever cannot come over to divine viewpoint.

Paul, knowing the danger full-well, still tells the believer husband, “Stay in the marriage.” The believer must stay, focus on doctrine, and find contentment in this situation. This situation is tailor-made for discontent on the part of the believer.

The Apostle Paul was not married, but he writes as an expert, through the inspiration of God the Holy Spirit. This is absolute divine viewpoint.

#### **Instructions to the Believer in a Mixed Marriage**

1. Stay married to the unbelieving woman, if she is willing.
2. Do not forsake doctrine in order to get some compatibility.
3. Do not get restless in this situation; have peace and contentment in your soul.

1Cor. 7:12 **But to the rest I say, not the Lord, if any brother has an unbelieving wife, and she consents to live with him, let him not leave her.**

**1Cor. 7:12–13**

**Lesson #347**

**Sunday 2 May 14, 2006**

Paul has dealt with single believers and married believers; and now he is going to deal *with the rest*, which will be mixed marriages. Paul is not distinguishing between the ways that a person falls into this marriage.

The believer has the obligation to stay, if she is willing to remain married; the unbeliever gets to make the call. Even being divinely establishment oriented, a believer and unbeliever still will not share divine viewpoint. They will have a few areas of agreement. The only way a believer can find more areas of compatibility, is to compromise the doctrine that he has. There will always be this fundamental disconnect; they will always lack the most fundamental area of compatibility.

The believer is not to pull some kind of a scheme to cause the woman to leave him; that is not being content. At this point, the woman has not responded to the gospel, but she wants to remain with her man; then he should remain with her. If the husband is growing, then the woman will recognize that there is something missing in her life. We can have quite an impact on the unbelieving spouse if we continue to grow and act in accordance with our growth. Our growth becomes a passion and the spouse is unable to share in this, and they will notice the gap. This ends up being testing but ultimately great blessing which will accelerate our advance. What greater motivation than to have such an impact on the life of the person closest to you in this life.

The final phrase is a present active imperative of ἀφῆμι+μη = *do not leave*. In this context, it means *do not divorce, do not depart, do not send away*. The husband is mandated not to send this wife away. This has the same strength that we find in v. 11, where two

believers in a marriage were told not to leave either. This answers the mail of this question: *what do we do with an unbelieving spouse?*

### **Why Should You Remain with an Unbelieving Spouse?**

1. There is always the possibility of the salvation of the unbelieving.
2. Do not get self-righteous and claim that your marriage is not longer valid, as that is a violation of your integrity. You made the promise, for better or for worse. It does not matter if she is an unbeliever; you made that promise, not just to her, but to God.
3. You don't drop out when you tell God that you are going to do what He tells you to do. We are not to use Christianity as an excuse to get divorced. We must take responsibility for our choice.
4. Use the time in your mixed marriage to live the Christian life and to advance to maturity. This will demonstrate to your wife the advantage of the spiritual life. When your life is stable, when you don't lose control under difficult circumstances, when you demonstrate self-control and integrity, this will make an impact on the spouse.
5. The salvation of the spouse comes first; their spiritual condition is the primary concern; not your happiness or unhappiness, or emotional concerns. Their spiritual condition is what takes priority; not how we feel. If we dump an unbelieving wife for no good reason, then we have demonstrated the fallacy of our beliefs.
6. Marriage, mixed or otherwise, provides stability in society. There is also a gospel witness to the rest of society, even from a mixed marriage. You still have an impact as a believer with an unbeliever in a marriage. How much greater is your impact when you live in a mixed marriage and you handle it perfect. This is a witness for your believing friends as well; you are a witness for maturity. There is the security of a home for children and the parental responsibility to raise them. Stability in the home is extremely important. You have the opportunity to evangelize these children; their spiritual condition is important as well.
7. We must always accept responsibility for our decisions, good or bad. For better or for worse. Even if you got married as an unbeliever, you still made the choice to marry that person. You don't get to blame God and say, "Why did He let me do this before I was saved?" Or "...before I got some doctrine."
8. This is the demonstration of integrity from the doctrine in your soul. You don't solve the carnality of a bad decision with more carnality. There is no blessing in this approach. Two wrongs don't make a right. You may have a bad marriage, but you can still have contentment. Getting out of a bad marriage will not make your life all better and without any difficulties. Most people have the mindset, "I'm in a bad situation; I will just jump out and into a better marriage."

1Cor. 7:12 **But to the rest I say, not the Lord, if any brother has an unbelieving wife, and she consents to live with him, let him not leave her.**

The next verse is simply the reverse of v. 12. All that applied previously applies to the Christian wife who has a non-Christian husband. The two verbs in v. 13 are exactly the same verbs that we found in v. 12. The only change in these verses are the subjects.

The woman here is the believing one. If the unbelieving husband is willing to remain married, then she needs to stay married to her. He married her for a good reason perhaps in the first place—attraction, compatibility, children, etc. If the husband is willing to stay married, then the woman must stay, she must be content, and she must continue to advance spiritually.

Αφιημι+μη = *do not send away, divorce, separate*. There were obviously some wives in Corinth with the same circumstances. The wife might say, “We’re responders, not those in authority; and if he does not believe in Jesus Christ, then as a responder, we need to get out of this.” However, there are no mitigating factors. What applies to the husband above applies to the wife below.

Do not make the life of your husband so miserable that he cannot wait to get out of this marriage. This is not desertion. You have no grounds to remarry. If the husband agrees to remain in marriage, then the marriage must not be dissolved. It is the believer in both cases whose course is definitive. The believer can only get out of the marriage if the unbelieving spouse leaves—and again, this cannot be done by making the unbeliever miserable because of your actions. Believers must always consider divine instructions first. The unbeliever is not under a Biblical injunction; the believer is.

The actions and thoughts of the believer may have an affect on the decision of the unbelieving spouse. The attitude should be *due benevolence* toward the unbelieving spouse. There should be no arguing; it ultimate boils down to the choice of the unbeliever. The believer is not to worry about their own feelings or desires, but their thinking should be toward the salvation of their unbelieving spouse; and, if there are kids, toward their salvation and spiritual growth as well. Due benevolence reflects the Bible doctrine and integrity in the soul of the believer spouse. The believer has tremendous responsibility in a mixed marriage.

If the reason for the marriage is disobedience, the injunctions of v. 12–13 remain. Two wrongs never make a right; especially here. Divorce often creates a whole host of additional problems. There are new and greater problems which may come out of divorce. You get out of a situation that you don’t like, but there will be repercussions for us. Divorce is not a panacea. It might be necessary under brutality and criminality; but remarriage can only be allowed under the reasons already covered.

An unbeliever pairing with a believer will mean that there will never be like-mindedness; there will never be true intimacy. Sanctification of an unbelieving spouse. You don’t marry an unbeliever in order to witness to them. You don’t marry an unbeliever to bring them to Christ. You cannot expect them to be saved simply because you have married. That is a weird branch of covenant theology; you are married and therefore, the unbelieving wife and the children are saved by covenant. They are not sanctified by being in the marriage.

1Cor. 7:13 **And a woman who has an unbelieving husband, and he consents to live with her, let her not leave him.**

Bobby quotes Scripture about an ox and an ass being hooked together from Deuteronomy. It is an agricultural analogy. There can be no like-mindedness and no soul rapport between the believer and unbeliever; not full compatibility; there might be some.

So, what do we do about this situation where we are supposed to remain married to an unbeliever if we are saved partway through the marriage. Not to be unequally yoked means to stay out of intimate relationships with unbelievers; these can be close friends, marriage partners, business partners, false teachers, etc. If you are not already married to an unbeliever, then don't do it. 1Cor. 6:14 does not tell us what to do if we are *already* married. If we are in a mixed marriage, we don't get to walk out of our marriage for this reason. The believer husband or wife should not become self righteous and say, "Too bad, honey, I'm a believer and you aren't; bye bye." If the unbeliever agrees to stay, the marriage is not to be dissolved. There is this lack of likemindedness, and there is this person that you wish to have total compatibility with, but you cannot. However, God mandates us to remain in this situation. The solution is for the partner to believe in Jesus Christ and then to begin advancing. There is hope.

#### Points on Being in a Mixed Marriage

1. In the mixed marriage, careful and concentrated effort must be made so as not to compromise or forsake doctrine. The unbelieving spouse will influence you, and possibly move you away from doctrine. This is why you must be consistent in your taking in of doctrine. You must resist human viewpoint in this situation. This is a built-in incompatibility. You must resist finding common ground in human viewpoint. It is difficult to resist human viewpoint in your own home. When doctrine is in your soul and a part of your life, you are blessed beyond anything the temporal life has to offer.
2. The divine viewpoint of the believer and the human viewpoint of the unbeliever is a marriage liability. It is a built-in incompatibility. This is the importance of keeping your eyes on the Lord and your mind on doctrine. You, the believer, must learn to deal with the incompatibility. The unbeliever doesn't have to work as hard.
3. Human viewpoint will always be a separator and can be a source of friction for the unbeliever. The unbeliever has no such thing; they have no problem solving devices.
4. It will always be a temptation to compromise doctrine. There will never be a time when you won't be so tempted. This is to gain compatibility and common ground with this person that you love. The temptation will always be there. Your only possibly common ground is divine establishment at best and human viewpoint at worst.
5. Believers can exist in such a marriage without compromising doctrine. You can even have a good marriage under these circumstances.

There must be a good reason to remain in this sort of a marriage. There is always the possibility of bringing the unsaved mate to Jesus Christ. This will bring you both to great

compatibility. You might reach that likemindedness in your lives. You have the obligation to your spouse to bring him or her to Jesus Christ. Having this impact takes spiritual maturity and Bible doctrine in your soul. It is not an easy task. This is the upside for the believer in a mixed marriage. The believer has the opportunity for accelerated advance if he or she keeps their focus on doctrine. That is also an incredible upside to this. This fulfills the mandate of 1Cor. 7:12–13. This is our obligation and opportunity. Remaining together provides stability for the nation in which you live. Security of a home for children is also provided. Parents have the responsibility to raise children without rancor and without separation. The principle of accepting responsibility for your decisions, good or bad.

1Cor. 7:12 **But to the rest I say, not the Lord, if any brother has an unbelieving wife, and she consents to live with him, let him not leave her.**

In a criminal case, there are a number of options for penalty: fines, community service, incarceration, and capital punishment. We are about the only western nation which still utilizes capital punishment. Capital punishment is sanctioned by Scripture. Murder in the course of a robbery is a capital offense. Divorce is like capital punishment and it is only used in extreme cases of adultery and desertion. We do not use capital punishment for every murder; and you do not divorce for every adultery or desertion offense. The punishment for a mixed marriage is not divorce. The course of action for a mixed marriage is not capital punishment. Even when a capital offense has occurred, it is not mandatory to execute; and for a capital offense in marriage, divorce is not required either.

V. 15 will be authorization for remarriage under the situation of desertion.

As a believer should not marry an unbeliever; a believer interested in doctrine should not marry someone not interested in doctrine. With a believer who is negative, you can run into problems constantly about doctrinal growth.

We are all missing something in life; we all have some desire that we want fulfilled, and it remains unfulfilled. Marriage is one of those things. We have no right to have a ruined life because we don't have what we want.

1Cor. 7:13 **And a woman who has an unbelieving husband, and he consents to live with her, let her not leave him.**

The Bible blesses a marriage where at least one person is a believer. If there is a believer, then God sanctifies the marriage. Children born to an unrecognized marriage are bastards. Therefore, God recognizes mixed marriages. One of the greatest problems in the US is broken families; being born out of wedlock means a child is born with one or two strikes against them. Divorce or being born out of wedlock puts a child behind the 8-ball.

The Christian wife or husband has great influence. If we maintain our advance to spiritual maturity, we have a magnetism for the spouse; this is the magnetism of the spiritual life. It always attracts attention and it always gives testimony of God's person or plan through us.

Doctrine in our soul and due benevolence toward the spouse is the magnetism of the believing spouse. This mental attitude glows in the dark, so to speak. The advance in the spiritual life is the witness of something which unbelievers do not have. When you live like royalty, you are noticeable. The believer stands out because of doctrine in the soul.

1Cor. 7:14 **For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband; else, then, your children are unclean, but now they are holy.**

**1Cor. 7:**

**Lesson #349**

**Thursday May 18, 2006**

If you thumb your nose at Scripture, the law of volitional responsibility will catch up to you. Perhaps you married an unbeliever, as a believer. Perhaps you married a person as an unbeliever and later responded to the gospel.

“Maybe I don’t want to grow up spiritually, as my mate and I have some compatibility right now; and we might lose it if I continue to grow.” There you go again. This is about sanctification of that unbelieving spouse. Thinking that growth will ruin your marriage is a wrong thought.

You may have married as an immature believer. You might not have even known that you violated a Biblical mandate. You still decided to do it and the consequences of your actions are still the same, regardless of the reason that you married an unbeliever, you still did, and you grow up and you recognize that there is this missing piece. There is no like-mindedness in the souls of spouses, where one is spiritually grown and the other is an unbeliever. Hence, the prohibition against marrying an unbeliever. There is hope in a mixed marriage. We can take comfort in a mixed marriage. First, as a believer growing, you can pray for the salvation of your spouse. Prayer is the greatest weapon that you can use. Pray that you have the opportunity to present the gospel to your spouse. There is hope because there is always the possibility of your unbelieving spouse becoming a believer; and that can lead to great compatibility.

**You will exhibit magnetism as a believer advancing in the spiritual life.**

1. The magnetism always draws an interest and a consideration. When anyone views the mature spiritual life, they take notice. Such a life cannot be ignored; it is too unique and too novel in the devil’s world. It stands out like a flare popped on a dark night. When you live the spiritual life, you are a beacon of light.
2. Secondly, magnetism is influence. There is great magnetism in the secular world; fame, fortune, influence, etc.
3. This is spiritual magnetism that we are speaking of here.
4. This mature spiritual life and the Word of God must have impact on the ones who observe it.

**What Does it Do?**

1. You are a rock; you don't fall apart when others do.
2. Magnetism exhibits a stabilized, confident and grace oriented mental attitude in the soul. Grace orientation is so rare anywhere. Bobby recalls that there was a connection between Dan Quayle and Berachah Church tapes. There were lights all over the auditorium and press corps. Newsweek, US, Time, etc. They interviewed Bob several times, and he gave the gospel. They asked the question, how do you get money? There are many subtle and sometimes very obvious ways; and they were shocked that no one in the church ever asks for money. They were handed one of the books to show the financial policy. That attitude is stunning.
3. Magnetism is manifested by due benevolence; that is obligation which a spouse has to his or her mate. It is manifested, even when such benevolence is not reciprocated. It is part of grace orientation.
4. Magnetism declares to everyone who sees it the riches of the resources that we have in Jesus Christ. We demonstrate the edification complex; we reveal problem solving devices. It reveals the magnificence of His grace.
5. Summation: magnetism is the charisma of the mature believer. It is not appearance or fame or fortune. Even the dullest person on earth can still have charisma.

If you have married a negative believer, then you have married someone who still lacks like-mindedness. It is exactly the same as if they are an unbeliever. There will be a lack of compatibility. There will be an occasional foray into divine viewpoint; and even some divine establishment will not bridge the gap; it will not supply the full like-mindedness that doctrine in the soul gives. The magnetism of the spiritual life also has an impact on the negative believer, just as it does on the positive believer. Sometimes you might even pray for someone to get a kick in the rear end to get with doctrine. Sort of an imprecatory prayer. Just realize that you cannot do this with a sinful attitude.

Even if one spouse is an unbeliever, you can teach the gospel to your children; and then you can teach them some growth. You have influence on your children and on your spouse who is negative. Bobby knew a situation where there was a married couple where one handled a difficult set of circumstances and the other one could not; and that person went positive based upon the other.

There is a name for this: sanctification. Influence or magnetism and aspects of sanctification. *ἁγιαζω* = *to sanctify, to set apart, to consecrate*. We probably have a preconceived idea as to what it means. We know of several sanctifications: positional sanctification, experiential sanctification and ultimate sanctification. This is not what we have in this particular verse. What we are speaking of in this verse has nothing to do with salvation. No one is saved by being married to a believer. Positional sanctification is not in view here. Nor are the children saved just because they have a believing mother or father (any more than being born into a Christian home). This often is a matter of amalgamating the church and Israel, which is confusion. Every human being; everyone who has been born; everyone past the age of accountability must make their own individual decision for salvation. Family association does not bring salvation any more than

association with a specific church. These concepts of association for salvation are simply off-shoots of covenant theology.

This taken into account, there is some sort of sanctification involved when one spouse is a believer.

### What Does this mean?

1. Recall that the context is divorce.
2. The overall principle of sanctification in this verse, give divine authority for divine authority for mixed marriages to remain in status quo. If the unbeliever husband is sanctified by his believing wife, then that marriage is allowed.
3. A believer sanctifies the unbeliever spouse.
4. If divorce was the solution to a mixed marriage, then this verse would not be here. It would be meaningless, if Paul said, "Divorce is how you deal with a mixed marriage."
5. Sanctification of an unbelieving spouse is a doctrinal rationale for a believer to remain in a mixed marriage. Sanctification is a doctrinal rationale.
6. So, how do we define this sanctification if it is not experiential, positional or ultimate sanctification?
7. Bobby is going to take up an analogous situation from the Old Testament.

Abraham is a central figure in the Old Testament; Abraham and his people were consecrated to God for service as a nation, based upon Abram's faith in the God of Israel, Who is the God of Israel. This faith was reckoned to him for salvation. From the line of believing Abraham, a great nation came about. "I will make you a great nation and I will bless you." Ex. 19:6a: "You will be to Me a kingdom of priests and a holy nation [i.e., a client nation]." The Jewish client nation was to represent the Lord on earth. They were to evangelize and to preserve Scripture and to send out missionaries. This was the service that God selected for them to do. But, here is the problem: *not all Israel is Israel* (Rom. 9:6). *It is not as though the Word of God has failed; for they are not all Israel who are descended from Israel; neither are they all children because they are merely Abraham's [physical] descendants. But, your descendants will be named Israel.* (Rom. 9:6–8). They were formed and then led out of Egypt as a client nation. Many Jews of the client nation simply rejected their God. The nation continued as a client nation, despite the many unbelieving citizens.

### Some Closing Points:

1. The client nation as a whole made up of believers and unbelievers would be a blessing to the earth; that is what a client nation does.
2. Yet, it was the believers in the client nation who make it a client nation.
3. The unbelievers were set apart and they were blessed by their association with the client nation. They were a part of the client nation and they were blessed greatly because of that.

4. They were not a part of the descendants of Abraham, Isaac and Jacob—spiritual descendants; even though they were racial descendants.
5. They were blessed by association with the client nation.
6. In other words, they were sanctified by association.
7. They were sanctified by association, but they were not saved by association. Everyone has their own choice; then, it was faith in Yahweh.
8. There is no such thing as salvation by association with another human being or church. That is Biblically false, inaccurate and apostate. Only union with Christ is one saved.
9. They got to see the ritual teaching of doctrine; they got the laws which guided the nation. All of these things contributed to their blessing. This was applicable to the entire nation; believers and unbelievers. In spite of the administration of the 5<sup>th</sup> cycle of discipline to several generations, the nation of Israel was still set apart to service. They were blessed by association as part of the nation Israel.
10. Jer. 31:31–34 is a new covenant, a kingdom of new believers, promised. In the Millennial kingdom, all Israel will be believers. This covenant does not include individual unbeliever futures. Israel's future is directed toward believers only.
11. There is some protection for them under the anti-Semitism clause of the Abrahamic Covenant. This is a consecration and a setting apart by association. Any nation can be called sanctified if it is set apart for service to God, and the same principle applies to us today. In the US, we are a client nation of believers and unbelievers; and they are blessed by living here. It is better to live here than anywhere else in the world.

1Cor. 7:14 **For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband; else, then, your children are unclean, but now they are holy.**

**1Cor. 7:14**

**Lesson #350**

**Sunday 1 May 21, 2006**

We are covering something which will make a mixed marriage tolerable; even something of blessing. Mixed marriages are always difficult and sometimes they can be devastating. A believer and an unbeliever intimately united as husband and wife, the closest relationship that two human beings can have, and those in a mixed marriage are unequally bound; and we are forbidden from entering into such a marriage.

We are to share happiness and contentment of God; and we are to share the growth of God; and we will not only have the great resources that He has given us, but have the most wonderful life due to these circumstances. However, in this pursuit, the unbelieving spouse is left out. The maturing believer in this greatest of relationship cannot share the greatest part of his or her life. That is truly a tragedy, and why mixed marriages can be so difficult. That which gives us meaning and purpose in life and that which defines our person sense of destiny in the plan of God is something that the unbeliever cannot share in. V. 14 brings a measure of hope to this mixed marriage problem.

We must focus on the verb *ἁγιάζω* = *to sanctify, to set apart, to make holy, to separate, to consecrate*. Positional sanctification, ultimate sanctification and experiential sanctification are doctrines that we have studied many times, and this refers to none of these 3. We are not holy, but when we believe in Jesus Christ, we are made holy; God sets us apart for service to Him. The word *saint* comes from the verb *sanctify*. The focus here is on the believer; it is about the believer when we speak of positional, experiential and ultimate sanctification. However, that is not the focus of this passage. The focus of this passage is divorce, separation, and mixed marriages. Here, we are dealing specifically unbelievers; the unbelieving one in a mixed marriage. In some way, this person is sanctified in this intimate association with a believing spouse. Many people have asked and answered this question; *could a person be saved by being married to a believer? Are the children in a mixed marriage automatically saved?* This is not the meaning here; all those who are born and reach the age of accountability, are personally responsible for believing in Jesus Christ. Everyone must make a decision with respect to Jesus Christ and salvation.

The context of this chapter is divorce; the unbeliever is sanctified by the presence of the believer, which means that the mixed marriage should be continued, as God has set that marriage apart to Himself. Only should the marriage be dissolved with remarriage as an option of the unbelieving spouse deserts the believing spouse.

However, we must understand what it means for the believer to be sanctified.

#### **Review of Sanctification in a Mixed Marriage/An Illustration and Analogy to Israel**

Israel began with Abraham and all of his descendants. They were selected and consecrated for service to God. This was all based upon Abraham's faith in Yahweh. Abram had faith and it was imputed to him as righteousness. Abraham was a believer in the Lord Jesus Christ. God gave Abraham a covenant, which forever confirmed His selection of Abraham's progeny, where God said, "I will make from you a great nation and I will bless you." God's promise to Abram included a client nation. Restated in Exodus 13? "You will be to Me a kingdom of priests, a sanctified nation." However, **not all Israel is Israel**. The covenant was given to Israel, but not to all descended from Abraham, but to the believers only. Rom. 9:6–7 defines this problem: **Not, however, that God's Word has failed. For not all those of Israel are Israel, nor because they are Abraham's seed are all children, but "In Isaac a Seed shall be called to you."** Gen. 21:12 The Abrahamic covenant does not because God's covenant to the church. It is not as though God's Word has failed. **They are not all Israel who are descended from Israel**. The Word of God has not failed, but the Jews did. Abraham's physical descendants were not all saved. **Through Isaac, your descendants will be named**. The promise was given to Abraham and this promise remains with Abraham. God's promise to Abraham is immutable. Many Jews of the Old Testament rejected the God of Israel. They were not children of the promise. However, the nation was sanctified, nevertheless. It is the client nation as a whole, believers and unbelievers, who are sanctified, and who would be a blessing to the earth. It was the believer in Israel who is the future of Israel and who are the recipients of God's promise to Abraham. The future of Israel has nothing to do with the unbelievers of Israel. The unbelievers in the client

nation were set apart and blessed by their association with the client nation Israel. They were blessed by association with this client nation.

1. Even though unbelievers were not true Israel, they were blessed by association with that nation.
2. The nation was sanctified, the unbelievers were sanctified by association. However, they were not saved by association.
3. Unbelievers are never a part of the eternal future of Israel. Jer. 31:31–34 is the new covenant to Israel, which does not supercede nor replace the Abrahamic covenant; it complements the Abrahamic covenant. The new covenant reconfirms Israel's future in relationship to God. The true progeny of Abraham, Isaac and Jacob are recipients of this covenant.

The promises which God made to Abraham and to the nation Israel are still in effect; they did not shift to us as believers in the Church Age.

### **The Covenants and Israel**

1. Israel's future is and always has been directed toward believers. The Abrahamic covenant and the new covenant are directed toward believers.
2. Therefore, Israel's consecration does not include an eternal future for those who are unbelievers. Rom. 9:6: **Not all Israel is Israel.**
3. Unbelievers received only temporal blessing and protection under the Abrahamic covenant.
4. The sanctification for unbelievers was their association with believing Jews in the client nation. This was their temporal blessing. They were certainly blessed by their temporal association. In the US, we are a client nation. Not all Americans are a part of the believing population; however, they share the blessings which God gives to Israel.
5. This defines unbeliever sanctification.
6. The analogy is between the sanctification of unbelieving Jews in nation Israel and the sanctification of the unbeliever in a mixed marriage.

This analogy provides the meaning of unbeliever sanctification.

### **The Meaning of Sanctification in a Mixed Marriage**

1. A sanctified spouse does not refer to an unbeliever acquiring salvation by being married to a believer, although some teach this. Covenant theology teaches that we are spiritual Israel and that we are the recipients of the promises which God made to Israel.
2. Just as unbelieving Jews were blessed by association with client nation Israel, and just as unbelievers are blessed by association with client nation United States, both nations in their respective dispensation being set apart as client nations; so is an unbeliever sanctified by being married to an believer.

3. This means that God blesses a person even an unbeliever because they are related to a believer in marriage. This is a temporal thing; it is blessing by association in this life. This is why it is important for a believer to remain in a mixed marriage. The believer is a sanctifying force in the life of the unbelieving husband or wife.

How are unbelievers sanctified in a mixed marriage? In what way are they blessed? In what way does God set them apart? They are set apart in blessing by association. Acts 16:31: **And they said, Believe on the Lord Jesus Christ, and you will be saved, you and your household.** Paul and Barnabas are in prison, and God did not want them there. God wanted them out; the jailer is upset, and he is upset, and he might be executed or locked up, and he is about to commit suicide. As Paul walked by him, Paul says, **“Believe on the Lord Jesus Christ, and you will be saved, you and your household.”** There would be two changes; he would be saved eternally, and that God would deliver him in time. Paul adds here, **“...and your household.”** This is the only means of salvation—faith alone in Christ alone. However, his household would be sanctified through him; some would be saved and others would be blessed. Salvation is always an individual choice. **Believe in Jesus Christ and you will be saved, you and your household.**

#### More Points

1. The jailer expresses a faith response to what Paul says to him as Paul walks by.
2. Then the household is not saved by the jailer’s decision; but they are influenced and impacted for salvation and blessing by the now-Christian spouse. This man will go home and he will present to them exactly what happened.
3. The jailer will believe first; now, he is a part of a mixed marriage. Now, he will bring the gospel to his family. He will tell them what happened today at work, “You remember that earthquake today? Here is what happened at my jail.” The unbelieving spouse has intimate contact with the gospel through the believing husband. They will also observe his spiritual growth. The unbelieving spouse and the children are impacted by this jailer believing in Jesus Christ. There is blessing by association. Either spouse and/or children will be impacted for the gospel by the believing spouse.

1Cor. 7:14 **For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband; otherwise, your children are unclean, but now they are holy.**

**1Cor. 7:14–15**

**Lesson #355**

**Sunday 2 May 21, 2006**

When we find the word ἁγιαζω we tend to think of the sanctification of the believer and how we are sanctified in a point of time, in time, and in eternity; however, this is not what we are studying here.

Right away, we see that the unbelieving husband is sanctified through his believing wife. If this is not sanctification of salvation, then what is the meaning here? Now, what is clearly

involved is an unbeliever being closely associated with a believer; just as unbelieving Jews in the client nation Israel are closely associated with the believers who form the client nations; just as unbelievers in the US are associated with the client nation USA. When enough believers do not grow, when they go into reversionism, then the client nation goes down. The unbelievers in the US who hate us are blessed by association by us in client nation Israel; this demonstrates the grace of God in client nation Israel. There is a personal sanctification. At halftime, a believing wife married an unbeliever; and the husband ridiculed her constantly; and she taught Sunday School. A friend asked her, *why don't you divorce him?* And before this man died, he became a believer in Jesus Christ. We as believers have an impact on the unbelieving spouse. This impact is for the gospel; and this impact is for blessing by association. "Here's what happened to me today at work, honey" is probably how he presented the gospel to his wife; and very likely she believed.

Scripture tells us not to get into a mixed marriage. However, some of us do it anyway; and some become believers after getting married. Our impact as growing believers is how we sanctify the unbelieving one in the marriage. When our lives fall apart under daily problems, we show that we are stable and can endure the difficulties of this life. The unbelieving spouse sees what he does not have. We demonstrate to the unbeliever something that can be seen nowhere else. That is sanctification of the unbeliever. There is also another impact, which is called heritage impact. We have an impact in this life, and we also have an impact on our spouse and family; but we have a heritage impact.

#### **Heritage Impact**

1. Loved ones and close friends of the believer receive blessings still even after the believers dies.
2. The invisible hero, the mature believer, the one with an impact in his lifetime, faces death with complete assurance that God will take care of those left behind, including unbelievers. Dying grace is one of the greatest witnesses of life. Sometimes, this is the only way that they recognize God's grace.
3. God takes care of those left behind at your death. Psalm 37:25: *I have been young, but now I am old [David is dying between several virgins in a bed], yet I have not seen the righteous forsaken or his descendants begging bread.* This is blessings after the grave; that is heritage impact. They are not forsaken by God because of their association with us. Those who survive the mature believers death are blessed not because they are spiritual winners; and some might even be unbelievers. However, they are still blessed by God's high regard for the departed believer. This is a wonderful illustration of blessing by heritage. Spiritual losers and unbelievers all receive God's grace and blessing.

In no other way can an unbeliever recognize and understand the gospel, but through you, the believer. This is the closest contact this unbeliever has; and this remains even after you die.

This tells us, do not jump out of such a marriage. This is our mandate, if married to an unbeliever.

### Summary

1. If the unbeliever is sanctified in marriage by association with a believer; and this does occur, then divorce is not an option for the believing spouse.
2. You cannot walk out on the marriage to the unbeliever. You should not say, "I'm trapped, I want out; I am first, and I need to take care of myself first, and leaving his how I do that."
3. Divorce is not an option unless the unbelieving one walks out. Divorce would destroy the magnetism—the draw, the influence—that the believer has with his unbelieving husband or wife.
4. Will I please myself and stick it out because I have a sanctifying influence on this unbelieving husband (or wife), or will I walk out against God's mandate? You are not supposed to marry an unbeliever; and, if married, you are not to divorce such a one either.
5. In our context, this unbelieving sanctification is the most compelling argument against divorce. At one time, you loved this person; at one time, you wanted the world for this person. There is also the consideration of the children.
6. So here, divorce is connected with the downfall of a sanctified unbelieving child or adult.

Let's say you are so much in love that you simply marry someone even though they are an unbeliever. Now you have made a huge mistake. God's grace can use this mistake for the benefit of this unbelieving spouse. The grace of God never fails; we are the failures. When we make this mistake, we will get God's grace in discipline; and when we get back into fellowship, we get God's grace again.

7. Sanctification is the great hope and confidence for a mixed marriage because of this passage. There may be a deathbed conversion, and it is still part of your service to God. This may be your only service to God. This is the culmination and possibly the most important part of your Christian life.

1Cor. 7:14a **For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband;...**

Ακαθαρτος = *not cleansed, not cleaned*. Clean and unclean food is going to be a big part of the concerns of the Corinthians. There was meat offered to idols in a heathen temple, and there was an adjacent restaurant; and this served the best meat in town; and the Corinthians were concerned whether or not they could go there for dinner. This food was seen by some as unclean food.

The word here is associated with children of a mixed marriage. It could be used for food or in a moral sense; but, these children are progeny of πορνεία from parents in a mixed marriage. Some might consider them bastards, as the wife or husband is an unbeliever. If there is no such thing as sanctifying the unbeliever spouse, then a mixed marriage is not

legitimate before God. The idea would be, if you are married to an unbeliever, then you can and should walk away, as that person is not a believer. The children would be considered unclean—bastards before God—if the mixed marriage is considered not a marriage by God.

Heb. 12:8: children born as bastards were under a curse of sorts, and were not heirs to either parent; and began positionally below their contemporaries. Where children come into existence in a mixed marriage, the Christian partner should not seek divorce. If you are divorced, then the unbelieving wife or husband and children are no longer sanctified; they are unclean; they are no longer holy. Nothing is solved by a divorce in a mixed marriage.

Bobby heard the gospel over and over again from Bob; and, at some point in time, it sunk in and he understood and became a believer. Eventually, he believed, which was positional sanctification; and then Bobby grew spiritually, which is experiential sanctification.

We brought these children into this world, then we need to make sure that they leave this world as believers.

1Cor. 7:14b ...otherwise, your children are unclean, but now they are holy.

Now we look at the exception, which is v. 15. In v. 14, we are told to stick it out. So what is the difference? The one variable is, it is the volition of the unbelieving spouse. If the unbelieving spouse wants out, then we are not to prevent them. This is the Biblical basis for desertion. This is one of the contract breakers. Adultery is one of the contract breakers; and desertion of a believer by the unbelieving spouse is another contract breaker. You have done everything that you can; but they want out.

Why would someone want out of this marriage? Some will have great personal problems with the gospel and with Jesus Christ; others, during this period of time, would face great persecution. The unbeliever breaks the principle of a sanctified marriage. We have no choice; the unbelieving spouse was the choice. The unbelieving spouse may have some establishment truth, but they do not have the virtue which comes from the spiritual life; nor do they have any mandate in the spiritual life. Our option is, we let them go.

Paul assumes a scenario that the unbeliever leaves. What are our options? The unbelieving one leaves, and we let them leave.

1Cor. 7:15 But if the unbelieving one separates, let them be separated; the brother or the sister is not in bondage in such matters; but God has called us in peace.

**1Cor. 7:14–15**

**Lesson #356**

**Wednesday May 24, 2006**

Being sanctified in v. 14 has nothing to do with salvation; no unbeliever can be saved through association with a believer. Only by faith alone in Christ alone is a person saved. The verse taken as a whole is a rationale; it is a justification for the Christian spouse to remain in a mixed marriage. If the unbeliever is sanctified in marriage, then divorce or separation destroys the sanctification. If the association is severed, then the unbeliever

spouse is no longer sanctified. The unbeliever does not get that many blessings, so if you are in a marriage with an unbeliever, then you do not want to take any blessings from them. In spite of the fact that a believer is in a mixed marriage, for whatever reason. God's grace always turns cursing into blessing. It is not always easy to grow spiritually in a mixed marriage. As a believer, you are growing away from your spouse. God always turns the cursing of a mixed marriage into blessing if you continue to grow spiritually. This is not a brief for you to marry an unbeliever that you have stupidly gotten involved with. Stay out of it if you are not in it; but if you find yourself in that situation, then you need to stay with it. The believer in a mixed marriage has no right to remove him or herself. A believer has no right to break up a sanctified family; if you are the sanctifier of your family, then you cannot simply walk away from them and remove the sanctification.

Unbeliever sanctification in v. 14 is simply blessing by association. If you are an unbeliever with a believing spouse, then you are going to be blessed in ways that you normally would not be blessed. In that intimacy, the Christian spouse is provided the greatest opportunity to bring the gospel to the unbelieving spouse. The believer has great influence over the unbelieving spouse and has that person's ear more than anyone else.

If you are maturing in the spiritual life, it is a reflection of what salvation brings; and this is a great advantage for the unbelieving spouse and for the children. The ones who do not believe have a much greater chance to hear the gospel. This passage is concerned about the salvation of the unbelieving spouse. If the unbelieving spouse never accepts Christ in the marriage, there is still sanctification in that marriage for the unbelieving spouse. They are blessed by the maturing believer and God's blessings which He showers down on the believer.

There is another blessing by association; this is blessing by association with a Christian spouse who has died; this is heritage blessing. This impact continues even after the believer is in the grave. The unbeliever has heritage impact from the believer who has departed. God cares for those who are left behind, even if they are unbelievers or reversionists. The mature believer experiences dying grace to the maximum; and part of this grace is the confidence that God will take care of those who are left behind in a sanctified marriage.

### 3 Sanctifications

1. Through the witness of the believing spouse to the unbeliever.
2. Association with the maturing believer, whose edification complex and use of problem solving devices make their life together tranquil and serendipitous.
3. The blessing by association which extends out from the grave.

1Cor. 7:14 **For the unbelieving husband has been sanctified by the wife, and the unbelieving wife has been sanctified by the husband; else, then, your children are unclean, but now they are holy.**

There is a caveat to this, which is v. 15. How can God call for no divorce, on the one hand, and on the other hand say, “If the unbeliever wants to leave, then let them go.” What happened to the sanctification principle? There is no contradiction; however, we must fit these two concepts together. If the unbeliever spouse decides to leave the house and never come back, that is something which does happen and is outside the spouse’s control. The unbeliever cannot apply doctrine, because it is, at best, knowledge in their souls. The mandate of Scripture in the end means nothing to the unbeliever. They may have some integrity and they may have some divine establishment principles; but, after that, there is no reason for them to go along with Scripture.

If the unbelieving spouse says goodbye, what options does the believer have? We begin with a 1<sup>st</sup> class condition, meaning that Paul is assuming something to be true. The desertion might be a long time coming and it may come as a shock to you. This is classic desertion and it is a contract breaker. Πισις = *faith*. Here, we have απιστας = *without faith; no faith; unbeliever*. The verb is the present middle indicative of χωριζω = *to divorce, to desert*. The present tense indicates the state of mind of the unbeliever as they leave. It is a resolute attitude about the breakup. Reflexive middle; the unbeliever is the source of the decision; he makes the decision. His decision rests solely on the unbeliever’s free will (this is assuming that the believer did not orchestrate this outcome; a believing spouse should never run their unbelieving spouse out. Desertion is a deal breaker before God and gives the right of remarriage. Indicative mood, which indicates the reality of this scenario. It assumes that there is a mixed marriage and that the unbelieving spouse walks.

Then we have χωριζω again, in the present middle imperative. “He wants to desert, let him desert.” Sam Ammons story: a guy is deserting, going AWOL, and he is caught at the fence, and he says, “I have a father in hell, a mother in heaven and a gf in Birmingham; I am going to see one of them tonight.”

In this situation, if the unbelieving spouse walks; you will very likely feel the pain; but the message here is, it is okay to let them go. This is not believer and believer; this is believer and unbeliever. The believer is not under bondage in this situation.

Ου + perfect passive indicative of δουλω = *to be under bondage, to be a slave*. Paul gave us the doctrine of slavery in Philemon, and this is the verb form. This means, *not to be enslaved*. We are not bound to an unbeliever spouse, when they desert you.

In vv. 12–13, if the unbelieving spouse decides to stay, the marriage is binding to the believer. If the unbeliever does not agree to stay, the believer is no longer bound. In v. 15, the contract is severed; in v. 14, it is not.

### Principles so far from V. 15

1. When the unsaved mate decides to divorce a believer, the marriage is dissolved before God.
2. The believer is under no further obligation to the unbeliever; so move on. Put your guilt behind you and move on. This verse gives us the permission to forget. That

unbeliever has rejected you and the gospel. They have rejected the spiritual life that you presented to them. They reject any possibility of heritage impact. This, for the unbeliever, can hurt. At some point, you loved this person, and you do not want to see them in hell. This is a no-fault, no-guilt passage.

3. V. 15 provides for the right of remarriage for the believer spouse for the cause of desertion.
4. Desertion on the part of the unbeliever in a mixed marriage frees the believer to enter into another marriage. Bobby recommends that you wait awhile; don't jump into a relationship in a big hurry. The longer you wait, the better opportunity that you have. By the way, you are not free to marry an unbeliever. Don't put yourself back into the same kind of marriage. Do not marry someone who is barely a believer; do not marry someone who could care less about doctrine. You are not going to have the marriage which God has designed for you; remarry a believer and remarry someone who has doctrinal compatibility with you. This is to be heeded anytime you are in a situation where you can remarry. Bobby's noticed that some people don't like this series.

We only have so many years in this life; we cannot spend our lives wasting it away. None of this is worth the loss of one reward in eternity, even if it involves being lonely for the rest of your life.

Recall v. 11: If she leaves, then she can be reconciled or remain single.

#### Vv. 11 & 15

1. V. 11 deals with two believers in marriage, and the obligation is not to separate. **but if indeed she is separated, remain unmarried, or be reconciled to the husband; and a husband not to leave his wife.**
2. If one Christian spouse leaves of their own free will in a believer marriage; that spouse can remain unmarried or be reconciled. If you are a believer spouse, then you only have two options.
3. V. 11 does not address the right of remarriage for the innocent party. This is the believer who got dumped; who got left; who got deserted.
4. V. 11 stresses the importance of maintaining the marriage bond between two believers.
5. Vv 12–13 stress the importance of the marriage bond for the sanctification of the unbelieving spouse in a mixed marriage.
6. But, if one believing spouse does decide to leave, the contract is broken, and the innocent party in the divorce has the right of remarriage. V. 11 does not deal with the right of remarriage for the innocent spouse; but v. 15 does. The believing spouse falls under the same clause if they are the innocent party in the divorce.
7. The only difference is, the believer who deserts is in violation of the divine mandate not to. The believer spouse should not desert under any circumstance. The believing spouse never has a right to desert. The unbeliever recognizes no such constraints. The unbeliever can walk anytime that he or she feels like it.

8. Whether the departing spouse is a believer or an unbeliever; the one who makes the decision to leave. Whether a Christian marriage or a mixed marriage; both cases constitute desertion which constitutes the allowance of remarriage to the innocent party. Paul is writing divinely inspired Scripture. Jesus Christ gave us the principle of the unit of marriage and family; Paul is giving us the legitimate out's.

**But God has called us to peace** will take a little time. We must look at it in this context. It should all come together in the next class period. We are all called to peace, and it is something that we should know; and it has something to do with marriage. All marriages are not the war of the roses.

1Cor. 7:15 **But if the unbelieving one separates, let them be separated; the brother or the sister is not in bondage in such matters; but God has called us in peace.**

**1Cor. 7:14**

**Lesson #357**

**Thursday May 25, 2006**

### **Sanctification in Marriage**

1. Personal impact of the believer within the intimacy of the marriage bond. There is no other relationship in life like marriage.
2. The Christian spouse has the greatest access to witness to the unbelieving spouse. And this is critical.
3. This blessing by association includes verbal communication in witnessing; let's hope that there is talk between the two of you and let's hope you can figure out a way to work in the gospel.
4. This blessing includes the believer demonstrating the results of salvation by living the spiritual life. No greater personal impact will ever be seen beyond your own advance to maturity. There is no impact apart from spiritual growth.
5. The personal impact and blessing by association in a mixed marriage is a decided advantage for the unbeliever. A smart unbeliever would want to marry a believer, because they will find these advantages nowhere else.

### **What Advantage is there that the believer brings?**

1. There are unbeliever singles, and unbeliever marriages; and the personal impact of a believer is greatly lessened when there are no believers closely associated like a marriage.
2. Outside of a mixed marriage, the unbeliever has the much less intimate and more distance witness of friends and acquaintances.
3. So the unbeliever gets in intimate observation of the execution of the spiritual life by a spiritually mature believer. This is the heart of sanctification in a marriage.
4. The unbeliever in a mixed marriage gets the benefit of our ability to solve problems in life.

5. The unbeliever in a mixed marriage gets to see grace orientation first hand; you can see it nowhere else that close up. Only the believer in maturity has grace orientation. This is one of the rare commodities in a human being.
6. The unbeliever gets the profit from the humility exhibited by the maturing believer.
7. The unbeliever sees that subordination as a believer in Jesus Christ to Bible doctrine and to God's plan for our life, they see a person who is not subordinated, but elevated. When we subordinate ourselves to the plan of God, we elevate ourselves because we are executing the spiritual life. The unbeliever gets to see the believer in a mixed marriage do this (assuming that they are growing). Subordination never denigrates.
8. When the believer exhibits such humility, it is a fantastic deterrent to unchecked arrogance. Nothing destroys relationships like arrogance in relationships.
9. In a mixed marriage, the unbeliever is the beneficiary of impersonal love. This means tolerance in an intimate relationship; and unconditional tolerance.
10. The unbeliever gets to experience the relaxed mental attitude of the maturing spouse when they are under pressure. Marriage always has pressure; from the outside and the inside; no greater witness than an relaxed mental attitude when dealing with the pressures of marriage. This, by the way, can be applied in any relationship.
11. Unbelievers outside of a mixed marriage are not so sanctified, and do not have a close-up relationship like that. The unbeliever should desire to marry the believer; but the believer has a mandate not to marry them.
12. Blessing by association continues even if the spouse never becomes a believer; this is because the unbeliever is still blessed by the believer's stability, contentment, happiness and capacity for life (that is, if you are growing spiritually).
13. This is a great advantage for the children as well. They have a greater opportunity for salvation by the witness of the believer parent.

### **Heritage Blessing**

1. There is also a sanctification which extends beyond the life, from the believer to the unbelieving spouse; there is an impact from the grave for the unbeliever spouse.
2. Those who survive are blessed; blessing by association from the grave.
3. God continues to care for those who are left behind.
4. Part of the mature believer's package is confidence that God will take care of those family members who are sanctified by this grace. You know that God will continue to take care of your spouse and your children.

1Cor. 7:14 **For the unbelieving wife or husband has been sanctified by their husband or wife, and your children were unclean, but now they are sanctified.**

If the unbelieving one leaves, the believer is not under bondage to them, because God has called them to peace. Hard to believe that an unbeliever would choose this, but some do. Now, this should not be by manipulating.

The marriage breakers include adultery and desertion (but only when the unbeliever leaves). You are not enslaved in these cases. If they walk, you are no longer bound to the unbelieving spouse. However, the key is, they leave of their own volition. This frees us as a believer to enter into another marriage contract. Does this principle hold for a Christian marriage. Both spouses are believers and one wants out. The principle is the same. A believer makes the choice to leave; but the innocent party chooses to remain in the marriage. The innocent party can remarry. The one who did not walk has a right of remarriage, because desertion has taken place.

If the believer leaves a marriage, they can only choose 2 things: to remain unmarried or to be reconciled.

We must let the unbeliever go because we are **called to peace**. Perfect active indicative of *καλεω* = *to call*; *being called to salvation by God the Holy Spirit and responding to the call of common grace*. The perfect tense means that we have been called in the past with results that continue. The call is common grace and the call is efficacious grace. The call means, we've received it and accepted it, and we are saved forever. What are we called to as believers? We are called to *ειρηνη* = *peace*. This is a persistent state in which the believer is to live. We are called to peace in marriage or divorce. There can be peace between a married couple when they split, assuming that the unbelieving decides to stay or go. If the unbeliever is content to stay, then our course as a believer is clear—we continue to provide sanctification for our unbelieving spouse. We must be at peace with that. We may not like being in a mixed marriage, but we are called to peace. If the unbeliever consents to stay, we are called to peace. We can still have personal impact on this unbelieving spouse. You can have peace in your soul, even if you are called to stay. If the unbelieving spouse decides to go, then you have doctrine in your soul, and it has not deserted you, so you apply it, and you get a relaxed mental attitude. You may experience pain; that is expected. However, it is a blessing that you are called to peace.

In reviewing the previous verses covered by Bobby, I don't know that I buy into the deserted believer have the right to remarry if a believing spouse deserts them.

#### **Peace or *ειρηνη***

1. *Ειρηνη* refers to domestic peace and to peace in one's soul from doctrine.
2. Where the unbeliever stays without a desire to stay, or is manipulated or forced to stay (out of fear; out of a desire for companionship or security; or a fear of losing money), there can be no tranquility in his or her soul. When forced to stay and they want to leave, there is no tranquility. Turmoil of soul to feel trapped in such a marriage.
3. Therefore, if there is turmoil in the soul of the spouse forced to stay, then you have consistent turmoil in the marriage and in your life. We are not at peace but God has called us to peace. Do you see how this is a rationale in marriage?
4. Where there is no peace in the home, there is little peace in life. You go home, there is a battle; you stay away and you avoid the battle for awhile. God's plan for the

believer is a life of peace. It is a life of peace, not of confrontation in the home. We are not called to fight in the home.

Ought to cover the historical context of Paul's teaching here as well, where women would be more dependent upon men.

#### **What Does it Mean for There to be Peace**

1. It is contrary to God's plan to hold onto an unbeliever who wants to leave. Do not feel guilty under these circumstances.
2. To remain yoked to an unbeliever who wants to go gives you a life of strife, antagonism and conflict. When you are in the middle of this all the time, you do not have peace.
3. The believer unbeliever differences greatly increase living difficulties for the heathen partner who is pressing for a divorce. There is no peace in this situation. Very difficult to live with a heathen partner who wants out.
4. If the unbeliever demands divorce, grant it; sign the papers; do not put up a fight. When you are in this situation, it is easy to become bitter and angry and to want your pound of flesh. One of the great tests is to let the spouse go and do not worry about what they take with them. That is graciousness in action. That unbelieving spouse is no longer sanctified by you, so they are going to need that money. You can actually go into court and not get into a donnybrook. The Bible does not require you to refuse such a divorce, and you are called to peace; so let them go.
5. This principle also applies to a believer who deserts another believer. Let them go; you are called to peace.

The other thing to be considered is children; when a marriage is dissolved, there can be problems. However, there is something to be said for removing a child from constant strife and fighting. Marital conflict is extremely upsetting to their little souls. They are in the middle of the battle and sometimes they are the battleground. We are called to peace and this damages their little souls. In general, it is better to have a mother and a father; but such turmoil damages their souls.

One reason to remain in a mixed marriage is the sake of the children, provided that there is order and tranquility and order for the children in that home.

How many times have you been to a marriage and then the reception, and the bride and groom are as happy as can be, and everything is just great; sometimes, it is the happiest time of the marriage. And then you have to deliver a toast, and you must say something to the couple. Try, "May you live in peace" and it comes straight out of the Bible.

1Cor. 7:15 **But if the unbelieving one separates, let them be separated; the brother or the sister is not in bondage in such matters; but God has called us in peace.**

Bobby does not know how we are going to spend out Memorial Day; wherever we are, the hell of war will not be on our mind. It is war and the men and women who have died in combat so that we are free to go and come, worship God or not. Sometime, stop tomorrow and thank God that there were those who were willing to give their lives on our behalf. Those beautiful and tranquil cemeteries belie the horror and destruction of war. We are a nation at war, which does not intrude on many lives; and in relative numbers, our casualties and deaths are small. In spite of these circumstances, our current battle is no less important than any other in history. We are at war with the enemies of freedom and with those who are implacable enemies of Jesus Christ. Never have we been so clearly a part of the Angelic Conflict; yet there are still those who cry for retreat. This is one of the most justified wars of our history. Those who have lost their lives in Iraq should be part of our country's most honored dead. This is not just a war of nations or cultures, but a war of faith. Do we as believers have the strength to support the continuance of this war. Are we strong enough to not be deceived by false issues of politics; by defeatists; by our own fears. We should apply the thinking of Memorial Day to every day. The soldiers in Iraq, regardless of their faith or lack of it, are fighting on the side of Client Nation USA.

The context of our study is marriage and divorce. The peace spoken of in v. 15 is not freedom from war, but peace in a marriage and peace in one's soul. When one believer decides to divorce a Christian spouse, then, if you have not caused it or manipulated it; then you may divorce with the right of remarriage. You may *let them go*. You are not under bondage or enslavement in these cases. The believer is not under any responsibility to the unbeliever who leaves. The believer can remarry, but that should occur after a period of recovery. You need time to recover before you get into another union. There should be some compatibility of positive volition and doctrine; if you have doctrine resident in your soul, there will be no better like-mindedness than what you would have with an unbeliever. Just because someone is a believer, this does not mean that they are compatible with us. You need to have the like-mindedness of doctrine. Does this hold true for a Christian marriage.

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*The only difference between the mixed marriage and a Christian marriage is that the believer made the decision to leave. The innocent party of the breakup of the Christian marriage is not at fault and has the right of remarriage.* I disagree with Bobby at this point; however, remarriage would be allowed when the spouse who leaves remarries. It is likely that the Christian spouse who departs will do so and remarry. The one who leaves, Bobby says, has two options: remain single or be reconciled. Here is another problem with this view: who is really at fault? Who does not have some contribution in the dissolution of a marriage? Just because a person walks out on a marriage, that does not mean that person is at fault. A woman may leave because her husband hurts her. A man may leave because his wife is a drug addict. It is not necessarily the guilty party who leaves a marriage; and Paul, furthermore, specifies that this is an unbeliever leaving a believer. He has already covered the dissolution of a Christian marriage.

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If the unbeliever decides to remain in a mix marriage, then we remain in that marriage. If the unbeliever is forced to remain in a marriage, there is no peace. For the unbeliever who remains in a marriage, then there should be peace. In all cases, the believer should be the peacemaker, whether it is by marriage dissolution or marriage retention.

The unbeliever would be smart to remain in a mixed marriage because of the sanctification clause; he (or she) and the children are sanctified by being married to a believer. If the unbeliever is in turmoil and wants to go, let them go. We are mandated to marry another believer, as we then have the groundwork laid for peace in marriage.

This allowance for a marriage dissolution is not taught very often from the pulpit, but here it is. If remaining yoked brings constant strife and disagreements, then the unbeliever may leave the marriage. A home at war means two souls in turmoil.

1Cor. 7:15 **But if the unbelieving one separates, let them be separated; the brother or the sister is not in bondage in such matters; but God has called us in peace.**

Τι γὰρ a rationale is introduced in the form of a rhetorical question. It is a question that we ask ourself and we answer this ourselves. Then we have the particle εἰ + the future active indicative of σωζω = *how do you know if you will save...* This verb is found used for the wife who is the believer; and for the husband who is a believer. 1<sup>st</sup> class condition means, the protasis is assumed to be true, in order to put this together. We are assuming that this is true for the sake of argument. We have a premise, and it is assumed to be true, for the sake of argument. The assumption is, you can win your spouse to Christ; this possibility truly exists. It is conditioned, of course, on the positive or negative volition of the spouse who is the unbeliever. You, as the believer, have the greatest opportunity to witness to your unbelieving spouse. There is no greater draw than impersonal love, than a personal sense of destiny, than a relaxed mental attitude. The unbeliever spouse has the closest and most intimate look at the believer in this circumstance. At some point in time, the unbeliever will understand that your faith is why you are what you are, and why you do what you do. Obviously, you do not take this as a verse to marry an unbeliever; so that you can save them.

You may be married and see all these greener pastures, and you think, I am stuck in this mixed marriage; and your tendency might be, "Let me help them along." It only counts if they decide to go, apart from any push from you.

There is a final caution. The believer may overtly or subtly try to get the unbelieving spouse to leave. You have discovered greener pastures, and you attempt to get your spouse to leave. This is an open invitation to divine discipline. Here, your motivation needs to be corrected. No matter what mistakes you make, the grace of God is still in effect. There is no mistake to great to recover from; rebound is always available; and the repercussions will take care of themselves (the other spouse may ask for another chance). Evangelism should always be your first consideration; not a desperate attempt to find happiness in someone else's arms. We are not to manipulate this situation.

1Cor. 7:16 For what do you know, wife, whether you will save the husband? Or what do you know, husband, whether you will save the wife?

This begins a new topic; it is linked to the previous topic of marriage and divorce; but it is a new paragraph.

1Cor. 7:17 Only as God has divided to each, each as the Lord has called, so let him walk. So I command in the assemblies.

**1Cor. 7:17**

**Lesson #359**

**Sunday 2 May 28, 2006**

*To Hell and Back* is the unofficial song of the infantry; which song was played at Berachah today.

Even though this verse begins a new paragraph; we are still in the same topic. Paul moves from the general instruction; don't seek to be divorced; don't seek to change the status quo. There are the conditions of adultery, desertion; and being in personal danger.

Slavery in v. 21 is an example that Paul uses; don't seek freedom if you are a slave; **do not change this circumstance**. This is different from how we think; we would think that seeking freedom is what a slave ought to do. We have a greater responsibility to the Lord as Christians, even more so than we do to ourselves. Slavery to us seems to be one of the most heinous circumstances for us to be in.

Part of the spiritual life is to grow spiritually; and we also have some service to the Lord. Our service is part of executing the spiritual life. Seek the opportunity to witness to both master and to fellow slaves. There is service in any circumstance in which we find ourselves. This is the message of the book of Philemon. We don't run from it; Onesimos took off and Paul sent him back to Philemon. Wherever we find ourselves, that is where we are to serve God. The principle is not so much about slavery, but these principles may be applied to our workplace. We might think that our job is drudgery and that we are enslaved to this job. Use the problem solving devices to correct these circumstances. We are to focus on our attitude; it is the attitude which is all-important. Our attitude reflects our spiritual life. We are called to serve the Lord. In our drudgery; in our day to day existence, we function without bitterness and without restlessness. Wherever we find ourself, that is where God wants us. Where we are is where God has placed us. If God placed us there, there is a reason for it; in His plan; not ours. We are told to glorify God in our bodies; self-promotion is the antithesis of glorifying God. We are looking out for ourselves rather than allowing the Lord to look out for us. This does not mean that we cannot move ahead; God does open doors for us, as His plan dictates. Where we are is what God's plan is all about. His plan may dictate some future action. God takes care of us and He opens the doors. Our thought process is today, tomorrow and the next day in the circumstances in which we reside. God always opens doors at the right time in the right way, setting us apart as notably different. When we are ready to move up in life, God does it in a way that He sets us apart; our attitude is ready and our capability is ready. We need to be ready for whatever promotion that God gives us; and He sees to it that we are prepared. The

pinnacle of our life is to glorify God, even if we are a slave or in the lowliest job we can think of. This gives us the opportunity to grow and fulfill His plan without thinking about ourself. There is no honor in approbation or promoting oneself. The basic foundation for foundation and success is humility. We can handle praise and promotion with humility and love; this is the greatest blessing in life. God does not promote us without humility; we are incapable of glorifying Him apart from humility. If we cannot glorify God when no one notices us, how can we glorify Him when everyone notices us? If we cannot glorify God in a lowly position, how will we glorify Him from an exalted position.

Humility is the foundation for everything; we can only enjoy this if we have the capacity to do so. This is the secret; develop the capacity for life, for love and for things. This is the only fulfillment that we can get in life. The Lord comes first and He gives us the blessings in life. If we think we have a good plan for ourselves in life, and we whip it out and show it to God, we have made a huge mistake in mental attitude.

So many of us give lip service to God's plan; but instead of fulfilling God's plan, we are desperately looking to fulfill our own plans. We might have financial security; we may have this or that or whatever it is that we want; but without glorifying God, it is empty. None of it means anything before the Judgment Seat of Christ. It is our spiritual advance and our service to God are the only things which are meaningful. When God acts in grace, He is glorified; not us. When we exhibit grace orientation, we begin to recognize grace everywhere. We find it in every aspect of our life. When God moves us here or there, we can enjoy that, and God gives us more than we could ever ask for in blessing. What matters: a few years of what you want as versus the grace of God and what He has provided for us.

Bobby sometimes wishes that we could wake up in the boots of our soldiers in Iraq; and there, we could learn to depend upon God's grace and our rifle. The only attitude that we should take is, this is for my benefit. When promotion, success, or our desires do not reach us, do not panic. Leave it in God's hands.

We have always had a destiny, ever since we became a believer in Jesus Christ. The problem is, some of us never recognize what this destiny is, without spiritual growth. A personal sense of destiny is the attitude of walking in the assignments of this life. Remember the old axiom, you are not promoted until God promotes us. God's purpose is what is important; His and His alone. This is such a hard change of attitude in life. All our lives, we have looked around and decided, "This is what I want." We might even work hard to get these things. The great part of God's grace is, we can let God handle these things. We seek to serve the Lord wherever we find ourselves. We do not have to push or promote ourselves. We have a divine plan; we should live it and walk in it. When we understand and follow that principle, then we can enjoy a relaxed mental attitude. Nothing like an uptight attitude which keeps getting thwarted. We cannot seem to reach the top or ring the bell of our total success. This goal may be yours, but not God's. We must have a relaxed mental attitude for whatever comes along; in whatever level we are placed, in whatever circumstance we find ourselves.

Don't seek self-serving relationships; looking for relationships with those you feel will move you up; and disassociate from those who do not further you along. We should associate with those with whom God places us in contact. We are not of this world; we are in this world. There is no such thing as snobbery in the Christian life. There are discriminatory attitudes of who you want to hang with; that is good discrimination. We do not discriminate with anyone when it comes to grace. The principle is, abide in the status quo of our current life; the life we have when we have believed in Jesus Christ. We should be happy with the life that emerges afterward as well; and you might even face the results of personal failures. We are to stay in these circumstances and grow. After salvation, remain in the same status quo until God moves us to another status quo. There is no guarantee that salvation provides a change or an improvement in our circumstances. God does not promise us health, wealth, human fame, etc. God does promise us eternal life; which is more than enough. These other things may or may not be in God's plan for us. Fulfilling human goals will never satisfy us or make us content.

Capacity and humility is needed to enjoy what God gives us. Marriage is one of the greatest aspects to life; but, without capacity for life and for love, it will not fulfill our expectations. You live where you live; you function where you live; you grown in grace where you live. Wealth, health and fame may be what you think it is all about; but you will find out, if you pursue these things, you'll find out, they mean very little.

### 3 Closing Principles

1. A faithful response to your calling always takes priority.
2. This is what glorifies God as our priority. Many other things can be sub-prioritized; but God's grace and growing in this grace is our over-arching priority. One way is self-serving, the other serves the Lord.
3. The grace of God handles our circumstances; our promotions; and our relationships. That is grace orientation.

1Cor. 7:17 **Only as God has divided to each, each as the Lord has called, so let him walk. So I command in the assemblies.**

**1Cor. 7:17**

**Lesson #360**

**Wednesday May 31, 2006**

v. 17 may seem as though it is out of place; however, we should understand it within the context. God has assigned us certain things to do; and He has called us in salvation; therefore, since He has done this, we should walk in His plan; live in His plan. No matter in what circumstances you are called, live it. Jesus Christ is the paradigm of the spiritual life; God has given us everything that we need in order to function in the spiritual life; to walk in it. Each one of us has a niche in the plan of God; a little corner in the plan of God. We all have a little chunk of God's overall plan. In all of these little niches, God has a personalized plan for us. This plan has our name on it. God has provided this, and this plan has always been here waiting of us. Each one of us should take up this plan and walk in it.

Now, we have our own little plans for ourselves; and this often puts us outside of His plan. For the believer in Jesus Christ, there is no other priority for us other than His. Sometimes we take our own plan and superimpose it on His, and say, "This is God's plan for us." We are obligated as believers in Jesus Christ to live in His plan. As this verse says, *walk in it*. There is no other obligation or priority in this life other than His plan. God's plan begins wherever salvation finds us; wherever we are, whatever we do, etc.; that plan is locked and loaded. This plan never, never goes away. God does not alter His plan for us; He does not adjust it for us. God has a plan for us and He will do what He can to bring us back into the plan. We either learn His plan or we don't. God will do everything that He can do to direct our volition back into His plan. People have a tendency to push their own plan onto God; especially without doctrine. When a person is immature, then he will have difficulty figuring out what God has for him. As you learn more doctrine, you get a better idea as to what God's plan is for us. The Corinthians are some of the most immature of the believers of the churches. He suddenly stops and says, this is what you were called to; walk in it.

An enthusiastic unbeliever is often unsure about how all of this works. They think that, now they are saved, there must be an immediate change in their old circumstances. They expect some sort of change; they expect to be removed from what is old; to be removed from part of their life, and they attempt to do this without any clue as to what they are doing. There is no guarantee that salvation will change portions of your exterior life. Your spiritual status changes immediately at salvation; but circumstances, if they change, will change gradually. You live where you live under the circumstances under which you were saved. As God's plan unfolds, then you may see some exterior changes in your life. However, the simplest thing to do is to sit tight and to take in doctrine.

So many times, Bobby has heard, those at Berachah sit on their hands and they do nothing. But, what they mean is, you've got to hustle around a church; you've got to get busy. As we mature, it will all fall into place. So many people think, *if I do something good, then that will be the plan of God; once a week, I'll go to a prayer meeting; once a week, I'll go and help out in a breadline*. People want change now; they want to see results in the faith that they expressed. They want instant gratification as to what Christianity is. If God's plan is in effect at the moment that we are saved; doesn't it make sense that God's plan, in some sense, takes in your present circumstances. This is where God's plan begins and stays. Your circumstances are a part of your plan until God changes it.

Obviously, you do not stay in your carnality circumstances. You know rebound; you rebound. You take in doctrine. This is all bound up in our spiritual life. Bobby is talking about the circumstances that we are in: our marriage, our job, our financial status, etc. Some expect God to give them money; others expect to be healed. They want immediate change, immediate happiness. They don't know anything; they do not know the basis for happiness, contentment or tranquility.

What about my friends and associates? Do I continue with these associations? Do I dump them? Do I drop them like a hot rock? To answer this, let's think about the Corinthians. Here they are, sitting in the city of Corinth, in one of the wildest cities of that time. Consider the initial effect upon these heathen of the gospel. They had never heard grace before;

they had never had a personal relationship with the gods; much less, the God. The gods were far above them torturing them. They are being told that; a completely radical idea.

No one in history had heard the mystery doctrine which Paul was teaching; this was the first time that they heard of the spiritual gifts; no Jew of the old dispensation had anything like that. They were hearing of the universal priesthood of the believer. Very different from the Levitical priesthood and radically different from the heathen priesthood organizations as well.

Suddenly, they hear about the rapture of the church, and this was something they had never heard; and that they might be face to face with the Lord suddenly. They had never heard anything like this before in history. Today, many know about the trinity; and many know about the various aspects of Christian doctrine. However, to the Corinthians, this was the first this stuff had been taught. This was so different and so amazing to these believers that it is almost beyond our imagination. Is it any wonder that their minds are overwhelmed by this stuff. They needed time to digest all that they were hearing. As they heard some of these things, they had to get emotionally pumped up. However, they had very little solid doctrine which could keep pace with their emotional enthusiasm. Happens in the Pentecostal movement quite often; they get pumped up and off they go.

It is really surprising that some of these believers decided to break all their ties with their old life? It sure seemed to indicate that they needed to break fellowship with everyone around them, including their heathen wives and husbands. God had a plan for each of them as believers and they live in a new age; and this plan took into consideration the circumstances in which they found themselves. We live in the devil's world; we are associated with those in the devil's world.

What happened among some Corinthians is, they became legalistic separatists; whatever they were in, they separated from it. Paul needed to correct their concept of life after salvation; what about their life after salvation? How far should they go to change circumstances in life? All of these are very pertinent questions for today. What is our relationship. Our passage; spiritual gifts are a key part of Paul's answer to this question. The bestowal of spiritual gifts means that every believer will serve in some area of temporal life. Believers serve in the highest and lowest stations of life; it does not matter; that plan begins right where you live. As a believer in Jesus Christ, the playing field is leveled; no matter what your status is. Wherever God finds you, that is where your spiritual life starts. This helps to answer the question, how far do you go in separation? The area in which you serve with your spiritual gift coincides with your life. The Holy Spirit gives us a gift commensurate with your life. We all have the same spiritual IQ and everyone has the same opportunities in this plan. God gives us a gift, and that coincides where we live; our vocation, married life; etc.

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This is an overriding principle which Paul is going to give. He has been explaining about the idea of marriage and separation and divorce; and he is going to give an overriding principle here, which can be applied in other circumstances and associations as well.

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The more your gift functions, the greater the changes which might take place. Bobby's life changed radically when his gift came out. It took a lot of years and a lot of circumstances which changed. We need to be concerned with the plan of God and our advance in the spiritual life. We have an assignment and we are called to that assignment in the circumstances in which we find ourselves. What we are supposed to advance to spiritual maturity, and our circumstances will change little by little as we grow spiritually. The circumstances of our temporal existence become very important. We cannot abandon our life in the world because we have been saved, although that is a typical legalistic tendency. As long as we are alive in this world, that truism is in effect. We no longer leave ourselves open to or to be influenced by human viewpoint. When we were saved, we had nothing but human viewpoint; however, as we develop and advance, then we begin to learn divine viewpoint; and our separation from the world is in our thinking. Therefore, we don't have to dump all relationships; we don't have to dump our friends or family. Start where we live; do not leave yourself open to human viewpoint. Do not seek intimacy with the unbelieving world. When you become influenced by the human viewpoint of someone else, that is when you need to separate. Human viewpoint is very subtle; and you cannot help but be affected by it when you are intimate with it. If you put yourself open to human viewpoint, it will creep in. Does this mean that we separate completely from those in human viewpoint. However, you don't seek their friendships in a close, intimate relationship when it is going to compromise doctrine. The separation from the world is in your thinking. You don't physically separate yourself; you don't become a recluse in your office because you are surrounded by unbelievers. Now, on the other hand, going out to get drunk and hit strip clubs with these unbelievers is another thing.

Some of the most fascinating and enjoyable people that Bobby has ever met are unbelievers; sometimes, it is just necessary. When you find yourself being affected, then you know that some separation is in order. You have just discovered that you let human viewpoint creep into your soul. A lot of time, Christians don't know this; this blunts their spiritual advance.

You had better know your doctrine, so that when you hear this in another circumstance, you don't allow it to drag you down. At the moment of salvation, you have equal privilege and equal opportunity to make use of the sources of the spiritual life. And we will see certain conditions that we will find ourselves in: racial differences, social differences; vocational differences; etc. Being married or unmarried, we still have equal opportunity and equal privilege to advance from where we are. Paul wants the Corinthians and wants us to understand where we are called and where we exist. That is status quo; we are to stay in it.

1Cor. 7:17 **Only as God has divided to each, each as the Lord has called, so let him walk. So I command in the assemblies.**

**1Cor. 7:17**

**Lesson #361**

**Thursday June 1, 2006**

We have been assigned something; we have been called; therefore, we are to walk. All of this is a little vague; so a study of these verbs will tell us exactly what these things mean. This verse is a counter to what the legalists of Corinth propose—that they separate completely and totally from the rest of the world. We go from being spiritually dead to spiritually alive with the greatest resources known to man. It is the greatest moment in our lives. Unfortunately, these immature Corinthians had emotional turmoil and their souls were overwrought. There were many implications to that emotion, and that is understandable. When we believed in Jesus Christ, it was a wonderful thing. The Corinthians were glad to be saved, but they were overwhelmed as well. They were getting large gulps of Church Age doctrine, which was coming at them fast and furiously. Never before had so many resources been give to those in the life of the believer. This was the first generation of the Church Age; and never before had there been a greater spiritual life available. People then and now hage a propensity to like the emotional high as opposed to the learning of doctrine. Many people are that way. Many pulpits pander to this. Nothing like a good emotional high to keep people pandering to the pulpit, giving, coming back, etc. Emotionalism must be tempered. There needs to be some objectivity in who we are. It is divine viewpoint which would give these Corinthians perspective on their new life. These Corinthians did not have the right perspective and they were allowing their emotions to override them. Doctrine is a natural separator of life. We are saved, and experientially the same person as we were before; however, as we take in doctrine, it becomes a separator. We must understand this doctrine in order to properly separate ourselves. In practice, how far were these Corinthians supposed to go in separating from their former lives; from their external circumstances. These are people who are in factions and do not have doctrine, and they know that something has got to change; so they want to know, what needs to change. And they lived in quite a city; everything that they could ever want in this city. They thought, maybe we should completely removed ourselves from the heathen society and from the excesses of this heathen society. That is true. However, for them, this is something which is fairly superficial. It brought up in their minds a more disturbing question. They figured out, they needed to leave the temple of Aphrodite, as they worshiped the true God. The other problem was more difficult—a grey area. This was a bigger problem—their relationships, their occupational associates, their spouses, their intimate friends. They have obviously begun to separate; how far are they to take it? What about my spouse who has not believed in Jesus Christ? What does it mean *to walk as you have been assigned by God*? These are legitimate questions for the Corinthians. How far do I go to rid myself of some of these things?

*Walking* is a synonym for the Christian way of life. We are believers in Jesus Christ; and now, that plan is in effect. That plan must include the temporal life in which we live. We live in a certain life, and God's plan applies to that life. God's plan applies to the temporal life where we live. Our temporal life is essentially the same after salvation. God could call us home after salvation, but He does not do that. We are still here because God has a plan and a purpose for us. This plan always coincides with our temporal circumstances. We are never to abandon our lives in this world to become Christians. Our relationships in this world will begin to change.

**How is this Change to be Effectuated?**

1. The change comes in our mental attitude.
2. Our mission is the grow in grace and knowledge of our Lord and Savior. That is our mission in life. As we grow, so our mental attitude changes.
3. However, the change in attitude from human viewpoint to divine viewpoint is not an overnight occurrence. So many times, believers want it all now; they want immediate change. Positionally, we change immediately; temporally, we change gradually.
4. This is a gradual process of learning, which is what we are doing in Church. This is the gaining of divine viewpoint from Bible teaching.
5. Change will come with concentration and metabolizing doctrine.
6. Anything that imposes itself over this concentration—breaks your spiritual advance momentum—should be cut back or abandoned. Separation is mental. Doctrine is a separator. Anything which superimposes itself over spiritual advance must be cut back or broken off.
7. You do not maintain old relationships or cultivate new intimate relationships with people who represent human viewpoint. This carries inherent danger to your advance. This is separation from those people who influence your thinking with human viewpoint. As you mature, you are better to handle your associations with human viewpoint. As you grow up, you don't need that kind of influence. Anything which blocks the change of mental attitude must be severed to some degree or another.
8. We must leave ourselves open or allow ourselves to be influenced by human viewpoint. Our spiritual advance will be slowed down or negated.
9. The separation can even include family relationships. Brothers, sisters, parents, in-laws, etc. This kind of separation may have to occur.
10. Even though there may be separations in the family, you do not abandon them. You do not cut off all associations with them. We are never called to abandon these people. We have the obligation to witness to them; to model the Christian life for them. There is a fine line which we have to walk sometimes. We must constantly assess our mental attitude. We must think about the influence of those around you. Bobby found in his own life that those closest to him had the greatest affect. You may find yourself thinking in patterns which are incorrect.
11. We will notice differences in thinking between our old intimates and ourselves. Doctrine itself is the great separator. You don't jump ship and refuse to talk to family members ever again.
12. When their human viewpoint intrudes upon your divine viewpoint, some amount of withdrawal must occur. You cannot just let it go; it will continue to affect us to a greater and greater extent. We will have to work that out, and it might mean to chop off the relationship...for our own good, at times. **Perhaps, this could be illustrated with an alcoholic who cuts off relationships with former drinking buddies.**

Illustration of marriage. Marriage, at the beginning, is a brand new relationship between a man and a woman, and is analogous to the relationship that believers have with Jesus Christ. At the beginning, you have not yet really experienced the marriage relationship. Mother and father are analogous to the old human viewpoint of those you have previously

associated with. You leave your parents and you cleave to your spouse. This does not mean that you cut off your parents; it does not mean that you never speak to them again. Your primary relationship is your spouse; your parents are secondary at that point.

A mother told her daughter, “Now you are married, and maybe too young, but don’t come crying to me about your problems with this person.” This is, to some degree, a proper cut off.

There are still relationships, but they have been altered. The same is true of the spiritual life, just like married life. You still have parents, but the relationship have changed. Your relationship with your old intimates can remain relationships; they can—but they are altered, so as not to cause undue influence. Do not let your former relationships affect you and cause undue influence on your life. That is the criterion. Divine viewpoint thinking is the line of demarcation. This is the separator. Negative believers can have just as negative influence as unbelievers. The Corinthians were clueless about all this.

The most intimate relationship in life is marriage. If we carry through with this, then the believer should abandon the spouse in a mixed marriage. However, we cannot chose to separate under these circumstances. Ironically, in a mixed marriage, the opposite is true; and this is why Paul just gave detailed instructions on a mixed marriage. Obviously, do not marry an unbeliever in the first place. However, you do not separate unless the unbeliever separates. In these circumstances, doctrine in the soul becomes more important in maintaining these relationships. We, as believers growing in grace and advancing in the spiritual life, must be doubly careful in these relationships. There is also the sanctification of the unbeliever spouse. We are also in a position where we can falter if we are not careful. We must always be on guard when it comes to human viewpoint influence. We must separate from the thinking; not from the person. You lose our on some like-mindedness here. The Lord takes up the slack in His grace in other areas. After salvation, life must go on. Every believer must live in the sphere of their temporal lives. Our vocation is the same, our marriage status is the same; we have the same job. What is changing is, you develop a new perspective due to Bible doctrine. This is a good perspective. However, you cannot withdraw from life; we are not called to be monks; we are not called to separate physically from this world. Nor, are we called to be unequally bound with unbelievers. The best relationship that we will have with the unbeliever is to never lose sight of the fact that we do not think like this person. Deep down, in our core, we do not think like the unbeliever. Doctrine is the natural separator. When taking in doctrine, there will be some degree of separation. We must be aware of that.

The problem of the Corinthians—how do I deal with my spouse? My fellow workers? My close friends?

The new person is an internal change and a positional change. When we are saved, we are assigned to live where we are. We are assigned a plan. There are some exceptions, of course. Like, Paul was out to kill more Christians; so, when he became a believer, this vocation changed. Paul was blinded and went to the home of a man who began to teach him doctrine. As the internal change occurs, there may be a change externally; we may be

sent in a different direction. Bobby is a living example of that; he had not intention of being a pastor. We have external changes because we are actually ready for that change. Do not try to change things under our own power. This is us deciding what the plan of God is and making inappropriate changes. When you realize that your mission in life is to grow; the spiritual gift is focused on in v. 17. Once we grow, we begin to function in the area of our spiritual gift. God brings the circumstance into our life where we best serve. We have the opportunity to grow in grace everyday. Do not make to mistake of failing to separate from human viewpoint. We may fulfill this in bits and pieces; fits and starts. The great relationships in our life are other believers. Why maintain these other relationships? God can provide for our needs here. It will all fall into place.

*Drop Kick me Jesus through the Goal Post of life* describes this. One day, our circumstances change, and we move into it. However, we must be able to separate from and deflect the human viewpoint which is all around us. We can later be around any unbeliever and listen to the stuff they spout, and it will not interrupt anything in life.

1Cor. 7:17 **Only as God has divided to each, each as the Lord has called, so let him walk. So I command in the assemblies.**

**1Cor. 7:17**

**Lesson #362**

**Sunday 1 June 4, 2006**

The first verb is merizô (μεριζω) [pronounced *mehr-ihd-ZOH*], which means 1) *to divide; 1a) to separate into parts, cut into pieces; 1a1) to divide into parties, i.e. be split into factions; 1b) to distribute; 1b1) a thing among people; 1b2) bestow, impart.* Strong's #3307.

Berachah is dedicated to the study of the Word of God. Faithful students of the Word of God requires positive volition toward the Word of God and the supernatural filling of God the Holy Spirit.

Our Lord grew spiritually (Luke 2:40, Jesus Christ is said to be **increasing in wisdom**). Rom. 12:2: **Do not be conformed to this world, but be transformed by the renewing of your mind.** Col. 2:7; the passage where we are to grow in grace and knowledge. One of the greatest descriptions is found in Eph. 3:16–19: **that He may give you, according to the riches of His glory, by His power to become mighty in the inward man through His Spirit, that through faith Christ may dwell in your hearts, having been rooted and founded in love, that you may be given strength to grasp, with all the saints, what is the breadth and length and depth and height, and to know the surpassing knowledge and love of Christ, that you may be filled to all the fullness of God.** This is a great description of doctrine being inculcated in your souls; **that Christ may live in our hearts through faith, being rooted and ground, in love,...** We can **comprehend with all of the saints the entire scope of theology.** The love of Christ surpasses mere knowledge of... In these 3 verses, this is the mechanics of our spiritual life. Then we have the well-used Biblical metaphore of walking in newness of life, and by faith and by the Spirit.

Then there is our passage in 1Cor. 7:17: **Only as the Lord has assigned to each one, as God has called each in this manner, in this manner, let him walk** [which is a synonym for living the Christian life].

It does not make any difference where we are when we are called. We are not to simply give up our lives wherever we happen to be. Wherever we live, that plan has gone into effect. There is no question that our world of human viewpoint does change. We live in the same place, but our relationships in this world and our perspective change. **From the renovation of your thinking; being filled up with all the fullness of God.** Our thinking changes; not our circumstances.

Bobby's warning: we have a spiritual life; we live it wherever we are; and our thinking must change, no matter where we are. Many relationships that we have had are wonderful ones which we do not want to give up. Why should we give up our friends? Bobby is not telling us to drop all of our friends because they are not believers. What has to change is our thinking. Anything which interferes with that change of mind. We cannot allow human viewpoint to affect the spiritual rehabilitation of our soul. There must be a degree of separation from human viewpoint, which is generally a mental separation; but sometimes it can be physical. Do not cultivate new intimate relationships which may endanger spiritual advance.

Marriage is an illustration of how there is a change in your relationships with those around you. You can no longer form new intimate relationships. You leave mother and father and cleave to your spouse. This does not mean that you write your parents off. In the illustration, the parents represent human viewpoint; this is an illustration, not an indictment. The new husband or wife relationship represents the new relationship with Christ through doctrine after marriage. There is the change. A great many changes the moment you say *I do* in marriage. The gaining of divine viewpoint in your advance strengthens the union with Christ. In the marriage relationship, we still have a relationship with our parents; but the relationship is altered. The most intimate bond transfers to the spouse. By analogy, our intimate bond with others must alter and change. If you maintain former bonds in the same way, there is a problem which these relationships can cause. The parents represent human viewpoint; the new spouse represents divine viewpoint. The relationship with the parents remains; but it changes. You might even see them as often. The intimacy of marriage becomes more important than the old intimacy of family relationships. We have a new priority in your relationships. Divine viewpoint thinking is the line of demarcation in relationships. If we want to know just how far our old relationships may go, the line of demarcation is thinking with human viewpoint.

Every believer must operate in the sphere of his earthly life. One is not discarded because of the other. You cannot withdraw from your temporal life as a new believer. You are not to become a monk in a monastery. You do not withdraw from your job, your marriage, or your life.

Maybe you wonder why you don't think with divine viewpoint all the time. This change is a gradual change with our spiritual advance. Some think that 3 or 4 sessions in Bible class

should be enough. You should not have excessive expectations. It is much easier to feel good temporarily than it does to change your thinking. This is why some pastors deal with one's emotion as opposed to one's thinking. The more you learn, the more excited that we become.

After being saved, we enter into the potential of full-time Christian service. You don't know what your spiritual gift is when you are saved; with some spiritual growth, you determine what this gift is. Our gift is not arbitrary; we are given a gift which works where we live; it takes into consideration our strengths and our life; but it begins to operate through a mental change.

Every believer lives in the world. We are no longer of the world, but we are in the world. The difference is our thinking. Our thinking is divine viewpoint. We serve God in our environment until we are called home.

V. 17 begins with two rarely associated particles:  $\epsilon\iota\ \mu\eta$  = *if not*. This makes no sense in this context. In the indicative mood, which we have here, this is usually a 1<sup>st</sup> class condition. This is a condition, which is not in the form of a classic protasis. Paul uses the way that the 1<sup>st</sup> class condition is formed, but not as a 1<sup>st</sup> class condition. God gave Paul the perfect set of spiritual gifts which fit well with his genius, his background, his Greek/Hebrew education, etc. Paul went from being a great killer of Christians to the great Apostle.

The true facts of this conditional condition is that God has assigned and God has called; and God does so for a reason. How do we therefore translate  $\epsilon\iota\ \mu\eta$ ? The best rendering is *nevertheless*.

The verb here is the aorist active indicative of  $\mu\epsilon\rho\iota\zeta\omega$  = *to assign, to deal with, to distribute; to divide into portions*. There is a different gift distributed to different people. We have  $\acute{o}\ \kappa\acute{\upsilon}\rho\iota\omicron\varsigma$  = *the Lord*. This is God the Holy Spirit in this context, Who is the One distributing spiritual gifts. This is one of the great dividers between the old life and the new. We are given a spiritual gift at salvation and we live in a certain place; that gift is commensurate with the place in which we live. We use this gift to the maximum as we grow in grace and knowledge of the Lord Jesus Christ. There is just as much opportunity to advance spiritually and to utilize the gift to the maximum. This is what is distributed to each one of us. Wherever we find ourselves in life, we now have an appropriate gift to serve the Lord. We are saved; we live somewhere. God distributes to each one of us; and that is our assignment. To whom much is given, much is expected. It all takes place within the confines of our own existence.

10 years in the military for Bobby; then in seminary; which was a completely lifestyle change. For Bobby, there was no way that he could miss his assignment. If we continue to grow, then the doors will open as necessary.

1Cor. 7:17 **Only as God has assigned to each one, as the Lord has called each one; in this manner, let him walk. So I command in the assemblies.**

This is a great transitional verse, going from the marriage series into several other areas, illustrations of the Christian life; illustrations of serving God right where we live. We do not have to change our exterior circumstances. God uses us right where we are.

With the next phrase, we have a new subject. ὁ θεος = *the God*. This is a reference to *God the Father*, the author of the divine plan. He is the one who calls us into this plan. I think this is backwards; *the God* is first in this verse; *the Lord* comes next.

The verb which is found throughout this section is καλεω = *to call*. This was the perfect tense in v. 15, where God has called us to peace. The perfect tense means, we have been called once with results which last forever. He calls us by common grace; the gospel is made clear to the spiritually dead person. We have no spiritual apparatus for perception prior to salvation. We must believe in Christ; and the Holy Spirit takes this faith and places us into Jesus Christ.

Many people have said in the past—*believing* is a work; I have believed in Jesus Christ, therefore, I am working for my salvation. Part of the call, which is simply salvation. However, in the perfect tense, we have results which begins in a point in time with results that continue forever.

Some people think that the *call of God* is “Hello; how would you like to be saved?” However, in the perfect tense, there is a complete calling to a life, which begins at salvation, but this life continues after salvation.

In this context, the spiritual gifts are in view; the spiritual gifts are key to service to God. Our calling is *to grow in grace in His calling*. Our responsibility is to grow; to advance; to reach spiritual maturity. We are assigned or distributed gifts; we are called or assigned to a spiritual life or service.

The 1<sup>st</sup> class condition simply establishes something which is true. Αυτως = *in this manner, without further adue*. This is emphatic. We have our marching orders. Without any further adui, get moving. Then we have the verb περιπτεω = *to walk about, to walk around*. We are told to get to walking; do not waste any more time; get right to it. In life, we have choices, and we will have many choices when we leave the auditorium. This verse narrows down our choices in the spiritual life. The imperative mood makes it clear that there is no aimless ambling around the block. There is no shuffling around the block. *Walking* is a reference to the execution of the spiritual life, with an emphasis upon the use of our spiritual gifts. We walk in the spiritual life, but we walk through the temporal life.

#### What Does this mean?

1. In the believer's existence, *walking in* is intimately related to *walking through*.
2. Some like to compartmentalized; we have a spiritual life which takes place at church and a temporal life outside of church.

3. The spiritual life is the means by which we can deal with our temporal life, within God's plan.
4. Whatever gift God has distributed to us—whatever His plan is for us—the mandate is to walk in it; live it. Live your spiritual life; live your temporal life; live them in tandem; live them in parallel. You cannot separate the two.
5. God has given us a spiritual life to fulfill His plan for us; and that plan is in this life, in this world, right now.
6. Anything that we accomplish in the plan of God takes place right where we live. We live the spiritual life not over the hill somewhere; we are not to go AWOL; do not get out of the will of God. Some people live their lives as if Sunday is a spiritual life; and the spiritual high is over by the time your day is over. We must use problem solving devices every single hour, throughout every day. We cannot separate our spiritual life from life in general.
7. We accomplish God's operations order, which includes His plan and the gifts He gives us, by walking in His life.
8. If change happens, God will present the opportunity.

What Bobby is going to cover is, *how far do we push change?* God does handle every aspect of our lives. Do not desire divorce, because we are called to serve in whatever circumstance we find ourselves in. Such a jump is a distortion. The believer may help the unbelieving spouse to believe. Every unbelieving spouse is blessed by association with the believing spouse. Marriage is a perfect example of living the spiritual life exactly where we live. Sometimes it is the only way to survive.

Everything else is incidental to the mission of living the spiritual life; how much we make, what others think of us, etc. are mere details. We are to walk in the life God has given us. This does not mean we cannot further our careers; or that we cannot make more money. However, we must remember our priorities. It should never be far from our thinking. Live the spiritual life as we move through the rest of our life. The emphasis is upon the use of our spiritual gift. The spiritual gift is about our service. There are so many other resources; resources for problem solving; resources for contentment and happiness. We move through life and with the spiritual problem solving devices, we solve problems. We learn how to glorify God in our life. We walk *in* and we walk *through*.

1Cor. 7:17a **Nevertheless, God has assigned to each one, as the Lord has called each one; without further adue,, let him walk.**

This final phrase highlights Paul's Apostolic authority. This is what I say and this is what you are to do. Present middle indicative of διατασσω = *I order, I command, I mandate*. This is a military term which Paul uses. Paul has lived with the Praetorium guard; he knows military language, and this is what he uses here. Get out and get started, right now, without further adui. Paul is commanding all of the churches at that time and all churches which will later come into existence. The present tense means that the action is a state of persistence or progress. It is not a one-time, attention, move out. "I am calling you at attention, and you stay at attention. When I say move out, you keep on walking; you walk

until you drop.” I.e., walk until you die. Middle voice directs our attention to the Apostle himself and the divine authority with which he writes. Indicative mood is the statement of fact of Paul’s authority.

Jesus Christ knocked Paul off his horse, blinded him, and Paul wandered until he found the house of someone who taught him doctrine; and from there, he moved out.

*Do it; get it done; walk in your spiritual life, using your spiritual gifts.* There was a terrible restlessness in the Corinthian church. The desire that they had was for an immediate change; get me out of this and get me into better circumstances. These people is immature; and their emotions are riding high. Live the life which God has designed for you. Paul has told them, don’t leave your unbeliever spouse unless they want to leave.

This final command indicates that this is a command, not just for Corinth, but for all churches. “You are not being singled out here; this is the command for all believers in all churches.”

1Cor. 7:17b **So I command in the assemblies.**

In vv. 18–23, Paul will illustrate this, living the spiritual life within our temporal life. Paul will use 3 different examples that we cannot miss. Paul will begin with circumcision from the spiritual life.

**1Cor. 7:18–19**

**Lesson #360**

**Wednesday June 7, 2006**

It is a waste of time trying to figure out when the Lord is returning. In the end, we will be there at the rapture.

Paul will jump from the spiritual life to circumcision. If you were called in circumcision, do not become uncircumcised; if you were called in uncircumcision, don’t get circumcised. The idea is, do not try to change the situation in which you live. Paul uses an anatomical illustration. Our walk, our spiritual life, should be done in the condition in which we live. We are not called to change the circumstances in which we are called. One example is, you are married to an unbeliever; you don’t get to walk away from this marriage. Paul will further this, *don’t change your circumstances when you become a believer.* Circumcision is nothing and uncircumcision is nothing. What does matter is, keeping the commandments of God. This is not keeping the 10 commandments. Israel had the 10 commandments as the Magna Carta of their freedom. It is a freedom code.

V. 18 has nothing to do with anatomy; this is an illustration of v. 17. You live the life in which you have been called. Now, as you grow, God will move us around a bit; but, we do not change just for change.

Our illustration is a religious and racial illustration. The circumcised Jew and the uncircumcised gentile. This distinction identified Jews. To the Jews, this is also a ritual, not

found in the gentile world; we may find this hard to believe, as this was a general way to differentiate.

The verb *to call* is καλεω; this is the same verb as we found in vv. 15, 17. Aorist passive indicative in v. 18. Culminative aorist, which means the writer views an event in its entirety. The entire event of being called is viewed in its entirety and in terms of its existing results. Paul first wishes to view the events of being called as a whole. These events have been studied under common and efficacious grace. The result is, after common and efficacious grace, being called to live the Christian way of life, as a result of being placed into union with Christ, which includes the spiritual gifts which are given at salvation. Aorist passive indicative. The subject, the circumcised Jew, receives the action of the call. The grace of God is highlighted by the passive voice.

The verb circumcised is the perfect passive participle of περιτεμνω. The Jews here were circumcised prior to salvation. If circumcision was a done deal, prior to salvation, what does it have to do with the spiritual life or with being called? It has nothing to do with the Christian way of life; this is a preexisting anatomical condition, which has no effect on one's spiritual life. Apparently, it was given some meaning by the Jews there.

Abraham was called and he was circumcised and he was told to circumcise Isaac. However, by the time that Paul wrote, circumcision had no meaning except as a tradition and something which separated them from the gentiles. Circumcision had lost its meaning in relation to the promise of God, which is Paul's point here. It makes no difference, which is Paul's point here; and they are completely misguided.

Some were trying to make uncircumcision as a sign of being believers. This would show their conversion from Jewish religion to Christianity. The Jews were trying to work their old religious rituals into the Christian way of life. The Jews were all looking for signs, so uncircumcision would be a sign of their new faith; which was completely logical from religious thinking; and it was dead wrong (Matt. 16:4).

#### 1Cor. 7:18 **Was anyone called having been circumcised?**

Extension of the foreskin is what the verb means, to attempt to cover up their circumcision. Do not conceal your circumcision by the extension of your foreskin. Bobby says this definitely happened, according to Macc. 4:15; Jews tried to cover this up in gymnastics and it was obvious who was circumcised and who was not. They tried to hide this, as they did not want to be so identified. So, some Jews had tried to obliterate the circumcision, which involved some sort of mutilation. The point is, they tried to do this to change their Judaism to Christianity. A Jew is saved circumcised or uncircumcised, and this state has nothing to do with living the spiritual life. Gal. 3:28: **There is no Jew or Greek; there is neither slave nor freeman. There is neither male or female, for we are all one in Christ Jesus.** Ritual never adds anything to salvation or the spiritual life. Jews did not have to look like Gentiles in order to be Christians. They were severing their relationship with the past to move into the present. However, no such separation is required.

If you cannot change an anatomical structure, then what do you change? You change your thinking. That is the inward renovation of the mind. One spiritually advances, and then uses his spiritual gift. Don't worry about circumcision; start your gift from where you are. A circumcised Jew might have a better change witnessing to another Jew; but that would be the only advantage. You simply serve the Lord right where you are. You don't worry about the external change; you deal with the internal changes.

1Cor. 7:18b **Do not be uncircumcised..**

Gentiles are saved, and they wonder if they should be circumcised. There seems to be a controversy at this time about circumcision, and this was prevalent among Christians; and perhaps even today. This is just not a spiritual decision. People get so wrapped around issues like this, and it means very little. Circumcision is not necessary for gentile salvation. Paul dealt with the Jews first, and then the Gentiles. The Judaizers were in the church of Corinth and trying to make their mark. They were very critical of Paul and his message of grace. They were the enemies of all believers; they were the other side of the angelic conflict. They were anti-grace. They followed Paul wherever he went, and they taught entirely different legalistic doctrines for one to become saved. These Judaizers had duped those who listened to them that circumcision was necessary for a good spiritual life; it marked obedience.

#### **The Bottom Line**

1. It does not matter in what physical condition you are in when saved.
2. It does not matter what has transpired in the past. Paul is a great example of that.
3. The signs of religion are meaningless.
4. That is the freedom of grace; freedom from religious falderal. They think they can outsmart God by some religious ritual.

1Cor. 7:18c **Was anyone called in uncircumcision? Do not be circumcised.**

How many people see their rituals as being their relationship to Jesus Christ. Romanism has a "mystical union" with Jesus Christ by the Eucharist. "I'm a better Christian because I have had my foreskin removed." It is meaningless, along with every other Jewish (or other) ritual.

Circumcision was to these Christians as water baptism is to believers today. There is nothing wrong with being baptized or circumcised. There is some spiritual significance to these rituals. They mean something as a witness; it is what they represent. Water baptism is a testimony to the world that a person has placed their faith in Jesus Christ.

The baptism of the Holy Spirit is efficacious for salvation; this is a work of God which is meaningful; it places us into Jesus Christ. But water baptism does not give us anything spiritually. How many churches say that water baptism is a necessity. The ritual is meaningless without the understanding behind it. Water baptism as the spiritual life or for

salvation is a misapplication. It must be associated with doctrine itself. It is the doctrine behind the ritual, not the ritual itself.

Water baptism is no longer a mandated ritual; but it can be used today as a testimony to others. This tells your unbelieving family that you believe in Jesus Christ. It must be done with the real significance in view.

Those who are working for salvation: “Does God like you today? You had better hope that God likes you on the day that you die...” or “How many good works does it require to be saved? How far must you take it?”

Paul is telling that these Corinthians are all mixed up. The Christian life is simple; they don't have to get wrapped around ritual. God will give us the opportunity to serve Him, and it does not matter the circumstances in which we live.

1Cor. 7:19 **Circumcision is nothing** [or, *meaningless*], **and uncircumcision is nothing, but the keeping of God's commands.**

**1Cor. 7:17–19**

**Lesson #361**

**Thursday June 8, 2006**

No class July 13–14

Our purpose after salvation is to grow in grace and knowledge; everything else in our Christian life and temporal life. Don't let anyone tell you that people just come to Berachah Church to sit and listen. In this, we will glorify God in our bodies. It is very difficult for those without doctrine to have any idea as to what life should be like after salvation.

We all live somewhere; we all have functions in our lives; we have circumstances, jobs, friends, family, etc. We do not seek to change these external circumstances. Wherever you find yourself, to whatever you are called to do, that is your assignment. That is what God has given you. God will adjust this assignment. We adjust to his plan as we grow to maturity. As we adjust to His plan, God moves us ahead; and this could mean changes; but God is the one Who opens the door for external change in our life. If all you do is change your circumstances, then you have opted for your own plan.

1Cor. 7:17 **Nevertheless, as God has distributed** [spiritual gifts; environment; friends, possessions] **to each, each as the Lord has called, so let him walk. So I command in the assemblies.**

Illustrations: circumcision and uncircumcision; slave or free. The circumcised Jew and uncircumcised Gentile are two groups who were often in opposition; and made up two groups of those who went to the Corinth church. Some circumcised possibly wanted to become uncircumcised; which act involved some personal mutilation (did this really happen?). The Jewish believer wants to substitute one sign for a non-sign. The Jews always want a sign; they look for the signs of the Messiah. They are waiting for that sign.

Some of the Gentiles who became believers wanted to become circumcised and they had been affected by the Judaizers, who had infiltrated the church at Corinth. These are adherents to Judaism and steeped in legalism. These are avowed enemies of Christianity; they touted an entirely different doctrine; not anything to do with grace.

Of course, they could not fulfill the Law; they participated in rituals without any sort of reality; e.g., circumcision. These judaizers were looking for superficial change without the internal change of regeneration and experiential sanctification. They pushed works, not grace. Some gentiles listened to the judaizers, who were very critical of Paul; they refuted him and shouted him down. Some have speculated that these were the thorn in Paul's flesh. They were making inroads in some churches. At that time, there was a spiritual meaning to circumcision, and not all over like today. It was being superimposed as a necessity for Church Age believers. The Judaizers were saying, "You need to follow our lead; we are true Jews. You have become part of Judaism, so you need to be circumcised." After all, wasn't Jesus Christ a Jew? Did He not adhere to Jewish ritual? If he adhered to Jewish ritual, shouldn't you? Don't you follow Jesus Christ?"

Now, we are to follow Christ in the prototype Christian life. So some of these believers were being duped into thinking that they were not complete until they were circumcised. It is a classical situation of faith + ritual for salvation. Baptism today is an example of this. Baptism becomes a ritual for salvation. Paul is a Hebrew of hebrews; he must correct this misconception. His race does not matter. He is no longer of Israel. Predicate adjective οὐδης = *meaningless*.

1Cor. 7:18 **Was anyone called having been circumcised? Do not be uncircumcised. Was anyone called in uncircumcision? Do not be circumcised.**

**Vv. 18–19 So far:**

1. It does not matter what our circumstances happen to be; it does not make any difference what condition our anatomy is in. It makes no difference what religious ritual you are performing or have performed.
2. The signs and rituals are meaningless to salvation and to the Christian way of life. It is the classical ritual without reality. Circumcision cannot be a sign of salvation.
3. The covenant promise to Abraham in the Old Testament was visually confirmed and commemorated by circumcision. It did not give salvation in the Old Testament or at any other time.
4. Circumcision has no efficacy to Jew or Greek in the Church Age.
5. The spiritual life does not hinge on what has transpired in past dispensations.
6. Christians live in a brand-new dispensation which began at the day of Pentecost. Christians lived under this dispensation.
7. A ritual like communion or even water baptism in the Church Age is only meaningful when it reflects doctrine resident in our souls. We commemorate salvation with the communion; which looks backward. However, we need to know what is going on.

8. Circumcision is meaningless to this new dispensation. It is not necessary. It is meaningless to a relationship with God.
9. No man is better or worse as a Christian because of ritual. It does not make a person a better or worse Christian. You are not a better or worse Christian if you take communion. Communion is meaningless apart from knowing what communion is all about. What is better or worse is what is in our souls.
10. Anything which de-emphasizes the grace of God and places the emphasis on some ritual or some work is heresy.

1Cor. 7:19a **Circumcision is nothing, and uncircumcision is nothing,....**

For the next part of the verse, people think Paul is speaking about the 10 Commandments. So many believers focus on the Ten Commandments and focus their lives as believers with keeping the Ten Commandments.

What are the Ten Commandments, which are not a part of your Christian life? There is this uproar about posting them in various courts.

#### **What are they and what importance are they to us today?**

1. The Ten Commandments are the Magna Carta of freedom for the nation Israel. The magna carta provided freedom for England; the Ten Commandments do that same for Israel.
2. The Ten Commandments defined authority, freedom, and law for believers and unbelievers. What about **"You will have no other God before Me?"** In Israel, God was the state; they were a theocracy. The first commandment established authority in national entity Israel.
3. The first 5 commandments established the sovereign authority of the God of Israel over the nation Israel; and they served as a divine witness as an evangelistic tool. They defined Who God was and His standards.
4. To the believer in Israel, these 5 commandments defined individual spiritual freedom and provided the environment for the spiritual life. John 8:32 and Ex. 20. Freedom is the environment for the Christian life.
5. But these commandments never constituted the spiritual life of Israel. The spiritual life of Israel was the cultic worship of the Tabernacle and later the Temple. There was no filling of the Spirit. The Ten Commandments did not constitute the spiritual life.
6. The last five commandments form a Biblical paradigm of morality. Ex. 20:13–17.
7. These final five commandments codify the mandates of civil summarize the precepts of civil independence which protect the privacy and property of believers and unbelievers alike in the client nation Israel. The focus here is on the client nation. There are always both categories of believers in Israel.
8. As divinely ordained law, the Ten Commandments are the epitome of law and divine establishment. They are the foundation for law even today.

9. The Ten Commandments are the reflection of law which is divinely ordained for the preservation of all the human race. **You will not murder; you will not steal**; these are protections for the human race.
10. These commandments do not promote religion as such; they define freedom and divine establishment in a client nation to God.
11. The Ten Commandments are legal history. They are the foundation for all Law.

Lucky that Moses did not have to run these commandments by the congress of the US. Bobby believes it is okay to have the Ten Commandments posted in a courtroom. They reflect a legal history and are the underpinnings of all law; and are therefore, highly appropriate. They are a foundation, to some degree, upon which our law is based. They are a part of our historical and spiritual heritage.

Keeping the Ten Commandments is a part of the Christian way of life is a misapplication. But, what we have is infinitely greater. Keeping these commandments can make us just as good as an unbeliever who keeps them.

*Keeping means to hold on to that which belongs to you.* It is not the Law of Moses to be held onto in the Church Age. What should be held onto are the directives and mandates of the Church Age.

**The Commandments that we should keep:**

1. The commandments of God are the doctrines pertinent to living the spiritual life in the Church Age. These doctrines written to all the various churches; the mandates; all these are God's commandments.
2. We possess this doctrine of the New Testament as a part of God's grace to us. We have been given many resources. We follow these and we execute the spiritual way of life; and there is no work associated with it.
3. We metabolize doctrine; we keep it; we hold onto it; and we apply it to our lives. Grace orientation; doctrinal orientation. We have renovated our minds; we haven't done anything. It is all about the grace of God; it is not what we do. Many of our works simply glorify ourselves.
4. Keeping the commandments of God means that we make divine viewpoint the center of our thinking and our life, and everything else falls into place.
5. Thus, we keep the commandments of God by executing the Christian way of life. Neither circumcision or Uncircumcision count as anything. Being any combination of Jew, Gentile, circumcised or not; none of these things mean anything.

We are to remain in status quo in society; married or unmarried; slave or free; in whatever circumstance we are in. We renovate our thinking; outward circumstances change as God unfolds change for our lives and we step through the doors which He opens.

1Cor. 7:19b ...but the keeping of God's commands.

Paul has given illustrations of remaining in the condition in which you are called; married or single; circumcised or uncircumcised. This does not mean that we retreat from life and go into some shell of meditation and prayer. We still live in the devil's world and we must continue to make a living. We interact with believers and unbelievers both. These people that we run into, see us in every different condition. We have magnetism if we live in the same environment as they do, and handle the environment based upon the doctrine in our souls. We have a radically different priority in life. We are part of their world in every sense of the word; but we do not compromise or accommodate their human viewpoint. Our priority is divine viewpoint. V. 20 is repetition of v. 17; and this will be repeated in v. 24. This is an extremely important principle for us. He is reinforcing inculcation by repetition. The priority of doctrine over circumstances. Divine viewpoint over human viewpoint. This priority can often be a very confusing and a thorny issue. The difficult question is, *how much association can we have? How much association can we have with human viewpoint? How much is too much?* We come into contact with human viewpoint every day; it is all around us.

We are not necessarily like-minded with other believers. If it influences our thinking, then we have too much contact. Our thinking must conform. Our souls must be renovated. When someone's human viewpoint begins to wear on our divine viewpoint, then we are spending too much time with them. We must make comparisons with their thinking and our own. It's not a matter of likeing the cowboys as verses the Texans. When there is a disconnect between doctrine and their viewpoint, we must be aware of it. We must regroup in our thought process. We must not go over to their thinking. We cannot thoughtlessly become an intimate with human viewpoint. Human viewpoint so easily rubs off on us; subtly or overtly. Maybe you think, *there are no believers in my periphery*. Remember...

#### Association

1. Association with human viewpoint types is not prohibited; whether believers or unbelievers.
2. You do not find your intimate friendships or romantic interests or your spouse in the human viewpoint environment. You are looking for love in the wrong place.
3. This includes believers and unbelievers who think human viewpoint. You cannot think that, "I know that they are going to be positive." Do not waste your life on association with the believer or the unbeliever.
4. The chronically immature or Reversionistic believer is just as big a hazard to your advance as any unbeliever.
5. These intimate associations are practically a guarantee of being influenced by human viewpoint. You may not even recognize it.

Also...

#### Loneliness

1. What do you say, "I'm a taper in Timbuktu and have never even met another believer." Better to be lonely. You can have friends. But intimacy needs to be with believers who are positive. You don't think that God knows you are lonely? You don't think that He knows you need some likeminded association?
2. God knows our needs like no one else. If we think we can handle it and push God out of the way, God will let us do it. It will eventually effect our thinking, and we are giving up on our mission.
3. Loneliness is a state of mind which can force out divine viewpoint. It is a motivator to go in the wrong direction.
4. When we are lonely is when we most clearly experience the grace of God in our lives.

You can be in isolation in Iraq with no likeminded believers; you can be stuck on an oil rig; if your condition is alone, then you remain that way, because there is a reason for it. Maybe God needs to teach us something. Too many friends can be as distracting as none at all. Our spiritual life will override our loneliness. Our mission is to glorify and serve the Lord; it is never to serve ourselves.

1Cor. 7:20 **Each one in the calling in which he was called, in this remain.**

**1Cor. 7:20–23**

**Lesson #363**

**Sunday 2 June 11, 2006**

We can do in essentially any circumstance that we find ourselves in at salvation and after we are saved. In and of itself, circumcision is not really the topic of these previous verses.

1Cor. 7:19 **Circumcision is nothing, and uncircumcision is nothing, but the keeping of God's commands.**

We can relax; all the problems of our present circumstances are in the hands of God. Putting all of our problems in the hands of the Lord is the easiest thing in the world to do. When we begin to apply doctrine to our circumstances, then we begin to understand what God has done for us. Applying doctrine is when we really see how God works.

Static present of μένω = *to remain*. If God's plan is for our circumstances to change, then He will open the door and we will walk through it. It is okay to better ourselves; but that is never our priority. Our priority is to glorify God.

The next verb is in the subordinate clause: καλέω = *to call, common and efficacious grace*. This is the Holy Spirit making the gospel of Jesus Christ clear to the spiritually dead person, who cannot understand the things of God. It is the Holy Spirit which reveals the gospel to them. We are the vehicles of witnessing, but the Holy Spirit makes it real in their souls. It is not our faith which saves us, but God the Holy Spirit putting us into union with Jesus Christ through the baptism of the Holy Spirit. Aorist passive indicative; culminative aorist; we view the action of the verb from its existing results. As a result, we live the spiritual life. The spiritual life is part of our call. Called encompasses the entire call, both salvation and

after salvation. A vocation in which we exist when we are called to salvation and a vocation in which we participate during our spiritual life. We operate inside the parameters of the Christian way of life—our Christian existence, from salvation throughout our temporal existence. It is that which we do in our temporal life; in many cases, the largest chunk of this is our job, which can take up 40–80 hours a week. This is where we need doctrine the most. If we spend most of our time in our vocation, then our call is to the spiritual life inside where we live. It is how we exist, how we make money; we are called to salvation in the spiritual life in a certain environment. Paul is talking about remaining in the condition in which we are called. Just because you start out in one vocation, that does not mean that you cannot change; it is okay to improve your financial condition, your education, or to prepare for something else. God may change your circumstances and allow you to move up, or closer to what you want to do.

Spiritual preparation is the most important thing that you can do in life. It is okay to step through the doors which God opens for us; just keep in mind what our priorities are in life. Our spiritual life is our priority. God has a purpose for us, regardless of where we are in life. You can be rich or poor, married or single or divorced; but your spiritual advance is your priority and you can always advance spiritually. God will open doors for us. Our priority is never improving our temporal life; it is not prohibited, but it is incidental. This can make a big difference in our thought process, in how we relax, etc. It is the renovation of our thinking which is important. Just keep in mind, in your daily life, what your priority is. We can advance in the spiritual life. We can represent the Lord wherever we are in whatever circumstances. Doctrine works in whatever vocation that we find ourselves. The blessing of the spiritual life can be enjoyed to the maximum in any condition of life. It does not matter if it remains the same or whether God changes it.

We are not called to show off the spiritual life by making temporal improvements in our life. We do not glorify God with our human achievements. This is nothing more than pleasing God with who and what we are. God is not impressed with who we are; God is impressed with who He is. When we glorify Him, He is impressed; and not because we do it., but because He works through us.

We don't have to be impatient; we don't have to hate our world; we don't have to push push push to get ahead. Just relax and enjoy.

1Cor. 7:20 **Each one in the calling in which he was called, in this remain.**

Paul now goes to a very extreme illustration. What could be worse than being a slave, without any personal freedom and possibly without any time off or money of your own.

*Called* is the plan of God from salvation, temporal life, and through to eternity. Passive, indicative. The passive voice points to the grace of God in being called.

God's grace is closely connected with being a slave. Slavery is a great evil; δουλος = *servant, slave*. Air force academy calls their freshmen group doolies. As great an evil as this is, this is widely practiced, and it is as much a part of the social condition as any other.

Their were riots in Rome and the slaves, in this way, blackmailed everyone else. This is an institution that everyone understood and it was a part of the fabric of their social life. The Bible never makes an issue of slavery as such. The Bible never calls for slavery to be eradicated; it never says, "Slavery should end." The Bible recognizes the condition, and says, "Were you called as a slave?"

### Why Does the Bible not Condemn Slavery?

1. Like all temporal conditions, slavery is not to be a focus of the believer. Slavery still takes place all over the world. Bobby keeps saying that it is evil. What could be a worse condition than not being free? **Were you called as a slave? Then stay a slave.**
2. God's plan is still in effect when you are a slave. God's plan is there for us whether we are slave or free. Slavery exists in a number of ways. Many of us are enslaved to our vocation; to a husband or wife; to a mortgage; to a car payment; to human viewpoint? The latter is truly heinous.
3. If slavery is part of God's plan, then God has a reason for not removing the believer from this situation, which applies across the board. Slavery is the extreme; if God does not remove us from our circumstances, then He has a reason for leaving us there.
4. In other words, some part of God's plan can only be fulfilled in this condition. The priority is not about how we want things to be; it is, what does God want us to do and to be. Do not focus on yourself and circumstances, but on who and what God is.
5. Suppose, there is a slave who can only be reached by you as a fellow slave? We have the greatest opportunity. God will keep us there to present the gospel. Missionaries live under horrible conditions on a mission field; and they have willingly given up their comfort, fortune and lives to reach others for Jesus Christ.
6. Remember Onesimus, who was called as a slave? Paul sent him back to Philemon, his master. Paul sent him back as a slave and Paul sent a letter as well. The issue was not slavery, but the spiritual life and God's plan.
7. There was a greater issue here; Paul was demonstrating in an unforgettable way, the sufficiency of the Christian way of life under all conditions. You might say, "Well, that's nice for Paul; he's not the slave." But Paul was a slave to Jesus Christ; and he was in chains when he sent Onesimos back. Paul many times calls himself a slave to the Lord Jesus Christ. Paul lived through some of the most terrifying conditions that a man can live through.

The prison epistles contain some of Paul's greatest doctrine. The time he spend in prison was an incredible blessing to all believers everywhere throughout many generations. Paul will hear (or has heard), "Well done, my good and faithful servant." To live in luxury and then to not hear those words at death is a waste.

1Cor. 7:21 **Were you called [by the grace of God] as a slave? It does not matter to you. But if you are able to be free, rather use it.**

1Cor. 7:22 For the one called while a slave in the Lord is a freed man of the Lord. And likewise, the one called while a free man is a slave of Christ.

1Cor. 7:23 You were redeemed with a price; do not become slaves of men.

1Cor. 7:24 Each in whatever state called, brothers, in this remain with God.

**1Cor. 7:20–21**

**Lesson #364**

**Wednesday June 14, 2006**

Missionary report tonite.

God has a plan for every single one of us as individual believers. God in eternity past thought enough of us to plan for us. Wherever we are in life, exalted or lowest, no matter who we are, God has still provided a plan for us. If that is the case, then we have a service to Him. We are told to remain in whatever condition that we were called in.

This passage does not tell us that our environment is going to remain the same throughout our entire life. The environment that we live in also changes. We function in this world as human beings. We all make a living in this world. We move ahead or we retrogress in our temporal lives in whatever environment that we exist in. Our environment is in constant flux. We live our temporal lives and we represent the Lord Jesus Christ in whatever condition in which we live. Whatever our condition is, it really has no influence in our environment or our spiritual life. It is the spiritual life which drives the environment in which we live. We can remain and we can flourish in any circumstance, with the priority of doctrine in place. We do not have to improve our temporal life to advance in the plan of God. We do not have to demonstrate some progression in our own plan, we do not have to improve our own lives, in order to serve Jesus Christ. We are where we are for a reason. Why do you think we are told to remain in this condition? God leaves us in this condition for a reason. We demonstrate the sufficiency of the spiritual life right where we live. God is never glorified by our human achievements. We are only trying to please God by who and what we are. Just because we have a new life, this does not guarantee that we have a new external condition. If these conditions are to change, then God will change them. In the mean time, we operate right where we are.

This verse does not tell us that we will remain in the exact same environment for the rest of our lives; but, we do not do things to take ourselves out of it. We do not make life changing decisions, which superficially superimpose our own plan over God's plan. "I am going to push to change my circumstances, because I know that is God's plan for me." Instead, we should wait, look for whatever God has for us. We don't get outside of the jet to push it; we let the Lord handle the changes. We remain where He puts us and where He takes us. There is a fine line between His plan and our plan; it must always be on our minds, *what does the Lord have for us*. This is a relaxing way to think. We do have to make a living; we should work as unto God; but we do not move ahead unless He moves us ahead; we do not go through a door unless God opens the door for us.

We represent Jesus Christ and the blessings of the spiritual life, wherever we are, in whatever conditions we find ourselves in. We don't say, "I wish the Lord would move me quickly to get out of this lousy set of circumstances."

1Cor. 7:20 **Each one in the calling in which he was called, in this remain.**

There were hundreds of thousands of slaves in the Roman empire; possibly millions. Paul uses this example of slavery, as an extreme example. We are not slaves, but we still have circumstances in our lives which are mundane and under which we should remain. Paul is dealing with believers in slavery, and if a believer is in slavery, grow in grace and serve the Lord, then anyone in any circumstance can serve the Lord. If they can do the greater, then surely we can do the lesser. Paul demonstrates in an unforgettable way, the sufficiency of the Christian way of life in all conditions.

It is easy to look at our own circumstances and recognize that they are nothing compared to the environment of slaves. Slaves there were the lowest of the low in society. Believers can use the exact same resources in the spiritual life; no one has an advantage in the spiritual life, no matter how they are called.

Paul says **Don't worry about it.** In divinely inspired Scripture, that is exactly what Paul says. He says, *if you are a slave right now, called by God; so what?* We are to drive on as a believer no matter what the circumstances are. You may like this or that circumstance better than another; but our spiritual life functions regardless of the circumstance. This passage speaks about slavery, but it is not about slavery, per se. Don't worry is a universal attitude of the Christian way of life. Don't panic; don't despair; do not resort to desperate measures. We are not called to panic, to despair, or to use desperate measures to advance ourselves.

We have a palace in our souls, even if we are in chains. We can leave all the worry, dissatisfaction, etc. outside, outside of the palace. Paul is revealing the mental attitude of the believer for every circumstance of life. **Were you called as a slave [or, in whatever profession you find yourself in]?** If you do fine with where God called you, then you will do fine under any circumstance. Change your soul and the external circumstances will change by themselves.

Slavery is one of the greatest injustices of life; it violates the divine institution of volition. However, so much of our life has inequality, injustice and prejudice; everyone faces it. Someone is promoted over you; you are accused of something you did not do; there is someone who is prejudice against us, maybe because they don't like how we breathe.

Even if it is unjust, we remain. We get this attitude: *I am going to quit; I am pissed off about this.* Whatever tiff you have, you are not remaining in the position in which you are called. We all make changes and we all move into different areas of life.

*I was dissatisfied about such and such, and moved into a different area, and now I am happy.* Wherever we are, that is where we remain and work from there; even if we got them

by our own effort. God may have sent a great opportunity that you could not pass up; but when God moves us, then we move. That can be God moving us.

When we face unjust circumstances, we often fight against that. It is a normal reaction; however, we don't have to change our circumstances. There is no greater place to face unjust circumstances as in the military. You can have a CO who has it out for you, and he can make your life miserable. However, your testimony is to those around you; even to the one making you miserable. Don't let your conditions in life change your focus in life. Becoming a believer does not mean that you change your conditions; you change your thinking. God has a plan for us, in any circumstance. Our mission is to advance, to glorify Him, and to serve Him wherever we are.

Another example of this is person in prison; someone sitting behind bars for a number of years; no freedom except in that little world of the prison. Bobby knows a man sent to prison unjustly for 18 months, and it turns out that he is having a great ministry there.

1Cor. 7:21a **Were you called as a slave? Don't worry about it.**

Christ freed us from the slave market of sin; if He can do that, if He sacrificed everything; if He can do that, can't he free us from a particular set of circumstances. God freed the Jews in Egypt, but for His own purpose. They lived in awful conditions for many generations; if God can remove the Jews from the 5<sup>th</sup> cycle after 70 years; if He can remove the Jews from Egypt; then He can certainly do that for us. If God can move nations, if He can destroy nations, then He can certainly remove us from some little circumstance that we do not like.

Slavery is horrible; why doesn't God simply free slaves? It is one of the worst conditions possible. Bobby can't answer for individual cases, but overall, God has a purpose for us, and in whatever circumstances we find ourselves in. There is a reason for everything that happens. When someone dies, that means it was time. It is not for us to question the plan of God for anyone. Our condition has changed; we have lost someone that we love in life. People want out of that; we may grieve and it may hurt—but we remain in the condition in which we are called.

Don't forget that we live in the devil's world; slavery is a part of the devil's world. There are several prison ministries in Berachah; what a great message to the believer behind bars; remain in the state that you are called. Remain there; advance; serve the Lord there.

1Cor. 7:21b **But if you are able to be free, rather use it.**

Jim Meyers report. He was ordained in 1971. Had churches in New Mexico; but, when the Soviet Union broke up, he got a foothold there. His ministry extends to Brazil, Africa, Australia as well.

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He received his theological training at Berachah. He knows that he is dependent upon the grace of God. And he is grateful that we allow him to take the Word of God to former Soviet Union. Health problems with his brother; hoping the health problems will get his attention.

He is in the Ukraine, and there have been a great many changes. An orange revolution, and there were some good changes. However, the man defeated is still inside a high political office.

They aren't in Russia, but nearby. The government is becoming more oppressive; a reversion there. Freedom of press is being removed; religious freedom is being removed; threatened to cut off their gas in Russia. Russian and Ukraine are posturing against one another. They have nothing to say about this.

Great social problems there. The worst of the west came into the soviet union with pornography and immorality and the missionaries who flood in there are a reflection of the churches of where they came. They are teaching feel good stuff; praise and feel good worship; and Lordship salvation. The people were so hungry is that many of them embraced this stuff which has been kept from them for 70 years. So many heard all the garbage which came in, and they thought it was right.

Divorce rate has increased rapidly; increased drug problems, homosexual problem with a gay rights demonstration in Moscow. Originally, homosexuality was not ever tolerated; and now it is legal. Not enough to be legal; now they want rights. There was a bit of a riot with the reaction. Decadence there as here.

There is an emerging middle class. Before there were the very wealthy soviet leaders and everyone else. Increasing privatization in the Ukraine. But there are tax laws which are ridiculous; there they have a great many regulations; red tape here called a long box there. The government has all these weird regulations; prove you're not a camel. Stand in long lines, and go from one line to another. And sometimes, you have to have one person approve the person who approved you for something else.

It was nice to come back to the US where gas is only \$3/gallon; it is \$4/gallon and it is up to \$8/gallon in some countries. There is very little news from America, but a lot of news from the European union. Tremendous propaganda trying to convince people that this is a wonderful idea. No longer any borders and you can travel into any other European nation; there is no check point there. All have the same currency. No one checks your passport once you get in there.

There is a European parliament, and they are not elected by anyone in any of the nations; and they impose laws over all the European nations there. And other nations are clamoring to get into this EU. High tariffs, no rights to trade; people are giving up many rights.

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10–15 years ago, the former Soviet Union was the hot spot. Americans are very fickle and the novelty has worn off. Now, they want to go to central Asia. An exodus from the Ukraine to central Asia. They want to go to Georgia, Mongolia, Kazakstan. The Ukraine is the most positive nation in this area. Many European nations are cold to the gospel. More Moslems who attend Mosques in England than Christians attend church. 4% go to church there on Sunday. So much of Europe is apostate, decadent and anti-God.

The people in the Ukraine are hungry for the gospel. Literature can be printed and distributed; and the gospel can be taught. Missionaries need to evangelize, but then to train believers so that they can be spiritually self-sustaining. But missionaries are leaving in droves.

Primary focus is to train the nationals to do the job. 2 year intensive program to teach systematic theology, hermeneutics, Greek and Hebrew. He only accepts students who want to lead churches. Classes from 8:30 am to 2:30 pm, and there are Bible classes which must be gone to.

Teaching there in the prisons as well and they go into hospitals, where they can evangelize. They go into children's cancer hospitals; and the parents are there and grandparents are there as well. They go to orphanages. Vacation Bible school; a sports ministry. Turns out that baseball is pretty complicated to explain. Many come and watch. Teams are going from America who are going to evangelize through sports ministries. The kids don't have malls to go to, and they are looking for something to do; and they see this and they come and watch.

People want to learn English; it is the language of the Internet and business; so free English lessons are taught and they give the gospel in this way. To spend a few weeks in the summer to organize and teach children Bible classes, or sports ministry, or experience teaching English as a second language. Contact them and see about doing that. 2–3 weeks or longer.

He teaches at the church and at the Bible college. Some come and teach a few weeks at the Bible college. God has opened doors for him in Kazakstan, Moldova (west of the Ukraine, where there is a good dispensational, grace-oriented seminary there). Great response to Bible conferences in Brazil as well. Zambia as well (used to be Rhodesia). Zambia is the only country where the constitution says they are a Christian nation. Islam has been unable to penetrate this nation as it has many other nations in Africa.

One place they heard doctrinal teaching (pastors) at a conference and were very taken by it. Great response in Ukraine; graduates have gone out and planted churches; and they are sending missionaries to Russia. One young man began a church of theology and he brings pastors in. God has greatly blessed them.

Letter from a gal about a mixed marriage. Bob's voice would grate on the guy's nerves; but she was able to listen and he made it possible for her to listen to doctrine. The woman writing is the daughter; "I would have been horrified if my mother left my father when she became a believer." Even as an unbeliever, this daughter knew the sanctity of marriage. After awhile, the dad brought mom to the conferences and to Berachah. The dad, on the last night, he first borrowed a Bible, and then her pen on the 2<sup>nd</sup> night. He finally believed. Sometimes it takes a long time to witness to a spouse; in this case, it was 20 years; if you love that person enough, isn't it worth it? That is the doctrine of sanctification in marriage.

1Cor. 7:20 **Each one in the calling in which he was called, in this remain.**

We are currently studying a drastic condition of slavery; the extreme example, in v. 21. Paul counsels for one to remain in circumstances of prejudice, low social standing, etc. This is a shocking example (although less shocking than it is to us). Paul uses the oppressive conditions of slavery as a paradigm. Don't seek to change the status quo in your life. The harder we try to rid ourselves of injustice and inequality, the worse it becomes. It never seems to go away and it never will go away. Many of those hearing this letter read were called as slaves.

Why remain in such a state? Our tendency would be to fight with any means in anyway possible, to overthrow such an oppressive state; and to take ourselves out of such a state.

#### **Believers and the Condition They are In**

1. There is no condition, circumstance in life which takes precedence over the plan of God.
2. There is no condition in life from which we as believers need seek escape. This includes mixed marriage.
3. Our circumstances do not matter to God's plan; God's plan marches on regardless of our circumstance. God's plan can and will be fulfilled if we cooperate in the worst or the best of conditions.
4. Even in the worst condition imaginable, we are to stay put and live the Christian way of life. We might be in it or we may have thought about it; but we stay there. God has a plan for us from the moment we are saved until we take our last breath.
5. God has a perfect plan, even for slaves.
6. God's plan always revolves around changing one's internal condition; not changing the external conditions; in order to glorify Him.
7. Our external conditions are never our priority. It is easy to get caught up in our lives. It is easy to get caught up in the pursuits of our own plans. We must always advance spiritually first. Our priority must remain the same. You must remain in the condition in which you are called.
8. The function of our spiritual life supercedes and handles any condition in which we might find ourselves.

9. Do not take matters into your own hands simply because you don't like your circumstances, your condition; stay put until God opens the next door.

Does this mean that you don't better yourself through more education, financial conditions, etc. This does not mean that you can never leave where you are. This does not mean that you don't get any more education because you should stay right there. We are to keep our priorities most in mind. Our circumstances are not the issue; the renovation of our thinking is the issue. When God chooses to, He will promote us. His plans for us will include changes in our circumstances, and He will take care of that. God did not call us to be a failure in the spiritual way of life. When you grow up and mature, God can use us in any circumstances in which we find ourselves. Our temporal life may change, but this is by way of fulfillment of God's plan for our lives. God's plan is greater than our own plan for our lives. When we are fulfilling His plan for our lives, it is much better than fulfilling our own plans for our lives. Paul uses slavery as an extreme example. Wherever we end up, we are to stay put and to serve Him.

In the US, slavery has been abolished, and thank God that is true. It did exist as a terrible evil in our early history and in the Roman empire. Being trapped in a terrible marriage; functioning in a job which is oppressive; having an unfair tyrant for a boss; the rigors and discipline of military service. Many freedoms are curtailed for the greater freedom and greater good to be accomplished. What Bobby does is a form of slavery. What many of us do is a form of slavery. We are called to be slaves in Christ to Christ. Prison is a great slavery today. In those conditions, the believer in Jesus Christ can fulfill the plan of God, even though they are forced to remain in this or that condition. Do not panic, do not despair, no worries, don't be miserable; don't sweat it; don't worry about it. This is a statement of faith rest. This one statement is sharing the happiness of God.

If you don't get ahead, don't worry about it; if you do get ahead, don't be fatheaded about it. The principle is *to remain where you are called*.

1Cor. 7:21a **Were you called as a slave?**

Αλλα ει = *but if*. This is a first class condition; we are assuming that the premise here is true in order to further his argument. The verb is the present active indicative of δυναμαι = *to be able to, to have the power to, to have the chance to*. **But if you are able to...** Ελυθερος γενεσθαι = *to be, to become [something you were not before]*. Aorist active infinitive. Givonai is a deponent verb; passive in form, but active in meaning. **...to be freed from slavery...** It is okay to move ahead in life; it is okay for circumstances to change. Don't lose sight of your great purpose in life.

Μαλλον χραισι = *better to make use of*. Aorist active imperative. This is a command to make use of the freedom which God gives us. Move into our new environment and continue to march in the Christian way of life.

This does not say that we should make freedom happen. This is not a call the radicalism or to revolution; this is a door opening as an opportunity to God. Slavery is not intolerable

to the believer. Whatever condition is slavery to us is not intolerable. The Christian slave is not to rebel against his master; and the example is Onesimus who rebelled against his master, Philemon. We are not to react. We remain in the condition in which we are called and we serve the Lord in that condition.

Did the woman who was mentioned earlier, do you think she complained everyday to the neighbor about her husband? That is not what God has called us to do, and that is not how she is to function. If the heathen husband wants freedom, then the believer wife can separate with the right of remarriage.

Illustration of a man from another church who was unjustly sentenced to 18 months in prison; this is a circumstance in which the grace of God is evident. Slavery is tolerable to the believer. If freedom is offered, accept it from the Lord; this freedom represents a change; and a change always means new opportunity for us. These changes can be a step up or a step down. It does not matter the direction our condition takes.

Any change of status—from single to married, slave to free, free to slave, married to unmarried, or any other change, is to be done in service to our Lord.

#### **The Concept of this Verse**

1. A person can be physically freed from the condition of slavery. Whatever slavery which pertains to us would go in this blank.
2. As believers, we are never freed from being slaves to Christ. Paul calls himself a bond-servant to Christ. We are never free from this obligation. This is the priority—service to Him, because we are slaves to Him.
3. We are always slaves to the Lord and this is by His design, which means it must be a good thing to be a slave.
4. But also, we serve the Lord because He has freed us from the slave market of sin and put us in the light of His grace. We are slaves because we have been freed; a beautiful oxymoron.
5. As slaves, we serve the Lord based on His plan; freed from our condemnation and spiritual death.
6. That is exactly what our life should be—slaves to God and free to serve. The great concept of the Christian way of life. Being a slave to God is the greatest privilege that we could have.
7. So whether our human condition is freedom or slavery, we have been made free in Christ to serve Him in exactly the way that He designates. He has purchased us. That is the blood of Christ. He died for us and He owns us. We are out of the slave market of sin, but He now owns us.

1Cor. 7:21b **But if you are able to be free, rather use it.**

We are called in the US as the greatest country in the world when it comes to freedom; but we are also slaves to Jesus Christ, which is the greatest thing which could ever happen to us.

1Cor. 7:22 For the one called while a slave in the Lord is a freed man of the Lord. And likewise, the one called while a free man is a slave of Christ.

1Cor. 7:21–22

Lesson #366

Sunday 1 June 18, 2006

Father's Day. Paul was a father, of sorts, fathering and leading the churches under his authority. It is under Paul's authority to unconfused the churches who now find themselves confused. Does Paul mean that we remain even under intolerable conditions? The Jews in Corinth know they can be married or single and have an impact for God. However, Paul must continue with extreme conditions to fully explain what it means to remain. He turns to the oppressive conditions of slavery. That is his subject in v. 21:

**Were you called as a slave? Don't worry about it; it is no big deal.** Christianity is a new life; does this mean that slavery is a part of this new life? And here, the Apostle Paul says, *remain in this condition of slavery*. It does not get any worse than that. Paul is giving them information which they must hear. There is nothing in life which takes priority over the plan of God. There is no part of our life which is difficult that we need to seek escape from. That is why we have the faith-rest rationale. That deals with the horrible circumstances in which we live. God's plan can be fulfilled in the best of conditions or the worst of our conditions.

There are many forms of slavery today in which we seek escape. Having to function in an oppressive, drudgery-laden job; or under a teacher who is an unfair tyrant. Or the rigors and discipline. Being stuck in a very bad marriage; being sent to prison, justly or unjustly. If God calls us in any of these circumstances, and He leads us in this way, He always has His reasons. This precludes bitterness, victimhood, it is all everybody else's fault. Our circumstances we often blame on others, but they are a part of God's plan. We have the environment to serve the Lord. God's plan revolves around not around changing our external existence, but changing our internal thinking. We must renovate our own thinking, so we can glorify Him no matter where we are and no matter how we live.

When you stop thinking about yourself, that is when bitterness leaves your soul and you become the most content. This is why we, as believers, do not need to take matters into our own hands. Stay put in the circumstances in which we find ourselves. When the time is right, the Lord opens the next door for us, and we continue to progress in His plan. The door could open to better or to worse conditions. We must always remember that our circumstances are not the issue. The focus in the spiritual life is our mental attitude and our doctrinal application. This does not make any difference whether we are enslaved or free.

So, does this mean, we cannot apply for a new job? Does it mean that we do not get any more education? Do we not attempt to get ahead where we work? There is a difference between bettering ourself and the priority of ourselves. What is first and foremost is God's plan and Bible doctrine. What is secondary is our own personal needs. His plan is greater than our plan. We always should work hard; we should take advantage of opportunities as they come to us; it is our focus, our priorities which should be foremost. Is it really important to have more money, fame, prestige, etc. than anyone else? Whether better or worse, we are to serve God in our own environment. When God facilitates a change of environment,

then He has kicked us into another phase of His plan, even when the circumstances are not a promotion in our minds.

1Cor. 7:21 **Were you called as a slave? It does not matter to you.**

Paul does allow for us to advance or to take advantage of other opportunities. That is the second half of this verse. This is not a call for insurgency, murder or mayhem for us to advance in life; this is an opportunity which beckons us. David would be a good illustration at this point in time. David was anointed king of Israel when about the age of 13 or 14. However, he did not become king until age 30. There were several times when he could have become king, but it was not via God's promotion, so he did not cut corners.

When God moves us to new circumstances, we move along, and we take advantage of the new opportunity, which is freedom. Any change of status or circumstances, from single to married, from slave to free, free to slave; it is all to be used in service to the Lord by becoming a mature believer.

1Cor. 7:21b **But if you are able to be free, rather use it.**

We, in general, are called as freedmen; but, we are still slaves to Jesus Christ. We are slaves—complete and total slaves to Jesus Christ. A person can be physically freed from the condition of slavery. In essence, we are always slaves to the Lord. That is not an accident; that is by His design. It is part of God's plan. This is God's plan for each and every believer in Jesus Christ, from the beginning of time to the end of time (well, at least in the Church Age).

We are slaves, but we serve Him on the basis of being freed from the slave market of sin. We are slaves to Christ and free to serve Him. We are made free in Christ to serve Him in exactly the way that He has designated us to serve Him.

Paul can be very literary in the way that he presents doctrine. We have a mixture of the literal and the spiritual. In v. 21, we are speaking of a literal slave. Onesimus is an example which we recently studied of a physical slave who was set free in Christ, which is spiritual. Paul juxtaposes the physical and the spiritual. Philemon was the master of Onesimus; and he was called as a freed man; but he is called as Christ's slave. We are called as free; so we are slaves; we are called as slaves, making us free.

Only the first clause of v. 21 is connected to v. 22. **Were you called while a slave? The one who is called while in slavery is the Lord's freedman.** Gaining physical freedom is not the focus of vv. 21–22. If it changes, great; if it doesn't, that is also good. Freedom of course is always nice, and it is a wonderful bonus in life; but it is not necessary in life to live the spiritual life.

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Red China is a nation of slaves, despite the news we hear. They are still a people in bondage in many ways; but there is a flourishing underground Christian community there.

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This gal in New Zealand got these tapes of R.B. Thieme Jr. She felt a call to do something, but she had no idea where or why. As she became older, she wanted to go somewhere. She felt that this was her mission in life. You do not get to get into Red China as an evangelist. Many Chinese want to learn English, and she could enter in as a teacher of English. Bobby was able to ask her about Christianity there. She is prohibited by the law there to speak of Jesus Christ. If someone asks her a question, then it is lawful to answer that question; but she cannot initiate it. The Chinese government, over an atheistic nation, think that there is no reason for anyone to do that, except to learn the fallacy of it. They look at all westerners as believers, and she never has to initiate the conversation; they will seek her out. There are 100,000,000 believers in China; 1/10<sup>th</sup> of China's population. In slavery, Christianity can flourish.

1Cor. 7:22 **For the one called while a slave in the Lord is a freed man of the Lord. And likewise, the one called while a free man is a slave of Christ.**

**1Cor. 7:22–23**

**Lesson #367**

**Sunday 2 June 18, 2006**

Bobby repeats these verses because they are the most pertinent to us. In seminary, they often ask, *what is your lifetime verse?* Bobby chooses these verses, because these refer to epistemological rehabilitation. Bobby's professor knew its meaning; not the other students.

Physical slavery; spiritual freedom; physical freedom, spiritual slavery. In Red China, many millions have been called while slaves. The missions in China were strong before 1949, and Mao became dictator at that point and he wiped out millions of Christians in order to enforce his slavery.

When we were called, we feel under the auspices of v. 20. Now, our circumstances have probably saved since then, unless we were just saved yesterday. Our circumstances change for all sorts of reasons. Our priority is growing in grace and knowledge of our Lord and Savior. Wherever we are, whatever we do, there we serve the Lord; there we remember the priority. God changes our circumstances. This does not mean we cannot try to improve our lot in life; as long as it is not for our own personal glorification. It is a matter of priorities.

Also, one should take into account that spiritual growth is going to be a part of some external changes.

There are many African nations where dictators perpetuated tyranny and there is a flourishing Christianity, e.g., in Nigeria, where the leadership is Muslim. Since Christianity is flourishing in places where it should not, that should indicate that God is God. Jesus Christ is more powerful than any circumstance on this earth. There is more power in the doctrines of Christianity than any tyrant has on this earth. As long as we metabolize doctrine, we have freedom in our souls. Yet, we are still slaves of the Lord Jesus Christ.

Why in slavery does Christianity flourish so much? Of course, Christianity is truth, and people seek the truth. However, those in slavery have a more conspicuous need for doctrine and a need for some way to endure the horrible conditions of slavery. It is easy in our world to take our spiritual life for granted. Life here is so great and so relatively easy to take the spiritual life for granted. As slaves, we are rather focused in what we do. The slave's problem is greater and more immediate than our own problems. Sometimes persecution is a better environment for spiritual advance. It is the same juxtaposition of slavery and freedom.

We live in a client nation to God, and our opportunities are far greater. It is easy to get our priorities wrong. You just cannot miss the point; if you are called as a slave, remain in that condition. Aorist passive participle of *καλέω* = *to call*. We are called in salvation, and the Holy Spirit places every believer into Christ; we are baptized into Christ. It is not something we feel or experience, it just happens. This is a position which is given and can never be lost. Position means we have 39 irrevocable assets. Our salvation is not accomplished by us; and some try to claim that believing is a work. It is God the Holy Spirit who places us in union with Jesus Christ. Our faith is worthless apart from the baptism of the Holy Spirit. That is the content of our calling. Aorist participle precedes or is coterminous the action of the main verb, which is *to be*. *Being called* precedes becoming a freeman in Christ. In salvation, we are Positionally free in Christ, even though, physically, experientially, a slave. We are free to serve the Lord. Christ in His death, burial and resurrection, freed us from the bondage of sin. Freedom in Christ because of the resources that He gives us. Our physical, experiential slavery does not hinder our spiritual growth or our spiritual service. Furthermore, we can be content, even in the most horrible of circumstances. God has not left us simply to suffer in whatever circumstances that we are in. He has provided the resources so that we can enjoy what He has given us. We can enjoy all that He has given us, despite living under terrible conditions.

1Cor. 7:22a **For the one called while a slave in the Lord is a freed man of the Lord.**

ὁμοίως = *likewise, in the same way*. I.e., the reverse of the previous clause is also true. This is the oxymoron of v. 22 is also true.

#### **Points on v. 22**

1. In Christ, the distinction between freedom and slavery is obliterated; it no longer exists. There is no such distinction. This should hit home to the Corinthians, some who are slaves and some who own slaves.
2. They need to understand that being the Lord's freeman and being His slave is one and the same. There is no difference.
3. Who is the Lord's freeman? The believer who is redeemed from the slave market of sin. We are no longer a slave to sin.
4. At the same time, the Lord's slave is one whom He has purchased for Himself. He freed us from the slave market of sin by purchasing out from the slave market of sin. This explains our status in the Christian way of life.

5. We are freed from a slave market of sin, but do not forget that we are bought and paid for with a price.
6. We are purchased by the Lord as His servant. We were slaves before. When someone buys us; when He owns us, that makes us a slave. This is Jesus Christ, Who has bought us; Who has paid for us. Paul continually calls himself a *bond-slave of Jesus Christ*.
7. So master and slave stand on the same ground; they are equal in Christ Jesus.

Have you ever heard someone say, “I am free and no one can tell me to do otherwise; no one tells me what to do.” That is never the substance of freedom; that is utterly self serving; and that is not freedom. That is often said in order to justify complete self-absorbed behavior. As a believer in Jesus Christ, this verse tells us whether we are in a circumstance or not, we are not free. Never do we serve ourselves. Our purpose in life is never to serve man either, even as a real slave. Even with a boss, there is authority over us. What does it mean, we don’t serve men, whereas, we really do that every day? This means that we have authority-orientation, and we do the best job possible. Paul is hammering them with a number of ways to get this doctrine.

The general principle is, regardless of circumstances, we belong to Jesus Christ. He owns us, for the purpose of serving Him. That is the greatest service imaginable; and it is the greatest service. Not only are we free, but we also have the responsibility to help others to be free. We have the responsibility to serve the Lord.

Paul, through the inspiration of God the Holy Spirit, is a total genius, in describing who we are and what we are in Christ. He is also describing just how insignificant we are; especially our circumstances. We are insignificant and this is grace orientation; and, at the same time, we are special. At no time, does anyone else in history have this kind of freedom mixed with slavery. Does the rest of the world understand what it means to be a freed slave? That is our status.

We have fought the bloodiest war on our continent to free men from slavery; there were millions of millions of slaves, not just in the Roman empire, but in the US as well. What is important is the thinking and actions of the believer in Jesus Christ. We are not physical slaves in this world; but we are free and we are slaves to Jesus Christ. Paul is not telling his readers to seek to be enslaved. He is saying the slavery and freedom are not the issues. Given the choice, obviously, we opt for freedom—and such freedom is always worth fighting for.

When we find ourselves in our own brand of slavery, we sometimes think, *I’ve got to get out of this situation; and I will be much better when I get out of this prison* (bad marriage, bad boss, bad teacher, etc.). And yet, in this environment, the plan of God never forsakes the believer in Jesus Christ.

Joseph, in Gen. 39–40, found himself in prison, sentenced to a long time in prison. He lost his freedom. He was forced to stay in this condition. He had to learn a powerful lesson of

grace. God wants us to learn something. Joseph was going to lead all Egypt as a Jew; and God kept him in jail until then. He learned how to serve God in any condition.

In our life today, there are people who are in prison and they find that there is a reason for it. Bobby heard of one many who violated some business laws and he had heard the gospel from his son; and he was sick of it. And, in prison, he realized that he needed something; that there was something greater than him. A similar situation, someone from a church that we might all know; and he was convicted of doing something which was unintentional; and he is serving 18 months in jail. He has begun to witness to others and he has found out that he could teach as well. What matters is what God has planned for us. It is God's plan which is important. We can be a slave and we can be free; we can be enslaved to a condition in life; we have been bought with a price; do not become slaves of men.

1Cor. 7:22b **And likewise, the one called while a free man is a slave of Christ.**

When we think like an unbeliever, then we enslave ourselves to men. It is the plan of God; not our circumstances; it is not our fame, power or money (or the lack thereof), so that we might hear *well done, My good and faithful slave; you have been faithful in a few things, and I will put you in charge of man.*

1Cor. 7:23 **You were redeemed with a price; do not become slaves of men.**

**1Cor. 7:22–24**

**Lesson #368**

**Wednesday June 21, 2006**

Bible class at my house tonite. Bobby was thinking, "I could be in 1Corinthians until the day I die."

Freedom is a subject near and dear to our hearts. We celebrate it as our way of life; it is our birthright. We are apparently on a downswing in the US; every nation goes from bondage to bondage; it can be wonderful in between. We began as a nation in bondage. In the 17<sup>th</sup> century, the Puritans (also known as Pilgrims) were called this because they believed in the pure Scripture. They fled England to Holland; returned to England; then they boarded ships and came to the new world. From spiritual freedom comes courage; they pledged their lives and sacred honor in the cause of freedom. This began and culminated in the 4<sup>th</sup> of July, wherein we resisted the oppressive crown of England. From their courage, freedom was gained. Then there were 5 years of war to put teeth in the Declaration of Independence. Then came abundance. Where there is freedom, we could grow financially, spiritually, and every nation became a debtor nation to the US. Our abundance reached a great height in WW2. But, in great abundance, people begin to forget the source of freedom. **You will know the truth and the truth will set you free.** When we forget the source of our freedom, we fall into selfishness. It is no longer great courage and sacrifice for something greater than ourselves; it is now everything for ourselves; and from this selfishness, comes complacency. We begin to take our freedom for granted; and we become apathetic. We no longer care about what we have; we expect it; it has always been there. We are apathetic about the source of freedom and the freedom itself. It is not as

important as our own little lives and living in our own little cocoon. From apathy we go to dependency; we become dependent upon the very government which represents freedom at one time. Now we vote for those candidates who offer us the most. From that point, we go into bondage. Freedom is our birthright; but dependency leads to bondage. We are somewhere between complacency and apathy, and some have fallen into dependence.

As believers in Jesus Christ, we are truly free. Yet, we are not free; we are also in bondage to Jesus Christ. That is the oxymoron of Christianity. A figure of speech where contradictory terms are combined. We find this in v. 22.

The one called when a slave is the Lord's freedman; he who is called when free, is the Lord's bondslave. For us in the US, we are all called while free; yet we are Christ's slaves. Therefore, He owns us. If we are a believer as a slave, we are free; if we are called as a freedman, we are also a slave. We are spiritually free by the work of redemption. We are freed from the slave market of sin; but we are bought with a price. Jesus Christ owns us for the purpose of serving Him; for the purpose of glorifying Him in this life. **To whom much is given, much is expected; and we are given everything.** The greatest freedom is freedom with responsibility to the Lord Jesus Christ; there is no greater freedom and no greater slavery. Slavery is not the issue; and freedom is not the issue. These two categories are being used as an analogy. They testify as to the insignificance of our status in life. The believer must focus on Jesus Christ. Whatever it is, we can become enslaved to things; and whatever comes before our spiritual life is slavery. We are never called to be slaves to men. The believer must not focus on his personal condition. That condition can be bettered. Our condition in life is not the issue. We must focus always on our niche in God's plan. The rest is gravy. If God has blessed us, that is wonderful; however, that is never our focus in life. If we live for these things, we have lost our focus. We are to glorify God in our bodies regardless of what circumstance we are in. Yet, we have the freedom to serve the Lord in this condition. Freedom and slavery at the same time. It does not matter what condition we find ourselves in.

1Cor. 7:22 **For the one called while a slave in the Lord is a freed man of the Lord. And likewise, the one called while a free man is a slave of Christ.**

Now Paul has set up a comparison in v. 23; slavery to Jesus Christ; and slavery to men. We are not called to oppose human authority; we are not called to fight our condition in life. We are not to resist our status as physical slaves. This would take us out of the spiritual realm. The context is the spiritual life; not the temporal life. The focus is our service. We have a different perspective. The unbelievers around us are slaves to men and they can do nothing about it. Our perspective is what that price buys us. We are a bought person; we have been paid for by the blood of Christ.

We begin v. 23 with the plural *you*; which refers to everyone at Corinth; and everyone at Berachah. All of us have been bought with a price; no matter who we are. All men have been bought with a price. This is the concept of unlimited atonement; and particularly true of believers, who have appropriated that atonement by faith in Jesus Christ. The only way to have complete freedom is faith alone in Christ alone.

What does this price entail; what is coin of the realm in which we are purchased. As believers, we are all in bondage to sin. It is Christ Who paid the penalty to release us from that slave market of sin. That purchase price is associated with Christ's work, and particularly His redemptive work. Eph. 1:7: **In Him we have redemption through His blood.** 1Peter: **Knowing that we have not been redeemed with silver and gold and things which are perishable from our futile way of life inherited from our forefathers;** we are spiritually dead because we have inherited the old sin nature from Adam, as well as imputed sin.

Blood is used in the figurative sense, referring to our Lord's death on the cross on our behalf. This is not literal blood, which has little to do with our redemption. The penalty for our sins was paid by Jesus Christ during the 3 hours of darkness on the cross, when He was judged for our sins. We walk out of the slave market of sin as a free person.

### **What Does it Mean to be Bought with a Price?**

1. Christ's death was an act of emancipation; that is the true emancipation proclamation.
2. When someone purchase us, we are owned by them . We are that person's property. That makes us a slave to the person who bought us.
3. Emancipation by Christ was also a change of ownership. We were loosed from the slavery of sin and death; but we were also bought.
4. The believer's master is no longer sin; that was always our master before. That is what spiritual death is. Our master is no longer sin. We are free because Christ bought us out of that.
5. But Jesus Christ bought us; don't forget this. The master is no longer sin and death; the master is the Lord Jesus Christ.
6. The redemption of Christ is the greatest purchase ever made; the most costly purchase. We are freed from sin to be slaves to Christ. That purchase that He made is the everlasting tie which binds us to our master. It can never be severed. It can never be taken back; it can never be superceded; it is the tie which binds us to our master forever.
7. When we think of being a slave to a master, we don't generally think of it as being a benevolent. If the master makes that great of a sacrifice for his slave, then what do we owe Him as His slave.

The conclusion of this verse; do not become slaves of men. *Slaves of men* is a condition, which violates God's ownership in slavery. This has nothing to do with the institution of slavery, as we had in our own country. *Slaves of men* is whatever violates God's ownership of us; there is no dual ownership allowed. We only have one master. Those in the slave market of sin cannot purchase their own freedom. We are stuck in the slave market of sin, because we cannot pay our way out. Jesus Christ purchased us; He is the only One who can purchase us.

Present active imperative of γίνομαι = *to become, to be*. A deponent verb (active in meaning but passive in form). The imperative is a command, not to lose something. We are not to lose the doctrinal perspective of life. The loss of doctrinal perspective results in

the infusion of human viewpoint into our souls; our soul becomes a vacuum and sucks it right in. Human viewpoint is slavery to men, rather than being a slave to Jesus Christ. It is a slave to thinking; it is a secular thought process. We are free to serve; but if we serve men, then we no longer act in service to Him. We are slaves to men in His thinking.

The slavery in the civilization process can be simply mental. We are free in our thinking and in our souls. We have great courage in our souls. It is a mental attitude. It is divine viewpoint which makes us free. We lose this and we become infused with human viewpoint. We are never made free by Christ to serve men or to serve our own designs. We are not to serve men or to serve ourselves.

### **Slavery in our Souls**

1. Slavery to money or to the gaining of money, instead of developing grace orientation. There is never enough and you are always afraid that you might lose it.
2. Slavery to approbation rather than serving to glorify God. Self-centered rather than Christ-centered. Who or what are you to put yourself above the plan of God or to put yourself.
3. Slavery to pleasure, rather than the divine viewpoint of sharing the happiness of God. A completely different mental attitude. Here, we are enslaved to the things of man.
4. These sorts of slavery reject service to the Lord. That mental attitude of serving Him is forced out by service to these other things. Our thinking turns us away from service to Him.
5. There is nothing wrong with money, pleasure or fame; as long as we are not slaves to it; as long as these things do not become all consuming.
6. In the end, it is our mental attitude, not our circumstances, which make us slaves to men. We can be a slave in the condition of slavery, and not have the mental attitude of slavery.

### **Applicational Principles**

1. If you are single, then don't allow the opposite sex to deter your divine viewpoint perspective. No one influences you more than your girl friend or boyfriend. This can deter divine viewpoint perspective in a heartbeat.
2. If you are married, do not allow your mate to deter your divine viewpoint perspective. Particularly difficult in a mixed marriage. It is very difficult to maintain proper perspective when the other person has human viewpoint only. That can be your only point of commonality.
3. We can become similarly enslaved to friends and their thinking as well.
4. The believer's intimate relationships of life must be of benefit to his or her spiritual life and service. When it is a hindrance to the spiritual life, then it is slavery.
5. Any relationship in life which removes divine viewpoint is slavery to men. Slavery to men is always an attitude.

6. You become selfish; you become enslaved to pleasure, to money; you become apathetic toward your spiritual life. You lose dependency on the Lord; you depend upon men; their thinking, their provision of sex, their provision of money.
7. Whether you are in a physical condition of freedom or slavery in life, you must never be in bondage to human viewpoint alliances or temporal glories.

*In Whom do you Trust* is a good booklet on this same information.

1Cor. 7:23 **You were redeemed with a price; do not become slaves of men.**

Paul draws a conclusion in v. 24: Those who are free do not even remotely have what we have as a slave. Here we sit as slaves learning about freedom.

1Cor. 7:24 **Each in whatever state called, brothers, in this remain with God.**

**1Cor. 7:24–26**

**Lesson #369**

**Thursday June 22, 2006**

Bobby is correcting himself. The booklet he recommended is in the library tonite; wasn't there last night.

Let each man remain in that condition in which he was called. We have covered several examples, e.g., circumcision (which was a reference of race as well, as Jews were circumcised and gentiles were not). We can be called under conditions of slavery or freedom. These illustrations are conditions. These conditions are not conducive to being called to the spiritual life. We're called to salvation and then to the spiritual life.

V. 24 is almost a repeat of v. 20, and Paul repeats it because it is extremely important. There is one addition here—a prepositional phrase which is not found in verse 20. Παρά θεοί = *on the side of God*. We remain on the side of God by maintaining divine viewpoint.

When we are not on the side of God, then we become traders and we are thinking with human viewpoint; under the old masters of sin and the devil. Human viewpoint then rules our lives.

The difference is, we remain in our previous condition; but we remain on God's side; we think with divine viewpoint. The conditions which we thought were extremely important are where God wants us to stay. Our circumstances, in comparison to the plan of God, are fairly inconsequential. The bottom line is, we stay in whatever condition in which we are called. We are to walk in the Lord. We are to advance to spiritual maturity. That walk now includes remaining in the condition in which we are called. But, we are also supposed to walk.

In the condition in which we are called, we are to stand still; however, we move forward spiritually (that is our walk). One is our spiritual condition and the other is our temporal condition. Another oxymoron.

We remain in our circumstances until God changes them. The better is what we want. We conclude that God must want us to be in different circumstances when He chooses to change them. We may not live in the circumstances that we think we should be in. Divine viewpoint says, regardless of how we feel about our circumstances, this is where we remain; this is where we live. No human viewpoint superceding divine viewpoint.

We cannot really change circumcision; so Paul was speaking of an irreversible condition (there is some history where they attempted to? Is that what Bobby has implied?). We no longer fall under the Abrahamic covenant; we are not Israel; we are the church. There is no racial distinction; there is no male or female. Slavery cannot be ended by the slave; but it can be ended by an outside source; a liberator. If freedom happens, that is great; if we are made free, that's great; if we are not, then we function in these circumstances.

We spend too much time hating our circumstances; hating where we are; wanting to move out and solve these difficulties or unpleasantness. This is the Christian way of life. Things could always be worse and we'd have to serve in those circumstances.

We are called married or unmarried; we are called in certain social conditions: slave or free. We are called in certain circumstances in life: circumcised or not. In whatever condition we are called, we must remain there and function and grow and live.

1Cor. 7:24 **Each in whatever state called, brothers, in this remain with [or, on the side of] God.**

We are off into a new paragraph now. Maybe Paul has started a subject that he does not want to get into? Paul says, "I am not going to tell you what the Lord says; I am going to give you an opinion; however, my judgment is from one who has received mercy from the Lord.

For, whatever reason, Paul wants to go back to the topic of marriage. There is one more major question which the Corinthians had. This is another big question. What about virgins and marriage? Today, many would never even consider this question. Who cares? What does this have to do with anything?

Contextually, Paul has just said, "Stay in the circumstances in which you are called." What if you are called as an unmarried virgin? You don't get to marry then? There is a necessity for celibacy under certain circumstances. Bobby is not talking about abstinence from sexual activity; but Bobby is referring to it in the more general way of being unmarried (which includes celibacy). Paul begins with the celibate or unmarried women.

Παρθενος = *virgin*. It is clear that this refers in this context to the unmarried, celibate woman. Celibacy is covered in the context of the general desirability of marriage. We have a subject here within a subject. Marriage is a good thing; it is a normal state of affairs for human beings. Paul's purpose is to present celibacy as a justifiable exception to the married state. Paul links the two in order to let us know that celibacy is a justifiable condition; and he explains this in terms of service to the Lord. Paul is harkening back to v. 17.

Everyone of us is called to service; especially in the condition of celibacy. This is not a brief for being a priest or nun in the Roman Catholic sense. Concentrated service can be done in the situation of celibacy. This does not mean that you must become a nun or a priest in order to fulfill this passage. We can serve God in whatever condition that we are in...married or unmarried.

Paul has started in this verse to address unmarried women; but he will leave the virgins behind in this verse. He will not complete his thought on these virgins until he gets to v. 36. When he picks this subject up again; it will be with respect to the father's responsibility to his virgin daughter.

In effect, he says, "I don't know how the Lord would rule on this question; I really don't know how the Lord would have to say about this." Some commentators say, this is Paul recognizing that he is not divinely inspired at this time. However, **all Scripture is God breathed...** A commentator who says this does not view all Scripture as inspired; then who and how do you decide what is and is not divinely inspired. If you think that Paul is simply giving an opinion which you can take or leave; then you are dead wrong. This simply means that Jesus Christ gave no command concerning virgins getting married or if they should get married in the first place. However, there is precedence for this kind of indefinite statement. Paul is usually one of the most dogmatic writers of Scripture; yet twice, in this chapter, Paul is being indefinite. 1Cor. 7:6, 12, 25 are times when Jesus Christ was silent. There are numerous subjects that Jesus Christ did not teach when he was on earth. It was not His purpose to teach a lot of day-to-day information. It was His purpose to reveal His mission and to reveal His Person; and to go to the cross. The Lord did not cover this topic; but I am going to cover this for your edification and clarification. Jesus gave no commands; but I will. That is fairly authoritative.

If Paul wrote authoritative Scripture, why does he say, "Well, this is my opinion." Did he just want to begin a debate that would last 2000 years?

#### **Why Did Paul write "This is my opinion."**

1. Paul is distinguishing between two Greek words. Επιταγή = *command*. Paul knows how to make people hear and understand a command. Γνωμη = *opinion, judgment*. Paul distinguishes one way that he gives a command; and another when he gives an opinion.
2. Paul is distinguishing between principles of doctrine; and practical counsel (γνωμη).
3. But both are just as God-breathed as any other passage. Both as just as normative for application to life.
4. This is Paul's personal judgment in the matter of virgins and celibacy. This is from divine inspiration. Therefore, we must take heed. Whenever is something is divinely inspired, his opinion is trustworthy. This is the most practical of applications; a divinely inspired opinion. It may not be a command, but it is nonetheless, important.
5. Paul is *semper fidelis* (always faithful).
6. Paul does not deviate from that guidance to express a purely personal opinion. He does not deviate from the Holy Spirit's guidance in this.

7. If this is true, that makes Paul's opinion the correct judgment and choice in whatever circumstance he is going to talk about.

Why doesn't Paul say, "Straight up, dude; this is it; this is the Holy Spirit speaking through me; take it, like it or not." Paul says this because there are two right answers; and Paul will give an opinion about these two right answers. There is a choice involved. Either I can do this, or I can do that. Marriage and celibacy are both ok. This is a delicate subject; and Paul does not handle everything like a bull in a china shop. Paul is giving the birds and bees talk to the Corinthian singles. He is giving sage advice as a father speaking to his children. This verse is key in understanding the rest of this paragraph.

1Cor. 7:25 **But about virgins, I have no command of the Lord. But I give judgment, as having received mercy by the Lord to be faithful.**

Paul goes off on a tangent here, sounding just a little wishy washy. This is *what I think* is how he begins. Paul's opinion is based upon divine inspiration. He begins with the particle *ouv = therefore*. This is a conclusion from v. 25, which is still up in the air. Paul is convicted upon what he is going to say. This is based upon Paul's own doctrinal application.

This is an opinion only because there are two right answers. **Paul might be reasoning his way through this based upon what doctrine he has and putting things together.** Paul's judgment or opinion is suitable for certain circumstances. Which is best? Marriage or celibacy? I am the Apostle Paul and I carry authority directly from God. There is no absolute right or wrong at this point.

#### Here is what *I think* Means

1. This means, some things will not remain in absolute status quo.
2. However, Paul knows what follows is an appropriate principle that a believer can follow and act upon under certain circumstances. This is good principle; this is a good application; however, this will be the freewill choice of the Corinthians. Bob used to say, "Here is the principle; now you make the choice." In this case, there is no right or wrong answer.
3. Paul is not saying that celibacy is better than marriage, even though he says, "Remain as you are."
4. Neither choice, celibacy or marriage, is anti-doctrine.
5. One choice may be better than the other under present circumstances.
6. Paul presents the best choice to be made under the current Corinthian circumstances (which might even parallel our circumstances). Let me give you an opinion concerning timing; when is best and when is not?

1Cor. 7:26 **Then I think this to be good, because of the present necessity: that it is good for a man to be thus.**

We cannot worship the Lord in truth unless we are filled with the Spirit; and we cannot be filled with the Spirit apart from the rebound technique.

We are currently studying the doctrine of remaining in status quo, which principle is written 4 times in this chapter. We should remain in whatever circumstance or condition that we find ourselves in when called by God. This includes a mission to advance to advance to spiritual maturity and glorifying God in our bodies. All of these factors are our call in Christ. All of our circumstances and conditions in our life are those environment in which we are called and in which we exist. We might be at peace, we might be in turmoil; God expects us to remain there.

Paul cites several conditions in which we are called; these are paradigm analogies. The first is marriage. Whether married or single, there is an obligation to the Lord. Whether we are married, or single; whether we have been married or are contemplating marriage. This example of marriage in connection with service will be further elaborated in vv. 25–35.

The second example is circumcision vs. uncircumcision: vv. 17–19. Paul uses this in a very effective way. This is a racial circumstance and a physical condition. We are in a particular race and we live under particular conditions. The gentile is uncircumcised; the Jew is circumcised. However, it makes no difference what race we are in; it has no bearing on God's calling.

Circumcision is the removal of the foreskin, which represents a physical condition; and a condition in which a man is called. We are all called in some sort of physical condition; and it does not matter if we are healthy, sick or whatever.

Circumcision is no longer a valid ritual in this Church Age; the participation in circumcision means nothing. It seemed to be something to some of those in the Corinthian church. None of this matters. In whatever physical condition we are in; whether married or single; we remain where we are. We are to concentrate and grow where we are.

The 3<sup>rd</sup> example is slavery vs. freedom. This is the most graphic and the most extreme of the cases. There was a large group of people who were possessions. By and large, we are emancipated during the time that we hear this taught. We are all slaves to something; or we work for someone. However, no one is excluded from God's plan because we are free or because we are slave. We are not favored in His plan. Paul tells his readers, *remain here; remain in slavery*. God leaves us in our circumstances, and we are saved in those circumstances; and we are supposed to remain there.

At the beginning of each one of these examples, married or single, circumcised or uncircumcised, slave or free, there is a statement of the doctrine to remain where we are when God called us.

Paul will recognize the gift of celibacy. Celibacy is applying the doctrine of remaining in status quo. "I am going to serve you directly from where I am at this time." We are then

trusting God to take care of things. When it is time for the circumstances to change, God will open the door and we will walk through it.

If we get promoted or demoted; God placed us there for a reason.

Paul says he has no command from the Lord; Jesus Christ did not cover this topic when teaching the Word of God. That was not His purpose. Jesus Christ taught the doctrine necessary so that those around Him could understand His mission; Who He was; He left the dissemination of the mystery doctrine primarily to Paul.

When someone says, "I only want to know what Jesus said" means they often want to take this and manipulate it. Paul was divinely inspired as much as Jesus. Jesus gave no commandments about virgins and marrying; or when they should marry—if at all.

Does this mean that Paul has departed from divine inspiration and is he going to write down what he thinks to be true. This is a misperception. All Scripture is God-breathed and profitable for do. How can He say this, and yet maintain that this is the Word of God? Paul is making a simple distinction.

When Bobby studies, applications come to mind; and he makes a distinction between the doctrine itself and informed counsel. We must take heed of Paul's opinions; and his opinions carry infinitely more weight.

Why didn't Paul simply say, "Here is the way it goes." However, Paul dealt with antithetical there is a choice which a believer must do.

1Cor. 7:25 **But about virgins, I have no command of the Lord. But I give judgment, as having received mercy by the Lord to be faithful.**

Paul makes the same comment for the 5<sup>th</sup> time now. Paul will speak to the men first, and then he will go back to the women. Paul will define the problem. If you focus on that adversity or problem, then your life is colored by that which you find yourself in.

This was a great time of desperation for Paul. Satan had been strategically defeated. Satan had been defeated at the cross; he could no longer hope for that big victory; our salvation was an accomplished fact. All that remains for him are the tactical battles, as all the strategic battle had been one. Satan throws himself into these battles wholeheartedly; he has nothing to lose. He will use every method possible to effect a tactical battle. He will do whatever he can to keep us from progressing.

Jesus Christ died for our sins, which became an accomplished fact. This could not be taken back. Then, Satan began to attack believers in anyway possible. Some believers could not be stopped entirely; but Satan could often halt spiritual growth.

Sometimes Christians could find themselves hauled off, for the Roman games at times. At best, a Christian husband and his family might go on the run, leaving behind all that they

own. This means they will suffer uncertainly wherever they go. Satan through the Romans was making life miserable for believers. These kinds of attacks are easier to bear in an unmarried state. Paul, "Better to face these difficult times in an unmarried condition.

Paul's counsel will be given specifically to unmarried men. His advice is, "Stay unmarried, as you enter into this terrible adversity." Unencumbered service to the Lord is what Paul is asking for, which is more difficult to deliver when encumbered with a family. A single man has more time for growth and service. The present adversity is handled not by getting married, but by personal spiritual advance.

What is Paul's conclusion from the divine viewpoint conclusion. Vv. 8, 17, 24 and 26 all present the same view. Stay in the circumstances in which you are called. Stay where you are until this adversity abates or goes away. We must remain in the circumstances in which we are called; those are the circumstances in which we are called. Are these difficulties too great in which to get married? Those are our conditions; stay where you are.

1Cor. 7:26 **Then I think this to be good, because of the present necessity: that it is good for a man to be thus.**

**1Cor. 7:26–27**

**Lesson #370**

**Sunday 2 June 25, 2006**

The call is to glorify God in our bodies; it is service and divine good. The call is to service, e.g., in prep school. Bobby is recruiting for prep school.

Paul, in v. 26, is focusing directly on the men. Vv. 8, 17, 20 & 24; we may have thought this chapter was about marriage, but the theme is really *stay in the present circumstances in which you are called*. They are dealing with severe persecution there; it is a crime to be a Christian. The Romans are hauling them to the coliseum to be killed for sport. They are living at a time when there is no recourse; they could flee, move on to the next city or next country; but the Romans controlled many of the cities, and were conquering some of the surrounding countries; and, in fleeing, you leave a lot behind.

A person who became a Christian could be taken as a slave. These believers need to hear this over and over again. Obviously, some believers were being taken to the coliseum; and obviously, many were not, as there is a church in Corinth and in every other major city. Divine viewpoint is why Paul can say these things. Paul has been a prisoner, stoned to death; necessitated; he lives under the worst conditions. He is not afraid to do exactly what these Corinthians are asking him to do. Paul understands that his mission in life is more important than his life. Our life is much less important than our service; our valuables, our possessions, our worries, our lusts are nothing compared to service to the Lord. It does not matter what our circumstances are; remain as you are. Paul is trying to save them some trouble. Paul is trying to keep them from making a bad decision. We are less likely to be subjective with doctrine in our souls. Do not make a stupid decision under adversity and stress, which is what some believers might do. We are not to make decisions in adversity and stress as new believers; we do not need to change our circumstances when we first believe. The perfect example is *remain unmarried if you are not yet married*. It is a rare

person who says, *I don't want to be married ever*. Paul is saying, there is a time for marriage; but maybe not right now. Don't attempt to change your temporal circumstances. Human relationships will not solve temporal adversity. Our help is in our relationship with the Lord; not in our relationship with other people.

Paul: *get your relationship with Jesus Christ into perspective; get your spiritual life under control; learn how to deal with these spiritually; then worry about marriage and human relationships*. It is easy to skip Bible class; it is easy to say, *just get me through this situation, then I can resume spiritual growth*. Relax and let God handle things. We can concentrate on those lessons necessary for the rest of your life. Concentrate on those lessons and the doctrine that we need for the rest of our lives. God knows where we are going; He knows what our life is like and will be like. We need to function with doctrine in our souls, and at the beginning, we do not need to concentrate on marriage. Do not make a decision in an attempt to change your circumstances when under stress. This is designed for us to grow spiritually. Do not get married; learn what you are supposed to learn for combat; and, later on, then move into that. If you have a serious relationship, what are you going to lose if you don't married right away? If they are going to run off and get married to someone else, then it was not right to begin with; they are definitely the wrong person.

Once the Corinthians metabolize some doctrine, and when their circumstances change, then; then you can make some life-changing decisions. In this case, when under attack, the doctrine to apply is to remain in status quo. If you are already married, stay married; if you are single, stay single. After a time, the persecution reduced and stopped altogether.

The Greek word is anakê (ἀνάγκη) [pronounced *ahn-ahg-KAY*], which means 1) *necessity, imposed either by the circumstances, or by law of duty regarding to one's advantage, custom, argument*; 2) *calamity, distress, straits*. Strong's #318.

1Cor. 7:26 **Then I think this to be good, because of the present necessity [or, distress]: that it is good for a man to be thus.**

Paul is simply asking them to apply some doctrine. Paul's life was nothing but trouble; and yet, he had one of the greatest lives in the Christian era. We all have a mission; we all have an area of service. Paul is speaking to us and this is right for our thinking. This is applied divine viewpoint.

It makes little sense to travel down the rapids in a kayak and change kayaks in the middle of the rapids. That makes little sense and that is Paul's point. Relax; wait until the time is right.

The first two sentences of v. 27 emphasize that a believer should not divorce. Why bring a family into this world under these circumstances? Serve the Lord in such a way that you could not do if married; and let the chips fall where they may. *But I don't want to remain unmarried!* God may not have even brought the proper person into view. Always think the Lord has put us here for the best reason.

Perfect passive indicative of deô (δέω) [pronounced *DEH-oh*], which means 1) *to bind tie, fasten; 1a) to bind, fasten with chains, to throw into chains; 1b) metaphorically; 1b1) Satan is said to bind a woman bent together by means of a demon, as his messenger, taking possession of the woman and preventing her from standing upright; 1b2) to bind, put under obligation, of the law, duty etc.; 1b2a) to be bound to one, a wife, a husband; 1b3) to forbid, prohibit, declare to be illicit.* Strong's #1210.

We are to remain where we are called, even when in a lousy marriage. There is a service which the Lord has for us even in bad circumstances; and He will always take up the slack even under bad circumstances.

There are no loopholes. You don't get to divorce in order to get a better tax rate. You can only divorce for adultery or desertion (the unbeliever leaving the believer).

There is an upside to an existing marriage where stress is present. Once we are married, the believing husband and wife, they build a relationship and a life together. Our lives have already been intertwined for better or for worse. There is a support system in adversity from a mature spouse. There will always be stress and difficulties; and a great wife with doctrine in her soul supports her husband in adversity and in prosperity. The doctrinal husband supports and protects his wife under stress and adversity; so there is this mutual support system (or, half of a support system).

Two believers with doctrine can never replace the personal application of problem solving devices. Human support systems are often touted as the way to handle things: lean on someone else, tell someone else your problems; go to marriage counseling. None of this takes the place of using divine problem solving devices. You do not depend upon another person. We have the obligation to use God's problem solving devices, and that is the production of divine good, which is our mission; and it is more important than our life. The doctrinal strength of one spouse can support the other when in stress. This can be great strength in adversity. There are no guarantees in marriage or in single status. Marriage is still stress and it still can affect our service for God. As a believer, we have a responsibility toward our spouse, which involves time. It involves time on the part of both spouses to make it work. The time that we spend making our marriage a great one is time away from service to God in another area. The single status has more opportunities for spiritual service.

Marriage is a corporate witness in the angelic conflict; so, it is no sin. God has a specific service for some of us, so it is not necessarily the time to get married.

1Cor. 7:27 **Have you been bound to a wife? Do not seek to be released. Have you been released from a wife? Do not seek a wife.**

**1Cor. 7:27**

**Lesson #371**

**Wednesday June 28, 2006**

Bobby reads a letter from a woman. What was taught on Sunday was perfect. Friends say to me, they can't believe that I have dealt with my situation alone. She is amazed that the

examples given in church were applicable to her situation. Her mother reminded her of doctrine, which is the doctrine of refreshment. God is always here, even though we cannot see Him; though His presence is not tangible.

Doctrine works; doctrine always works.

Paul gives advice from doctrinal application, which favors staying in status quo. If you marry, that's fine; if you are married, that's fine; or if you are single; that's fine. However, Paul says, "I am trying to spare you from having problem." Seems like whatever the circumstance, a person is going to have trouble. You cannot climb out of life so that there will never be any trouble. Paul is looking to spare those around him extra trouble. Changing the marriage status through divorce is out, except under the few specific conditions. Divorce is diametrically the opposite of remaining in status quo. There are two doctrinal applications. Remain in status quo; one is a corollary of the other. Instead of attempting to change the status quo, focus instead on the problem solving devices. It is not a change of the situation which fixes everything. God will always honor our divine viewpoint. God honors divine viewpoint in ways that we might not even understand. We have no idea how God may use that and bless us in this endeavor. However, we will see it. God may not immediately change our situation; and it is possible that it may never change. Always be confident that God will handle whatever circumstances we are in for our best interests. It is easy to think, if God doesn't fix it the way I like, then I'll take care of it. However, it will always come out to our best interests, when we think the plan of God. Applying the doctrine of remaining in status quo. When we are able to do this, we will advance spiritually. We can't help but advance spiritually.

Beware of a rush to change to fix things. You know that attitude to jump to change our lives in this or that way. Wouldn't it be nice if this or that circumstance were changed. Wouldn't it be nice to be married to this person, or that; or wouldn't it be nice if we have the financial status to fix this or that. Only we know deep in our soul whether or not we have that desire to change. Only we know deep in our soul how to think about this. Are we really so relaxed that we don't think about change even in the most difficult circumstances. When we think about changing our circumstances, that is our plan. God's plan is what matters.

This does not mean that you just sit on your hands and do nothing. This is a mental attitude that we live with constantly. This mental attitude of desperation; the mad rush—I have to change all of this myself. We know our own mind and we know if there is a desperation in there; and a desire to change things the way we want to.

It is easy to want change in specific areas, e.g., marriage. Our deliverance is always remaining in status quo and putting it in God's hands. Can you work hard to change your circumstances? Can you get more education to change your life? Of course. Marriage is such a good example of remaining in status quo, when your entire being screams to get out from under these circumstances.

The verb is δεω = *to be bound*. This indicates the settled condition of marriage as divine institution #2. If we are bound, we are bound to a wife. There is a mental attitude which

can develop in a bad marriage; the feeling of being bound or trapped. Marriage is a binding contract; yet, when you are bound, you want to escape; that is slavery or loss of freedom. That can elicit a very strong desire for change. Do not seek release; do not seek freedom. Do not seek freedom even when under outward duress. The most difficult thing to do is to remain in status quo; this requires patience, and allow God to work it out; to open doors when necessary. Paul wants here a doctrinal application. Being unmarried has its advantages under external adversity.

Even though in adversity, being single is an advantage, the mandate not to divorce supercedes being single. The doctrine of status quo takes precedence here.

1Cor. 7:27a **Have you been bound to a wife? Do not seek to be released.**

$\Lambda\omega$  = *to be loosed, to be released*. This is a reference to men who are bachelors, widowers, etc. This does not include those who are legitimately single; not to someone who divorced just to get single. Commands take precedence over advice. The divorced person who has no right of remarriage has no freedom from matrimonial ties. They might be separated, but they are not released from one another.

1Cor. 7:27b **Have you been released from a wife? Do not seek a wife.**

V. 28 approaches a different perspective of marriage and adversity. The idea is, let's say you have come across the person who is perfect; they meet all your criterion; then you have not sinned. No one should marry without that certainty. If you are getting married, and you do not have the certainty; than anytime before *do*, it is okay to back out. If there is that inkling of doubt; then it is okay to back out. Listen to the doctrinal advice that Paul is giving; listen to the advice in your soul. Don't put the ring on, unless you are certain (Bobby's advice). Make sure that you have found the right person.

A caution to the men: before getting married; before making this decision; part of our leadership means that your bride must be willing to endure the stressful conditions under which you might live. Bobby's advice—do a background check. You can find out all about their criminal history, etc. Be circumspect. A woman is a responder by nature and will have a more difficult time with leadership and adversity conditions; and you as the male should be sure that she can handle it and that she wants to handle it.

V. 28 reinforces the fact, that getting married or staying single are not a sins. Obviously, marrying an unbeliever is sin. You should not be in any doubt about a person's spiritual status. Don't stop with *do you believe in Christ*. Quiz them a little bit. See if they have added works to salvation.

If you don't marry someone who is like-minded in doctrine, then you have opened up a whole can of worms. Just because someone is a believer, they don't necessarily think like you. How many external compatibilities can make up for thinking fundamentally differently.

Paul considered estimation is, marriage is okay; it is not wrong. However, we are to be patient; the right time and the right moment. There is a time to do it and a time not to do it. Under certain conditions, it is reasonable to wait; but it is okay to marry.

The Bible must be interpreted during the time in which it was written. Don't think that this is only written to the Corinthians and that we are home free.

**Paul does add something here which was not mentioned before:**

1. If you don't remain in status quo and you marry; then you are not wrong (although your timing may be terrible).
2. If you do marry under conditions of adversity; it may make our lives even more difficult.
3. Getting married when our life is in turmoil, is not a good circumstance in which to begin or to sustain a marriage. If we are distracted; or there are conditions of adversity; it is not a good time to get started. There can be help and encouragement in adversity. It does not mean that you lean on them; we still use problem solving devices; but there is a help built in. Marriage is about much more than legal sex; it is not a cure all for loneliness or isolation. It is not a safehouse in times of difficulty. It may be just the opposite. When adversity builds up, you do not look to someone else for a solution. That is a wrong application. This is why Paul says, *don't do that*. The intimacy of marriage can certainly be an encouragement. Under pressure, marriage can also be a problem manufacturing device, instead of a problem solving device. Marriage is more responsibility than you have ever undertaken before. Some of you have shirked that responsibility. It piles responsibility upon responsibility on both spouses. The only comparable situation is commanding a platoon in war.
4. When you marry, you take on a partner, a companion, an intimate; however, you also take on the added burden while under adversity. Heed good advice; only arrogance disregards good, sound doctrinal advice.

1Cor. 7:28 **But if you also marry, you do not sin. And if the virgin marries, she does not sin. But such will have trouble in the flesh. But I am sparing you.**

**1Cor. 7:26–28**

**Lesson #372**

**Thursday June 29, 2006**

Bobby has an article which he received from a cousin of his father. His relatives are an interesting and unique bunch. The article is *What happened to heaven and hell?* It is an article, maybe an interview. Belief in hell is going to hell. New book *Paradise Mislaid*. The problem is that the way US Christians perceive of heaven and hell is so vague as to be almost superstitious. 80% of Americans believe in heaven and 70% believe in hell. Few saw themselves as hell bound. The percentage who say they believe in heaven has remained pretty constant for about 50 years. Some believe in heaven but not God. Russell cannot remember the last time he heard of hell dealt with in Christian Church or in Christian articles. Gordon Conwell, at a very liberal seminary. He bemoans a very liberal set of literature. Individuals should choose whatever they want; and some think that what is giving is Christianity. Some project from their own experiences; and heaven is set

up on their terms and not God's. on the subject of getting into heaven, people are quite expansive. Can a good person in a different religion get to heaven? 79% said yes; and lower percentages among evangelicals. The church decided that expected a clear Christian faith was too pessimistic (I did not catch which church). Christians are permitted to hope that very many will be saved, despite what the New Testament says. Everlasting happiness or everlasting torment in the absence of God.

As a client nation to God, we are falling into an abyss of no knowledge about God or about the Bible; and most Americans believe that the Bible is not God's Word. They see psychology, philosophy and relativism as what is important.

God's plan is always more important than our plan. It is easy to determine why God's plan is not valid in our individual case. Our plan is God's plan. Our alibi might be, *this is only advice which Paul is giving here.*

God has given us a mandate to remain in status quo. It is not an option. We do have some options when it comes to the subject of marriage. Over all, Paul is giving us advice about marriage. Whether to marry or not to marry is the subject of Paul's advice. Both statuses, whether married or unmarried, are acceptable before God. However, under certain conditions, there is a *more right* answer. A better solution. When we have a mandate, that is the solution. When it comes to Paul's advice, there is a better solution.

Vv. 27–28 give us a time when it is better marry and better not to marry. Marriage may not be the best choice; but it is not wrong to get married. Our present distress can be any circumstance which preoccupies our thinking.

1Cor. 7:26 **Then I think this to be good, because of the present necessity: that it is good for a man to be thus.**

Once you are married, you don't get to divorce (apart from the exceptions previously discussed). If you're married, you don't seek to be released; if you have been released from a wife, do not seek to get married. The assumption here is, the person he is speaking to has the right of remarriage.

1Cor. 7:27 **Have you been bound to a wife? Do not seek to be released. Have you been released from a wife? Do not seek a wife.**

**If you have married, then you have not sinned; and it is not a sin for the virgin to marry. However, if you do get married, you will have trouble.** The protasis of a 3<sup>rd</sup> class condition looks at marriage as a future possibility. The apodosis: *you have not sinned*. Whichever way we decide, none of these decisions are wrong. They are never sin. It is only sin when the prospective mate is an unbeliever. Not everyone who says they are a Christian is a Christian; not everyone who says *I believe in Jesus Christ* actually does. Or they add works to faith. There are many ways to corrupt or pollute the gospel.

Marriage has many hazards; but the institution of marriage is never offensive to God; God invented marriage. It is a wonderful institution; but Paul is saying here *maybe you should not marry under certain conditions*. When you marry, you take on a partner, an intimate; but you take on an added burden, especially under adversity. It is total arrogance to disregard good advice; particularly, good doctrinal advice.

Anyone can give advice concerning marriage. Had we listened to parental advice prior to getting married, is it possible that you might not have married and might not have made that big mistake? This is Bobby's way of illustrating Paul's advice here. Parents just might give some actual good advice. You parents know more about you than anyone else; particularly in your younger years before marriage. This makes sense, doesn't it? They know your strengths and weaknesses. If parents know doctrine and give some advice; maybe we should listen. Some parents know what you can handle and what you cannot handle. It never hurts to draw out their opinion and evaluate it. Doctrinal advice is critical; we still make the choice, but advice is very important; particularly from someone with doctrine. Paul is trying to spare people this trouble. There is a caution. You must make your own decision and live with it.

When you complain; realize that you made the decision and live with it. Don't play the victim. Paul is giving doctrinal advice; not human viewpoint. Too much dependency on parents and family can make it difficult to leave your parents when you are supposed to. Paul is giving advice about marriage before marriage.

A key word here is *θλίψεις* = *trouble, pressure, oppression, tribulation, affliction; pressure and difficulty brought about by outside conditions—by conditions outside your control*. Strong's #2347.

*He that has wife and children...make misfortunes more bitter*. Francis Bacon (there was more to this). You handle trouble and pressure just as unmarried people do—with the problem solving devices. You must give solemn and very careful thought to you decisions concerning marriage.

Paul: *I'd like to give you some advice where you might be able to avoid some serious trouble (just as a father might give good counsel before marriage)*. No good parent wants to see his child suffer; so he offers advice with the intention that it will reduce suffering. It is good to have doctrinal wisdom; and good sense indicates to you the some others have a better vantage point or a smarter point of view than you.

#### **Some Principles:**

1. When the Lord opens the door, a change from single to marital status is a wonderful blessing. There are always attendant pressures in marriage. They know what pressures we are able to deal with. They can look at the prospective spouse and have a good idea as to what the spouse is like.
2. Under other external pressures and adversity, marriage is not the best option...at least at that time. Not just the normal pressures; Paul is not trying to discourage

marriage because there is pressure involved. Marriage may not be the best option at that time.

3. One of the dangers in getting married when under extreme pressure is the attitude of desperation and panic in which we approach the marriage. Being under extreme adversity, we may be desperate and panicked. Part of Paul's advice is dependent upon our own level of growth. If we cannot handle it on our own, how can we handle it on our own? Maybe we need more time in the Word before getting married.
4. Under those circumstances, a yearning can be fostered to introduce a dear person to you into your circumstances. If you are considering marrying someone, you obviously think they are a dear person. You may think that this will alleviate your own stress or loneliness or general dissatisfaction with your life—this is a big pitfall. The idea is, you can divide up the misery.
5. That is not considerate or loving. That is self-centered. It is the worst condition under which you can marry. You want to bring someone into your life. You don't bring a person that you love into a life that may be very difficult for them. That is true virtue love; that is really exhibiting love toward that person.
6. Self-centeredness is not the way to begin a marital relationship, ever.
7. A conclusion to the doctrine that we have been studying: remain in status quo, which is single, until the outward pressure eases or goes away. Don't get started under those conditions. Wait until you are more comfortable; wait until you are spiritually able to handle those problems.
8. When the pressure goes away, then wait for the Lord's timing to manifest itself. It is not about our timing; it is not about what we want. Remember what the mission of God is; it is His plan, not ours.

1Cor. 7:28 **But if you also marry, you do not sin. And if the virgin marries, she does not sin. But such will have trouble in the flesh. But I am sparing you.**

This leads us to v. 29; **those who have wives will be as those who have none.**

**1Cor. 7:29**

**Lesson #373**

**Sunday 1 July 2, 2006**

On July 4, 1776, 56 men represented 13 colonies, which would become the United States, wrote and signed the Declaration of Independence. All of the documents of that era refer to God. They are endowed by their Creator certain unalienable rights; and governments are instituted among men to secure these rights. When a government becomes destructive to these ends, then the people must change or eliminate it. The government should be not changed for transient and minor reasons. Bobby reads the Declaration of Independence. Signing this document would be a call to war; and they knew that Great Britain would use military force to enslave them. They knew that a fight for freedom would be inevitable. They placed a higher value on liberty than on life itself. If a generation is not able to defend such values, then the liberty of that nation will languish. No one sat on the side lines, hoping that others would take up the fight. All of these men 9 died of wounds, 6 captured; none of them defected; many had their homes burned to the ground. The

freedom that the United States has today is based upon their deaths and struggle. We have freedom because of past military victory. We are able to gather at Berachah based upon victory by military force.

If you asked a group of people today to explain the meaning of freedom, some would address their personal rights of self-determination; others would revel in their material goods; but how many would know and articulate the true source of freedom: John 8:32: **And you will know the truth and the truth will set you free.**

As a believer, we will have inviolable volition in our souls, no matter what our status—even in jail. When doctrine is in our souls, freedom will never be lost. Believers in Jesus Christ are free slaves, the oxymoron of Christianity. Freedom is ours, our destiny and our obligation. To maintain our own freedom, we continue to study the Word of God, which is the Truth, which makes us free.

Paul brings into his discussion, another thing. Our temporal lives, no matter how long they last, in the light of eternity; there is only so much time that we have to prepare for eternity. None of us know how long we will exist in our human bodies. However, long that we have, whether tomorrow or 60 years from now, it is a short time. Our mission is to prepare during that short time for eternity. Our minds and thoughts are finite; it is difficult to understand eternity. Time does not exist; there are no seconds, minutes, days or years; and we have a very short amount of time to prepare for eternity. Our service is preparation for eternity. What we do by way of spiritual maturity requires time spent in the Word. It is not our job to go after more things, or more approbation, or to a higher position; there is nothing wrong with these things, but we should be careful about spending our time on these things.

Paul has advised the believers in Corinthian not to change either status: slavery, or marriage. Paul will include in this service to the Lord marriage. We will learn how we will serve the Lord and how important time is. Marriage takes a lot of time and effort. Pursuit of these other things can keep us from our pursuit of the Lord.

**From now on, those who have wives should be as those who had none.** Some men may have felt this same idea, the 3<sup>rd</sup> day after the honeymoon. It sounds like, it is okay to act like your wife doesn't exist, although you cannot divorce her. That is not its meaning.

The idea is, beware that marriage does not take from your time to serve the Lord. 1 second less spent on non-essential things, is 1 second less spent on eternal things. Our production of divine good has everything to do with our status and divine good in eternity. Our few years have eternal impact. Are spending a few years going after what you lust over really worth what you lose in eternity? Do not use your time in a way that is counterproductive. In marriage, you marriage can certainly do that; it takes time to make a marriage work. That is a careful balance; a balance between marriage, which time is required; and your spiritual life.

The first phrase means, Paul is addressing all believers, even though this is specifically addressed to the Corinthians. Paul is going to give more advice and he is giving them

more and more by way of options. The more options that we have, the more likely that we can make mistakes. Paul gives options; but he also gives solutions. He give the pitfalls; but he also gives solutions. Paul gives advice here. Why is he giving advice this time?

### **He's given this concept of time before; why is he giving it again?**

1. One reason is time; time is vitally connected to the believer's service and production on this earth.
2. Proper utilization of time is important in every believer's life; and it should be a part of our constant consideration. Every second we live is another less second that we have before eternity. We are looking at our watches, and wondering, how long until eternity? This is the divine viewpoint of looking at time. It is not just about us, but it is about eternity.
3. Our primary responsibility is to use those ticks on the clock in the way that God's plan requires. We not only ask how have so many ticks left, but how can we best utilize these ticks?
4. Marriage may be part of God's plan for us; marriage can also hinder a required use of our time. That is the illustration here. Many things can hinder our required use of time. Therefore, we should give time a close consideration of our lives.
5. Let's say, we have a communication gift which requires concentrated service to God; or even prayer or the gift of helps. In any case, time is a factor. This service may require extensive travel or extensive prep time. Let's assume that we marry in the middle of this service; is it wrong to do so? Nope. Marriage is not wrong; it is a divine institution.

The timing may be wrong; the person may be a bad choice; but the institution of marriage is right. However, without question, marriage will consume some of our allotted time, by its very nature. When we add all this time up, it may cut our service short by even a few years. Marriage is a legitimate obligation. Where do you spend your time? This time cannot be returned or compensated for. We have only so many ticks. If we are in a situation of concentrated service, there is an unfairness to the wife. She marries you, and you have this service; but she expects service from you, to solidify and strengthen the marriage; and that is our due. Both need to spend time making the marriage work. If concentrated service is God's plan for us, then the man will soon be neglecting his wife. Having a concentrated service does not give us the right to shirk our marital responsibilities. Sometimes, the burden of raising children is put on the woman, and the husband has to make that choice. If you are not married and in this position, but to remain unmarried; but if you marry, then apply v. 29.

Along with conditions of adversity, marriage is an added problem. The time needed to render service to the Lord means that all of these things must be balanced and juggled. We have an obligation in marriage and we must fulfill it. We must decide how our time is allocated. It should not be given away in our marriage; and it must not be taken from our spiritual life. We have a great deal of choice here. We get the information; we get the plan of God for ourselves; and then we act on it.

1Cor. 7:29 **But I say this, brothers, that the time has been cut short. For the rest is, that even the ones having wives should be as not having,**

**1Cor. 7:29**

**Lesson #374**

**Sunday 2 July 2, 2006**

You can't take it back; if you say *I do*, then you cannot take it back. This verse deals with time and priorities; it deals with how we spend our time in life. It is difficult to know how to spend time and how much time should be spent, to fulfill one's obligations and responsibilities in life. We as believers have an obligation that the rest of the world does not have. For us, we have the added obligation to spend every moment required in fulfilling the plan of God. How do we fulfill the plan of God? How much time do we spend? Even as married, we have spiritual obligations, as though we were not married. This does not mean that we can simply take off and do what we think we should spiritually, and neglect the spouse. If we have a wife who does not quite understand; who is not like-minded with us; she will not understand why she should sacrifice one bit of time, including your service to God. With the mixed marriage, this is even a greater issue, as she sees no reason to do what you do. If you are married to a believer of a like mind, they understand your priorities and they never resent it. Never, never resent the time spent by your spouse in serving God. There is nothing more important; our lives are short, even if we live for 90 or 100 years (which is pretty much the top end of the years that we will spend on this earth). We are here to glorify God; not to seek our own happiness or our own glorification. Didn't I just read in the constitution that I can pursue my own happiness? The constitution is written for believers and unbelievers alike. This should not exclude your service to God. There are Christians who think this and live this way. That is no witness; that is stupidity. Their time is completely out of whack. Real happiness and great contentment comes for service to the Lord; there will be no happiness apart from that. We gain capacity for life and enjoyment through our spiritual growth and service. Doctrine in the soul means we can enjoy the simplest of pleasures with doctrine in the soul. The constitution has even a greater meaning for us. The documents of our early history are filled with divine viewpoint. The greatest happiness for time and in eternity is doctrinal application. There is a corporate witness in the angelic conflict, which means that marriage itself can be service to God; and time must be spent in it. There is time spent in the Lord; no greater conflict. Many of us fight the battle all the time. Some of us are torn, but we are in Bible class. God honors that for our service but also for our blessing in life. Sitting in Bible class is the most important aspect of our service to God; and this is a witness to those who are intimately related to you. No greater hours in the day than the time spent in Bible class. That is our priority in life. A greater price is paid in the temporal realm. In recreation; and all the enjoyable things in life that we all like to do. A person involved in concentrated service may not get the same amount of time to spend doing recreational things; but they are no less happy because of it.

1Cor. 7:7: **I wish that all men were as I am.** Paul wished that all men could spend the time which he gets to spend; he knows the great pleasure of being a witness and being the spear point for the mystery doctrine. Yet, he sacrificed many things in life. This includes the ladies too, even though they cannot have a communication gift with authority over adults. Even those with a normal spiritual gift can also have a time problem in functioning

in that gift. None of us are excluded. We need the divine perspective of time. Service to the Lord and the time for it always takes precedence. Marriage is never wrong; marriage is always right before the Lord. If it is obvious that, in thinking about a marriage, you realize that you are going to spend a lot of your life fighting the time battle and every other kind of battle with your future spouse; it is better to lose all the money you spent and walk away from it. In any case, time is always of the essence. This is Paul's doctrinal advice for each one of us. We are to make the time in service to the Lord.

Think about the spiritual gift which requires an inordinate amount of time to fulfill. That might be an evangelist, pastor-teacher, a missionary; and there are many others as well. We can have concentrated service in our own living rooms; many spend many hours on their knees in prayer; and some who help others. There are many concentrated gifts that we, as believers, have in this life. Paul fell into the category; and we might as well (however, probably few fall into this category to the extent that Paul did). The one with such a concentrated, time-consuming gift, may marry. There may not be enough time for the nurture required for marriage and for the Lord's concentrated calling. God can always provide. If we have a gift of concentrated service, God knows what we need and the service required to utilize this gift. He can provide a mate who will not only allow for this service, but can even enhance this gift. She will be a facilitator of this spiritual gift. That is a sacrifice for her, as well as for the one with the spiritual gift which requires an inordinate amount of time. Such a situation is not for everyone. Some might think it is prestigious to be the wife of someone in concentrated service; that is not necessarily true. There are compensations. Such a woman is also redeeming the time and sharing in that concentrated service. It takes an unusual and special woman to go to the mission field; Bobby has never had the call and doesn't want to go. It is not his gift. It takes a person with that gift and a very special person to accompany them. Many is the wife of a missionary who has her own ministry under these conditions. Her life is never normal; not as we think of as normal. There is a reward that we don't receive either. It requires maturity for these conditions. It can be a very rewarding relationship under atypical conditions. Most of us have nice little houses and nice little routines; and much of our life is spent in normal living. However, on the mission field, they sacrifice much to do what they do; and the companion sacrifices much as well.

Bobby's mother was not a missionary; and she falls into the category. She had a very different life in order to fulfill God's plan for her and her father. She took tremendous care of her father. The marriage is still going for over 60 years. Bob could not have done what he did without her support. This was an advantage to him; and an advantage to us as well. We owe gratitude toward her behind-the-scenes service. She was uniquely equipped to do it and did it throughout her life. She will hear, "Well done, my good and faithful slave." It depends upon the time spent on the function of our spiritual gift. Bobby's mother was never slighted in life, even though she missed out on a lot of things we take for granted in life or even demand. She was not the point of the spear; but there was great fulfillment in this type of service. The rewards for logistical service are the same. We share in the same ministry.

Bobby thinks of Billy Graham's wife, Ruth; who furthered him and supported him and allowed him to function, because she backed him up logistically. She raised their children. In the military, it takes 3 people in logistics to support one man in combat. Ruth Graham was very well-suited for the task, just as Bobby's mother was. They both knew what to expect. Ruth's parents were missionaries in China; Bobby's mom's father was a pastor in Tuscon for 50 years.

1Sam. 30:24: "For as his share is who goes down into the battle, so shall his share be who stays by the baggage. They shall share alike." The logistical support is the one who stays by the baggage; no one fights apart from logistics. This is not really this passage, as these men were too tired to move on. The rewards for both are the same; both spouses are a team, and each carried out their part. The wife could receive a greater reward than her husband, even if her husband has led millions to Christ and she has led a handful to Christ. Whatever service God has for us, we share in that reward. One might be the spear of the service and the other may be logistics. First of all, we have a precedent; and this obligation comes before everything else in life. This is a priority; it does not wipe out every other obligation. There is a hierarchy. There is no second class position in the Christian way of life; whether you are the most famous pastor or evangelist, and someone else is an unknown who prays alone in their living room; support staff or the spearhead; they share in the rewards.

1Cor. 7:29 **But I say this, brothers, that the time has been cut short. For the rest is, that even the ones having wives should be as not having,**

**1Cor. 7:29**

**Lesson #375**

**Wednesday July 5, 2006**

If we do not know what our spiritual gift is, then we continue to advance spiritually and something will present itself. It takes time to execute the spiritual life; it takes time to grow in the spiritual life; it takes time to grow in the spiritual life. The result of the believer who is continuing to grow in grace, is that he executes the spiritual life and begins to glorify God in his body; and he executes the spiritual life using the gift or gifts which God gives you. This is the priority in the spiritual life; we are to grow in grace, glorify God in our bodies, and then serve the Lord with the spiritual gift which He has given us. It takes time to do it right. In order to do it right, it takes time away from certain temporal pursuits, including marriage. Paul turns now to advice concerning the issue of time. The issue is all about time and how we use that time. That is what Paul is discussing here. This should always be the constant consideration of a believer. We cannot afford to squander the time which God has given us; we cannot afford to sleep our way through the rest of our lives; ignoring the requirements of God.

The progression of our life moves on; and this is even more important every second that we live, from the moment that we live. We have only so many ticks. There is only so much time for us to be filled with the Spirit. There is only so much time to metabolize doctrine; only so much time to produce divine good. We have to budget our time as believers in Jesus Christ. Something will have to give at some point.

Someone's cell phone went off.

Every second that we live counts. There are so many things in the Christian life that we have to do; so many things that we are mandated to do; not to mention all the other things. Yet, we make the time for Bible class, because we must have priorities. *Tempest fuget = time flies.* Divine good is one of our primary responsibilities; we redeem the time in the way that God's plan dictates. We are to take in doctrine and metabolize it; we glorify God in our bodies and we use our spiritual gift in the way that God has designated for it to be used during this time period.

The time has been shortened; the time of our earthly existence is constantly winding down. That is the perfect passive indicative of *συστελλω = to draw together, to limit, to compress.* We always have a time problem. Human viewpoint says, we have all the time in the world for ourselves. But we don't have all the time in the world for ourselves.

The Corinthians have outside adversities; some are on the run. We only have so much time to use. We are to execute the divine plan and serve the Lord. We have to realize what the priority is. The divine viewpoint is presented in this verse; it tells us, we have a limited time during which to execute God's plan. God has allotted just so much time for each of us. When married, we have responsibilities to our family and to our spouse, which is a part of God's plan as well. There are times when marriage is not in His plan for us; at least for periods of time. Time is so critical. When we are looking at our priority in life as a believer in Jesus Christ; we are here on this earth for a short time. Therefore, we must take full advantage of the time which God has allotted to us.

Paul's point here is, there is nothing wrong with marriage; however, there may not be enough time on your plate, especially during times of great persecution, to make a marriage work. The divine viewpoint way; those who have wives should be as those who have none. The time has been shortened.

What Does Paul Mean with *τοι λοιπον ινα = henceforth, from this time forward; purpose clause here=the time has been shortened for the purpose that, from this time forward and into the future.* The purpose from this time forward and into the future; the time is shortened, so that now, the married man must begin to think in a certain way. He should operate as though he has no wife at all. To have a wife, but to think and act as if he doesn't. He's married, but he must act like he doesn't? If my wife makes me upset, I'll just pretend that she's not there. "Honey, you're not here anymore; I don't need to divorce you." This is not license for the husband to act as if he does not have a wife.

**Paul uses the words *as though* which negates acting out**

1. This is Paul's shock treatment, which he does to make a point. His subject is time; now he will shock these people concerning the priorities of time.
2. Paul invents this statement; it is very contrived. He writes it with the idea of focusing on priorities.

3. This statement reflects the absolute importance of accomplishing the plan of God whether single or married.
4. Paul wants to make sure that they understand that not even marriage supercedes the plan of God.
5. Therefore, no circumstance of life can be an excuse to disregard executing the plan of God. Not even marriage can be used as an excuse to not execute the plan of God. You use God's time where God wants you to use it.
6. This calculated statement which Paul is making here is a call not to get too attached to the things of this world, so that we are distracted from our great purpose in life. This does not mean that we should ignore our wives; we just don't let marriage distract us from our great purpose in life.
7. This does not authorize ignoring your wife or initiating activities as if you are not married. This doesn't mean you go out and date other women or whatever.
8. For the man who is married; he also has a spiritual obligation to serve the Lord; marriage is not his only obligation; service to God is an obligation.
9. Outside circumstances are no excuse to fail to function in our area of spiritual gift and service. Time is a great way to understand this. We must concentrate and focus on what God has for us. There is only so much time available. We must redeem that time.
10. The no-distraction guideline include marriage without denigrating marriage in any way. This is a balancing act. This is why Paul says "You guys are under tremendous pressure; if you are not married, maybe it is not time for you to get married. You have enough things on your plate right at this moment; an obligation which takes a lot of your time." The priority of the Christian life comes through loud and clear. Paul uses this great institution and says, "As great as marriage is; what is the priority? It is your spiritual life." No other illustration could be better. Those who are married know that marriage takes a lot of time.

Paul is trying to spare his congregation the pain and adversity; it is foolish for you at this time to marry. But, if you are married, act as if you are not married—you have a time priority as well; you must redeem the time. Marriage does not supercede our service to the Lord. It is a juggling act. We all must do this. It is so applicable to our lives every day. It is all part of the juggling act. Do not ever forget the priority of the Christian life. We must use our spiritual gift and serve Him as He has designated. The rationale should be clear to us by now. If we must act as if we don't have a wife to fulfill our spiritual service, then why should we take on a wife at this time? Paul is speaking to those in present distress. If you must act as if you don't have a wife, then why take one on?

Recall the background for the Corinthians—times of great distress and persecution. Because of this, there are great drawbacks to marriage. Something has got to give. If you are married, then the marriage or your function under your spiritual gift will suffer. You don't want your marriage to suffer and you do not want your spiritual life to suffer.

Service takes priority, whether you are married or unmarried; your service just takes a different form when you are unmarried. The meaning is very clear.

### The Final meaning of this Verse:

1. There is nothing wrong with marriage for anyone, except for same sex marriage, which is sin and degeneracy. It is a great institution, a great relationship when done right. All believers have the right to get married.
2. None of these verses take away the right of marriage from anyone; even for those who have concentrated gifts of service. Concentrated service does not mean, *you cannot get married*. However, it can affect when to marry and sometimes if you should get married.
3. Paul knows that married life reduces the time required to fulfill the intensity of a concentrated ministry...particularly in times of severe adversity. There was not one moment of Paul's Christian life which was not adversity. There would be a natural disaster, or an angry Jewish mob, or getting opposition from some legalistic judaizer in church, or some Roman soldier who thinks he should arrest Paul and whip him. Paul has no time to face all of this and to be married as well. Nor can he allow his wife to face all of these things with him. Paul gets a lot of his application by applying it to himself, and then explains it from that point of view.
4. A man may choose to refrain from marriage on the basis of time, adversity and spiritual gift, and the conditions of his life. He may choose to marry under those conditions.
5. If a person chooses not to marry, this may not be a life choice; he should stay unmarried until conditions improve. Time priority requires that one area must be sacrificed for another.
6. Marriage can never be classified as a waste of time; only as a user of time.
7. Paul's conclusion: the time necessary to function adequately in service to the Lord + adverse external circumstances command the single life, which is Paul's life. Remember he said, "I wish that everyone could be as I am." We are still benefited by Paul's concentrated service even today. Paul bypassed one of the greatest things in life, and the trade-off was good for him. This should always be a part of our consideration.

Look at your watch and determine, how can I best utilize my time for the Lord? Is it time for prayer? Is it time for Bible class? Is it time for witnessing? Is it time to deal with my marriage? Every day there will be a time distraction; there are not enough hours in the day to do everything that we need to do. We all have busy lives and time is of the essence.

Marriage, with its time constraints, places the husband in a position, to do something in service to God or to one's wife. Marriage is extremely important; and yet, marriage does not take priority over God's plan for us. We fit into that plan. God has given us a spiritual gift and so we are to execute it.

How far can you go with this? Can you fudge a little bit? Can you completely ignore your spouse? Next time.

1Cor. 7:29 **But I say this, brothers, that the time has been cut short. For the rest is, that even those who have wives should be as those who do not have,**

1Cor. 7:30 and those weeping as not weeping, and those rejoicing as not rejoicing, and those buying as not possessing,

1Cor. 7:29–31

Lesson #376

Thursday July 6, 2006

The topic for tonite is time. Many travel to Berachah great distances to be there; and many are as tired as can be entering the auditorium.

The first phrase reads **But this I say, brothers, that the time has been shortened.** We are that much closer to the time when we check out of this life and are face to face with the Lord. People will seek any sort of medical treatment to eek out an additional 5 minutes of life. God has given us a certain amount of time; when we depart from this life, that time is over. Time is now of the essence to us until the end comes. What is our priority. These priorities must be set; time can be squandered, and it very often is. Our primary responsibility is to utilize the time which the Lord gives us. There are so many demands on our lives. We may lose track in Bible class, if we start thinking of all the things that we need to do. There is a trade-off for us that we make the right choice. For the spouse who is not here, who is negative or an unbeliever, watches you. Your life before that spouse will never return fallow; they always observe you. Marriage is a legitimate obligation for every believer who is married. The husband and the wife must live their lives together in accordance with virtue love and the doctrine in their souls. The husband is a leader and the wife is a responder. It takes time to develop the spiritual skills necessary for marital success. That all takes execution of the spiritual life. Marriage is never a waste of time, but it certainly uses up the time which we have left. We must give marriage time. The married man has many more domestic responsibilities than the unmarried man. There is always the tension between concentrated service and the time spent on temporal things. There is a spiritual aspect of marriage, and we must spend time on it. It is a corporate witness. Serving the Lord in the way that He wants us to serve Him may jeopardize that marriage. If your spouse is not of a like mind and does not understand our priorities, then there can be some friction; but that does not change the priorities. Hang in with respect to the marriage, but do not change your priorities. It takes balance and a fixed priority. We must all budget our time anyway; so much time for this or that; nothing is more important than budgeting your time for your spiritual life, for serving the Lord in the way that you do. This passage addressed the husband directly. Our circumstances and service must always be taken into account. Also, we must bear in mind, *what would the Lord have me to do?* That is always a consideration of the unmarried believer. If you are already married, then it is a matter of budgeting your time. Bobby doesn't counsel; he teaches the Word of God so that we are able to direct our own lives; don't put your decisions off on anyone else. We have the capabilities and resources to handle anything. It is all about time and priorities.

Due to the adversity in Corinth and the time constraints of them, it is best for them to remain as they are. If you do get married, you haven't sinned; but there is a change of thinking. You must shift gears in your thinking. You are no longer dealing with life as an unmarried person, but as a married person.

**For the rest is, that even those who have wives should be as those who do not have,** is not a statement which means you should act as though your wife does not exist. I always wanted out of this marriage, and this gives me the way out. This statement is about a sense of spiritual responsibility, while not abandoning your temporal responsibility. This is redeeming the time for spiritual life and service. Since the time is shortened, a believer must set priorities. For the believer, there is not enough for all the things which the unbeliever has time for. Some believers feel cheated because they cannot spend time that the unbeliever has. "I have to go to Bible class; I'd rather do something like go on a date or watch a movie, or join a bowling team."

There is a myth of feminism that a woman can do everything; traditional and nontraditional roles in all; marriage, raising a family, having a career, time for herself, etc. That is false; there is not enough time to give attention to all of these categories for anyone. That is the problem with single parents. There is not enough time to be a single parent. Something will get neglected. It is the Lord first always; and marriage second; and then career third. If something has to be sacrificed, career is what needs to go. The spiritual aspect changes your focus. As the primary provider, you must work. You are worse than an infidel if you do not support your family. Sometimes, a couple both work mostly to maintain a certain lifestyle; and someone will suffer when that occurs.

The believer is under great time constraints, and the spiritual life can suffer; there is a balance; but the spiritual life comes first. What takes precedence is what is important; however, that does not mean you abandon the other things.

The married must set priorities, once they are in it. The Christian spouse must never resent the other believer's time spent with the Lord and seemingly neglecting you, you are using human viewpoint. However, you cannot use your spiritual life as an excuse to ignore your spouse.

1Cor. 7:29 **But this I say, brothers, that the time has been shortened. For the rest is, that even those who have wives should be as those who do not have,**

The message in vv. 30–31 is the same. Paul is taking major aspects of life as illustrations of some person's priorities in life. The things in these verses are not to be seen as priorities; neither are they to be ignored. The implied meaning is, the unmarried believer should not get married.

Legitimate living does not encroach on redeeming the time for the Lord's service. The man as the leader of the home must set certain responsibilities. Everyone has some spiritual gift, and must spend time in the function of that spiritual gift. We all have the obligation to use some amount of time. The time factor can never be ignored by the married man. However, he has an obligation to his family; and there must be a balance. **If any man does not provide for his own is worse than an infidel and denies the faith.** Paul's point in 1Corinthians is priorities and time management. You cannot neglect one; but you must prioritize. Dual responsibility with spiritual service taking priority; and the Christian wife

must realize that takes priority. She must not resent it; she must facilitate it. With the correct priorities, marriage will prosper.

The first illustration is the emotion of sorrow; the expression of happiness; the pursuit of commodities and pleasure. Taken to excess, these 3 legitimate functions could throw a believer's life out of whack. They could hinder the believer from properly utilizing time.

First illustration: *those who weep*. This is under conditions when crying is warranted; and there is nothing wrong with men or women crying. We sorrow for those we lose; it is legitimate to sorrow when a loved one is lost. There is always a time for grief. **There is a time to weep, and a time to laugh; a time to mourn and a time to dance.** 1Thess. 4:13: **we do not want you to be uninformed, brothers; about those who are asleep; so that you may not grieve as those who have no hope. The dead in Christ will rise first...and so shall we always be with the Lord.** We grieve unlike the unbeliever. We are not to be consumed or monopolized by sorrow. We cannot allow our grief to overtake us; life goes on, no matter what. We can share the happiness of God under any condition or under any circumstance; we grieve and at the same time, we can share the happiness of God. Grief does not control; but it is legitimate. Our personal circumstances do not take priority in comparison to the plan of God. Our personal circumstances, even good reasons for sorrow, do not take priority. When sorrow goes over the edge, it is self-pity, self-centeredness, bitterness; and that consumes your life. It would also consume your time to glorify and serve the Lord. There is time set aside to grieve and mourn; but there is only so much allotted time for that. Excessive sorrow takes away from the shortened time that we have.

In the next corresponding phrase. Paul introduces a quality which is not possible, but he uses it for shock value, to get their attention. If Bobby does something to shock us, on occasion; is memorable and is a great teaching device. Excessive, exaggerated contrived statements. Here is a statement which is impossible. How can you weep and not weep? You must weep as though you did not weep. The key is the Greek word *hos* which means *as though*. It is *like* they are not weeping. We can sorrow; but we don't overdo it. We don't wallow in it; we don't let it consume us. We aren't to be overtaken with pity. There is nothing in the spiritual life which means we deserve self-pity. We weep as if we do not weep; it is a type of grief. The purpose is to say sorrow cannot supercede the plan of God. There is no sorrow so great, that we must put aside the plan of God and use more time to sorrow. Inordinate time must not be spent in mourning; sorrow cannot be prolonged so that it does not cut into the Lord's time. We will all lose loved ones; we have every right to sorrow; but, you must not overdo it. There is **a time to mourn and a time to dance**. Get it out of your system and move on. From time to time, you may dwell on them, and you may get a tinge of sorrow because you miss them. Paul is hammering us with the use of time. It is telling us how to set up our priorities via these illustrations.

We've all seen a war movie; when a man is killed, his buddies mourn his loss; but they cannot just stop; the war is still going. The angelic conflict is still going; we will have an empty spot in our soul, but our mission is more important. In the military, it is the mission first, and the men second.

In Corinth, there will be those who will die soon; there will be great persecutions; sorrow is a great reality for these people; but that must now deter their spiritual growth. Even in the midst of the greatest sorrow, glorification and service to the Lord Jesus Christ must never be overshadowed. One of the greatest ministries and witnesses in life is to grieve over a loved one, and yet to not grieve. There is no hopeless grieving.

Bobby was at a military funeral; and the mother of the soldier tried to climb into the coffin screaming. Very sad to see. How you conduct yourself in your grief affects the unbeliever. They can see hope in your soul. You weep as though you do not weep; you miss them, but you will see them again. Nothing should hinder your service to God. This is the literary device which Paul uses. It is a major part of life, and it is something which consumes us. The time is shortened. The believer must always make optimum use of the time for the Lord. Nothing should hinder that. Not marriage; marriage takes time, but it should not hinder the progress of our spiritual lives; not mourning or sorrow; and not great joy and happiness. This is another great part of our lives.

1Cor. 7:30 **and those weeping as not weeping, and those rejoicing as not rejoicing, and those buying as not possessing,**

1Cor. 7:31 **and those using this world as not abusing it; for the mode of this world is passing away.**

**1Cor. 7:29–31**

**Lesson #377**

**Sunday 1 July 9, 2006**

The rapture of the church is imminent; and there are no signs or clues to indicate when it will happen. We should serve Jesus Christ as if tomorrow is our last time to do so. This is what he means, when Paul writes, *the time has been shortened*.

We have an obligation to the Lord Jesus Christ; and that is to serve Him and to glorify Him in our bodies; and there is only so much time to do this. Paul will illustrate the divine viewpoint with respect to setting priorities in life. Our general topic has been marriage; but now Paul moves into time management as related to marriage. Some men believe that they can serve the Lord less unencumbered with a wife. For the married man to accomplish service to God, he must set definitive priorities. This is our sense of spiritual responsibility, even when dealing with the most legitimate aspects of our life.

1Cor. 7:29 **But this I say, brothers, that the time has been shortened, for the purpose that those who have wives should be as those who do not have,**

vv. 30–31 continue with this same general idea. However, the *end is near* refers to a time management problem. The average person on the street is not aware of this, but we know this. **The form of this world is passing away.** These legitimate functions in life are not to be understood as the priorities of this life.

The married man must beware that legitimate living—life and activities which are legitimate should not encroach upon **redeeming the time for the Lord's service.** The service to God

comes first. You do not get to forget that you are married; but you must recognize that your primary relationship in life is not your husband or wife, but Jesus Christ. We have great relationships with our spouses; that is the way it is designed. And if that relationship is extremely close, then what should be your relationship to Jesus Christ?

Paul will present 4 normal and legitimate activities in life; we sorrow, for instance, for loved ones whom we have lost. There is a time in our lives for grief. Eccles. 2:4 makes this extremely clear. We cannot be consumed or monopolized in our life with sorrow, even if our lives are filled with tragedy and sorrow. Our lives as believers are not sorrow. Our mission goes on, in spite of our tears. A soldier in war who has just lost a buddy must move on in his mission as if he did not grieve. He must function and continue as though he did not grieve. Grieving and sorrow are legitimate, but these things cannot intrude on our spiritual life; we must move ahead spiritually. Serving the Lord Jesus Christ is our priority, and there is only so much time to do it.

We should enjoy life; we should take time for recreation and activity, e.g., a golf game. However, we must keep our priorities straight: Jesus Christ is our first priority. The time is shortened and we are not prepared for eternity neither are we living our lives in the light of eternity, if our priorities are messed up.

1Cor. 7:30 **and those weeping as not weeping, and those rejoicing as not rejoicing, and those buying as not possessing,**

1Cor. 7:31 **and those using this world as not abusing it; for the form of this world is passing away.**

**1Cor. 7:30–31**

**Lesson #378**

**Sunday 2 July 9, 2006**

**The time has been shortened.** The coming of the Lord will surprise us; if we not in the grave, then the Lord will meet us in the air. The only time that we have to accomplish the mission in this life that the Lord Jesus Christ has for us, is while we are alive. As a believer in Jesus Christ, we must grow in grace and knowledge of Jesus Christ; and we must glorify God in our bodies; and we must utilize our spiritual gift or gifts.

There are four examples here of areas where we need to budget our time; legitimate areas that each one of us have a part in. These are areas which are legitimate, but must be figured into time management.

**And those who weep as those who do not weep.** Paul has introduced an impossible undertaking for all of us. We cannot weep and not weep at the same time. There are legitimate reasons for weeping—the loss of a loved one. We will all lose a loved one; sometimes, even the very thought of the loss of a loved one will bring sorrow. Even the loss of a pet is an area of sorrow. The key is the connecting particle *ὡς* = *as though*. In other words, we can sorrow—we should and we will—but we are not to overdo it. Sorrow is not our priority, even under legitimate conditions. Life goes on. There are tragedies; there are sorrows. We should always be cognizant that ***the time has been shortened***; because with each second, our life moves closer and closer to its close.

At this time, believers in Corinth had lost relatives and loved ones to Roman persecution; they were in the midst of persecution up to the necks. Sorrow would become a reality for many of them. It is not to deter their spiritual growth in life; the time is short—shorter than you think. We could walk out of Bible class and end up being face to face with the Lord. By the time we are gone, we might find that we have done very little. We may never hear, “Well done, my good and faithful servant” from Jesus Christ. We will have real sorrow and real tragedies in our lives; however, as long as we are alive, we are functioning in God’s plan.

Glorification and service to the Lord still takes priority. The *as though* phrase is very effective; there is actually some shock value here. It allows Paul to make his point crystal clear to us. The believer must make optimal use of his time.

1Cor. 7:30a ...and those weeping as not weeping,...

Paul continues this phraseology in v. 30b. There is a participle here of χαίρω = *to rejoice, to be happy*. Personal happiness over people or circumstances is very legitimate. The Christian and the Christian life is not one of cranky personality and a hatred of life; nor are we to jump up and down like clowns. There is balance in our life; happiness and pleasure are a part of our lot in this life, as is sorrow. A believer can get caught up in the pursuit of happiness and pleasure. **Searching our pleasurable things in this life is not the same as having a happy or even pleasurable life.**

Temporal happiness and pleasure is a part of our life. Whether our circumstances are those of sorrow or of great happiness, we still have a responsibility to God. We cannot spend too much time seeking pleasure and happiness; nor can we spend our lives in desperate sorrow because of circumstances here on this earth.

Bobby likes to golf on a Saturday morning; however, he studies for his presentations at that time. Service to the Lord is not drudgery; it is not mopping up your kitchen; it is great happiness and fulfillment in life.

One must happen, then they other. Our spiritual service is enjoyable.

...and those who rejoice as though they did not rejoice,... Time spent in pleasurable activities must never conflict with our service to God.

#### Why is Happiness Important as an Illustration Here?

1. Happiness is a universal pursuit; everyone seeks some kind of happiness in this life. Even if you say, “I only seek God’s will.”
2. There is a sharp distinction which hits so close to home for all of us.
3. It is an easy sidetrack for all of us; it is a battle that we must fight all the time. Bobby has about 10 things that he likes to do unconnected with his vocation. Bobby has to turn down some things simply because he does not have the time. We

cannot spend our entire lives seeking out happiness, as that is not going to result in happiness.

4. The inordinate pursuit of human happiness and pleasure becomes self-indulgence and self-gratification.
5. It is the difference between being self-centered and being centered on doctrine and the mind of Christ. It is the difference between being self-centered and Christ-centered.
6. This is simply another time priority and management issue, as are all of these phrases.

1Cor. 7:30b ...and those rejoicing as not rejoicing,...

The verb is ἀγοράζω = *to purchase, to buy*. This refers to anything that you buy; purchasing is a legitimate activity in life. Don't think that handing your money across the counter to buy something is wrong. You should give not grudgingly or out of necessity; do not withhold from your family to give to the church; but, it does not take priority. You cannot get through life without acquiring some possessions and some material things. Furthermore, it is perfectly proper and right to enjoy these things. **Trust in the living God who gives us richly all things to enjoy.**

We all purchase, we all buy things. Again, this is a universal example; it is a priority issue. Present active participle of κατέχω = *to hold in a firm grasp, to have in full and secure possession; to have clear title to*. This is combined with the negative μή. This does not mean that you can only rent; you cannot buy. "I will deny myself for the Lord." This is absolutely wrong; that is not what this verse says. Our activities are not to be consumed with acquiring and holding possessions. Do not let life revolve around the acquisition of things.

"Ladies, you were not born to shop. It is okay to shop for necessities; and even for pleasure; but there are priorities." Do not shop to the exclusion of who you are or what you are in the plan of God. We can live with or without; it does not matter. What the priority is, is what counts.

#### **Vv. 29–30 Summarized**

1. Live for the Lord first, even in marriage. Marriage has spiritual overtones. We are mandated to live within the confines of marriage, and there are mandates which is a part of our spiritual responsibility. A man is to be the leader and the authority; and the woman is to be the responder; and we have a responsibility, which first and foremost is our spiritual life. This will have spiritual spill-over. How many hours do you spend in front of television? Our mission is to redeem the time. If we have not had any doctrine on that day, do the doctrine before we turn on the television. Take that opportunity to consider the time that we spend in our lives and how we spend it.



happiness, but that is not what life is all about. *Isn't that why we slave in the office? Isn't this why we put aside money for retirement? Isn't this the meaning of TGIF?* Isn't this what it is all about? Well, *yes and no*. That is normal in life. Bobby enjoys golf, and there is nothing wrong with that; but life is a balance, and these things are legitimate. What is a problem is when you put the pursuit of happiness over and above our spiritual lives. If we don't have capacity for all the other things, then we do not have capacity for any other kind of joy. Every moment in our life should bring happiness; we should have the opportunity to serve the Lord, even if we are involved in some legitimate temporal activity. Without the priority of the spiritual life, pleasure and happiness become the all consuming chase.

All the earthly happiness and pleasure is fleeting; capacity from doctrine first and then enjoy. Priorities; the time is shortened. For those who rejoice as though they did not rejoice.

1Cor. 7:30a ...and those weeping as not weeping,...

1Cor. 7:30b ...and those rejoicing as not rejoicing,...

So many believers are running around looking for some way to serve God; beating the bushes. Some of the things done in the name of God insofar as production is tragic. What we produce in our souls is divine good. What remains in our souls remained; our possessions fall by the wayside. All of these things: marriage, pleasure, business—they all require time. Time must be set aside for the Lord. Part of the victory of the Angelic Conflict is the husband and wife fighting together side by side.

Do not be enslaved by your sorrow; pleasure and happiness will come to us—don't let it overwhelm you.

1Cor. 7:30c ...and those buying as not possessing,...

The next verse gives the rationale: ...and those using this world as not abusing it; for the form of this world is passing away. This is a summary of what Paul has said. He deals with priorities. You set the priorities; you live in the balance. Legalistic Christianity tells us to exclude the temporal things of our lives; it tells us to hide ourselves away in some monastery; avoid unbelievers. No concept of the fact that we are in the world.

Present active participle of κραιομαι = *to make utilize, to employ, to make use of*. We do get married, we do feel sorrow, we do feel joy; all of these things are legitimate. What is their status in our lives? There are times when our priorities get mixed up; when one temporal event supercedes our spiritual life. We must employ it from divine viewpoint.

We use and utilize the world; but we do not make full use of it. A derivative is used as the second verb: the present active participle of κατακραιομαι = *to make full use of, to make unrestrained use of; to make use of this and this only*. Now Paul adds the negative μη, which is the negative. We should not plunge headlong into the world, exclusive of everything else. This includes marriage, which is our primary temporal relationship in life. Everything in life has a priority. Marriage in this life is the top priority. It is not *the* priority

in this life. We are not trying to get all that we can get out of the externals of this life. Our full participation is in our spiritual life. Paul has gone a long way, and did this in a very interesting way, to say one thing: *what is your priority in life?* Our spiritual life, but not to the exclusion of all other things.

1Cor. 7:31 ...and those using this world as not abusing it; for the form of this world is passing away.

1Cor. 7:31

Lesson #380

Sunday 2 July 16, 2006

These statements seems to be contradictory; how can you be one way, and yet, be the other as well. Paul is simply telling us that in the Christian life, we have priorities. This is why Paul uses the word *as though* (ὡς). You can be married, and still make time in your spiritual life. Paul gives a rationale for all of this. The form of this world is passing away; the rest of the world trembles. For us, the passing away of the world is a great statement; this is a statement which should make us smile. We can still live the life that we live; we can be content in the midst of sorrow and happiness. It begins with the Greek noun σχῆμα = *outward appearance, form, shape*. This is the *shape of things in their present form; the present design; the present construction*. At a future moment, the earth and all of the surroundings will be changed; everything that we know in its current design will end. All of these things which we fight every day. Everything as we know it will be gone. It passes away. The present form of this world will pass away. 2Peter 3:7 reads: **it will pass away in a malestream of intense heat; it will become nothing**. In the end, it is meaningless to preserve this world, because it will be gone. Time, material things, finite thinking will all be gone. All these aspects which we now utilize. Passing away is the present active indicative of παρᾶγω = *to pass by, to lead away*. Present tense means that it does pass away now and continuing in that direction. This is an action in progress; progressive present. It is not an end event; it is a process. It will wind down to its inevitable end. Paul is not talking about the end; but that is not his focus. Eternity means *no time*; there will be no minutes, hours, days or years. Bobby thinks that we will be aware of time; but it will not be a limitation. We are all bound by time; we wear a watch; we must go to bed by a certain time; get to work by a certain time. Time is the greatest constraint that we have in life. Not your parents, boss or teacher. If you want to get mad at someone, get mad at seconds, hours and days. This is a limiting factor to our existence. Not only are we limited, but that limitation is shortened. We even have less time. Time, at some point, will cease to exist. There will be no limiting factor of time as we live under today. The universe will be recreated in an entirely different form. Different from the σχῆμα of today. There will be a new σχῆμα. Paul does not use the future tense, where he looks at what will happen; but he looks at our moments in time right now and how we progress to the end.

Paul wants to connect our life now to our eternal future. Time constraints as versus no more time constraints. But what we do under time constraints is related to our eternal future. This phrase reinforces that nothing in this world is permanent. Every moment is the passing of time; and it will pass away eventually. The present tense here rather than the future reveals the scheme in which we live and the scheme in which we will live. The

form of this world will not last long as compared to eternity. Our grabbing for pleasure is pointless; all the wealth that we accumulate does not go with us. It stays here. It will be destroyed. This is the way that we must think; it is the way we must live. It is thinking and living in the light of eternity. This puts our life in perspective.

### Summary

1. Every believer has just so much time in this life. For us, this has even a greater impact. We have only so much impact in this life.
2. We must utilize the time which God has given us properly in the way that God has given to us to use. God's grace is fantastic; to whom much is given, much is expected. God has set up a purpose in this life for us; greater than anything that we could ever know. We must utilize the time which God has given us. We think of the time constraints of this life is being confining; but these constraints give us impetus and momentum.
3. We should never be married to the things of this world. They are temporary and fleeting. They will end.
4. We do not use them or employ the things of this world as if they are the only thing; in fact, they are nothing. They are part of our lives; but they are nothing in the light of eternity. Give it some perspective.
5. The things of this world are incidental to our focus on our spiritual life and on our eternal future. Don't go overboard with this. The things of this life are important for many reasons. No doubt we have heard, *get all you can in life, because there is nothing afterwards*. That is the epitome of human viewpoint. Everything comes after this life for the believer. We can have it all and we can have it all; in time and in eternity. We don't retreat from life and wait for the end; nor do we grab everything that we can in life. Legalism versus hedonism. Jesus Christ enjoyed friends, a glass of wine; and He had the greatest capacity for life ever. He needed to demonstrate this. David enjoyed life; sometimes he mixed up his priorities. Moses probably enjoyed life as well. Paul was a man of tremendous capacity. Paul even died once and was necessitated. He was stoned to death. He was also shipwrecked, jailed, etc. He saw the failure of many men who he trained; he dealt with a butt-load of goofy Christians. If these great believers can do so, can't we as well? We have a mission: to advance spiritually and to serve the Lord for our life.

*The world is passing away* is about balance and priorities. Enjoy life; be content in life; you get the capacity to do so in our priorities. So often, the conflict that we have in life is between legitimate things in life. Marriage is such a great example of this conflict of vision—the vision of divine viewpoint vs. human viewpoint. Part of God's plan and part of time. Some people ask, *will I be married in eternity?* Bobby would assume that what the Lord does is the greatest status that we can imagine. Don't worry about this; just deal with what you have on earth. Paul is not trying to put believers under some restriction not to marry, although it may seem that way. Do not distort the great activities of our lives by forgetting to live in the light of eternity. One of the greatest distortion of the idea that we live our lives in the light of eternity came a century and a half after Paul was beheaded: monasticism. Men lived in caves in the desert and they attempted ot entirely separate

themselves from the rest of the world; and they took vows not to marry. Didn't Paul say, "Don't get married"? This is a complete distortion. These men are not holier than anyone else; they are often filled with mental attitude sins. This is a false application of the world passing away. It is unbalanced and discounts our temporal life in this world.

The message of the world passing away is a message of priorities. There is only the production of the spirit-filled believer. It is the production of divine good. This is the only thing which lasts. That is what will be rewarded at the Judgment Seat of Christ. Everything else will be burned up, including human good.

The priority has to be the spiritual life. We have nothing to show for it forever. Some of us see ourselves as accomplishing so much; as having lots of money and as have accomplished some good deeds in this world. But where is it in eternity? What good is it, if these things are gone forever. What are you accomplishing as divine good by the filling of the Holy Spirit. That is what lasts; that is what rewards are for in heaven. 60 years here; no time in heaven. The only permanent aspect of our lives is the production of the spirit-filled believer.

It may be wiser in the present distress that we do not marry, even though marriage is divinely ordained. However, this means extra-responsibility and time is put at even a greater premium, as marriage requires time. Always bear in mind what the Lord has for us to do in this life. How much time do you spend in legitimate pursuits in this life as compared to the time spent for God. It is simple. What is your priority.

1Cor. 7:31 ...and those using this world as not abusing it; for the form of this world is passing away.

**1Cor. 7:32**

**Lesson #381**

**Wednesday July 19, 2006**

In California at this time (Mom's 80<sup>th</sup> birthday).

The next 4 verses deal with the advantages of being single, even if you don't think that there are any. This is going to be a time and priority issue. Bobby reads the verses, with sparse commentary. This is not an anti-marriage message by Paul, because there is no such thing in all of Scripture.

This is a message of caution; caution to the unmarried due to reasons of distress. This is also a message of priorities; temporal life and human viewpoint vs divine viewpoint and divine good and service to the Lord and our eternal future. These two points are critical. These few verses tells us why Paul says that a few believers should be unmarried. Paul would prefer that all of those who are unmarried stay that way.

**There are 3 reasons for this:**

1. The increased suffering that marriage can bring; there is a time to get married and a time not to. When you are under great stress, either personally or nationally, it is better to avoid marriage.
2. That which has eternal value has priority over that which is passing away.
3. Comparative time frames which are needed when you are married, as versus not being married.

Being single is being free from a great many responsibilities. Everyone has responsibilities in life; being single does not mean you are free and clear of all responsibilities. Αμεριμνος is being free of some responsibilities. Here we are focused on one primary responsibility. They include service to the Lord, but they also include the marital state. In this context, this is freedom from marital concerns, which is one of the greatest responsibilities of life. Marriage includes children and there is no greater temporal responsibility in life. The single believer is free of domestic encumbrance. If you're married, you have marital responsibilities. You have to spend all of that time with your spouse making your marriage work; that is a part of your corporate witness before God. This leaves you less time for the other aspects of your spiritual growth. Spiritual things take priority in all cases. Concern is the present active indicative of the verb μεριμνω, which is the verbal cognate of the noun just given; except without the alpha prefix. The alpha prefix is the negation of the word. The noun doesn't just mean what the verb means, but the negative of the verb. These two terms are juxtaposed, it indicates the freedom from concern is not freedom from all concern and responsibility.

Even if you work long hours, you still have a responsibility toward your wife and children; and the first priority is toward spiritual things. The single person obviously has fewer worries in this area. **The one not providing for his family is worse than an infidel.** When a single person has limited employment, or works too many hours, this has no affect on a wife or child.

The obvious conclusion is that the single person has more time to spend on spiritual things. The married person has less time to serve the Lord, but that is still a part of their obligation. The married person has more responsibility, which is why you should remain unmarried.

Now we need to understand what it means *to please*; which is the aorist active subjunctive of αρεσκω, which means *to please, to accommodate; to serve*, which is how we should understand it here. If you begin to glorify God by learning doctrine, you will automatically begin to serve the Lord utilizing your spiritual gift. The further you advance, the more you serve. The unmarried person has more time to serve. Everyone has time to grow. As you serve, while filled with the Holy Spirit, you are producing divine good and you are accumulating eternal rewards. All of this is summarized by the word αρεσκω. The subjunctive mood means there is some contingency. Maybe you will and maybe you won't follow Paul's advice and counsel here. The subjunctive mood fits the advice exactly.

If one of these 3 circumstances fit our lives as single, then we need to heed Paul's advice. Right now, this is a subjunctive mood for singles. If he is under duress, if he has the time,

he may choose to serve God in a more concentrated way. Neither option is wrong; both options are okay. Paul is not saying, *marriage is a bad thing*; he is simply saying that the circumstances might not be right.

All believers are mandated to advance; no one has any excuse not to. Believers must advance spiritually; that is our mandated responsibility; and because we advance, we can then glorify God by applying doctrine. We think divine viewpoint first and then it comes out in our actions. Glorify God in our bodies.

A snapshot of service: there are the married and unmarried; the time available to the unmarried is perhaps half that of the married believer. So it is better not to get married at this time. Problems in Corinth; under duress as a believers in Jesus Christ. Better not to get married. The married person still has the responsibility to serve and does so. There is always this added responsibility factor with the married. It takes time.

A lot of young people lived in Berachah barracks all of a sudden. Incredible place to be. They had the option at that point as to how to serve the Lord. They had decisions of what to do. Some became pastors and evangelists; some just went on. Some got married and still served the Lord, but with fewer options. It is not a matter of right or wrong; it is a matter of narrowing the decisions.

One who is married understands that he must please his wife. Leadership of the man. Bobby will cover these qualities at some point in time. A wife pleases her husband by being a responder.

1Cor. 7:32 **But I desire you to be without care. The unmarried one cares for the things of the Lord, how to please the Lord;**

#### Summary of v. 33

1. The things of this world are the added areas of responsibility of domestic life.
2. But the things of this world are not his only area of responsibility.
3. Divided does not mean to be inordinately or excessively involved in the things of this world.
4. Divided simply means split time; it is a priority thing.
5. Split time still requires priorities and the use of that time. In fact, divided time means that setting priorities are even more important. Spiritual life always comes first.
6. For example, you don't become concerned with chasing the almighty dollar using the excuse of supporting your wife and family. This is one responsibility, but a distortion of it.
7. Another example: it is easy to become concerned with hobbies and leisure and all those things that you like to do apart from work. You cannot simply cite family togetherness. It is great to spend time together, but never instead of spiritual growth. You can't fake God out here.

8. The things of this world are legitimate and necessary; we're in the world, but not of the world.
9. Even if we are married, we cannot forget the ultimate priority, which is spiritual growth. Recognize that getting married means that you are taking on great responsibilities. We become responsible for their little souls and their growing up.
10. The married person cannot avoid or shirk familial responsibilities. Spiritual life first, but no neglect of the family or the spouse.
11. So, for the married person, time for the service to the Lord is abbreviated, in comparison to the time available to the unmarried. However, marriage is not wrong.

Not being married means that you can have a more concentrated service in something else.

1Cor. 7:33 **but the one marrying cares for the things of the world, how to please the wife.**

**1Cor. 7:**

**Lesson #382**

**Thursday July 20, 2006**

In California (Mom's birthday); Bobby is already studying chapter 8, and the end is near.

Bobby's been asked on several occasions about the Middle East; Bobby thinks the Muslims are trying to kill the Jews and the Jews are defending themselves.

Alan Aruba "Warming Signs" is his publication, July 19<sup>th</sup>: It's always Israel's fault. His thinking is, Satan is always anti-Semitic. We live in a world when hijackers can commandeer planes, and within hours, hear rumors that this was Jewish terrorists. Israel is thought to be an occupier because there are always terrorists in their jails. No UN division of Israel rights; but one for Palestine. A 1947 agreement still being protested, and it is a meeting for speeches denouncing the existence of Israel, all paid for by the UN. For a long time, the UN was on record calling Zionism racism. No other nation has been the object of so much UN condemnation. Gaza was a small strip that Israel even removed its people from. Hoped to cede Gaza to the Palestinians, which ended up with the election of Hamas to power, which is solely dedicated to destroying Israel. Only Israel in that area have anything close to a democratic state. The UN has been no use to Israel with regards to the threats which it has faced over the years, and only real friend to Israel is the US. Israelis have tried everything that they could do to mollify Arab demands. Lessons of holocaust; you cannot negotiate with people who want to kill you.

Are we near the rapture and the beginning of the Tribulation? There must be a conflagration around the nation Israel in the end times. This is something that we ought to be able to answer. There are no events which come before the Tribulation, apart from the Rapture. Israel has been in war after war in never-ending wars in the Middle East, and this will never be resolved until the Lord returns. All we can do is support Israel and their right to exist.

Looks like I screwed up and put this in the wrong place?

The end of chapter 7 is near; Bobby has already begun to study chapter 8. Bobby's been asked several times about the Middle East. The Muslims are trying to kill the Jews and the Jews are trying to defend themselves.

Warning signs by Arnold Karuba. It is always Israel's fault. Satan is still an anti-Semite. Within hours of 9/11, Jews are blamed for destroying the twin towers. UN division for Palestinian rights; but none for Israel to even exist. Tons of resolutions about Palestinians from the UN. They traded Gaza for peace; no gratefulness for Israel's withdraw, but the election of Hamas, who want to destroy Israel. Dugurt was sent from the UN and has done this for a long time and has never found a Palestinian guilty of anything. Israel is thought to be occupying land they took, even though 4 nations attacked them, and they defeated them and kept some of the land. You cannot negotiate with people who want to kill you.

In Bobby's opinion, Israel has no choice but to fight; enemies of Israel are implacable all around them. Christians get questions, when there are difficulties between Israel and her neighbors. However, there are no events which take place prior to the beginning of the Tirb. Israel has been at war in 1947, 1967, 1973, 1990 are years that Israel has had to fight for its own existence.

Currently examining the advantages of a single person serving the Lord. It is a matter of the time factor; time and priority. We glorify God by our thinking and actions; then by divine viewpoint; and then by fulfilling our service to Him. We serve Him when we glorify Him. This is an appeal to remain unmarried if you are unmarried at this time. The second appeal is, the time has been shortened; use the time available to devote to that which has eternal value; everything else will pass away to naught. Being married gives you even less time to serve. The unmarried is responsible for the things which belong to the Lord.

The greater opportunity for concentrated service belongs to the person who is single and unencumbered. This does not mean that the married person has no such responsibility. Being married does not free you from your spiritual gift.

1Cor. 7:31 **and those using this world as not abusing it; for the mode of this world is passing away.**

1Cor. 7:32 **But I desire you to be without care. The unmarried one cares for the things of the Lord, how to please the Lord;**

v. 33 addresses the married ones; a married person is concerned for pleasing his wife. This is the reverse of the previous phrase about the unmarried man. The *things of this world* simply refer to the additional responsibilities which are a part of the married man's life. However, they are not his only responsibility. He must divide or split his time. The married man must set time aside for his wife and for spiritual things. He must prioritize his

time. He cannot neglect one for the other. The woman thinks that she has priority, and she does.

As a married couple gets older and the children get older, they begin to retire from professions and jobs, and they begin to have more time for concentrated service outside the home. You should be wiser when you are older and you should have more time. Therefore, it is something to look forward to; to serve the Lord in a more concentrated way. Married men do choose concentrated service, and they choose this all the time; most pastors are married. However, it can cause some problems for his domestic responsibilities. The woman needs to recognize this pattern as much as he does. The spiritual aspect of married life must not be neglected. You must teach your children doctrine. It is important for the man to marry a woman of like mind, so she knows what to do as a part of the team. The woman can either be a great help or a distraction. The domestic responsibility of the husband is to please the wife. *Please* is the aorist active subjunctive of ἀρῖσκω which can mean *to serve*. Subjunctive means he makes a choice to or not to.

Unmarried have some responsibilities, but it is not the same; nor as concentrated for the most part. This word refers to all aspects of life; safety, security, time, leadership; it takes time, thought and effort to be a leader. Leadership is a learned skill. This is why the military has class after class on leadership. You cannot exist without it.

#### **Qualities of Leadership for Men**

1. **Maturity.** The ability to make wise decisions based upon doctrine that elicit confidence in the husband and in his judgment.
2. **Flexibility.** This is making timely and appropriate changes when necessary. Leadership does not mean that you are closed minded. Masculinity and leadership are not threatened if the wife sees a better way of doing things. Listen to the troops. No iron, inflexible discipline. If you don't listen to your wife, you will become detached from her; you will lose touch.
3. **Endurance.** The ability to weather the repeated storms described in Gen. 3:16; men will be challenged as leaders. Her desire is to usurp the authority of the husband.
4. **Decisiveness.** This is the sound doctrinal judgment to make good decisions at the proper time. This is application when necessary. As a leader, we will get bombarded, but sometimes you have to stick to a right decision. Forget being wishy washy. Know if your decision is good, and then stick by it.
5. **Poise.** Confident control of emotions under adverse conditions. Leaders don't lose it; leaders don't explode; leaders don't go berserk. As soon as they do, they have lost leadership. It is our relaxed mental attitude which keep us under control.
6. **Justice.** Fair treatment of those in the family. Don't be arbitrary or tyrannical with your wife. When you put these characteristics together, you get the leader.
7. **Assertiveness;** you must take charge when necessary; justly and appropriately. Taking charge when necessary; justly and appropriately at the right time. Persevering under pressure. The doctrinally oriented wife responds to

assertiveness; she admires it; she responds to it, as it is combined with the other characteristics. ‘

8. Compassion; a leader must be compassionate; the opposite of being a tyrant. Nothing wrong with a little sensitivity unless it ruins your life. You must understand the weaknesses and strengths of the wife and allow for them, as no one is perfect. The leader takes this into consideration.
9. A sense of humor. Lighten up. Be able to laugh; be able to critique your own shortcomings; laugh about it now and again. If the wife laughs at some minor things, not to worry. Handle some problems with humor; it defused tension.
10. Humility; grace orientation.
11. All of these qualities combine in a husband leader; they are all necessary. We are mandated as husbands to be a leader. This is what we have been mandated to be.

You cannot fulfill this obligation unless you have these qualities. You get these from doctrine in the soul. Ladies, you take in doctrine, and you will respond to these characteristics. In the military, these qualities do not automatically happen; they have to be drummed into you. You are under pressure at all times. You must be able to fulfill your responsibilities when under pressure. It is satisfying to lead appropriately. The wife will look at you and appreciate you and respond and think you are wonderful. This is half of our responsibilities. We must be able to be a leader, which requires time; and function in the spiritual life.

1Cor. 7:33 **but the one marrying cares for the things of the world, how to please the wife.**

**1Cor. 7:**

**Lesson #383**

**Sunday 1 July 23, 2006**

In California (mom's 80<sup>th</sup> birthday)

1Cor. 7:32: **I want you to be free from concern...** . Day after day we get up and we begin to think that there is something that we can worry about. And there are the greater problems which are with us every single day. "Don't just tell me to be free from concern; tell me how I can be free from concern." Worry is common to the entire human race; everyone faces some form of worry. Sometimes worry is psychological; sometimes general fears which are founded or unfounded; and it does ruin your peace of mind. We are mandated not to worry; worry destroys our fellowship with the Holy Spirit. This destroys our ability to function in the spiritual life. Worry is destructive to our spiritual life. Our anxieties and worries are problems, not the things that we worry about.

Human wisdom is, change your associations, circumstances, situations; and that makes good sense; it is conventional wisdom, and sometimes, that solves the problem temporarily. As a believer in Jesus Christ, we have a different way to get rid of worry rather than changing our circumstances; we have other options rather than to be. We are as 1Peter 5:7: **Casting all your anxieties on the Lord for His cares for you.** That is the antidote to any anxiety in life. This depends upon us and our volition. This depends upon our spiritual advance. We must mature in the spiritual life. What is not meaningless is, *He*

*cares for us*. God cures worry through His word. That is the cure for anxiety. Anxiety is never fully removed by a change of circumstances; sharing the happiness of God is a problem solving device. Maturity is involved here. Freedom from worry is grow and we will begin to fulfill this verse. We have problem solving devices, so we need to use them.

This first phrase does not mean *freedom from worry*. That is not where this verse goes. The first phrase has a different meaning than being free from all worry. It is not a general reference to being free from all the cares of life. It has a more specific meaning, and it means that we are free from marital concerns. For some, this is important; that really gets me where I want to be. However, the principle is the same.

However, here we are talking about being free from the responsibilities of marriage; this is talking about being single. This is advice from the Apostle Paul; if unmarried, stay unmarried. Here, this means you are free from concern from marital obligations; then just don't get married. That is even a simpler solution; this means you just don't get married. Any time advice is given, it requires a choice. Paul is giving advice here. You must decide whether to marry or not. Paul doesn't just give advice without providing a reason to take it. Scripture never gives us advice without also giving us a rationale. Paul now will state reasons why we should take his advice.

We all have a divine plan for our lives. Regardless of our status, we have a plan that is fulfilled in us. The things which belong to the Lord are his plan. The single believer has more time to serve the Lord, which is what these next two verses say.

A married person has divided interests; how can he please the wife; how can he please God. He serves inside and outside marriage. He cannot serve God with a single-minded purpose. He must please his wife by fulfilling certain responsibilities. Every married man has certain responsibilities. His time is divided.

What responsibilities does the married man have? All aspects of the life: material provisions, safety, security, protection, physical love, etc. He has a God-given role as an initiator in marriage. Leadership is not innate. We are designated as leaders, but we are not born as leaders. No 2<sup>nd</sup> Lieutenant is automatically a leader; he has to be trained. Training is required to be a leader. He is designated as a leader in marriage. Leadership is a learned skill which involves the development of certain leadership qualities in the soul. That is what makes a person a leader. This is our training. Of course, we get, OJT (on the job training).

**Qualities of the husband-leader include the following ten:**

These are not individual qualities; they come in a package; do not isolate on one; without all of them, you are not a leader.

1. Maturity, a critical aspect for any leader; the ability of the husband to make wise decisions from doctrine in the soul, which elicit confidence in the wife in his judgement and integrity.

2. Flexibility. You must be able to make timely and appropriate changes when necessary. You cannot be closed minded or single-minded about your wife. Your leadership is not threatened when your wife sees a better way of doing things. Otherwise, you become detached and out of touch with your subordinate. A leader in the military must be in touch with the troops. He must know what they feel. You cannot simply ignore the troops. It is a deadly mistake in marriage when a person does not listen to the other. You don't always cave into the woman; that is not leadership also. One style of leadership is democratic (to a point). People today respond better to democratic leadership than to autocratic.
3. Assertiveness. Taking charge when necessary. This rules out timidity. You take charge when necessary, justly and appropriately, properly utilizing your God-given authority, and persevering under pressure. A doctrinally oriented wife recognizes this and accepts this. She knows you are just.
4. Endurance. The leader's ability to weather repeated storms described in Gen. 3:16; the wife's desire is for her husband, which is the desire to usurp his authority. This is not sex. Every wife will attempt to usurp the husband's authority. That is a woman's weakness. A man needs patience and dependability; endurance as a leader. You cannot abdicate your role as a leader. Your leadership must be tempered with graciousness. The assertive side and the gracious side. You have the authority; you just need to know how to wield this authority.
5. Justice; you must be just as a leader; you must not be arbitrary or tyrannical toward your wife. You do not overcome opposition by being brutal, tyrannical or arbitrary. You must be trained to be a leader.
6. Compassion, which is sometimes tough, when you face a load of Gen. 3:16; sensitivity to the feelings, the interests and well-being of our wife. Otherwise, she will get the picture that you don't care. In the military field, if the troops don't think the leader cares about them, then they will no longer follow him.
7. Poise; you must exhibit poise. Confident control of emotions under adverse conditions. You cannot give into emotionalism. You need to think divine viewpoint. A relaxed mental attitude is moving toward the penthouse of the edification complex. This is your maturity building. This comes from poise; it is poise.
8. Decisive. Bobby is going back and forth between autocracy and democracy. You must have doctrine in your soul to make good doctrinal decisions. Make good decisions and stick to them. Indecision does not elicit confidence from your wife; eventually, she will feel contempt.
9. A sense of humor. Sometimes you need to lighten up; you need to be able to laugh at yourself and your shortcomings; and handle some problems in your marriage with humor. Humor diffuses conflict.
10. Humility. You must always be willing to learn doctrine. You must always have a gracious attitude. You continue to take in doctrine on a daily basis; no more important characteristic than being grace-oriented.

Now we know what we should be. All these qualities combine to make a great husband leader. These are learned and applied from the doctrine resident in your soul. These

characteristics do please the wife. As a leader, this allows the wife to find her place, which is the responder. Nothing is more beautiful than the husband-leader and the responder. Some ladies have never seen this, and it is hard for them to imagine. Their souls are stuck on Gen. 3:16 rebellion. The qualities of a responder must also be learned. We have God-given roles in marriage.

Married versus unmarried; one must please the Lord only; the other must please the Lord and his wife. These are not mutually exclusive. What holds true for the married or unmarried man also is true for the married or unmarried woman.

1Cor. 7:32 **But I desire you to be without care. The unmarried one cares for the things of the Lord, how to please the Lord;**

1Cor. 7:33 **but the one marrying cares for the things of the world, how to please the wife.**

**1Cor. 7:34**

**Lesson #384**

**Sunday 2 July 23, 2006**

In California

We are dealing with the unmarried man and his focus in life. He can have a concentrated effort in the area of service. In v. 34, we go to the unmarried woman. There is an extra phrase in v. 34 which is not found back in v. 33: **That she may be holy in body and spirit.** This does not mean that she is holier than the unmarried man or better than the married woman. This is simply a more direct and clear-cut way of indicating dedication and concentration on spiritual life. There are no domestic responsibilities, but no domestic responsibilities. We have a division of body and spirit. Body refers back to 1Cor. 6:20. This is true of every person, as we are all to glorify God in our bodies.

Πνευμα has many meanings and applications. It can refer to the Holy Spirit, it can refer to the immaterial part of the human being. In context here, it is in contrast to the *in body* phrase. Body and spirit refer to two different aspects of a person. Body we can feel, touch and see; but the spirit is that which is incorporeal. It cannot be seen or touched, but nonetheless real. Once and awhile *spirit* and *soul* are interchangeable.

Operation Z is one of the best summaries of the spiritual life. It begins with the pastor-teacher and with the Holy Spirit. The Holy Spirit makes the information real to our human spirit. We have a soul and a body, the corporeal and the incorporeal. Every person has this; soul life imputed to the body when we emerge. When we are reborn, we have a spirit as well. We regain the spirit when we are regenerated. What is the importance of this human spirit? It is the way that we are able to understand spiritual things. ἐπίγνωσις in the right lobe of the soul means that we have doctrine which can be applied. This whole thing, spirit and soul, left and right lobe, are encompassed by this one word spirit. Spirit refers to the soul and spirit as a package. The unmarried woman has more time for her time with the Lord. We are not superior to the married person, but we have more time. The married person has a dual purpose and their time is divided. The married woman has a different area of service. She is half of a corporate witness.

The single woman and single man both have more time in order to serve God; and there is a matter of volition as well. The single person can have a more concentrated service, but it requires volition for them. You cannot be a husband leader or a wife-response without spiritual advance.

In single status, a woman is free of domestic encumbrance to focus more fully on the Lord rather than on a husband. She has greater time for prayer, witnessing, worship, help (which could include other family members like aging parents) and other gifted areas. Rom. 12:12–13: **Rejoice in hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints and seek to show hospitality.** Bobby recalls Mae Walker who had concentrated time to pray for the pastor and for missions and for individuals. She had been widowed for awhile, and her impact was great. She was able to give concentrated service. She did not have a domestic life. Her devotion to prayer was a gift. We are mandated to pray without ceasing. This means to pray consistently.

The responder can pray consistently, they can contribute to the needs of the saints. Gifts are given based upon who we are. Our spiritual gifts fit us. Some fit women better than they fit men. There is a woman who is devoted to the care of Bob at this time. 24/7 she takes care of Bob. She has unencumbered time with no domestic life. She is uniquely suited to do what she does. This is God's provision for Bob and for Bobby. Practicing hospitality: social responsibility toward like-minded believers.

I think Bobby strayed away from these points. Having a gift of being single does not mean that you will be single all of your life. This is simply a period of time. Those in concentrated service do not have to worry about pleasing the husband or wife.

Leadership is learned; responsiveness is learned. A woman will resist her husband's authority. The woman must respond to the husband's authority; she must become authority orientated. Nothing is more beautiful than a woman who responds to her husband's authority. A man may have to show tough love, but this is not the same as brutal. A husband has to maintain his authority in the midst of confrontation. No wife is benefitted by a man who just rolls over and lets his wife have her way.

One last point about v. 34: this does not mean the unmarried are superior to the married. The married can also serve in ways that the unmarried cannot.

Married believers should not look upon the unmarried believer as a loser. We are all a part of the body of Christ. The married has no right to look down their nose at the unmarried. Same for women like Mae Walker; there is no reason to think of her as less than a person. Do not ever feel sorry for someone because they do not have this or that aspect of their life that you have. We all have a purpose in the plan of God. Anyone who takes in doctrine and advances to maturity cannot be classified as a loser.

1Cor. 7:34 **The wife and the virgin are different. The unmarried one cares for the things of the Lord, that she be holy in both body and spirit. But the married one cares for the things of the world, how to please the husband.**

1Cor. 7:35 **And I say this for your advantage, not that I put a snare before you, but for the fitting thing, and waiting on the Lord without distraction.**

**1Cor. 7: Lesson #none Wednesday July 26, 2006**

No class tonite (rained out)

**1Cor. 7:32–35 Lesson #385 Thursday July 27, 2006**

We are never freed from all concern; we must always be concerned with pleasing the Lord, with our obligations, etc. The one who frees himself from all obligations in life...

Paul is going to break down the beneficiaries: the married man, the single man, the married woman and the single woman.

even unmarried men have obligations in life. No matter what, they still have obligations. They must make a living; they must survive. They have the least, so Paul addresses him first. With the time that you have, spend that time pleasing the Lord. *Pleasing the Lord* is not the exclusive responsibility of the single man. The single person can spend more time than most when it comes to serving God. There are many demands of life that he does not face.

To the unmarried man, Paul says, "Please God without the encumbrance of married life."

1Cor. 7:32 **But I desire you to be without care. The unmarried one cares for the things of the Lord, how to please the Lord;**

The man learns leadership as a single man and he learns to apply it as a married man. Leadership is part of his service to God in marriage. Even if his wife does not respond to his leadership, he must lead anyway. He will lose his way in his domestic obligation apart from his own leadership. The wife may not please him. He has an obligation to his wife as married, which leaves him less time to serve than a single man has. He must divide his time between his wife and the Lord. He now has his marching orders in life.

1Cor. 7:33 **but the one marrying cares for the things of the world, how to please the wife.**

Paul gives advice next to the unmarried woman—there is really no difference between this advice and Paul's advice to the unmarried man. GB Adams apparently died, and she had been married, but her husband died 30 years ago. She chose to remain unmarried. She was a very attractive woman and a former model. One of her greatest joys was to sit in Berachah and take in doctrine. There is a plan for our life; and it may or may not include marriage.

The unmarried woman must remember her concentrated service. The married woman must shoulder the responsibility of pleasing her husband (as he must please her). Her time

obligation in every area of domestic life—she must be a responder to her husband’s love and leadership.

The man is not superior to the woman; but he has a God-given role of leadership. He was built to lead and she was built to respond. She is a responder. She is to exercise respect; authority-orientation. Day after day, she rubs elbows with the person whose authority she would like to usurp; that is her inclination. Her desire is for her husband, yet he will rule over her.

The husband is not to mis-use and abuse his wife, but to lead her, and she is to respond. If the man provides no love and no leadership—and this is sometimes the case—the married woman still has a response toward him, even if it is a matter of responding to doctrine in the soul. There is no relief for the married man or woman in the exercise of their spiritual gift; they still have the added responsibilities of their marriage. This is the spiritual life; this is spiritual advance.

1Cor. 7:34 **The wife and the virgin are different. The unmarried one cares for the things of the Lord, that she be holy in both body and spirit. But the married one cares for the things of the world, how to please the husband.**

Συμφορος = *advantage, profit, benefit*. There is this advantage to being single; there are fewer obligations and more time to devote to other obligations. The object of Paul’s advice is to disclose the advantage of those who are single without disparaging those who are married.

Ουχ ινα = *not that*. This introduces a negative purpose clause. Paul does not want to restrain or throw over (the aorist active subjunctive of επιβαλλω = *to throw over, to overthrow*). What is it that he is to throw over them? Βρωκον = *noose*. This is a metaphorical use of βρωκον. This is like a halter for a horse; you guide the horse with the restraining rope. My purpose is not to capture you; not to restrain your freedom; this is advice that he is giving. Paul is not trying to contrast virginity as seemly with marriage as unseemly. This must be taken into account in its entire context. Paul is not disparaging marriage by giving this advice. We are just as valuable to the Lord, albeit in a different direction; and there is just as much opportunity to please the Lord in what we do. The marriage institution is a corporate witness. Marriage is part of our service; just in a different direction. It is the believer’s choice to marry or to not marry; that is a responsibility before the Lord. We must be certain of our circumstance. We must be certain of whom we marry. Paul is not trying to play God or interfere with the domestic lives of the Corinthians. They must know that they are free to serve the Lord in the life that they lead. There is no moral obligation involved in remaining single. There is no additional holiness in being single. Paul is going to give the single people in the Corinthian church a good reason for being single.

Being single is an option, and it is an option to consider. Paul is generally saying, “If you are single, then evaluate your situation. Can you support a wife? Do you know anyone worth marrying?” Don’t panic. Don’t think if you are over 21 you must rush into something.

It is God's will for many believers to be married. Certain believers cannot function in their particular service to the Lord. Staying single is a viable option; at least for a time. This verse promotes what is seemly. We don't use the term *seemly* anymore, so it doesn't have a lot of meaning for us. The Greek work is ευσχάεμον = *that which is noble*. Paul is exalting that which is noble. There is a nobility in that. This is not to compare degrees of nobility between the married and the unmarried.

There can be a nobility when a believer chooses to remain single; Paul is promoting that which is noble for the single believer. Paul calls this nobility undistracted devotion to the Lord. This undistracted devotion is easier for the single believer; this is in the time of one's service.

The Greek word is απερισπαστος = *without distraction*. The alpha prefix means *without*. There is no distraction of other temporal demands. Then the adjective ευπαραδρων = *devotion, one who sits by; someone who constantly attends to*. There is a contrast which is suggested, and there is the illustration of Mary and Martha in Luke 10:39–42: this is not the Mary and Martha who went to the tomb; but two women probably in Samaria. One learned at the feet of Jesus Christ. Mary was right there at the Lord's feet; Martha is distracted with all of her preparations. She extended hospitality to our Lord, getting things perfect for our Lord. Luke 10:38–42: **While they were traveling, He entered a village, and a woman named Martha welcomed Him into her home. She had a sister named Mary, who also sat at the Lord's feet and was listening to what He said. But Martha was distracted by her many tasks, and she came up and asked, "Lord, don't You care that my sister has left me to serve alone? So tell her to give me a hand." The Lord answered her, "Martha, Martha, you are worried and upset about many things, but one thing is necessary. Mary has made the right choice, and it will not be taken away from her."** Martha is upset that her sister did not choose her way of service. What she is doing is service, and normally, it would be very nice for Mary to help out Martha; but this is a priorities issue. Martha does not have the time to sit as Mary can. She has a legitimate obligation here; but no legitimate reason to get angry. She has some responsibilities which takes from her time. That is the lot of the married woman. Mary had the opportunity for a concentrated time with the Lord. There might be children, a husband or wife which take from our time; and for that reason, we must fulfill both obligations. Mary and Martha could represent all of us. Mary is learning doctrine; Martha's situation should never cause resentment. The distinction is between a life divided between many cares and another life with a single purpose—to take in doctrine and serve; no domestic responsibility.

Paul knows that imposed celibacy or vowed celibacy are nooses; and those who take these vows are trapped. Let the Lord lead in married versus unmarried. The single person has the opportunity for a more singular relationship with the Lord. Paul's advice to the single person is already known. The time is not right; there are compensations. There is more concentrated time to please the Lord.

1Cor. 7:35 **And I say this for your advantage, not that I put a snare before you, but for the fitting thing, and waiting on the Lord without distraction.**

We are beginning a new paragraph, which means a new subject, or the same subject with a different emphasis or direction. This paragraph is about fathers and their daughters and marriage. If we think this is culturally irrelevant, then we would be wrong.

In vv. 36–38 we have the same common thread: marriage is good; remaining single is better. This is a direct challenge to freedom of choice; this is the father determining if a woman can or cannot get married. Most women would read this and say, “I don’t care what daddy thinks; I’ll get married when I want to get married and to whom I choose to marry.” These verses sound like some form of servitude of a daughter to her father, as though she had no free will with regards to her adult-life.

The present distress in Corinth is Roman persecution. Paul is not dealing with doctrinal directives, but with Paul’s opinion. People react in unfortunate ways, often because they only hear what they want to hear. This has been a problem in Berachah, as well as elsewhere.

Some then apply doctrine based upon a truncated position, which is pure subjectivity. It is superimposition of that person’s plan over the plan of God. Selective listening, which affects one’s application of doctrine.

Celibacy is not an absolute; Paul has commended the single life, but that is not a requirement for as many as possible to remain celibate. There are Corinthian fathers with daughters who are of a marriageable age; and they might prohibit marriage altogether because of what is occurring in Corinth. Paul does not want a father to take his daughter aside and say, “See what Paul writes? Therefore, you will not be allowed to marry.” Citing doctrine to win an argument is wrong; citing partial doctrines in order to support your opinions is wrong. Doctrine is not designed for the purpose of controlling or manipulating others. In theology, it is called *proof-texting*. We take one text out of its context and isolate it and increase its importance over all other Scriptures, and our theology falls right on our interpretation of this passage we have isolated and elevated.

No matter what the circumstances, marriage is okay. It is one of the great blessings in life. Marriage should always be very carefully considered before taking the plunge. Marriage should be very carefully considered. In this passage, the father with doctrinal objectivity, should make the consideration. No matter, if you want to make your own decisions, notice what this Scripture says. A woman may want to think about *who would I be married to* if dad made this choice. The father with doctrinal objectivity should make the consideration here. Even though fathers no longer make this decision in our society, the point is, there should be some objectivity in choosing to get married.

A second point of application: we must understand these verses in the context of the time in which they are written. There is a cultural aspect in these verses. A single young woman married only with the permission of the father.

Why would Bobby make such a dangerous anti-freedom statement here? A parent knows their children and they could probably do as good of a job as we can in choosing a mate. You might have turned off mom and dad when they say, "Maybe you should reconsider." If you heard this, 99% probably ignored it. You can always say *I don't* up to the moment that you said *I do*. Now, of course, there are busy body parents who want to control every aspect of their child's life. However, we are speaking of doctrinal parents. During this time period, it was a normal practice in Jewish and Greek culture. If the father said *no*, the woman has no recourse. If he refuses to allow her to marry, then she did not get married.

This is a matter of pure objectivity taking place during one of the most emotional decisions that a person can make. This is about making the right decision based upon the facts at hand.

The first clause of this verse begins with a conditional particle  $\epsilon\iota$  = *if*. Νομιζω = *to think, to consider*. Present active indicative of νομιζω. This is a 1<sup>st</sup> class condition; an assumption of truth for the purpose of making a case. Any lawyer makes an assumption of truth upon which he bases his case. Their case is based upon this assumption of truth. Every attorney who goes to trial begins with this premise. One premise leads to the next premise, which leads to the next. *Anyone* is the indefinite pronoun τις masculine case, singular in number. The subject of this clause is dependent upon this relative pronoun. You must know the gender, number and case of a pronoun in order to understand what is going on. This is in the nominative case, which makes it a subject; it refers to one male; it is an indefinite pronoun, which means that it refers to *a man*; or to a category of *men*. It does not refer to a particular person from this context. This, in fact, is not talking just about a *father*; but it can refer to a male legal guardian. An adopted father, a biological father, a legal guardian could be referenced here.

*Considers* means to have an opinion or to have a specific conviction about something. The father has made a consideration and it will guide their actions.

*Daughter* is not the term found here but *virgin*; since this can refer to any male adult figure who has authority over a young woman. This could even refer to a mother, despite the masculine case; if there is not father figure. Paul is addressing this to the authority figure in a family.

*Acting unbecomingly* sounds a little contemptible or criminal. This would send up red flags today. Is this man a predator? Present active infinitive of ασχημονεω = *to behave dishonorably, to behave disgracefully*. This is what he thinks; this is what he has decided; that *he is behaving dishonorably toward his daughter*. The man is not doing the fair and just thing by his daughter, at least in his own consideration.

It is important to understand this in the time that it was written; the man believes himself to be unfair toward his daughter. He is depriving her of the privilege of marriage which she desires; and, in his own mind, he may be thinking that he is unfair or dishonorably by prohibiting a marriage.

Now Paul speaks of a woman in her full age. We now look at the condition of the virgin daughter. The word for *full age* is υπερακμοχ = *passed the flower of her age; past her prime*. She was no longer a teenager; probably in her 20's. And people probably lived into their 40's at this time, so time was of the essence. It was normally to get married at age 19 or 20; and beyond this means a woman is even past her prime. This is a woman old enough to know what she is doing. She is not caught up in the panic of loneliness or in the whims of youth.

The father has come to the conclusion that he must do something; but it is going to be in her best interest, as per the doctrine in his soul, as based upon what Paul has taught him. We are dealing with a more mature child here—a woman old enough to make this decision.

In many cases, the man may think *I can't hold her back; she is old enough to make this decision*. Behaving unseemly means that he thinks that he has been too hard on her and too careful with the marriage situation.

1Cor. 7:36 **But if any man** [adopted father, biological father, legal guardian; the decision maker of a household] **considers it behaving indecently toward his virgin (if she is beyond her prime, and so it ought to be), let him do what he desires; he does not sin; let them marry.**

**1Cor. 7:36–37**

**Lesson #387**

**Sunday 2 July 30, 2006**

Even though this is a new topic, this is still related to marriage. This is not just a cultural aberration which we can ignore. This paragraph is about a father and his conviction about his daughter and what to do about it.

In our culture, once you are out of the house, no one is responsible for you except yourself. A woman who is unmarried can never go wrong by listening to her father's advice. In that culture of the time, the father did have veto power over a marriage. Today, that is not the case.

**If any man thinks that he is acting unjustly toward his virgin daughter...** Mother's should also take heed with regards to this passage, as a mother often has the position of authority today, as so many are unmarried or divorced. **...if she is be of full age** [i.e, she is past her prime; she is beyond marriageable age]... Literally, she is *past the flower of her age; she is mature; she is old enough to know what she is doing*.

A woman in those days still had her family; they still live at home (even though some of us today shudder at the possibility). There is an upside; even though you cannot do what you want to do, date whomever you want to date. Unmarried daughters don't leave and get their own residences in that culture. Only a prostitute or a married woman would leave the parent's home at that time. The next conditional particle is εον = *if* + the present active subjunctive of ειω = *to be*. This represents a 3<sup>rd</sup> class condition. Is she of full age or not? This is only relevant if the woman we are speaking of is past her prime; past her marriageable age. Prior to this, the father might say *no* to several suitors as they are no

good; and he is protecting her. However, now we are speaking of a daughter who is old enough to simply do this herself, even though the father can still call the shots. **It ought to happen,...** Maybe it will happen and maybe it won't; but it ought to happen. The father is convinced that he has acted unjustly; and if he is convinced, he will act in a certain way. Her marriage may or may not happen, depending upon her situation—her age—and the father's determination. What other situation could make a father feel unjust? How about if she wants to get married? She has fallen in love? She knows the difference between love and pure libido. She is not in a state of panic or pure libido. The application today. The dad looks at this situation and is thinking, *should I talk to her or not; should I share with her my own misgivings?* This passage means that there is nothing wrong with talking; there is nothing wrong with politely and delicately dealing with this issue.

A father feels that he needs to protect a daughter from herself and from the predator male. If she is flighty, he may feel as though he should protect her. Young people rarely consider today their parent's opinions when it comes to getting married. Maybe young people should consider what their parents think about getting married before getting married. That would be a good application of this passage. Your parents know you better than anyone else; your parents have great wisdom; your parents have doctrine; in any of these situations, we ought to discuss this with our family. The father does not want to be arbitrary toward his daughter; and she is beloved. He is looking out for her interests. If he sees a problem, he could deny the marriage in the 1<sup>st</sup> century A.D. Today, a father can give good doctrinal advice if he sees disaster looming, a little doctrinal advice is reasonable. If a father is in this position, there is a good chance the daughter is making mistake (or son, even). Children are wise to listen to parents in such matters.

We should not marry a reversionist; we should not marry an unbeliever; a father at that time had the right and duty to stop such a marriage. Today, the father has the duty to state his position. This is not just an emotional decision; this is not all libido. All the facts must be considered. Subjectivity puts blinders on us; someone needs to take these blinders off and show us a wider perspective. Who better than the father with wisdom? Ditto for the mother for her son.

There is real wisdom in parents counseling their children, even when the child is an adult. This is not intrusion; this is not making a decision for them; but this is offering a perspective and principle. Tell them what you think about so and so and why you think that way. The parent must weigh the facts; they must consider the facts. The parent must be ready to speak with facts and with principles and with objectivity. A child who is smart will willingly listen to such advice.

Ποιῶ = *to do*. Imperative mood; this is a mandate. It is the imperative of permission; it softens things a little. *I give you permission to do this*; so a choice is allowed. If you are a parent and if you are looking at the match that your child is about to make, what is the criterion for you giving wise and sage advice? Is this man a man of stability and doctrine? That is good advice. *How does this man feel about doctrine? Does he believe the same things that you do? When you have children, what is going to happen? Will they be raised as you think they should be raised?* Why would you want your child to get hooked up with

someone who is unstable? Courtship is the best time and people have their best foot forward; and you should still be able to figure out if they are stable and people who have principles.

Paul wants to make certain of something here. He does not want the father to be bound by his advice. Strange to say, as Paul is a genius and teaching God's Word. However, Paul is giving advice here about the unmarried remaining unmarried; it is okay to marry, even under the present distress. Do not misapply this. It is always okay to marry; and always okay to say *no*. The father does not sin to allow his daughter to marry.

All doctrine should be applied; not just a few verses which fit your own preconceptions. Doctrine is not designed for you to misapply by leaving some of it out. This is also applicable to the daughter's thought processes today. We have a tendency to focus upon the person who is getting married; but we should focus on the surrounding situation as well. All of it should be taken into account. If you are about to get married, do not seek to neglect your parent's advice; even if they are not particularly wise. They still know you better than anyone else. The other person's looks and money and romanticism are meaningless; are they stable and do they have doctrine. The other stuff is meaningless. A good example of meaninglessness: a man's confidence.

1Cor. 7:36 **But if any man** [adopted father, biological father, legal guardian; the decision maker of a household] **considers it behaving indecently toward his virgin (if she is beyond her prime, and so it ought to be), let him do what he desires; he does not sin; let them marry.**

This verse is one of the few times when we can make a decision and either decision is okay. Let them marry; or refuse to allow them to marry—both decisions are okay. Time, stability, circumstances, doctrine, etc. should all be taken into consideration; things a daughter may not really think about. Then a father could refuse to allow them to marry; now a father can say, *what about these things? Have you considered these things?*

1Cor. 7:37 **But he who stands firm in heart, not having necessity, but has authority as to his own will, and has judged this in his heart, to keep his virginity; he does well.**

**1Cor. 7:36–37**

**Lesson #388**

**Wednesday August 2, 2006**

Rebound is the epitome of grace; the paradigm of grace; both are completely nonmeritorious; and, therefore, rebound is under attack. **God is faith and just to forgive us our sins.** We don't have to feel bad about these sins; we might even know that we are going to commit those sins again. However, no matter what, rebound cannot be negated.

We begin with *but if*. There are two conditions in v. 36: a man feels that he is behaving wrong toward his daughter (virgin); and if she is beyond her prime, or of a full age; or past her prime time for marriage.

**But if any man** [adopted father, biological father, legal guardian; the decision maker of a household] **considers it he is acting unfairly toward his virgin [daughter] (if she is beyond**

her prime, and so it ought to come to pass), then let him do what he wishes [he wishes to allow her to marry]; he does not sin; let them marry. What Paul is doing is, he wants to be sure that the daughters in Corinth with unmarried daughters do not feel bound to keep their daughters unmarried; this is not an absolute mandate. Their decision must be preceded by consideration of the daughter, the circumstances and the man in question.

Now, even though it is not the case any more that fathers control this aspect of the daughter's life; however, this applies today to the daughter or the son making their own consideration. By way of further application, sons and daughters making their own decision about marriage should give a lot of consideration to parental advice in the matter of their marriage, even though this might be a very unpopular statement. This is the second greatest decision that a person will make in their entire life. A child should take into account the opinion of a doctrinally oriented parent (or even a parent with some reasonable sense). Parents know their children often better than the children know themselves. The parent has dealt with these children in all ages, under all circumstances, and they have seen them grow up and their reactions to everything around them.

A parent needs to be careful about giving advice to the adult child; don't meddle and don't try to control them. Advice is often simply making the issues clear; not making decisions for the child, but making all of the issues clear. Then let the son or daughter make their decision. A parent is only responsible for raising their child; not for making all of their decisions for them. Don't meddle, don't alienate them. Give them principles which may save them from excessive heartache. The child can be any age. Offer advice; especially if they ask for it.

If your son or daughter is marrying an unbeliever, then you must say something. There is disaster there; that is definite. You should always be concerned if the person is an unbeliever, negative toward doctrine, or reversionistic. When the marriage falls apart, then no gloating; no *I told you so*, no matter how bad their decision is. Encourage and support; the best way being by prayer.

When children make mistakes, remember Rom. 8:28: **All things work together for good...** In those cases, you have to put your children in the Lord's hands.

1Cor. 7:36 **But if any man** [adopted father, biological father, legal guardian; the decision maker of a household] **considers it he is acting unfairly toward his virgin [daughter] (if she is beyond her prime, and so it ought to come to pass), then let him do what he wishes; he does not sin; let them marry.**

We get the other advice in v. 37; and when advice is given, there is a choice to be made. The father in v. 37 believes that he is acting in the best interest of his daughter, to disallow her marriage. If you are not a father; or because this took place 2000 years ago; this does not mean that there is no application to us. You have to be careful; you do not meddle in others' lives; but you can give others doctrine or principle. The father believes that he is acting in the best interest of the daughter.

Paul's overall premise is an attempt to spare the daughter trouble. The father knows his daughter cannot be married in v. 37 cannot get married, even if she is past her marriageable years. The father here needs to be objective about these things. The father is not acting unjustly if he saves his daughter from a multitude of problems.

Stand firm is the perfect active indicative of ἵσταναι = *to take a stand*. The perfect tense means that the father is convinced not only in a moment of time, but continues to stand convinced of that.

Sometimes, a father is constrained by a contract, which obligates the daughter to be married to a man of a particular family. At the time that this was written, this was case law; it had been through the supreme court and it was very legal.

So, we have the possibility that there is a contract for the daughter to marry; or the daughter has made her own decision to remain unmarried.

### Why Should a Father Refuse Consent?

1. Redeeming the time; there are obligations.
2. One has a spiritual gift where concentrated time must be spent exercising one's spiritual gift.
3. A present distress, which was persecution of believers during the time of Paul.

Note what these two verses are doing; why is Bobby saying what things were done in 62 A.D.?

1. These have to do with the options of a father dealing with his daughter.
2. This is an evenhanded and balanced approach.
3. This is an all things considered approach to a very emotional topic in life. All things are considered; not just how many tears the daughter sheds in her bedroom all night long.
4. This is the Bible which inspires objectivity in an area of great subjectivity. People are no different now than they were then. People are subjective, capricious, tyrannical, etc. then as now.
5. How about introducing some doctrinally induced thinking. Today's society is *if you want to do it, then do it*. Nothing really matters except what you want and what you feel like. This is pure subjectivity.
6. How about a little spiritual common sense? Everyone who ever gets married has a little doubt in the back of their mind. *Should I or shouldn't I?* Most just sweep this doubt away. They often just focus on what it will do for them. But, in the middle of a lousy relationship, there is a lot of doubt which forms in the back of one's mind. Mostly, consider principle. Just being terribly attracted to someone who is an unbeliever or only claims to be a believer. Don't marry someone that you are not certain whether they are a believer or not. It doesn't hurt to even ask a person what does one do in order to be saved.

7. Do not overlook your doubts; that is objectivity. This does not preclude romance; you can be very romantic and still be objective.

This is not just confined to marriage. Christians as a whole are often blind and subjective in many areas. How often does a believer just focus on one doctrine which simply suits their personal desires. Many Christians focus on God's love to the exclusion of His justice and righteousness. Why does God allow this to happen to me? Using the doctrine of RM/RW as an excuse to divorce the person they don't want. Bob often regretted teaching RM/RW as so many people misapplied it. There is no option to jump out of a marriage simply because you think that you married the wrong person.

The doctrine of the authority of the husband and this is focused on apart from the doctrines of virtue love and leadership. There are times to wield authority with an iron fist; but more often, one wields authority with a velvet glove.

Paul said *it is better not to marry*; and some think that marriage should not take place. Bobby knows one person who just got married and does not believe in RM/RW. Apply the principles that you don't like just as strongly as you apply the principles that you do like. Do not isolate and fixate on a particular doctrine. Stay balanced with objectivity. Consider all the pertinent doctrines. The moment you are out of fellowship and off balance, you are in trouble.

Heart here is καρδιά; the heart is metabolized doctrine. He is objective; he is applying doctrine from his soul. He has the spiritual tools in his soul. In those days, it was precluding marriage; in these days, it is objective advice based upon principle. Some of us will face these things tomorrow or the next day.

This father is making the application for his daughter as his substitute objectivity. Every time someone jumps into subjectivity, they need a substitute to jump in and make rational choices for them. Common sense and objectivity based on Bible doctrine will rule the day. Our success and failure is based upon the proper application of doctrine.

The only place where true objectivity emanates is the heart; from our souls. Paul is dealing with the most emotional issue we can face and he is saying, *be objective*; make a good decision for your daughter.

#### **What does it mean *to do well* for the father?**

1. The father is guarding the future for his child.
2. He is fulfilling his duty to his daughter; and by way of application, to his son as well. No doctrine means that you have no judgement. Human viewpoint has taken us in many directions in the realm of marriage and relationships.
3. He is doing for his daughter what is in her best interest using divine viewpoint. You will get great opposition from your children when you do what is right by them.

4. Your children may cry; and it is difficult to see this; but you have to keep your focus on the overall result.
5. Rationale: how can that be wrong? How can it be wrong for a father to say *no, you won't get married* or *no, you are not going to do this thing!* How can it be wrong when that is based upon virtue love or based upon doctrine. That is exactly right. You have to look ahead; you must look to the future. Where does your advice take them? Where does the application of doctrine take them? We have one major obligation to our children—to educate them in Bible doctrine, so that they can make good decisions in life.
6. Caveat: a balanced approach. Bobby never had to go to Bible class as a kid; he had to go to church; but he never was forced to go to Bible class. *Train up a child in the way that he should go, and when he is old, he will not turn from it.*

1Cor. 7:37 **But he** [the father] **who stands firm in heart, not having necessity** [or, *under no constraint*], **but has authority as to his own will, and has judged this in his heart, to keep his virginity; he does well.**

**1Cor. 7:36–38**

**Lesson #389**

**Thursday August 3, 2006**

The topic is fathers and daughters and marriage in the 1<sup>st</sup> century A.D. No way that Bobby can provide the application for every person in the congregation from this passage; however, some of us should be able to make the application for ourselves.

The Corinthian father has two choices with regards to his daughter and marriage: he can say *yes* or *no*. This fits the culture of these times; the father controlled whether the daughter got married or not; that was the law and culture of the time, among Greeks and Jews.

The first option is approval for marriage.

There are a number of factors involved when it comes to marriage: the present environment, which includes persecution. The father may have observed that his daughter has developed a spiritual gift, which requires more time to exercise.

1Cor. 7:36 **But if any man** [adopted father, biological father, legal guardian; the decision maker of a household] **considers it he is acting unfairly toward his virgin [daughter] (if she is beyond her prime, and so it [her marriage] ought to come to pass), then let him do what he wishes; he does not sin; let them marry.**

The other choice is, the father stands firm and determines that there will be no marriage. He can conclude that he is acting unfairly; or he can conclude that he is not. He resolves in his own mind to stand firm and to keep his daughter unmarried with results which go on into the future (that is the perfect tense). Being of sound mind, or having already made contractual obligations, the father makes an objective decision concerning his unmarried daughter; objectivity in the most emotional situations in life. He has settled the matter in

his own heart. This is a technical term for the right lobe of the soul, where doctrine is metabolized and then applied. He has applied spiritual common sense. If you are flighty or goofy, the Bible is filled with common sense and it can take a flighty, goofy person, and give them some common sense. In this passage, the man stands firm on a specific issue. There is a difference between meddling in your children's lives and advice that you are going to give them.

In the daughter's subjectivity, she is not protecting herself; but the father is. He is applying the objectivity for his daughter and himself (and realize that the father is also caught up in marriage as well; a father's soul can also be in turmoil over a marriage). This is virtue love here, not tyranny. The father is fulfilling his duty to his daughter using his best doctrinal judgment, based upon divine viewpoint. This is the duty of a father toward his daughter.

Here is an application for all of us; this gives us an idea as to what the Lord does for us.

### The Parallel

1. The Lord is our Father and He has a perfect love for us.
2. He almost always provides protection for us, under all conditions. He knows a predator when he sees one; he knows when she is getting into trouble; God also protects us in every situation as well. Often, when we get out of fellowship, we wander; and we continue to advance spiritually. God disciplines those that He loves.
3. God makes the decisions for the best course for us, just as this father makes the best decision for his daughter.
4. God always has our best interests at heart. God's decisions are always to our best interests.
5. We may not like God's decisions; we may not like the doctrines that we hear because they cut into our desires and thoughts (human viewpoint thoughts). She may not like the father's decisions, but they are the best for us.
6. Only the foolish and recalcitrant reject His plan. We are going against the divine decree and yet, how could we possibly have a better plan? Even worse, we decide our plan is God's plan—that is the epitome of arrogance.

A woman may think that not getting married is the worst thing that could possibly happen to her; but let's look at it from a different perspective. "I was born to be married and a mother." Our right circumstances may not appear; they may not be there yet; and there may be a right time for marriage to occur. God's plan is always perfect; we don't get to determine when our plan is goes into effect, as it is far inferior to God's plan for us.

1Cor. 7:37 **But he [the father] who stands firm in heart, not having necessity [or, under no constraint] , but has authority as to his own will, and has judged this in his heart, to keep his virginity; he does well.**

Then v. 38: Recall that the principle is redeeming the time; remaining as you are during the present distress. If you are uncertain about God's plan for your life, remember that

status quo is where you belong. Hang in there and do not make a move. If you are not clear in your thinking, then chances are, you will make a mistake. God may have something for us to learn, and He may wait to see how we can handle it. Sometimes, we have not learned what we need to learn in order to move on. Some of our frustration is waiting on God, and waiting for that door to open. Is it good to marry or not to marry?

### **What is Paul's answer?**

1. It is okay for this man to let his daughter get married; there is not a thing wrong with a father letting his daughter get married. Decisions must be determined on their own merits. Marital opportunities must be evaluated on their own merits. It is an occupational hazard for the woman when it comes to marriage. This is why Paul is dealing with a father and a daughter here.
2. Paul's choice is this: in view of the present pressures of life, it is better to remain single. This is an interesting situation where, no matter which choice you make, it is the right choice. Marriage is never wrong; so when a father gives his daughter away, it is a good thing. The marriage may be right; but the circumstances may be wrong.
3. The priority of Christian service; and the present times.

### **Summation**

1. Marriage is a divine institution which is the correct status for one man and one woman.
2. This is the Biblical doctrine for cohabitation; not live-in,, but marriage.
3. Redeeming the time to serve the Lord can be the better choice at any given moment.
4. Stressful or uncertain circumstances are not a good moment for marriage. If you gain no other point of objectivity tonight, do not jump into marriage when in the middle of adversity, because you may be looking for an escape. You think that you can get rescued from this or that financial situation. That breeds subjectivity. That breeds bad decisions. Paul is saying, apply wisdom to the circumstances.

### **How Does the Father's Right to Block a Marriage Relate to us Today**

1. A wise daughter should consult her father, if he has an objective viewpoint. And, if you are subjective, are you going to go to him in the first place?
2. A wise doctrinal father can help his daughter in her decision making process. However, today, he does not make the decision. What he does is make the principles and the issues clear. Today, if he tries to meddle, he will just get reaction. Help in the decision making process; make doctrine and issues clear.
3. Doctrinal advice is always beneficial; it is never a liability.
4. To the father: in giving advice, the father should always remember that his daughter is a responder.

5. The father's purpose in giving her advice is to get her to respond to doctrine. That is the issue. Get her to think objectively; not to your opinion. Help her bring to mind in her subjectivity the things which she needs to consider. The father can give great doctrinal advice today, if he can bring his daughter out of subjectivity and into objectivity. Don't just shake your finger at them and say, "What is mistake you will make."
6. Whether to marry or not is still the individual choice of the daughter; it is her decision. However, the criterion are the same, whether he or she makes the choice. Bad decisions can be corrected; but they can't if you build bad decision upon bad decision.

What is important to get, with regards to application to today. We need to make our own applications today. There is timing to consider; right man; a believer; a believer who is positive; servide to God. All of things must be contended with in our own soul. Doctrinal wisdom from fathers or parents can still make a difference.

If you give advice, father, it should be done in love and sensitivity; and not judgmentally, which is guaranteed to get a reaction. It is a fine line that a father walks. Especially a father of an adult daughter of marriageable age. The best a father can do is to keep the principles of doctrine in the forefront. Great parents can do that.

If dad sees a disaster coming, should he say something or not? When is the right time to say something? Should he intrude with advice? He does not want to act dishonorably with his daughter. When are you advising and when are you meddling? Principle versus reaction; if she reacts, you have gone too far.

Your daughter comes in with a rock on her finger and says, "I'm getting married." At the right time, you will need to have a talk with her. Then it is time to be frank and honest, but do that in such a way as to not get a reaction. Keep doctrine in the forefront. All of this can be applied to sons as well. In giving your doctrinal perspective, you have done your duty as a father, even though the decision is hers. A bad decision on her part may hurt the loving father as much as it hurts the daughter; don't ever shirk your responsibility; give her every opportunity to consider objective doctrinal principles.

We make decisions for our sons and daughters as they grow up and the same principles hold true then as well.

#### **Additional Application**

1. All factors must be considered when making decisions for your child. The parent must always keep the child's best interest at heart.
2. The decisions that we make, they may not like; some of them, it is guaranteed that they won't like. "I want what I want when I want it." That is how a child's old sin nature works. Stand fast and hold the line for the principles of doctrine.

3. There are incredible pressures on your kids and you are the only source of truth that this child has, apart from prep school.
4. The primary determining factor for the Christian parent is to further the spiritual life of a child. Most of the world thinks that when you give you child monetary advantages, that is the best you can do for them; that is untrue.
5. You must make decisions for them to redeem the time.
6. You must makes certain that the child has spiritual, doctrinal education.
7. Protect them under stressful conditions. They are under such pressure.
8. You must help a child to apply doctrine and to make good decisions. This means, sometimes we make the decisions and sometimes they make the decisions. At some point, they must make their own decisions. You have to, at some point, let them pass or fail on their own. If you do that, you have done your parental duty. As a parent, we cannot look back and say, "I wish I had done this differently." You must function in such a way to have no regrets.

1Cor. 7:38 **So that he that gives in marriage does well, and he that does not give in marriage does better.**

**1Cor. 7:39**

**Lesson #390**

**Sunday 1 August 6, 2006**

This is perhaps the greatest chapter in the Bible about marriage. We are going to complete this chapter today. We would all like to be content in life. We have a great opportunity to utilize doctrine in marriage. Two people in marriage have a great opportunity to grow in marriage spiritually, with one of the greatest and most intimate relationships in life.

In the final two verses, we have two laws and a summary statement of marriage. We sum up the married woman's obligations and rights. The wife is mentioned; but not the husband. Is this summary statement only about the wife? Bobby applies this to the husband and wife. Paul has been writing for sometime; but he will not repeat the husband (as he did in vv. 10–14).

We begin this verse with the perfect of  $\delta\epsilon\omega$  = *to be bound*. The perfect indicates the very settled condition of marriage. The idea is, this goes on for as long as the husband lives; it is a lifetime contract between one man and one woman. This institution is insoluble before the Lord; but before the state, it can be easily dissolved. Our vow is *till death do us part*; and this verse is the source of that thought. This is a binding contract before the Lord. Insofar as God is concerned, we remained married until death. This is how seriously God takes the institution of marriage; there is the corporate witness of a marriage unit; because of the template of Adam and Eve. Breaking the contract of marriage is a sin. **A wife is bound by law for as long a time as her husband lives;...**

There were two exceptions to marriage for life: adultery and desertion (possibly only desertion of a believer by an unbeliever). The third reason is given here, which is the law of widowhood and remarriage. It begins with the conditional particle  $\epsilon\omicron\nu$  = *if*; plus the aorist

active subjunctive (indicating a 3<sup>rd</sup> class condition) of κλημαω = *to fall asleep*. This is a very comforting way to think of death. Going to sleep and waking up in heaven is a wonderful, relaxing thought. Dying is no different than sleeping. The idea is, on your deathbed, you will fall asleep and move into eternity; the old things will pass away and everything is new. It will be for eternity and it will be wonderful. Actually, there are very few descriptions of heaven given in Scripture. *...but if her husband sleeps,...*

The 3<sup>rd</sup> class condition is the more probable future condition. Death will happen; everyone will face death. The only question is *how and when*. Then there are the results? The woman is then free to marry whomever she chooses. The right of remarriage is confirmed for a widow or a widower. Remarriage is her discretion.

The principle of widowhood includes the survivor of a divorce; if the other former spouse dies, then you have the right of remarriage, even if you are the culprit in the divorce. In a non-Biblical divorce, there is no right of remarriage; however, death breaks the contract, and death parts the husband and wife before God. God does not grant this separation. This does not give us the right to do away with the problem spouse who is still alive.

*...she is free to be married to whomever she desires, only in the Lord.* When a woman remarries, she can only marry a believer. *Only in the Lord.*

Do not use witnessing as a way to become involved with an unbeliever. Once you become emotionally attached to an unbeliever, it is so much more difficult to detach yourself. This can overwhelm doctrinal judgement. When you are in that situation, marriage with an unbeliever becomes a viable option in your mind. Your emotions are gushing all over town. Never been out with someone who looks this good; everything is lining up.

We're not supposed to be unequally yoked; even if you think, "No no, this relationship is too good to be true." If God mandates that we don't do it, then we need to heed His mandate. Deeply, these people are not of a like mind with us. They do not have divine viewpoint. It is not possible for them to have divine viewpoint. You are hooking yourself up with someone who has no capability of divine viewpoint; if you are not of a like mind, you cannot know everything that there is to know about marriage.

A Puritan proverb: *if you are a child of God and you marry a child of the devil, you will be sure to have trouble with your father-in-law.* Linking yourself intimately with the unbeliever begins you on the road to suffering. It is the difference between a husband and wife with divine viewpoint and human viewpoint. Human viewpoint is cosmic system thinking; the thinking of Satan. There is not enough human reward or assuaging loneliness or physical happiness to overrule this maxim: you cannot marry an unbeliever. You must have the motivation to advance and grow to maintain your spiritual life; but an unbeliever spouse can often hinder that greatly. Those in a mixed marriage do not have an easy road to hoe.

The widow must be sensitive to the Lord's will in this matter. Marriage to a believer must always be in the confines of God's plan. This means no precipitous decisions to get

married. Do not even jump into a marriage with a believer to forget your sorrow, to replace the missing spouse, or to fill a void.

Nothing happens in the plan of God by accident. If your spouse dies, there is a reason for it, even if, in your grief, it does not seem right to you. Grief is authorized when losing a loved one; tears are normal. However, you cannot allow grief and tears to rule you for the rest of your life. Queen Victoria was in mourning for 60 years after her husband died; she wore black for the rest of her life. Tread softly and slowly under the circumstances of espousal death.

We have no right to be bitter and angry at God for whatever happens; including the loss of a spouse. You have lost your momentum and the purpose of your existence.

The plan of God goes on with the loss of a spouse; God has another direction reserved for us when a spouse dies; we must look ahead and figure out what God has for us in the future. Even without a spouse and even without getting remarried, there will be great fulfillment in that service. God's plan may include remarriage. However, give yourself time to recover from your loss and grief before that happens.

Priorities are involved in every aspect of our life; spiritual life first and everything else takes care of itself. When we get outside of His plan and we begin to search or to push, we are almost guaranteed to make a mistake.

Let's say, you are now free, and you realize that you must marry a believer if you remarry. However, there are further requirements. There is also God's will for us to marry under the right circumstances. His will should be our first priority. Do not immediately make up an A list of all eligible believers in our periphery. Don't allow loneliness or desire to intrude upon the rule of Bible doctrine. Do not allow it to impose itself. The mother of all marital mistakes is subjectivity. This always begins with emotionalism. Emotionalism is a certainty.

Remarriage, like marriage, is no panacea. Remarriage after death of a spouse still has difficulties, even if you have done everything right. It may be that you are smarter and more mature than you are when you married the first time. Two problems; two people. Your spiritual life must come first; there is no substitute. You will make a wise decision, if your priorities are straight. And when marital discord occurs (and it will); you can say to God, "You have given me this husband or wife; and you will give me the strength to see it through."

1Cor. 7:39 **A wife is bound by law for as long a time as her husband lives; but if her husband sleeps, she is free to be married to whomever she desires, only in the Lord.**

**1Cor. 7:40/Intro to 1Cor. 8**

**Lesson #391**

**Sunday 2 August 6, 2006**

It took us awhile to get through this chapter as there are 40 verses and intense subject matter. We've covered marriage; what to do before the marriage and what to do before

marriage. However, what is the word on life in marriage? It is the problem solving devices which are utilized in marriage. Doctrine handles all of it, including your marriage. You already know what to do: rebound, doctrine, the faith rest drill; and the other problem solving devices.

After all the previous advice, which is the principle of status quo—remain in status quo. We will reiterate the status quo. It is used in connection with the widow. The woman or the man who has lost their spouse; status quo.

*But* is a contrast between single and marriage. You might think, *of course, Paul thinks being single is better.* What Paul is doing by giving this advice is hoping that his readers will stop and think. He wants them to utilize objectivity before doing anything. We are to stop and think and Paul focuses on the status quo. The condition in context is widowhood. We must understand the circumstances of the time it was written: vv. 26, 35: *present distress* (families ripped apart; dragged into Rome and ripped apart in the Flavian Amphitheater); and the second is *devotion to the Lord*. We all have a present distress; it matters in our relationships in life. It matters especially in this circumstance of widowhood.

When you lose a spouse, you have a different set of circumstances and a different opportunity set. You cannot think that your life is over. As a believer in Jesus Christ, your life is just taking a new direction. Paul's advice is to remain in status quo. It is clear that the widow can remarry; and every widow has the right of remarriage. Sometimes, a second marriage is a mistake; and sometimes it can be a great blessing. Opportunities, circumstances and God's will are all involved in determining whether a 2<sup>nd</sup> marriage is a mistake or a blessing. Has Paul given us a ministry as a single person now detached from our spouse? Is there time to sustain and develop another marriage? You must know what it takes, having been married before, what it takes to develop another marriage. God's ministry for us may allow for a marriage and time-wise, it may not. Do you want to go through all of that again? Do you want to build another marriage? Do you realize that there is no one to replace your spouse. Some might recognize early on that you won't get married again. If you are not to get married again, then what are you going to do with your time? If that time is no longer a part of your life, then what does God want you to do? Some will not marry because they prefer to concentrate on God's new plan for their life. Old plan; new direction.

Through the years, there have been a number of women at Berachah, there have been a number of women who have divorced or widowed; and many of them are very happy with their situation. Some of these can have great relationships; and they are not single so that they can play the field and have fun; or cut loose in life after being in a stifling marriage. They apply the principle of this verse. She is happier if she remains as she is.

Bobby knows some people personally who are widows or widowers; and they have chosen not to remarry; and they have found a greater time to engage in Christian service. Sometimes it is prayer; sometimes it is taking care of the sick and elderly; spending time in situations where you have more opportunity to witness for the Lord Jesus Christ.

Nominative singular comparative adjective μακαριος = *happier*. Predicate adjective. There is a subject and the verb *to be*; and the predicate is what the subject is equal to. Instead of being a predicate nominative, there is a predicate adjective, which is a description of the subject. It is a comparative adjective; it is equated with the subject, which is the woman who has been widowed. Remaining as a widower means being happier, as compared to getting remarried.

Third class condition, which is appropriate when someone is giving advice. The listener may or may not follow your advice. Maybe she will remain single and maybe she will not. It will be based upon the principles of Scripture. Paul's opinion should always be considered. She is spared the trouble the marriage entails. These conditions may not always be present in her life. She is free from fulfilling her marital responsibilities. Present distress and service to the Lord are reasons for not getting married again. These principles are just as true for the man as they are for the woman. She now has more time free to serve the Lord. Legitimate activities in life, like marriage, can certainly bring moments of happiness; but marriage also requires time. We often think of marriage as being equated with fulfillment. Some think that you cannot be fulfilled without love. Paul here says the widow is happier to remain as she is. There is something greater than our life as a married person. In single bliss, he or she is on a happier course at that time. First consideration should be circumstances and spiritual advance in life and time.

Bobby is going to give examples of marital situations and solutions; human viewpoint solutions will be involved here as well.

Dear Abby letters. I never did love my husband; I just married him for security and I have been miserable ever since. I suppose that I should tell you that I am in love with my doctor, which is why I have been so sickly much of the time. He is very unhappy at home; my husband is in love with my best friend, who is in a bad marriage as well. I would be happier with my doctor and my husband with my best friend; you only live once. Abby tells them that the Doctor's wife and the best friend's husband need to be introduced so that they are not left out. I recommend that you remain with the misery that you know. There always appears to be someone who fits you better. There is much greater blessing in this life besides hopping between different partners. If one will leave their husband or wife, then they will do it again.

Dear Abby, I've been married nearly a year and no longer in love with my husband; I am 19. I am mixed up and don't know what to do. I am very much in love with a boy I used to go steady with. The other guy doesn't know this. Greener pasture syndrom again. I am married now; I had a big church wedding. I feel guilty because I kiss my husband and think of this other guy. I don't want to ask my husband for a divorce. Abby tells her that when you vow to forsake all others, that is forever. It is not a date to the senior prom. Talk to your clergyman and let him straighten you out.

These situations seem funny; but they aren't if you live in them yourself. A widow can be content or happier, even without a husband. It doesn't take much to be happier than in the two previous conditions described.

You might be in the circumstance where you are in love with your doctor; you are no longer in love with your husband. Those who are married or unmarried should consider the mandates and the advice of this chapter. Paul closes the entire chapter with the following words: **I think I also have the Spirit of God.**

What we have here is a *miosis*; a Latin word describing a figure of speech. This is an understatement presenting something less significant than it really is. *I think* discloses something more important than simply Paul's opinion. Paul has no doubt as to the accuracy of his opinion or of the source of his opinion. Paul is an Apostle and he knows that he is an Apostle; he knows that he has great authority here. Therefore, he closes with this statement. There are those in Corinth who questioned Paul's judgment and opinions and authority. Paul has perfect discernment from the Holy Spirit, Who is in Paul's corner. This divinely inspired advice directly from God Himself. It is for our benefit; our contentment, our guidance.

This completes our doctrine of marriage.

1Cor. 7:40 **But she is happier if she remains so, according to my judgment. And I think I also have the Spirit of God.**

### **Introduction to 1Corinthians 8**

Suddenly we will launch into pagan idols; and we wonder how does this relate to us? I don't come into contact with idol worship nowadays, unless it is a statue on someone's dashboard. Then, we deal with eating meat—do we have to really give up meat?

Paul will now launch into a relationship between believers; between mature and immature believers; between legalists and us. We are going to find out what our relationships should be like with other believers; what our actions should be. The overall question is, *what do I have to do with that person sitting next to me?* You might not give any thought to the person next to you. You may have believer friends. You might be a stumbling block to other believers; you might think *tough, lump it; take in more doctrine and get over it.* Is that our approach? *Yes and no.* We do live together; and we have a responsibility toward immature believers. How far do we have to go; and how far do we take the legalist part. Berachah Church has been charged with being an antinomian church; but that is a trend of the old sin nature; and there are legalists at Berachah as well. We have certain liberties as a believer; as long as it is not a sin, we can do it. However, some may look at you and think, *that is too much fun.* Do you have a responsibility toward that person.

**1Cor. 8 introduction**

**Lesson #392**

**Wednesday August 9, 2006**

Is this some chapter which is culturally driven? We don't come into contract with idol worship at all—not like this. However, this is a very practical chapter.

The overall topic is the laws of Christian behavior, especially as related to relationships between believers. Some of the questions which are to be answered here, are there

legitimate activities in life that you can take part in cause harm to other believers? Are we free in this life to do anything that we want, as long as it is not sin? Grace orientation tells us that we have many liberties that most legalistic believers cannot do. These are legalistic taboos and they will condemn us for these practices. What responsibility to we have to jerks like that. In this chapter, we will find that we have some responsibility toward legalistic believers. This chapter makes a distinction between legalism and liberty. When does your behavior cross the line. At what point do you cross the line to vulgar behavior. In our society, vulgarity is almost the norm. In public, on tv, it is quite vulgar. So why do we even worry?

#### Questions:

1. What about activities which are not sin, but may give our conscience a moment's pause when in public? Bobby will get into this in more detail.
2. How far can you go in front of unbelievers?
3. Is there a point which is morally defensible behavior can destroy your witness for Christ? Is there a point where that could happen?
4. Your non-sinful but controversial conduct becomes a problem for another believer. Is it our problem? Isn't it theirs?
5. Should it matter if it is not sin? These should be questions which we have thought about. What if a legalist tells us that they see us doing something which they think is wrong? Do I tell them to get over it?
6. Do you have an obligation to some legalistic before the Lord to protect them from themselves or do you tell them, "Too bad, live with it."

These are questions which we should ask ourselves as believers. As we become more mature, we become more and more attuned to others. Berachah Church has been accused of being an antinomian church; we sometimes do things that they do not agree with. We are not following the Christian laws to the t as they see them. Do we live within the bounds of acceptable believers?

Are we free in grace? God's grace frees us in ways that we have never been before. There are other great subjects in this chapter, and one of them is the love for God. Love edifies; we will have a great time with that phrase. Bobby is having a great time working on the doctrine of love. We will understand God's love; our love for God, and how that love works toward other believers. Love is one of the most misunderstood concepts among people in general.

At your next dinner, say, "What is love?" That will begin a whole set of conversations.

Gnosis versus epignôsis doctrine will be a part of this chapter. We are told here that knowledge makes people arrogant. However, we are to grow in knowledge and grace. What's the deal? We are going to deal with the doctrine of Christian liberty. We need to understand love and how we extend it toward other believers.

The laws of expediency. For some of us, that seems like a dirty word. We adapt ourselves at times to things that we do not agree with. In the Bible, this has a completely different meaning. You don't ever compromise doctrine; but you do compromise your behavior in relation to other believers.

Is this chapter relevant to today? This may bring questions which we have never thought of before; doctrinal applications which we have never made before. This is a chapter for maturing and mature believers. This is for believers who have moved beyond the baby stage. Meat will be a part of this chapter—can we eat meat offered to idols? This is a very anti-legalist chapter. It is also anti-antinomian chapter. The problems here are in a different form; but the concepts behind them are the same.

Idolatry and polytheism are major problems in Greek and Roman society. Everyone is involved in this idolatry. The Christians in Corinth could not escape contact. These people at the Corinth church are not far removed from these practices; a lot of their old friends are still steeped in this culture.

#### **Cultural Background for 1Cor. 8**

1. Heathen temples were where animal sacrifices were made to false gods. These sacrifices ended up being the best food in town; great steaks came from them.
2. The excellent meat taken from the animals offered to pagan idols was available to the public. No one brought a sacrifice to an idol unless it was the very best quality. If they wanted favor from the gods, they brought the best.
3. Once the meat was offered at these altars, it was divided in 3 ways. The priest (or whatever) killed the animal and took a portion to be burned on the altar as a sacrifice to the gods. That meat was no longer edible. The 2<sup>nd</sup> portion went to the priests, so they took a portion; however much they needed. There were many animals slaughtered, so there was a lot of meat to deal with. The person who brought the sacrifice also got some of the meat.
4. If the priest did not take all of their portion, or even any of it; it was then sold in the temple restaurant or in the public market; and, no doubt, the priests made a little money on this. The offerer could also sell his portion as well.
5. This meat often appeared at the tables of pagan friends; unbelieving friends of believers. It also appeared at town festivals; and even on the tables of believers. It was for sale and it was good. If you had guests, you'd want a really good steak or cabrito or bbq; and you'd buy meat which had been offered to animals.
6. The principles found in this chapter could be applied to any culture. In the seminaries of liberalism, many of these things were simply written off as the culture of the time, and therefore, ignored. But all of the doctrines in Scripture are pertinent to us. There is no Scripture which is not pertinent, no matter what the culture was when it was written. We need only understand the culture within which the Scripture is found, and apply it to ours.

The questions found here are very pertinent to the believers at that time; particularly the Jewish believers at the church at Corinth. The Mosaic law forbade certain types of meat;

even meats offered to idols, and it was not to be eaten by the Jews. Many of these Jews still believed the law to be valid for them; they had not made the transition from Judaism to Christianity. Many of them had not made this transition yet.

The Mosaic Law is still pertinent today; but it had become a divisive issue (as it is today); and Paul will take the dietary laws from the Mosaic Law and answer the questions which the Jews had. Are the dietary laws of the Mosaic Law still applicable? The meat available was offered to heathen gods.

### **More Background**

1. Corinthian believers—especially gentile believers—had not yet severed their ties with unbelievers in their previous life. The Jews had no problem here, as they severed their ties. Even weeks before, these heathen were a part of their life.
2. Their social life included having dinners together.
3. These are not just business lunches or business dinners, but these are strictly social occasions. Very cozy; very closer relationships.
4. We can already see a very common thread with our life and our relationship with unbelievers and human viewpoint. Divine viewpoint versus human viewpoint.
5. Mostly this chapter deals with believer relationships.
6. It is not sinful to have dinner or social life with unbelievers. That is not a sinful activity. However, it was becoming a problem for the legalists. There were Jews who had one set of problems and Gentiles with another.
7. These meals and location were held either in a heathen temple or otherwise associated with idol worship with some heathen deity. What they ate was associated with a heathen temple. It was either held affixed to a heathen temple or in a home, but the meat came from a heathen temple. Certain Corinthian believers were still going to the temple for various things, like fornication. However, some went there to eat and socialize with old friends. Is a friendly meal wrong?

The Jewish believers think that this is wrong, and this is driving a wedge between them. What about these activities?

### **The Corinthians had several questions.**

1. Was it lawful for believers to be associated with unbelievers in this environment? They used to go there for a different reason.
2. And what about the meat specifically? This meat was offered as a sacrifice to false, heathen gods. Should they even buy it, much less eat it? Isn't the meat contaminated and off limits to believers?

Two schools of thought. There is no problem at all socializing with old heathen friends or the eating of this meat. This will be called strong believers in this chapter. They are strong because they are more mature. They knew what was up. They recognized that these are just old friends, even though these old friends worship idols. Isn't some relationship

necessary? How far can they go? And they knew that this pagan god in the temple did not even exist; there was no such god behind the idol, and therefore, there was no harm done to the meat which was sacrificed. Where they went to eat, a part of the temple, was just a building. It is a nice building, so what is wrong with going into this place? Because of these factors, the meat was not contaminated. It made a great meal with their friends who just happened to be idolaters. They knew that these gods were not real; and they knew there was an association there. The food was unclean and it was defiled. To the Jews, even entering that temple was a sin, as heathen worship took place there. The food and the heathen entrance were both wrong. They knew there was something wrong with idolaters and their food. Now, today, we all socialize with unbelievers; there are times when it is necessary. How far can we go? When have we compromised certain aspects of our life? An unbeliever or a weak believer will look at us and say, "What is that all about?" And they will question you even when you are doing something which is not wrong; which is not sin. We will get into a bunch of examples. Tim Lipsey and the legalism in Brazil. It sets them off to see a believer who has the liberty of the grace of God. This chapter will cover how we relate to them. Even if you have no problem with eating idol-meat; there was still this divisiveness. What effect did the strong have on the weak? There was a source of confusion and preoccupation. Do believers or unbelievers look at you and what you do and become preoccupied with you and your behavior? Do you really want to do this? Do you really want to cause this kind of confusion in the soul of the believers who does not know any better.

Two questions which Paul would answer: how is the first party to conduct themselves? What obligation does the strong have toward the weak? When an immature believer sees a mature believer and their acts, they can get out of fellowship or into legalism. There may be a time when we go too far; it is like waving a red flag in front of a bull. You do not help an unbeliever or a legalistic believer by doing this.

Paul generally sides with the mature believer (the strong); and he understands their viewpoint, as it is the same as theirs. However, he also knows the viewpoint of the weak.

**1Cor. 8 intro; Legalism**

**Lesson #393**

**Thursday August 10, 2006**

#### **What is Legalism?**

1. Literally, it means *keeping the law*; which is not a bad thing
2. There is a negative sense as well. We all have trends of the old sin nature. This is a trend of the old sin nature which conforms to a code of morality. This code is followed instead of spirituality. It is a substitute. The Mosaic Law is but one code.
3. There is nothing wrong with ethics and morality; but unbelievers have that as well. Instead of the filling of the Holy Spirit, some code is followed instead. The legalistic believer uses this as his spirituality.
4. This conforming to certain ethics is a futile attempt to gain the approbation of God. It is also used to compete against other believers for a high status of holiness. They are holier than someone else. A legalist takes great delight in competing for this holiness state.

5. The legalistic unbeliever seeks to earn salvation through human works, which will never get anyone to salvation. No one in human history has come to the point of salvation based upon how good they are. Pharisees were going to keep the Law for salvation and they were filled with hypocrisy. They are sinners who did not recognize it.
6. Then there is the legalistic believer. This person practices a pseudo works spirituality apart from the filling of the Holy Spirit. He is rarely filled with the Holy Spirit; unless he uses rebound from time to time. He practices a pseudo works spirituality.
7. This leads to reversionism in the form of moral degeneracy. It seems like an oxymoron; it is self righteousness which is degeneracy.
8. The attitude of legalism is self righteousness. The pharisees were a perfect example of this.
9. Self righteousness practices man-made taboos. You take a drink, the legalist says that is wrong; but the Scripture says that drunkenness is wrong. Then they impose this on you and castigate you for breaking this rule. The practice of watching women dressed in immoral clothing; and they are judges of women's clothing. A legalist might blast you for this.
10. The legalist is often perceived as very holy by other legalists and even some antinomians who don't like it at all. Some antinomians can't stand them.
11. Legalism manifests itself in gossip, maligning, intolerance and zealous activism.

### **Antinomianism**

1. Antinomianism means *against law*.
2. Each person has a different pole which he tends to lean toward. Leans toward unrestrained lawlessness. Christians can be very immoral.
3. When indulged, the trend of antinomianism leads toward a number of problems. Some engage in crime; some in great immorality. In Corinth, some went to the temple of Aphrodite for sex.
4. The antinomianism, self gratification takes top priority in the soul. We can make our own evaluation of our own trend.
5. The antinomian reacts to authority and to restraint. He rejects morality; he rejects morality as being irrelevant to him. He rejects the absolutes of Scripture; he uses Scripture to justify his own self gratification.
6. The grace of God; the greatest concept that we have. The antinomian takes the grace of God and distorts this into a license to sin. This sometimes takes the form of "I can sin with impunity, because I can always rebound." This is not how rebound should be used. That is using rebound as a license to sin. Our attitude does not negate God's faithfulness in forgiving those sins which are behind you. Rebound never fails; never question rebound. There is nothing we can say or do to invalidate rebound.
7. Antinomian believers often are explained away as never having been saved in the first place. In the city and church of Corinth, both groups were present.

For the Jews in that church, the Law was still in effect in their own thinking. They were legalists. Part of the statutes read that you could not eat meat sacrificed to idols. As you take in doctrine and metabolize it; you walk the line between legalism and antinomianism there. Some of the believers were not antinomians and they were not sinning. They simply wanted to enjoy a great meal and the best meat in town. The best meat was that sacrificed to the temple gods and goddesses. Part of the meat was given to the priest, part was burned up, and part was given to the one who offered it. The priest and offerer sometimes sold their meat in the marketplace. Some of that meat was offered for public sale and consumption and some believers bought it and ate it. And they did not sin in doing so. These were believers who were more mature. They had the understanding of the difference between legalism and antinomianism.. They did not represent real gods.

In the Old Testament, Israel was required by the Law to give certain sacrifices and they were very similar to the heathen sacrifices. However, they were teaching aides to Israel. The heathen simply copied Israel (and past offerings of believers before Israel). Now, in the church age, things have changed. There are no more animal sacrifices; those are done away with. These believers who did not have problems with this meat are called strong believers and they were not deterred by legalism or antinomianism. Eating and associating with idolaters was, to say the least, controversial. However, it was not sin. It became a point of contention. This became a hugely divisive issue in the church. Some legalists just could not get over the association of the paganism and the meat which came from those sacrifices. There was always a danger in this socializing of taking in human viewpoint. These legalists were focused not on doctrine, but on legalism.

The idols in and of themselves were nothing. I guess this means that, when you see a statue of Mary in a car, that you need not smash it to make a point. Sacrificial idols have no spiritual significance whatsoever. What these Corinthian believers did, when they ate this meat, did not make them better or worse. While the weak were learning doctrine and advancing toward spiritual maturity, the strong believer needed to make sure that he was not impeding the advance of the weak believers. Paul will make the point that, this eating of meat offered to idols is wrong if it restricts the growth of the weaker believers. The weaker believers with their eyes on the strong believers and their freedom confused them. Our obligation as believers is never to distract another believer from spiritual growth. If you do that, you have sinned.

Certain mission fields are a good illustration of this. Missionaries go to animistic societies which worship inanimate objects as gods. Often these are primitive tribes in primitive areas. When one of these heathen believes in Christ and they begin to mature, and they will, that person comes to understand that idol-worship has no power (except as a vehicle to demonism, which is a different subject). However, this convert to Christianity chooses to remove himself from all contact. He wants others to realize he has a new and meaningful life in Christ, and that he has made a clean break with his previous lifestyle. He represents the gospel of grace and the Christian way of life. The issue always has to be Christ. The separation from heathen practices is not a matter of legalism. It is a matter of appearances. It is a matter of ambassadorship for Jesus Christ and personal respect

for God. It is a matter of witnessing to those who have no other visual illustration, not giving any credence to their antithetical belief. If there is continued contact with some of these things, it confuses others, who do not realize that a clean break has been made. Witnessing never includes confusing the gospel through giving the gospel some recognition; you do not give credence at all. You do not compromise with false religion or with apostasy. This is dealing with the unbeliever, of course. The unbeliever can be confused by your actions; and weak believers can be confused by your actions. They see people more or less involved in heathenism, and they cannot separate things out in their own minds. They see legitimate practices and associations and are confused by them. You don't cater to legalism, but you don't discourage those who are advancing in the spiritual life.

Another example which is closer to home. We might be a visitor at some point in time in a Catholic church. As a believer in Jesus Christ, you do not participate in the Communion service in the Catholic Church. Their communion represents a false doctrine; you do not participate in or compromise in a false doctrine. Catholic communion is called transubstantiation; when the priest says the words of the mass, the host, the bread and wine, actually become the body and blood of Christ, in some mystic way. That is their doctrine. When you ingest the body and the blood of Christ, that is literal union with Christ, and to them, it is necessary for salvation. Unless you take part in this, you are not saved. There is an interesting sideline here; and in order for this to be true, you must be a believer. If you do not believe, then this is the road to perdition. That is rather dicey, because did they believe first and then take the sacrament for salvation or not? There is a very great difficulty. Communion represents human works requirement for salvation. We cannot compromise with a works system of salvation. We represent a system of grace; we represent the gospel of grace. In their eyes, when you participate, are giving credence to the sacraments. We know the true meaning of communion; just like the believers in the time of Corinth knew that idols meant nothing. We could take communion knowing what it actually means. Those in the church see you as having compromised and mixing with their theology. Again, it matters what an unbeliever or an immature believer sees. "My view is just as valid as mine. Maybe they are just covering their bases here." Now you may be asked, *why did you not take communion?* And you have at that point the chance to explain the difference between grace and works. Now, some in Corinth ate the meat, but did not engage in idol worship. Whatever it takes, that is what we must keep in mind. We should not be snooty or legalistic; we cannot act as though we are above it all. We do not want to antagonize, we want to worship.

Timothy Lipsing (?) someone is a 2<sup>nd</sup> generation missionary in Brazil and his children are there as well. 48% of the taxes are collected for Brazil from the city where he operates. He was born and raised in San Paulo, and now is dealing with a very rural area? 1 million people and 14 million head of cattle. Biggest city is about 250,000. It recent became a state and was previously a territory. Many believers have moved out there. Many of these believers don't think that a pastor is needed to lead a church. In many of these brethren churches, there are people capable of guiding the church; in others, there are not. There are 107 buildings and not really 107 brethren churches. A pastor must guide their flock;

and many of them don't have that. Being there and insisting on this, some have become more interested. It is not the size that makes some of these local churches, but the pastor and the structure. The rest are a gathering of Christians; but they should be looking for leadership. It would be very noble to support a pastor as well. Many brethren churches don't believe that.

Cut off due to electricity going out.

## **1Cor. 8 introduction**

## **Lesson #394**

**Sunday 1 August 13, 2006**

We will complete the introduction. The primary and overarching subject is Christian behavior toward other believers and toward unbelievers. We often don't think that we should alter our behavior, because we are free. The Corinthian believers had the problem of antinomianism vs. legalism. The antinomians had decided they would not alter anything in their lives, no matter who said or thought what. Legalism and antinomianism are trends; and legalists adhere to a strict code of ethics and morality, and if often is take to a point where it is a substitute for spirituality. Legalism hopes to gain God's approbation from observing laws, taboos. They aim for a high standard of correctness. The legalist wants to be correct in everything and he wants everyone else to conform to his vision of what is correct as well. Legalism confuses morality and spirituality. For instance, Christian service: this is mistaken as a spirituality by works. True Christian service is the result of the filling of the Holy Spirit and the result of our spiritual growth. God gives us the power to do so and the opportunity to do so. For the legalist, serving God is a work by which spirituality is attained. The legalist has reversed the process, and they are glorifying themselves instead of God.

Legalists often fall into several forms: zealous activism and hypocrisy; gossip, maligning.

There is also the antinomian camp in Corinth, as there is in ever local church. These believers live for self-gratification as opposed to self-restriction and self-righteousness. The antinomians react to any restrictions; they reject morality and the mandates of the spiritual life. The antinomian distorts the grace of God, which is the foundation of all that we are and all that we have. It is distorted into a license for lawlessness; a license for sin. Waiting in the wings is always the procedure for rebound.

The antinomian's lack of contrition or their cavalier attitude toward sin never negates the function of God in rebound. Rebound cannot be negated by our attitude. We can use rebound for a license to sin; but our attitude has no effect on the grace of God or on the promises of God. Furthermore, our great acts of contrition have no effect on God's grace either.

Just because you are an antinomian does not mean that you cannot enter into legalism now and again. Drunkenness, promiscuity, drug abuse, etc. are all activities of the

antinomian. Many legalists look at them and say, "They can't have been saved in the first place."

There is always another group; a set of believers who are maturing and they recognized that they had liberties in the Christian way of life; and they did not step over the line into legalism or into antinomianism.

The specifics of this situation is, there were believers eating meat which had been offered to Aphrodite. In that church, all kinds of pleasures could be had. Legalists denounced the mature believers who partook of this meat. Those eating meat offered to idols simply wanted to enjoy a great meal. There was nothing wrong with someone ordering, buying and eating this meat. This was the best steak in town, because the animals brought to be sacrifices were the best which could be had.

Almost any Idols were nothing besides stone and wood. The meat was not defiled and eating it had no negative impact on the believers who ate this meat. They continued to advance, which disturbed the legalists. They saw the meat as defiled and were appalled that believers would eat this defiled meat. Antinomians, I suppose, could also see this, and think that temple activity was okay to become involved in. The Law said that one could not eat meat offered to idols, as it was defiled. However, this was no longer an issue. The legalists were focused on the Law; the antinomians were focused of the licentiousness of the pagan temples.

The key to answering all of these questions is love, both personal and impersonal love, which should motivate the mature believer. We associate love only with emotion and with fakery; and there are many speeches dealing with love when it has to do with romantic love or Christian love. Like the believer who writes Bobby a letter and says, "I love you but..." When it comes to other believers, we have the obligation to love them. So we will find out what that is.

**1Cor. 8:1 introduction**

**Lesson #395**

**Sunday 2 August 13, 2006**

Almost any church is going to have some message on love; and some churches actually have people stand up and tell the person behind you that you love them. Bobby had it happen to him at some church in San Antonio at some Baptist church when he was stationed there. Bobby was sent there by his captain to wear his uniform. 5–6 rows of men in uniform and the pastor had nice things to say about those in the military (it was memorial day); an air force colonel turned around and was uncomfortable, and saw his name tag, and said, "You aren't related to a Thieme in Houston" and some actual love took place there. No one else in the entire auditorium probably had any understanding of love, which is one of the most misunderstood doctrines in the church.

The key to the solution of the antinomians, the legalists and the growing believers was love; impersonal and personal. It takes a mature believer to truly love properly. It is true for impersonal love and for personal love toward people in particular. It is a matter of thinking before you can act in love. Love, when understood, is truly a person who can go

beyond themselves to consider and serve others. Love is not selfish; we will study this in 1Cor. 13, which is a passage Bobby uses in weddings often.

Love can mean that we will curtail certain things that we do in the Christian life in order to serve others. It is a higher love. When you have to sacrifice something for the welfare of someone else, that is love. This is the love that parents exercise all of the time. They sacrifice for their children. In v. 1, we have **love edifies**; which has so much meaning.

The laws of Christian behavior in relation to love; to other believers and unbelievers. We will need to get some terminology down.

### **Definitions for 1Corinthians 8**

1. Law of liberty. Directed toward self. We have the right, as a believer in Jesus Christ, to do certain things, based upon the Word of God and the lack of mandates to the contrary. If there is some activity which is not sinful, but moves you toward human viewpoint, then we can also abstain from it. Eating meat offered to idols is something which was okay for Corinthians to do; but this does not mean that they need to do them. 1Cor. 8:4, 9
2. The law of love. This law takes other believers into consideration. There are certain activities that we have the liberty to do, but the law of law says that, from time to time, we refrain from doing them. You might refrain from certain activities for the sake of another believer, who might be legalistic or antinomian (both called weak believers in this context). You want to keep them from being judgmental of your activities; and you don't want them to get their eyes on you and lose their focus. Or become involved in sin because of what they see you do. You might say, "Well, this legalist has distracted himself from doctrine. Or, this antinomian just did what they wanted to do and they blame it on me." If you can make that distinction, then you should be able to apply doctrine to the situation. You cannot let the legalists run your life, but you must also have some consideration to their spiritual growth. You wish to encourage them, rather than discourage them by indulging your own legitimate liberty. You don't want to further their legalism. This would mean that, sometimes, catering to legalism is the wrong thing; and there are times when catering to your own freedom is the wrong thing to do. The illustration used in this chapter is eating meat offered to idols. This commandment no longer carries any weight in the Church Age. Their legalism is from ignorance, which is the reason why we must be careful to apply the law of love. If their legalism is pure sin nature and nastiness, that may be another story. You do not want to distract any believer from advancing in the spiritual way of life. In our society, we often flaunt our right to do and say anything, no matter how vulgar, ridiculous or gross. It should be restrained from time to time. This is true in the Christian life as well. There are times when your liberty must be restrained by your own free will. 1Cor. 8:13 10:33
3. The law of expediency. This sounds too much like you are compromised. This law applies to unbelievers specifically. Our life is a testimony of the Lord Jesus Christ, which is a good reason to curtail certain liberties, as the unbeliever often carefully watches you, and what you do is part of your witness. We must refrain from certain

things which may detract from your witness. Any liberty which diverts the unbeliever from the true issue of the fact that Christ died for their sins, should be curtailed. Unbelievers may associate the Christians in Corinth with idol worship when they see these believers eating meat offered to idols. Here, the believer must be careful. What they are doing is not sin, but this can confuse the unbeliever who observes you. It can focus away from the gospel. You must allow unencumbered positive and negative volition. You have to be careful not to show works as spirituality as well; "Don't you see how I avoid doing these sins?" Legalistic Christians turn people off every day. Legalism is exactly the opposite of the grace of God. Never be legalistic in presenting the gospel. 1Cor. 9:19

4. The law of supreme sacrifice, which we have covered to some degree, which is toward God.
5. Each law is directed toward a different category:
  - a. Law of liberty is toward yourself.
  - b. Law of love is directed toward the weak believer.
  - c. Law of expediency is toward the unbeliever.
  - d. Law of supreme sacrifice is toward God.

The activities of this chapter are not declared by the Bible to be sins. The activities discussed in this chapter are peripheral; they might be questionable or doubtful to someone else.

Obviously, idolatry is expressly prohibited in Scripture, and without exception. Liberties do not apply to direct mandates, e.g., worshiping idols. Eating meat offered to idols is not wrong; but worship of same is. When there is a mandate, we obey, as it is God saying *do this*. We don't get to sidestep these mandates.

What is actually involved here? Grey areas and peripheral issues. This chapter is one of those areas: the worship of idols is not a grey area; but eating meat offered to an idol could be seen as a grey area. It is okay to do so, but one might want to consider what they do.

We are responsible for our own decisions in relationship to doctrine; Christian decisions are based upon doctrinal information. If you have divine viewpoint, then you can make good decisions. In the law of liberty, love and expediency, we need to be able to make good decisions. "Can I do this without a problem to myself or to someone else?" Are you going to take the focus of someone away from Bible doctrine or from the gospel? That is your question to yourself. You are not responsible for their spiritual life, they are. You do not ever want to be a stumbling block in that area. You do not want to drag other believers into the trend of your sin nature. Having a compatible sin nature with you does not mean that you hook up and sin in that way. A doubtful thing; a controversial thing is something which isn't sin, but it might cause problems with another believer or with an unbeliever. Love and liberty; this is going to be something which we have the liberty to do.

How are we going to resolve **Grow in grace and knowledge** and **knowledge inflates a person with pride, whereas, love edifies**.

1Cor. 8:1 **About food offered to idols: We know that "we all have knowledge." Knowledge inflates with pride, but love builds up.**

Paul will set up this entire study of idolatry with the spiritual life; and everything in the spiritual life will be discussed in here—in fact, summarized. All of this will be tied together so that we can make good decisions in grey areas.

1Cor. 8:2 **If anyone thinks he knows anything, he does not yet know it as he ought to know it.**

## **1Cor. 8: Lesson #396 Wednesday August 16, 2006**

A great deal of idolatry throughout Corinth. There is one God in 3 persons, Who are co-equal and co-eternal. Each one is exactly equal, although they have different functions. Idolatry was a way of life in that part of the world.

For Israel, it was a continuous battle whether the Jews would worship Jehovah God or Baal or Molech or the Egyptian gods, etc. Israel was not immune to idolatry.

### **Idolatry**

1. Clearly, idolatry in the Scripture in all of its forms is prohibited, in the Old and New Testaments. Ex. 20:3–4 Lev. 19:4 and many others. It is restated in the New Testament in 1Cor. 10:14 Gal. 5:20. It is profited in our age, and idolatry continues even to this day.
2. What is idolatry today? Lately, we have not seen any golden calves. There are many forms of idolatry today; they surround us. Worshiping at the shrine of humanism and relativism; and this is rampant; particularly in schools and colleges.
3. There are more tangible idols; television and the internet; and people center their lives on these two things. What comes out of these boxes are ideas; and they can be idols under certain circumstances.
4. Environmentalism is a worship of nature in the same way that an animist worships nature. Nature as god is an idol.
5. In any part of the world, where there is a Buddhist temple, people will bow down to this statue every day.
6. Ancestor worship, where ashes of ancestors are celebrated by Shintoism.
7. People worship and adore movie stars; and political figures. Hitler, as a person, was a living, breathing idol. Cæsar in the ancient world was worshiped. This is not just about stone and wood in the ancient world.
8. In the Bible, idolatry is the epitome of spiritual failure.
9. Idol-worship is a sign of cultural and spiritual degeneracy. Lev. 26:30–33.
10. Idolatry begins in the mind; it begins in our thinking and results in all sorts of overt practices. Judges 2:10–13 Ezek. 10:7?
11. Idolatry in any age in the Old and New Testaments; statue of the beast during the Trib that everyone will be forced to bow down and worship. Idolatry in any age is caused by the rejection of Jesus Christ as Savior. In the Old Testament, He was known as Jehovah or as the Messiah. They looked forward, and we look backward.

Rejection of Jesus Christ is always the cause of idolatry. Rejection of Jesus Christ creates a vacuum in the soul; and emptiness in the soul. If Jesus Christ is rejected, there is no absolute truth; and only humanism remains.

12. Idolatry is also related to rejection of divine authority and establishment. It rejects divine establishment. Lev. 20:6
13. Idolatry is also related to the sexual sins of immoral degeneracy. Ezek. 22:3–18 23 1Cor. 6:9 temple of Aphrodite in Corinth. Fertility gods were worshiped.
14. Idolatry is related to human sacrifice in heathen. This is found today in suicide bombers. Psalm 106 Lev. Israel sacrificed her children to idols. We don't think that this actually happens, but it does happen. Don't be shocked.
15. Idolatry is analogous to spiritual fornication or adultery in Col. 3:5. Spiritual adultery is a synonym for theological apostasy. Jer. 3:8–10 Ezek. 16 Rev. 17:1–5
16. Idolatry results in the national judgment of the 5<sup>th</sup> cycle of discipline. Isa. 2:8, 18, 20 Isa. 36:18–20 Ezek. 6
17. Idolatry is connected to demonism unquestionably. **And they will no longer sacrifice (idolatry) their sacrifices to the goat demons with whom they play the harlot.** Israel is in apostasy. Deut. 32:16–17: **They made Him jealous (an anthropopathism) with strange gods and with abominations they provoked Him to anger, and to gods they have not known.** For many believers, idolatry is a quick way to become involved with demonism and demon worship. All sorts of pagan cults going on in our country; idolatry gives the believer or unbeliever the chance to come in contact with demons; it is a conduit in many cases. Idolatry causes demon influence. A demon cannot indwell a believer, as our bodies are temples for God the Holy Spirit. There is unquestionably influence. A person under demon influence. Some will fall away from the faith is simply reversionism. The immutability of God guarantees that our salvation cannot be taken from us. God never changes. He promises us salvation. We may not grow spiritually. We may make a decision to be saved and then drop out of the spiritual life. When that happens, the believer can come under demon influence, but not possession. **Some will fall away from the faith and pay attention to deceitful spirits and the doctrines of demons.** The vacuum of the soul sucks in doctrine of demons when there is no truth there. Idolatry is the conduit. Your ideas all come from television or from what you read or from comparative religion.
18. Some of us must wonder, what do I need to stay away from in order to keep from being an idolator. There is great art in this world; great paintings and great sculpture, and it is okay to see great artwork. Michaelangelo's David is not circumcised. Bobby heard that someone would not go to see a statue of the Marines putting a flag in Mount something; and they thought this is worship of man. That is lunacy. Bobby is trying to preclude this lunacy. Finding people attractive and finding artwork enjoyable is not idolatry.

Most of the Jews at least realize that idolatry is prohibited. Paul may have even given these Corinthians a dissertation about idolatry. They should know that idolatry is wrong. However, this is a peripheral issue here. Some believers were simply eating meat offered to idols. There is no worship involved here; but there are physical aspects of idolatry that some are involved in.

Greek adjective: εἰδολοθυτός = *sacrificed to an idol; flesh left over from an idol sacrifice*. This is in the neuter genitive plural adjective. With the preposition περί = *concerning*. Paul is writing them concerning the meat which was left over after a sacrifice.

Molech involved the sacrifice of children; they got so worked up in sexual sins and the influence of demonism, that they offered up their own children. Capital punishment in Lev. 20:2–5 for doing this.

#### 4 Questions Paul Needs to Answer

1. Is the leftover meat included in the prohibition of idolatry? Is that meat offered to idols included in the prohibition in the Old Testament.
2. Must they restrain themselves from eating this meat as part of idolatry?
3. Is eating participation in idolatrous practices.
4. Are these believers at liberty to eat such meat if they are not participating in the sacrifices themselves. That is, they aren't bringing these animals to the temples themselves. They are eating meat they bought the meat elsewhere or in some restaurant.

Paul brings up an underlying problem of the failure in the Christian life. This is a huge problem in the Corinthian Church, which is a huge problem in every church. Paul begins in the 2<sup>nd</sup> phrase in verse 1.

Then Paul suddenly says, **we know that we all have knowledge**. No spiritual shortcomings can be corrected without resolving the knowledge question. Knowledge can be so misunderstood, even though it is one of the great aspects of the Christian life. Paul is taking an oblique approach. Paul addresses a problem which is first connected to knowledge. Berachah is a church based upon knowledge, more than almost any other church in the US. Here it is, *knowledge is a problem*. So this may be confusing, where Paul says *knowledge is a problem*. Knowledge is integral in growing in grace and spiritual advance. Suddenly knowledge is a problem. Paul is going to connect knowledge with arrogance. Arrogance is the enemy of grace and doctrinal orientation.

Some people are arrogant with a little knowledge, which is especially a problem in Berachah; we can walk out of Berachah with a little knowledge; “I know more than most people in most churches throughout the US.” There are countless believers throughout the US, there are believers in every stage of growth. How do people hear the same doctrine and it never seems to get applied in the same way. Some apply it perfectly and others apply it in ways that make little or no sense.

Some can regurgitate many doctrines; they have the language down. They sound great; but when the chips are down, it seems to escape their application. Doctrine, in some situations, doesn't work. Knowledge needs to be transferred into problem solving devices. You may know the faith-rest drill; but you cannot use it if you don't transfer it by faith. Because you have knowledge, that does not mean it can be applied to anything.

There are professors who have a great deal of knowledge, but outside the classroom, they cannot apply anything. Knowledge is a dangerous thing sometimes, especially when it cannot be applied in the spiritual life. The faith-rest drill should be easy to apply; you know a little doctrine; you know a promise; there is a rationale that goes with it. You get into a certain circumstance, you think of that doctrine; you apply it and you relax. It is easy. The problem is, you have a little knowledge, but no rationale. These people have a heightened sensitivity to their surroundings. Knowledge makes them arrogant and they have a heightened sensitivity to their surroundings. They had so much knowledge of the Mosaic law; they could recite it by heart. They were good at it and it made them arrogant; even though the Mosaic Law just shows how much we fail. These same people dragged our Lord before the Sanhedrin and then before the Romans, in the back of their minds recognizing that they were doing wrong. With this little knowledge, they observe other believers, from a position of arrogance, and they are concerned about those believers exercising their spiritual liberty. They know a little bit which they apply in a legalistic way. They deplore the person who is involved. Arrogance looks at other believers eating meat offered to others, and they applied it to what others were doing. Paul had to correct this legalism. The legalist gets their eyes on other people and they stumble over their activities. "What these people are doing is not right by my standards; I must straighten these people out." Paul's point is, knowledge is a problem. With that knowledge, we can execute the spiritual life. We can serve God in the way He has designed for us to serve; that is what knowledge can do. It can also be a great problem for us. If we can only apply it to someone else, we are mixed up. We can only apply doctrine to ourselves. Legalism is rampant in the church today; and a little knowledge which is misapplied. When doctrine is done right, it is great. When it is legalism, it is one of the worst.

1Cor. 8:1 **About food offered to idols: We know that "we all have knowledge." Knowledge inflates with pride, but love builds up.**

**1Cor. 8:1**

**Lesson #397**

**Thursday August 17, 2006**

First idol which popped into Bobby's mind was secular humanism; humanity will save itself. Since there is no other savior other than mankind, then man becomes a god. A secular humanist is not going to say, "I am god." But the secular humanist will ascribe to man the qualities of God. They believe that man is evolving to a completely rational being and that sometime in the future, we will have these qualities. This is why there are some who want to talk to the Muslim terrorists, so that eventually, these terrorists will lay down their arms. And, with enough talk, man will realize that war is unhealthy, and there will be no more war. What we need to do is wipe out Muslim terrorists rather than talk to them.

Humanists worship at the shrine of the coming manmade utopia (everyone as a different idea). Bobby went to seminary in Oregon and Rasnish was in the Oregonian saying something or another. Part of his name means *god*; and he is a human worshiped as an idol.

There is environmentalism, the worship of money, beauty, fame, youth. Where idolatry exists, questions arise. The Corinthians wanted to know if peripheral contact with idolatry

actually idolatry. If there is some sort of association, is that detrimental to the spiritual life. Can they touch or eat flesh sacrificed to idols. If they don't participate in the sacrifice itself, can they eat meat associated with it? Some did not care; some wanted to; some resented those who did it. Since there is idolatry in our culture, how close can we get to idolatry in our own time and not get burned. Is entering a Buddhist temple idolatry? Bobby doesn't know why you would want to; but is that wrong, when visiting Thailand, going into a temple here and there.

Let's say you want to preserve some animal about to become extinct, is that pantheism? Can we eat meat offered to idols? Are we tainted? This is a study with relevance to us as well as to them. The Corinthians understand some basic facts about idolatry, as should we. Idolatry is definitely prohibited in the Bible. 1Cor. 10:14: **Flee idolatry.** That is a pretty simple mandate. Idolatry is the epitome of spiritual failure and spiritual degeneracy; in people and organizations. Spiritual fornication or adultery. On a larger scale, idolatry has an impact. Many times in the Old Testament, the 5<sup>th</sup> cycle of discipline was brought on by idolatry. The Israelites worshiped Baal or Molech (who required child sacrifice); the golden calf; gods of the Amorites and Canaanites.

Idolatry is also a conduit to demonism; possession of the unbeliever and influence for the believer (1Tim. 4:1). Because of the peripheral activities of some believers at the church in Corinth. Some were involved with the peripheral issues of idol worship; issues which could be debated. The law of liberty, the law of love and the love of expediency.

Before Paul launches into an answer of these questions, Paul begins with a little detour, which involves a more basic problem in the church, which is the underlying problem here, and explains why they cannot answer the doctrinal questions in this chapter. This should have been easy for them, but it wasn't. There was no hiding of idolatry. There were temples to Gods all over Corinth. The Corinthian believers do have some knowledge of doctrine; they do have the tools which God has graciously given them. In this case, it is not happening.

Paul gave them 18 months of teaching, which is as good of a start as any congregation will ever get; and great pastors were over this church. Their underlying problem was not idolatry; so what was it? Knowledge is the problem; it is the hazard of limited knowledge; it is the wrong kind of knowledge; it is the hazard of knowledge which has not been transferred to over and above knowledge. This is the real problem everywhere. We cannot live and understand apart from knowledge. Non-metabolized doctrine is a dangerous liability if it is not transferred to ἐπιγνωσις. It is a strange thing to call doctrine a liability.

When knowledge makes you arrogant, this means this is knowledge which cannot be applied. We cannot know or live the life that God has designed for us without this knowledge. We need ἐπιγνωσις doctrine in order to function in this life. With just Gnosis, we have just enough information to make us dangerous. Knowledge coupled with arrogance.

It is too bad that the KJV was translated from inferior texts. Beautiful language. Bobby likes the NKJV because it preserves the language, and is an excellent translation.

The 2<sup>nd</sup> half of this verse distinguishes between two types of knowledge. The other knowledge is fully understood. It is the Christian way of life implanted in our soul. When it is transferred, it becomes the building material for the edification complex structure of the soul. This verse wraps up the edification complex and the divine dynasphere all rolled up into one. If Bobby launched into that, the rapture would come before he finished.

Knowledge in the right lobe is that used to serve the Lord. The grace apparatus for perception is what this passage refers to. In grace, God has provided for us a spiritual IQ; every believer regardless of our education, where it is a PhD or a GED or less; we have this knowledge provision. It is what we are given at salvation. We can understand, learn and apply. Any one of us can advance through this system. We don't have a little Z in our soul; this illustrates what happens in our soul when gnosis is present and is transferred to epignôsis.

At the very moment that we believe in Jesus Christ, God's grace does something for us; one of the 40 things that He does is, He creates a human spirit for each one of us. Adam, when he sinned, became dichotomos; and, when we believe in Jesus Christ, we become trichotomos. It is the filling of the Holy Spirit which empowers this entire process. If we are not filled with the Holy Spirit, then we do not have this. It energizes us for reception, retention and recall. The human spirit is the initial place where doctrine is received; and this doctrine is called pneumatikos. This is what happens in the human spirit. This noun is found in 1Cor. 2:13 and it means *spiritual phenomena, doctrinal knowledge*. This knowledge is communicated to us. It is inculcated into our human spirit. This knowledge is taught by a pastor-teacher and by God the Holy Spirit; and that makes it unique. Human instruction from a man with the gift of pastor-teacher; but it is also taught via the supernatural means of God the Holy Spirit. It goes from understanding to usable understanding; that is all that happens with the grace apparatus for perception. We are able to use it when we put it altogether.

The human spirit has received this understanding and it is put into the left lobe of the soul. This happens almost simultaneously. You hear it, you get it, and it is transferred. This was not made up; this comes from the Greek word *vouç*, which is the mentality of the soul. The left and right lobes are both aspects of the soul. The right lobe is the staging area for doctrine; academic knowledge. That is the very word for knowledge which Paul uses.

Gnosis makes arrogant; gnosis is the problem. This makes you a hearer of the word, but not a doer. You move it down into your mind where it is being mulled over. This academic knowledge may be filling up the left lobe of the soul. You know promises and all the rationales; and you can rattle all of these things off. You might have all this information about the end times as well. It is all residing in the left lobe, and many other doctrines as well. As long as it is Gnosis roaming around, it is worthless.

We have a part in this as well. What we have by way of academic knowledge is in the left lobe. Where does it go? Does it stay as γνῶσις; does it become a means of arrogance. Knowledge can make arrogant; and it can completely stifle our spiritual advance. We can have γνῶσις and it just sits there. In the worst cases scenario, it can make us very arrogant.

Unless it is transferred, it is not a part of our Christian growth; and it cannot be converted. How does it get transferred? This process requires just one thing: positive volition. We could listen until doomsday and soak it in; and there is no application. It always requires volition.

### So, how do we metabolize doctrine?

1. Bible doctrine is not simply human information. There are many people for whom this is just an academic exercise. You must recognize that doctrine is so much more than simple human info.
2. Doctrine is believed; it is accepted as the word of truth by many people. We don't deal in absolutes; we deal in relatives. We have many who think the Bible is filled with great information, but written by very smart men, and nothing more.
3. Belief of doctrine means that we exercise a faith perception. We understand academic subjects through rationalism and empiricism.
4. Faith perception and the filling of the Holy Spirit is the grace method. Academic study is the human method. There is academic study in both methods, but the utilization of doctrine requires more than just academic knowledge.
5. Even though the Holy Spirit makes it understandable, it is still just γνῶσις. A millisecond later, it may be recognized as truth from the Word of God, and it is transferred. The more immature you are, the less likely you are to believe it. We hear it, we store it, we metabolize it.
6. Nonmeritorious positive volition coupled with the Holy Spirit transfer converts γνῶσις to ἐπιγῶσις.
7. This process takes knowledge to another level. That knowledge is what it takes to gain spiritual momentum in the spiritual life. The meaning of ἐπιγῶσις is *full-knowledge; over and beyond knowledge; divine viewpoint thinking*. Ἐπιγῶσις is spiritually metabolized γνῶσις. It is a grace operation. Now ἐπιγῶσις resides in the right lobe of the soul; God makes it real to us. This is where the spiritual IQ lives. It is this spiritual IQ which gives us a relationship with God. Spiritual phenomena into spiritual application. That is the metabolizing. The spiritual knowledge advances the spiritual life. It becomes applied knowledge for the believer.
8. Several passages: Eph. 3:19 **the love of Christ surpasses knowledge that you may be filled up with all the fullness of God.** Col. 1:9 **that you may be filled with the over and above knowledge.** Doctrine reveals the plan and the person of God. All spiritual wisdom and understanding. Metabolized doctrine and applied doctrine.
9. When Epignôsis enters the right lobe of the soul, it enters into the stream of consciousness.

1Cor. 8:1 About food offered to idols: We know that "we all have knowledge." Knowledge inflates with pride, but love builds up.

**1Cor. 8:1–2 Γνωσις/Epignôsis Lesson #398 Sunday 1 August 20, 2006**

It seems like their questions should be easy to answer—idolatry is wrong and everything associated with it is wrong. Paul will spend an entire chapter dealing with the problem, which is very relevant to us.

If the Corinthian believers can understand the knowledge problem/question, then the entire spiritual life will fall into place. All questions of the spiritual life are solved by doctrinal knowledge. The Christian life can only be lived by knowledge of Bible doctrine. This is the foundation which God has given us. Therefore, what could be the problem with knowledge, as seems to be the situation in these first two verses.

Limited knowledge, the wrong kind of knowledge, and knowledge mixed with arrogance; these are knowledge problems. As believers, we need to be fed; knowledge is like food; and we all need to be fed. The food set before us must be eaten in order to have any value to us. It must be chewed and swallowed to have any meaningful effect.

When we eat food, there is an involuntary process which takes place; and a change begins, which is the metabolism process. It is the involuntary process of metabolizing food. This is a grace procedure, whether we are swallowing food and metabolizing it or doctrine, which we believe and thereby metabolize. The sugars which are developed from the metabolization of the food is what causes our bodies to function. Without it, we cannot exist. We need the nourishment of metabolized food. Involuntary grace process happens every time that we swallow food; every time without fail.

The same is true of a good sermon from a pastor. The message from a pastor-teacher is raw knowledge. When Bobby gives points and speaks about Who and What Christ is and Who and What God is, that is γνωσις, which is un-metabolized doctrine. In the analogy, it is like food on the table; it cannot be used for spiritual growth in the γνωσις form; it cannot be used. In and of itself, it is good; but we cannot use it unless we metabolize it. We must take this raw spiritual food and make it usable. We hear γνωσις, but we must also apply it. γνώσις and ἐπίγνωσις are the keys here.

We are born spiritually dead. When Adam sinned, he lost his spiritual nature. No one is born into this life with a human spirit. This is because we are born under sin. This is the home or target for γνώσις. By faith, gnosis is transferred into the left lobe, which is called νοῦς; this is a part of our spiritual intelligence system. Think of this as our spiritual stomach. Here is where the process begins. Gnosis is the staging area of the soul. It is considered and pondered in the left lobe. Let's say you are looking at this operation Z, and you are thinking it over in your mind. This is the staging area. Doctrine is understood and pondered. This is simply what doctrine does to us and for us. As long as gnosis remains

in this staging area, it is not usable information. It is something that we might know, but we do not apply it.

The process of converting from gnosis to epignôsis is recognizing the absolute truth of Bible doctrine; we believe this gnosis as the absolute truth. The Holy Spirit then transfers this information to the right lobe of the soul, called καρδιά. This is where epignôsis is transferred to.

The heart is where we find epignôsis. This is a grace operation, not performed by us but by God the Holy Spirit. The knowledge by which we grow to spiritual maturity; it becomes applied wisdom for the believer. It is divine viewpoint. It is the function of the mind of Christ. ἐπίγνωσις is the mind of Christ in our souls.

**And to know the love of Christ which surpasses all knowledge.** We will look at love from every direction; we will understand God and what His love means. Only epignôsis doctrine can be applied in every circumstance. Col. 1:9: **that you may be filled with the knowledge (epignôsis) of His will.** All spiritual wisdom and understanding. That is epignôsis doctrine in the soul.

When Epignôsis doctrine enters the right lobe, How is it usable? There are compartments in our heart: frame of reference, memory center, Metabolized doctrine is stored for use here. When the Holy Spirit brings it to mind, then it is there to use. This is the compartment designed for us to think. We cannot think without a vocabulary. Without a way to express that thinking, in effect, you are not thinking. . it is ready to be used conceptually and it flows into the doctrinal concepts area, in categories, where it is organized and stored. We are building doctrine upon doctrine; we are putting doctrines together.

We develop momentum in our spiritual life; this is what epignôsis does for us. Once we develop momentum in our spiritual life, then we manifest wisdom. This is the application of divine viewpoint to our experience. This is where doctrine meets our life as wisdom. This is where problems get solved; it is here where we feel confidence and we develop spiritual self esteem. You cannot be occupied with Christ without this process. It is the spiritual life which He pioneered for us in the 1<sup>st</sup> advent. This is the whole picture of our spiritual life. These are the mechanics. This is what happens in order for us to become a mature believer; in order for us to glorify God in our bodies. This epignôsis doctrine which becomes wisdom in our souls.

1Cor. 8:1 **About food offered to idols: We know that "we all have knowledge." Knowledge inflates with pride, but love builds up.**

1Cor. 8:2 **If anyone thinks he knows anything, he does not yet know it as he ought to know it.**

**1Cor. 8:1–2**

**Lesson #399**

**Sunday 2 August 20, 2006**

Epignôsis enters the stream of consciousness and comes out the other end as doctrinal wisdom, ready to be applied to every aspect of our lives. More than just academic information, but something which can be used in our spiritual lives.

For some believers at Berachah are looking at this as boring; it is all with mechanics. Shouldn't we learn how to feel good? Bobby gives permission to feel good about mechanics. Don't think of this as being just a dry subject; but as the truth. Our purpose is the mature spiritually. It is from born again to the time when we depart from this life.

Γνώσις can be sidetracked by this Greek verb *πυσιόσω* = *to be puffed up, to be inflated; to be vain and conceited*. Doctrine can be a source of arrogance.

### **How Does Sitting in Bible Class Make us Arrogant?**

1. Sitting in Bible class can make us arrogant; γνώσις makes a person arrogant.
2. How can something so indispensable be a source of arrogance? How can we become arrogant from the greatest aspect of the spiritual life?
3. Academic knowledge – metabolizing γνώσις + the arrogance of the sin nature = arrogance. We sit in class, we take in γνώσις, and we say, "I cannot imagine that could be true." That much grace is a little too much grace. This is one of the most difficult areas for anyone to understand. People reject grace in varying degrees.
4. The great problem of our sin nature is arrogance.
5. When we are out of fellowship for any length of time and doctrine is not metabolized, arrogance creeps in.
6. Arrogance is the sin nature's most basic by-product; arrogance is the antithesis of grace.
7. Academic knowledge is frequently the companion of arrogance. "I've been here for years; I have so much knowledge; I have such a great store of knowledge." You have turned doctrine into arrogance. The lack of Epignôsis knowledge makes us arrogant. In any academic field, we can become arrogant. We can speak with other Christians, and we get so arrogant about what we know compared to what they do not know. There is an attitude of arrogance there. This is a danger faced by the adolescent believer. This is a believer who has a lot of knowledge, but little epignôsis. Such a person has just enough liberty to flaunt it. The legalist is arrogant, and there are all these believers in Corinth who suppose all these other believers are involved in idolatry. And those who were eating idol-meat, looked down on those who were legalistic. The Judaizers may have known a lot of Old Testament doctrine about idols and sacrifices offered to them; and the libertarians of the church may know that the Old Testament law is, in part, irrelevant to believers today. Both are functioning for a position of arrogance.

When you find someone in this condition, recognize your advantage in life, and do not lord it over them that you have this advantage. You don't try to stuff doctrine down their throats. Arrogance is out of place for the believer who has a lot of epignôsis. Γνώσις makes arrogant; conceit, or arrogance, is an occupational hazard to the believers without epignôsis. If Bible doctrine is not believed, then it does not become building material for

the soul. Arrogance overtakes us in knowledge of Bible doctrine. Doctrine can be perverted by conceit and arrogance.

If we think from the right lobe of the soul, our attitude is. Love is the summation of epignosis in the soul. Oikodomeō = οικοδομῶ = *to build up [a spiritual structure in the soul]*. Love is a part of the building of the structure in the soul.

When you take the subject of *love*, shouldn't it be a feel-good subject? Love is one of the most misunderstood subjects in all human languages. Everyone has an idea about what love is. Love is part of building a structure in the soul.

The structure in the soul, as Bob named the edification complex structure. This is built upon the foundation of the filling of the Holy Spirit. There is no other foundation. It is the filling of the Holy Spirit which empowers the believer. The filling of the Holy Spirit is what drives the first floor of the edification complex. These illustrations are all designed to fit together.

Γνώσις makes arrogant, if we never get to doctrinal orientation. Gal. 5:22 gives us the fruit of the Spirit: **But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.** If you think of love as emotional, then your behavior from emotion or from mental attitude sins are simply reactions to life. We are reacting to life with arrogance and mental attitude sins. We react to people and to circumstances. Epignosis or doctrinal orientation produces the baseline mental attitude of love. This is where it starts. Doctrinal orientation and spiritual growth which produce the fruits of the spirit. It is always mental attitude before actions. So many believers want to put their actions first. This is a believer with γνώσις knowledge and thinks that his service is preeminent.

Love in the soul edifies; it builds up the soul in the spiritual life. Notice that humility is in between γνώσις and impersonal love. The more we transfer, the more that love edifies us. That love edifies is one of the most incredible concepts in Scripture. We are going to deal with *love edifies* for awhile. This is a microcosm of the spiritual life. Bobby would use this one Scripture to teach the Christian way of life. It begins with the love of God and reciprocation of that love. It is the very opposite of arrogance and the very definition of our attitude and actions in life.

1Cor. 8:1 **About food offered to idols: We know that "we all have knowledge [γνώσις]." Knowledge [γνώσις] makes arrogant, but love edifies [or, builds up].**

1Cor. 8:2 **If anyone thinks he knows anything, he does not yet know it as he ought to know it.**

**1Cor. 8:1b Ἀγάπη Love**

**Lesson #400**

**Wednesday August 23, 2006**

A column by Thomas Soule: How many cease fires have there been in the middle east? This will give Hezbollah a time to rest and rearm. Why do we keep falling for this? The windbags of the press think there is something great about the UN. No one in their right

mind thinks that the Lebanon army or the UN forces can cause Hezbola to disarm. Most people have no idea how small Israel is. New Hampshire is considered to be a small state and it is larger, like 45 other states. Lake Michigan is twice the size of Israel. There was no Palestinian state; Christians, Jews and Muslims have lived in Israel for centuries. After WW2, the British carved out a small portion for Israel. Jews have lived in Palestine for a long time. It was the Ottoman Empire that ran this area until WW2. The Jews declared independence not from Arab groups, but from Great Britain. Arab countries urged Jews to leave their country for this new state. The Arabs created the Palestine problem there. In 1967, Israel took over various lands because of their strategic value. These areas were never Palestinian homelands.

Gen. 12:1–3: God blesses those who bless Israel and curses those who curse Israel. We receive great blessings, despite the many problems in the US because of our support of Israel.

The γνῶσις problem and the epignôsis solution. The pastor-teacher teaches γνῶσις to the human spirit, where it becomes academic knowledge. We can have no spiritual life without metabolizing doctrine. The danger is revealed by the verb in v. 1.

The verb *phusiozô* = *puffed up, filled with wind*. “Should a wise man answer with windy knowledge, and fill himself with the east wind?” from the book of Job. The wise man has more than γνῶσις. The wind here is drought, which comes from the east. Conceit and arrogance are occupational hazards of the believer when doctrine does not reside in the soul of the believer. If the knowledge just sits there, it does not lie dormant. Γνῶσις produces something when it sits in the left lobe; it produces the scorching, east desert wind of the soul, which brings destructive arrogance to the soul. This can be used as building material for the arrogance of the soul. Γνῶσις is doctrine in its raw form. It is doctrine that we take in. We must think about it and ponder it. As Γνῶσις, we must believe it and transform it into epignôsis.

We hear academic knowledge in church; but without metabolizing it. Academic knowledge minus metabolization + old sin nature = arrogance. When you do not metabolize, you are not teachable; and when you are not teachable, then you have no humility. You might accept some things and resist others. As Bobby studies, using the proper hermeneutics, utilizing the gift and training tha the has; he gets it right most of the time. He is not infallible. Bobby, at some point, must be wrong, because he is human. If we metabolize the doctrine that bobby gives us, we will grow; which is a guarantee from Scripture. When you reject γνῶσις, you cancel the teaching of the Holy Spirit, and you cannot transfer this γνῶσις doctrine into the right lobe of the soul.

A lot of people think that they are doctrinally orientated because they’ve heard a lot of teaching, on television and elsewhere. We, when we listen to a number of different teachers, must then decide which person to believe and which person not to.

Teachability means that we have accepted the authority of doctrine. Arrogance is the refusal to metabolize doctrine. When you reject doctrine, humility does not exist;

arrogance does. You have refused to accept the authority of the pastor-teacher and what he teaches; and, more importantly, the Scripture. And, as this passage states, γνώσις makes you arrogant.

The final phrase is **...love edifies**. ἐπίγνωσις in the soul produces the environment of love. Love is the summation of Epignōsis in the soul. But you have to understand what love means in order to follow this. Therefore, we need to understand absolute love; we cannot understand love until we understand absolute love.

Epignōsis is what helps to build that superstructure the edification complex. We have the filling of the Holy Spirit; we take in Γνώσις doctrine, which we metabolize by faith in what is being taught. When the Holy Spirit turns γνώσις to epignōsis, you gain humility and more and more teachability. **Love edifies while Γνώσις puffs up**. This word relates to the edification complex structure. As the edification complex is build, the upper floors are constructed. Love becomes the top floors of the edification complex.

Δε sets up a comparison. We can render it *on the other hand*.

### **The Doctrine of Love**

We need an in depth look at ἀγαπή; Bobby is going to put it all together with Γνώσις and Epignōsis.

1. It is not warmy fuzzies; it is not sloppy ἀγαπή. People hear the word love, and they think of the person they are in love with, or who hurt them. It is an emotionally charged word.
2. Ἀγαπή love is thinking; it is the by-product of ἐπίγνωσις. Ἀγαπή is the right attitude of love.
3. Ἀγαπή love distinguishes the believer from the believer who is arrogant; the person with love is humble in their soul.
4. Remember that humility is the second floor of the edification complex right after doctrinal orientation; which is necessary in order to have humility. When we begin to understand the grace of God, we begin to see just how unworthy we are; when we recognize how great God is, we grasp how puny we are.
5. Humility is the basis for developing ἀγαπή love.
6. Arrogance and the attitude of love are always mutually exclusive. We cannot be arrogant and have an attitude of love. The more we stay out of fellowship, the more arrogant we become.
7. The attitude of love as a fruit of the spirit is blocked in the self-centered believer. There is no fruit spouting from the soul of the self-centered believer.
8. If you are not teachable—if you have no humility—you can never learn to love as divine viewpoint. Love as divine viewpoint is the mind of Christ; we must understand love as the thinking of God Himself. In order to understand love, we must be tied up in the source of love. If we learn the source of love; if we learn what love is; we can apply that love to every other aspect of life.

**Love is the epitome of divine thinking; it is the premier application of doctrine.** Notice as the edification complex is raised, think about how Epignôsis is raised in the construction. ἐπίγνωσις drives out arrogance and instills humility. As we continue being teachable and increase Epignôsis in our souls, that we increase our capacity for love, toward friends, a gf, and toward God. When our souls are inculcated with Epignôsis love.

God is the One from Whom all love originates. We would not have any understanding of what love is unless we understand who and what God is. His love is His essential being. God is love. That is an incredible statement in and of itself. God's person is love.

### **God's Love; the Attribute of Love in God**

1. No other attribute of God is described as it is described in 1John 4:8 (**God is love**). You can write God = love. That is His essence. No other attribute is expressed in this way; only love.
2. Love is the expression of the personality of God the Father, God the Son and God the Holy Spirit. Each one of Them is Love. This expresses their personality.
3. Love is the way that God thinks. We know that thinking is the essence of personality. You are what you think; He thinks love. That is where love starts in you; in your attitude and in your mind.
4. A definition of love: God's love is the absolute virtue and benevolence of His thinking. His benevolence is directed toward us at every moment.
5. God always thinks with absolute virtue and benevolence; He always gives of Himself. Constantly and consistently. This is even true when God is said to be angry and wrathful. We know that these are anthropopathisms. Human emotions, thoughts and attitudes which are ascribed to God; things which He does not actually possess. We simply cannot understand the infinite with our finite minds. God disapproves of something; and this is expressed as anger. But God is not up there kicking things and swearing and yelling. Even when He is angry, God is still love; even when His plan is being violated by the Γνώσις believer. Since God is immutable, His love is immutable. God's love never departs from Him. There is not even a moment when His love departs; and there is not one moment when He does not love us; no matter how bad we get. People cannot hold onto love; some people fall in and out of love.
6. God cannot be anything less than perfect love; even when He disapproves of our actions. It can never diminish even an inch. He has this love toward man.
  - a. When God's perfect virtue and benevolence are directed toward man, it assumes the character of love. He is love and He direct that character of love toward others. God is love and He projects love.
  - b. God has both personal love and He has impersonal love for the unbeliever. God loves every member of the human race who has ever lived. God always projects love, either personal or impersonal. Jesus Christ died for Adolf Hitler; He died for all of us. That is the greatest love which has ever existed.
  - c. The supreme evidence of God's love is the sending of His Son; it cost God everything. Imputing sins to His Son, a Son without sin, is the greatest

demonstration of love that could ever exist. How many of us would die for the worst person that we have ever known.

- d. There is never a time when that virtue and benevolence are not directed toward us. Heb. 12:6. God wants us to wake up. He wants us to get with the plan. God disciplines us in love; and never in anger (which is used as an Anthropopathism).
7. Understand that **God is love** is just one of His attributes.
8. God's love can never be isolated from the rest of His nature. When it is, that is the beginning of doctrinal aberrations. It has been true in all of church history. When someone elevates love above every other attribute, that completely denigrates every other attribute, including justice and righteousness. They think that God will accept all human beings. Love comes in, because God has a plan to deal with it.

1Cor. 8:1 **About food offered to idols: We know that "we all have knowledge [γνῶσις]." Knowledge [γνῶσις] makes arrogant, on the other hand, love edifies [or, builds up].**

1Cor. 8:2 **If anyone thinks he knows anything, he does not yet know it as he ought to know it.**

## **1Cor. 8:1b Ἀγάπη Love**

## **Lesson #401**

**Thursday August 24, 2006**

ἀγάπη οικοδομῶ = *love edifies*. Love is both a means and an end in the Christian life. This is a most extensive concept in the Scripture. It is thinking; thinking with divine viewpoint. ἐπίγνωσις is what advances the believer in the spiritual life. Arrogance retard spiritual growth. Arrogance and the attitude of agapê love are mutually exclusive. Arrogance is the basic problem that the sin nature presents to all of us. Doctrinal orientation and humility are the virtues which bring momentum to the spiritual life. It is the building up of agapê in the Christian life. Γνῶσις makes arrogant; but agapê edifies (or builds up).

Love is being constructed in our soul—that is a part of the building of our spiritual life; and it is also what is created by our spiritual life. The Apostle John did a lot of writing about ἀγάπη love. Advance and result.

Love is the maximum concentration on an object. This is true, except, of course, for God's love. God does not have to concentrate on anyone for love; He is love; He is the definition of love. His very being is love, without any object to love. If God has no object to love, He is still love, because it is His very being. This makes His love the perfect paradigm of love. We must have an objective standard for love. If we try to understand human love, we cannot understand agapê love. Love is bewildering enough, unless we begin at the beginning, which is God. This must include the study of God and the study of love. We cannot understand our own love unless we understand God's love. Agapê love is the summation of epignôsis in the soul. When we study God's essence, we must study His love. As we learn the source of love and the standard, through the application of doctrine.

Αγάπη love is a mental attitude; it is not emotional. God's love is straight-line; it never changes, it never varies; it is constant. Emotion goes up and down; it changes. Our actions become compatible with the model of virtue love; that is the attribute of God's love. In order to build God's love; we must begin with love as an attribute of God.

### Love as an Attribute of God

1. Love is a quality of God. It is what God is as well as what He does. This is a unique quality in God.
2. A definition of love as an attribute is this. His love is the absolute virtue and benevolence of His nature.
3. Benevolence is a great word for the love of God. Benevolence is that perfect virtue benefits all creatures and assures all creatures their best interest.
4. God's love is His benevolence is the essence of His personality, because it is the way He thinks. His thought pattern is benevolent. We bestow certain gifts on people; God's love is never-ending; it is the quality of His love. God does think; He has mentality because He is a person (as He is presented in Scripture). God is not some impersonal force, which is the idea that God is nature, which is pantheism.
5. Love is the prime cause along with justice and righteousness, for all of God's actions toward mankind. These 3 are the cause of all God's actions toward mankind. These 3 attributes are where God meets sinners.
6. God's love never departs from Him; it is not fleeting; it is not here today, gone tomorrow. It is never less than perfect love. The more we understand about God's love, the more awesome that statement becomes. Grace is the expression of God's love toward us.
7. When His perfect virtue and benevolence is directed toward man, it assumes the character of love and the actions of love. We can begin to recognize this. It is difficult for us to understand a being which is love. We can understand the activity of love.
8. God has both personal love (for the believer, because we possess His righteousness); He also has impersonal love for the unbeliever, who does not possess His righteousness.
9. The supreme evidence of His love or the outworking of His love is the sending of His Son on our behalf. That is the supreme evidence of His love. People often complain that bad things happen to them, and therefore, God does not love them. Whatever happens to us in life, we always have that. As believers in Jesus Christ, you recognize that when you are under discipline or suffering; and when you use the problem solving devices, all are for our benefit. God has provided all the resources that we need to weather any storm.
10. There is never a time when virtue and benevolence are not directed toward us. This includes when He disciplines (**Whom the Lord loves, He disciplines [for our benefit]**).
11. God's love is just one of His attributes; and His love cannot be isolated from the rest of His attributes. He will be a mystery, if we do not put all of these attributes together. It is very interesting as to how love interacts with His other attributes.

12. God's love is entirely compatible with His other attributes.
13. No one attribute takes precedence over another. We cannot say that any attribute of God takes precedence over another. All of His attributes function in complete harmony.
14. All these combined attributes go to make up His entire essence. Love is our focus; but we should not forget His other attributes. Bobby is going to give us definitions for His other attributes and how they related to His love.
  - a. Sovereignty:
    - i. God is the supreme ruler of the universe; He is the absolute King; King of Kings.
    - ii. He has absolute authority and will (Eph. 1:11 1Cor. 12:11)
    - iii. His will is that by which God accomplishes His plan.
    - iv. His will is self-determining, autonomous, with absolute freedom to function outside of everything but Himself. If God wills to do something, then He can do it. However, God may not choose to do all that He can do. God cannot love and put aside justice and righteousness. He cannot look the other way; otherwise, He would be less than God.
    - v. His will is the final cause of all things. It is His love and righteousness and justice which are motives for all that He does for us.
    - vi. His eternal, infinite unchangeable will and authority are expressed in what theology calls the divine decrees. God's will always relates to His purpose and the future of all events. This seems to be very close to determinism. God wills it, it is going to happen; so not to worry. This is the thinking of some Muslims. However, they leave out free will. God takes our free will into account when He made the divine decrees. God does not simply determine the course of our life; but allows us our free will.
    - vii. God is restricted in His will only by His own natures. He can do all that He wills, but He may not choose to do all that He can. God restricts His own will.
    - viii. God never exercises His will apart from His love.
    - ix. God's will is never arbitrary. It is the virtue and benevolence of His thinking. God's will is benevolent; always.
    - x. God's love is totally compatible with all of His decisions. His love, justice and righteousness always guide His decisions. If we focus on love, we will never understand all of this. Bobby is trying to unconfuse us; God is so far beyond us, that it is difficult to understand. You cannot love someone that you don't know. Picking someone up in a bar is not love; you don't know them and you cannot love them. If you find great qualities in someone that you date, then you might love them. You must find out how infinitely worthy God is so that we can love Him. God already loves us; it takes two to have intimacy. There is no intimacy if God loves us and we do not reciprocate.

xi. It was the sovereign decision of God in the divine decrees to deal with fallen man on the basis of love, and grace, and justice and righteousness.

b. Eternal life:

- i. God is without beginning and without end; He is Alpha and Omega (spoke of God and of Jesus Christ).
- ii. God transcends all temporal limits. He is free from all temporal limitations. We are governed by time; our life is time. Every aspect of our life is governed by time.
- iii. God is free from the progression of time. A minute to God is like a Millennium. We are dealing with the infinite.
- iv. God is not in time, though time is in God. Time affects no limit on Him. He fulfills the sequence of time in human history. Time puts no limit on God. Time does not govern time, but He governs with it.
- v. Because He is eternal, nothing caused God to come into existence; that is very difficult for us to understand. There is always a beginning; always an end. Eternity past is really a misnomer. Past indicates a beginning and no such beginning exists.
- vi. Therefore, since nothing caused God to come into existence, His love has always existed, unsustained by Himself or by any other source. Love has to be sustained; it can go stale; it can go south. Love is eternal, and it always exists. It always existed when it didn't begin.
- vii. There never was or will be a time when God is not perfect love. Not in the past or the present or forever.
- viii. As long as God exists, His love exists; so His love is eternal and infinite.
- ix. The practical result is, God does not begin to love. Our love has a beginning; at some point, we develop a mental attitude of love. God never stops loving, like we can. God does not fall in love like human beings do; it does not exist on different levels. God loves us as our worst rotten self and as us at our best. It does not develop.
- x. No one can earn God's love; it is just expressed toward us eternally. When God is blessing us, this is love; when God is disciplining us, this is His love.

c. Veracity:

- i. God is absolute truth. There is a misused word. In the relative world that we live in, what is truth? Truth can be anything; whatever we make it.
- ii. We can be assured that whatever God has revealed is absolute reality. We may reveal something which may or may not be absolute reality.
- iii. The truth has never been diminished or compromised ever. For most of us, the truth has been compromised.

- iv. Therefore, God is absolutely truthful; that is the function of His veracity. God is always reliable. His truth can never be questioned; His word to us is absolute truth. God's Word is the only source of absolute truth in this world. The person who speaks it is not absolute truth. When someone teaches the truth, it is truth, regardless of how wrong the pastor is in teaching it.
  - v. God is also absolutely faithful. Always faithful. God fulfills all of His promises; He cannot lie. If God lies, He would be violating His own righteousness, and He cannot do this.
  - vi. God's revelations in the Scripture including mandates, promises, and warnings, and absolutely dependable.
  - vii. God's veracity is seen in His words, His works and in all of His ways (Rev. 15:3).
  - viii. God is the source of all truth. Truth emanates from Him to us.
  - ix. The truth of God is the fountain of all objective knowledge, including the knowledge of love.
  - x. God's love is rooted in every bit of truth and faithfulness which resides in His being.
  - xi. When God says He loves us, that is reality; that is absolute truth. We will never hear that reality from any other human being, because they do not have this veracity. Their love will always be imperfect; and sometimes, it won't even exist.
- d. Omniscience:
- i. Omniscience means that God knows all the knowable and then some (Psalm 33 139:1–4 Heb. 4:3)
  - ii. God is a consciously knowing person. He has limitless intellect. He is the ultimate intellectual.
  - iii. Omniscience is related to the divine decrees. Omniscience includes both the actual reality, past present and future events; and it includes all possible alternatives and permutations which have never happened. God takes a set of facts and takes that out; and it would be perfectly accurate. That is the extent of His omniscience.
  - iv. We understand from His omniscience directed toward us, which it is in the divine decree, that He has a distinct interest in us in His creation. What He decreed in eternity past. God created us and He took an interest in us.
  - v. From eternity past, God has known all about our sins and failures; every single one of them...including those you hid from everyone else. God knew them even before we were born.
  - vi. Yet, with all this knowledge, God's love is never disappointed; it is never frustrated; it is never diminished by such knowledge. Knowing someone's total failure and still exercising benevolence toward that person. Neither does God's love increase by the knowledge of our good deeds. God's love is a straight line; it is not up and down.

- vii. God's infinite mentality focuses on everything at once. God has an infinitely tracked mind; it includes all of everything all at once, so that His love is not subject to any variables. There are no variables in His love. We as creatures have variables in our love; how is that love returned; has that person upset me today? This is the conjunction of truth, love and omniscience.
- viii. Since God has always known our imperfections, he also knows our needs at every point in our life. When we know God, we know Who is in our corner.
- ix. God's love and His grace has responded to our sins and failures.

1Cor. 8:1b **Knowledge** [γνῶσις] **makes arrogant, on the other hand, love** [ἀγάπη] **edifies** [or, *builds up*]. [οικοδομῶ]

## 1Cor. 8:1b Love and Attributes    Lesson #402    Sunday 1 August 27, 2006

We are presented with choices between arrogance or love; between γνῶσις and epignōsis. This is what the Christian life is all about. We can go in one direction or the other. Knowledge makes arrogant. Γνῶσις is not effective for growth or application. It is knowledge which is no more than human knowledge; it is whatever any other unbeliever can hear and reject.

This γνῶσις does not simply just sit there in the left lobe; it does not lie dormant. It becomes a source of pride. You have more theological knowledge than someone else sitting in a different church. The very thing which should bring you humility causes you to be arrogant. Rebound and metabolizing of doctrine checks this arrogance. Arrogance underlies all reversionism.

Conversely, in v. 1, we are told that agape edifies (οικοδομῶ). This is a technical term for the edification complex of the soul. The building of love in the edification complex is the project of epignosis which engenders in our a basis of humility. Love is essentially a block in the construction of this entire complex. A building is constructed one floor at a time; however, we raise up a structure first, and then fill in the floors. It begins with the filling of the Holy Spirit and our gap is activated. We begin to think; doctrinal orientation is thinking; doctrine drives out the arrogance. Γνῶσις brings in arrogance, but Epignōsis drives it out. Love is also a part of the superstructure of the building itself. We construct them by advance and they are objectives of that construction. Love is also an objective of spiritual advance, making love a two-sided coin. The means of spiritual advance and the objective of spiritual advance.

Love is ἀγάπη, which is a very common word in the New Testament; and a word grossly misunderstood by most believers and unbelievers. Most see love as emotional slop; ἀγάπη has one of the most phenomenal meanings in scripture. It is a mental attitude of thinking, patterned after divine love. **God is love** (1John 4:8). God defines the very content of love; our only real contact with love is with the love of God. We must

understand what it means for ἀγάπη love to edify us. We must know God to know real love. We must know His love in order to return His love; to glorify, serve and worship Him. Αγάπη love is the center of His life. Knowing Him means we know just how awesome God is. God has a very personal benevolence to you individually. Our love for Him cannot help but grow.

We must begin by understanding what the attribute of love is in God, in order to understand what our love should be.

### **Αγάπη Love**

1. God's love is the absolute virtue and benevolence of His very nature. It assures their best interests. Benevolence is the perfect, absolute goodness of God. God's benevolence and His virtue are the essence of His personality. It is the way He thinks. He will be perfectly benevolent and perfectly virtuous to us.
2. Love is the primary cause, along with justice and righteousness, of all God's actions toward us. This premise is challenged all the time. "If God loves us so much, why did He create this mess we live in and why doesn't he does something about it? How can a God of love allow so much suffering in this world. Since God can do something about it, and yet does not, makes it His fault. This is said by those who are personally mad or in great pain themselves." For God to remove all suffering, He would have to remove the cause of all suffering. The cause is Satan, his demons, and mankind; most men are the cause of their own suffering. To get ride of suffering, God must get rid of us. Our old sin nature and Adam's original sin came from Adam's choice to disobey God. God could simply remove our volition, which would also remove the cause of suffering. However, volition is an essential in the angelic conflict. Okay, why not just remove our old sin nature? This will violate His justice and righteousness; plus, God has already put a man on this earth without an old sin nature. God's love is going to fix us. God's love is not negated because we suffer, and He does not always stop it. God's love can be demonstrated in suffering. Rom. 5:8. God has given us all the resources to handle our suffering and to glorify Him at the same time. The love of God deals with us in the best way that He can; and there is never a time when His virtue and benevolence are directed toward us—even in discipline, which is in our best interest. God's love always looks out for us. We cannot begin to understand how His love works, as it is infinite, and our minds are finite. We must understand something in relation to His total person. God has revealed His person to us in the Scripture. Otherwise, whatever we conjure about God is superimposing our human ideas over God. God's total essence is made up of more than just love. No one attribute of God precedes or supercedes another. We must see the rest of His attributes in relationship to His love.

### **Sovereignty**

1. Sovereignty means that God is the supreme ruler of the universe. 1Cor. 12:11. His sovereign will is the final cause of all things.

2. However, there is a restriction on God's sovereignty. God never exercises His will apart from his virtue, benevolence, love, justice and righteousness.
3. God is not arbitrary; He is not mean; He does not play with us for His own pleasure.
4. The divine decrees are His commanding will compelled by His love. The divine decrees is a vast subject found in the Integrity of God booklet.
5. The sovereign will of God coexists with the free will of man. If His will causes all things to happen; He determines all things. It is an easy jump to say, "God has determined all in my life. My volition is phoney; God has already done everything." This is Muslim thought; it is not me that blows something up; it is God acting through me. However, we do have responsibility for our own decisions.
6. Isn't there a problem, God's sovereignty and my free will? That is the basis for many theological discussions.
7. Our will is truly free, because Adam made a freewill decision against God. If this was God's decision for Adam to do this, then God is the author of sin. Without free will, man cannot reciprocate love. Love must be freely given for it to mean anything.
8. In order for us to have a love relationship, we must have a free choice not to love someone. If God says, "You will love Me and I have predetermined that" then there is no free will here and our love is nonexistanty. God's sovereign will has allowed our will to coexist, which allows us to love Him. God's will will be accomplished despie our free will choices, good or bad. The plan of God will be accomplished. All the good decisions which we make are a part of His plan; as well as our bad decisions. God's plan will be accomplished, no matter what we choose to do.

### **God's Eternal Life**

1. God is without beginning and without end. How can something exist without a beginning or end? God is free from all temporal limitations. Time is how we live; our lives are governed by time. Time is our constraint; but it does not constrain God. God always was and always will be; He lives outside of time; time is His invention.
2. God's love has always existed, because He is eternal. There never was a time when God was not perfect love.
3. God does not begin to love us; He does not stop loving us. He does not fall in love with us. We are not a very lovable bunch, having the old sin nature and having committed personal sins. God knew us before we ever existed. God's love is absolute stability.

### **God is Truth**

1. God is absolute truth.
2. God is the source of all truth; the Bible is the Word of Truth; it is absolute truth.

3. The truth of God is the fountain and foundation of love. God's love is rooted in every bit of truth and faithfulness which is a part of His very being. He is always truthful and He is always faithful.

### God's Omniscience

1. God knows everything; He knows all the knowable; God is a consciously knowing person. He is described in many ways in the Bible as a person. He has a limitless intellect. Some of us are very smart; some are able to think on 2 or 3 tracks at the same time. God has an infinitely tracked mind. He knows everything all at once. He knows every person and every event of history all the time, at every moment.
2. We cannot outsmart God; we cannot play God.
3. God knows about each one of us at every moment; and not one of us falls through the cracks. God is incapable of forgetting about any one of us.
4. God's love is not increased or diminished based upon His knowledge; he does not look at us doing a lot of good things, and then God loves us. God's love has always existed. His omniscience has always known all of our needs. God's love and grace has responded to our sins and failures in the person of Jesus Christ. God has provided us with the means to deal with every aspect of our lives.

1Cor. 8:1b **Knowledge** [γνῶσις] **makes arrogant, on the other hand, love** [ἀγάπη] **edifies** [or, *builds up*]. [οικοδομῶ]

## 1Cor. 8:1b Love and Attributes Lesson #403

Sunday 2 August 27, 2006

We know that love is all you need, and all the rest of it. When someone says "I love you" it is only as good as the person who says it. It might be meaningful and it may not be. It may be for an altruistic purpose and it might be said in order to use us. There is a love which is absolutely stable, that when it is quoted and when it is said, we can depend upon it. When God says He loves us, that is meaningful. It never has a beginning or an end; it never increases or decreases; God's very existence is love and He is the source of love. We cannot simply focus on God's love only. We must focus on all of God's attributes and how they interact with love. Without understanding God's love, we will never understand human love. We will always be disappointed when someone says they love us, when they don't. We will never understand what we have in Jesus Christ; in short, love will not edify.

### God's Immutability

1. God cannot change; either in His essence or His actions or His promises or His mandates. He cannot change. Everything which God tells us is absolutely stable. Because God does not change, when He pledges His Word to us, He is bound by His perfect nature to keep it. God never tells us something which He will take back. Before mankind, before angels, God loved us. God knows all the knowable and He knows all about us in eternity past. God loves us despite what we are. God cannot change; and it seems like He would want to now and again. God's love can be

counted on forever. He is committed to us in love. One who makes a commitment; the commitment is no better than the person making that commitment. We are a part of this family. We cannot be removed. God loves us whether we are the prodigal son or daughter or not.

2. God loves us; His love always functions in an unchangeable, rational, stable and benevolent manner. None of this varied. God's love is not arbitrary; it makes sense.
3. God's love is never complicated by ignorance, silliness or absurdities. Nothing is more absurd than someone in love. That is not God. When someone is silly or absurd, their love can change. God's love is never complicated by this.
4. God's love is not emotional, which should be comforting; emotion means changing attitudes; you're up, you're down; it's good, it's bad. God's love is a straight line; it is steadfast; it never varies, it never changes. When you are dealing with absolute integrity, absolute trustworthiness, absolute honor.

### God's Omnipresence

1. This term is a relationship between infinite God and the universe. We become a little philosophical. For Bobby, this is the most difficult attribute. How big is God; where does He reside? We view God in a cloud looking down on us, but He is omnipresent; He exists beyond spacial limitation. 1Kings 8:27 Jer. . Transcendence is the theological terms for being beyond spacial limitations. He is over, above and outside of space; physical space.
2. God is transcendent and imminent. Imminence mean that God fills every part of space. Every bit of atmosphere; all of what we see and know. He fills every part of space. He fills every part of space; God fills every part of it with His entire being, including the events of man's history and the succession of these events.
3. Deism is that God is transcendent, but not imminent. He is not here with us. He began it all, but He wandered off. However, imminence is a part of God's omniscience. God's incredible awesomeness. We don't think of God in this way.
4. God is imminent; and this is the basis of His moments of visibilities to us. More importantly, there are moments when God localizes Himself, even when we do not see Him. The burning bush, the Shekinah glory, the person of the Lord Jesus Christ, the cloud which lead Israel in the desert by day.
5. A localized presence in Jesus Christ; a localized presence in Palestine; but He is simultaneously present everywhere.
6. There is an application for us in this incredible concept. There is no place on earth where the love of God cannot reach us. Psalm 36:5 119:64 33:5: [the earth is full of the lovingkindness \[grace, unfailing love\] of the Lord](#). This includes the most terrible moments of our life, no matter where we might be.
7. Put this together with the truth of His love.

### God's Omnipotence

1. All of these attributes are found in Scripture. God's power is unlimited in its ability 2Cor. 4:6 Eph. 1:19–20. The power of God is engaged in the accomplishment of His plan.
2. God's power holds the universe together. His power is engaged in accomplishing His plan of earth. God's will made a decision. God can do all that He purposes to do.
3. God is the absolute highest force in all the universe. It is a personal force, not impersonal like the force in Star Wars. He is a person with infinite power.
4. Evolution tells us that nature creates itself from nothing. Pantheism.
5. God has infinite energy and power from which to love. His love does not get worn out, overworked, or run out of energy. None of this, "I love this person, but I need a break from this person." God's love never takes a vacation from us. His love is straight lined. It is guarantee.
6. Knowledge is power. Think about God's omniscience here: His knowledge is infinite; His power is infinite. God always uses His power toward benevolent ends. He does not use His power to play with us or to make our lives miserable. He is 100% benevolence and love. Basis for Philip. 4:15: **I can do all things through the power which He pours into me.** The power poured into us is from the cause of God's love; He gives it to us; it is grace. Grace is the expression of God's love.
7. God has provided us with the filling of the Holy Spirit to live the greatest life imaginable; think about the edification complex. We can be happy in the worst circumstances of our life. This brings on the mentality of sharing the happiness of God. It all works together.
8. This is not just some detached God Who lives out there and does stuff; His love is focused on us individual; it is ours, it belongs to us; and we do not deserve it; not one bit of it; guaranteed by the truthfulness and omnipotence of God.
9. With all-powerful God, God can do all that He wills to do; but He may not will to do all that He can. God may not do everything with which he is capable. His power; His omnipotence cannot supercede the other attributes of His nature. His power is limited. "If God is all-powerful, God can destroy himself." This is a limitation. Can God love us so much as to overlook our sinful nature? No. His omnipotence has limitations; His love has limitations. There are certain things which His love cannot do, if it violates any other attribute of His nature. God cannot violate His own nature; therefore His love cannot violate.
10. Some might think, God will accept anyone into heaven, because He is a God of love, and any pathway to Him is valid. No. This violates His justice and righteousness. If we examine His attributes, we must realize that God has it all worked out. God has all of this worked out and He worked out all of this for us.
11. If there is a limitation, it is a self-imposed limitation, it is a restriction in order to be consistent with His other attributes. God cannot give up His perfect righteousness and justice for love. God has integrity, which is sometimes called holiness. It is composed of justice and righteousness. These work together. If God's love is compromised, then His entire essence is compromised. Righteousness and justice is expressed in every act of His will. Every act which God undertakes for us, His

righteousness and His justice are involved. God deals with man in love, but He cannot compromise His righteousness and justice with his love.

### **God's Righteousness and Justice as Related to His Love**

1. These 3 attributes related directly to us; all the other related to God first and incidentally to us.
2. Perfect righteousness means that God abhors sin. Perfect righteousness is the standard or principle of His integrity. His standards do not include sin.
3. All of God's attributes must conform to His perfect righteousness; this includes His love. Psalm 11:7 119:37
4. God's righteousness cannot accept anything less than His own perfect righteousness.
5. Any limitation on God's love is that He is not free to disregard or forgive sin apart from the satisfaction or propitiation of His righteous claims. God's love cannot forgive sins by itself. His righteous standards must be met. We all fall short of His righteous standards.
6. God's righteousness can only condemn sin. That is all it can do.
7. God's love can overlook sin; God does not wink at our sin. God does not say, "That's just a little sin, and I am not really that concerned with it." God cannot overlook even one sin without violating His righteousness.
8. When perfect righteousness is related to mankind, it is called justice.

### **God's Justice**

1. God's justice is His absolute and incorruptible fairness. The things that we want God to do to make Him fair—that does not make Him fair. God is fair and just in dealing with us.
2. Justice is the function of His integrity; righteousness is the standard of His integrity.
3. What God's righteousness demands, His justice executes.
4. What God's righteousness accepts, justice blesses. We are blessed not because we are nice people but because of Christ's righteousness in us, which is perfect.
5. What righteousness condemns, justice judges; so it must.
6. God judges with perfect fairness because His omniscience knows all the facts. In a court of law, you want to present only the facts which are good for you. God knows all of the facts of every case.
7. God treats all of His creatures exactly the same without bias and without partiality. There is no prejudice in the character of God. God's justice never makes exceptions for anyone. His justice is still intact. People can buy justice; but you cannot buy God's justice.
8. God's love cannot make exceptions like human love does.
9. God's love cannot supercede His justice. He cannot overlook His justice; He cannot overlook His justice in the name of love. This is something very few people understand.

10. God's love must always conform to the standards of His perfect standards of righteousness and justice. If it did not, none of us could be saved.
11. The absolute perfect righteousness and justice of God cannot be unfair, prejudice and discriminatory. There is not discrimination in God. He is not unfair; His love is not unfair.
12. God's perfect integrity guarantees that His love is perfect. "If I do more good than you, I get blessed more." Wrong. God's justice and love are in tact.
13. Because God is holy, His love can only function with perfect virtue. Because of His justice, God's love can only function with perfect virtue.
14. God's love cannot exist without His integrity. His integrity makes us saveable. God's love is governed by His integrity. God cannot save us unless He condemns us. That condemnation must be applied and satisfied. **God so loved the world that He gave His uniquely-born Son.** We have an eternal future because of these 3 attributes, which function in perfect harmony.

1Cor. 8:1b **Knowledge** [γνῶσις] **makes arrogant, on the other hand, love** [ἀγάπη] **edifies** [or, *builds up*]. [οικοδομῶ]

**1Cor. 8:1b**

**Lesson #404**

**Wednesday August 30, 2006**

Bobby considers that last 3 messages as the most important that he has given in his ministry. God's essence is made up of attributes. God's attributes always act in harmony and in conjunction with one another. God is consistent. Bobby related this to love, as that is what God is really like. Only the Bible provides us with information as to Who and What God is. Human speculation is just speculation; God is not to be made in the image of a human. Bobby did not superimpose emotions and affections upon God. God's love is ubiquitous; God is justice and love and all the other attributes.

Bobby recalls standing in formation in ranger school; and "Always remember that the big Ranger in the sky is always looking after you." God is not a God of pure retribution and condemnation; nor does God overlook sin in the name of love.

Every time that Bobby studies God, something new comes to him. This time he became aware of just how awesome that God is. He is absolute truth and faithfulness; we can always depend upon Him. We have so little real knowledge; and we will not know God completely until we get to heaven. We only know what He has revealed to us in a limited way. All Bobby knows is what God reveals in His Word, which should leave us awestruck and grateful both.

God requires nothing; He needs nothing to sustain Him. With all that, He is actually interested in us, as insignificant as we are. God loves us by His own admission. He tells us that we are the objects of His love. And we are undeserving in this regard.

**Love edifies**, which is the building up of love in our souls. This knowledge is at the very heart of our spiritual life; this is the heart of our relationship with God. This agapê love is the process of the Christian life as well as the process of the Christian life.

There are many facets to agapê love; the ultimate source of love is God Himself. We must understand God's love in order to understand agapê love. We must understand His complete person. Apparently, we are only half way to understanding **love edifies**. We have a part in this. Bobby is going to bring us into the picture. God's love is not only His thinking. His love includes His actions toward us. His love is not just an attribute for God; but God's love is action; an activity toward us. His benevolent thinking and the virtue of His very nature directed toward us is an activity of love. God's love is a paradigm.

### **Some Things to Remember**

1. God's love and justice and righteousness are the cause of all God's actions toward us. All of God's attributes are a factor, but these 3 things are where God meets us.
2. These are the attributes which directly relate to us in God's activities toward us.
3. Love and righteousness and justice are the attributes through which He directly associates through mankind.
4. The 3 attributes define how He deals with sinful man. We are dead by our actions and by birth and by imputation.
5. God's benevolence and goodness are the motive for His provision of our salvation. **For God so loved the world that He gave His own uniquely born Son.**
6. That goodness and benevolence which provides salvation are governed by justice and righteousness. Love does not run wild with God. Love does not supercede all.
7. God's love cannot be manifested toward us without the qualities of justice and righteousness. That love cannot be manifested toward us. God's character cannot be compromised. His love cannot be compromised. His love is immediately compromised. It must be governed by His righteousness and justice.
8. His love is always directed toward us in the activity which saves us and sustains us. Because we are sinful, God must condemn us. That isn't love. It is God's justice which must condemn us due to His perfect righteousness. Because we are condemned, we are savable; God's love found a way to do this, even though we are sinful.
9. How else is His love directed toward us? His love disciplines us. Heb. 12:6 It is God's love which scourges us alive. His justice and righteousness are also involved; God is impartial in His discipline. His righteousness has certain standards with regards to His plan. **Whom He loves, He disciplines.** God's correction of us is to bring us back to the point where we can execute His plan for our lives. When we have departed from His plan. His discipline is designed to whack us in the head and to get us back on track. That is love. We cannot execute God's plan; we cannot share His happiness; without His discipline when we need it; and we all need it from time to time. Do not ever hate the discipline that we receive from God; it is always for our best interest. We should take stock of that pain and determine where

we have gone wrong. We confess a group of sins; we get back into fellowship; we get back with doctrine; and we move on.

Bobby has seen someone who claims that rebound is negated with a change of mind (or maybe not changing your mind). That puts a condition on rebound. There is no condition on rebound. We simply name our sins and every time we do this, we are cleansed. Our intent, desire, etc. never figures into rebound. This is apostate thinking. This ruins the spiritual life. If you think what we think, do or desire has anything to do with the forgiveness of God; we may know that we are going to do that sin again. Still does not negate it. This is Bobby's first dealing with someone who distorts his teaching (and Bob's teaching). Rebound is not to allow you to sin whenever you want. As you grow, you become less enamored of sin. However, naming your sins is all that matters.

#### More Points

1. God's love is directed to us in discipline.
2. The Old Testament tells us that God directs His love toward His people (2Chron. 2:11). God's love for Israel is the basis for all His covenants for Israel. The Mosaic Law is His covenant with Israel; but also His standard. Love, justice and righteousness meet us where we sin.
3. God loves perfect righteousness. Psalm we just aren't good enough to gain the grace of God.
4. God loves His justice. God never forsakes those who have His perfect righteousness. This is us, because we have His perfect righteousness. This is where grace comes in; grace is critical. We can never talk about God without talking about God's grace when He is dealing with us.

#### Grace

1. Grace is God's policy, but not an attribute, in bestowing His unmerited and undeserved favor and love on sinful mankind. . Rom. 5:15-17
2. Grace is all that God is Free to do for mankind on the basis of the cross. The cross is where God's perfect righteousness and justice are propitiated. God cannot deal with us without keeping His justice and righteousness.
3. Grace is the function of God's benevolence. Benevolence speaks of His attitude toward us, which we do not deserve. It is His love in action toward those who deserve the very opposite.
4. That is the greatest act of love Isa. 30:18 the outworking of His attribute of love in grace.
5. In short, God's grace is the expression of God's love; and it is something which we do not deserve; it is God's policy toward us.

We should have the full range of knowledge of God's grace and how it operates toward us. This is only half of the statement that **love edifies**; God's love exists and it functions toward us. The other half is our response to this love. How do we develop personal love for God?

### Our Personal Love toward God

1. This last few times will give us a good overview of God's love. We develop personal love through metabolized doctrine and doctrinal orientation. We get to know God. That is exactly what Bobby has been giving us through the last few classes. We have usable knowledge as to Who God is.
2. We discover just how attractive God is. He is attractive because His grace and love toward us is infinite and unlimited. Our love is so fickle. God's love would not be fickle, unstable, or finite.
3. God loves us unconditionally; there are no strings attached. We don't have to jump like a puppet to gain God's love.
4. When that happens, we develop admiration and appreciation for God and His love. We will never see anything like this in our experience. When it becomes epignôsis, we admire and respect His love toward us.
5. We then give deference to God as the subject of our admiration and respect.
6. Our attention pivots on His perspective (divine viewpoint) and person. We become occupied with Christ. This is what happens when you develop a good attitude in love.
7. And through continued spiritual advance, our love grows and we build a lasting personal relationship with God. Relationships grow and become better and become more intimate when handled correctly. That is what spiritual growth is. It is building relationship with God.
8. This whole process is summed up in 1John 4:19: **We personally love God because He first loved us.** God's divine decree was that He would love us. We think of this as a beginning of a decision; but God has always determined to love us; always. He has no beginning and no end. It just is. We cannot help but to reciprocate His love. Our response is love for God. That is called reciprocal love. How does this work?

Reciprocal Love for God: This is based upon doctrine in our soul; metabolized doctrine in the soul is how we love God. When epignôsis doctrine circulates in our stream of consciousness, we realize the worthiness of God. He is worth of all our love. We might say that about one or two human beings; and that might change. However, God is always consistently and constantly worthy. Our deference for Him; our appreciation for Him. There is a good illustration in the human realm. We understand love through our own limited perspective. People respond to each other when love is expressed. Just as we respond toward people who express love toward us, so we respond to God when we begin to understand God's unfailing love which He continues to express toward us. Another person's love for us cannot happen continually; it may occur a lot; but God's love is a continuous expression to us. When we understand that we are eternally secure in our salvation that no one and nothing can take away our salvation, then we begin to understand God's love and His immutability. Therefore, as we build epignôsis doctrine in the soul, we also build an unconditional love and reverence; only God is worthy of this, because He is always faithful. There is never a time when He is not faithful. He is the one that we know never fails us. That is an expression of love.

### How is personal love toward God manifested in us?

1. When the believer understands what God has done for us, he is grateful. You cannot be arrogant and be grateful. You cannot think you deserve it. You cannot make everything out to be about you. Personal love is manifested in us when we understand what God has done for us and are grateful for it.
2. True worship of Him is then possible; we are grateful to Him for what He has done. Some think that worship is singing a few tunes or communion. Worship, like everything else is an attitude. Bobby tells us something about what God does for us, so that we will be grateful to God for what He has done for us. That is the expression of reciprocal love.
3. Gratefulness and confidence in God's love for us generates capacity for love in all spheres of life. Personal love towards friends and spouse. We also develop impersonal love toward all those others who are obnoxious toward us.

Bobby wants to take a moment to give an idea of personal love in the human realm. This helps to explain God's love. Not enough time; so tomorrow night.

1Cor. 8:1b **Knowledge** [γνῶσις] **makes arrogant, on the other hand, love** [ἀγάπη] **edifies** [or, *builds up*]. [οικοδομῶ]

**1Cor. 8:1b**

**Lesson #405**

**Thursday August 31, 2006**

We are studying *love edifies*. There are no attributes of God which are better than the others; and they all work in harmony. Love is a good starting point for getting to know God. You can learn more about God in conjunction with the other attributes. Love is central in what God does for us (and to us). It is God's love and justice and righteousness which are the cause of all God's function toward us. It is these 3 which interact with sinful man. Bobby is not isolating these 3 attributes; he is concentrating on these 3 to explain how God operates toward us. What are the activities of God's love and righteousness which He initiates toward us?

### Love, Righteousness and Justice of God

1. Love, justice and righteousness work together in our salvation. What the righteousness of God demands, the justice of God executes. In relationship to us, His righteousness condemns our sins and He cannot have anything to do with us as sinners. Even as babies, God's righteousness can have nothing to do with us. His justice and righteousness must condemn us, since we have Adam's imputed sin.
2. God's love found a way by providing Jesus Christ as our Savior. **While we were yet sinners, Christ died for us.** God's justice had to be satisfied; His condemnation upon us had to be dealt with. Our condemnation was turned to reconciliation by Christ's work on the cross. The spiritual death of Jesus Christ is the greatest act of love in the history of mankind. All we have to do is express faith alone in Christ alone. His love provides our salvation.

3. His love blesses us in many other ways, in conjunction with all of His attributes. His love provides a plan for each one of us; along with His sovereignty and omniscience. God knows all the knowable all at once.
4. Love provides all of the resources to execute this plan. He gave us everything that we need to accomplish this plan. The very power of God to execute the spiritual life. The greatest resource of our life is the filling of the Holy Spirit.
5. Love disciplines us when it is necessary; for our own benefit. Heb. 12;6. God's discipline is always fair; if we are being disciplined, we deserve it. There is never a time when God whacks us where we don't deserve it. This means He wants us back in His plan.
6. Another way that God blesses us is the provision of eternal security and an eternal future. God gave us salvation and He provided us with a plan and an eternal future. God's total character is always involved in everything that we do. Grace is the policy of His love. Grace is His love in action; grace reflects his love. This knowledge of divine love which is ensonched in the right lobe of our souls builds up. We as human beings cannot model agape love; we can only see it and mimic it; God has given us the Holy Spirit in order to function with agape love. As we grow spiritually, we will take on the characteristics of agape love—not perfectly, as we are never perfect in this life—but imperfectly. When we begin to understand who God is and what He has done for us, then we can understand the 2<sup>nd</sup> half of *love edifies*, which is reciprocal love toward God. When we realize God's grace and love, which are unlimited, and His love is unconditional, all the time, and without exception, even though we don't deserve it at all; then we will deive in our soul admiration and respect and appreciation for His love for us. Just like when people respond to one another when we love and they reciprocate. If they don't love us back, and we show them love; it may develop in their soul as they get to know us. Then that love begins to be reciprocated. That is exactly the way it is with us and God. God continually initiates and expresses His love. God is first and foremost in our thinking and in our affections and in our love. Through spiritual advance, our love grows, and we build from that love a lasting, personal, reciprocal relationship with God. Epignôsis knowledge is where it begins. It all works together; it progresses through the floors of the edification complex.

### **How Love Grows and Gratefulness**

1. Here is how gratefulness works: when we realize the benefits of salvation and the spiritual life, it becomes very pleasing to our mind; we are pleased with what He has given us.
2. As we move through our life, unless we take in some doctrine, we lose our appreciation and gratefulness to God. It will become a distant memory. You can have great personal love relationships. No greater problems in life than people testing.
3. You wanted to find worship of God? It is humility and gratefulness. In some denominations, worship is just emotion. It is getting all pumped up about who

knows what, because they don't know very much. Worship is in your soul; humility and gratitude, which comes from know Who He is.

4. In humility and gratitude, our attention focuses on God, not on ourselves.
5. The extent of that humility and gratitude in our souls is a measure of the progress of our spiritual life. If we are arrogant, our spiritual life has not progressed very far. If we are growing spiritually, you will have gratitude toward God. The whole process is summed up with **We love because He first loved us**. It is a way of thinking; a way of virtue; a way of looking at someone who has virtue; it is an attitude.

An example of human love to express God's love. It is legitimate to use anthropopathisms in order to explain God and His attributes and His policies. Personal love, if you did not know it, is expressed most often by the sentence *I love you*. If we love someone, at some point, we will probably say *I love you*. In the human realm, we find someone else to be attractive; and we feel love toward them. If virtue is present, then there is a recognition of virtue in that person. Love will not develop if there is physical attraction only. With respect to God, the physical aspect is irrelevant. We do not see God, so there is no physical attribute which we can focus on. Nor is God attracted to us physically. Bobby hopes that what he has been teaching the last few nights makes God attractive to us. When we get to know Him through doctrine, we discover that God is not just attractive, but overwhelmingly so. There is no attraction which can compare to the attraction of God. With man, I observe attractiveness in someone else and then we endeavor to know that person. There are aspects which we find in a person that we learn to love; it is about attitude; it is virtue in us and the other person which builds love. God is infinitely virtuous. It is much more difficult to love humans, as we do not have the same level of virtue. In attraction, we endeavor to know what is in someone's soul. We find some quality in another person, we respect them, we give them deference above others. How a person thinks is what preserves attraction. The way we look is not going to last. We can preserve it for awhile; what does last? The soul. The qualities which are inside. These are the qualities which we have when we want true real love. When we find these virtues, we develop agape love. This is how love works in the soul of someone who understands love. Some people trip through life and have no clue as to what they are looking for. Attraction might begin with the physical, but it must progress to the soul. Sometimes, you can develop a physical attraction to someone because what is in their soul. You get to know someone, and this person will become uglier or more beautiful, depending upon what is in their soul. All of these qualities are cognitive; they are in your mind; they are thoughts in our soul; a lasting physical relationship is the end result. To be in love, means you want to be with that person; you want to talk with them; you want to have them in your life as much as possible. If there is nothing in their soul, then you do not want that. Love means being occupied with that person. I focus on you in tender and intimate terms; personal love revolves around my thoughts for someone else. It revolves around the compatibility and rapport. It revolves around thinking and compatibility develops as time is spent together. If we go through this same process, then we are reciprocating love. Do you begin to see that the infinite love of God is worth reciprocating? If the process continues; and we both reach the point where agape love is in the soul, then we have a reciprocal love. In the divine realm, God's love is so much more valuable and perfect than human love.

### Parallel

1. Our contact with God comes through the divinely inspired Word of God.
2. We get to know Him; He reveals His qualities to us; by conversation, God reveals Himself. If you cannot have a conversation of the first date without thinking about the physical then you will never learn about their soul.
3. With God, we learn about God through His Word. We learn about God's attributes and what He is made of. The doctrine of divine essence, and if we feel no different toward Him, then we are not reciprocating the love of God. We have been given all the information that we need in order to love God. We get to know God through His Word.
4. When we get to know God by building Epignôsis doctrine in the soul, we develop grace and doctrinal orientation; and we begin to know Him.
5. We begin to consistently think about God with an attitude of love; the thinking of agape love or virtue love. Agape love comes from reciprocating God's love. This is where the paradigm begins. Then it can be turned outward to personal love for a few and impersonal love for all. We begin to think consistently about Him.
6. God becomes the object of our focus, our concentration, and our occupation. The latter word means that He never leaves us. An occupying force in a foreign country means that they never leave that country. You think with divine viewpoint; you think with the mind of Christ.
7. Our love is maintained as we continue to advance in grace and doctrinal orientation. Our love with a human being continues to grow as we spend more time. We may know about their characteristics, but when we see them in action on a daily basis, they we become even more enamored with the virtue and integrity in their soul. Our love is maintained and gains momentum as we take in more doctrine. Grace orientation is the attitude of humility.

We cannot see God, but we can love Him. We are mandated to love God. Deut. 6:5: [and you will love the Lord your God with all your heart, with all your soul and with all your might.](#) Love cannot be coerced or forced. Love cannot be coerced or forced; if love is not freely given from the volition of our soul, then it is not love. How many times has a man fallen for a woman, and that love is not reciprocated? And nothing can be done about that. Love simply cannot be forced between human beings where it does not exist. The same is true of God. God cannot create man to love apart from man's volition. Taking away our volition violates the divine decree in eternity past for us to have volition. Our love for God is part of the angelic conflict. Developing love for God is spiritual advance. Love edifies; love is building the edification complex. As we build the edification complex, we win tactical victories in the angelic conflict. We cannot truly love God without free will; and if we do not love Him, we cannot glorify Him. God created us with volition in our souls. God designed our volition so that we would be able to love Him. This is building the edification complex. That is the love complex.

Bobby is going to develop the divine dynasphere on Sunday; the love dynasphere and the interlocking systems of love.

1Cor. 8:1b **Knowledge** [γνῶσις] **makes arrogant, on the other hand, love** [ἀγάπη] **edifies** [or, *builds up*]. [οικοδομῶ]

**1Cor. 8:1b**

**Lesson #406**

**Sunday 1 September 3, 2006**

Bob has a broken femur from a fall.

The edification of love of the believer begins with epignōsis doctrine in the right lobe of the believer. God's love directed toward us is the very reason for our existence in life, as well as our future. Everything else in this life pales by comparison. Our lives will end when God chooses; His plan is perfect and it has always been perfect. This metabolized doctrine always has a profound affect on our thinking; it is the very opposite of arrogance. Arrogance is self-centeredness. We have, in difficult times, the desire to pity ourselves and to be concern with our own affairs; this is arrogance. Love drives out arrogance and ushers in humility.

When we understand love, our focus is on God and on His love; and not on ourselves. That is divine viewpoint. The attitude that we have of humility that His love, along with His justice and righteousness, are the basis for our salvation.

Each one of us has an individual plan which God made for us in eternity past; and it was all done here in love. That plan is the most important aspect of our lives.

Love, along with justice, disciplines us when we need it; to bring us back into the plan.

His love + immutability provides for our eternal security. There is no separation from God. God's love is called agape love; that is the model for love in our won soul. God's love is His virtue and His benevolent way of thinking. Love is always a thought; always a mental attitude.

Ἀγάπη love is not only the way that God thinks, but it is the attitude which we should take on; it is still our objective to develop ἀγάπη love. Love is at the heart of the edification complex.

How does His attribute of love transfer to edification in our lives? His love engenders in us a personal, reciprocal love for God; a reciprocal love for God. 1John 4:19: **We love because He first loved us.** We reciprocate the love of God because it is there. There is no greater objective response, and personal reciprocal agape love because of His agapē love. When we realize the extent of the love plus grace. Reciprocating His love when we have the knowledge of it is one of the most wonderful things in this life. It is just like people who express love in responses when love is shown. Sometimes His love is unseen, but it is real; just as our attitudes are unseen, but very real. We give to God when we have reciprocal love, great deference. We don't come into to the auditorium and skyrocket when we hear about God's love. We may have an emotional response, but that is not necessary.

When you are grateful toward someone, it brings reciprocal love and the capacity for love for other people in all spheres of life. Personal love for a few and impersonal love for all mankind.

When you are under difficult circumstances, are you focused on your own pitiful conditions or do you focus on God's love? Everything which happens in this life is for a reason; we are constantly and always in God's care.

Gratitude is a good attitude to have toward God. It should be real on a moment-by-moment basis. The extent of that humility and gratitude in our soul is a measure of the progress of our spiritual life. Can we be insulted? Can someone interfere with our happiness because they don't like us, then we are focused on ourselves.

Our love for God is the motivation for our Christian life; the One we love is the One Whom we talk about. When we love the Lord, we want to glorify the object of our love. When we are motivated by personal love for God, we develop in our souls a system of virtue, which we call virtue love, which actually defines our Christian life. It is the edification of love and the building up of love of the edification complex.

The Divine Dynasphere = the Love Complex = the Interlocking System of Love = Virtue Love. There is an elaboration of the love complex in one of Bob's books. Gate 3 is teachability; enforced humility and genuine humility. Gate 6 is functional virtue: impersonal love for all mankind. Finally, the maturity gate. Note the similarities between the edification complex and the divine dynasphere. Ground floor of the edification complex is the same as the 1<sup>st</sup> gate. As we study this, we see that the divine dynasphere is an elaboration of the edification complex. Personal love for God; impersonal love for all mankind; sharing the happiness of God. The divine dynasphere was expanded because Bob thought about love; and therefore developed the divine dynasphere. It is all about the love of God; the love complex.

Each gate is a sequential entrance into the virtue love complex.

### **The Love Complex = the Divine Dynasphere**

Christian Integrity is where this can all be found.

1. The power gate: the filling of God the Holy Spirit. This provides the spiritual IQ for doctrinal perception; the grace apparatus for perception. Through this, we can perceive and metabolize the doctrine. We cannot be edified by love until we function at this power gate. The filling of the Holy Spirit is the very infusion of the power of God for our Christian life, which separates us from every unbeliever on this earth.
2. Basic Christian modus operandi. What are basic Christian modus operandis?
  - a. These are the basics for God's game plan for us; the mechanics.
  - b. These are the routine procedures and techniques of the Christian way of life. These should be almost automatic; they should just kick in.
  - c. These procedures are mandatory pre-requisites.

- d. The basic techniques include rebound; we cannot exist in the spiritual life without rebound. After that, we learn to isolate sins after rebound. In rebound, we simply acknowledge our sins; then we isolate that sin, so that it does not generate negative effects. If we are constantly jumping in and out of the Spirit, we don't really utilize the filling of the Holy Spirit. We must leave these sins; we do not need to re-visit this problem; we do not need to feel guilty or remorseful about it. Our sin is in the past; we do not need some certain intent in rebound to make it count. Nothing in our mind is necessary apart from the naming of our sin. One of the legacies of the Berachah pulpit is rebound. No certain feeling is required; no remorse is needed; no promising to avoid the sin. We isolate the sin and then we keep on moving in the Spirit. God's discipline is for our benefit.
- e. We must be able to utilize the faith-rest drill in the Christian life in order to move forward. We must be able to find a promise in the Bible which we can claim. Once you claim the promise, you might go then to a doctrinal rationale. That promise may suggest a rationale.
  - i. The essence of God rationale
  - ii. The plan of God rationale. Everything in our life has meanings. We can then make application to our circumstances; we can take control of our lives and thinking in the midst of difficulty. There is not other way to live. Focus on the Lord, which allows us to take control of our lives.
- f. You begin to orient to doctrine and to grace. You have the rudiments of humility. You see Who God is and you begin to honor Him; you begin to honor Him and you do not honor yourself nearly as much.
- g. You get the rudiments of impersonal love. We are able to apply impersonal love, so that other people do not control our lives. We worry more about what God thinks of us rather than what people think of us.

1Cor. 8:1b **Knowledge** [γνῶσις] **makes arrogant, on the other hand, love** [ἀγάπη] **edifies** [or, *builds up*]. [οικοδομῶ]

**1Cor. 8:1b**

**Lesson #407**

**Sunday 2 September 3, 2006**

We are studying the final phrase of this verse: *love edifies*. We must understand the attribute of love in order to understand God. We cannot understand God without understand His other attributes and how they function as a part of the whole. All of the other attributes have something to do with us and our existence, but primarily, love, justice and righteousness. When we begin to understand God's love, we begin to give great deference toward Him. **While we were yet sinners, Jesus Christ died for us.** (Rom. 5:8). We have plans for our own lives; we have a direction in our life; but God has a perfect plan for our lives. We have free will and we should use it within the parameters of God's plan for us. "I can't get into God's mind in order to figure out what His plan is for us." Wrong! We have access to the mind of Christ; and we keep our focus and we continue to take in doctrine, and we continue to understand the spiritual life; and if we do that, we are in the

plan of God. No matter what the twists, turns, triumphs, failures; we are in God's plan. Unbelievers have no assurances whatsoever in their lives; they have little that they can depend upon, and the things which they depend upon could fail them at any time. God never fails us.

As we begin to learn more about God, we learn to reciprocate His personal love. There are mechanics in order to continue our growth so that we might understand the direction of of lives.

### **The Love Complex = the Interlocking System of Love = Divine Dynasphere**

We might enter through two gates at a time; we may go in and out of some gates. God's grace is His love toward us in function.

1. We have to go through the power gate first: the filling of the Holy Spirit, which opens up the entire spiritual life.
2. Once we are filled with the Spirit and we begin to metabolize doctrine, we begin to learn rebound (the first thing that we learn). As we grow in grace and understand the rebound technique and we begin to understand the faith-rest drill, the most basic *modus operandi*. We begin to understand a few promises; when we know that promise, then we can come up with a doctrinal rationale. One is the doctrine of divine essence, which is a problem solving device in and of itself. Doctrinal orientation, grace orientation, a little bit of impersonal love. Impersonal love is nothing more than a relaxed mental attitude under pressure, under people testing; when people or circumstances give us a hard time.
3. The third gate in the divine dynsphere is teachability, which is the 2<sup>nd</sup> floor of the edification complex. Teachability always includes humility.
  - a. Humility orients the believer to reality, to authority and to absolute truth. Everything is relative to the unbeliever and the weak believer; we cannot hang our hat on anything; change is the essence of life. Humility and teachability orient us to absolute truth, when *γνῶσις* doctrine is transformed into *Epignôsis* doctrine. We are oriented to God's reality. God is faithful; He is always truthful. All that God says is truth and we can hang onto that.
  - b. Strength of character, agape love, and happiness are constructed on a foundation of humility. Arrogance does not bring strength of character. We depend solely on ourselves; we cannot have agape love if it is all directed toward ourselves. We are not happy if all we think about it ourselves.
  - c. If growing in grace and knowledge is our objective in the Christian way of life, then humility is the only attitude for that.
  - d. First in this gate is enforced humility; humility is enforced upon us; we are held down and hand fed humility; sometimes it must be kicked into us. Our natural inclination is arrogance and some of the worst things of life are very destabilizing. We have so little control in our lives and control freaks have such a difficult time in this life. The believer uses his volition to obey legitimate authority. Arrogance says, *I am the only authority and the highest authority; what I want to do, what my desire, that rules!* The discipline of a

classroom environment, as in church. We must, in the environment of church, concentrate and have respect for the Word of God and respect for the word of God; we are forced to hear more doctrine in church than at home, being propped up, listening to doctrine with our favorite beverage. Arrogance is when we yawn. Church, face to face, is the best environment for humility and discipline. Enforced humility is the authority of divine mandates; we must obey the mandates found in Scripture, e.g., **Grow in grace and knowledge of our Lord Jesus Christ.**

- e. Then comes genuine humility, where we begin to consistently have positive volition toward the Word of God. We want to be here. We recognize that there is something greater than we are.
  - f. When love edifies, it also drives out arrogance, which is the opposite of humility and teachability.
4. Spiritual momentum:
- a. This is the most important transitional gate for the love complex.
  - b. Momentum is a major issue in the Christian life. We never finish being teachable. We can always continue to learn; there is always continuing education. We can hear the same doctrine when immature and when mature, and get a whole new picture. Divine viewpoint forces out the human viewpoint that we are bombarded with all the time. For instance, the idea that everything is relative. Without the absolutes of Scripture, we will fall for the relative every time.
  - c. Momentum is gained when we are motivated to advance to maturity.
  - d. Momentum results from free will decisions to enter into the first 3 gates.
  - e. As momentum increases, so virtue love becomes an entrenched way of thinking and a mode of life. Virtue love is what this complex is. The filling of the Holy Spirit and other basic Christian modus operandi become the way that we think; and nothing in life can assail us.
  - f. As we gain momentum, our personal reciprocal love increases. As our love increases, so does our momentum. Momentum increases love, love increases momentum. That is one of the highest objectives in the spiritual life. Eph. 4:14–15: **In order that we no longer be immature but the teaching of doctrine in the sphere of love [the Love complex],** Bob's last great series of messages were about the doctrine of Love. **...you [the pastor-teacher] will cause them [members of the congregation] to grow up in Bible doctrine with respect to Him Who is the absolute, even Jesus Christ.** That is the objective of the Christian way of life. Whatever happens, there is our thinking.
5. These first 4 gates act in concert and move toward the motivation virtue of personal love toward God.
- a. Personal love for God is the motivational virtue of the Christian way of life.
  - b. The more we grow spiritually, the more we grow and trust and have intimacy with God. This is where the intimacy of live is so apparent. The Lord becomes family in every situation; we can dial Him up any time that we want. God may not answer us in the way that we want Him to, but there is an

answer, every time. When we understand the love of God and the grace of God, that whatever His answer is, is perfect. When we dial Him up, we are representing ourselves before God, and the understanding that He will answer us in all things.

- c. As our momentum accelerates, our motivation to execute the Christian way of life increased exponentially.
- d. We are inspired. We do not deserve anything. We deserve death; we deserve eternal condemnation. Grace orientation is the epitome of divine viewpoint. When we understand the grace of God, we understand His love. We lose track of this, and we lose track of our lives. We are silly to think that we can do a better job of running our lives than God.
- e. The grace of God understanding and being inspired by the grace of God, is the manifestation of personal love toward God. When we grow to spiritual maturity, we will increasingly glorify God. We will increasingly glorify Him. That is the manifestation of personal reciprocal love.
- f. Personal reciprocal love is epitomized by increased inculcation of doctrine and reverent worship of God. How do we think about God? Do we worship Him or do we just think of him as being some person off in the sky that we do not understand.
- g. We are compelled by His love to execute His plan. When we are in love with someone, we will probably tell others much more than they want to hear. We want to sing their praises; we want to tell them how wonderful our loved one is. We need to bring Jesus Christ to a lost and dying world that needs it.
- h. This agape love encourages us to serve the Lord. Not just to serve the Lord but to make the production of divine good our highest priority. Not producing income; not production at our profession; but divine good is the highest form of production in our life.
- i. Personal love toward God the Father gives us the confidence that all problems can be solved using the other problem solving devices of the spiritual life. When we enter into the person singular gate.

Bob used to say, *if money can solve a problem, then it is not a problem*. Similarly, if God can solve the problem, then it is not a problem. Get over yourself in arrogance; get yourself focused on the problem solver, because we have personal love toward Him.

1Cor. 8:1b **Knowledge** [γνῶσις] **makes arrogant, on the other hand, love** [ἀγάπη] **edifies** [or, *builds up*]. [οικοδομῶ]

**1Cor. 8:1b**

**Lesson #408 Wednesday September 6, 2006**

We are still studying *love edifies*. **We love God because He first loved us**; that is reciprocal love. God first loved us personally and impersonally; and we love Him in response. Our purpose in life is to respond to God with His love. This is a way of thinking. There is no greater test than to examine how we think. What is our viewpoint? Do we understand that

there are no tragedies in life. We do not know why Bob's life has taken the course that it has; but the entire situation is in God's hands.

Our spiritual growth is a part of *love edifices*. This is the interlocking system of virtue. The building up of love in our souls is the divine dynasphere, or the love complex. *Dynasphere* is a coined term. It comes from δυνάμις + σφαιρα which is *power sphere*. That is in the sphere of power or the sphere of the love complex.

The divine dynasphere is made up of 8 gates, and each is an entrance to a stage or stages of spiritual growth. It is a sequential entrance; it all comes under the idea of *love edifices*; the gates actually overlap and intermingle and interact. This is why they are called the interlocking system of love.

Αγάπη love in the soul drives out arrogance. 2<sup>nd</sup> gate is basic Christian modus operandi, which is maintaining fellowship.

### Rebound

Rebound is under attack by sources that would surprise you.

1. The utilization of rebound—the first attack we generally get is on rebound—and God's forgiveness of post salvation sin requires no guilt, no remorse, no good intentions of abstaining from this same sin in the future. If you make a promise to God not to do this sin again, that is the problem.
2. You must isolate these sins once they are forgiven; you forget the sins which are behind you and have been confessed.
3. Isolation is for future reference, so that we do not slip into the same pattern of sin again and again and again. We hate someone, we rebound it; we think about what they did to us, and then we hate them again 3 seconds later. The attack on rebound is, we must have the intent not to .
4. There are no prerequisites to rebound.
5. The isolation of sin is not a prerequisite for rebound.
6. The intent or desire not to repeat the same sin is not a prerequisite for rebound.
7. Rebound always occurs because of the faithfulness of God. Every time we identify a sin and name it. We must change our mind about this sin to make it work.
8. There are no conditions on God's forgiveness of sin in rebound. That is the major attack every time. That is the problem with those who confuse this doctrine; God does not require remorse, pity or saying *I'm sorry*.
9. Rebound is strictly a procedure which has nothing to do with our resolution not to sin or our intent not to sin or our intent to forswear any future sinning.

Even if we don't understand rebound, God still forgives us every time when we name our sins. When we are back in fellowship, we claim basic promises from the Bible. We must know a few in order to claim them. **Cast our cares upon Him because He cares for us.** When we are able to take the 3 steps of the faith-rest drill, we have taken control of our thinking in the midst of turmoil, adversity and even in prosperity. We can get just as

arrogant and go just as far out of line in prosperity. There are problems both ways. The rationales of the Bible allow us to deal with problems in all directions. We begin to see God for Who He is and begin to honor Him for it.

3<sup>rd</sup> gate is teachability and humility. The building up of ἀγάπη love in our soul, drives out arrogance. Humility is force-fed into our souls in the discipline of the teaching environment of church. This is the best enforced discipline that we can have. This brings genuine humility, which develops from enforced humility. The more we force ourselves to come in here, the more doctrine filters into our souls; and the more we like being in Bible class. The Word of God is the solution to the problems of our life. The love complex is built on humility and teachability.

4<sup>th</sup> gate is the steady march, momentum, advancing to maturity. You must have momentum. When we are inconsistent with doctrine, we don't move forward; we have no momentum. We come in for doctrine when we are under pressure. Consistency is how we advance under spiritual maturity. Αγάπη love drives out arrogance and doctrine drives out human viewpoint. Momentum is the result of entering gates 1-3; when we consistently reside in those 3 gates, we have spiritual momentum. They solidify divine viewpoint way of thinking in our soul.

Eph. 4:14–15 describe momentum: **In order that we no longer be immature, but by the teaching of doctrine in the sphere of love [the love complex], you [pastor-teachers] teach and you cause them to grow up in all aspects with respect to Him Who is the Absolute, even Christ.** That is the penthouse of problem solving devices.

The first 4 gates operate in conjunction with one another.

#### **The 5<sup>th</sup> gate is personal love for God**

1. Personal love for God is the motivational virtue for the Christian life. Gate 4 is momentum; motivation goes hand in hand with momentum.
2. As momentum picks up, so we are motivated by reciprocal love. When we love someone, we are motivated by that love. We are motivated in everything that we do. Think about this in relationship to God—there is not failure with God.
3. That personal reciprocal love is respect; it is trust; it is increased intimacy in our souls. When we trust them a love them, we are motivated by that attitude. Respect and trust in the Lord motivates us.
4. We are animated by the fantastic benefits of the grace of God.
5. This is doctrinal motivation; not emotion. Doctrinal motivation is real; so many are emotionally motivated. A coach and his football team at halftime. Or another player says something derogatory about that team. That is emotion. If things go wrong, emotion goes down. Emotion cannot sustain. It is a short-term motivator. It is not up, not down; it is consistent.
6. This is personal, reciprocal love for God.
7. We are compelled by our love for God to execute His plan, because we want to glorify the object of our love. We are enamored of a person; so we want to talk

about them; how much greater is God. We can't wait to talk about Him; we are occupied with Him in our soul.

8. Our ἀγάπη love encourages us to serve Him. The production of divine good is the highest priority.
9. Personal love toward God the Father gives us confidence. Personal love toward God gives confidence that all problems can be solved. We are motivated to use the other problem solving devices. All of these problem solving devices are backed by God's immutable love.

Personal love for man is frequently misplaced, as it is based on imperfect people. People never achieve perfect virtue, personal love toward man often creates problems like reaction; e.g., our personal love is not reciprocated like we think it should be reciprocated. We place that personal love in someone who is less than perfect. But, you cannot react toward God's perfect love. We can only react if we do not understand His love, and we blame Him instead of depend upon Him.

Personal love toward people is highly volatile. There are always variables, even when someone has great character. God has no problems; He is always dependable in every circumstance. The greatest person we know is not dependable in every circumstance. Personal love is no stronger than the quality and integrity of those whom we love. God's integrity is perfect; man's integrity is not. Where personal love of man fails; impersonal love does not. Enduring personal love depends upon exercising impersonal love toward them. The grace of God has shown us the greatest love; and this allows us to show graciousness toward other people. The greatest thing a person can show is graciousness. That is strength.

#### **6<sup>th</sup> Gate: impersonal Love toward Man**

1. If personal love toward God is the motivation virtue of the Christian life, then impersonal love for all mankind is the result.
2. Impersonal love toward all mankind is the fruit of personal love for God. There is a cause and effect.
3. Impersonal love is the functional virtue of the Christian life. Personal love for God is motivation; impersonal love for man is function.
4. If we love God, then our interaction with others will reflect our motivation virtue of love.
5. You cannot have operational virtue love toward others without honorable motivation.
6. Personal love for God as the highest motivation always precedes impersonal love for mankind, which is the highest function of virtue.

1Cor. 8:1b **Knowledge** [γνῶσις] **makes arrogant, on the other hand, love** [ἀγάπη] **edifies** [or, *builds up*]. [οικοδομῶ]

We have been studying the divine dynasphere; δυνάμιχ + σφίρα; alternatively called the *love complex* as well as the *interlocking systems of virtue*. We have a succession of gates as we progress through the Christian life; they do not always come in this order; they interlock.

The first gate is the power gate; the filling of the Holy Spirit; the empowerment for gap. The 2<sup>nd</sup> gate is basic Christian *modus operandi*. The faith-fest drill is how we can understand each promise as a basic Christian rationale; these to the basic skills. Gate 3 is teachability, both forced and acquired humility. In church, there is no talking or unnecessary movement; that is enforced humility. As you gain in positive volition, you develop genuine humility in your soul; **knowledge makes arrogant, but love edifies**. One of the most important doctrines is *who and what is God?* We must know God in order to serve Him and to love Him. We so become motivated. We cannot understand God's character and love without being motivated. God's love is the greatest motivator of life. After being motivated, we move into gate 6; personal love from God results in personal love for a few and impersonal love for all mankind. This takes us into the center of the love complex. We go from spiritual adolescence to spiritual maturity.

Personal love from God is motivation; and impersonal love is the result of personal love for God. If you begin to love God, Who is the paradigm of love. Impersonal love forms automatically. That is the fruit of the love of God; that is a functional virtue of love. Personal love for God always precedes impersonal love toward all mankind, which is the highest virtue of the Christian life.

Christian Integrity has the illustration. There are 3 pairs to the counterpart virtues. Worship is gratitude toward the Lord; when you worship God, you have gratitude for who He is. This generates the functional virtue of morality toward man, which means treating others with integrity and honesty, whether they deserve it or not. You do this in your personal life and your professional life. Ours is based on the virtue on our personal love for God. God Himself is perfect morality. 2<sup>nd</sup> is confidence toward God when we realize God's love for us. When you love someone, you have confidence in them. If you have confidence in God, that supports the functional virtue of courage toward man. Why is courage part of impersonal love? You have courage in the face of antagonism, resistance and the general lack of integrity. It is so easy for us to fear for the future of ourself based upon the lack of integrity in our leaders, in our neighbors, in the actions of others. Confidence in God results in courage toward all that surrounds us in our lives. The 3<sup>rd</sup> of the counterpart virtues: personal love for God sustains the function of impersonal love toward man. This is a summary of everything that we have been studying. This is the result of the paradigm of ἀγάπη love that we have been studying. We can treat others with respect, even when they do not deserve it. Respect is a matter of what you do. Respect seems to be directed toward anyone who is alive and breathing; but respect is who you are and what you do. We have respect for those who don't deserve it. It is based on God's grace toward us. What is love in action? The outworking of God's grace in our soul is

graciousness and respect toward those who do not deserve it. Maybe some mature believer shows us respect because we are gracious. No graciousness in Congress; at each other's throats. No personal love for God; no motivation from the Christian life.

Our royal priesthood and our royal ambassadorship. Invisible and private; a motivational virtue. It is a part of our relationship with God. We represent ourselves before God, as the Levitical priest represented the people before God. Our ambassadorship is visible and public and is directed toward mankind, which is, therefore, a functional virtue. That is impersonal love toward man. As a priest, we represent ourselves before God; as an ambassador, we are to proclaim the virtues of Christ before man. You cannot proclaim His virtues unless you know His virtues. Expressing graciousness toward man. Priesthood and ambassadorship; even if we do not like someone, we still express graciousness toward them.

Bobby always thinks of Jonah, and God sent him to the Assyrians; and the last thing we wanted to do is to go there and present the gospel to them; he despised them. A fish God prepared, swallows Jonah, and spits him up on the Assyrian shore, so he can preach *turn or burn*; and the Assyrians turned. Motivation must precede function. Our relationship strengthens us in our relationship with God.

Impersonal love is almost to the penthouse; and it is the 8<sup>th</sup> problem solving device. It is found in all of the illustrations which Bob has given.

#### What Impersonal Love is:

1. Impersonal love does not require intimacy, friendliness, or even acquaintance with the object of love.
2. A close relationship between the subject and the object may exist; impersonal love can be applied to those you are close to, but that is not necessary for them to be close to us.
3. Impersonal love is consistent function of your own virtue, which is always motivated by reciprocal love for God. Once you understand this concept, then we have a real handle on the Christian way of life.
4. Impersonal love can be directed toward friends, enemies, loved ones, strangers, and pretty much anyone; toward the entire human race. Every category of person; our only association may be a television commentator, and you must often apply impersonal love to that person.
5. Rom. 13:9b–10: **And if there is any other commandment, it is summed up, you will love your neighbor as yourself.** Personal love toward God. **Love does no wrong to a neighbor.** All people in the human race; especially those you come into contact with; you cannot have impersonal love unless there is an object to that love.  
John 15:17

Many Christians all over the world think that impersonal love is a mandate for enduring personal love toward all people. That is a very difficult mandate if taken in that way. It is difficult to love personally those that you cannot stand; however, we can demonstrate

impersonal love toward those we do not like. Objects of love are not always very attractive. We all have certain standards for relationships; sometimes the standards are loose, sometimes they don't make sense; sometimes, they vary. We are all human and we know what we are attracted to and what we do not like. Even those whom you love the very most, there will be conflict and periods of time when you are mad, disappointed, or even hostile toward this other person. Impersonal love has a very important function in every relationship.

Christianity is full of hypocrisy. E.g., turning around and telling the person behind you that you love them; you cannot generate personal love toward those you don't know or don't want to know. There is no intrinsic good in unstable sentimentality or hypocrisy. The only means for a believer to satisfy the love mandate is a mental attitude of impersonal love. Don't ever be fooled by a Christian who tries to be gushy.

Have you ever walked down the street by a person that you instantly do not like? That is an attitude problem. It is a strain to develop of personal love for that person on the spot. Development of agape love is a change in that thought process. You cannot love someone personally that you dislike. A mature believer with impersonal love does not have to make those kind of judgments. Who cares what they look like or smell like? Impersonal love keeps you from reacting to those who press your buttons. Impersonal love is the only permanent way to change a bad attitude and it reflects it upon other people.

#### **Impersonal Love Looks Like This**

1. If you have impersonal love in your soul, you can impersonally objectively view the concepts of any strata of our society. As an attorney, it is very nice to be objective. A criminal attorney requires more impersonal love than anyone can imagine. That has built-in problems.
2. You do not react to antagonism, and thereby allow others to control your happiness and stability. When you react, someone else is in control of your life. Impersonal love has a personal benefit for us; we should be control of our own lives; and not some other person.
3. The lack of thoughtfulness and good manners should not distress us. We are surrounded by a lack of thoughtfulness and manners are unheard of. You will be occasionally upset, disgusted, etc. This is so we are not conflicted, every time someone crosses our path. This is an attitude which we develop, even when repulsed. We are mandated to do this. It cannot be impossible to do. A mature believer has in his soul personal love for God. The basic Christian concept of how to deal with this world. It is a complex doctrine with how to deal with a believer.
4. With impersonal love, your life will not be filled with bitterness toward those who cause us personal injury. We do not go through life unscathed. However, bitterness will scar us and ruin our lives. We have no right to be bitter; and we need to show impersonal love toward those who are disgusting. We will not be encumbered by mental attitude sins toward them. We love anger and hatred, and we think this is good to so express ourselves. But building and exchanging mental attitude sins is not the way to go; that is human viewpoint. Impersonal love is the

way to get rid of our bitterness. If we can recognize that which is disgusting in someone else, certainly we can see it in ourselves. Don't make it difficult for others to love us impersonally.

5. You can learn how to tolerate all kinds of people, even though their opinions and convictions are anathema to them. You can even refute them if they are evil. When the smoke clears, you should have no bitterness or anger. You can develop the ability to interact well with those whose viewpoint is completely opposite yours. You can recognize human viewpoint as anathema to you; but you don't become bitter or angry because they have human viewpoint in their souls. View the evil of the cosmos first-hand and not be taken down by them. We learn to handle these situations with grace and poise. Grace under pressure and poise are a part of our ambassadorship.
6. We are not offended or frustrated when personally attacked. Personal attacks by another person are very difficult to deal with; they attack our character, there is injustice; they attach to our person something that we did not do. We can leave it in the hands of someone else.
7. You take yourself and your sensitivity out of the equation of relationships. You have to learn not to be so sensitive to others; you don't have to be treated the way we want to be treated. When we have the attitude of humility and grace orientation, that engenders impersonal love.
8. When we use impersonal love, we control our tempers. We all have a temper and there is always a boiling point. We can do it when strangers are rude, abusive, or just plain evil. That is the function of the virtue of impersonal love.

1Cor. 8:1c ...love [αγαπη] edifies [or, builds up]. [οικοδομew]

**1Cor. 8:1**

**Lesson #410 Sunday 1 September 10, 2006**

The nurses love Bob, and doctrine is obvious in his soul, even in his current condition. Even in the hospital, he is still a witness, and booklets have been given to the nurses there.

Every time Bobby looks at /love, he sees something else. 1John 4:8, 16: **Anyone who does not love does not know God, because God is love...So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him.** All that we have studied for the past few weeks is αγαπη love. Previously, **we love because He first loved [us].** We are the recipients of αγαπη love. For the believer, the extension of αγαπη love is salvation and then the Christian life. Our paradigm is that we can possess our agapê love and reciprocate it. We can never express the perfect love which he does, but we can understand it and emulate it as our model of virtue. God's love = the benevolence and virtue of His being. We see it and it becomes a part of our life. This is personal, reciprocal love for God when it shows up in us. **Because He loved us, we are motivated to return that αγαπη love to Him.** We also learn to function with αγαπη love toward members of the human race. The function of impersonal love toward all mankind. Αγαπη love just covers about everything in our lives.

in the edification complex, ἀγαπή love manifests itself in personal love toward God and impersonal love toward mankind. It is motivational and functional virtue for our lives. It is the very heart of the Christian way of life. It is the 7<sup>th</sup> and 8<sup>th</sup> problem solving device for the mature believer. Therefore, **love edifies; love builds us up**. Love encompasses the whole system of the spiritual life, beginning with His love directed toward us. That love is reciprocated from our soul; that is the motivational virtue of the Christian way of life. This can be directed toward all others.

The result is, you will not become like the Corinthian believers, where they were legalistic tyrants. When love edifies, we are capable of great love toward all mankind. We remember that we are an ambassador for the Lord Jesus Christ. We remember that the love of God is extended toward all. The cross was sufficient for all mankind. How dare we have anything less than graciousness for whom Christ died. That is the application of agapê from our souls. The result should be legitimate and honorable service for the Lord.

1Cor. 8:1 **Now, concerning food offered to idols: We know that "we all have knowledge [γνῶσις]." Knowledge inflates with pride, but love edifies [or, builds up].**

**1Cor. 8:2**

**Lesson #411 Sunday 2 September 10, 2006**

We have agapê love in our souls; and there are the few selected ones who are recipients of our personal love. It depends upon the merit of the subject, not upon the merit of the object. We gain merit only as we grow spiritually, which is the result of the resources which God has given us. That is the entire spectrum of agapê love.

Paul continues in v. 2. Paul refers back to *knowledge makes arrogant*; those in Corinth depend upon their γνῶσις knowledge. People with a little γνῶσις think that they know a great deal. We can extend the concept of γνῶσις to the unbeliever as well. How easily γνῶσις can turn into arrogance in the unbeliever. In college, a professor who is filled with himself and his own knowledge. Those with great knowledge can become very arrogant. V. 2 is introduced by the 1<sup>st</sup> class condition. The verb is the present active indicative of δοκέω = *to think*. In this context, it is better rendered *to presume*, as it is found in a conditional clause. The presumption is any believer who thinks that he is full of γνῶσις. He thinks that he knows something. It is a 1<sup>st</sup> class condition; he assumes that he presumes that he has this great knowledge. **"If anyone presumes that he knows anything..."** This person has some γνῶσις doctrine, meaning that he has taken in a little doctrine in Bible class. In one way, knowledge builds up arrogance. Any believer who is present and desires to learn doctrine is always on the right track. Now, you might jump the track; it is God's purpose that we learn γνῶσις; which is doctrine declared from Scripture. Bobby does his best to teach the doctrine out of the Scripture. It comes out a γνῶσις to us, which is changed into epignôsis, via faith. This is all a necessary part of spiritual growth. You cannot overlook the fact that γνῶσις is part of the process, but spiritual growth does not occur in the left lobe of the soul; it must be transferred into the right lobe of the soul, being mixed with faith.

As you begin to understand γνώσις and your knowledge is building up in the left lobe, and then you believe it, and it is transferred into the right lobe of the soul; and that brings humility. ἐπίγνωσις generates humility, grace orientation. Are you gracious? Do you have any graciousness in your soul? Do you become retaliative? If you ever want to see the opposite of ἀγάπη love, then look at the Middle East. There is no love as we know in the Muslim religion; God is not a God of love, He is a god of vengeance; and free will is meaningless, as God determines whether He allows things to occur. God determines all. If you go into a retaliation mode, that tells you that you have no ἀγάπη love in your soul.

Don't let this passage keep you from taking in knowledge; however, it is not just an academic study; it is not just opening your Bible and listening; it is not just sitting in class and taking notes. However, the knowledge gained must be believed and applied. Γνώσις is necessary, and it is a step. However, you cannot approach this simply as Γνώσις; you cannot just make this an academic study. To gain Γνώσις without humility will elevate knowledge in the Christian life beyond what you should. Γνώσις will stimulate ego and pride in the soul.

Spiritual anorexia, you have a lot of Γνώσις, but very little ἐπίγνωσις. The believer who thinks of himself as knowing something cannot apply this knowledge to himself or to others. This is why we must apply the phrase *love edifies*. When knowledge is not applied, then a superior attitude is assumed, and other believers are seen as beneath them.

We all need ἐπίγνωσις in our souls; we all need to know what it means to say *love edifies*. Knowledge puffs up is a condescending attitude; no tolerance and no impersonal love from such a one. He sees himself as a model of spiritual maturity and he is blind to his own weakness. He cannot abide those who have ἐπίγνωσις in their souls. Ego means human self esteem. When true spiritual self esteem is found, those with human self esteem are threatened and they become competitive; they compare themselves favorably to those with spiritual self esteem. They are ready to solve all of your problems; they are ready to give you advice to straighten you out. Such a one cannot allow others to grow spiritually at their own pace. When someone applies doctrine apart from them, they are intimidated. Not only is their soul arrogant, but it affects their attitude and interaction with others. Add a little Γνώσις knowledge to things, and they become more and more arrogant. This can be a believer who will spend eternity in heaven; but the spiritual life is superficial; he breeds legalism and hypocrisy. These things are highly visible to everyone around. You cannot hide your arrogance because you cannot hide legalism and hypocrisy. When you have great humility, it gives you a stability. Impersonal love is the objectivity to look at someone who is repugnant to you, but you recognize what God has done for you. Stability vs. instability; volatility in the soul is the opposite of impersonal love. The #1 trait of the γνώσις believer is arrogance.

There are times when impersonal love demand that you simply stay away from a person, without retaliating; without running them down. Stay clear of the γνώσις believer who is arrogant. There is another manifestation of γνώσις arrogance in the believer. It is becoming a spiritual bully.

The bully applies γνώσις knowledge as . E.g., the husband who learns from doctrine that he is the authority in marriage and he camps on this authority; that is γνώσις in his soul. He uses this information to bully and dominate his wife. He uses this to run roughshod over his wife, instead of leading her. He becomes a brutal tyrant. Christian marriage can be just as brutal as a marriage between unbelievers. ἐπίγνωσις application means the husband loves his wife as Christ loved the church. The arrogant believer is incapable of applying agape love.

Arrogance seals the inability to execute the spiritual way of life. This is a person who is full of facts, but cannot pass the test; he cannot deal with people testing or system testing. *No one crosses me*; that is arrogance. You understand what God has done for you.

We glorify God; and when we stand before the Lord Jesus Christ, we receive rewards for eternity. As a believer in Jesus Christ, we have been given the greatest privileges that anyone could ask for.

1Cor. 8:2 **If anyone thinks he knows anything, he does not yet know it as he ought to know it.**

**1Cor. 8:2**

**Lesson #412**

**Wed. September 13, 2006**

Apparently Gary Horton is there tonite. Nope, it will be tomorrow.

Bobby has to repeat *love edifies*. Αγάπη from God, Who is love, as per 1John 4:8, 16. Love describes God's essence; His very person. He extends His love to us; by this time we should all know how His love is extended toward us. The greatest demonstration of God's love is the cross. **God demonstrated His love toward us, in that when we were sinners, Christ died for us** (Rom. 5:4). God loves His perfect righteousness, which is imputed to us. God can now love us with His personal love, as His righteousness is in us. Christ dying for us is impersonal love. This explains 1John 4:19: **we love because He first loved us**. Jesus lived the spiritual prototype, which is what we have now.

God is love; God extends that love toward us; and reciprocal love develops, as it comes from God. We gain that understanding through knowledge of Him. We cannot understand or apply agape love apart from doctrine. Agape love is an attitude. We may have no capacity for love or a little; but when someone gives us love, we sometimes return love to the best of our ability.

We all know we have a *relationship* with God; so we ought to think about that as an intimacy with Him. There is one aspect that we won't have a clue about one aspect of what God has done for us in love, which Bobby will pass along to us in the future. We are to think with the mind of Christ, which is objective thinking.

We are mandated to love our neighbor, and often they are people that we do not care for. How can we have love for all; but we need to think with an ἀγαπή love; these people may wish us ill; they may do us wrong. But we do not have to be bitter; we do not need to become consumed with mental attitude sins. We learn to be tolerant; we learn to have a

good attitude toward these people, despite the fact that they dislike us or treat us in a shoddy manner.

We will have people testing every day. Whether in the workplace, in the home; or a casual situation. Can we still apply impersonal love? Can we not lose sleep over their behavior?

Ironically, we have this personal relationship with God and an impersonal love relationship with all mankind.

Now we are going back to the subject of knowledge, which was mentioned in the previous verse. Knowledge is essential for the application of agape love or for the manufacture of arrogance.

Knowledge which is in your right lobe is something which you can apply. This is different between gaining knowledge about the Bible, and thinking, *that is interesting, but it has little to do with me*. The more you believe and accept, the more it affects your life.

Δοκεω = *to think, to suppose, to presume*. 1<sup>st</sup> class condition. The verb which follows is γινωσκω = *to know, to understand*. This believer is arrogantly of the opinion that he knows a lot. This knowledge makes him arrogant.

The apodosis is next, and it picks up from the phrase, *knowledge makes arrogant*; unmetabolized γνῶσις is a source of arrogance. Some have a lot and some have a little γνῶσις, and such people think that they know a great deal. What is happening with this believer is a lack of spiritual sustenance. However, without transferring this knowledge by faith, without application of agape love, he assumes a position of superiority. There is no belief; there is no love. It becomes a source of competitiveness. What is doctrine for? It is for us personally. It is the means for living the spiritual life. We do not use doctrine in order to compare ourselves with others. There is no impersonal love in the arrogant, γνῶσις believer.

Those with γνῶσις only are intimidated by those who show up for Bible class; they are private persons; and it appears as though they can apply doctrine to their own lives. The thing which should feed them, and they should grow and it makes them arrogant. Love edifies and γνῶσις makes arrogant. Their hypocrisy is seen everywhere in their life. This chapter is all about legalistic, hypocritical believers.

Those who understand the meat offered to idols and that there is nothing to this; and they have no problem with eating this meat. However, others criticize them because they know a little about the law, which these others are unaware of. Those eating meat, apply the law of love and the law of expediency to the weaker believer. Paul has been talking about love and knowledge, and the weak and strong believers. How will the person with agape love handle the weaker believer? The believer who understands what is going on, could just chew a big bite of meat in front of them and say, "Tough." Or they could abstain for the reason of agape love. That is impersonal love. That is the application of impersonal love. You are learning to apply impersonal love to those you would prefer to kick.

It is not yet known as it should be known; it has not be transferred to the left lobe (or the right lobe?). When arrogance is involved, doctrine can end up being nothing more than a way of speaking; but nothing more than that. James 1:23: **a hearer of the Word but not a doer** [no application of Bible doctrine].

We are nothing; yet, God cares enough about us to have a personal plan for us. We are nothing, and yet God has a plan for us; and we are no different in this regard. This is the proper attitude of the ἐπίγνωσις believer. Humility means that we are grace oriented, and we apply this in an attitude of graciousness. Capacity to love is agape love thinking in our souls. That capacity is always enhanced by the fact that we can also have impersonal love; being able to love someone even when they are not lovable. They do not deserve it, but we are gracious toward them. We do not get offended by everything that they do. You have the toleration from your own impersonal love to deal with it. You recognize that God still has a plan for your life; you apply impersonal love and you move on.

He is known by Him. That is not very profound; we all know that God loves His righteousness in us and we need to grasp what it means that we are known by Him.

1Cor. 8:2 **If anyone presumes** [or, thinks] **he knows anything, he does not yet know it as he ought to know it.**

**1Cor. 8:2**

**Lesson #413 Thursday September 14, 2006**

Bobby and Gary went to Bracketville, TX, where Gary presented the gospel to some young people in that area. Bobby took Gary to a tough, inner city school. About 500 kids in the auditorium and there was not a friendly face in the crowd. No one in a camouflaged uniform was going to tell them anything. They heard what it meant to believe in Jesus Christ and what it means to be an American. Harlandale; which he went back to this past week or so.

This is a person who has academic knowledge. All of these verbs are γνώσις verbs. **If he knows as he ought to know, love would be building up.** Paul connects γνώσις knowledge of Bible doctrine with arrogance; knowledge of what we need to know, and Paul ends v. 1 by telling us that **knowledge makes one arrogant.** This is knowledge for knowledge's sake. As a legalistic believer, he only has γνώσις knowledge.

This believer thinks that his spiritual life is simple knowledge of God. The pharisees had great knowledge; they knew more about the Mosaic Law than anyone else; they interpreted the Law; they were arbiters of the Law. They demanded that the Law be followed to the letter, sometimes, as they defined it. Their knowledge turned to arrogance. Their knowledge of the Law was the basis of their arrogance. This gave them status; a position to be admired in the community.

A believer in the church there became contemptuous of those who did not have the knowledge that they have acquired so far. That someone else is advancing is meaningless to them; that they have more knowledge is what they see as important.

It is sad to take the greatest advantage that a believer has and make it a source of arrogance. Check out your attitude, to see if you are in the Spirit or not. You need to make certain that you are in grace; so you do not think of yourself more highly than you ought to think.

When Bible doctrine is simply γνώσις, then it stimulates arrogance and does not function in any way to cause one to grow. No ability to love your neighbor as yourself, means that you are not growing. This is an attitude that you develop, and if you do not have it, you are not growing.

1Cor. 8:2 **If anyone presumes [or, supposes, thinks] he knows [γινωσκω] anything, he does not yet know it as he ought to know it.**

The parenthesis began in v. 1, after we hear the overall topic. We may have expected this passage to say, If anyone loves God, then he knows God; but it does not say that. We would expect to see that in v. 3.

This is an amazing phrase that we have come across here, and Bobby does not every recall it being taught before. This verse describes the most amazing relationship that we could come across. This verse indicates a very special intimacy between God and the believer who has developed reciprocal love toward Him. This is speaking about an advancing, maturing believer, a believer who has begun to build his edification complex. He shares the happiness of God; he has great contentment.

This verse takes us to a reciprocal relationship. No greater love has been expressed in human history. He first loved us, and we reciprocate that agapê love; we take that perfect love as a paradigm and express it. God's love is a model for agapê love in our soul. This verse goes one step further; it goes beyond. This verse tells us that **we are known by Him.**

#### **What Does *We are Known by Him* mean?**

1. This is a recognition by God; it is reciprocal love for us. As we reciprocate love, we are known by Him. God's love is come right back at us a 2<sup>nd</sup> time, God is love, and we know that it is our spiritual duty to love Him back.
2. *Known by Him* is a special commendation by God of the mature believer. God gives a special commendation to the great warrior in the Church Age.
3. The mature believer is able to love God and able to love others because he knows the fantastic love of God.
4. Agapê love, including grace orientation.
5. In this passage, we find that God gives acknowledgement of that pure, agape love.

We first have the perfect passive indicative of ἔγνωσθω. The passive means the believer receives the action of being known by God. The perfect tense means is something which has reached its final result.. There is a termination point. As long as we are alive, there is no termination of our spiritual growth, until we check out of this life.

When we think that we have attained some spiritual peak, results in arrogance.

There is a finished result with this verb. We are known by Him, which is continued into the future. The progress continues into the future, and it is known by Him. The action in progress is the reality of the believer's reciprocal love for God. We have reciprocal love for God; we come to the end; and God gives special recognition and approval for certain believers.

We have the ability to show love for others, personal and impersonal. We are commended by Him. Progress, termination, result. Special commendation by God; and this is a continuing result into the future. We cannot see God's direct acknowledgement. This is not viewable to the typical believer; but His acknowledgment is in His mind. The recognition is this moment for us. We may think that when we get home, heaven, is when we are known by God and receive a commendation; we get a commendation in time.

Knowledge is not just for knowledge's sake; it is knowledge for impersonal love so that we can love the rest of humanity. We are executing the mission which God has given us. We are known by Him. This is the definition on our side; it is the ultimate in our love relationship with Him. He is the One we love; He is the One we think about. We still live in this world, and we must utilize what we have in this soul. We are occupied with Him as a mature believer, and we are known by Him.

Technical grammar is key.  $\Delta\epsilon$  = *but*. This contrasts between the  $\gamma\nu\omicron\sigma\iota\varsigma$  and the  $\epsilon\pi\iota\gamma\nu\omega\sigma\iota\varsigma$  believer. As humans, we need to fall in love with an object, not with love. However, it is okay to have love for the source of love. Love for God is our *agapê* love. We understand His love and we reciprocate His love as a mental attitude.

There is no emotion; there is no screaming and yelling in church about it; there is no singing with a louder and louder voice; it is in your soul; it is the way that you think. Then that love is reciprocated by God in a special way; we are known by Him.

There is another 1<sup>st</sup> class condition, but we are missing the word *presume*, as we had in v. 2. There was a presumption in the previous verse; no presumption in this verse. There is no presumption here; this is a true fact. **If anyone here loves God** [and they do],... The mind of God is love and that love is directed toward us; that love is benevolence and virtue. This is a mental attitude; this is a way of thinking. This is the key to love. We are known by God because of it. The believer knows God and is known by Him. *Agapaô* as divine viewpoint.  $\Gamma\upsilon\alpha\sigma\iota\varsigma$  makes arrogant, but  $\alpha\gamma\alpha\tau\tau\acute{\epsilon}$  builds up.

The final phrase of v. 3 is the wonderful apodosis of this verse. We simply has **he is known by Him**, which means we are known by God. We are known by Him, as there is something to do with approval here. Now, we all hve God's righteousness, so He approves all believers. If He approves us, we are obviously known by Him. God knows His family; why does God say, **We are known by Him?**

1Cor. 8:3 **But if anyone loves God, he is known by Him.**

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Gary Horton is here tonite. After last year, Gary was contacted by a group in Illinois, and he will speak to those kids up there. Tim Shaw decided to represent Gary in this general area. Mike Stribbling was the first to book him. He was at Humble High School, and the bats showed up. One of Gary's objectives in this world is to make sure that someone hears the true gospel. When Satan can get us to add works or emotion to salvation, he has destroyed it. The good news is it is faith alone in Christ alone.

The theme up in Pennsylvania was to be an example. He used the Exodus generation as a lousy example. Throwing the tree into the water is a picture of the cross. There was also the striking of the rock, which was a picture of the cross; but 37 years later, there is the rock, and Moses only was to speak to the rock. Moses said, "Must we give you water, you rebels?" and then he struck the rock twice. God took him aside and said, "You have disqualified yourself, as you have destroyed the message of the gospel." Moses added human viewpoint and human energy. You speak to the resurrected Christ. Not by human energy or works, lest anyone brag. We are not saved by works, but we are regenerated for the purpose of production. Ποημα = *poetry*.

Gary speaks to young people and how some people who can entertain and we make millionaires out of them. And the real heroes of our life pass like ships in the night. Gary started thinking about who started this flower thing. Show appreciation now; no one has a guarantee of another day.

Gary sees the battle up close. He asks God to make him sensitive to the individuals that he will reach; occasionally he'll see a teacher who is amazed when he speaks of absolutes. Why do you live in a nation who tell you that there are no absolutes? He illustrates with his old homies playing their basketball team, but he gets to change the lines and change the height of the basket; etc.

Apparently Gary is a troublemaker, as he tells others about the greatest man who ever lived. Last Christmas, you could not say, "Merry Christmas." Now they are *holiday trees*, and that means *holy day*. In this darkness, our light does not have to be very bright.

Gary has been in California schools when he said, "Jesus Christ" and the kids would cheer and the faculty became uneasy. He was in grapevine high school, and there was a principal for his first year. Gary was on the free throw line. They did not respond to his corny humor (novocaine before brain surgery). The humor did not accomplish its purpose. So he backed off; he did not try to push it. He noticed that the silence was defening at that school.. Ev θεος = *God inside*. A lady whispered loud enough to be heard, "He did it." Gary looked over and made eye contact with her. The lady she spoke to had a surprised look; no idea what that meant. Finally, these 3 ladies came up to him, and the whisperer said, "Tell him." They prayed that morning. "When God will you lift up my Savior in my school?" An hour later, she whispers, "He did it" at Gary's message.

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Gary walks out of a school, and he realizes that he has so little control; and it is amazing what God does.

He was in Seattle, a melting pot of everything that you could imagine. Very negative vibes from the faculty. "A teacher is looking for you." The teacher said, "I have a student who wants to speak to you." There was a young man in a wheel chair, with a terrific struggle of cerebral palsy. He could bang his head and out would come words, "Great speech, never quit." The whole issue is that we go by faith; we don't do it because of the response. Gary has learned that he needs this more than the kids he talks to.

He spoke to the Ole Miss rebel football team.

Our schools were founded by teaching the Word of God. They were founded by believers. Do we obey man or God, when it comes to revealing the gospel. What Gary does is a privilege.

## 1Cor. 8:1–3

## Lesson #414 Sunday 1 September 17, 2006

The problem for the Corinthians is stated to begin with: food offered to idols. Bobby figured that he would be able to quickly blast through this short chapter; but it is becoming one of his favorites.

Every believer has some knowledge; and we have heard that a little knowledge can be a dangerous thing. There were those in Corinth with a little bit of knowledge. This knowledge in this chapter is about idolatry; some of the believers at Corinth knew the laws related to idolatry.

A person's overall attitude in the spiritual life can be stunted by a little knowledge. The very doctrine which brings us to spiritual maturity can also make us arrogant. This brings us to the opposite of the attitudes of humility and love.

The solution or the key to the spiritual life is *love edifies*. ἐπίγνωσις doctrine advances the soul of the believer.

1Cor. 8:1 *About food offered to idols: (We know that "we all have knowledge [γνῶσις]."* Knowledge [γνῶσις] *makes arrogant, on the other hand, love edifies [or, builds up].*

Then Paul goes to a little sarcasm; *if any of you presume to know something; and the arrogance which results in legalism. I know more doctrine and have a greater spiritual life than anyone that I know.* You apply a standard to yourself, but primarily to others, which is the antithesis to humility. There is no transfer of γνῶσις to Epignōsis, which is the crux of the problem.

1Cor. 8:2 **If anyone presumes [or, supposes, thinks] he knows [γινωσκω] anything, he does not yet know it as he ought to know it.**

The Love Complex, also known as the Divine Dynasphere; this is the agapê love complex. This believer who has this attitude of humility falls into the category of v. 3. The believer must first gain γνῶσις knowledge of God's love. In this knowledge, you learn Who and What God is; you learn about God's love and how it is extended. The believer transfers all of this knowledge from γνῶσις to epignôsis. What this really means is, we take the doctrine that we hear; and. This is not a survey course of 1 Corinthians; this is not simply an academic study. We are taking the very words. Our life is Bible doctrine, but it cannot be unless it inculcated into the soul.

We love the very source of God; God is love. The maturing believer is reciprocating the attitude of agapê love which he sees expressed toward him. This agapê love is a reflection of what we see in the mirror; it is a reflection of what we have in our soul. We will not perfectly reflect God's love. Nevertheless, it is patterned after the paradigm of God's love, and being returned, albeit, imperfectly. So many people, in their relations to others, have some derogatory feelings toward others around them. Yet, with grace orientation, we can reflect an attitude toward others which is tolerance.

As we learn about all of this as a believer in Jesus Christ, we begin to return God's love back to Him. This is what we express toward God; and it comes from epignôsis in the soul. The more we know, the more we can reciprocate. There is a flow out and a flow in.

**He is known by Him.** This is a special recognition by God of a mature believer. What does He know? God knows the believer who is mature and He sends something back. This is a special approval, and a privilege to be singled out by God as an invisible hero.

There is something in the believer; something special in the believer. It is about our mental attitude; our maturity; there is a special relationship. We have covered the perfect passive of αγαπαω. This is not just having some knowledge. Part of our reward, **"I will put you in charge of many things."** These words begin right now and right here. The salute is *well-done my good and faithful servant.*

We will not have a visible salute from God, but we will see the result of such a salute. There is a worship in our soul, with has also capacities with it. How We have great capacity for I've, both impersonal and personal. We will not let someone else destroy our happiness because they irritate us. Impersonal love with deal with our arrogance. God salutes the one who has absolute trust and absolute dependancy upon Him. We have not earned the favor of God through our own works, but we have utilized the sources which God has given to us.

We have no merit as a believer, and we have a sin nature and we continue to sin. However, God imputes His righteousness to us, and He has personal love for us, since we have progressed using divine operating assets.

If God loves all of us, then why does Paul make this statement? We are all known by Him. There is something else going on. Not everyone reciprocates God's love. This indicates a very close, intimate relationship with God.

Intimacy with anyone is always two-sided. We have intimacy with the Lord because we know Him. The believer who has reciprocal love; intimacy is a two-way street; and there must be a two-way involvement between us and God. God is impartial; this intimacy is something that only the mature believer possesses. Deut. 6:5: **You will love the Lord your God with all your heart and all your soul and with all your might**, which is the strength of doctrine in the soul. We will have a wonderful existence in this life, and then we have an incredible eternity to look forward to. Instead of being dragged into eternity, kicking and screaming, we do better to enjoy life as God has planned, as a mature believer.

1Cor. 8:3 **But if anyone loves God, he is known by Him).**

**1Cor. 8:3–6**

**Lesson #415 Sunday 2 September 17, 2006**

**Study to show yourself approved**; and here is our approval in 1Cor. 8:3.

We are given the downside—knowledge makes arrogant; and the upside, **we are known by Him**. We have those we love personally, and those we love impersonally, and there will be great people testing; and we do have a wonderful spiritual life. This is a special salute; a special acknowledgment by Him. All the gates of the divine dynasphere; and continues to build impersonal love toward man and personal love toward God. This is the scope of 18:1–3. Our glorification of God, our service for Him, are all part of the maturing process of the believer. Knowledge makes arrogant and it comes together here, **He who loves God is known by Him**.

What does the Scripture say about arrogance? **God makes war on the arrogant, but He gives grace to the grace oriented**. The attitude of agapê love is the opposite of arrogance. **Whom the Lord loves, he scourges and disciplines every son whom He receives**. The alternative is, **Γνωσις makes arrogant, but love makes humble**. The salute or the great recognition of God, which is a wonderful aspect of our relationship with God. We will be able to handle things with contentment of soul. Nothing greater than contentment in one's soul. **Humble yourselves, therefore, under the mighty hand of God, that He might exalt you at the proper time** (1Peter 5:6). Exalting us is a promotion in the plan of God; other believers might not know the source of our promotion or recognize that we have been promoted. We are promoted when we are mature enough to handle it. If we look at the course of our life, and the spiritual growth as part of our life, and we understand that there have been promotions throughout our lives by God. If we are mature, it will come, and if we get these promotions, it will be the greatest thing to ever happen to us. For Bobby, the privilege of teaching in Berachah, as Bobby has enjoyed.

God will exalt us at the proper time, which is a promotion; when we are capable of glorifying God in our actions, in our service to Him. Epignôsis forces out arrogance, which leads to humility. Humility and teachability are necessary in order to grow spiritually.

Epignôsis = full knowledge of God. This special salute, this commendation, is a motivation to gain humility and reciprocal love. Without it, we will not be exalted at the proper time. No opportunity to glorify God in the way that He has designed for us to glorify Him. Entering these 4 gates puts us into a situation of motivation, so that we can function with impersonal love. Our promotion may mean greater testing and greater difficulties in our life. Some of us might run the other way, thinking, *I don't want that*. For the mature believer, it is sometimes the greatest blessing to fall into testing and to pass that testing and glorify God in this testing.

There is nothing which can remove us from the love of God. We cannot be removed from that relationship. We reciprocate His love and He reciprocates by a special acknowledgment. What a minor question, thinking about all of this, is the food sacrificed to idols. This is a problem? What a minor thought; there are real, monumental problems; food sacrificed to idols is nothing. Can these people put aside the law of liberty in order to use the law of love in their relationships with other believers. Some realize that they have the liberty to eat meat offered to others. It distracts them from advancing. The law of love takes other believers into consideration; you think about other believers besides just yourself. There are certain activities that you know you have every right to do, but you limit yourself, because it confuses the immature believer. Under the law of love, you sometimes refrain from exercising your liberty. This passage is about freedom with responsibility. Freedom can be abused when you stomp all over someone else. Sometimes you must refrain from doing certain things. As a believer, we have developed impersonal love ἀγαπή love for the weaker believer. The legalist hates that person, is thrown out of whack by that person. As a mature believer, we want to keep the legalistic and immature believers away from mental attitude sins, and from being judgmental about our activities. They can become very upset and disturbed and even distracted from doctrine. We may not be able to influence them here; but, we do not want to be the cause of someone getting distracted from doctrine. That is the law of love in operation. That is the impersonal love.

We have no right to interrupt the life of another person; impersonal love is to handle people testing from someone else; we do not want to become a test for someone else, even though they are legalistic. We want to shove their nose in it; and we want to retaliate. The difficult part is not retaliating and not becoming a stumbling block for them. **Knowledge makes arrogant, but love edifies.** Don't get in the way of it. You always want to contribute to the uninterrupted growth of the weaker, less mature believer. You don't want to discourage them in the exercise of your own liberty. We don't want to give them an excuse to go negative. We don't want to get tangled up with such a believer, because when God disciplines them, we might get hit with some secondary fire.

Paul has taken this little detour of edification by love and the arrogance of knowledge. The mature believer will be concerned with the legitimate spiritual growth of the immature believer, and the great problem solving device of ἀγαπή love in our soul. We need to be gracious toward those who do not deserve it; God's love is extended toward us, which we do not deserve. The graciousness of our souls; the graciousness of impersonal love reflects God's love toward us, which is undeserved. You must never be a roadblock to that

growth. They don't need to be sidetracked by us and by us being a false issue in their life. We are reflecting the grace of God in our souls.

1Cor. 8:3 **But if anyone loves God, he is known by Him).**

With this instruction, Paul can now move on to the food offered to idols. Paul will now apply all of this knowledge. Paul will say there are no idols; but there are idols all over; how do we deal with this. Bobby's seen idols in a Buddhist temple, so they are all over.

1Cor. 8:4 **About eating food offered to idols, then, we know that "an idol is nothing in the world," and that "there is no God but one."**

Paul said "There are no idols" and then says, **"But even if there are so-called gods, whether in heaven or on earth—as there are many gods and many lords..."**

1Cor. 8:5 **For even if there are so-called gods, whether in heaven or on earth--as there are many "gods" and many "lords"--**

Then Paul tells us, **For us, there is only one God, the Father, from Whom are all things, and we exist for Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.** Not *for Him* but *through Him*. These 3 verses are the application of all that we have studied. Paul is going to take them with that theology in their soul and he will now apply it, and take them through the mind field of meat offered to idols.

1Cor. 8:6 **yet for us there is one God, the Father, from whom are all things, and we for Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.**

All of Scripture is inspired; each and every word—verbal plenary inspiration of Scripture.

**1Cor. 8:4**

**Lesson #416 Wednesday September 20, 2006**

Bobby reads the next 3 verses. The particle *ouv* (therefore), which indicates that Paul goes back to the subject which Paul began in v. 1. He went off on a tangent about knowledge. The previous 3 verses have been profound in Bobby's life.

V. 1a is a general expression: Concerning food sacrificed to idols, which is the surface subject of 1Cor. 8. V. 4 is a more definite statement of the subject, and gives us more information on the subject. Now we know that we are talking about the eating of things sacrificed to idols. This may seem irrelevant to us today; but this will illustrate to us the law of love.

We are going to be given a solution; the fact that knowledge makes arrogant, but love edifies also gives us the solution to the problem which Paul will deal with. This is the solution to every problem in life. Paul was teaching the answers before the test.

The Corinthians are wondering, right now, what about eating this food which is offered to idols? First, Paul says *use epignôsis knowledge in order to figure out if this is legitimate or not*. The idea is, *if you understand why knowledge makes arrogant and love edifies, you will be able to answer this question*.

Doctrine is a separator; it is difficult to maintain close relationships with those who have no doctrine and are not moving in the same direction that you are. When you move forward with doctrine, you may lose some friends; God will take up the slack. All the Corinthians know that idolatry is wrong; and they know there is only One God. The word *trinity* is never used; but here, we have *One God, Jesus Christ and God the Father*. Secondly, the question about meat offered to idols. Paul says, *develop reciprocal love for God and develop impersonal love for all mankind*. Some have understood the principle already; others have no clue at this time. They are at war with polytheism and idolatry and anything which is peripheral to idolatry, they oppose. So they are having troubles with their fellow believers watching others eating meat which has been offered to idols.

Imagine the weaker believer being invited over for a meal, and the host tells them about all of the meat and how good it is and where it comes from (it was offered to idols). The third solution: ἀγαπή love must dictate the solution when dealing with other believers. Paul must determine what an idol really is. The Corinthians must be able to distinguish between the gods of idolatry and the God of the Universe. There was a true need for some of them to separate from idolatrous practices. They all need to understand the law of liberty, the law of love, and the love of expediency.

They all know that idolatry is wrong; they have all believed in Jesus Christ. They know that there is one true God. What needs to be straightened out are all the peripheral issues related to idolatry. This is one of many.

Paul begins with, *therefore, we know*; οἶδα = *to know, to understand*, . This is actually the perfect tense of γινωσκω, but it became a separate word, and it became to be used as a present tense. A very common verb in the New Testament. Perfect form, but should be rendered like a present tense. It is used for the inculcation of doctrine into the right lobe.

First thing you guys should know is, *there is no such thing as an idol; and there is only One God*. The first deals with polytheism and the second with monotheism. These figures of stone, wood, etc. are nothing; they are meaningless. They may have thought idolatry is wrong because these idols have some sort of meaning; but there are no such thing as gods as these idols are meant to represent. The idols do not exist because what they represent does not exist. 1Cor. 10:20: **The things which the Gentiles sacrifice [idolatry], to demons and not to God; and I do not want you to become sharers of that.**

No demon can reside where the Holy Spirit resides. A demon is afraid to do that; but there is demon influence. Understand that the idols themselves as inanimate objects, do not represent God. There is no idol. There is no heathen gods in the universe, as the heathen conceive their gods to be.

Κοσμος = *the world, Satan's cosmic system*. It can refer to the entire universe rather than just our little corner of the universe. Their idols are statues made to represent something. They are tangible; they can be handled; someone sculpted it; someone made it. The polytheists are worshiping idols which mean nothing. Idols are nothing. There is no Aphrodite; there is no Jupiter, there is no Juno. They are figments of someone's imagination. The objects do not represent that which the worshipers perceived them to be. Therefore, if these gods are nothing, then anything offered to these false gods is not contaminated. They should already grasp that principle. In contrast, there is no God but One. Then we will begin a tremendous description of God the Father and Jesus Christ. Whether the idols represent those which do not exist, none of that compares remotely with a real thing to be worshiped. There is only one real divine being, and we are known by Him. There is no God but One; so what does an idol mean? Nothing. In polytheism, there was no intimate relationship with any of the gods. The gods were capricious; and they liked giving a hard time to men; and they would send plagues to man because they were bored. Paul says, "You have one God who knows you."

We need to recall that we have an intimate relationship with God. When world and personal events seem to be utterly out of control. Bobby sees the newscasts, which give only bad news out of Iraq. All we hear, people are dying and terrorists hate us even more, and we need to get out. It is very disturbing to hear all of that. This is time for us to stand still and watch to see how the Lord will deliver us, personally and as a nation. It is easy to become discouraged; it is easy to lose faith. We have fantastic thinkers who understand the threat of the Muslim world; there has not been such a strong, obvious divide between evil and good ever before. On one side, Iraq is the front line for the Angelic Conflict.

The Pope pointed out that Islam spreads its religion by the sword. The pope is apologizing for saying something which is exactly true. They want to destroy Christianity; they want to destroy us. If we can't see how closely the Muslim religion is related to Satan, there may be no hope for us. We need to stand still and watch what the Lord will do. We have an intimate relationship with the Lord of the Universe. Jesus Christ has one the strategic victory and we are a part of the tactical victory. God is going to prevail. We will never be destroyed. God's Word and His people will be preserved; no matter what. We can sit back and enjoy the show and see how God does it. We may get caught up in what is going on in human events, but it is more interesting to watch how the Lord is going to work these things out.

We are so worried about sectarian violence in Iraq. Muslims blowing up Muslims; if they are not killing us, they will kill each other. God can use that as deliverance. There is death and destruction wherever we look. Satan kills his young and eats them. Don't be sad when evil destroys evil. If they were positive toward Bible doctrine, then God would give them the gospel and they will be saved.

People try to make representations of God using gold or precious stones; but no one can represent God in any way. How do you represent omnipresence? How do you represent spirit? What is an idol? This is the conjuring of some human's mind. The attributes of idols has been revealed. Therefore, food offered to these nothings is not contaminated.

If you did not worship the idols in order to eat the meat, you are fine. You can eat the meat put in front of you. You can eat in your own home. This is a bonafide function of the law of liberty. There is no God but One God. No idol can represent God on earth. Food offered to idols is not tainted. Idols is nothing; there is one God; therefore, idols are nothing and represent nothing. Therefore, when food is offered to an idol, that is meaningless. God gave us the meat from animals to eat. We need to recognize that it is okay to eat red meat; there is no Biblical problem with it. So, eating meat offered to idols does not offend God's character, nor does it violate the mandates against idolatry. The eating of meat offered to idols does confuse some believers, and this is the problem. This is the real issue. Should the smarter believers say, "I know I can eat this; you'll catch on eventually. Too bad if you get confused." In our society, the law of liberty reigns supreme. When liberty becomes self-centered and indulgent, it needs to be curbed. We must not become a stumbling block because we have a right to exercise our liberty.

1Cor. 8:4 About eating food offered to idols, then, we know that "an idol is nothing in the world," and that "there is no God but one."

**1Cor. 8:4–5**

**Lesson #417 Thursday September 21, 2006**

An article from Bobby's aunt from Tampa. Preaching the Gospel of Prosperity and Getting the Gospel Wrong. Does God want you to be rich? This was apparently a question on Time Magazine of the previous week. The *health and wealth* gospel. Jim Baker and Jimmy Swaggart stood behind this? 10 million strong in Pentecostal churches; why not gain the whole world *plus* my soul. That seems to be the gospel of Joel Osteen, as per a book he has written. They look at John 10:10: **I have come that you might have life and have it more abundantly.** The idea is, what Christ, before His suffering, really wanted us to have bigger condos. "I deserve to be happy in the moment" Americans. Working to triumph over adversity is different than this new spiritual creed: I have the right to have my needs met right now. No wonder we have so many young adults who have never heard the word *no*. There have always been those oily preachers; but it is not any accident that the boomer mentality that *it is all about me* has invaded Christianity. Many Christian evangelists find the gospel to be poison. The fuller life in Him often is accompanied by adversity and suffering.

This was a great problem when Bobby was in seminary, and here it is again.

Paul repeats the subject of v. 1a; things sacrificed to idols. *Love edifies*. They now need to make application to solve the problem which they have presented. The Corinthians were taking knowledge and breaking it down into factions; and the knowledge of one faction, was seen as greater than the knowledge of another.

They needed to develop spiritual maturity, which includes impersonal love. They must learn this in order to deal with each other. That is the practical problem. The other problem is that there are far too many immature believers in Corinth. They need to understand who God is and His love. Do you simply indulge yourself, or do your actions have an effect on other believers. We know that there is no such thing as an idol in the

world. This had to startle the Corinthians; because they would say, *of course there are idols; they are all over the place; in every square and in front of every temple.* So this statement seems dumb to them.

Neptune enjoyed seeing people in danger, so he would put storms out on the ocean. But there is really no such thing as a god Neptune. This is a non-existent God; and that god existed only in the mind of the devotee. **There is only One God.** A Being with infinite and absolute attributes. Any god worshiped as an idol is simply the invention of man. The Scripture tells us that, *no one has seen god;* because God does not have any form which we could understand. God is omnipresent; how can we see that?

Jesus Christ is God and He did take the form of man as our substitute. Jesus Christ should never be worshiped in the form of an idol. Like a painting, or on a dashboard or on the cross; and this should not occur. This clouds the issue; we should see Christ in our soul; others should see Him in us. We do not worship some image of Him. No idol can ever represent invisible, almighty God. We can only understand Him in Spirit and Truth. If God is not in our souls, then God is not real to us.

Idols are nothing and they represent nothing; and, therefore, meat offered to them was not tainted by this contact. The meat is not polluted because it was sacrificed to an idol; but it is meaningless in the Christian life.

1Cor. 8:4 **About eating food offered to idols, then, we know that "an idol is nothing in the world," and that "there is no God but one."**

Paul says *there are no idols* but there are *so-called gods*. So vv. 4 and 5 seem to be contradictory. Most of these come out of polytheism. Paul is going to play off this background; Paul adds another dimension concerning these false gods. Paul goes to a hypothetical situation in v. 5. It is a 1<sup>st</sup> class condition, which is the premise of a 1<sup>st</sup> class condition. The protasis is introduced by a very unusual word. *Εἴπερ* = *conditional clause*. This means *if, after all*. It refers back to what was said in the previous verse. This also brings up a hypothetical question. What if there are real deities represented by idolatry.

There is a reason why Paul approaches these things in this way. The verb in the indicative means that we are in the 1<sup>st</sup> class condition. **If, after all, there are...** *Λεγομενοι θεοι* = *so-called gods*.

#### **What Paul's Reasoning Is**

1. Paul is definitely introducing the possibility that there are some sort of gods involved in idolatry.
2. Do they represent something which is real?
3. There may be some reality connected with the worship of idols, despite v. 4, which states *no idol represents the One God*.

4. In making this differentiation between idols being nothing and the possibility that they represent something, Paul issues a warning. This is an aside, but it is important.
5. These idols may, in fact, represent something which is sinister; something which the idolaters themselves may not be aware of.

*So-called gods* are both in the nominative case, meaning that they are the subject of the sentence. We view this from the condition of reality; there are so-called gods. What is Paul doing here?

#### **What is Paul Doing Here?**

1. On the one hand, Paul is affirming the non-existent gods of polytheism, something which Corinthians have believed in all of their lives. When people get out of fellowship, they return to where they were before.
2. "You did not leave one god for another; you left no gods for the real God."
3. Paul reaffirms the nonexistence of the idols, but then gives credence to so-called deities.
4. Paul is making a connection between the two of them.
5. In doing so, Paul is showing them that there is no comparison between the God and anyone or anything else.
6. Whether these gods are figments of the imagination or real so-called gods, they can never approach the One God. It does not matter what they are, whether they exist or do not exist.
7. Paul is putting idolatry in its proper perspective. In other words, why is the worship of an idol denied? Why should you spend time thinking about it, when it represents nothing? The food offered to them is fine. The Corinthians have spent their entire lives immersed in idolatry.

Maybe, it is the Jewish believers who are having problems, because they know there are laws about this in the Old Testament?

Even today, there are no gods; no Buddha, no ancestors, no Krishna. They are nothing; they are non-existent. Same deal with Allah and Mohammed. Muslims don't have idolatry; but their beliefs are a perversion; Allah and God the Father are not the same god.

Idols do not represent what they are supposed to represent. They are conjured in the minds of heathen. The recognition in polytheism is a recognition of something which is higher than they are. It is an argument for the existence of God. These idols are a creation of the human mind and are nothing. In spite of the fact that they do not exist, that does not mean that there are not supernatural beings involved with idolatry.

There are those who are in heaven and those who are on earth. Scripture confirms that heaven and earth are populated by these beings.

There is Satan and demons; but there are also human rulers who deified themselves by edict and decree, even though everyone in town knew that they were not gods. These are living breathing idols. Bobby was in seminary in Oregon, and there was a guy who declared himself to be god; all his neighbors hated him, and he kept buying up all the land there. A living, breathing idol.

Supernatural beings are present where idolatry is practiced. It is said that the demonism at this guy's ranch was palpable. The things which the idolators sacrifice, sacrifice to demons. This makes it even more interesting why God allows men to eat the meat offered to idols. Paul is making clear what the problem is. Idolatry is a part of Satan's system. Idolatry has been a problem since religion first began. In the study of Greek mythology and the rites which went with it. Some women would go into frothing ecstasies of demon-possession. Bobby always found reading these things to be interesting; they are wrongly interpreted, but the demonism is clear.

Paul concedes that these so-called gods do exist, and there are demons hooked up with idolatry.

Two conclusions: idols do not represent the pantheon of God. There is only One God and He cannot be represented by idols. That would denigrate the infinite, inscrutable God to the level of man's imagination. Man would therefore begin with himself to find God. We begin with God to understand ourselves. Secondly, gods and lords do actually exist; originally created by God as angels.

1Cor. 8:5 **For even if there are so-called gods, whether in heaven or on earth--as there are many "gods" and many "lords"--**

**1Cor. 8:4-5**

**Lesson #418 Sunday 1 September 24, 2006**

Bobby was tempted to quickly cover the remaining portion of this chapter quickly; how could the edification of love be topped (the subject of the beginning)? Especially since the topic seems to be antiquated and out-of-date. Apart from the idolatry of Buddhism, or the worship of ancestors in small shrines; or the deified human beings. Reincarnation is the progress of us becoming one with God, which deifies man. There is the more immediate idol or nature, which is pantheism, and environmentalism today. The remainder of this chapter is more than a simple problem of idolatry.

There are certainly idols in this world. After Paul introduces the concept of idols, he says, *there is no such thing as idols in this world*; even though people in Corinth were surrounded by idols. However, what Paul is saying is, *there is no Mars, no Jupiter, no Aphrodite*. These idols represent nothing; they have no power and there is no being behind them as the idol describes or alludes to. There is only one God. In Corinth, they worshiped many gods; and Paul tells us that there is only one God. The God of the Universe is greater than anything we could imagine. Humanism simply makes up a god in man's image; but such a god can not approach Who and What God is. When we make god in our own image, it is not God. How can any idol represent Him? Idols are the

products of man's hands and imagination. God does not have a form that we can understand. We have thoughts and memories, and yet are unable to actually translate that into a replicate of those thoughts and memories. Only through the Scripture can we know and understand God; we see Him through His Word.

The Lord Jesus Christ is the image of God; but we do not worship Him through idolatry. This is why we have no idea what Jesus looks like. We do not worship His human form, and the Bible is careful to keep this information from us.

1Cor. 8:4 **Concerning the eating food offered to idols, then, we know that "an idol is nothing in the world," and that "there is no God but one."**

According to the next verse, there is actually something to the gods in idolatry. This begins with εἴπερ, which is an unusual particle for the Greek. It means *if, after all; even if*. The question is, if there is no such thing as an idol; and then he says, there are these so-called gods; so it appears to be a contraction. And then Paul confirms, **there are many gods and man lords**. All the gods invented by the mind of man who are worshiped, do not exist. Even though idols themselves are nothing; they may themselves represent something. In some way, a so-called god is involved in idolatry. Who are these so-called deities if they are not the gods of these idols?

There are these gods in heaven and on earth. These areas are populated by Satan, known as the God of this world. Satan took many minions with him. Therefore, there are many so-called gods in this world. Heathen sacrifices are offered; not to some pantheon of gods; but to so-called gods that actually do exist. The idolatry which continues do in fact have something to do with so-called gods (perhaps we are speaking of fallen angels and kings of this earth who expect to be worshiped). The angels are created by God; *created can never equal the Creator*. As a creature, Satan will never be like the Most High.

Rom. 1:20–28: **For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived [how do you see something which is invisible? How do you see that which is invisible?], ever since the creation of the world, in the things that have been made [the intricacies of creation is a testimony to God; a biology class tells us how carefully everything is designed]; those who look at this creation which surrounds us, and do not see God, they are without excuse. Many sit around looking at the universe and wonderfuing how it all came to be]. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. [Every day, there are new things discovered, and they try to fit it into evolutionary theory; the theory evolves, but we don't] Claiming to be wise, they became fools [those who reject God are fools], and exchanged the glory of the immortal God for images resembling mortal man [fools worship corruptible man; humanism, Islam, Buddhism] and birds and animals and reptiles [bowing down to those who are so low to the ground]. Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie [when God is not trusted, they turn toward Satan, the father of lies] and worshiped and served the creature [either man, an angelic**

being, or whatever. Worshiping an image of any type is a rejection of Jesus Christ. 1. There are many, many idols which are worshiped—wealth, money, material things; ideas, like Marxism. 2. In idol worship, there is an association with a so-called god; a demon. 3. Where there is no belief in Jesus Christ, in rushes the opposition] **rather than the Creator, who is blessed forever! Amen. For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.**

It is easy in this culture to be taken in by materialism; but not if you have Jesus Christ in your soul. As long as their personal contact with unbelievers does not involve idolatry, there is not a problem. These people are mature believers; the meat they are eating was offered to idols; idols are nothing and the offering means nothing. The weak believer thinks that three is a huge problem. As long as the idolatry has no effect on them; as long as they are not sucked into human viewpoint, there is no problem. If we depart from the mind of Christ, we are sucked into human viewpoint, and idolatry is not far away.

Stumbling block principle; enticing someone to do something that violates their norms; that is something this chapter will deal with, and we need to be aware of this in our relations with other believers. Unbelievers see us and say, *there is no difference between their actions and mine; so I don't need Jesus Christ*. Or, there are those who see your freedom and become confused, and take liberties where they should not.

1Cor. 8:5 **For even if there are so-called gods, whether in heaven or on earth--as there are many "gods" and many "lords"--**

**1Cor. 8:5–6**

**Lesson #419 Sunday 2 September 24, 2006**

Idols do not represent real gods; but what about the Nephaliim of Gen. 6? These are half-demon, half-man; gods in a way. Mythology was based upon these idols. The Nephilim could be the basis for mythology; however, mythology tied them to events of nature, and so forth and so on. So what came along was far removed from the actual thing. Furthermore, the Nephaliim are removed from this world and incarcerated at this time.

We act just like unbelievers when we fall into mistake of Rom. 1:20ff. We worship at the shrine of money. God ends up taking a back seat. The believer becomes just as big a fool in whatever he or she worships. We, as believers, can become fools in idolatry. 1Tim. 4:1: we can become influenced by the doctrines of demons; that can become the way that we think; we worship the creature rather than the creator. 2Tim. 4:3–4: **For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, and will turn away from listening to the truth and wander off into myths.** Those who have moved away from the truth; and they will no longer endure sound teaching. They want a god to tell them what they want to hear; they do not want to hear a God who reproves them; they don't want to be told *no*. They want their ears scratched; they have something they want to hear, and that is where they

go. If you can endure sound doctrine, then there is nothing greater than good doctrine. There are those who want their ears scratched. 1Tim. 4:1; the doctrines of demons. Human viewpoint; cosmic system; that is where we go to one degree or another. Human viewpoint rules our soul, and some do not even know that this is happening. **They will accumulate to themselves teachers who teach according to their own desires.** There are plenty of churches which will do that; the health and wealth gospel. You can save your own soul and have everything you want. No absolute doctrine, but relativism. *Teach me something I can agree with; I want to feel good; I don't want to be reproved; I am an American, I am free, and I can do whatever I want. Make me feel good and tell me what I want to hear; stimulate me.* Sometimes we can't do everything that we want to do, even if it is not sin. **They will accumulate to themselves teachers according to their own desires and they will turn away from truth.** Turning away from the truth means that they will turn to human viewpoint and to myths. They will worship anything other than God. If you worship anything other than God, you worship a lie. You can't sit in church 24 hours a day; but you take your thinking with you. We live our lives in the light of eternity.

The meat offered to idols is just an accurtiment of idolatry. The meat offered to idols is simply a prop. The physical properties of the meat is not changed. There is no transubstantiation; the properties of the meat have not changed; it is not tainted by idolatry. Its association does not affect it. There is nothing wrong with eating meat offered to idols. There is no sin involved in eating this meat. Since there is no focus on idol worship, it is just good bbq; the best in that time period. The doctrines of demons and the believers metabolizing Bible doctrine are mutually exclusive. The believer must not get involved in the worship of idols. To worship the creature rather than the creator.

Today, it is worshiping at the shrine of environmentalism; or radical environmentalism. Bobby is not saying that we need to trash everything around us; but this earth is not god. Greenhouse gases and greenhouse affect may or may not be true; but they will never destroy the earth. That is doctrines of demons. Nothing will destroy this earth until Jesus Christ returns. Until then, there is no destruction of the earth. The point is, instead of going crazy about these things, we can relax and be content. Otherwise we face the doctrines of demons, which cause us to be upset and concerned. **Jesus Christ upholds all things by the Word of His power** (Heb. 1:3). Jesus Christ upholds all things by the word of His power; it remains until He destroys it. As long as God has a purpose for this world and for us, our environment cannot be destroyed. It can be less than it could be, but it cannot be destroyed. Man does not have the power to destroy the earth. We only have the power to be influenced by the doctrine of demons. We can become focused on the environment rather than upon Jesus Christ.

Idolatry of any kind puts believers out of touch with God and His plan, and hooks them up with the dos of demons. Idolatry is anything which is worshiped which is not God. Idolatry represents any so-called gods. Anything which departs from God is a part of the cosmic system and the doctrines of demons.

1Cor. 8:5 For even if there are so-called gods, whether in heaven or on earth--as there are many "gods" and many "lords"--

In v. 6, Paul tells us about God, about theology proper, and some every complex doctrines. We might want our ears tickled elsewhere. We cannot understand God and our relationship to Him without understanding the doctrines of this verse.

We do not exist for anything else except for Him. **We exist or live through Him.** All of v. 6 is an apodosis; which is the conclusion of the protasis of v. 5. This will conclude the fact that there are many created beings in this world.

Paul says, *There is only One God*, and then Paul names God the Father and Jesus Christ. Islam thinks that we are polytheist, because we believe in the Trinity. Deut. 4:39: **Know therefore today and take it to your heart [the right lobe], that the Lord is the God in heaven and in earth below; there is not other.** Heathen gods do not exist.

Demons, even though they are dangerous creatures, are creatures nonetheless and subject to God's plan. Many do not understand the doctrines here. Some eat meat offered to idols, and are not confused; however, others observe this and get caught up in idolatry. The key is, *where is your focus*. It is our nature to hear what we want to hear. Paul wants the Corinthians to refocus. Get your minds off the meat; there is no other.

#### **There is Only One Object of Worship; One God in 3 Persons**

1. The Trinity does not mean there are 3 Gods; there are not 3 Gods. But don't we have God the Father, God the Son and the Holy Spirit?
2. There is only One God in 3 persons. The Trinity is found in the Old Testament, but covered in more detail in the New.
3. All 3 persons of the Trinity are one in essence; and hence, they are One God. Co-equal and co-eternal. The word Trinity is not found in the Bible, but the concept is there.
4. All 3 members of the Trinity are co-equal and co-eternal and all are involved in every external activity of God as One God. The Trinity is never broken down to sun gods, moon gods, etc.
5. However, a trinitarian doctrine also means that some activities are more specifically identified with One Person rather than another. All are involved in every activity.
6. In other words, each person of the Godhead, Father, Son and Holy Spirit, has a specific purpose and role in the overall plan of God—not compartmentalized, not with cross-purposes. Polytheistic gods worked against one another. The Trinity has one plan and one God (in 3 persons), and they work as One.
7. All of these separate activities. They are all involved in the one purpose of One plan of the One God.
8. Nevertheless, the Scripture assigns distinct roles to each Person not jointly shared by other members of the Trinity.



We will learn just how insignificant we are in this verse. In the time of the Jews, they were always going off a-whoring after other gods.

Recall the chapter topic: should the Corinthians be associated in any way with idolatry? There is one God, and yet Paul mentions God the Father and Jesus Christ. Paul is presenting a little theology proper. Bobby spent a semester in seminary on theology proper, which he will give us in a couple nights.

You have to be careful about legalism; but you also should never stand between someone and their walk toward maturity.

### **The Trinity**

Given 10 days ago when Bobby was last here.

1. One God in 3 persons. That in itself is a complex idea. It sounds like there are 3 gods, but there are not 3 gods in the Trinity. Islam accuses Christianity of being polytheistic; but they are wrong. There are not 3 separate gods.
2. There is only 1 God in 3 persons; an important distinction to make. Paul was addressing a bunch of former polytheist; so he needs them to understand the difference between polytheism and Christianity.
3. All 3 persons are 1 in essence; exactly the same attributes. All the attributes are found in all 3 members of the Trinity.
4. They are co-equal and co-eternal. Each One is involved in all the external activities of God as the One God. They do not have completely separate roles; one isn't the earth, wind and fire god, and another is not the sun, moon and stars god. They are involved in all things equally.
5. A trinitarian doctrine means that some of the activities of the Godhead are more specifically identified with one person rather than the other.
6. Each person of the Godhead has a specific purpose in the overall plan of God. They are all moving toward the same purpose according to the same plan; but each has a separate purpose. They never work at cross-purposes. In mythology, one god is always stirring up the pot in human history, trying to put one over on another god. But the members of the Trinity are never independent of each other.
7. All of these separate activities are part of the one purpose and one plan.
8. However, the Scripture assigns distinct roles to each person that are not jointly shared by the other members of the Trinity. V. 6 is one place where these distinct roles are identified. You cannot deal with this passage unless you understand that the members of the trinity have distinct roles. We will also see how their distinct roles and functions are directed toward us. This verse gives us the entire spectrum of Who God is and how He relates to us.

The purpose of this verse is to focus the believers away from the idea of idolatry and polytheism, and to focus upon the True God.

Notice that God the Holy Spirit is not mentioned in this verse. The Holy Spirit is the sovereign executive of God's plan to mankind. He is the power of God for us. He supplies the power to us to execute the spiritual life. The Holy Spirit is a person, which has been a great controversy in church history. How can an ethereal being be a person. He is not just some force; He is not some power.

### **Why the Holy Spirit is an Actual Person**

1. The Holy Spirit is described using personal pronouns in the Greek.
2. The Holy Spirit has personal names assigned to Him. The Helper, our Mentor, our Advocate, our Teacher, our Comforter. John 14:16 1John 2:1
3. He has personal things, e.g., an intellect. He thinks. He thinks divine viewpoint and He powers that in our soul. He makes the mind of Christ real in our soul.
4. He carries out personal activities. He searches (1Cor. 2:10); He speaks (Acts 8:29); He testified (John 8:26?). He is a witness.
5. His close associated with both the Father and the Son implies personhood. Matt. 28:19 there is unity in this vese, and co-equality.

Two members are anmed and worshiped, because of Who they are; and they are objects of worship; however, the Holy Spirit is conspicuously absent. We worship God the Father and God the Son, but not specifically God the Holy Spirit.

### **Why we do not specifically worship the Holy Spirit**

1. God the Holy Spirit is specifically said to be sent by the father. John 15:26
2. He is to bear witness of the Son; to declare Him and to recognize Him.
3. He reveals God's plan on earth thru the inspiration of the Word of God.
4. He performs a role, a certain role, even tho He is co-equal and co-eternal. He serves the Father and the Son by carrying out their will.
5. His power is the agent for executing the Christian life.
6. In His role within the Trinity, He is the One Who reveals.
7. The Father and Son are seen as objects of worship. However, His role is different.

A common theological error in Church History; and it took a 3<sup>rd</sup> century council to make a doctrine of the Holy Spirit, and they were led to do that by God the Holy Spirit. It sounds like He is subordinate. However, this role never diminishes His co-equality.

God the Son is our Savior, and in the Eucharist, we recognize Him for what He has done. But it is God the Holy Spirit Who provies us fellowship during this time. 2Cor. 3:17: The Lord is the Holy Spirit. God equals the Holy Spirit; this is a direct statement of the full deity of the Holy Spirit. He is the executor of God's plan on earth, which is a subordinate role, but it is simply a role which He plays.

The economy of the Trinity is the work of each member of the Trinity in relation to God's plan for us. God is the planner; the Lord Jesus Christ is the executor on the cross; and God the Father set up the plan.

We worship the Holy Spirit as God as a member of the Godhead; but He is never stated as an object for our worship. We worship the Son and the Father; we pray to God the Father in the power of the Holy Spirit in the name of Jesus Christ.

Because God the Holy Spirit is not worshiped as the Father and the Son, He is not mentioned here. The Father, from Whom are all things. Everything comes from Him, and so we worship Him.

This should also make it clear how insignificant their questions and idolatry worries are.

1Cor. 8:6 **yet for us there is one God, the Father, from whom are all things, and we for Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.**

**1Cor. 8:6**

**Lesson #421**

**Thursday October 5, 2006**

All the heathen in Corinth worshiped many gods; which is why Paul writes, *there is but One God and no other*. The believers in Corinth know and serve the One God, the God infinitely and absolutely above all other creatures.

Bobby is constantly trying to understand God; in many ways, He is not understandable to us. He is the creator of all that we see and much larger; it is hard to imagine. And it is even harder to imagine that God even gives us a second thought. In fact, there is an elaborate system of decrees. These Corinthians serve and worship One God. That is, One God in 3 persons. We have to examine the Trinity, as that is part of what this verse is about. We think of God and the Trinity as being a Unity, but diversity is not a word usually associated with God. Diversity means that each member has a distinct role in the economy of the Trinity. The Trinity is One, yet they have different roles. They own the cattle on a thousand hills, which is representative of their wealth. However, economy used here, is the various works and functions of the members of the Trinity in relation to God's overall plan; and each member of the Trinity has a distinct place and role in this plan. These are listed in the divine Decrees. There is a long appendix in the Integrity of God booklet. These decrees are about us. He has decreed us and everything about us. That decree is executed by the 3 members of the Trinity, each in a different way.

We have Unity and Diversity.

The Father	The Son	The Holy Spirit
all co-equal and co-eternal; there is One plan, 3 roles; the divine decree is the delineation of that one plan.		
Set the decrees	Died for our sins	Provides us our power
From Whom are all things	By Whom are all things	

We live for the Father

We exist through the Son

In v. 6, there is a statement of the roles of the Father and the Son. V. 6 gives us a background of the roles of the Father and the Son, and basic prepositions give us their different functions.

The first named is God the Father. **By Whom are all things and we exist for Him;...** How did the writers of Scripture decide that the first member of the Trinity is *the Father*?

### Why is He called the Father?

1. 1Cor. 11:3 God the Father is the head of a family.
2. The Father refers to headship; the leadership; the authority.
3. The Father is the ultimate authority in the universe. He is the ultimate authority in the economic Trinity, as He is in all the universe.
4. This ultimate authority is true in the economy of the Trinity, even though the Father does not surpass the other members of the Trinity in quality or degree.
5. Father is simply a term to describe His purpose and role. This is as per an economic Trinity.
6. Father then is an emphasis, which is on sovereignty and divine decrees. He is the planner of the plan; the authority.

Then we have the phrase *from whom* which is  $\epsilon\kappa\ \acute{\omicron}\varsigma$  = *from, out from, from the source of whom*. Every pronoun has an antecedent, and here the antecedent is God the Father. This pertains to God as the creator of the universe, the creator of man, and the creator of our relationship with Him. His absolute sovereignty is emphasized; and all of this is directed toward God's plan for us. The divine decrees among other seminaries were topics that others did not like. The first seminary that Bobby went to all taught the same thing: dispensational theology. The second (wher he got his masters or doctorate??) had teachers who dealt with everything and had all kinds of viewpoints.

*Father* emphasizes His divine sovereignty in the economy of the Trinity. He is the One in the office drawing up the divine decrees. We will elarn in this how He relates to us. We usually get it the other way around.

### What is a Divine Decree?

1. The decree is defined as God's eternal, wise and sovereign purpose. God is the ultimate authority and the ultimate wisdom, comprehending simultaneously the all things (everything is in His mind at each instant; every thought, every subject, ever action, every person, every life, every event) that ever were or will be. He knows it all from eternity past to eternity future. This is all that prints out in the divine decrees. ...in all their causes, courses, conditions, successions and relations [God knows how it all fits together; He knows cause and effect and how they relate to one

another; knowledge which is immense], and determining their certain futurity [He knows it all and He decrees it all].

- a. The omniscience of God knows all.
  - b. God makes certain that all activities in the universe occur according to His will. There is nothing which happens in the universe which He has not willed. He knows it all and He wills it all.
2. The decree is His eternal and immutable will of event which will occur in the future, and the precise order and manner of their occurrence. He determines that they will occur and He determines how they will occur. That is a phenomenal God.
  3. This is the operation of all things and He knew all of these things before anything existed. Is it merely determinism, or is there free will of another involved. Do we have truly free will? This is the question of the ages. Do our decisions really count?
  4. The result of a decree is stated in a number of ways in Scripture.
    - a. It says that the Father marks out the foundations of the earth in Proverbs; this would be all physical realities and all physical laws.
    - b. Job 28: He prepared the elements. God prepares these elements. They are not happenstance; He prepared them. God is the source of all science. The arrogance of science that they have some say in matters.
    - c. In Job 38:11, God sets the bounds for the seas. Bobby has great respect for the ocean. It is one of the greatest powers on earth. Nothing worse than being underneath a 10 foot wave; and this is nothing. Setting the boundaries for the seas is nothing for Him.
    - d. The Father purposed to make man. Gen. 1:26. No other mechanism is more complex than we are. Our soul is extremely complex. He also decreed to treat us in grace. Eph. 1:2–4
    - e. The most phenomenal of all: God decreed to save man who is dead in sins.
  5. Heb. 1:2: **but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,** Heb. 1 Col. 1 John 1 Eph. 2 are the great chapters on the Person of Jesus Christ. God the Father and God the Son were present at the creation of the world and each had His Own role. This is the diversity. This is a statement of equality of two different roles in the act of creation.
  6. There is a subordination between the Father and the Son, even though in the Trinity there is no subordination; just with respect to their roles.

### **How is the Son Subordinate to the Father**

1. The Son is only subordinate as the God-man, as our Savior.
2. He was obedient to God's plan to the point of death; the death on the cross. This encompasses the doctrine of Kenosis; He emptied Himself of His divine attributes and subordinated Himself to the cross.

3. He never left the nuclear family of the Trinity. As a full member of the Trinity, subordination is also His plan. God the Father did not make this plan in isolation and then order the Son to do it. It is just as much the Son's plan as the Father's.
4. This role was God the Son's purpose and function within the plan. In the economy of the Trinity, the Father planned it and Jesus Christ did not just obey.
5. God the Father did not order the Son to subordinate Himself; this was a complete mutual decision. We understand the roles as sort of an anthropathism.
6. In the working of the Trinity, it is the Father Who designed the plan.

Bobby has to introduce a very complex doctrine; lapsarianism. It is a great word. He will link lapsarianism to the decrees to us. When this term is broken down, it reveals the decrees to us. It relates us to God. Lapsarianism has to do with *from Whom are all things*. From creation, to man, to salvation; all of it is decreed by God.

#### Lapsarianism

1. Lapsarianism is a logical explanation of the relationship between God's sovereign decrees, creation, sin and our salvation.
2. By logical there is a cause and effect present in the decrees. This is not pure determinism; God allows for cause and effect. God created Adam perfect with free will, and Adam sinned, putting us into this mess.
3. In spite of the fact that we make bad and good decisions; everything that God decreed will happen. There is nothing that we can do to block the plan of God, no matter how stupid we are.

Is free will nonexistent without disobedience?

1Cor. 8:6 *yet for us there is one God, the Father, from whom are all things, and we for Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.*

**1Cor. 8:**

**Lesson #422**

**Sunday 1 October 8, 2006**

In San Jose, CA; last time to see Alex; we went to the San Jose DVD group.

Ex. 15:11: *Who is like You among the gods, O Lord? Who is like You, majestic and in holiness; awesome?* Joel 2:31: *The sun will be turned into darkness and the moon into blood before the great day of the Lord comes.* We can know something about God in our finite minds. As we learn about Him, we begin to understand how much we cannot understand.

This passage bring His overwhelming character into the light. The change of prepositions here will explain to us the variety of responsibilities of the various members of the Trinity. There is a unity and a diversity between these members of the Trinity. There is One God, but 3 in person, 2 of Whom are in this passage. There is no hierarchy or rank in the Trinity. The Trinity is also differentiated, particularly in the New Testament. Each has a role in the

God's single overall plan and purpose. Still all 3 members of the Trinity are One God. They cannot be less than co-equal and co-eternal.

**...out from Whom are all things...** The antecedent of hos here is God the Father. He is the source of all things, emphasizing His sovereignty. He is the focus of His divine phase. He is the architect of the plan and the initiator of the plan, and that is His role in the working Trinity. The delineation of this plan from the Father is the divine decree. The decree sets up the role of the Trinity. It includes God's creation of time and history, of the universe, of everything we see around us; and even more important, the means and the extent of our relationship with God. This decree was made before the foundation of the world; before the creation of angels and man. Before all of this, we were in the mind of God. The divine decree is not some abstract theological doctrine. It is not necessarily an easy doctrine to understand, but it is a wonderful way to understand how God has related to us. God not only has a plan for the entire universe, but He has a specific plan for us. We will understand from the divine decree how God will deal with us in this life. The decree is God's plan for the ages. It is God's plan for the ages. The Trinity and the divine decree are linked. God the Father is the source of the decree and in the decree is the economy of the working of the Trinity.

What is the decree? Because this is so necessary for us to understand and it will relate to us and the Trinity and how we link with them, and it will link with several other doctrines. We will begin this next time.

1Cor. 8:6 **...yet for us there is one God, the Father, from whom are all things, and we for Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.**

## **The Divine Decrees Lapsarianism #423**

**Sunday 2 October 8, 2006**

In San Jose, CA last time to see Alex; we went to the San Jose DVD group.

Bobby does not want to put his congregation to sleep. This is a time when the doctrine is pure and complex and it is at the heart of theology proper, and yet this doctrine which seems so dry at times and difficult to understand at times, is as related to us as anything else. The doctrine itself has a practical application.

The doctrines of the Trinity, Election, divine decrees, lapsarianism are all extremely important doctrines and they tie into Who God is. The Trinity is the One God in v. 6; one God and 3 persons. Each person has an activity and a role. What they do was determined in the divine decrees. God has all of the facts. We make plans and do whatever based on some of the facts.

God never has to react to unforeseen circumstances; when He set up the divine decrees, they remain in that form forever.

**The divine decree is God's eternal, wise and sovereign purpose** (which is a plan; it was an eternal plan made from His eternal wisdom; perfect plan for creation and man

which has always existed; and never was there a time when His plan did not exist; represents what is in God's mind from eternity) **comprehending simultaneously all things whether actual or probable** (in the mind of God everything is present at the same time; God has it all in His mind and He could think of it all in one time; divine decree is always in the singular, as it is one entire thought) **that ever were or ever will be** (everything was in His mind before any of it happened or before any of it existed) **in all their causes, courses, conditions, sources and relations**. Not only does God have the facts contained in the decree from His omniscience, but He also had the facts and the affect of that decree for those who would live under it. **and determining their certain futuration, all the events named in the decree, including all of our free will choices..** The decrees contain all of the facts and all of the freewill choices that all creatures will make; and He will win the angel conflict despite of all the negative volition. **The decree is God's eternal, immutable will. And their precise order and manner of occurrence.** He knows all of this because He is the Father, the source of all things, which decree is in His mind forever.

The Bible is always our guide and the revelation concerning God Himself.

The Doctrine of Lapsarianism. This is a term used to describe something which is Biblical, but this term is not found in the Bible. It is a term designed to help us understand what is in Scripture. Lapsarianism breaks down logically what is in the decree. What is in the decree are the all things as He has decreed it. Every event outside the Trinity itself is a part of the decree. He did not decree Himself.

### Lapsarianism

1. What is Lapsarianism? It is a logical explanation of the relationship between God's sovereign decree, creation, sin and our salvation. There is a relation between God's decree and everything else. Allah and God the Father are not the same thing.
2. By logical, there is a cause and effect present in the decree. There is not just pure determinism by the sovereignty of God. God's will is not the only determining factor in our lives. We have free will. His decree decreed another cause, our free will. God allows for cause and effect. He is truly the cause of all things. Another cause can arise outside the will of god, and it does; God permits certain activities outside of Himself and He determines by decree that these things will occur. He allows us to make freewill decisions without Him determining what our decisions will be. God has determined that we will have freedom, which is true and real.
3. Lapsarianism helps to explain the cause of sin; we are, and He allows this for a specific purpose. God has to make allowances for our free will and for the sin that Adam will commit. Sin is a cause, spiritual death is an effect, and it is outside the determining will of God. He has determined that it will take place outside of His determination, although it is a part of His decree.
4. Lapsarianism derives from the English word lapse. Some poor theologian in antiquity thought, what will I call this? Lapse refers to the fact that man is a fallen being; we have lapsed. We have fallen to a state of sin due to Adam's sin. Man

has lapsed into sin due to his free will, and in Adam, all have died. God knew about this lapse before He ever created man. God the Father's plan must address man's sin and the solution for man's sin. God allowed man to sin from His free will; He allowed for sin, but did not cause sin. In Adam all die. How does God relate to that? That is what lapsarianism is all about. As a part of His decree, God takes into account the free will of man.

5. The sovereignty of God and the free will of man coexist in the same plan, the divine decree. God decreed that we would have free will.

How does God's decree handle man's freewill choice to sin? Now, *to decide* is an anthropathic term. We decide how to handle something. He always knew.

### How Does God Handle the Free will of Man?

1. In eternity past, God's omniscience knew, given man's free will, that man would sin. He also knew who would accept Christ as Savior and who would reject Him. God knows who would spend eternity in hell and in heaven. This does not mean that God determined this decision, but that He allows this decision. He knew these facts and He planned for them.
2. Without violating man's free will, God made a provision for the fall of man.
3. God elected those who make the free choice to believe in Christ. Eph. 1:4ff. He chose us.
4. God's election of the believer makes certain that those who express faith in Christ will be saved in spite of sin.
5. This is why common and efficacious grace is a part of the decree.
6. This election, this selection applies to believers only, but it does not determine who will be saved. God's sovereignty does not determine who is will in hell, but man's free will decides this. We are saved all by the grace of God. It is not a work, but a recognition as to who Christ is.
7. In election, the sovereignty of God determines the very best for all believers.
8. Election is the recognition of those who will be saved and those who will be saved and those who are selected to privilege to be in union with Christ. Is this a package or what?
9. It is not our decision which saves us; God does not automatically determine who will believe in Jesus Christ; this is a real free choice that we make.

1Cor. 8:6 **yet for us there is one God, the Father, from whom are all things, and we for Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.**

**1Cor. 8:6**

**Lesson #424**

**Wednesday October 11, 2006**

I walked in 9 minutes late, but am making this up on tape.

The crux of what we are studying; it is a phrase not unlike *love edifies*, a phrase we spend weeks on. This particular phrase defines who God is in relation to us and what He has done for us. For us, there is one God, God the Father, from Whom are all things. This passage opens up all sorts of doors.

What is the extent of the Father's activities in the economic view of the trinity? If He is the source of all things. He is the creator of our relationship with Him. He created everything which we have seen; He is also the source of the plan of God for mankind. He has planned the relationship between Himself and us. This plan is revealed in the divine decree. This is the complex subject which we have examined before.

The word divine decrees is not found in the Bible, but it is a true doctrine of Scripture. Doctrines are formed by looking at a number of passages. Doctrines require extensive study; and the divine decrees doctrine is formulated from a number of Scriptures.

Since the Father is the source of the divine decrees, (from Whom are all things); that makes Him the architect of the plan, which is the winning of the Angelic Conflict throughout human history. The decree covers everything which is related to God and mankind; how He relates to us as the Creator; how He relates to us in the fall. It is very easy to associate God with our fall in a way that would make Him the author of sin; but He cannot be associated with sin. Also how He relates to us as the source of our eternal life and our future. The divine decrees are also called the plan of God.

The decrees are God's immutable will and making certain all events of human history, and He made certain of their precise order and manner or their occurrence. What we can understand is, we can be certain that in the decrees that all events in the decrees will come to pass. Every event in human history is a part of the divine decrees. All of them were simultaneously in the mind of God. Most of us can keep 2 or 3 events in our minds at one time; God has all events of human history in His mind at one time. The divine decrees reveal God in an incredible way. God has also allowed for cause and effect outside of Himself. God makes certain every event; and yet He has allowed a cause outside of Himself. **From Whom are all things.** God does not pre-determine that certain events would take place; what He decrees will occur. There is a fine line between determining that an event will occur and allowing the free will choices of the free will of man to be a part of the cause of many events. We have the choice to sin; and God, in some respect, decreed sin; but He also decreed with free will of man; man chooses for Christ or against Christ. God made the free will of man certain. He made all other choices that we make—the millions that we make—certain in the decrees. God decreed that the sovereignty of God and the free will of man would co-exist. God's will is not the only determining factor in our lives. He permits activities outside of Himself; but He decreed that the results of these causes would certainly happen.

It was not God's will for man to sin; but He allowed man to sin as a matter of man's free will. The decrees simply confirm what man will do, given his free will. This is a statement that theologians have fought over for centuries. The decrees simply confirm man's choices. God's plan inexorably marches on in exactly the way that He decrees it. God's

plan will come to pass in spite of the fact that we have free will; and even though many of our decisions do not conform to His will. Regardless of human and angelic free will, God's will will be the victor in the Angelic Conflict. This will be true whether or not we choose to be a part of the tactical victory. We may even turn our nose up at the doctrine of the divine decrees; and His plan still marches on.

Bobby began the doctrine of Lapsarianism and the doctrine of Election back on Sunday. These doctrines are both a part of the divine decrees. God's sovereign decree and our free will.

### Lapsarianism

1. The word refers to man lapsing into sin by the free will choice of Adam in the garden; we are born spiritually dead because of Adam's sin. This lapse was taken into account in eternity past. God already knew that we would lapse. Even though Adam made this decision to sin for us, we are just as spiritually dead as Adam. Adam believed just as we believe. This is the part of the doctrine where God's plan in the decrees addresses man's sin. He does not stop there; He provides a sure solution; and His solution is as iron-clad as His will. **God is the source of all things.**
2. In eternity past, God's omniscience knew and understood that, given man's free will, His omniscience knew who would accept Christ as Savior and who would reject Him. Now, if God knew this, didn't He, in some respect, determine that?
3. Without violating man's free will, God made provision for the fall of man. God knew that man would sin and He planned for them. He decreed their certain futurition.
4. God decreed something: He chose (elected, set apart) those who make the free choice to believe in Jesus Christ. This sums up election. God's election is a part of His decrees; He elected us. Some theologians said that God elected those who would be saved, and condemned those whom He chose. Eph. 1:4ff.
5. God's election of the believer makes certain that those who express faith alone in Christ alone will be saved. The election of the believer makes certain that those who believe in Jesus Christ will be saved, despite their lapse into sin.
6. This is why the cross is central to the decrees; it is the central fact to the divine decrees. And also common and efficacious grace in salvation. The cross is the means of our salvation. We then determine our salvation by faith alone in Christ alone.
7. The doctrine of election applies to believers only. God's election does not mean that others are excluded by the divine decrees. It is easy to say that God excluded those who did not believe; He determined who would believe and who would not believe; but this is not true; humans are excluded by their own free will choice. Doctrine of unlimited atonement.
8. In election, God wills the highest and best for everyone who believes in Jesus Christ. This entails salvation, eternal life, and all the assets which He has provided for us.
9. Election is the recognition of those who will be saved and selected to privilege in union with Christ. This is all because of a decision made by man's free will.

Election makes certain that we will receive salvation because we exercise faith alone in Christ alone.

10. It is not our free will which saves us; God's grace provides our salvation in all respects. Faith is the basic requirement for salvation; it accepts the work of Christ on the cross; it is His work on the cross which provides us with salvation.
11. Election of believers only on the negative side is the recognition of those who will reject Him. Those who reject Him are not elected. Election does not determine our choice; God does not make the choice of the unbeliever.
12. Election is not the determination of God of who will be saved and who will not; God does not determine that; we do. God has provided for our salvation; but faith is our choice.
13. Lapsarianism is the logical progression within the decree as to God's election to privilege with regards to those who believe. The decrees determine the certain futuration of certain events. The divine decrees has a logical sequence which is called Lapsarianism, which deals with how God deals with our sin and how He saves us.
14. Specifically, lapsarianism is about man's choice to sin. This is how God solves the problem of sin in the decrees.

### **Definition of Lapsarianism**

This is the logical order of God's mind of His decrees. His mind can be nothing else. Lapsarianism is the logical order in the mind of God in the order of all things, as to how He will deal with sinful mankind; and His election of the believer. Each of the 5 points will require some explanation.

1. God's decree determined the creation of mankind and creation in general. The creation of man includes a truly free will in a state of perfection. Why did He decree to create mankind? To solve the Angelic Conflict. God did not create us to watch like some big television program. God's plan is all about human history and the solving of the Angelic Conflict. All of these 5 points are in God's mind at the same time; He decreed everything at one time. This is why Bobby says the divine decree, as there is only one decree which occurs at one time. This one decree was in his mind simultaneously. There are parts to the decree; so this is why it is called the *decree*.
2. The decree to permit the fall of mankind. God decreed to create mankind and to allow mankind to fall through volition and self-determination. Man's fall duplicates Satan's fall. This is why God permitted man to fall, knowing that man would fall, knowing that man would lapse into sin. Our fall replicates the fall of Satan in every respect. Scripture does not reveal why God created angels; we only pick it up with our own human history. God created and permitted. God replicates that condition; he permits man to fall. The overall sovereignty will be accomplished. How can anyone give man free will to make any choice that they deserve, and still, God's plan will come to pass.

3. God decreed to provide eternal salvation for all mankind as the way to solve the Angelic Conflict. It sounds simple, but theologians throughout history have fouled this up so badly.

## 1Cor. 8: Divine Decree

## Lesson #425

Thursday October 12, 2006

We are going to continue with the divine decree. Even though the divine decree occurred in the past, it had nothing to do with time. Time was part of the divine decree.

### 1Cor. 8:5a **The Father, from Whom are all things...**

As the 1<sup>st</sup> person of the Trinity, the Father has a specific working in pre-history. As the source, the Father is the fountainhead for the ages. God is the Author of the divine decree and all that it contains. The decree is His plan to deal with all creatures. We are all dead spiritually in Adam. The decree is how God will deal with His fallen creatures and how God will win the Angelic Conflict. Future events are rendered certain to happen by the decree, even if these events are not caused by God. There is a cause outside of God; He took every event outside of Himself and made them certain and a part of the divine decree.

The future events include God's sovereign decisions and actions; and it takes into consideration all of the free will decisions of man and angels. All of our decisions are truly free, and many are contrary to God. God decreed that His sovereignty and man's free will would co-exist. Bobby is going to present the other side of the coin tonite, so that we can better understand the true doctrine. Man is given the ability to choose for or against Him.

The omniscience of God knew we would lapse into sin, and God decreed that we would lapse, and how did he decree it? Therein is the controversy. It is not God's determination that man would lapse.

### **What God Actually Decreed**

1. God allowed man to sin, because man chose to sin. God did not determine that man would sin; He allowed Adam to sin.
2. The decrees simply confirmed what man would do, given free will.
3. The decree allowed sin, but did not cause sin. God can never be the cause or Author of sin. God permitted it for a specific reason.
4. We are responsible for our own lapse; our own fallen condition. We cannot blame Adam for it, as we have all personally lapsed.
5. Even though we lapsed, God also decreed a solution. This is the cause and effect of God. God's cause is to decree a solution. He decreed the cross, the doctrine of election.
6. God's election of the believer makes certain that those who express faith alone in Christ alone. God selected us? What does that mean? Does it mean, *you He selected to be saved, and someone else He chose to be lost?* Is our free will truly free? The decree simply confirms man's choices. God's plan is going to progress

to its chosen end, even though our decisions do not conform to His perfect will. We can choose for Him, and still choose against His plan. Nevertheless, His plan will prevail; and no matter what decisions we make, God's plan will prevail. We can ruin our own lives with one or two really bad decisions; yet God's plan will prevail, despite millions and billions of bad decisions.

The decree is in God's mind forever; we think of it in eternity past, which is a misnomer. There are five little decrees in God's decree, just as there are articles and amendments in our constitution. We have one constitution, but many parts to it. One decree, but many parts to it. Lapsarianism is the logical order of the decrees; it is how He will deal with sinful mankind and how He will deal with our salvation and condemnation. These points of Lapsarianism are in a logical order.

### **5 Logical Decisions of Lapsarianism**

1. God decreed the creation of mankind. *Why did He do it?* God did it because we are the rebuttle phase of the Angelic Conflict. *Why did He do that?* We don't know. We are in fact created to be the resolution to the angelic conflict.
2. God decreed to permit the fall of mankind. This came through the function of man's own self-determination. God permitted the fall; He did not determine it. Certain angels chose to rebel against God by their own free will; man, to resolve the Angelic Conflict, must be allowed to exercise his free will against God. Man's fall, then, duplicates the fall of angels. There has to be a 1 for 1 parallel here.
3. God permitted man to lapse; but to reveal His love and grace, God gives us the 3<sup>rd</sup> part. He decreed to provide eternal salvation for all mankind. Everything centers on this part of the decrees. It figures that salvation would be controversial. Satan does everything that he can to obscure the gospel.
4. All the sins in human history are imputed to Jesus Christ and judged; Jesus Christ becomes the issue; not our sins. Atonement is for all; not just for the elect. Is it unlimited or is it limited? Did He die for all or for those who have been specifically selected by Him. Some would be brought to salvation; some would choose not to. The 3<sup>rd</sup> decree is what God has done for us; and the Lord Jesus Christ was a willing participant in this. This is His plan as well as God the Father's. It is this 3<sup>rd</sup> point where the controversy comes in.

Covenant theology is sometimes found in many seminaries and in reform churches; and this is where we part company with them. Covenant sees the 3<sup>rd</sup> decree that this is where God elects some out of the human race for salvation and Christ would die just for them. God also decreed to leave others in their condemnation. God determines those who would be saved and those who would not. He is the sole determiner of who is saved or not. Man's free will is simply a technicality. God determines who would be saved in this view. No man can save himself by simply making a decision to do so; man does not accomplish his own salvation through his own free will. We would agree with that; but what it means in covenant theology is different than how we see it. In both camps, both sets of people believe that believing in Christ is necessary to be saved. The source of that decision is

where these two part. Is our believing in Christ come from our free will, or did God predetermine that we would do so. Our decision is a formality in covenant theology. God determination is also a part of dispensation theology. A question—why would God mandate a human decision for something which He has already determined? Another problem is, why does He allow us to sin afterward, if He has determined our salvation? A decision by its very nature must be free or it is not a decision. That is not a decision, but a compulsion. We are in life forced to make some decisions; in covenant theology, God forces us to make this decision. All the passages which implore us to believe in Jesus Christ infer a choice. To the covenant theologian, this is an irresistible call. Irresistible means that our choice is God's determinative will from eternity past. How does this resolve the Angelic Conflict? Covenant theology reduces the decision to believe as inevitable. Why would Satan promote this system? Because it makes us less likely to witness. If God has already chosen specific people from eternity past, then why bother to witness? Now, both camps are believers; if we have believed in Jesus Christ, then we are saved, even if we do not realize that our faith is a result of our free will.

For whom did Christ die? For all mankind? Or for those that He chose in eternity past. Limited atonement is always associated with Covenant Theology. 2Cor. 5:19: **...that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.** Jesus Christ removed the enmity between man and God on the cross. All are reconciled; not just the elect. Condemnation is on the heads of those who reject reconciliation. We appropriate reconciliation through faith in Christ. **God was in Christ reconciling the world to Himself.** 1John 2:2: **He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.** Propitiation is the satisfaction of God's justice with the sacrifice of Jesus Christ on the cross. *Our sins* refer to the elect; John is addressing believers. **And not for ours only, but also for the sins of the entire world.** Christ propitiated the wrath of God not for us only, but for the entire world. Christ on the cross was the satisfaction for the whole world. Those who are Muslims, Buddhists, agnostics; and God the Son died for all of them. How much greater is the love and grace of God, Who died for all, whether they would reject Him or not. 2Peter 2:1: **But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction.** These are the pharisees who arose and led people astray in the Age of Israel, just as there would be false teachers in the church age. The pharisees are similar to the false teachers, even those who deny **the Master who bought them!** Jesus Christ died even for those who deny Him the most; even those who teach doctrines which are in complete opposition to the gospel. Yet, some choose to remain in the slave market. **By grace through faith, you are saved; that salvation is not of yourselves, but it is a gift from God, so that no man boasts.**

1Tim. 2:5–6: **For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.** Bobby just gave us redemption, reconciliation and propitiation, along with the passages that atonement is for all mankind. Bobby gives a few passages where the covenant theologians exegete in isolation. God decreed the free will of man to coincide with His own sovereignty.

This is the story of pre-destination. There is more. Bobby is explaining what God has done for us in Christ. God did not select some of us for salvation and some for condemnation. God gave us free will and He gave us His Son. It is up to us to appropriate it.

## **1Cor. 8:6a Lapsarianism**

## **Lesson #426**

**Sunday 1 October 15, 2006**

This is a highly technical verse for this chapter. It is a chapter on the law of love, idolatry, eating meat offered to idols; and we come across one of the most technical passages of Scripture.

The plan of God which had man in it, was not a response to what Satan did; God did not suddenly decide, "Holy Crap, better do something about Satan." His plan was already formed, even before the creation of Satan. God knew what we would do and He knew what He would do. God decreed that every event would happen just as His omniscience knew it would in eternity past. Some, when thinking about the history of humanity, lose sight of this. God's plan is not a response to us, nor is it a response to Satan.

**The Father, from Whom all things emanate,...** It is easy to think that God's sovereignty allows for no events outside of His will; but that is an incorrect view of the sovereign will of God. God has allowed for free will. God decreed that His creation would be endowed with truly free will. The decisions that we make are outside of the determinative will of God. If our decisions are truly free, then God did not cause us to make our decisions. Does man's free will really matter? Does man have free will? Is it just a formality? God's plan marches on and it will be fulfilled in exactly the way that He chooses. God's plan is the cause for all that has happened and all that will happen. Our free will is the key to the resolution of the Angelic Conflict.

If God's sovereign will was all there is, then He would have been the Author of Satan's fall and the Author of Adam's fall. That is, God would have sinned or determined that man would sin. This is in opposition to His very character. God has endowed everyone of us with free will.

We chose to fall, just as Satan did; our free will choice was truly free. Our free will is the key to the resolution of the Angelic Conflict. God would demonstrate through mankind His absolute fairness in the sentence of Satan to the Lake of Fire. God thereby demonstrates to Satan and the fallen angels His perfect righteousness, justice and love.

The Lake of Fire was created for Satan and his angels. Those who do not believe are condemned to the same fire. God determined that He would show His love and His grace to all of us who have believed in Him. When someone believes in Jesus Christ, that person is a witness to the love, justice and righteousness of God; when we make a decision which is consistent with God's will, we are witnesses to the love, justice and righteousness of God.

God's decree is so overwhelming and overreaching that it affects the lives of every person. The decree of God represents His infinite glory and it reveals a very personal and relational side of God.

God's love and grace are demonstrated to Satan on a global level, and demonstrated on a very personal level to us. As we begin to understand Who and What God is, it can only lead to our love and confidence in Him. God is not using us as cannon fodder in the angelic conflict; we are not pawns; He gives us free will and He made a plan for each one of us. We matter to Him. He cares for us, and this should engender great confidence in us toward Him. There is confidence and courage in understanding that God truly cares for us.

The divine decree underlies the plan of God's rationale. When we begin to understand Who God is and what His plan is, we begin to see where we are in His plan. **If God be for us, who can be against us?**

In order to have confidence in God, we need to know what He has done for us. Courage does not come out of thin air. The world is filled with death, war, misery, destruction, suffering; and is this God's fault because He created and caused all things? Some view God negatively because of the pain and suffering in this world.

God knew in eternity past that man would lapse into sin. What did He do about the predicament that we are in? If God had not chosen to do for us, we would be in quite the jam; a lousy life in time, and death in eternity.

How did God choose to deal with man lapsing into sin.

### **Lapsarianism is a 5 Act Play**

1. God decreed the creation of all mankind. In order for there to be human history, there must be human beings. He created time, an eternal future, mankind.
2. God decreed to permit the fall of all mankind. Man falls by his own free will, which God allowed. God is not the Author of sin.
3. God decreed to provide eternal salvation for all mankind. This is the Biblical doctrine of Unlimited Atonement. 2Cor. 5:19 1John 2:2 1Tim. 2:6 If God reconciled, propitiated and redeemed all mankind on the cross, then it follows that it is possible for anyone to be saved. Free will again comes into play. This is an area where theologians have debated over the centuries. Is man's free will really free? Does God choose those whom He would save and them and give them faith to believe. *Faith* is not of ourselves, as some interpret Eph. 2:8–9. Did God decree free will or does He make the choice for us? Whatever faith is, whether supplied by God or from our free will, we are still saved when we believe in Jesus Christ. If God supplies our faith; He determines when we will be saved and that we would be saved, then, logically, He selected us for faith, and therefore selected others not to be saved. Our free will becomes a formality or a technicality. No matter which way we think, we are still saved by faith in Christ. Election has to do with our privilege

after choosing Jesus Christ from our own free will. The act of believing is not a work. Those who see atonement as limited, they see faith as being a work of some sort. Or God supplied the faith for us, and our belief is merely a formality. They think that anything that man does (faith in Christ) simply taints the Word of God. The sovereignty of God is the source of salvation; but there is the free will of man, a response to the gospel. Is it God's grace who selected, elected and predestines those who will believe, limits grace, and grace is not extended to those who do not believe. However, we know that **God so loves the world, that He has given His only-born Son, that whoever believes in Him will have eternal life.** God allows us to make good decisions from a position of strength, or to make a set of bad decisions.

1Cor. 8:6 **yet for us there is one God, the Father, from whom are all things, and we for Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.**

## **1Cor. 8:6a Predestination**

## **Lesson #427**

**Sunday 2 October 15, 2006**

Where does faith come from, what is the source of our belief in Jesus Christ? Is this a determination by God which selects us as a believer over someone else or is there true free will. Regardless of which view is taken, faith still is our part in becoming saved, and we are saved for all eternity.

There are 5 Lapsarian decrees which handle our lapse into sin. God cannot have anything to do with sin; God's righteousness cannot touch us; we are unclean. God cannot have anything to do with us. In the doctrine of lapsarianism, God made it possible for Him to have a relationship with Him. This is not entirely abstract theology. Bobby is going to take a different tact.

### **The Doctrine of Predestination**

The question introduces the idea, does God do all, or do we have some sort of free will? Are we predestined to salvation and others predestined to condemnation? What is our destiny as set by God? Is it completely an act of God? Do we reside in heaven or hell because did or did not select us? There is no grace, obviously, extended toward those selected for hell. However, God's grace extends to all, despite their final choice.

1. This is a term for all those who, as truly free agents, will believe in Jesus Christ. This is the decree that those who believe will share the destiny of Christ—that is our predestination. Our predestination is determined in eternity past, logically before we are even created, as Jesus Christ has an eternal predestination. We share this destiny through union with Christ.
2. The bottom line is, is our free will truly free, or did God determine our final location in eternity past. It is known by God in eternity past; but He did not determine that we would believe or not. God did not predestine anyone to eternal life or eternal death. In order to resolve the Angelic Conflict, man's volition must be as truly free as Lucifer's at his fall. The angels which fell exercise free will; and our free will is

the same. If it is God who decrees the fall, then He is the Author of sin. God permitted sin, through the allowance of free will. Pain and suffering comes from sin and our free will; God did not determine for us to have these things. God placed Adam in a perfect environment.

3. We cause sin; God does not cause sin. He does not cause future sinful acts. His decree guarantees that they will occur; but not because He caused it to occur, but God recognized and took into consideration our free will and angelic free will. Our free will decides what we will do; God makes that free will decision certain. He also has determined what He will do about our decisions.
4. God's plan will come to certain fulfillment, which is the definition of the divine decree.
5. God did not determine that sin would occur, but He permitted us to sin with our free will. There are a number of major doctrines all tied into the divine decree. The permissive will of God is a part of this concept. The permissive will of God takes into account our free will.

Maybe we were not doing points?

#### **Permissive Will of God**

1. Permissive does not mean that the outcomes of sinful acts are uncertain or unknown to God. God is never surprised by what we do; He is never taken off guard by some decision that we make. He knows about each and every decision that we will make.
2. God simply permits these sins to come to pass by the free agency of His rational creatures.
3. God never determines to bring sins to pass by His own unlimited power. God's power is never used in anything which is unrighteous. That is the importance of the free will of man, which is so overlooked by Calvinists.
4. Bobby is going to try to explain this.
  - a. Permissive does not mean passive, which means that it is beyond God's control. When we are out of control, that does not mean that we are out of God's control. God does not passively allow sin because he can do nothing else (which ignores His omnipotence).
  - b. The certainty of the outcome of the decree does not mean that God compels us to make certain decisions; neither do our decisions place us beyond the control of God. God does not compel us to do anything, but it takes into account our free will. We can make very careful plans, and all of a sudden, there is a monkey wrench thrown into these plans (often our own bad decisions). God is not like this. God never had to react to us. He already knew.
  - c. Free will would be negated if God compelled us to make decisions. This would place responsibility for the fall on God. If we did not make these free will decisions, then it is God's responsibility.

- d. God's decree does not place compulsion or obligation on the free will of man; nor does His decree allow God to lose control of all things.
  - e. God's decree simply makes all things certain, whether from our free will or from His sovereignty. God knew exactly what our decisions would be; He knows the actual from the possible. This is why He never has to alter anything. This is all in God's thinking before anything existed. Do we deserve anything? Do we deserve any mention or even a footnote in the plan of God? We are even highlighted on the list.
5. God died for all mankind. All men failed on Adam's choice; and all men can be saved based upon their own free will choice. We receive salvation because of the work of Christ. The Holy Spirit puts us into union with Christ. God understood this from eternity past and He predestined us to share the destiny of Jesus Christ. We are in fact a son of God, as we share His Sonship.

God decreed to provide salvation for all mankind, provided unlimited atonement. Do not take free will by the means by which we are saved. Jesus Christ's sacrifice on the cross is what saves us; we appropriate it by faith in Him, based on our free will decision to believe in Him. We can receive a present from someone; our acceptance of that presence puts it into our possession; however, we did not produce that present, pay for it, or transport it to our hot little hands.

Our decision to believe in Jesus Christ initiates efficacious grace by God the Holy Spirit. This is our nonmeritorious faith. We did not earn or deserve anything. We are placed in union with Christ by God the Holy Spirit. We cannot accomplish this on our own. The 39 irrevocable attributes or assets are given to us at the moment of salvation. Faith in Christ is a prerequisite for receiving all from Him. We are regenerated by God the Holy Spirit and we are baptized by God the Holy Spirit; and we are filled and indwelt by God the Holy Spirit. **That salvation is not of ourselves, but it is a gift of God, not of works, lest any should boast.** The decree acknowledges our free will decision and then makes that decision a part of His decrees.

Election is based upon the free will choice of the believer.

#### **Lapsarianism Continued:**

4. God decreed to leave the reprobate; those who remain in spiritual death because they have rejected Jesus Christ as Savior. He decrees to leave the reprobate to their just condemnation. If they were determined by God to be condemned, then this condemnation would not be just. Our condemnation is on our head, not on God's. **He that believes in Him is not judged; he that does not believe has been judged already.** All people have equal opportunity to believe in Jesus Christ. We are already judged if we chose to remain in spiritual darkness for all of our lives. We destine ourselves to the Lake of Fire. We keep ourselves out of the Lake of Fire by one free will decision. The unbeliever is not predestined to hell anymore than the unbeliever is predestined to hell.



How did God do this without compromising His righteousness? How did He deal with sin and yet maintained His righteousness. God wrote a 5 act play on the stage of human history; the 5 parts of the divine decree which relate directly to mankind.

### Lapsarianism

1. God decreed to create man. This is a logical beginning. There cannot be a resolution to the problem of man until there is man.
2. God permitted the fall, but He did not generate the fall Himself. This came from Adam's free will. This is man lapsing into sin, hence the name.
3. The decree to provide eternal salvation for all mankind, allowing for the truly free will of man to accept Jesus Christ as Savior. God had to become man in the person of Jesus Christ; in no other way could this problem be solved. God had to become man in order to take away the of the world..the one for the many. In no other way could man hope to have any sort of relationship with God. Jesus Christ died for all mankind so that God did not have to come into contact with sin in any way. God the Son took on Himself our sins. Without the cross, we have no hope. To appropriate that atonement requires the prerequisite of faith alone in Christ alone. It is the Substitutionary death of Jesus Christ which provides our salvation. When we believe, the Holy Spirit gives us eternal life. **And that salvation is not of yourselves; it is a gift from God.**
4. God decreed to leave the reprobate; those who have rejected Christ as Savior, to their just condemnation. It is hardly just if God simply choose whom He will condemn. It is a just condemnation if we make this choice ourselves. God does not elect some for salvation and some for eternal damnation. He does not predetermine that some of us will be saved and some will be condemned. God's foreknowledge is the basis of the believer's election to privilege; and the unbeliever's eventual end is also known. The key is just condemnation; not foreordained condemnation. He who does not believe is judged already because he has not believed in the uniquely born son of God. Those who reach this stage of personal responsibility, after God consciousness. At God consciousness, they will express a desire to know God or not. They have equal opportunity to hear the gospel. Expressing some little inkling of salvation, God will bring the gospel to us. If we express no interest, then He is not obligated to bring the gospel to you.
5. The final decree is that God decreed simultaneously both election and predestination for all who would believe in Jesus Christ. When we believe in Jesus Christ; when we are regenerated by the Holy Spirit, when we are placed into Christ, we are then elected to privilege, which was determined in eternity past. We become a witness for the appeal phase of the angelic conflict. We become heirs with Christ; we share His kingship, we share His heirship, we share His election; we share His predestination. God knew, given free will, that we would believe in Jesus Christ.

There are 3 elections in history: Israel as a nation was elected in the divine decrees. The second election was Christ, as our Savior. He chose to go to the cross. He could have, at any time, chosen not to go to the cross. Election generally has to do with free will. The

final election is that of the church, which includes the unique spiritual life; and we are elected to privilege.

Each election brought a new category of person who was elect in history. New racial species of each election. Jesus Christ is eternal God, and therefore, He is different from man; He is true humanity, making Him different from God. Finally, we have the election of the church, which brought forth a new spiritual species. We have all that we need in order to accomplish the plan of God for our lives, and all that we need to fulfill the individual plan for ourselves.

God is the source of the plan; the source of the divine decree.

1Cor. 8:6a **yet for us there is one God, the Father, from whom are all things,...**

**Oh, Lord, what is man that you take knowledge of him; than any one of us should enter into your thinking? Or the son of man that you even think of him?** We are but dust to God; David here gave us a perspective of humility. We are nothing. However, God thought of us and He planned for us in eternity past. We who deserve nothing, He thinks of us.

God creates each one of us by putting together a soul and a body. The moment we emerge from the womb, we have a plan of salvation initiated by Him. We can glorify and serve Him. He gave us the plan of salvation; and ultimately, we will be glorified by Him in eternity future. That is the grace of God; **and we exist for Him.** The source of all things—we live for Him.

God decreed that we would have an opportunity for salvation. He decreed that we would not spend eternity in hell if we believed in Him. God is the source of all things, but Jesus Christ is the *by whom* are all things. And we will need to sort the difference out here, sort out the diversity of the economic Trinity.

1Cor. 8:6b **...and we [exist (or, live] for Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.**

**1Cor. 8:6b**

**Lesson #429**

**Thursday October 19, 2006**

We have gone through many doctrines dealing with God the Father. In v. 7, we go back to the practical. You may rejoice over that, but you must understand theology as well as what you do. Doctrine comes first (v. 6) and then application (v. 7).

In our passage, there is one God and one Lord. Jesus Christ is co-equal and co-eternal with God the Father. They are all one God. This verse states the diversity of the Trinity; their varying roles.

There was no equivocation with the Lord; he made many direct statements, and called Himself first and foremost the Son of God, which is a title for deity; it also tells us His role in the economy of the Trinity.

### Classic Passages on the Deity of Jesus Christ

The Hypostatic union has been taught many times in Berachah.

1. John 5:22–23: **The Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him.**
2. John 10:30–33: **"I and the Father are one."** The Jews picked up stones again to stone him. Jesus answered them, "I have shown you many good works from the Father; for which of them are you going to stone me?" The Jews answered him, "It is not for a good work that we are going to stone you but for blasphemy, because you, being a man, make yourself God." The pharisees did not think this could be the Messiah; they expected the Messiah to deliver them from the shackles of Rome.
3. The most definitive passage in Scripture: John 1:1–3, 12: **In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.** Jesus Christ was with God in the beginning and He was with God before the beginning (the beginning of human history).
4. 1Cor. 8:6b: **Jesus Christ, through Whom are all things...**

$\Delta\iota\alpha + \acute{o}\varsigma =$  *through whom, by means of whom*. The Lord Jesus Christ brought these things to pass; He is the agency of accomplishment. God planned it, and the Son executed the plan. Each had different roles, even though the Father and the Son are both One.

Col. 1, Heb. 1, Philip. ? are great passages on the person of Jesus Christ.

### What is the Role of God the Son as a part of the Trinity?

1. Col. 1:15–17: **He is the image of the invisible God, the firstborn of all creation. For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through Him and for Him. And He is before all things, and in Him all things hold together.** It is passages like this from which the Hypostatic union was formulated. The God-man holds the universe together.
2. Heb. 1:2–4: **Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through Whom also He created the world. He is the radiance of the glory of God and the exact imprint of His nature, and He upholds the universe by the word of his power. After making purification for sins, He sat down at the right hand of the Majesty on high, having become as much superior to angels as the name He has inherited is more excellent than theirs.** God has spoken to us through His Son. In these last days refers to the Church Age (this was written in the early or mid 1<sup>st</sup> century. One word (command) from Jesus Christ holds the universe together; with one command, it would all fall apart. Man cannot destroy the

universe, as Jesus Christ holds things together. Bobby isn't against environmentalism; just against radical environmentalists, for whom nature is a god. Jesus Christ created us; He sustains us; and He condescended to come to earth to save us. Not only did He dwell among us, but He died for us.

3. Jesus Christ is equal to God; and as perfect man, He could die for our sins. He had to be outside of the slave market of sin in order to purchase us. He assumes the form of a bond-slave. He never relinquished His deity as a man, but He voluntarily set aside the power of His deity. **In Whom we have redemption and the forgiveness of sins.** We will reside in eternity in a resurrection body; that is a new thing. He human spirit and the Holy Spirit are new things as well.

Paul is going to give these people some doctrinal perspective. They are all caught up in weird things, like eating meat offered to idols.

1Cor. 8:6b **...and we [exist (or, live)] for Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.**

From this verse to the end of the chapter, Paul is going to deal with the Law of Love. We can do anything which is not sinful; but sometimes we refrain from doing things out of love for others.

Paul is acutely aware of the conscience of other believers. He is concerned about their lack of conscience and those whose is just out of whack. The law of love recognizes the weakness of the immature believer. "We have seen the enemy and it is us!" The immature believer is his own worst enemy. We will never face the problem of food offered to idols, so you may think that we can skip this. However, this is about us. We need to have the same concern for our own set of standards.

Applying the law of love is an important application of the mature believer. It will round out our understanding of the spiritual life. All believers are primarily concerned with their own standards. However, the law of love means we need to be concerned with the standards and spiritual life of other believers.

There are a million Christians who want to be their brother's keeper; isn't that love? It is nauseating, but it is not love.

1Cor. 8:7 **However, not everyone has this knowledge. In fact, some have been so used to idolatry up until now, that when they eat food offered to an idol, their conscience, being weak, is defiled.**

**1Cor. 8:6–7**

**Lesson #430**

**Sunday 1 October 22, 2006**

The Corinthians were hardheaded. We often have areas of Bible doctrine which conflict with how we are raised or with popular thinking; so we rebel against that which is truth.

The Corinthians had already gotten a lot of doctrine throughout the previous 7 chapters, and there was a concentrated burst of theology in the last verse. The Father is the source of all creation; He created man and God's relationship with man; and the Father decreed all things; He planned all things which have occurred.

God also decreed that our free will and His sovereignty would co-exist in this universe. He allowed for a cause and effect outside of Himself. He allowed our free will to exist, even in conflict with His directive will. He did not determine our eternal future; He made an individual plan for each one of us; for every believer in history; and it is tailored exactly to who we are. He elected those who would believe to the privilege of the unique spiritual life of the church age. He did not choose them for salvation, but elected them for the greatest privilege in human history—to function in the realm which Jesus Christ pioneered for us. He also predestined those who believed to union with Christ. We share the destiny of Jesus Christ; His eternal life, all that He is in eternity in His humanity. This is because God the Father decreed this for our destiny, as He knew that we would believe in eternity past.

People too often think about their own lives; about their place in the church, or about other believers that they don't like; their minds are on trivialities. They live under the honor code; the honor code found in Bible doctrine. All the petty bickering and backstabbing could be reconciled in the light of the greater plan of God for them and for us.

In v. 6, the Corinthians got a short doctrinal overview of the Lord Jesus Christ. They were to learn His place in the economic trinity. Each member of the Godhead has a particular activity (or activities) which is theirs. They needed to be reminded just who is was. He executed the plan of God; the agent of the creation of all things. Heb. 1:1–3 Col. 1:15–17. He also bore the sins of all mankind when they were imputed to Him on the cross, providing unlimited atonement. He proved the opportunity to appropriate His saving work and to appropriate eternal life.

1Cor. 8:6 **yet for us there is one God, the Father, from whom are all things and we [exist (or, live)] for Him; and one Lord, Jesus Christ, through whom are all things, and we through Him.**

The old things which pass away: spiritual death; we are no longer slaves to the old sin nature. We are completely renewed or regenerated. We can move toward spiritual maturity. **New things have come:** the filling of the Holy Spirit; GAP, the edification complex. All of this is in the decree of God. However, the Corinthians are worried about meat offered to idols; *what's that all about?* How can they be so concerned about the small stuff. How can they be worried about such things? The Corinthians, as usual, need to have the simplest of doctrines spelled out to them. We get over our head in our own personal problems, and we fail to see the big picture. We fail to see that God has a plan for our life. What Paul is hoping for is, some or all of these believers may learn this doctrine and implant it in their souls; and it will become a part of their faith rest drill rationale. They will have a basis for solving their problems; a means to resolve such questions, which are controversial to them. However, these problems have simple solutions, if you have doctrine in the soul. Paul spent 18 months with the Christians; 7 days a week of Bible classes and immersed them with Church Age doctrine; the stuff went

in one ear and out the other. So Paul then says, **However, not all men have this knowledge.** He has taught them for nearly two years, and they don't know what is going on. They still have this human viewpoint in their souls. Their eyes are on other people; there are so many distractions in their lives. They eat food as if it is sacrificed to a true god of sorts (an idol). They are acting as if this is sacrificed to a real god of some sort. Their conscience has been defiled. If they eat this meat, then they feel as though they might fall spiritually.

V. 7 begins a new paragraph for this chapter. From now until the end of the chapter, Paul will deal with the Law of Love. The law of love always takes other believers into consideration. We only have primary responsibility for our own lives; but we must take other believers in our periphery into consideration. There are certain activities that every believer can enjoy, but things which are not sinful. We have certain liberties. These liberties are not sinned and we have every right to do them, and other believers may not think that we can do these things. These are activities which are perfectly legitimate before the Lord and other mature believers. This chapter reveals another little responsibility that we have. We love other believers impersonally; the weaker, the less mature believers. We wish to keep them from mental attitude sins. We refrain from doing some things, because they become upset, disturbed, distracted, judgmental. Every faction looks at the other factions and say they are following this or that teacher, Apostle or to Jesus Christ; and their eyes are on other people constantly.

We should always contribute to the spiritual advance of others; we should not flaunt our freedom before other believers if that is going to confuse or disturb them. We, as Americans, like our freedom; and if anyone infringes upon our freedom, we love to rub their noses in it. As a believer in Jesus Christ, we are not to take that attitude. We are not going to face the problem of meat offered to idols, unless we are a missionary in some place of idolatry where this is done. But specifically, this is not going to occur in our lives. We need to have the same concern of our impact on believers in our periphery.

Maybe we should cast a wider net here? Maybe the principle is, *what we do may affect the spiritual advance of another believer; we should function in such a way as to encourage their advance.*

Every believer needs to be primarily concerned with their own standards; we do not need to keep our eyes on others. We don't need to worry about those who are involved in suspect activity. We do not know all the facts; we are incapable of knowing all of the facts. We need to be careful how we perceive and judge the actions of others; appearances can be deceiving; what we conclude from the surface activities; and becoming judgmental can be a distraction to us. It is so much better to mind your own business and focus on your own spiritual growth.

It is easy to get involved in legalism, when you become a Christian people watcher. These standards are antithetical.

## Legalist

It is about time we learn what a legalist is.

1. A legalist is a pompous believer who relies upon the energy of the flesh which are your own good works; your own good deeds. When you rely on your own good works.
2. The legalist has pretensions of fulfilling God's plan through human ability. The legalist just knows that he is superior to everyone else in morality, spirituality, in their life in general. Superior, smug, contemptuous, self righteous person and superimposes his own standards on others...their own superior standards, which could be classified as moral degeneracy.
3. Moral degeneracy fits the legalist to a t. The legalist sets aside God as the final judge and superimposes himself as the great judge. He is the appellant judge before a case goes to the supreme court of heaven.
4. Legalists are self righteous and arrogant. If this describes us, we need to get our eyes off other people and onto doctrine. Legalists become snoopy and judgmental. They discover things which they need to tell others about. That is gossip. Legalists are often prone to gossip; to call up someone else and tell about what you have just seen. A snoop who has to snitch, and it assuages his legalism; he knows things that others don't and his standards prevail. He is going to run down all those who do not adhere to his standards. The legalist cannot wait to jump on someone's sin. They are shocked by certain sins and they condemn other activities that they do not like. I saw so-and-so smoking or in a bar having a drink.

There are many activities that we can do legitimately. It can even be a real sin, but our sins are between God and us. It does no good to change your evil ways. Judgment is not up to us; it never is. The application of the law of love does not require us to give obeisance to legalism. The legalism should not be rewarded with deference or falling in line with their phoney spirituality. You do not kowtow to gossip, judging, etc. You do not lend credence to bogus Christian standards.

The law of love requires thoughtful application of doctrine in your soul to immature believers. Grace and doctrinal orientation are required.

1Cor. 8:7 **However, not everyone has this knowledge. In fact, some have been so used to idolatry up until now, that when they eat food offered to an idol, their conscience, being weak, is defiled.**

**1Cor. 8:7 intro**

**Lesson #431**

**Sunday 2 October 22, 2006**

We all have trends, but there are moments and there are times when we are a legalist. We need to know; doctrine needs to be inculcated in our souls, so that the law of love can come out as a proper application. We are not required to do obeisance to legalism; we do not give credence to the legalistic doctrines of self righteous; but, at the same time, we need to be thoughtful; we do need to apply impersonal love.

### The Law of Love and How it Requires Thoughtful Application

1. This is the supreme use of impersonal love.
2. Law of love is about keeping positive believers from distraction. The legalist is rarely interested in spiritual advance; he is interested on advancing himself by stepping on us. We are not to distract others in their spiritual advance.
3. The Law of love is thoughtfulness toward others and grace orientation. This allows them their little foibles and little problems.
4. The law of love is the application of impersonal love; not reaction to moral degeneracy. This is one of the great oxymoron of the spiritual life. We can be morally degenerate as a self-righteous prig.
5. Do not flaunt liberty to counteract legalism. You don't need to rub their false standards in their faces. This causes them to react and strengthens their false standards. This is a violation of the law of love. It is a two-way street. An immature believer must be careful. We must be careful not to judge or malign or to impose our standards on others. These are actions of immature believers.
6. A mature believer has liberty, but that liberty must not become a stumbling block to any other believer's spiritual advance. So legalism is not indulged in the application of the law of love; nor should an immature believers be distracted by the doubtful activities of the mature believer. *Doubtful activities* are those which are not specifically prohibited by the Bible. These are activities done in an open and cavalier way. These are not wrong activities; we are at liberty to participate in these activities. When they become distractions, they are doubtful. They become the subject of gossiping, maligning, etc. This is why we must be sensitive to these things. This is how our actions confuse and waylay other believers.
7. Liberty running amuck; acting as if you have no responsibility to other believers. It is a very fine line to walk; it takes doctrinal maturity and impersonal love, which things are a part of the life of the mature believer. This is not something the weak or legalist or immature believer can apply. When unsure, err on the side of not becoming a stumbling block. Doctrinal standards and no reaction to legalism. It is hard not to react to someone who gets into your business and tells you how you should live. There are grey areas here; difficult areas to deal with.

If you have to deal with the legalist, do not force the issue of legalism. When you react to their legalism or you try to rebuff their standards and the great debator in the standard of legalism, you harden their approach. Self righteous people are always hardened when they are attacked. You need to allow doctrine to handle things. Instead, pray that this person will get enough doctrine to be grace oriented. Just take a wide-berth walk around them. Use impersonal love when you must be in their presence. Churches, even mega-churches, are really small-town environments. Everyone knows who has stumbled and fell. Who is with whom and for how long and for what reason. This is because people talk; they can't wait to reveal what they know. James 3:6 is a good warning: **And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell.** Sins of the tongue is what keeps us out of fellowship; the tongue defiles the entire body. The tongue should not control your body. In other words, the maligning tongue does the bidding of the cosmic

system. This verse is no green light for legalism. It is a correction for those who are more concerned with keeping others in line rather than the growth of others. Psalm 125:1a: [the Lord is your keeper...](#) Trying to be someone else's keeper is a failure of the privacy of the priesthood.

### Privacy of the Priesthood

1. Privacy is a principle that we must always keep in mind. As soon as we forget, we try to get into someone else's business and we have no reason to.
2. All believers must live their own lives before the Lord, which means us. We are not the exception of those who
3. The privacy of the priesthood is a part of the Royal Family Honor Code. It implies personal integrity in our relationship with other people. It is not bound up in how many standards we can impose on other people.
4. Violating another believer's privacy is a breach of the Royal Family Honor Code.
5. Our honor before the Lord is much more important than revealing or correcting someone else's dishonor. Our honor is much more important than correcting someone else's dishonor.
6. Allowing privacy for others the necessary freedom and breathing room for every believer in your periphery to lead their lives before God.
7. Do not forget allowing the privacy of the priesthood is a great act of grace orientation.
8. This is a test of our maturity. The law of love is a great test of maturity; whether or not we can apply it. The law of love is bound up in the privacy of the priesthood. All believers have a right to a private life without the intervention of others. Free will is not an issue if you run someone else's life.
9. "But I need to correct them; I need to get them on the right path." No one is going to be better off if you follow someone around and correct their path. Learn your standards from Bible doctrine rather than from someone who follows you around and tries to run your life

Application: Bobby is a visible person in Berachah; but this does not mean that he does not have a right to privacy. As a public figure, he still has a right to a private life. He should not expect his life to be examined by some self styled. The public is always curious about public figures and so-called celebs. Morbid curiosity cannot wait to see the feet of clay of some public figure. There is an entire industry dedicated to scouring the private lives of celebrities. Do not become a Christian paparazzi; don't try to find believers with their feet of clay showing. Every believer needs to be concerned about their own spiritual life; about their own growing in grace; that is our responsibility before the Lord.

God knows about our feet of clay; He can discipline us Himself. We do not need to discipline others or to gossip about them or to look down at them or to treat them as a social pariah. Believers do not need to have your nose in their business to make them more like you.

Bobby also has a responsibility not to become a stumbling block to other believers as well; but he has a right to privacy as much as we do. In this church, at least, he is a public figure. But his responsibility before the Lord is to grow, just like we do. He can get out of fellowship just like we can, and he can distract himself, just as we can. He has a greater responsibility to us as our pastor. He has to be doubly careful not to be a stumbling block to others in his leadership position, even with his feet of clay. We all need to be responsible for the stumbling block principle in our own lives. Bobby has a responsibility to us and we have one toward him as well. As mature believers, curb your morbid personality. Don't chase his feet of clay; don't impose false standards on him. He is responsible for the standards which God has set for a pastor. Don't get your eyes on Bobby; it is the message, not the man. We are all capable of being stumbling blocks for anyone at any time. We must always keep in mind that we do not have the right to judge anyone, gossip about anyone, etc. Otherwise, we will just end up in discipline.

1Cor. 8:7 **However, not everyone has this knowledge. In fact, some have been so used to idolatry up until now, that when they eat food offered to an idol, their conscience, being weak, is defiled.**

**1Cor. 8:7**

**Lesson #432**

**Wednesday October 25, 2006**

In our relationship with other believers, we need to focus on ourselves. We will examine the stumbling block principle and the law of love. The Corinthians are in turmoil about eating meat offered to idols, even though it may seem pretty trivial to us. They have correctly renounced idolatry, but eating meat offered to idols has become quite divisive.

This is one issue that Paul decides to use as a way to explain these two doctrines. The law of love is presented as the doctrinal solution. The strong believer must take the weak believer into consideration when exercising their liberty.

Could be, the idea is, there is a controversy and it involves strong and weak believers; the strong believers need to cut some slack for the weak believers where necessary. It is not up to them to beat this or that into their heads. The mature believer must now and again give a little, when it comes to what they do in front of the weak believer.

Paul presents a discourse on the strong and weak believer. There is a believer who wants to advance, but can easily be sidetracked by as something as silly as meat offered to idols. Paul charges the strong believer not to be a stumbling block to the weak believer. There is an application of impersonal love and grace orientation by the strong believer. A thoughtful application of these two doctrines toward other believers.

What Paul does not counsel the strong believer to do obeisance to legalism by the law of love. The legalist uses his own supposed moral superiority—some religious taboo—by which all other believers should be judged and measured. The moral degenerate thinks that he has some special relationship with God. The legalist in the church or in any other Christian organization should never be rewarded with deference for their self righteousness or bullying, because they make the loudest noises or are the most intrusive. They get their

self-esteem from running down others. The law of love does not mean that you cater to gossiping, maligning, judging or any other mental attitude sin from a legalist. They set artificial and arbitrary standards. We must be constantly on guard that our legalism does not overshadow our spiritual life. When someone goes awry on rebound, that is legalism. When you make that jump, to fulfill some human need to help God, then you go further and further into legalism.

Ignorance of doctrine is always a fertile ground for legalism. Wherever legalism is found, it infects others. They love to root out the sins of others and pry into your personal life. They intrude, they gossip, they stir up any legalistic tendencies in others. They violate the privacy of any other believer who does not meet their standards. It is sort of like the church gestapo; they are watching to make sure everyone else keeps their standards; but they never keep the standards of Bible doctrine. They enforce or superimpose their legalistic standards and they tyrannize the weak believer with their standards and system, attempting to keep that believer from growing.

Gossiping and maligning is justified in their minds so that they can help carnal Christians recover; however, the only way to get out of carnality is rebound. What they offer is somewhat of a 10 step program to gain some spiritual growth, but none is ever gotten this way.

Our sins are our problem; our spiritual advance is our problem. Only God knows all of the facts about us. The problem with regards to our free will is our problem, not anyone else's. When it comes to someone else, the key is their free will, not our enforcement of some set of rules superimposed upon their lives; or some sort of social retribution for them not meeting our standards. The principle of the law of love is to leave other believers to the Lord and we don't need to get our eyes on them. People fail and they sin.

Who gave you the right to stumble over another believer? No one has bestowed upon us the mantle of superiority. A mature believer does not allow himself to stumble over another believer; a maturing believer does not allow his eyes to get on other believers.

Don't be stumbling block; do not get into some other person's life; do not get noisy; give other believers privacy and allow them to grow. Don't get your eyes on them. Don't look for reasons to stumble; mind your own business; allow other believers privacy to grow in grace and knowledge of our Lord and Savior. Grace orientation requires those who sin are to rebound and to use the problem solving devices which God has designed for us. You don't have time to judge other believers; so you don't have time to stumble over them.

Only Bible doctrine can permanently change the modus operandi of any believer. We are not the one to change other believers. We do not impose our standards on others. One of the greatest stumbling blocks is trying to change the activities of other believers. If you bow to legalism, you have already bowed to a stumbling block.

The exception is parents and children. A parent can and should make changes in your children. You need to work on their impressionable little souls. You need to mold their

souls. You do not mold the minds of other believers; but you do mold the minds of your children. You give them a spiritual foundation, and if you don't, they will bend to every peer pressure that blows.

At some point, even with children, you have to let go. You do not continue to raise adult children. The bottom line is, don't interfere with the spiritual growth of human viewpoint solutions. With human viewpoint solutions comes legalism.

If you do not like the activities of this or that believer, then step around it; do not get involved and do not pin any metaphorical scarlet letters on anyone; move on; it is not worth it getting involved in other people's business.

The mature believer cannot flaunt his legitimate liberties. It really pains Bobby to consider some immature believer not to do what might cause them to stumble. Do not react to legalism. That is Bobby's tendency to react to legalism. You don't kowtow to legalism and neither do you react to it.

Rom. 14:13 presents the bottom line on the legalist, judging and the stumbling block principle: **Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother.** Do not pass judgment on another believer, but, instead, determine not to place a stumbling block before them. This is not a one-shot decision, but something which is a matter of spiritual growth. What comes first? Your liberty or the spiritual growth of another believer? No believer has a right to distract another believer from doctrine. This is always an important consideration. To become a stumbling block or not.

On the one hand, a legalistic believer must learn through doctrine to defer judgment on other believers so as not to be a stumbling block; this is the most difficult lesson for an immature believer to get; this is very difficult for them not to become legalist. Secondly, the mature believer must apply the law of love. This means curtailing some liberty at least temporarily for the benefit of the weaker believer.

Appearances can be very deceiving. Watch what you say about a believer based upon your observation of their lives.

1Cor. 8:7 **However, not everyone has this knowledge. In fact, some have been so used to idolatry up until now, that when they eat food offered to an idol, their conscience, being weak, is defiled.**

**1Cor. 8:**

**Lesson #433**

**Thursday October 26, 2006**

Confessions of an American Coward by Pat Conroy—someone who had played a little basketball some 30 years ago. I was a draft dodger, and his friend, Al, was in the war. Not sure what happened when his plane was hit. Viet Cong shoulder woke him with a gun at his head. Led to a prison in Hanoi, walking barefoot through VN; infections began to break out and leeches affixed to his body. The other guy in a Marine corp town gathered about

150 in an anti-war protest; and a speaker said to the few marines there, "Frag your officers" to end the war more quickly. Al was delivered to a Hanoi prison camp. He began to die. Comradery there. Bombing got Hanoi to release the prisoners. He wept greatly when seeing the plane with the flag on the plane. The writer began to assess his own role in the 1960's. He began to study totalitarianism, and interviewed people from a dozen wars. He did this research to better understand America. He came to some conclusions. He had been programmed to enter the Marines, being son of a Marine. He was raised to be like his friend, but turned into something totally different. He should have realized that America is good enough to die for, even when she is wrong. The writer did not realize how much he got wrong; an American coward staying at the house of an American hero.

As believers in Jesus Christ, it is important that we live our lives in the light of eternity. The Corinthians did not know enough to keep their eyes off other people. It is very human to look for a role model. You want to find someone to show you the way, and your eyes are on another person rather than on the Word of God. To the Corinthians, polytheism was far too real; it was in their recent past and they had serious regrets about it. They had wasted so much on idols. All the idolatry of their past. Many believers were saved out of this idolatry and polytheism. They realized it was wrong, and that this is antithetical to the one God and Savior.

Some of these Corinthians still had a hangover, and it was from religion; it was a guilt complex. There was this guilt that they had, even though they knew the idols were nothing. The idols represented that which was antithetical to God. Ignorance of the appropriate doctrine caused confusion in the minds of these legalistic believers.

The criterion for some lives is human viewpoint, and it must therefore come from a person's past. You look backward. There can be tradition, religion, antinomianism, prejudice, or whatever is in their past. In ignorance, this is what believers fall back on. And eating meat offered to idols just did not seem to be kosher to some of the Corinthian believers. They assume that any association with idolatry had to be wrong. They set up an entire set of standards apart from Bible doctrine because they had no Bible doctrine. You formulate certain taboos in your conscience, and then you impose these standards on others. This is why this whole thing is an issue.

Easy to fall into legalism because that is the pattern of your life; or you are obsessed with some earlier and incomprehensible event which has affected you and it has obsessed you or made you ashamed. Or maybe your antinomian past plays on your mind. It takes time and a soul-full of doctrine to purge your past. There is the Corinthian problem and there is our problem. For 25 years, Pat Conroy was affected by that set of events back then. Human viewpoint is the great enemy of recovery from past entrenched thinking and a former lifestyle. With doctrine in your soul and you begin to live your life in the light of eternity, and you realize that God has forgiven you for everything in your past; and that you share a future in Christ and that you share all that He is and Has; and you have an inheritance which is undefiled that you do not earn.

Self-pty or regret or blame others for what has occurred in your past—just become a victim. The format of psycho therapy can wrench your soul and get you mired in the past. As believers, we have no right to stay in our past. These Corinthians are shocked when they think another believer is living in their past, flirting with idolatry by eating this meat. They try to overcompensate with their own past, rather than to grow via doctrine. Epistemological rehabilitation is the only way to deal with your past.

Rom. 12:2; **And do not be conformed to this world** [staying in human viewpoint; remaining in the cosmic system; living in your past) **but be transformed by the renewing of your mind, with the result that you may prove what the will of God is, that which is good, acceptable and perfect.** Divine viewpoint alone can permanently replace your old thought processes.

The Corinthians fall into moral degeneracy, and they do not have the doctrine to figure out how to deal with it. With divine viewpoint in your soul, the regret of past failure is removed. Whatever road you think you should have taken, but did not; you can let it go. God's plan picks you up wherever you are and takes you from whatever road you are on.

Punishment honors the victim of the crime. Often in jury selection, you will be asked, which do you prefer: punishment or rehabilitation. Several ministries associated with Berachah and they are involved in true rehabilitation of prisoners.

Some believers, when they witness another believer eating meat in a temple sends them into a tailspin; it is an act which sends them into a tailspin. A true stumbling block is what you trip over when you are advancing. A legalist or a reversionism does not stumble.

Idolatry has been the thinking and practice of the Corinthians until now; the practice was ongoing until they were saved. Their thinking needs a big overhaul. But many had not progressed very far. They were not moving ahead; they were stumbling or retreating in reversionism.

There is a very logical conclusion based upon an erroneous thought or an erroneous postulate. In ignorance, you have no choice but to make a faulty conclusion. You don't know how to deal with them. These Corinthians in the old idolatrous practices involved a great feast in the temple, and this is where one would go to get a great meal. There would be food, drink, and sex with temple prostitutes. Those were the excesses that they were involved in. The problem is, they had not changed in their thinking.

They were sickened by what they had done in the past, but they were not really rehabilitated. They draw a conclusion based upon their old backgrounds, which is a conclusion which makes perfect sense. Eating the temple meat was associated with idolatry in their minds, and therefore, there should be no eating of meat which had been offered to idols. To them, how could a believer get involved with eating this meat; they must be way out of fellowship.

We will see what it means to function as a mature believer; and what is their responsibility.

1Cor. 8:7 However, not everyone has this knowledge. In fact, some have been so used to idolatry up until now, that when they eat food offered to an idol, their conscience, being weak, is defiled.

**1Cor. 8:7**

**Lesson #434**

**Sunday 1 October 29, 2006**

Daylight Savings Time today

This verse begins the stumbling block principle. The material here seems to be ridiculous; unimportant, irrelevant, too far removed from today's society. Depth of knowledge is difficult to find nowadays. You need some depth of knowledge of your own profession; but outside of that, we don't find an expertise outside your vocation. Most have just a broad, superficial knowledge of this or that subject. Few of us become so involved in a subject as to read everything that they can find on this or that subject; are you an authority on any subject outside of your own vocation? How many among us are Renaissance persons. And it is tragic, as we have more information at our fingertips nowadays than ever before.

The spiritual life today is denigrated by a plethora of legalism and emotion. Whatever is our old sin nature weakness, that sets up many of the standards of our spiritual life.

10–15 years ago, the Quayle family had been on tapes as well as the Northcote family. The press descended on Berachah at that time in order to discredit Regan and Quayle. Bob told the press that they never solicit money there, never ask for it; and this surprised them, as they were used to tele-evangelists. There is no knowledge in simple areas of Scripture, e.g., giving. Grace must be understood, as grace is the plan of God. When a believer does not grasp this, he depends upon his own good works, the acts of the flesh, in order to further him along spiritually. Our works are a result of spiritual growth, which is a result of learning God's Word. You do not put the works first. An ever deepening knowledge of doctrine learned via GAP which commends us to God.

Some Corinthians did not have enough Γνωσις of the basic doctrines that we have studied so far; and they don't get it nor do they understand the grace of God. Many did not have enough to solve simple controversies and conflicts in the church. Conventional wisdom is, you need to solve these conflicts; but with doctrine, the conflicts resolve themselves. In the Corinthian church, conflict is everywhere; factions rule the day. This means that they do not know doctrine or how to apply it.

These people did not know what to make of others entering into the heathen temples in order to eat the meat there. What if you see a believer in a place which seems to be off-limits for a believer?

These people did not have the necessary doctrine to distinguish between legitimate acts, e.g., eating meat offered to idols; and sins (worshiping the idols in a heathen temple).

Busy bodies who try to make other believers into what we think our role models should be. Some follow the actions of their role models; and then, one day, we see their feet of clay

and we become concerned. Our problems begin when we take our eyes off of doctrine and begin scrutinizing believers around us.

1Cor. 8:7a **However, not everyone has this knowledge..**

We become iconoclasts. We find believers in the church that we look up to, we see their feet of clay, and we think that we need to bring them down, so that they do not destroy others. In Corinth, they had their eyes on other believers, and, in this case, it was those who ate meat offered to idols. We have believers here who are angry, stuck, disappointed, and they are not moving; they have broken into factions and they hate each other; and they claim certain apostles or pastors are their mentors for their faction. One group really thought that any connection to the heathen temple was wrong. They reacted badly.

In other words, the practice for most of these Corinthians for years has been idol worship and to think of the idols as referring to a multitude of gods, even though Paul has told them that these gods are nothing. Most of their conceptions of life had to do with idolatry. They, when becoming believers, figured out that there should be no involvement with idolatry. So, they took this to the point of legalism. Idolatry was, at one time, their thinking and practice, and they knew to step away from it.

ἕως ἄρτι = *until now*. They were supposed to take on a new perspective of life; but, this is not an overnight thing. You don't gain spiritual maturity in a hurry. We all need a depth of knowledge and it never stops. Rom. 12:2 is our mandate, which describes our life on this earth: **Now do not be conformed to this world, but be transformed by the renewing of your mind [i.e., *epistemological rehabilitation*], and knowing what the will of God is.** This does not mean that we gain tremendous emotion; it is all about what occurs in our thinking. **Now we look through a glass darkly, but then we will see it all.** So many churches—it is not about thinking, but about emoting. We are in a war, and we need to know the strategy and logistics; we must prove what the will of God is. Building our house on a solid foundation is how our house become livable. The old idolatrous practices were always accompanied by huge feasts with an excess of food and drink, as well as fornication with the temple prostitutes. First you sacrifice, and then you have a good time; and this pleased the gods. So, those who rejected this saw those in the church in this vicinity, eating the meat which had been sacrificed to idols, and it concerned them. They had a Christian concern and could pray intelligently for these people. They based this upon appearances alone, and it was based upon a reaction to their old way of life. They did not understand that there are certain liberties under the grace of God.

If someone saw you in a Buddhist temple, would they think that you are involved in idol worship? This would be an assumption about you and your idolatry. Meat offered to idols is idolatry. They were eating food as if it were sacrificed to an idol. The immature believers who observed this were confused, upset and tempted. This called to them; the sex and the great food called out to them. These legalists have an undeveloped conscience; no doctrinal norms and standards. At Berachah, we have fewer excuses. We should know the difference between sin and liberty. God handles those in sin. He can handle them in ways that we cannot.

1Cor. 8:7b In fact, some have been so used to idolatry up until now, that when they eat food offered to an idol, their conscience, being weak, is defiled.

1Cor. 8:7b

Lesson #435

Sunday 2 October 29, 2006

Perhaps, there is this elderly couple wandering about Corinth and they see fellow believers eating at the temple restaurant, and they incorrectly assume that the believers they see are steeped in idolatry. The problem is complete ignorance. In the past, the habit of these believers was to worship in the temple and to eat, drink and fornicate in the temple. They have enough perspective on the Christian life to realize that this is not where they need to be.

They react to what they see and they are also tempted by what they see. They looked and they wanted; they recalled the good times in the temple and the good food there; and they were tempted to return, seeing other believers in that temple. The problem was their conscience. A conscience can be a dangerous thing; it can guide us in the paths of righteousness or it can be a conscience with relative norms and standards which change with the wind.

What should they do? They should have minded their own business. They should have realized that idols do not exist; they are simply pieces of stone and wood crafted by men. The believers that they observed were not going to the temple to fornicate or to offer sacrifices; they were just enjoying a good steak or a gyros. We can build up all kinds of imaginary scenarios; and we can lose a lot of sleep over something someone says or does, and we can't deal with it. We need to not worry about it; put it into God's hands, and move on. Ignorant minds seem to come together when they just don't need to.

The mature believer walks by and figures, *it's not my business; they know what they are doing*. Their conclusion should have been, this is great meat that God has provided; and it has nothing to do with idolatry. This is why Paul gave us this great dissertation that God is the source of all things, which includes logistical grace. This tells us that God is the source of all things: He created this meat for our use; what does it matter that some heathen offered it to some idol?

Would this have any application to eating meat in general? Today, the concern might be meat that was not properly raised (or that is some sort of an issue? Could this be like wearing fur?

In legalism, they associate this meat with all of the sin which they used to do, and conclude that the meat is not edible. Idolatry does not mean anything. The believer involved can think, this is logistical grace, and I am going to simply enjoy the good meat. The immature believers made the wrong association.

1Cor. 8:7b In fact, some have been so used to idolatry up until now,...

The result is, those who observe this have a defiled conscience. Legalism rules; the immature believers who observe this, or who are invited to a meal, and there is meat offered to idols there, they are confused.

### 8 Points

1. Believers who are more mature than those observing them; by their actions of eating, they are telling immature believers that it is okay. They are saying, *it is okay for us, so it is okay for you.*
2. The weak believers are tempted to eat.
3. The immature believer cannot shake the idea that eating meat here is too closely associated with idolatry.
4. Without understanding the doctrinal principles involved, their conscience is giving them fits. You are observing someone who is doing wrong, and you think about it, and are tempted to do wrong as well. They might not be doing wrong, but you are tempted to do wrong in a way that is associated with you.
5. There is a conflict raging in their souls. Not real, but raging.
6. It is a simple question in the conscience: liberty or license. It is easily resolved by basic doctrine. Unfortunately, there is no basic doctrine here. Because the observers are weak, their consciences are a problem.

conscience = συνοιδα = *nominative singular of the Greek noun.*

### Conscience

1. Συνοιδα means *to know thoroughly and to make decisions based upon norms and standards formulated from that knowledge.*
2. You have knowledge of doctrine which you accept as truth, and from that, you formulate the standards for your life. That is gap. Doctrine soaks up your brain and permeates your thinking, and forms your norms and standards.
3. The conscience is the part of the soul which contains the norms and standards.
4. Conscience is the mental faculty by which anyone distinguishes between right and wrong.
5. The conscience urged the individual to do what he recognizes to do what he believes to be right and restrains him from doing that which he recognizes as being wrong. If you don't have the right standards in your conscience, how can you recognize what is right and restrain yourself from doing wrong? You need a conscience filled with doctrinal norms and standards.
6. The spiritual or moral goodness of one's thoughts, motives, decisions and actions all comes from the conscience.
7. Therefore, conscience is a power or a principle that determines the quality of one's thoughts, intentions, decisions and actions.

Paul is telling these believers that they need doctrine in their souls and to have συνοιδα in their minds, and when they don't, that is the reason for their problems. Don't stumble

over other believers; do not allow yourselves to stumble over other believers. Those believers whose conscience is not in full operation stumble. Those who are mature have no right to be a stumbling block; and those who are immature have no right to stumble over them. This takes some very serious thinking on our part even to recognize the problem to begin with. We have a tendency not to care what others think of us. *I enjoy what I am doing, and I am doing that which is legitimate; so, to hell with those who have a problem with it.* The immature believer is allowing himself to be a stumbling block and the mature believer is becoming a stumbling block. When and how do you apply doctrine? This is a very fine line, which Bobby is attempting to determine. It is all based on doctrine in your soul; but it is different from person to person, and you will have to decide how much doctrine they have and how far you can go. No easy answer or set of rules here. The conscience will contain norms and standards.

#### **Close out with a Few Points**

1. Without an anchored conscience, the norms of a soul are muddled and unclear.
2. In that state of muddled thinking, the believers has no ability to counteract human viewpoint. Sometime, they have no ability to even recognize the problem.
3. In that position, false standards from all over then become your standard operating procedure. You make your decisions with human viewpoint.
4. The sign of a seered conscience (a conscience not formed with Bible doctrine, the sign of a seared conscience is rationalizing one's old favorite sinful activities—whether they are a result of legalism or antinomianism.
5. Your conscience moves further and further away from divine viewpoint.
6. This means you have nullified or rejected operational norms and standards from Bible doctrine. You now have a conscience filled with relative standards, tailor made for rationalizing anything.
7. The norms and standards of the immature are built upon human viewpoint rather than upon Bible doctrine. The conscience is based upon legalism or upon antinomianism. This is the conscience which defines the Corinthians. Some will judge anyone near the temple, even those enjoying a temple steak; to those who are therein tempted and go into the temple to do sinful activity.

A mature believer is a leader; it is an occupational hazard. It is wrong, but they do it anyway. There must be some sensitivity. That is difficult for someone with no conscience. You have to be able to think about how your behavior affect others. Everyone likes to take no responsibility; not responsible for what you do, no matter what.

Freedom without responsibility is anarchy.

1Cor. 8:7c ...that when they eat food offered to an idol, their conscience, being weak, is defiled.

**1Cor. 8:**

No class; Bobby is sick

**Lesson #none Wednesday November 1, 2006**

The problem of the weak believer is in his conscience. When someone does something very shocking or heinous toward you, and you say, "He has no conscience." Most understand what that means; it is not literal; it means that their sense of right and wrong is skewed or corrupted. Everyone is born with a conscience; it is a part of the soul of every human being. Everyone has some system of norms and standards, and that is the conscience. The norms and standards of most people are very relative; they can change or bend and break at any moment. There is no more corrupted conscience than an enforcer of ideology, e.g., communism or Islam, where all semblance of societal norms and standards are removed; or the people with some semblance of a conscience are removed.

Some of the worst dictators in history have been very moral in some ways. They have no remorse for deeds that others would condemn. Hitler and Stalin are obvious. Pol Pot, Idi Amin, Saddam Hussein, are all examples of this. They all have a conscience, but it is corrupt. The Roman Empire rejected its own honor code, and their acceptance of Christianity near the end was quite corrupt; and many rejected Christ altogether.

Acts 23:1–3: **And looking intently at the council, Paul said, "Brothers, I have lived my life before God in all good conscience up to this day." And the high priest Ananias commanded those who stood by him to strike him on the mouth. Then Paul said to him, "God is going to strike you, you whitewashed wall! Are you sitting to judge me according to the law, and yet contrary to the law you order me to be struck?"** Paul had brought some Gentiles into the Temple, and Paul stares down the counsel. Here, he addresses these men as brothers, which means he is identifying himself with these Jews who are persecuting him.

As a young pharisee, Paul had held the coats of those who killed Stephen. Since then, he had developed a spiritual conscience. The Jews have a clear conscience, although they want to kill Paul. They don't feel guilty about that. Ananias gets so mad, he has someone go strike Paul in the mouth. Paul tells them that God will strike them, a whitewashed wall. Paul never taught against the Law; he simply taught Jesus Christ. Their standards were supposedly based upon the Law and their righteousness was based upon keeping the Law; and their conscience was clear from keeping the Law; yet, here they were, murderers, misapplying the Law to satisfy their old sin natures. Paul had not been convicted of anything. Punishment for being convicted might be in order, but this was a kangaroo court; the verdict had been decided in their own minds. They had a clear conscience, to their own way of thinking, and they had no remorse, for violating the very Law they claimed to base their lives on.

The believers in Corinth had a conscience problem; they had their own relative standards. The only thing that you can have are the relative standards of human viewpoint. These are false standards.

The knowledge which all men do not have, is Bible doctrine. Those without it are still haunted by the old standards of idolatry from whence they came. These are still immature

believers and they had not replaced the old standards with the new standards. Without doctrine, they now gravitate toward legalism; they gravitate toward the standards of the legalistic Jews.

So, some of these believers have observed others from the church in the heathen temples eating meat, and this entire scene confused them. Since they have no other standard beside legalism by which they could evaluate the situation,

There were invitations sent out to join other believers in the temple for a great steak, in order to get better acquainted. So, some ate the food, as though it had been sacrificed to an idol; they believed that they were in idolatry once again. There was a conflict in their souls.

You need good norms and standards in the conscience in order to use them.

In the right lobe of the soul, there is a stream of consciousness, which is the pathway that doctrine takes in the right lobe of the soul. There is a frame of reference, a memory center; with some doctrine, you begin to develop a framework for doctrine and this this and that elsewhere. Vocabulary storage; you cannot think without vocabulary. Vocabulary helps you to be able to think in categorical knowledge

The next category is the conscience. When doctrine gets through the first 4 things, then doctrine take residence. Wisdom comes when you are further davancdd. However, the Corinthians.

Their conscience tells them that they are participated in idolatry, and they know it is a sin. They see others eating and drinking, and to their false system of thinking, they are doing wrong. Their policy is, this eating is sinful and eaing.

Those who at with a defiled conscience felt guilty about what they did. They did not know that they could eat this meat. Where could they go or what could they do? They had a taboo in their thinking, and any association with the heathen temple is wrong. The conscience sees something which is wrong, or they perceive is wrong.

### **Taboo**

1. One segment of a society forbids it.
2. It is not forbidden by Scripture, even though some in the church might forbid it.
3. These are legalistic superimpositions on the Word of God.
4. Legalistic standards in the conscience are developed in order to enforce a taboo. A legalistic standard which is ensconced in the conscience and becomes a norm there.
5. Some taboos are detrimental to health, like smoking and drinking.
6. This can be an activity which is entirely innocuous, and yet some else with a false set of standards, condemns you.
7. When this happens, the weak believer sets up a prohibition ither conscience.

8. Today, a similar act might be drinking an alcoholic beverage, which is not a sin. To a legalist, if drunkenness is a sin, then
9. They establish a false standard, incorporate it into the conscience as a norm, and it

The legalist sees whatever taboo being broken, and he condemns the believers doing it, even though it is of a probe. Idolatry is a sin, but eating the meat is not a sin. We have a similar parallel. Since drunkenness is wrong, anything associated with it is wrong.

Those who have participated in some innocuous activity. They defiled their conscience because it is defiled. It is not sin, but the weak believer receives a defiled conscience; they take in bad norms and standards.

Doctrine gave them trues norms and standards; but they were driven away from doctrine by their own faulty conscience and by what they observed. Legalism and doctrine are mutually exclusive, and they had to be reflexed even when seeing others in the temple, even sinning. Their legalism takes hold and it turns to antinomianism.

#### Closing principles

1. Critical, prejudice, weak, unstable, easily offended when a conscience is defiled.
2. Conscience without doctrine has no discernment; bogus norms and standards. Only the standards of human viewpoint.
3. The believer must gain discernment from doctrine.
4. That is an undefiled conscience developed from Bible doctrine. It discerns between liberty, sin and taboos.
5. In this case, idolatry is a sin, but eating the meat is not
6. The weak or ignorant conscience does not know the difference. That person will react in legalism or be tempted to violate the conscience.
7. When the conscience does not know the difference, it is defiled or builds a false taboo.

1Cor. 8:7a **However, not everyone has this knowledge..**

1Cor. 8:7b **In fact, some have been so used to idolatry up until now,...**

1Cor. 8:7c **...that when they eat food offered to an idol, their conscience, being weak, is defiled.**

**1Cor. 8:7**

**Lesson #437**

**Sunday 1 November 5, 2006**

v. 7 introduces us to the remainder of chapter 8 (through v. 13).

1Corinthians 8:7 (expanded translation) **However, immature and legalistic believers are ignorant of the doctrines** [theology proper, lapsarianism, the Trinity], **but these immature believers**

who were in the habit of idolatry until the time that they were saved now they eat food sacrificed to an idol at the temple restaurant as if it were involvement in idolatry, and their conscience, which does not have the absolute standards of Bible doctrine, is confused, guilty and developing false standards and/or taboos.. [i.e., they have a defiled conscience]

As Christians, they have left behind their cultic behavior: eating and drinking in the temple and involved with temple prostitutes; however, anything connected with the temple they now see as evil, and they see any sort of such connection as forbidden. They may even want to participate in some aspect of it, and seeing others there may get them to return to the temple. There is this doubtful activity (in this case, eating meat which was sacrificed to idols), and they are confused and concerned about it. They cannot distinguish between the things that they should not do and things which they have the freedom to do.

The weak believer associates the eating of meat offered to idols with temple worship, and he cannot distinguish between them. The confusion becomes this idea of more mature believers who seem to have more knowledge, and they are eating the meat offered to idols at the temple restaurant, which happens to be the best restaurant in town. These weak believers cannot distinguish between an act of idolatry and a legitimate activity of eating food which had been offered to an idol. They cannot escape the notion that there is a problem here. Some have decided to eat the meat, even though their conscience is telling them *no*. Their conscience with no doctrine is giving them fits over doing what is legitimate. Their conscience has been defiled; should they eat or not? And when they eat, their conscience gives them fits, even though they are doing something which is legitimate.

#### **Taboos**

1. They developed a taboo in reaction to their own conscience. When the conscience is ignorant, they set up an arbitrary taboo as an operational standard.
2. A taboo is not a sin, which is why Bobby called it a taboo. It is not a sin because it is not forbidden by the legalists.
3. Thirdly, many of these taboos set up have to do with certain practices which are detrimental to health or shock other believers or upset those with ignorant consciences. One example of this is drinking; drinking is not a sin, but drunkenness is. Smoking might be another.
4. Taboos are legalistic superimpositions upon the Word of God. They superimpose their standards over the Word of God.
5. Legalistic standards are born in the mind of the weak believer with the formulation of a taboo (this is a defiled conscience).
6. The human conscience without doctrine is prejudice, weak, legalistic, easily offended.

An undefiled conscience can distinguish between legitimate activity and sin. This particular situation was rapidly becoming a taboo among the believers at Corinth. Taboos lead to self righteousness, and that is carnality.

### **The Mature Believer and Questionable Behavior**

How does the mature believer view this and how do they think about the taboos and weak believers?

1. A mature believer understands the difference between liberty and sin. In operating within the parameters of their freedom, they must be sensitive about believers with whom they have contact.
2. Why is this the case? Why can't they just get their own doctrine and come along? We have a responsibility toward the weak, not to cause them to stumble.
3. Don't distract the immature believer from their spiritual growth. That is the only thing that will keep them growing away from these taboos and ideas of self righteousness.
4. You must recognize their ignorance and the distractions and we must be able to apply the law of love at this point.
5. A believer in this situation should at least, temporarily, cease the offending activity. That may be hard to do and hard to agree to. It is difficult to back off here from an immature believer. We have a responsibility.
6. You must give the immature believer time to develop divine viewpoint. You are buying them time instead of exacerbating legalistic standards from their shock and guilt. If eating is going to offend them, get take out or leave it alone. This is a self restraint on your liberty, but this does not cut you off from this liberty forever.
7. A mature believer should not tempt the immature believer to engage in activity which causes their conscience to react or be distracted from doctrine.

Paul will, in the next verse, get them to see the real criterion for their spiritual life. The taboo has become the spiritual life; good works becomes the spiritual life. "I'm not eating meat offered to idols." There is my spiritual life. However, that is just self righteousness. Those who saw others eat this meat saw those people as idolaters and were tempted at the same time to eat meat. See how insidious this all is? You're uptight over the taboo but you are tempted not to keep it, which will sear the conscience.

An example today might be recycling your trash; someone sees that you don't it is has them all concerned and upset.

Spirituality is determined with being filled with the Holy Spirit or not; an absolute. You are spiritual or not; there is no grey area here.

Spirituality by works; they set up false standards of works, and live by these standards. Self righteousness of keeping the taboo is in itself sinful. The seared conscience is not of faith, and that takes the immature believer out of fellowship. Bobby says they fall into a guilt complex, and that takes them out of fellowship. Whenever they become self righteous about keeping a taboo, they get out of fellowship. A weak conscience determines right and wrong based upon background. It must revert to whatever norms and standards came before.

### **The Principles of this Problem; the Problem of a Weak Conscience**

1. The standard of a conscience is not what people think or do.
2. Correct thinking and actions are the result of standards already developed in the conscience.
3. The standards of the conscience come from what we have learned; not from how we think and what we do. When it comes to doctrine, your norms and standards are built by epistemological rehabilitation.
4. Build on doctrine; not on taboos.
5. The relative human conscience, built on human viewpoint, built on relative standards (which is the best that the unbelievers can do), is no substitute from the conscience developed from the declaration of the Word of God).
6. The standard of doctrine is God's standard. God's standard is in our conscience; and His standard is always grace. Not self righteousness; not putting yourself on a pedestal and looking down on everyone else; and when you have grace in your conscience, that is when you can apply these standards correctly.
7. Legalism is moral degeneracy, and it is a standard of human viewpoint. This is antithetical to the grace standard which should be in your conscience.
8. The law of love is Paul's solution and that should be in your conscience.
9. The law of love is based on a conscience full of doctrine.

Paul will now apply this doctrine in v. 8; this issue is between taboos and spirituality; between self righteousness and a grace oriented spiritual life.

1Cor. 8:7 **However, not everyone has this knowledge. In fact, some have been so used to idolatry up until now, that when they eat food offered to an idol, their conscience, being weak, is defiled.**

**1Cor. 8:**

**Lesson #438**

**Sunday 2 November 5, 2006**

In their conscience, the weak believer is having personal conflict. This gives them a guilt complex. They want to do it and now they feel guilty about it. When you keep your own standards, you can become very arrogant and self righteous about keeping them. The problem in Corinth, some could not distinguish between Biblical standards and taboos.

**Food will not commend us to God; we are not worse if we don't eat; and we are not better because we do eat.** If food was essential to the spiritual life, then this would be a part of doctrine. Physical food will not gain us Godly approbation. God is not pleased when we keep our own artificial standards. Personal love for Him and impersonal love for all mankind is required for these situations, and that requires spiritual growth.

A taboo takes away something which is legitimate in life; this is asceticism. This never placates God's righteousness. No standard that we set up for ourselves commends us to God. Christ satisfied the wrath of God; He satisfied this on the cross. At the moment of faith in Christ, we are made righteous before God. We begin our Christian life by being

made righteous by God. How many Christians think exactly this way; I am saved, now I need to live a life a certain way to gain God's commendation. I don't know what is right, since I have no doctrine, so I'll use the norms and standards which these other believers have or which I have been brought up having. In Christianity, this whole idea of asceticism was seen as something which God really liked. Ascetics were seen as holy men; the abstain from food, sex, etc., and that is to commend them to God and to impress men. This is the most anti-grace rationale in Christianity. Sacrificing something which others enjoy in life, it really develops an emotional high, at best; and this sets them apart from the crowd. They feel good about it. They feel impressed by their own sacrifices before God. They feel good about being able to accomplish self-denial. The more the abstain, and the more who compliment them, the better they feel and the better that they like it. It is not about commendation from God, it is more about commendation from God. How gratifying it is to tell others how you have given up this or given up that, and therefore, you are a great Christian. It is absolutely not true; it is the worst misunderstanding of grace in the world; and almost any church in America will praise you for it. Or, "how much money have you given?" is another approach.

There may be a reason to give up this or that; for health reasons—but none of this is spiritual. Do not make this mistake. Don't confuse self commendation with divine commendation. If it pleases me, then it must please God; if it is good for me, then it must be good for God.

The weak believer does not feel spiritual; but he sets up some taboos, and now he feels better about himself; there is some self-esteem improvement; but this has nothing to do with spirituality.

Yoga today may be fine to get involved with; but it has nothing to do with spirituality. It might make you healthier; but it will not gain God's favor any more than anything else would. A healthy lifestyle does not commend us to God. Nothing wrong with health food; but don't get on a self righteous pedestal because others don't eat like you.

Bobby has heard believers (one in particular) that you cannot please God because you are overweight. You cannot be commended to God because you don't look the part. The heavy person was in the public eye. That is pathetic. That is self righteous condemnation.

You can be healthier to drop some weight, but that has nothing to do with spirituality (except, perhaps, in the areas of self-discipline and moderation). Filling of the Holy Spirit first and metabolizing of Bible doctrine after. No good works, abstaining, self righteousness, etc. can add to what God has provided for us. What commends us to God? What God does; not what we do.

Aren't I mandated to serve God in this or that way? We are commended to God based upon what He has done for us. We utilize what God has given us; filling of the Spirit; the use of GAP, the spiritual assets and the situations which we find ourselves in; that is all God's work, none of it is ours. Do not forget what you have and where it comes from. Our conscience comes from what we have learned; spirituality is based solely on the grace of

God. **If anyone loves God, he is known by Him.** How do you love God? Do you say “I love God” and then feel good about it? Love is a gradual process, just as it is with other people. It is a process. Telling someone that you love them the first day you meet means nothing.

God's grace; His accomplishments for us; that is what commends us to God. We are first approved by Him positionally because we are in Christ. We are never approved because of our own relative righteousness; we are approved because we are in Him. We cannot boast in the grace of God; it has all been done for us. We can strain and strain to gain the approbation of God. Our only thing is, we need to grow spiritually. The people in Corinth are so sidetracked by every wind that blows, that they have turned to legalism and they are trying to please God by not eating meat offered to idols. This is where works leads us. Faith alone in Christ alone is the only condition for salvation; then and only then, we are approved by God.

What about commendation from God after salvation? It does not depend upon our works and upon what we abstain from. Any commendation comes from what He has given us to serve and glorify Him.

Our glorification of God is a result of our spiritual advance. Witnessing glorifies God. There is a fine line distinction, and it is easy to fall on the other side of the line.

There is a time element in this verse. The future active indicative of *παριστιμι* = *to make acceptable*. Future tense means to look forward to when God gives us approval. When is the culmination of this? The Judgment Seat of Christ. The words that we want to hear are, *well done my good and faithful servant*. God's grace was in our soul and in our lives, and our utilization of this commends us; and glorifies Him.

This passage tells us what we will not commend us to God; eating or not eating something. There is no commendation here or there. God will never say, “Well done; you really ate that meat well” or “Well done, you followed your conscience and did not eat that meat.” We are neither the worse if we eat, nor the better if we don't. If it is not a sin, it has no affect on your life.

1Cor. 8:8 **Food will not make us acceptable to God. We are not inferior if we don't eat, and we are not better if we do eat.**

**1Cor. 8:8–9**

**Lesson #439    Wednesday November 8, 2006**

Certain Corinthians were eating meat in a temple restaurant; and some weak believers have joined them, but are violating the standards of their own standards, uncertain as to whether what they are doing is right or wrong. Some of them are shocked to find themselves in a building associated with idol worship, and this violates their own conscience. They have begun to develop a guilt complex; and they are reacting to what they have done. They may gravitate to the camp of the legalists. In reaction, they might cut themselves loose, and get involved in other areas of the temple—the more antinomian excesses.

These need to get their eyes off of people; their eyes are on mature believers and they are letting them be their guide. You need to be guided by the doctrine in your soul; not by the behavior of other believers, mature or otherwise. If you are unsure about something, then hold back until you know. What Paul has to do here is apply some doctrine for them. They need to understand the situation here and learn how to deal with it.

Eating meat is completely irrelevant to the spiritual life. Eating meat or not eating meat is not going to gain God's approbation or disappointment. The spiritual life does not depend upon what we eat or don't eat. Approval from God does not depend upon what we do on our own power.

What we do in the energy of the flesh, God disapproves. This is difficult for some to swallow; they do not grasp why good deeds don't please God. The only thing which gains the approval of God is what He supplies in grace; and He approves of what His grace has accomplished for us.

At the moment of faith alone in Christ alone, God imputes to us His own righteousness. We are not righteous and we do not deserve to have any righteousness; having His perfect righteousness is what He approves of in us. God is not impressed by our relative righteousness; He is not impressed by our good deeds; He is impressed by His imputed righteousness. God appreciates what He does for us; He does not appreciate our own good works. His righteousness in us pleases Him.

Furthermore, God has provided everything necessary for the Christian life. People think that after salvation, they must now start being good and doing good things. But if it is not of the power of the Holy Spirit, then it is not the Christian way of life. We are just doing what any moral unbeliever can do. Without His grace, we have no ability to gain God's favor. Not our Christian service, human good, or relative righteousness. You cannot ever glorify God with our own power. How can our own power ever reflect God's grace? We are not talking about appearances before other people. God knows our motivation; He can see into our souls. We can please as many as we want. Gaining the admiration of other people and other believers is not any sort of indication that God admires us. We are simply humanizing God; what is good for me must be good for me, is a terrible misconception. Do not start from yourself and try to determine what God is or what He does.

Eating or abstaining from eating does not make us better or worse before God, as per this verse. The application is, *if it is not sin, then it has no affect on your spiritual life*. If you have not sinned, then you are still filled with the Holy Spirit. The issue is never what we eat; it is what we metabolize by ways of Bible doctrine.

The Corinthian believers are at liberty to eat if they want to, or not to eat, if they don't want to. Keeping taboos are human relative standards.

1Cor. 8:8 **Food will not make us acceptable to God. We are not inferior if we don't eat, and we are not better if we do eat.**

This next verse begins with a conjunction of contrast δε. Then we have a warning or a caution; be cautious and be prepared to stop. Present active imperative of βλέπω = *to look, beware, be circumspect, look around*. This is also an imperative of entreaty, which means there is not the finality of a command; it has the urgency of a request. Aorist subjunctive; this is an urgent request for caution. You may become something, wince we have the verb γίνομαι.

What exactly are we to be aware of? Εξουσία = *freedom of choice, a right to act, power of choice, liberty to do as one pleases; power of authority; authority, power*. Good manners is thoughtfulness of others; but there is very little thoughtfulness of others in our society today. Freedom does require some self-restraint. We are thoughtful and considerate; we are actually sensitive to the rights of others. A leader puts the welfare of his troops ahead of his own. The leader never gets in the chow line before his troops; he sees to it that they eat first. That is part of taking care of your troops, as they take care of you. A gentleman recognizes that others have rights. *Gentleman* is a term which is misunderstood today. A person with bad manners interrupts the conversation of others. We can't wait to interrupt someone to tell them what you think, to give them your opinion. If you understand freedom, then you have the responsibility not to infringe on another's freedom.

Another example: those who talk in Bible class show bad manners and thoughtlessness. Everyone has the right to sit and listen. That is a misunderstanding of your own personal freedom; and this is the importance of teaching children manners. Some think that you should let children run amuck. When you teach manners, you teach a child that he is not the only one with rights. It teaches the child thoughtfulness. They become thoughtless except for themselves. The adult child heckles the one making a speech, and they do that in order to draw attention to themselves and to keep others from hearing what the speaker has to say.

Manners and thoughtfulness of others means that a person has been inculcated with the principles of freedom; you understand your own freedom and the freedom of those around you. No such teaching means there is anarchy in the soul and anarchy throughout.

The press defines its freedom as *the public's right to know*. This justifies to them of doing anything; revealing sensitive information under this banner. The misuse of freedom will require a price; an exorbitant price, which we will all pay. A lack of manners and a lack of thoughtfulness. Abused liberty turns one to a libertine; and they become consumed with self-pleasure, personal advance, etc. It happens in business, in politics, etc. No one listens to anyone else. We are so confused about our liberty; and this is the situation in Corinth. We have liberty and we should utilize it. God gave us liberty to use. Liberty is liberty; but liberty without responsibility destroys freedom—ours and the freedom of others. We have a responsibility to others. To apply is difficult; the application is liberty versus responsibility to someone else. Are you causing a distraction to a weaker believer? Are you responding to a taboo or to a legitimate weakness. Liberty versus those who do not understand that liberty.

Distractions abound; and the entire church is in an uproar. We, as a believer, have no right to stumble over anyone, even if they are sinning.

1Cor. 8:9 **But be careful that this right of yours in no way becomes a stumbling block to the weak.**

**1Cor. 8:**

**Lesson #440**

**Thursday November 9, 2006**

The stumbling block is the mature believer exercising his legitimate liberty. The weaker believer can suffer conscience pangs since they do not understand whether they are doing something which is legitimate or not.

#### **Paul's Perspective**

1. What is the perspective of the mature believer concerning legitimate activities which are doubtful to the immature believer. The mature believer knows that these activities are okay and the immature believer is unsure about it.
2. The spiritual needs of the immature believer must be taken into account. They have the same needs as any other believer; they need to grow up. They have less ability to discern the legitimacy of some activities.
3. Their spiritual advance must not be hindered.
4. Every mature believer has a responsibility; we know we have a responsibility to the Lord; but we also have a responsibility to the immature believer.
5. The mature believer's responsibility is not to become a stumbling block to that believer with a weak conscience; that is the believer who is ignorant of doctrine who does not have the norms and standards to decide between what is doubtful and what is sinful.
6. The mature must allow the immature believer the latitude and freedom to grow up. Freedom is a very fine balance. They should not use their freedom to drive a weaker believer away from doctrine.
7. The immature believer must be given time to form his own perspective; and that means that there should not be a stumbling block there.
8. Once that is in place, grace and doctrinal orientation, no believer will be affected by previously doubtful activities. The misunderstanding becomes understanding. The doubtful activities or even sinful activities or failures in another believer.
9. The liberties or the vagaries of others are no longer an issue to become stumbling blocks; but that is what the mature believer must allow. As Americans, we don't think we should have our liberties curtailed, especially when they are legitimate.

Now let's look at the immature believer's perspective.

#### **The Immature Believer's Perspective**

1. The immature believer should have a focus or an attitude as growing.
2. The perspective is to get your eyes off other people. You don't find someone in the congregation and follow them around. No person should you have your eyes on.

3. Eyes on people is a certain way to get distracted and it will violate an undeveloped conscience.
4. Other believers are not our guide in the spiritual life ever; much of the Christian world looks at others and thinks, "his is my mentor." Bobby mentions the reverend who got into trouble and there is a committee to get him restored to the faith. That is human viewpoint; he simply needs to confess his sin and it is over. However, he has to work his way back into the good graces of these people. That is a fallacy.
5. Other believers are not our guide or role model. Bobby will agonize for hours to make sure that it is correct; as correct as it can be.
6. We should not live our lives according to another believer's activities or directives. Many people in the Christian world are directed in their daily lives. Big brothers when Bobby was in seminary. All they wanted to do was butt into your life and makes sure that you were not doing something that they disapprove of.
7. Jesus Christ is our only role model.
8. Human role models are often related to peer pressure. We are pressure to conform to whatever activity the role model is involved in. Total human viewpoint.
9. If you don't have learned standards from doctrine, then you will not know whether you are doing the right thing or not. The Corinthians were confused; they did not know what was right and what was wrong. They went in all different directions and they were distracted. Every trend of their old sin natures went off in all directions.
10. This is tailor made for stumbling for the immature believer. The mature believer should not be stumbling.
11. Guilt and reaction; guilt brings on other sins; reaction brings out sins of the tongue and mental sins.

This passage is directed toward mature believers.

Present active imperative of βλέπω which is an imperative of entreaty. There is not the finality of a command conveyed here. Why does Paul offer a request rather than a command. If this is a cut and dry situation, why not say it like it is? How does Bobby know that this is an imperative of entreaty, which is an exegetical choice that he must make. It could be a command and it could be an entreaty. Why did he choose an imperative of entreaty? The key is the next word: ἐξουσία = *power, ability, free will, freedom of choice, a right to act*. So this says *beware of a freedom of choice; beware of a right to act*. A mandate is contradictory to a freedom of choice here. The course is already laid out. This mandates a course of action. Paul is urging a course of action; he is not commanding. Paul can't say "Do not become a stumbling block." He is telling us to be careful not to become a stumbling block. Paul's use is inspired by the Holy Spirit. This gives us insight into Paul's thinking as he writes this passage. The liberty versus the stumbling block decision. Liberty or stumbling block? Liberty is always legitimate. If it were not a liberty, then it would be a sin or a fatal flaw. They tyranny that some believers exercise over others is no reason for us to exercise a liberty.

The stumbling block problem shouldn't be, but it is. The immature believer; you can't pander to legalism, but you should not be a stumbling block. If you have doctrine in your soul, you can make a correct call here, under the filling of the Holy Spirit.

### **Liberty**

1. If it is legitimate, you have a right to choose to do it or not. Don't think that you don't. Those who try to push taboos on you try to take away a legitimate activity away from you. They aren't advancing spiritually, but they lead a life of taboos and want to make certain that you are doing the same.
2. Whether you choose to partake of the liberty or not, has no bearing on our spiritual life. We can choose to or not. What does affect us is being distracted from doctrine.
3. Exercising our liberty may have a bearing on the spiritual life of others. That is the crux of the judgment call. It may have an affect on the spiritual life of others.
4. This verse tells us to beware, lest our liberty causes us to become a stumbling block.
5. Our liberty may have to be tempered in order to preserve someone else's freedom to grow. A soldier gives up much of his liberty in order for us to be free.
6. The use of our liberty may be a wrong choice. It is not wrong because the liberty is wrong, but the choice could be wrong. The abstention is for a short time.
7. The wrong choice is an irresponsible use of your freedom as a believer.
8. Irresponsible freedom in the Christian life is a great indicator of anarchy in your soul. Not only are you a stumbling block if you misuse your freedom, but you are a stumbling block to yourself. Once this begins, rebellion of soul becomes antinomianism. Not only is it a trend that we indulge in, but it is easily picked up by other believers with the same trend. In reaction to liberty, a believer might become legalistic. He could pick up on a liberty and take it way too far. In either case, the mature believer is a stumbling block. The wrong use of liberty and the wrong choice of using the law of liberty and leaving the law of love behind.
9. When an immature believer or a legalistic believer demands that you don't be a stumbling block, then they are out of line and you can ignore them. The judgment call is that of the mature believer; not that of the legalist or the immature believer.

If it is not sinful, then we have the option to do it, which is a wide range of activities. It may be necessary to curb some freedom which is allowed to us in the spiritual life. Along with our freedom goes obligation. We are given freedom by the country in which we live; we have an obligation to our country; we have no right to trample someone else's rights.

Bobby thinks that understanding legalism and not looking at other people should not be much of a problem. These issues are made clear in Berachah. Doubtful activities are done with no regard to anyone else. These things are not sin; they are legitimate activities. We can be a stumbling block to ourself by simply losing our focus. We have no right to every stumble over anyone.

Bobby does not mean that we bow to legalism. The legalist will always find something wrong with our actions and they will try to manipulate our lives with their extra-Biblical taboos; we are not required to live under the taboos of these legalists. We are not authorized to correct the legalist or to go to war against them. Don't flaunt your liberty in front of them. Don't give into their legalism either.

#### **Do's and Don't's**

1. Do not hinder their spiritual growth by indulging your legitimate liberties.
2. Do not promote doubtful activities in front of an immature believer. He can't distinguish between doubtful and sinful. When he does what you do, he violates his own conscience.
3. Doubtful activities become a distraction to their spiritual lives; first discern their attitude, legalism or positive volition; and are you a distraction.
4. As a grace oriented believer, do not antagonize the legalist. The legalist may come around to grace orientation if they are treated in grace. You don't have to hang out with them. But you be gracious toward a legalist when you must be in contact with them. Our circumspection in not alienating the legalist may be the future for his enlightenment. With the legalist, it is to simply show graciousness.

**1Cor. 8:9**

**Lesson #441**

**Sunday 1 November 12, 2006**

The question is, whether or not these people should eat this meat offered to idols, and Paul, in v. 6–8, says that it doesn't make you better or worse. However, there are those who do not understand their liberty. Some believers have no knowledge; no understanding. Some hear of or see the activity of another believer, and sometimes it offends them, sometimes it tempts them or tantalized or stimulated, and they want to participate. The initial false perception is the genesis which leads to a false application in life. This is the problem of the immature believers in Corinth. They are eating meat offered to idols and they are eating meat offered in the temple. The source of their confusion is their weak conscience. They do not have the norms and standards from Bible doctrine. For them, eating this meat, has become a doubtful activity. They don't know if anyone should be in the temple complex at all, much less participating in the eating of meat there. For them, it is not a liberty and they cannot settle this question in their mind, so their conscience is sending them mixed signals. They don't know if they should join them or rebuke them; their conscience is simply unsure. They should know that these activities are not wrong; but, to the ignorant believer, they are doubtful, and their perception is their reality. There is a problem, as those enjoying their liberties are conscience breakers for the immature. Paul will warn the more mature believers in Corinth. This is a warning which we must heed. We must consider the spiritual needs of the immature believer; we cannot overlook their conscience. We cannot overlook their conscience in what we do that they observe or hear about. We have a responsibility to the believer who is ignorant and cannot discern, because he has no doctrine. The mature believer has this responsibility which overrides that person's liberty. The difficult question is, *how far does your responsibility go? How much liberty must you give up? How much responsibility do you have toward that person sitting next to you?* Some might have positive volition and others might be

complete legalists. You should not ever hinder spiritual growth of another by indulging in any legitimate activity. You do not promote doubtful activities in front of the immature believer, who cannot distinguish between what is legitimate and what is not.

Secondly, we should not cater or capitulate to legalism; this is not a part of our responsibility. The legalist will always find something wrong with their actions, and they will try to manipulate your life. We do have legitimate freedom and we should not forget that. We are not authorized to attack the legalist in order to enforce our liberty. This is a delicate line to walk; we do not capitulate to legalism, but we do not go to war with them; and we must take responsibility toward immature believers who genuinely want to advance to maturity. We must decide whether to ignore the taboos of legalism or abstain from something in order not to confuse the immature believer. This is a judgment call between liberty and obligation. We will all have to make this decision at some point in time.

Taboos are not legitimate. This is not always a clear choice; Paul urges believers to consider these things, but he does not mandate in this situation. The choice is our judgment call. We must determine whether we are a stumbling block or not. We are not a stumbling block to the legalist, but we must determine if we are a stumbling block to the immature believer. It depends upon circumstances and those you are dealing with.

We must not be weak.

1Cor. 8:9 **But be careful that this right of yours in no way becomes a stumbling block to the weak.**

**1Cor. 8:9**

**Lesson #442**

**Sunday 2 November 12, 2006**

The Corinthians are an interesting bunch of people. The Corinthians are just like we are; mature believers, immature believers, legalists, factions, and everything in between. We will run into problems as a church. If we superimpose any standard on the Bible and on other people, we are legalistic. The antinomian crowd who will do almost anything they think they can get away with. They might see another more mature believer doing this or that, and take that liberty and run with it, including doing other things. There are a few who understand Bible doctrine who have a conscience filled with Bible doctrine, who can discern between Bible doctrine and a sin. Those who have a weak conscience cannot always make the distinction between what is allowed and what is sinful.

We are a stumbling block or we are not. If we become disgruntled and embittered at not being able to do something that we feel that we can do. This does not mean that you give up your liberty forever, nor that you sneak around and hide; you just need to be judicious in how you use your liberty. Great meals and great steaks in the Corinthian idol temple; chicken, pork, lamb; it was all there. And Paul tells us, there is nothing spiritual about eating or not eating. At the same time, others are peaking over the temple walls, seeing fellow believers eating idol-meat, and getting confused. Making a judgment call requires precise doctrinal application. What about those other believers? Do they want to grow or do they want to manipulate you? This is why giving specific application is more difficult.

We cannot mandate these actions, as this is an imperative of entreaty, as there is a freedom here, and it is our choice, as it is legitimate activity.

When in doubt about doubtful activities, just don't indulge in that liberty. If you have a doubt about a doubtful thing, and it appears to have an affect on another believer, then you back off.

You are out to dinner with another believer that you don't know well, and you don't know anything about this other believer. You might want to not have alcohol with your meal until you know more about that believer. That is a simple example to illustrate the principle. Don't participate in a liberty in an obvious, plain sight of a believer who might confuse things. Having a drink is not a sin, although 5 drinks is a different situation. Ultimately, a liberty designed by God and given to us is to be enjoyed, as it is divinely authorized. Some great liberties require some grace and doctrinal orientation. Some aren't always prepared for these liberties, and seeing this might lead someone down the road according to the trend of their old sin nature. You may not want to throw this in their path every time they take a step. You have a greater purpose in life than to enjoy a martini; you have a greater purpose in life than to simply indulge your liberties.

*Why should I curb any legitimate liberty in my life? If God gave this liberty to me, why do I need to worry about anything else? This is because v. 9 speaks of a stumbling block principle. **Beware, do not become a stumbling block [or, impediment] to the weak.***

In any church, there are weak believers and enlightened believers; the eating of meat, which is a liberty, will not to the enlightened believer any harm. However, the enlightened believer, acting under their liberty, can sometimes throw out a stumbling block, which will confuse the immature believer, whose background and newly found faith confuse them.

Realize, *it is not up to us to correct other believers; God keeps the standards; we do not need to say, "Let me straighten you out; I have a standard and I need to make certain that you uphold this standard."* As a mature believer, you don't get upset over the behavior of other believers. **Whom He loves, He disciplines.** You don't want to step into their lives and get the thunderbolts designed for them. We do not have the right to stumble over other believers. We have the obligation not to confuse other believers; but we do not have the right to become upset or confused over the actions of another believer.

The weak cannot seem to leave it alone, and they need some protection from themselves. They are ready to stumble; they just have to find a block to fall over. Their conscience might be defiled. Lack of doctrine + a conscience defiled by observing a doubtful activity might lead to stumbling, either into legalism or into lasciviousness. Some might indulge and then feel guilt, which puts them out of fellowship. Or they might malign another believer engaged in a legitimate liberty; or, they will use another believer's act in order to indulge in a sin.

The Bible declares that the enlightened believer has a responsibility toward the weak believer.

### What is Your Responsibility?

Okay, maybe you don't want to do it, but you decide, *well, what is this responsibility?*

1. This is not catering to legalism or spiritual bullying.
2. The legalist is a self righteous prig; he develops his own standards and keeps them and expects you to keep them.
3. In that situation, do not abstain from your liberty. The deacons at Berachah are very grace oriented. Do not abstain from liberty because of legalism or persecution. Succumbing to legalism just promotes more legalism in the soul of someone who is already legalism.
4. Therefore, legalism should not be encouraged; you do not reward believers for this. Legalism should not be the reason that you forgo any liberty.
5. Promoting legalism is also a stumbling block to others; to the legalist. If you leave them alone and if you ignore them, they might, at some point in the future, latch onto grace. If you kowtow to them, then that will encourage them to become more legalistic.
6. Recall, Rom. 14:13: **therefore, a conclusion from what came before, let us not judge one another any more** [the legalist cannot wait to judge us and tell us what is wrong]; **do not place an obstacle (or a stumbling block) in a brother's way** [do not counter-judge; do not return tit for tat].
7. Legalism is a great deterrent to grace orientation.
8. The only solution to legalism; Bible teaching in the way of exhortation; let the truth correct them, not you. When a legalist is challenged, this challenges the bedrock of their very own thought process. They will defend their self righteousness to their death. No one is more stubborn than these self righteous types.

Personal example: I have a couple of neighbors who have harassed me through the neighborhood association. I could return the same harassment by following them and watching them, and reporting all their activities to the neighborhood association. That is my freedom, but I am returning tit for tat. Now, I should not necessarily bow to their activities and move out.

### The Positive Side

1. If the innocuous actions of a mature believer are the cause of making a weak or legalistic believer to sin, the law of liberty must be suspended.
2. The law of liberty is superceded by the higher law, the law of love.
3. The one who loves his brother. There is no cause for stumbling in the strong believer. You should never be the cause for the stumbling of another believer.
4. The principle of noblesse oblige is the obligation of the noble and honorable believer to look after the weak believer until they are strong; this is not an active role, but a passive one. You just don't get in their way. This is truly a labor of love. We are called to do this.

1Cor. 8:9 **But be careful** [or, *beware*] **that this right of yours in no way becomes a stumbling block to the weak.**

V. 10 tells us how we become a stumbling block.

**1Cor. 8:10**

**Lesson #443 Wednesday November 15, 2006**

In California, but the wrong time for Thanksgiving.

An article out of Bobby's email. It was a speech by Winston Churchill, one of the greatest leaders in British history. He had quite a career before becoming prime minister. This was a speech from 1899 and he was in the military, he was a statesman, and a journalist.

The western world is forever in his debt as the prime minister of England. In 1899, the union jack had not yet set on the British empire. The British had been in the Sudan for several decades and had soldiers in Afghanistan and Pakistan. His assessment of the Muslim: "How dreadful of the curses of Mohammed...a fearful, fatalistic apathy [fatalism is a cornerstone of Islam]. Sluggish methods of commerce and insecurity of property wherever the prophets lives. The fact that in Mohammedan law that every women belongs to a man, either as a wife, concubine, or as a child. Individual Moslems may show splendid qualities; no stronger retrogate force exists in all the world. Islam has spread throughout central Africa. Muslims vainly struggle against science." This is a speech which could have been given yesterday.

The only thing that stands between this horrible religion and us is believers with doctrine. Our faith holds back the tide of that evil religion.

Knowing what it means to be a stumbling block is key to the rest of this chapter.

#### **What is a Stumbling Block?**

1. A stumbling block is an impediment. It comes from the legitimate actions and activities of a more advanced believer when the activity is observed by the immature believer.
2. The immature believer totally misunderstands the freedom of action of the mature believer.
3. The liberty of the mature believer causes confusion in the weak conscience. It can even be an occasion for sinning.
4. The mature believer tempts the immature believer. He causes some problems for the immature believers by participating in a doubtful futility.
5. The doubtful thing is only doubtful in the mind of the believer who is weak.
6. What is doubtful to their conscience is actually their liberty. There are a number of examples here.
7. The weak conscience does not have the doctrine to handle a doubtful activity. The mature believer tempts the weak believer by participating in a doubtful activity; it is

only controversial in the mind of the weak believer. The mature believer understands what he is doing is not doubtful at all. They cannot discern the difference between liberty and sin and they cannot handle participation in a doubtful activity.

8. The activity and the mature believer become a stumbling block to the immature believer.
9. Lack of doctrine and a weak conscience that is defiled by involvement in doubtful activities (the conscience is only defiled when viewing doubtful activities). Either way the activity of the mature believer has become a spiritual distraction to the weak believer and a confusion to the immature believer.

Remember the stumbling block principle does not include catering to or allowing for legalism. We have an obligation to the weak believer who is positive, but not to the legalist.

### **The Legalist**

1. The legalist will attempt to force taboos and standards on others. That is the way he operates.
2. The legalist is a consummate manipulator. They are busybodies; they have to be in everyone's business; otherwise, how could they control everyone.
3. They attempt to control the activities of others through bullying, criticism, maligning, whatever it takes; accusing.
4. Their worst legalism is to distort doctrine so that it confirms their own legalistic standards. This can come from the pulpit of a church. Fear, guilt and other things are used to manipulate and to control you. It is insidious. There are subtle changes in the grace procedure of rebound. Some little twist. You must conform to the mind of God before He forgives you. Rebound is the means by which you can become rehabilitated. How on earth can rebound be the means of forgiveness of God by something we can do, by something that we can think? It works the same way every time. I have this sin I really like and I am not sorry about it and I am going to do it again. The legalist says that you cannot be forgiven with that attitude. Rebound is not license to sin. God is faithful to forgive every time you name a sin. There is no pre-requisite or mental attitude thing that is a part of this. *Rebound Revisited* deals with this particular problem; the distortion of rebound. Overt sinning and sexual sinning are those which they emphasize, but they cannot wait to malign someone who has committed some other sin. This is not in some of the mainline churches but even in churches that teach sound doctrine.
5. The legalist is a purveyor of non-Biblical standards and a purveyor of mental attitude sins and of verbal sins, in order to manipulate and to control other believers.
6. You are never their stumbling block. They are not stumbling over you; they are their own stumbling block; they trip all over themselves.

7. They are anti-grace; they emphasize works; I am a good christian because I work for God; I am a good sinner because I am trying to lead them down the paths of righteousness, according to me. They have a works oriented Christianity.
8. You do not have to abstain from doubtful activities because of believers who are legalists because of their criticisms or ostracizing. So many believers today are in charge of so many other believers. Discipling, mentoring. But it is bullying and manipulating; babies leading babies.
9. To cater to the legalist promotes more legalism in the church. Capitulate to it leads to more; nothing turns a legalist on more than getting his way.
10. It infuses weak believers with their own self righteousness and judgmental attitudes; they branch out. The legalist has a taboo, a weak believer adheres to it, and he branches out on his own.
11. Legalism must never be encouraged; neither should it be an issue of or attacked directly by the mature believer. That simply hardens self righteousness. You don't play their game; you do not try to bully them; you leave them alone. Stay away from the legalist. Do not try to counter gossip, etc.

Paul presents an example of how to be a true stumbling block with the immature believer. The person with knowledge in v. 10 is you; it is not the person observing you. There is a word play in v. 10. The strong and the weak become synonymous. A strong weakling is the verbiage here.

Paul sets a stage here, and he sets up the stage and he places his actors in the city of Corinth and it takes place in a heathen temple where the mature believer enjoys a nice steak in the side section devoted to eating. There was an area of worship and the cultic practices took place, and there were animals slayed there for the gods. There were licentious pagan rites there for worship. Licentious feasting and the phallic cult and drinking as well. This area was definitely was prohibited by divine mandate.

The temple complex proper was no place for a believer. No reason for a believer to be in this situation. There is no reason to be in this temple area. When they see this, there is a conscience crisis.

Hooked up to this area was a restaurant where there was no religious activity. This other area was a market place to do business and the central gathering point where many business enterprises took place. Social life, business, the center of Corinth. This included the meat market for the meat sacrificed in the heathen temple. The extra meat was sold to various wholesalers or to other businesses. This was normally done to the owners of restaurants and to the one connected to the temple. It was a simple business practice. The immature believers saw this and were confused. The temple essentially made a little money on the side, and the owner of the restaurant owner sold it for a little higher price. If the meat is good, do you care where it came from? Of course not. The believers understood where the meat came from and it seemed natural to them to abstain from anything having to do with the heathen temple, including eating this meat.

The mature believer understood this and recognized that eating the meat at that restaurant or purchasing this meat was not a problem. Bad meat was not offered to the gods, so this meat was the best. Mature believers knew that this was the best place to go for a meal; immature believers felt that the meat was tainted by the cultic worship.

The enlightened believer; the weak believers (several of those). This is Paul setting the stage. A 2<sup>nd</sup> person plural and then we have a 2<sup>nd</sup> person singular in v. 10. The second reference is the believer with doctrine, with knowledge, eating some meat in the temple restaurant.

The weak believers without knowledge of doctrine might have a problem associating with the temple in any way. These are positive believers and they want to grow, but they are confused believers. They have separated from truly evil activities, but they cannot discern where the evil stops and the liberty begins. Their conscience, being weak, is defiled, because they cannot discern the difference.

We deal with other believers in certain circumstances; we must evaluate whether we are causing the conscience of a positive believer to be defiled; that is our difference; that is our judgment call. The person wants to be inculcated with doctrine. There is genuine doubt in the mind of the weak believer. They are not looking to impose legalistic views on you; they are confused and misled by what is going on. Many in the church have a knowledge of what is going on. This eating meat in a temple restaurant is just another place where division is occurring; it is typical when the immature believer is involved. Wherever an immature believer is involved, the strong believer must consider the weak believers under these circumstances.

This verse serves to illustrate how mature believers and weak believers interact and what sometimes must be done. Whatever the trend is, the weak conscience is strengthened. We can exacerbate the weakness.

We become the stumbling block of the immature believer in whatever situation of life that we happen to be in. Once again we must discern; they cannot. We must be able to see that our liberty is a stumbling block. They can only see the stumbling block.

The verse begins with the explanatory particle γαρ. Next is the 3<sup>rd</sup> class condition, which involves αοϋ+ the aorist active subjunctive (the subjunctive is the key). *To see* is the verb; the indefinite participle means *anyone, someone*. **For if anyone sees you** [2<sup>nd</sup> person singular] these are those who keep tabs on the patrons; monitoring the temple to make sure Christians are not found there. Maybe they just walk by and see. The connotation here is a violation of privacy; a believer who is shocked that anyone would go anywhere near the temple. *Horaô* means that they have their eyes on other believers concentrating on them, rather than on the message of the pastor. The subjunctive mood is the protasis of this 3<sup>rd</sup> class condition; it is a more probable future condition. In this case, the uncertainty is minimal. This is quite likely to happen. This whole scene is dependent upon the immature believer coming across the mature believer eating. This is like the

Shakespearian fool being foolish and coming across someone and misunderstanding, and dominos fall, and his foolishness spreads throughout to the rest of the cast.

1Cor. 8:10 **For if somebody sees you, the one who has this knowledge, dining in an idol's temple, won't his weak conscience be encouraged [or, strengthened] to eat food offered to idols?**

**1Cor. 8:10**

**Lesson #444 Thursday November 16, 2006**

In California visiting my family; before thanksgiving. Paul writes v. 10 as if it is out of a play and it is one believer on the road to tripping up another believer. A weak believer wanders by the temple restaurant, and he spies a believer in the restaurant eating meat. This is a believer who is well-known in the church of Corinth. Once one person has observed someone, then, they will inform everyone. The problem is simply being here at this restaurant hooked up to the temple, and it is a doubtful activity; they do not know if it is legitimate or not. So, with a weak conscience, they overreact. They get themselves worked up into an emotional state. They get themselves thinking and over thinking. They react to what is essentially a legitimate activity. This activity is a true liberty for anyone who desires to do it. This whole situation becomes a mess. A 3<sup>rd</sup> class condition is always indicated by a Greek condition. It is a conditional particle, which is also indicated by the verb. It is important as to what mood this verb is in. It is an aorist active subjunctive of *horaô*. This is almost a future certainty, but slightly doubtful. *Horaô* means *to see, to catch sight of*. The idea is a violation of privacy. It is somewhat of a gotcha. The person observing them has no idea of the privacy of the priesthood. The best thing to do in a situation like this is to just let it go.

The subject is the indefinite pronoun *tis*. This refers to the immature believer who is in the state of mental confusion. This is the believer with the weak conscience who cannot differentiate between sin and liberty. These are people who have not been believers for very long; they are babies, and they are easily confused. The observer associates such a person with a sin, and it is no ordinary sin, and it violates the necessity, in their minds, of separating from their old manner of life. If you take all of this into account, and they see this temple which they came out of, and they want nothing to do with that old life; and they are confused to find another believer inside the temple restaurant. This is a reasonable thing to be confused about.

Finally in this phrase, we have the direct object of the verb *σὺ*. *You* is the person; if someone catches sight of you. It is an activity that they are doubtful of. It is an activity that we have and it is not prohibited by the Scripture, but you may not realize that an immature believer observes you and cannot understand. If your eyes are focused where they should be focused, then you are not going to stumble over what another believer does.

The mature believer is irresponsible in this area; this is an irresponsible use of his liberty. The immature has made temple dining a doubtful activity. Two believers at odds; one with a liberty and he knows it is a liberty; and another who does not understand what is going on and does not know that it is a liberty. It is causing problems. They are not metabolizing

doctrine. If you understand what is going on and if you can solve this minor problem in short order by just refraining from the activity, temporarily, that is the way to go.

The one who has knowledge in this verse is the person who is eating at the temple restaurant and you understand that it is really okay to eat there. A relaxed mental attitude is capacity for liberty. As a believer in Jesus Christ, no one should not be enjoying life.

Now, Bobby revises his opinion. The situation here is a believer eating at the temple cafeteria who does not realize what he ought to do. If he were more mature, the law of love would have already been applied. However, he did not apply the law of love, so this means he is not mature. We all need to realize that there are times when liberty is just not necessary. You simply need the maturity to handle your maturity right. The believer who is a stumbling block is a bit self-centered and does not realize that he is causing problems for the weaker believer.

Their weakness is strengthened instead of their strength is strengthened. There is always some area where we need to advance. This is a mature believer eating this meat, but he still has some areas of weakness and areas of darkness which have not been illuminated.

Bobby likes to see the same faces night after night; but it is important to realize that we have some sort of responsibility to those that we see in Bible class. We have a responsibility to others.

Bobby asked Bob if he would cover 1Corinthians again, and he said, "I may not have enough time left." Now Bobby knows why he said that.

In v. 10, we have the word gnôsis. This is information which has not been believed; it has not been mixed with faith. His liberty has blinded him to his responsibility. He needs other guidelines in his life. These immature believers will get a feel for what liberty is and the groundwork for the law of love.

#### **What Needs to Happen Here?**

1. The strong believer needs to apply the law of love.
2. The weaker believer needs to understand enough doctrine to gain some grace orientation and a relaxed mental attitude, and he needs to lose that taboos.
3. The strong must not block the weak from gaining a bit of doctrine.
4. The strong believer needs to apply some doctrine for the benefit of the immature believer. Normally, we think of doctrine being applied to ourselves, but here, doctrine is applied for someone else. Can you apply doctrine for the benefit of someone else?
5. The mature believer needs to be cognizant in applying the law of love. Love is a critical issue in the spiritual life. There is also some toleration involved; tolerate the immature believer.

6. This more mature believer is legitimate eating temple meat. However, he does so without discernment or concern for the weaker believer. Paul is coming down on this one with both feet.
7. Eating is a right thing and it is his genuine choice to do so; it is not sinful.
8. The mature believer is carrying on with no regard for anyone else's spiritual weakness. We as believers and believers who are growing to spiritual maturity, we have a tendency to think of ourselves primarily. There are those who are not where we are and we have no right to stand in their way. In some cases, all we need to do is to get away from them. Isn't it a pain that it deals with another believer?
9. So the weak believer is confused by a legitimate liberty that his conscience cannot fathom. His conscience cannot wrap his brain around it and he has become distracted. Should he eat or not? The immature believer sees the mature believer and wonders what he ought to do. It is like being tempted to do something like a younger brother seeing what an older brother does. This is a family relationship. We are brothers in that way.

His conscience is weak and his conscience is defiled, and his defiled conscience either reacts or it indulges in doubtful things. His first reaction may be criticizing, judging, maligning and then a whole host of mental attitude sins. These are things which Rom. 14:10 prohibit. This is a summary of the stumbling block. **Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God** (Rom. 14:10). You see the brother involved in a doubtful activity and you react. Self righteousness always reacts with contempt, especially when it is something that you want to do.

What good is judging if we will have to stand in front of the ultimate judge? We may not be better than someone else. Now we are gossiping and judging and maligning. We will all stand before the Judgment Seat of Christ. We will not be rewarded for being self righteous.

So what happens to the weak believer who indulges? He cuts himself loose from his weak conscience. He decides, let's go with this. He may go to the temple and get involved in evil things. He participates in activities which are definitely sinful. This believer sees another believer involved in a legitimate activity. Now, all he sees is a believer involved in a temple activity. So, we also misinterprets the situation. He turns liberty into license and into sin. In the midst of violating his weak conscience. Then his defiled conscience can go in several ways. The legalist or the antinomian. They can take the same thing and go in opposite directions. The more mature believer participates in a legitimate activity, but it can set these others off in both directions.

1Cor. 8:10 **For if somebody sees you, the one who has this knowledge, dining in an idol's temple, won't his weak conscience be encouraged [or, strengthened] to eat food offered to idols?**

In California.

We will take a slightly different tact with this verse this morning. Think of yourself as having a great meal at this temple restaurant. It is the freshest meat in town; the priest burned part of the meat, kept some back for himself, and he sells some to the nearby temple restaurant. Maybe we are there with a date, or with our spouse or with friends. It is a great night to be out. We are the believer with some knowledge.

We could be sitting in any restaurant in Houston and doing something that other believers do not think that we ought to do. The believer with some doctrine has a clear understanding about what his legitimate liberty is. We have a more doctrinal standard in our souls as opposed to someone else who catches sight of us in the Temple. Someone is peaking into the restaurant. Not only are you mature, but there is something missing in you. You lack a certain ἐπίγνωσις knowledge that we should have. We are not just quite there in these areas. There is always more to learn or to metabolize. There is never enough doctrine in your soul and there is always room for more.

Every time we hear a doctrine, we learn a new aspect of it, and eventually, it will become inculcated in our souls, which is the purpose of the repetition which we go through, and it will be something that we can apply in our lives. Our weakness here is, we are oblivious to the believer with the weak conscience. This person is not even on our radar screen. Our liberty has taken precedence over all else, which is our weakness. That which we are free to do has blinded us to other responsibilities in life.

The scripture calls believers brothers because we are all a part of the royal family of God and, as in any nuclear family, we have responsibilities to those in our family. Some of us would like to be with our family and others would not. However, just think of what this is, is we are ignoring a duty or some attention that we ought to pay to another family member. We are unable to apply the law of love. You are unable to completely apply impersonal love. The immature believer can be nosey, irritating, obnoxious; but that does not relieve us of our responsibility.

Secondly, there is that someone, the immature believer who is in a state of mental confusion and they are in a position to stumble and they are going to stumble over us. This person has made your meal in the temple restaurant a doubtful activity; he does not know if it is right or wrong. He does know that the temple is not where he should be and he knows the meat you are eating comes from the temple. We all have freedom and we revel in that freedom; that freedom is part of our lives and we revel in that freedom. However, 1Cor. 8 is teaching us that our freedom is not absolute, even when it is legitimate.

We must continue to grow and continue to utilize the law of love. We do not have to strain to curb our liberty nor do we need to worry about our liberty. We simply need to develop impersonal love.

The weaker believer sees things which confuse them, they are unable to put it on hold to think about later after getting some doctrine into their souls. Now, we can put ourselves in between doctrine being taught and immature believers. There are many scenarios which are similar to this. There are all sorts of liberties which we can be involved in. Liberty is to be enjoyed; it is not sinful. However, you need to recognize that you can have an impact on someone who is an immature believer.

We are here to glorify God; that is our great purpose in life. We grow to spiritual maturity and the result is how we serve the Lord.

His weakness will be strengthened; not the doctrine in his soul, but his weakness will be strengthened. Without doctrine his conscience is weak and unstable. The weak believer is tempted to do the doubtful activity. He observes the more mature believer doing something which is doubtful, so he gets involved and he suffers from guilt for doing it. Doctrine is the only thing which strengthens the conscience.

There is a transition from weak to strong which occurs by epistemological rehabilitation. The more we are able to recognize a legitimate liberty and what will destroy us and what we need to stay away from.

You stumble over a stumbling block by watching them; by catching sight of them in a questionable place. Once you grow to maturity, then you have responsibility toward the weak believer. The weak believer is strengthened to eat things sacrificed to idols.

The verb here is οικοδομεω = *to build up, to edify*. This is an interesting use of a root word. It is a word that Paul used to describe the edification complex of the soul. In 1Cor. 3, it referred to the structure of the soul. The edification complex is what happens to the mature believer as he begins to advance spiritually. It means to build up; not the edification complex structure, but to build up weakness. It is the opposite of the standards of grace which are found in the edification complex. It is building weakness in the soul of the weak believer and it is also us who help in this regard.

The mature believer must always keep this in mind; do you really want those in your family to remain mired in immaturity. Liberty versus our license versus the gaining of maturity by the immature believer. The weak believer goes on a journey in these circumstances. He can go down a number of different roads. He can go from the choice of eating meat. However, he can then react in his own soul against what he has done, and this is a crisis of conscience. The other road he can take is to further indulge in activity which is wrong to indulge in. The antinomian trend comes into play in the second situation. For the weak believer, either moral or immoral degeneracy leads to a downward spiral.

There is a building up of defilement; and he reacts because he now believes that he has participated in sin. The amount of doctrine which needs to move through his stream of consciousness is not there. He cannot handle the situation in his own weak conscience.



4. You do not simply partake of a liberty when they distract others. The taboos are a good example. You must not partake of a liberty which defiles the immature believer's conscience.
5. Consideration of this believer demands an altering of one's legitimate liberty. You are not doing away with it; you are just setting it aside. Let's boil this situation down to its bare bones. The Bible does not say that it is wrong to eat meat sacrificed to idols. There is no prohibition of eating in the temple restaurant. There are no more dietary regulations from the Old Testament. There are no unclean meats any more. We can eat anything; eating it not an issue. For some, it is. For some, drinking an adult beverage is an issue. In the case here, eating in public view of those weak believers watching, it is better not to. Bobby hates to say any of this, as it violates his own concept of liberty. He does not like having his liberty taken away. The key is, we should not make ourselves the issue. We should not violate anyone's conscience.

If we are carnal, we cannot remove ourselves from the situation. Suddenly, this weak believer is going nowhere but down; this can be a contagious mental attitude which takes him down into legalism.

1Cor. 8:10 **For if somebody sees you, the one who has this knowledge, dining in an idol's temple, won't his weak conscience be encouraged [or, strengthened] to eat food offered to idols?**

You cannot take the stumbling block principles lightly. Their negative volition and their legalism is ruined by your knowledge. What is the knowledge which ruins another brother?

Through your knowledge is an irony. You know enough to recognize a liberty, but not enough to be able to keep from participating.

We must apply the law of love as well as the law of liberty. The problem here is an incomplete application by the mature believer. The problem is lack of enough doctrine. You are not to the point where you can utilize impersonal love. Bible doctrine is in fact the weak believer's only means. There is no other. You cannot hold the weak believer by the hand and lead them into the promised land, but you can lead them in the wrong direction. He must not get his eyes on you and you must not be a false issue to him.

We develop impersonal love, which is what it means when we speak of *love edifying*. Impersonal love is never invalidated no matter how lousy a person is.

We are not dealing with a real misuse of liberty, but something which is wrong in their eyes.

#### **How to Deal with This Problem**

1. Take into account the weakness of the other believer.
2. Have a relaxed mental attitude toward those who do not have the doctrine which you do; those who have a false application of the liberty which others have.

3. You must be motivated by the desire to see a weak believer become strong. That is desiring to see a family member become strong. You must desire to see a weak believer become strong.
4. You want to see someone grow under the freedom of grace rather than under slavery to legalism or to taboos. Always trying to please God by what we can do. Always in a mode of self righteousness. So we must have a desire under grace to see them grow.
5. That is when your liberty is in its proper perspective. Then you can really enjoy your liberty when it is appropriate. When you can apply personal live, you can enjoy anything.
6. The key is, do not make an issue of yourself. Grace orientation; humility. This is how we fulfill the principle of not becoming a stumbling block .

1Cor. 8:11 **Then the weak person, the brother for whom Christ died, is ruined by your knowledge.**

1Cor. 8:12 **Now when you sin like this against the brothers and wound their weak conscience, you are sinning against Christ.**

**1Cor. 8:11**

**Lesson #447 Wednesday November 22, 2006**

A mature believer needs to be circumspect in an activity which is completely legitimate. There seems to be a disconnect here, as it seems that, if it is legitimate, then who cares? However, we should be careful that this does not become a stumbling block to the weak.

1Cor. 8:9 **But be careful that this right of yours in no way becomes a stumbling block to the weak.**

V. 10 is how we become a stumbling block. The more mature believer has some knowledge, and someone else observes him in the idol's temple eating. This causes problems to his weak conscience. **Won't he be build up in his weakness? Won't his weakness be exacerbated?** He might opt for legalism, or he man follow an antinomian trend, and go in for more than simply eating in the idol's temple.

A liberty is a liberty and you don't necessarily remove your liberty altogether; but, sometimes you have to modify or temporarily suspend your liberty.

1Cor. 8:10 **For if somebody sees you, the one who has this knowledge, dining in an idol's temple, won't his weak conscience be encouraged [or, strengthened] to eat food offered to idols?**

The weak brother is ruined, which should give you an idea as to the gravity of the stumbling block. The warnings in vv. 11–12 indicate much more dire circumstances.

The liberty is what the mature believer does; the doubtfulness of it is from the point of view of the immature believer. One has to get them straightened out before proceeding and enjoying the liberty. It takes a lot of doctrine in the individual's soul to determine what to do and when to back off from a legitimate activity.

We are responsible for not getting in the way of the positive volition of a weak believer. The focus is on the application of doctrine it takes maturity and character on the part of the stronger believer. You have to be thoughtful and sensitive to another believer. You cannot afford to be oblivious to another believer. You must take into account their weakness. You cannot be impatient toward the weak believer or the immature believer. It is like the child who does not get it, and they ask the same question over and over again. The mature believer needs to be careful not to become impatient.

We are not obligated to ever capitulate to legalism. Impersonal love applies to legalism, but not suspending your liberty. Surrendering to legalism promotes legalism. The spiritual life is nothing apart from grace. This is why we never capitulate to legalism. You don't exacerbate legalism by rubbing someone's nose in it. It is so easy to indulge your liberty as a means to make a statement. Even with the legalist, the law of love must be applied. You might really get upset with someone who is self righteous and a jerk; but you still treat them with impersonal love. A legalist gets us out of fellowship if we react to them, and that is stupid to allow that. Nothing worse than being controlled, in some way, by a legalist, if we cannot control ourselves. Lowest common denominator principle. You can never force a change in legalistic thinking.

#### **Our Influence over the Weak Believer**

1. We have an influence for their benefit through prudence and careful evaluation of our personal activities.
2. You have an influence by not exposing the weak believer to a legitimate liberty which to them is a doubtful activity, that they cannot understand or deal with; it violates the conscience.
3. It is always our responsibility not to cause carnality; don't put people in a position which can get them out of fellowship. We are not to be a stumbling block.

#### **Our Negative Influence over the Weak Believer**

1. We can have a harmful influence, if we make an issue of ourselves instead of doctrine.
2. We become the stumbling block when we participate in 2 activities.

How far do we have to take this principle? How far do we have to go to protect these immature believers? When is it legitimate? When are we free to enjoy our liberties? There is the problem that there are always immature believers around and someone around you is going to view what you do as a doubtful activity. What is the point of having a liberty if you cannot indulge it. It becomes a liability.

Liberties are designed to be enjoyed, despite all the mixed up people around you. They are not designed to be completely put behind you. If they were forbidden by the Bible, they would offer protection for the believer. We are to beware not to become a stumbling block.

It might have been much easier if these liberties were described as sins, but Paul does not say that there is no spiritual benefit or loss in a liberty. A liberty when done in a right way, is valid.

At what point is a liberty acceptable in relation to the weak believer? Is it always verboten? How is it done right when the weak believers are in the vicinity? This is a difficult question.

### **When is a Liberty Legitimate?**

1. When partaking of a liberty, are you confusing or distracting another believer who desires to advance.
2. The simple formula is this: if you are confusing or distracting, then you must abstain from a legitimate activity, at least in front of them.
3. You must consider their well-being; their spiritual advance.
4. According to this passage, that is our responsibility before the Lord.

### **Stumbling Block Principle**

There is another side of this: is this other believer building his happiness upon your lack of liberty.

1. Are they enjoying the curtailing of your liberty? Is he imposing artificial standards, taboos and legalism to manipulate and control your activity?
2. Does this immature believer view this as an advancement of their self righteousness and keeping you in line with false standards.
3. If the spiritual life depended upon riding herd on you—if they make sure that you cannot enjoy some liberty that they don't want you to have.
4. We are never required to indulge legalistic thinking.
5. We are not authorized to make an issue of this. In some cases, you just try not to have contact with them. Don't give them an opening, and you don't have to confront them.
6. If the great legalists were not changed by our Lord, then what do you think you can do? You do not have to succumb to legalism. It takes a very mature believer to distinguish between legalism and the weak believer. The legalist is very good about hiding his legalism behind a vocabulary and a few lines.
7. Sometimes the believer takes morality as being the spiritual life. He tries to enforce certain thing on us, and tries to take away legitimate liberties.
8. The legalist and the immature believer sometimes get mixed in together and they are hard to distinguish sometimes. You treat both with impersonal love, but with the legalist, you do not cut off your activity. You owe the legalist no obligation to curb your activity, because he is at fault, not you. The immature believer is essentially sitting on a fence waiting to jump this or that way.

The immature believer is the believer who is interested in determining the truth and they are willing to follow the truth. They cannot always ascertain what is right and wrong. As

a believer with knowledge, be willing to err on the side of caution. The trick is balance and you are determining when you are able to do this or that.

Let's say you make the distinction, and you realize that you are dealing with a legalist. The law of love still comes into play. The law of love for the legalist is not abrogated because they are a legalist. You can exercise your liberty, but not in a provocative way; you do not want to make them stumble. You are always wrong to flaunt it and further antagonize the legalist.

And now some are as confused now as they were before. This is why Bobby has gone over this many times in the past. You don't need to try to change the legalist with your great wisdom. Your only chance with them is to apply impersonal love.

The more mature you are, the better you can apply it. This test is often a test of your maturity, and it is sometimes a sacrifice to give up a liberty. It is not a sacrifice without compensation. No matter how many liberties are curbed, there is a compensation.

Stay away from legalism; don't exacerbate it; don't rub anyone's nose in it. We have to make these decisions and we must be able to discern.

Inevitably, this is a test that we will face on the road to maturity; at some point, this is going to be a test for us. We need to apply the principles that we know.

If you find yourself in the midst of legalism, then you need to remove yourself. If your liberty is a public situation, then you might have to curb it. Always be cognizant that you put it aside.

The law of supreme sacrifice means that we completely withdraw from a liberty. As a mature believer, we are going to have to make some sacrifices in our life.

Bobby has some examples, and wants to wind it up with an example. One of the great problems today for immature believers today is drinking an adult beverage. You go to dinner with someone who looks at drinking as sinful or, at least, doubtful. Bobby went to a seminary filled with these types. You have to be cautious and get to know them and get an idea if there is a problem. And, sometimes, you may have to enjoy a drink in private with those that you know it does not offend.

Even in a liberty, you must know to not overdo it. The scenarios get a lot more complex in real life than this example of drinking. If you must err, err on the side of caution.

1Cor. 8:11 **Then the weak person, the brother for whom Christ died, is ruined by your knowledge.**

1Cor. 8:12 **Now when you sin like this against the brothers and wound their weak conscience, you are sinning against Christ.**

**1Cor. 8:**

**Lesson \*none Thursday November 23, 2006**

Thanksgiving; no Bible class

**1Cor. 8:10–11**

**Lesson #448**

**Sunday 1 November 26, 2006**

Once an immature believer trips over a stumbling block, he becomes distracted from spiritual growth. What happens when the immature believer stumbles over another believer? He can fall into whatever trend his old sin nature favors, e.g., legalism. The other way is to follow the trend of antinomianism. These are polar opposites, but they are trends which we each possess in our old sin natures.

When you stumble over another believer, you are going to be characterized by self righteousness (if your trend is toward legalism), and others will see that you are concerned about taboos and you are a manipulator and you want others to follow your false standards. This is called moral degeneracy. Anything which departs from the standards of God in your own life is degeneracy, even if very moral. Moral degeneracy is always removed from the plan of God. God is always in charge and in control of everything in your life. You can never depart from the grace of God. Legalism is a fast track to carnality and legalism. The legalist tries to please God with his own works and his own dynamics. God is pleased when we utilize the assets which He has given us. The grace believer pleases God by depending upon the assets which God has given him. This is how you please God and this is how you glorify God. The issue is your own power versus God's power. It is God's power which accomplishes His plan. The road to legalism begins when the immature believer catches sight of the mature believer participating in a legitimate activity, which confuses the immature believer. This is an activity not prohibited by the Word of God. It is viewed from the weak conscience of the believer who observes what is going on as doubtful; he doesn't know if it is a sin or not. No ability to discern whether this activity is legitimate or not.

The conscience thinks that maybe there is a sin here, but it is unsure; and it kicks into revolt mode. His conscience is defiled. With a defiled conscience, the immature believer begins to react. He reacts with shock, dismay and guilt. Then he develops a shell in his guilt and reaction. These are taboos and they are against legitimate liberty.

The other direction the immature believer can go in is after the trend of antinomianism, and it is characterized by the opposite of self righteousness. It is cutting oneself loose from the enforcement of the conscience, to the exclusion of the spiritual life. As long as you do not usurp your spiritual life, you are fine as a believer. If the activity does not take you out of fellowship, it is okay. However, this believer allows the liberty of another believer to become an excuse for him to take things a little further. He takes this liberty and converts it into license, for things that are not just doubtful, but to activities are outright wrong.

The immature believer observes the eating of the sacrificed meat is okay; he might join them in the temple for such a meal; but, then he falls into more temple activities. They know there is a problem with what they are doing and they react in guilt and then they

decide to change their evil ways. Changing your evil ways as a modus operandi of self righteousness is no better than becoming a degenerate antinomian.

This passage calls for a believer to be sensitive to other believers, and to not confuse the issues. The mature believer, facing the idea that he might become a stumbling block, then realizes that he must pull back.

There is a key question, *in partaking of a liberty, are you distracting a believer who desires growing in grace and knowledge of our Lord?* You must be able to separate a legitimate activity from that which is a sin. In any case, you must consider the spiritual well-being of a fellow-believer.

However, bear in mind that you are never required to indulge legalistic doctrine or legalistic thinking. The legalist is his own worst enemy. You may have started the road to legalism, but these legalists make their own problems.

#### **Questions to Ask Yourself**

1. Does the immature believer impose illegitimate taboos or restraints on legitimate activities? This is a desire not to advance but to control.
2. Does this person look at advancement in the spiritual life in terms of advancing self righteousness and further keeping us in line? Will they malign and gossip about you? Will they ostracize you?
3. Is his spiritual life predicated on manipulating and controlling what he considers doubtful activities in your life.

You are not obligated to curb a legitimate liberty to indulge someone's self righteousness. However, impersonal love is required to be given toward all. Impersonal love is different from the law of love. Is the person positive but immature? Is the person immature, negative toward doctrine and legalistic, wanting to control your life? The legalist plots his own advance. If we are unsure which way or what type of believer we are dealing with; if we must err, always err on the side of caution and the law of love. Love always supercedes liberty in the stumbling block principle. It is easy to have personal love for those who follow your trend of the old sin nature. However, those on the opposite end are inherently obnoxious to you.

#### **Profile of the Weak Believer:**

He is ignorant, unstable, emotional, but also positive. The first 3 adjectives describe the immature believer; but the last means that we are talking about a person who wants to advance. This weak believer has little doctrine with which to resist the temptation of antinomianism or legalism. They are also affected by those who are around them. This person is confused as to the procedures, e.g., rebound; or confused about the means of the Christian life. These are things which they must not be deterred from. This weak believer is the one who is in danger of legalistic influence against the grace oriented life.

He is prone to excesses when participating in a liberty. You don't want to drive such a one away from the Christian way of life.

1Cor. 8:10 **For if somebody sees you, the one who has this knowledge, dining in an idol's temple, won't his weak conscience be encouraged to eat food offered to idols?**

Απολλυμι = *to destroy, to ruin, to abolish; to render useless; to kill, to declare that one be put to death.* Strong's #622.

Active voice—our knowledge is the problem. We want to think that people ruin themselves because of bad decisions and their negativity; and that is true; but our focus here is on our effect upon such a one.

We can be influenced by other believers; a child is definitely influenced by the parent, whether that parent rails against the behavior or not. They often do what you do, not what you say, if there is a discrepancy. Make the spiritual advance of another person their option. Don't you allow them to use you as their excuse to go bad.

The final phrase refers to the brother, *for whose sake Christ died*. There is a tremendous impact indicated by these words.

1Cor. 8:11 **Then the weak person, the brother for whom Christ died, is ruined by your knowledge.**

**1Cor. 8:11–12**

**Lesson #449**

**Sunday 2 November 26, 2006**

Paul does not want us to think that this is anything but serious; this is a person for whom Christ died. The gravity of this one phrase should not be ignored. Do not blow this one; things are too serious. This immature believer who can stumble over you who remains immature if he stumbles over you. For whom Christ died are mandated to glorify Christ in our bodies. They cannot build an edification complex structure; they cannot grow while distracted. They have an option to grow on their own; but we must keep them from going too far afield. This person, this immature believer will not properly represent the Lord on earth as an ambassador; his part is nullified.

We are now playing with one less member of the team; our purpose is not to knock out our own players. You take care of those on your team, and you protect them. You keep from allowing them to stumble over you. There is nothing honorable or good about opposing God's plan in this way.

We often think that if we fail to personally grow or to take in doctrine, that is the way that we screw up our spiritual life; but when we take out someone else on our team, then we lose them.

Sinnyng against the brothers and wounding their conscience sins against Christ. This is a direct statement, a serious warning to the mature believer. We all have a tendency to

be self-centered and self-indulgent. The only way around this is to have it kicked out of us by the grace of God. Here is the warning: *consider someone else besides yourself*. We are the strong believer and we must bear in mind the consequences of our liberty, even when it is a legitimate act. Why should you give it up for some fool who doesn't understand? This is because you are a stumbling block for a person for whom Christ died. It is a sin against Christ.

Destroying the spiritual advance of the weak believer. In the eye of the immature believer, our legitimate activity is illegitimate. In their minds, not only is it doubtful, but it is also a sin. In this case, it is a Corinthian just coming out of the heathen temple, and they were once steeped in this heathenism. We say it is okay, and it can still derail another believer.

The participation in a temple meal causes some to confuse issues; one cannot discern from eating a meal in the demon temple and other activities in the same place. The other person might have his conscience seared if he participates, and remains out of fellowship because of this. As a strong believer, we must consider the weak believer and engaging in doubtful activity before him. We have responsibilities; we have obligations; we must shoulder our obligations.

1Cor. 8:11 **Then the weak person, the brother for whom Christ died, is ruined by your knowledge.**

Ουτος = *in this way*. When the strong believer maintains his freedom to participate, he sometimes wounds the conscience of the weak believer. We can do a much greater act of charity by applying the law of love; we allow the other believer to advance spiritually just like we do. The responsibility is on them; we are not in the way and we do not cause them to go astray. A legitimate liberty has become a sin, in some way.

The legitimate activity is no longer a legitimate activity, but it is a sin to the one creating the stumbling block, as it is seen as sin by the weak believer. When we are out of fellowship, we can no longer metabolize doctrine. This is a two-edged sword. We have chopped off our own spiritual life; we have actually sinned against this brother because of what we have done. This is also very sobering. This becomes a problem for us as it is them the weak believer. The weak believer's conscience is wounded.

The verb here is τύπτω = *to beat, to strike, to brutalize*. This is what is done to the conscience of the weaker believer. Present participle. You don't just hit them, but you continue the beating. This is a prolonged, relentless beating.

Several metaphors used here: the conscience is defiled; the stumbling block leads a person down the wrong path. The immature believer's conscience is defiled. His conscience is violated and he goes out of fellowship. Here, the conscience is beaten down. Notice the order of the metaphors and how they build in intensity.

### **The Results of Engaging in Doubtful Activity**

1. Spiritual advance is severely interrupted; τύπτω tells us this.

2. Legalism becomes the state of mind.
3. Antinomianism becomes a standard of activity. We beat them back into the temple. We come full circle and right back into the temple in reversionism.
4. Either way they go, the result is reversionism.

Paul called the weak believer *ναπιος* = a *child*, a *baby*. A child needs careful care; they cannot just be beat. Understand that the beating here is the immature believer eating things sacrificed to idols. It is the violation of their own conscience. That is the beating. It is the cutting loose of the conscience. The weak conscience believes that the eating is wrong, but does it anyway. **Whatever is not of faith is sin.** The weaker believer can reside in constant carnality which can lead to reversionism, which is as abusive as things can be for a soul. This shows a callous disregard for a weak believer. If you wouldn't treat a dog this way, why would you treat someone of your own family this way?

Impersonal love is the foundation for the Christian life; we have the mandate to give love to all, which is the foundation for the law of love. We apply a little tender love, so that we do not kick them into reversionism. Do you see why the law of love is for the mature believer? Impersonal love is part of the repertoire of the mature believer. This is a sin in the strong believer and it is a very explicit type of sin. **You sin against Christ** when you beat another believer, as that believer is in union with Christ. First comes personal love for God in the edification complex; then comes impersonal love toward all mankind. That impersonal love is a result of personal love for God. If we don't have personal love for God and occupation with Christ, then we end up beating the weak believer. We do not want to sin against Christ in this way.

1Cor. 8:12 **Now when you sin like this against the brothers and wound their weak conscience, you are sinning against Christ.**

**1Cor. 8:**

**Lesson #450 Wednesday November 29, 2006**

Bobby's going to complete this chapter tonite. We don't like to think about this chapter much, unless it deals with a person who is close to us or a family member, but it is for all young Christians around us.

Paul, right from the beginning, gave the solution. We would expect the solution to occur at the end, after giving the ramifications of the problems. Then there is the stumbling block principle, and then Paul gives the application, which is the law of love, the final application of v. 13.

Paul wants you to recognize the effect which a legitimate activity can have on a weak, young believer. The growing believer does not have the norms and standards in his conscience to discern or understand what is allowed and what is not; and this might cause this person to go the antinomian route, cutting himself completely loose from his conscience; or he can go the legalistic route, developing false standards. He can go in for great legalism.

1Cor. 8:11 **Then the weak person, the brother for whom Christ died, is ruined by your knowledge.**

This is not something which merely wounds the weak, but it is continued assaults on his conscience. He has great difficulty recovering from this consistent beating. The idea is, he thinks back on what he has observed and it continually throws him off track. Bobby says it is like the battered wife which keeps going back for more...co-dependent.

What does it mean in this verse to *sin against Christ*? Think back to the law of love and love is one of the upper floors of the edification complex. First is personal love for God through knowledge gained through God's grace and love. This is personal love for God or reciprocal love. We love because He first loved us. With this personal love comes, eventually, impersonal love for all mankind. You can't have one without the personal love first. Then comes the law of love from this chapter, so that we are not a stumbling block. The law of love is the result of having impersonal love for all mankind.

### Summary

1. In the stumbling block problem, there is no law of love being applied.
2. That means that there is no impersonal love in the soul; that must be in the soul to apply the law of love.
3. Impersonal love does not develop without personal love for God.
4. Therefore, personal love for God (occupation with Christ) has not been fully developed. This is the shortfall of knowledge which this chapter discussed. This means that you are not applying the law of love.
5. The lack of love for a fellow believer indicates lack of impersonal love, lack of love for God Himself, and lack of occupation with Christ. You know your liberty, but you don't know love; that is one-sided and self-centered.
6. The lack of the law of love is a sin in itself.

### A Second Summation

1. When you do not apply the law of love to a fellow believer, a weaker believer and you cause him to stumble, it is a sin. It is not the liberty but the failure to apply the law of love which is a sin.
2. Why is it a sin? Because lack of applying the law of love indicates no love for Christ. Can't have one without the other. This is an indication as to how far you have advanced in the Christian life.
3. No love for Christ is a sin; no fellowship, no metabolizing doctrine; we are in carnality; we are in a state of carnality.
4. No love for the immature believer means no love for Christ. No impersonal love and no law of love, which indicates that there was no love for Christ.
5. That is a sin against Christ, as connected. Bobby is connecting the dots here. It is the sin of failing to apply the law of love.
6. It is failure to build the upper floors of the edification complex.
7. This means that the more mature believer is himself sputting in his advance.

1Cor. 8:12 **Now when you sin like this against the brothers and wound their weak conscience, you are sinning against Christ.**

V. 13 is the application of the law of love. If to keep another believer from stumbling, I would have to stop eating meat, then that is fine. However, this is not a brief for becoming a vegetarian. This is an hyperbolic statement. Paul is exaggerating for effect. What Paul is saying here is not a hard and fast rule for all time. The law of love does not mean that you must forever forgo something which you love to do. That is not what Paul is saying; he is saying that, if there is a problem, then we would not do it. Love always takes precedence over liberty when a fellow believer is in peril.

Paul is willing even to go to the law of supreme sacrifice, which allows us to go inside the soul to see the most mature believer who has ever lived. We will never be Apostles, which Bobby will explain in the Doctrine of Apostleship, and explain that there have been no Apostles since 96 A.D.

διοτιερ = *therefore, for these very reasons, for this very reason.*

#### **These are the reasons:**

1. To avoid sinning against Christ. Isn't every sin against Christ? In one sense, yes. But this sin encompasses the entire spiritual life. Bobby got so excited by *love edifies* at the beginning of this chapter, and now we see how it is all tied together. If you don't get this, you haven't grown much; you don't have the basic personal love for Jesus Christ.
2. To avoid halting the advance of the immature believer; that is love. We don't ever want to stand in the way of the advance of another believer.
3. An application of the law of love toward the immature believer.
4. To continue our own spiritual advance.

The practical view begins in the simple 1<sup>st</sup> class condition, which makes the assumption that something is true. The conditional assumes the reality of the premise. **If food causes my brother to stumble...** This is a particular case; it is a real case. The eating causes the immature believer to be continually to have a defiled conscience. This does not mean that we kowtow to the legalism of some believer or believers. We don't try to impose our false standards upon them. **Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom** (2Cor. 3:17). This verse, in the 3<sup>rd</sup> century, convinced them that the Holy Spirit is a member of the Trinity.

When filled with the Holy Spirit, we always have liberty. What is not sin is liberty. Paul will never partake of a liberty if there is a real danger of distracting the immature believer from doctrine. Paul would rather never eat meat again, if it causes his brother to stumble. This is the law of love taking precedence over liberty. Paul will not defile the conscience of the positive but weak believer. Never eat the meat if the brother is going to stumble. If you

don't have to apply the law of love to a legalist, this does not abrogate impersonal love for all mankind.

Bottom line principle, if Paul sees no danger to a positive believer in eating or if he is faced with merely legalistic criticism, Paul will use his liberty and eat without qualms. If there is any doubt, he will not eat meat.

This is a hyperbolic statement. Paul says that he will never eat meat here. 1Cor. 10:25–26: **Eat anything which is in the meat market without asking questions for conscience sake.** The weak believer cannot discern liberty from sin. **For the earth is the Lord's and all that it contains; all meat and all sustenance is provided by God for our sustenance and for our enjoyment.** When we fail to have reciprocal love, we cannot apply the law of love. **If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience.** You can't make them your closest pals. But eating with them is not a problem with what you eat. The problem with the Corinthian believers is that they ate with believers and had conscience problems. All of this liberty is superceded by this stumbling block principle. The law of love is an enduring principle of the Christian life. We might want to blow it off, but we can't, even if we don't like their personalities.

You don't want the weak believer to engage in doubtful activities or to stumble because of them. When you abuse a liberty, you have taken license and you have sinned against Christ. This is a principle which is left to everyone's conscience. This is not something that we can list in a straightline diagram; when A happens, then you do B.

The law of love is one of the great applications of doctrine to the Christian way of life. We should realize that this stumbling block principle is a very difficult principle. When we pass a test, there is great blessing at the end of that road. Liberties are made to be enjoyed and the opportunity will present itself where you are not a stumbling block. You don't have to forever give up this liberty.

If you do not apply the law of love, you might end up having a hand in the destructive path a weak believer might take. Any application of the spiritual life means that you understand the problem and now you have the solution.

1Cor. 8:13 **Therefore, if food causes my brother to fall, I will never again eat meat, so that I won't cause my brother to fall.**

**1Cor. 9 introduction**

**Lesson #451**

**Thursday November 30, 2006**

It is by comparing the manuscripts that we can be so certain that we are dealing with the Word of God; there are 5000 variants and not one of them affects the doctrine of Scripture. These manuscripts are line after line of Greek (or Hebrew in the Old Testament). They were not broken down into chapters or verses originally. The breakup of chapters and verses are superimposed upon the books of the Bible. The one who divided the book of 1Corinthians did a fairly good job. However the transition between 8 and 9, there is a

closer connection. Chapter 9 is a continuation of the law of love; and Paul will get into the law of supreme sacrifice in 1Cor. 9.

Paul will expand the law of love even into very legitimate activities. There might be more restraints a coming—severe restraints. In chapter 8, the Corinthians were the example; in chapter 9, Paul will be the subject; he will begin using the 1<sup>st</sup> person masculine singular. He will speak of other Apostles as well, but he will use himself as an example. He will let them know that even he is not exempt from forgoing a few rights. Who else would have greater liberty or better understand his liberty than an apostle? But Paul faced more restraints than the run of the mill believer. As a leader and as an apostle, he has an obligation. This is a super-obligation. Some of us may be concerned that we will have to make some major sacrifices ourselves. Paul makes it clear that he is guided completely by the law of love, for the sake of the gospel and the sake of the teaching of doctrine. We don't have to sacrifice our liberties all of the time, and other times that we have to partake of these liberties freely. For Paul, there is no deviation and no letup in his daily life. What is the reason for him above all people to supremely sacrifice so much in his life. The answer is, *grace*. Paul is teaching grace; he is the apostle of grace. By some of the things which he forgoes, others will see the grace of God in logistics and in other areas. The law of supreme sacrifice is about revealing grace and taking grace further than it has ever gone. It goes almost to a surreal realm. Paul goes way above and beyond even of that he would ask the Corinthians. Paul would rather die is the statement, than ever be a stumbling block for anyone for any reason.

Bobby's given all of the laws before, and he said he would cover it later, which is now. The law of supreme sacrifice is an integral part of the next two chapters.

### **Supreme Sacrifice**

1. Supreme sacrifice is directed toward God, and not toward man, like the law of love.
2. It is the highest dedication to the Lord that a believer can express in every respect, which is why it is directed toward God.
3. Although it is directed toward God, the results of the sacrifice hugely affect other believers and unbelievers, which is the purpose of this sacrifice.
4. The supreme sacrifice involves the complete abandonment of legitimate functions in life. This is not a temporary situation.
5. The purpose of such a surrender is to more diligently serve the Lord in a more specialized capacity. This is the most specialized capacity, which is the gift and office of apostleship. He is the apostle of grace, the apostle of the mystery doctrine, the apostle to the gentiles. We are indebted to him greatly. Paul was integral to everything that we know about Christ and about Bible doctrine. So much is from Paul; that was his specialized capacity.
6. This doctrine only applies to just a very few believers. It does not generally apply to the Christian life. Only a handful of believers ever live under this law.
7. This is a strict doctrinal application made by a very mature believer. Immature believers cannot operate under this law (and you think there is a reason not to mature). We are studying this because it is here and there is application to us.

8. This is strict application of some doctrine made by a very mature believer. Most of us will have temporary abstinence in our lives; this is permanent. Despite this, Paul was one of the happiest and most content men. His circumstances were terrible, and yet he was extremely happy. No one has ever existed under these conditions before. Paul had been persecuted, brutalized, stoned, etc. and he was happy.
9. What he sacrificed was often not even a doubtful activity. Recall what the Corinthians were asked to sacrifice were doubtful things, but, for him, it is not doubtful.
10. Marriage is a legitimate activity, with regulations and rules, but it is not doubtful; however, it was part of Paul's supreme sacrifice.

At a very young age, Paul was a Hebrew of Hebrews; very high up. Pharisees were supposed to have wives, which suggests that he had a wife at one point? Is he a widower? Did his wife desert him? A wife would have been a great encumbrance to his missionary work and teaching. He did not take a wife, although he had every right to. A man of Paul's genius and accomplishments would have seemed to be very attractive to some women. He abstained from an activity that could never be called doubtful. Commissioned by Jesus Christ Himself, which Paul took very seriously.

11. We will probably never have to live under the law of supreme sacrifice.
12. We should be already able to tell that this is an abnormal way of life in anyone's book. It is not suited for very many people

This chapter cannot be used for the purpose of all of those who have gone without a husband and wife. Most could do exactly the same thing without doing without.

Okay, why do we deal with this subject if we don't live under the law of supreme sacrifice. However, there will be an application to us.

13. There are some who live under this law. Missionaries, who often must live in primitive conditions of the missionary field. Timothy someone lives in appalling conditions and it takes several days of canoes and walking to get to where she has a ministry. A missionary lives under the conditions of another nation, as
14. An evangelist may give up a close family life for being on the road all the time.

Rick Hughes, for instance, has missed out a lot of the growth of his own children, even though he loves children. That is his supreme sacrifice. What about a pastor teacher? A pastor may have to abstain from some normal activities, so the pastor does not always live the normal life that others have. Most pastors do not have to live under the law of supreme sacrifice. Some sacrifices to be made. A wife can be a great help to a pastor teacher, which is not the case for Paul. For Paul, a wife would be a responsibility that he could not afford. A pastor would not necessarily abstain from marriage. Scripture commends marriage for a pastor in Timothy 3:2.

15. The issue motivating supreme sacrifice is always evangelism and the spiritual growth of the individual believer. We will see that supreme sacrifice is often in a leadership position.
16. Supreme sacrifice is a super-application of the law of love and of the law of expediency. The law of expediency is you abstain from activities which may offend or distract from the gospel.
17. Love and expediency are directed toward people, supreme sacrifice toward God.
18. They can be applied by the average believer

This gift fits Paul's lifestyle perfectly. We are not to apply this to areas which are doubtful.

## **1Cor. 9 Introduction**

## **Lesson #452**

**Sunday 1 December 3, 2006**

Christmas music celebrates the greatest event of human history, when Jesus Christ entered into this world in the hypostatic union, saving all mankind.

Paul changes his approach in chapter 9 and becomes very personal in this chapter. He becomes an example for all of us. We see what is possible in the spiritual life. Paul has pointed out previous to this that the Corinthian believers have failed to advance spiritually and he has told them how to advance. Some believers in Corinth had kept close contact with the world that they were a part of; there was sexual immorality in Corinth; there were Sectarian divisions within the church; there were believers hauling other believers into court in front of the entire community.

In chapter 9, Paul addresses the Corinthians, and us, indirectly, concerning his own life. We will again see the law of love and the law of liberty in this chapter, even though these terms will make some of us cringe.

There is an additional law in this chapter: the law of supreme sacrifice. We will walk away from this study understanding what this means to us. Paul goes way beyond what any believer does in the law of love. Paul has all the same liberties as do any of the Corinthians as do any of us. Paul's self-denial is not for bragging rites; he is not presenting himself as an example. Paul is a teacher, and he will use himself as an example to teach. Paul will take the bit in his teeth, so to speak, and reveal things in his life, and he will teach grace to these immature believers. He teaches grace and doctrinal orientation as the bedrock. Without impersonal love in our soul, that we have built in the edification complex, we cannot function as mature believers in this life.

Paul's love is so great, he will endure things so great that we cannot even imagine. In 2Corinthians, we will come across quite a list of what Paul has endured. Paul build impersonal love as a part of the edification complex structure in his soul. His supreme sacrifice allows him to focus more fully on his mission and on his ministry. His personal life takes a distance second place. In his self-denial, Paul is then capable of accomplishing the great purpose which God set for him. When Christ came to him, Paul realized how mixed up he was persecuting Christians.

He expresses the highest dedication to the Lord through the law of supreme sacrifice, which is directed toward God, and not toward man. It involves the abandonment of a completely legitimate function or functions in life. That in itself should wake us up. These are things that we all do, and take for granted; and Paul forgoes them. He does this to more diligently to serve the Lord in a more specialized capacity. Paul's great sacrifice is his purpose, which is to bring the gospel of the Lord Jesus Christ to the world. Often the sacrifices which he has to make were things which are not even doubtful activities. These are things which are not doubtful to anyone. They are normal, legitimate activities, like marriage. Paul never took a wife as an Apostle, as does every believer in Jesus Christ, as does every human being; that is normal, which is how Scripture describes it. It is a blessing for mankind to be married (although some are married and think that they are in the supreme sacrifice in order to stay in this marriage).

There is some speculation that Paul was married at one time, as he was a pharisee from a very young age, and people had to be married in order to become pharisees. However, we don't know what happened, whether he was or not, whether his wife died or left him when he became a believer, or anything else. Paul was not single because of being a homo. A wife for him would have been a great encumbrance to his ministry.

Even unbelievers could not deny his right to marriage. Paul was even criticized by some for not being married, by those who wanted to discredit his apostleship and him. Paul received criticism for almost anything that he did. Paul receives criticism for an area where he should have never been criticized. They criticized his great mission in life. We are not a stumbling block to those who criticize your spiritual advance.

This doctrine of supreme sacrifice only applies to a very few people. It does not generally apply. There are times when it might apply in specific areas to anyone. This is a strict, doctrinal application made by a very mature believer. This requires some great maturity to understand first where it is necessary, and then to be able to determine to make that call.

The law of supreme sacrifice means obstinance in some area of life which is completely legitimate. Paul can eat things sacrificed to idols. He may not have done so in Corinth, but this does not mean that he abstained in every city. Paul made decisions to abstain in certain areas where we would never make a decision to abstain in.

It is obvious that there are reasons for Paul to abstain in a normal life, since he was doing so much. However, what about today? A missionary chooses to go to an area which is not nearly as pleasant as we find here in the US, and they often live in a culture which is not just difficult, compared to what we enjoy here, but even hostile toward them. There are many compensations to this loss, one of which is seeing many people come to Christ in an area where no one has been before.

An evangelist is a traveler, who stays on the road, who may miss a close family life, which is legitimate. He must go on the road in order to find those who want to hear the gospel.

The pastor teacher may forgo many normal activities in order to study and teach. In that deprivation, there is great satisfaction and reward in other areas. Don't ever feel sorry for any person who has forgone this or that legitimate activity in order to function within their spiritual gift.

The chapter itself. Paul uses a great literary device in this chapter; he uses hyperbole; he exaggerates in order to make a point. It doesn't make this any more or less accurate. Paul truly lives under the law of supreme sacrifice under his own choice, but he knows not all believers must live like him. We should never be a stumbling block to anyone or a distraction of the presentation of the gospel to anyone. This grabs our attention. You cannot hear of what Paul has endured by way of deprivation, and not be profoundly affected. The abnormal lifestyle which Paul lives under perfectly fits the gift of Apostleship. Paul is not abnormal; he is not an abnormal person; he simply lives an abnormal lifestyle. His lifestyle and mission does not fit us, but the application does.

This entire chapter applies to all believers, and it is a heightened example of the law of love for us. What we will see and hear is not theoretical doctrine simply because it is so extreme. There is no such thing as theoretical doctrine. Doctrine is not speculative or theoretical. Looking at the principles of the Bible might be looked at in an abstract and philosophical way, but that is not how it is to be understood. However, the Bible is absolute truth.

Bobby has seen people taking reams of notes, and for 50 years, there was a tremendous amount of doctrine dispensed from this pulpit. However, if they put these notebooks on the shelf and make no application. All doctrine represents the applications and mandates through his Word. Is Bobby there for entertainment? Go to a movie, a concern, get involved in your favorite hobby, but don't expect it from Bobby. 4 hours from his pulpit a week allow us to get through the week of human viewpoint. What we get from his pulpit is our only line of defense against all of the human viewpoint that we face day after day.

Paul is making this application to himself, and not to the Corinthians. Paul always errs on the side of unmitigated abstinence. Paul would rather cut off his arm that obstruct someone from seeing the gospel of our Lord.

**1Cor. 9:1**

**Lesson #453**

**Sunday 2 December 3, 2006**

We do not know how God taught Paul; we don't know what means that God used. But we do know that what Paul has written has been kept by the Holy Spirit, and is accurate in all respects. Paul, wherever he happened to alight, he would write, perhaps on velum; and he wants to say exactly the right thing in exactly the right way. Suddenly it dawns on him, I just wrote chapter 8 about how the Corinthians should not be stumbling blocks, and how can I hammer this home to them? And he decides to use himself as an example. He wants to cement these concepts in their minds, and he uses himself as an illustration. He uses his life in general, and we have just seen the law of supreme sacrifice in the last hour. We know this, as Paul used the 1<sup>st</sup> person pronoun extensively in this chapter. This chapter gives specific insights as to how Paul lived his life and how he applied doctrine in

his own life. We get to see his thought process and we get to see what makes him tick, and how doctrine cannot be corrupted. We are going to come away from the study of this chapter with an understanding that there is no compromise of doctrine in the life of Paul.

Now we will get off track, we will make mistakes; and there should never be a compromise in the sense where we always know what the truth is. We always know what the real guide for our life is. No matter where we go in life and no matter what kind of trouble we get into, we know what the guide is. There is no compromise in Paul's soul. He proves it by the way he lives.

Let's get into the background of this chapter. Everywhere that Paul went, and he went all over the ancient world, the middle east, Mesopotamia, moving around constantly. Everywhere he went, and every step that he took, he was dogged by legalists. They harassed him; they heckled him, they stoned him, they beat him, they whipped him. They hated the doctrine of grace, as sadly so many do. In some circles, the gospel is called *easy believism*. As if there was anything easy about providing salvation for us. Believers who want to do something will come after believers who are grace oriented every time. A lot of these were Jews steeped in the Mosaic Law. Paul had to bring the message of grace to all who would hear it. But everywhere he went, they dogged him. Grace threatened their pre-conceived notions of pleasing God. It took them out of the salvation equation. It was all up to them, in their own minds. They wanted the kudos of spiritual life; they wanted the world to know that they were great keepers of the Mosaic Law, even though many of them were not even saved. They were too arrogant to allow for the grace of God in their life. You can be too arrogant to allow the grace of God to work in your life.

They denied even that Paul was an Apostle, in order to discredit his message. If you are grace oriented, you can never be discredited, no matter what anyone else says about you. These legalist sought to discredit Paul.

Paul makes an *απολογία*, which is a *defense of the faith*. It departs from Bible doctrine, and sometimes that defense is necessary in order to bring the gospel to someone who is negative. Called *apologetics*, where we talk to unbelievers in terms that they understand. Paul will use this approach to defend himself and his ministry. He must show how the Lord takes care of him, even though he chooses to live in great deprivation. Logistical grace is evident in every step that he takes.

Paul could do things that we could only imagine; many were flashy temporary gifts, but they were used in order to gain a hearing; this way he could say, "I am a messenger from Jesus Christ." He did what he did in the power of the Spirit, but he always went to the gospel. Grace orientation first. When you can apply impersonal love to all mankind, then you can apply the law of love when it is necessary and appropriate.

There are about 120,000 Americans in a place where none of us would want to be. These men sacrifice their time with their families, the comforts of home, and some even make the greatest sacrifice. We have great soldiers in this country who can accomplish the mission

they are given. This is living the law of supreme sacrifice for us. The Corinthians may ignore it, but Paul is going to make certain that they see it.

**Paul begins this chapter with 4 though provoking questions.**

1. Am I not free?
2. Am I not an apostle?
3. Have I not seen Jesus our Lord [in the flesh]?
4. Are you not our work in Christ ?

An interrogative sentence with the negative *ουκ*, which demands a positive answer...*am I not...?* And the Greek demands that we say, *you are this or that*. Each of the 4 questions demand an affirmative answer. He has been gone from Corinth for some time, so he reintroduces himself to this group.

*Ελευθερος* = *freedom, independence, not in a state of being bound up*. Thayer: 1) *freeborn; 1a) in a civil sense, one who is not a slave; 1b) of one who ceases to be a slave, freed, manumitted; 2) free, exempt, unrestrained, not bound by an obligation; 3) in an ethical sense: free from the yoke of the Mosaic Law.*

Paul is not bound as a Christian, but this is something which he has chosen. He is not required to do this; he does not have to live as he does. First, Paul remains single, even though he has every right to be married. He takes no wages from anyone in his ministry. Nowhere does he allow anyone to pay him. He is free from the Mosaic Law, and yet he lives under the Mosaic Law, even though he does not have to. He does this for the purpose of evangelism and doctrine. There is nothing wrong with him living under the Mosaic Law, as he wants to reach the Jews. He wants to make sure that the transition is clear to those he teaches, although he obeys it himself. He lives in a way that he does not have to live.

Paul teaches them, *come on, Corinthians, these little sacrifices which I ask you to make are nothing*. Again, in this chapter, Paul uses himself as an extreme example of the law of love. And he also shows that there is nothing self-serving in his great authority. Paul was an Apostle to the Gentiles, and he moved Christ out of the Jewish realm and to the realm of the Gentiles, and there is nothing self-serving in his position.

The difference between what Paul taught in grace and what the legalists taught was so marked, that Paul was able to clearly present the difference between legalism and grace. These people ended up looking like idiots and the gospel of grace came through loud and clear. Paul did not have to succumb to their legalism, their prejudices, etc. Paul is even free from the stringent rules which he applies to himself and follows. We all live under a higher purpose. We can ask, *why do I live, what is my purpose in life?* If to glorify God is not our answer, then we are confused. No matter what direction our life goes, we are to serve God; we are to glorify Jesus Christ.

**Just as we have many members in one body, and not all members have the same function....** Paul had a mission, and we have a mission. We may lack the operations

order, but we are still a soldier, we are still in combat; we have a divine mission. Paul makes supreme sacrifice so that we can understand grace.

1Cor. 9:1 **Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?**

## **1Cor. 9:1 Apostleship**

**Lesson #454 Wednesday December 6, 2006**

Rev. Dan Ingram sitting on the bench with Bobby. He's in Washington DC area. He was ordained at Berachah.

Paul begins this chapter with 4 autographical, rhetorical questions, each of which demand an affirmative answer. When a conversation begins to lag, just ask someone about themselves, and that will perk up the conversation; people like to talk about themselves.

Paul is beginning to write about himself so that we can become acquainted with him. This is to get the Corinthians to make a doctrinal application. They must see and hear that there is no compromise of doctrine in the soul or lifestyle of the Apostle Paul. He is certainly human with an old sin nature and he can sin like anyone else. After 8 chapters, Paul shifts from the *you* of the Corinthians to the *I* of himself. Paul lives and breathes doctrine, and is therefore a good example for us to emulate. We all have a service to the Lord and this service increases as our spiritual growth increases. Paul abstains from a number of wonderful things in this life, from things which are not even remotely doubtful (like marriage) in order that we consider the impact of our every action. Paul's view is simply this: apply doctrine first and everything else falls into place. Doctrine is not a genie that you rub in order to get 3 wishes (or 10 wishes. Doctrine puts us into the life which God designed for us. This plan gives us our best lives. This puts us onto the best road that we could be on.

### **3 Fold Doctrine in Paul's Soul**

1. Doctrine should not be compromised in our life ever. This is the doctrine which builds norms and standards in our conscience.
2. There is no substitute for doctrinal orientation. What wins out? Doctrine in your soul which provides the solutions of your daily problems or that thing you want the most?
3. There is no other way to glorify God.

As a Christian and as an Apostle, Paul is not bound by the stringent conduct which he has placed upon his own life. Paul does not have to choose to live the way that he does. Freedom demands responsibility, and Paul shows great responsibility. He takes his responsibility to its furthest limit. Paul lived under the doctrine of supreme sacrifice; but he doesn't do that in order to get kudos from others. Paul's example of himself is truly effective.

Paul has the highest rank in all of history. He is at the top of the heap. He is the final human doctrinal authority. He is the man who wrote that doctrine. Nothing wrong with capitalism, but there is plenty of greed at the top.

Paul must get through to these Corinthians. In chapter 9, Paul claims all of these liberties. There is nothing that Paul would do to become a stumbling block for someone else. He did not exercise his rights. Paul saw the big picture and he knew what his place was in the big picture. He had the greatest privilege of anyone who has ever lived; and he had more doctrine than anyone else.

Paul in chapter 1 calls himself a slave. Now, how can he be a slave and free? **Am I not free?**

Paul has the greatest spiritual authority. **Am I not an Apostle?** Paul will fulfill the mission of his which began on the Damascus road. He will not let anything in this life get in the way.

What did Paul endure in order to accomplish his mission? 2Cor. 11:24–29: 5 times I received 39 lashes, which was probably the max. He was beaten until his back was raw. Severely beaten by rods. Stoned and left for dead. Shipwrecked, and he spent 1.5 days in the water. **I have been on frequent journeys in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brothers. I have been in labor and hardship.** We will see that Paul chose a vocation outside of the ministry in order to support himself. He had every right to be supported by those he taught grace to. **I have been through labor and hardship through many sleepless nights, in hunger and thirst, without food, in cold and exposure.** Paul was not an ascetic looking for more pain. He took it anyway. He is not a self-imposed martyr. Through all of these dangers, God protect Paul; and when it was time to go, then God took him.

Those who teach the Word of God have enemies. You cannot be growing spiritually without having a few enemies. Some factions denied that Paul was an Apostle.

Power grabs occur in churches just like anywhere else; denigrate others in order to raise up yourself. These factions were falling all over themselves to take Paul down. Paul knows that they will never have to live as he does, but that they would observe him and get the point.

### **What Does it Take to be an Apostle?**

Who is an Apostle? How can one become an Apostle?

1. Etymology of the word: αποστολος
  - a. Classical Greek: this word is 500 years old before found in the New Testament
  - b. Originally it designated a high ranking Admiral

- c. This high-ranking person was chosen by a counsel to command an army or a fleet in a military
  - d. Another use in Athens. This was a great colony maker; great colonialists. They were,
  - e. The governor was a Greek colon was an Apostolos;
  - f. Also used to refer to a teacher of philosophy, ostensibly sent by Zeus as his messenger, making him a messenger of the cheap gods. A philosopher represented the thinking of the gods to the hoi palloi.
2. Apostolos.
- a. All 3 uses have a common frine: apostollos carried the highest command
  - b. Also a commander with the highest authority.

1Cor. 9:1 **Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?**

## 1Cor. 9:1 Apostleship

## Lesson #455

Thursday December 7, 2006

Anniversary of Pearl Harbor.

We take freedom for granted in this country; the blood and sweat and tears of men who have gone before bought our freedom for us; and we have so much of it. No nation in the history of man has had these kinds of incredible freedoms. We still have wonderful and gallant soldiers who fight for us in far off lands and take them for granted; although they don't.

When Paul said, **Am I not free?** he understood freedom. Paul knows that freedom cost everything to the Lord Jesus Christ. Paul was probably the greatest man of doctrine in the church. Paul was also free *not* to take advantage of all the liberties which he has in Christ. Whether we know it or not, we are all slaves to the Lord Jesus Christ. Paul lived this; very few of us do. Paul had the highest rank of anyone in the church age; the rank of Apostle; the CEO of the church, the general of generals. However, with this great rank, he had great responsibility. People want rank and power but they are not interested in the responsibility that goes with that. Paul limited his freedom because he understood his position. Paul would reveal by means of the inspiration of the Holy Spirit, these new doctrines. Paul will freely choose to alter his lifestyle of freedom to forgo this freedom for the service to Jesus Christ. We may have to forgo our freedom now and again; but Paul choose to forgo his freedom regularly; he did not do it grudgingly. He knows full will that God's grace is sufficient for all o fhis needs. God's grace was sufficient for his personal happiness. Thank God that Paul chose to be a slave to the Lord. Our life should be one of slavery to the Lord as well. Our life is or should be dedicated to the plan of God.

**Am I not an Apostle?** Paul here is making a statement of another limitation of his freedom. He will fulfill the obligation that this requires. One of the reasons that Paul wrote this verse, is that his position of authority had been challenged by his enemies. He was in the middle of the angelic conflict like you would not believe. His very office and gift are being

challenged. These antagonists want to discredit Paul to all the churches, in order to elevate their own ambitions. Can you imagine opposing the plan of God for your own interests?

God is not going to be mocked; we cannot attack God or God's man in leadership and walk away unscathed. Those who attack those in a position of leadership in the church will end up with mental attitude sins that rip themselves to pieces, beside divine discipline. God did not allow these attacks in the time of the Apostle Paul (that is, they did not go unpunished), and He will not allow it today. If Bobby is out of line, God will deal with him; if Bobby is out of line, God will deal with him directly. Just do not get in the way of the plan of God.

Bobby is a living testimony that we just need to stand back and let God take care of the opposition. You don't want to get in the way of the power of God. Paul will defend so that they understand his authority and his mission, so that they can benefit from his teaching. He defends himself so that his opposition will not have the floor, and keep others from benefitting from Paul's ministry.

### **Apostleship**

In understanding who Paul is, we understand more of what he has to offer us.

1. Αποστολλος = *Apostle*. 500 year old word by the time of the New Testament. 3 ancient uses for it.
  - a. A military commander, who was in charge of an army or navy expedition.
  - b. A governor of a Greek colony.
  - c. A philosopher sent by Zeus as his messenger, to reveal the thinking of the gods to humans. Paul was a messenger to reveal the very thinking of God to the human race.
2. The Apostle carried the highest authority and he was a messenger of God.
3. The New Testament use of αποστολλος.
  - a. First, it is used to refer to the Lord Jesus Christ Himself in Heb. 3:1. **Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, who was faithful to him who appointed him, just as Moses also was faithful in all God's house.**
  - b. He is the messenger of our salvation.
  - c. He is the One sent by God the Father.
  - d. Jesus Christ carried the highest authority on earth that any man ever had.
  - e. He was the absolute commander of His disciples and followers, and today, He is the absolute ruler of the body of Christ. He is the head of the Church.
4. The second use in the New Testament:
  - a. It was used for a pioneer missionary; a man who spread the gospel throughout the ancient world; this was a delegated function in the early church age. They went in all directions.
  - b. This pioneer missionary was, in this sense, an Apostle; a 1<sup>st</sup> century evangelist who bore witness of Christ; he was a messenger of Christ.

- c. He was an itinerate missionary sent by the Lord Jesus Christ to make disciples of all nations. Matt. 28:19 We don't know exactly what happened to these pioneer missionaries or even to the 12 disciples.
  - d. These could be considered colonial or delegated Apostles. These pioneer missionaries were missionary rulers.
  - e. They were call Apostles here in the same sense as Greeks who would found and govern a colony.
  - f. These men carried the office of Apostle; not the office, but the gift. They had lesser gifts, than the gift of Apostleship. They had the authority to establish churches and they might be evangelists, prophets or pastor teachers.
  - g. They were underneath the spiritual gift of Apostle; they did not carry this rank themselves, but were under the authority of someone with this gift.
  - h. Barnabas was an Apostle in this sense. Gal. 2:9 Acts 14:14
  - i. Barnabas could could out and form churches; to recognize and train men as pastors, to appoint them to churches, and to then move on.
  - j. James, the Lord's half-brother (1Cor. 15:7 Gal. 4:19).
  - k. Apollos, who was a pastor of Corinth. 1Cor. 4:6, 9 He failed in Corinth, but successful eslehwre.
  - l. 1Cor. 2:25
  - m. Rom. 16:7 1Thess. 1:1 2:6 are more examples of colonial Apostles.
5. 3<sup>rd</sup> use of *Apostle* in the New Testament (it appears 80 times), and it most often refers to the 11, minus Judas Acts 1:26 and Paul.
- a. These 11 were Apostles first to Israel for 3 years, during our Lord's ministry. Matt. 10:2–6 and then to the church until 96 A.D.
  - b. The Apostles to the Church were not appointed until after the resurrection of Jesus Christ. No Apostles to the church before. Eph. 4:8, 11
  - c. These 12 men had the spiritual gift and the office of prophet. The Holy Spirit sovereignly bestowed this gift upon them; just these 12 with this particular commission and function.
  - d. Some of these men are more active than others. This could be that we just heard little about them. Many gaps in their history insofar as the Bible is concerned.
  - e. Extra-Biblical accounts of these, may be tradition, heresy or eyewitness. This information must be taken with a grain of salt.
  - f. Matt. 10:2–4 lists all of the Apostles.
    - i. Cephas or Peter. He is one of the most active and of the inner core and he was a writer of Scripture. He became a pillar of the church and the subject of some false doctrine.
    - ii. Andrew, Peter's brother. He was almost an honorary Apostle, and he appears to be barely involved and he had a short life.
    - iii. James and John, sons of Zebedee. 2 of the 3 most active of the original 11; and a part of the inner circle of our Lord. These are the ones that Jesus spoke to the most. They are the central focus of

Apostleship in the New Testament. They are the writers of a lot of Scripture; James wrote the book of James and John wrote a number of books. He died a quiet, natural death.

- iv. Philip, who is the first one directly called by Christ. Mostly named in close connection with Andrew, the brother of Peter. No other mention in Scripture of him. He is said to have written the gospel of Philip, which is apocryphal, and never seen as inspired. This is probably false.
- v. Bartholomew, also known as Nathaniel, and he is not mentioned at all in the New Testament. We have no clue as to what happened to him. This does not mean that he had no ministry; and it does not mean that he did not do very important work. We may not have heard of them primarily because they did not write Scripture. They did not write, but they may have been missionaries throughout the most outermost parts of the earth.
- vi. Doubting Thomas. He did not start off well. He sat in front of Jesus Christ, and he asked, "Show us the Father." "We don't know where you are going, so how can we know the way?" Also called Diddymous, which means *twin*. Extra-Biblical sources have him going to India, and these sources are within 100 years of the Apostles, so there could be some truth here.
- vii. Matthew the tax gatherer, and hated for this reason. The IRS of the Roman colonies. He wrote the gospel of Matthew; he observed the Lord first-hand; and little else is known about him.
- viii. James the son of Altheas, and he disappears from the Bible very quickly. He is called James the Lesser, simply because little is known about him.
- ix. Thaddyus and also called Judas, not not equivalent to Judas Iscariot; little is known about him. Extra Biblical sources have him preaching, performing miracles and planting churches in Mesopotamia.
- x. Simon the Zealot, who began as a member of the Zealot party who wanted to throw off the Roman rule. Constantly in rebellion against Rome. Fanatics. They looked for the Messiah to deliver them from Rome.
- xi. Finally, Judas Iscariot, who committed suicide, and was replaced by the Apostle Paul.
- xii. There is Mattias who was elected an Apostle, and whether he possessed this gift is in question. But since Jesus Christ gave the gifts on the Day of Pentecost, he coul dnot have been elected to this office. Humans cannot elect that which is sovereignly bestowed by God the Holy Spirit. The church voted for Matthias, but that was not God's choice, and he is never heard from again. He may have had a ministry, but we do not find him in the book of Acts after this.

6. The 11 and Paul had the spiritual gift of Apostleship. 1Cor. 12:28 Eph. 4:11 no gift like this in the history of the Church.
- a. These 12 carried the highest gift which God delegated to the church.
  - b. An Apostle had authority over all local churches. This is why Paul was challenged by his opposition. He had that authority and they wanted it. A pastor has authority over one local church.
  - c. According to 1Cor. 12:28, the gift of Apostleship is 1<sup>st</sup> in order of merit. All the rest is spread out underneath.
  - d. The gift was designed for 2 purposes:
    - i. The formation of the canon of Scripture, the New Testament. They were designated as writers of Scripture and they were inspired by God the Holy Spirit. There was a restriction to 30-96 A.D.; no Scripture after that. They wrote and taught during this time period.
    - ii. The second purpose was to provide leadership in the pre-canon period of the Church Age. They represented the Lord Jesus Christ during this time.
      - (1) This involved the establishment of local churches and local church policy. They also taught and wrote.
      - (2) This involved teaching the mystery doctrine of the church age; they took up the slack where no canon existed and had not been distributed. They stood in until the canon was done.
      - (3) Maintained a theology with a dispensational nature.
      - (4) They trained up pastors.
      - (5) Their leadership functioned to send out colonial Apostles; they were commanding generals and they sent out brigade generals to do some of the work in the field.
      - (6) These men governed the colonial Apostles.
7. The Qualifications of an Apostle. These are critical.

1Cor. 9:1 **Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?**

## **1Cor. 9:1 Apostleship**

**Lesson #456**

**Sunday 1 December 10, 2006**

Glenn sang a poem written by Bob.

4 questions introduce this chapter: am I not free? Am I not an Apostle? When you are free, you have much more latitude than a slave has. Paul has the freedom to choose the course of his life within the parameters laid down by Bible doctrine. Paul has the limitations of Scripture; but he will impose other limitations upon himself. Paul has the spiritual gift and the office of *Apostle*. He will limit his freedom much like Jesus Christ limited His own. In the Church Age, no one has a higher rank than Paul (although some may be equivalent to him in rank). With this high rank goes great responsibility. Freedom and rank demand responsibility. Rank demands leadership. Paul must be responsible and a leader; he must

lead by what he says and by what he does. A leader leads by example. A leader does not need to be better than those that he leads, but he must take responsibility for those below him. As the greatest leader in the church, Paul must set the greatest example; he must apply the law of love in a spectacular and easily observable way. The law of supreme sacrifice one on of Paul's actions. Some believers think that they must do something for God to impress Him. It is utilization of God's operating assets which impresses Him. Paul's actions indicate that he does not live by empty words. This is the thinking of the Apostle Paul.

What is the impact of Apostleship in the church and how does it impact 1Cor. 9? People challenge the highest rank in church and question doctrines from Paul. Some do this out of negative volition. God hammered Paul on a number of occasions for what Paul had done.

### **Αποστολλος = *Apostle***

1. The etymology. Classical Greek, where it occurred 500 years before 1Corinthians.
  - a. A military commander.
  - b. A governor of theses ;
  - c. A philosopher sent by Zeus to convey the thinkin of the gods.
  - d. Key points of meaning: e
2. The New Testament relates back to the Classical Greek.
  - a. He was sent by the Father to reveal the father and se be our substitute on the ocrss;
  - b. He is unequivocally the head of the church, Eph. 5
3. 2<sup>nd</sup> use in the New Testament, *Apostleship* refers to a messenger type function. The messengers of Christ were messengers; not philosophers. This is an itinerate missionary sent by Christ to make disciples of all the nations.
  - a. This missionary went among the heathen, did some evangelizing and then formed the churches. They acted as colonial apostles or pioneer missionaries. They were not on their own; they were under the authority of a real Apostle
  - b. They did not have the spiritual gift of *Apostleship*. There were the gifts of pastor teacher, evangelism, etc.; and the delegated authority to establish churches.
  - c. Examples: Barnabas (Acts. 14:14 Gal. 2:9).
  - d. A moveable seminary.
  - e. James, the Lord's half brother (2 other James who were actual Apostles). Gal. 1:19 1Cor. 15:7
  - f. Apollos, who had a tough time with the Corinthians. He did not go back to Corinth, but Paul sent him elsewhere.
  - g. Epaphroditus, under Paul. He had letters from Paul.
  - h. Adronicus and Junea (Rom. ); 1Thess. 1:1 Timothy and ?

4. 3<sup>rd</sup> use used about 80 times in the New Testament. This is the 11 disciples who became first, Apostles to Israel, and then to the church.
- a. Eph. 4:8 appointed after the resurrection.
  - b. Some are well-known; some not all, concerning these 11 (or 12) men.
  - c. List of the 11: Matt. 10:2–4 lists them all.
    - i. Simon, who is called Peter; one of the most active inner corps of Christ's disciples. He became a recognized Apostle and a writer of Scripture.
    - ii. Andrew, Peter's brother. He was the first of the Apostles to believe in Jesus Christ. He was a fisherman, who was attracted to the gospel through the ministry of John the Baptist. Andrew went straight back to his family and brought Peter in. Andrew was present at many significant events: the feeding of the 5000, the baptism of Jesus. Apocryphal literature tells us about his later life. Tradition has him in Babilonia, the *Kurds* and the *Pantheons*.
    - iii. James, the son of Zebedee, one of the 3 James in Scripture. He was the brother of John. First disciple called in Galilee. In all lists, James occupies a place of prominence. He and John called the sons of thunder. Maybe sarcastic; they were impetuous perhaps. Possibly a reference to their power and ministry. Killed by Herod Agrippa I, in Acts.
    - iv. Then there is John, the 2<sup>nd</sup> most active Apostle. Wrote John, 1,2,3 John and Revelation. He lived the longest—to 96 A.D.
    - v. Christ spoke directly to Philip and appears, after that, only in the book of John.
    - vi. Philip brought Bartholomew into the fold. No mention of his later ministry reported to have been martyred in Hieropolis, head down. Most Apostles were martyrs.
    - vii. Bartholomew also called Nathaniel, and only found in the gospels. Tradition has his ministry in India or Parthia.
    - viii. Thomas or Doubting Thomas. He asked Jesus about where Jesus was going and God told him. Possibly went to India.
    - ix. Matthew the tax gatherer; and they were hated more than the IRS today. They took what they wanted and gave what they wanted to the Roman government. Many scholars attribute the gospel of Matthew to him, and very little else known about him.
    - x. James the son of Alphaeus. Difficult in Scripture to determine which James is referenced. He could be the son of Mary, the other Mary; but both in the same family. This would make him the cousin of Jesus Christ. Disappears very quickly.
    - xi. Thaddeus, also called Jude.

- xii. Simon the Zealot. Begun as a member of the revolutionary party in Judah. The Jews hated the Romans and many figured that Christ would save Israel from the tyranny of Rome.
- xiii. An election of Matthias in Acts 1. Judas committed suicide, and Peter called for a replacement, and decided that tlection. Would be impossible for him to be an Apostle. Only God can elect someone to this position.

We know all we need to know in the letters of the Apostles.

1Cor. 9:1 **Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?**

## 1Cor. 9:1 Apostleship

## Lesson #457

Sunday 2 December 10, 2006

Paul writes the inspired Word of God. He is inspired to write about himself. There is no way that we can understand what heaven will be like; but Bobby hopes that there is a *History Channel* in heaven; and he'd like to see a program on the Apostles. It would be interesting to see if any of these traditions are correct or not.

We are seeing who Paul was in this chapter; and he gives us this information in v. 1: he is free and an Apostle. This gift and office is challenged in Corinth by those who oppose his ministry, by those who hate the doctrine of grace. Some want to get their own message in there.

Paul says, I am going to live my life in a way that is an extreme example of the spiritual life; he decides to limit his freedoms severely; those which we take for granted and things which are not doubtful things. Paul decides for the purpose of the gospel and the communication of Bible doctrine that he will restrict himself in areas which are not doubtful. He does this because he is an Apostle and because he has a mission. We study this doctrine because it is important to know who these men are.

### Apostleship [Continued]

2. This is a unique and spiritual gift. Eph. 4:11
  - 1) The Apostles carried the highest authority in the Church Age.
  - 2) An Apostle has authority over all local churches, in contrast to the pastor whose authority is limited to one local church.
  - 3) The gift of Apostleship is first in order of merit, according to 1Cor. 12:11? They had a gift and mission that none of us have.
  - 4) The gift was designed for two purposes: to form the canon of Scripture, the New Testament.
    - (1) They had the authority and function to write. The nacent period of the Church Age, and they were restricted from 30–96 A.D. That was the period of Apostleship. They also provided leadership in the pre-canon

period of the Church Age. Someone has to have the authority; and there was not enough in writing to solidify this.

- (2) Leadership involved the establishment of local churches and politicizes. Also, to teach and clarify the mystery doctrine of the Church Age, doctrine which had never been heard before in history. It was the doctrine that the Apostle Paul and others wrote so that we would understand what we have in the Church Age. Bobby could stand up and give his opinion on this or that, like many pastors throughout the US; but his authority is derived from the Bible, and they are a result of the Christian way of life.
- (3) They maintained a theology with a dispensational purpose. This was entirely new thing, an entirely new age.
- (4) The authority to train pastors to carry on in what they spoke and wrote.
- (5) The gift also functioned in sending out colonial apostles.
- (6) This gift allowed them to govern the colonial Apostles.

3. Qualifications of an Apostle. Do you volunteer and get the gift after being s worn in? What do you look for in an Apostle?

- 1) You had to be present during the earthly ministry of the Lord Jesus Christ; and none of us can make that claim.
- 2) They saw Him and witnessed His deity and His humanity. Eyewitness to His deeds and were eyewitnesses to His life. However, this leaves out Paul, who studied at this time to become a pharisee; and he hated Jesus Christ and was a persecuter of Christians. Paul doesn't fit this criterion. However, Paul did communicate the mystery doctrine to the gentiles. Paul gave a unique testimony to the life of Jesus Christ. Paul lived the Christian life and defined it for us.
- 3) All the Apostles were witnesses to the resurrected Christ. Paul saw the resurrected Christ; and the others (1Cor. 15:5–8).
- 4) An Apostle was sent by Christ Himself. Christ commissioned the Apostles. This precludes the doctrine of apostolic succession.
- 5) Only these men met these requirements: Paul and the 11. Not the same for the colonial apostles.

4. What did the Apostles do?

- 1) These men wrote what they studied. Luke is the only Gentile to write Scripture, and Luke became the historian of the Church. Mark recorded the book from his association with Peter.
- 2) There is no understanding of Jesus Christ or mystery doctrine without these men. There is none.
- 3) Once they became founders of the church, they became the pillars of the church. Gal. 2:8–9.

- 4) They set the norms for teaching doctrine and set the relationships among other believers in the church. They were the examples when it comes to teaching. 1Cor. 8 and 9 give us examples of their life. Acts 2:42
- 5) Apostleship as a spiritual gift had to be bestowed by God the Holy Spirit. Christ commissioned, but the Holy Spirit sovereignly bestows the gifts.
  - (1) Apostles were especially empowered. John 20:22 Acts 1:8 2Cor. 12:12
  - (2) They were able to endure extreme hardships, sufferings, shame, martyrdom. Only John, insofar as we know, died naturally. Acts 3:8 2Cor. 11:25–27
- 6) How does Paul establish his authority? How does he clearly identify that he is an Apostle? Paul had other gifts which showed him to have this gift.
  - (1) These are temporary gifts so show that there is no question that they had divinely delegated authority. These additional gifts are credentials; Apostolic credentials.
  - (2) Miracles, tongues, healing and several others. Acts. 5:15 16: 28:8–9 healing is one of the most abused, because so many want their pain removed. Don't ever fall for that. We will all be in pain and suffering; we will all have aches and pains and diseases and we will all die. What we do on this earth does stand for eternity.
  - (3) Temporary spiritual gifts given to establish and identify doctrinal truth and those in possession of it until the canon of Scripture had been completed and circulated. How do the Corinthians know that Paul is teaching truth? It is a part of his credentials. Many people today try to mimic these gifts; but these gifts no longer exist. The gift of pastor teacher who knows the original languages. Do not fall prey to the healers or to the tongues crowd, with their plants in the audience to be healed.
  - (4) Once the person was identified as an Apostle and once the canon of Scripture was completed, these gifts were removed forever. At least in the Church Age. Unsure whether they will reappear in the Tribulation. Acts 19:11–12 Paul could heal; but he could not at a later date (Philip. 2:27 2Tim. 4:20). The gift of healing was not primarily done to alleviate suffering; but to present His credentials as Messiah to those who saw Him.
  - (5) since 96 A.D., when the canon of completed, these gifts are no longer in existence: Apostleship, prophecy, miracles, healings, tongues, interpretation of tongues, the gift of discerning spirits; the gift of faith, the gift of special knowledge and wisdom which went beyond the norm. We do not know exactly how all of these gifts worked.
  - (6) Today these gifts are extinct. No one today can cure illnesses or any of the others.
  - (7) The Apostle as a human author, prophesied details of future details of future dispensations of the Tribulation and the Millennium.

(8)

Any claim of Apostleship today is heresy and blasphemy. This gift is no longer given out. The false doctrine of Apostolic Succession. This was established by the Catholic church; and, Catholic, it means universal; and, this church became apostate. Gnosticism was countered by another heresy, Apostolic succession. The gnostics claimed to have secret traditions passed one down from the Apostles. A standard ploy to claim an exclusive knowledge. One example of this today is Mormonism, that they found an example of Scriptures in NY from some angel who deposited it there. Anyone who makes any claim like this is apostate, just like the gnostics of 190 A.D. They believed that they had extra-Biblical knowledge which frequently contradicted what the Bible says. If it contradicts Scripture, it is false doctrine. It cannot be new revelation; if it agrees with the Word of God, then it is not new revelation, as it already exists in the Bible. The Catholic Church had to counter this knowledge; they claimed that each humanly selected Bishop was a successor to the Apostles. This way, there can be no secret traditions held by others. They were the guardians of the knowledge. This counter was nother false doctrine. They became the guardians of Scripture; but they did not always guard it very well. Many added to the Bible, and misinterpreted Scripture for their own use. Abuse of Scripture was horrendous in the Middle Ages, so they began to hide the Scriptures from the people...did not want anyone to see the Bible. Called the Dark Ages because no one could be illuminated. These Bishops withheld Scripture from the common people. Whycliffe was hounded everywhere when he bagn to spread the Word of God; and he was persecuted for doing this. In the Roman church, Apostolic succession was traced from Peter to the reigning pope; and he is called the direct descendant of the Apostle Peter. The laying on of hands is given as the means by which the gift is passed along; but this gift died in 96 A.D.

Bobby will go through Matt. 16:18 next time, which is misinterpreted by the Catholic church. The importance of the knowledg of the Greek will be seen.

1Cor. 9:1 **Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?**

**1Cor. 9:1 Apostleship**

**Lesson #458 Wednesday December 13, 2006**

Paul had some authority and rank wherever he went. He probably was not an imposing figure, but he apparently attracted attention. He was a Roman citizen, and therefore had greater privilege than the countless non-citizens that he ran into. He was a pharisee at one time in his life. As an Apostle in the family of God, he reached a pinnacle, his most elevated position.

However, even with this great rank, Paul had great humility. He wanted the Corinthian church to understand his authority over them, yet his humility before God. As an Apostle, he would have been the most mature of believers and the highest ranking. However, he wants these believers to understand the supreme sacrifice that he would make in order to serve those who are in his charge. Paul takes the exact opposite course that his status affords him.

The Corinthians need to understand that with rank there comes great responsibility. They are fighting for rank and influence, yet Paul has it—a higher rank than they will ever have. They want the authority but they don't really have any idea about authority. People want to follow Paul; they are not made to follow him. Grace will always attract great opposition. Grace attracts legalists like moths to a flame. The Corinthians did not understand what the Christian life is all about. Paul will show them by extreme example what his position is, in the scheme of God's plan. He will show how much greater the impact of his life will be. First Paul must make them understand as we must understand the power and privilege of the great apostolic office which was bestowed upon Paul.

### **Apostleship**

If Bobby takes too long on Sunday to give these points, then they stop writing. He's going to give us more time tonite.

3. The qualifications for an Apostle, and these qualifications make Paul unique.
  - a. Being present at the earthly ministry of the Lord Jesus Christ.
  - b. They saw Him and witnessed His deity and His uniqueness. Literally thousands of people saw Jesus Christ in the flesh and rejected Him. The Jewish leaders not only reject Him, but they were jealous of Him.
  - c. These men gave eyewitness testimony to His deeds and to the decisive events in his life. 1John 1:1–3
  - d. All the Apostles were witnesses to the resurrection (or had seen the resurrected Christ).
  - e. An Apostle was sent by Jesus Christ Himself (John 20:21). Jesus Christ commissioned the Apostles. Only these 12 had these qualifications.
4. What was the Apostolic function?
  - a. These were men inspired by the Holy Spirit to write Scripture. All of these books are divinely inspired. They were all Jewish except for Luke, who was the only Gentile. He was a physician and an historian, and he recorded the things which Paul could not. Luke wrote both the history of Jesus Christ and of the early church.
  - b. For us, there is no understanding of Christ or of mystery doctrine apart from the Apostles. The Apostles had to interpret the meaning of our Lord's life and ministry.
  - c. These men were the founders and pillars of the early church.
  - d. They set the norms for teaching doctrine and for relationships between believers in the church. 1Cor. 8–9 deals with these relationships.

- e. Apostleship as a spiritual gift had to be bestowed by God the Holy Spirit. Our Lord commissioned them.

5.

- a. John 20:22 Acts 1f:8 5:15 16:1–18 28:8–9 2Cor. 12:12 Empowerment of the Apostles.
- b. They were able to endure extreme hardships, martyrdom. They got plenty of opposition that we could never stand. Acts 12f:1–3 2Cor. 11:25–27

6. To establish their authority and to identify them to the rest of the world, Apostles had additional spiritual gifts.

- a. These were temporary spiritual gifts so that there was no question as to the divinely delegated authority of those who had these gifts. These were Apostolic credentials. There were only 12 and they only lived until 96 A.D. No one had gifts like the Apostles. This identified them in the ancient world.
- b. A few of these temporary gifts were miracles, tongues and healing. Acts 16:16–18 Acts 28:8–9
- c. Temporary gift given to establish doctrine and truth until the canon of the New Testament had been completed and circulated. Did no one any good until they got the canon. These epistles are letters and many of them circulated these letters to the other churches. At a later date, these were all gathered and put into a collection of Scripture.
- d. Once the authority of the Apostle was established, once he was identified as an Apostle throughout the Roman empire churches and beyond, and once Scripture had been completed, these temporary gifts were removed. Paul could heal, but later he could not.
- e. Since 96 A.D., when the canon was completed, these gifts disappeared: Apostleship, prophecy, discerning spirits, temporary gift of faith, knowledge, miracles, tongues, interpretation of tongues and healing. No reason to speak in tongues when no one else can understand what you are saying.
- f. Today, all spiritual gifts are permanent; there are no temporary gifts given in order for you to identify those with special powers. The next thing is they will say, I have new revelations. Oh, yeah, and give me money too.

7. The Apostle as a human author of the New Testament prophesied details of future dispensations: Tribulation and the Millennium (1Thess and Revelation and even Peter).

8. Any claim of Apostleship is heresy and blasphemy.

- a. 170 A.D. Apostolic succession proposed by the Catholic (common) church; by the 16<sup>th</sup> century, this all needed reform. The Roman Catholic church reacted to gnosticism. “We have extra knowledge not given to the Apostles.” This was a challenge, and it was countered with Apostolic succession; each Bishop carried the authority of the Apostles and each was a true successor. As Apostolic successors, “We have extra knowledge from God.” And this gets us to ex-cathedra. They did not want the gnostics to corner the market on knowledge, even though there was no new knowledge. They traced this Apostolic succession to the Apostle Peter. Peter

supposedly with prayer and the laying on of hands transferred the power and authority that God had given him, sometime before he died. Matt. 16:18 is the foundation for this. "And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." (Matt. 16:18–19). There is a play on words here. Peter's real name was Simon, but Jesus Christ renamed him Peter, which means *stone*. Peter is in the *masculine gender*; but He says "Upon this *Rock* I will build My church" which is the feminine noun *πέτρα*, which cannot refer to Peter, who is a man. *Πέτρα* is a large rock, a formidable position, a fortress. This can only be Jesus Christ. When Peter got something in his mind, it stayed there. He was hard to move; and he was a leader and a spokesman for the Apostles. Peter was prominent. Peter was the first to confess Jesus Christ, and therefore, he is the stone. However, he is not the founder of the church; **Christ is the chief cornerstone**. The founder is the *πέτρα*. The church was built upon the immovable fortress of Jesus Christ. This heresy was not corrected until the reformation by Martin Luther. He knew there was no Apostolic succession. In one sense, we are all *πέτρος*. The church consists of all those stones which are in union with Jesus Christ. We are also immovable in union with Jesus Christ.

9. Summary: the Apostles left behind 3 things: the inspired writing of the New Testament; the churches which they founded; pastors and teachers that had been trained to carry on (not as Apostles but as teachers of the Word). The office of Apostleship could not be bestowed by a mere man.
10. There could be no more Apostles in the original sense, since no one could meet the qualifications that they have.
  - a. The real successor to the Apostles is not some man in a beautiful church; the real successor to the Apostles is the New Testament itself.
  - b. The inspired Scripture continues their ministry within the church as do that pastors do. No present-day pastor is an Apostle.

Have I not seen my Lord? Perfect passive indicative of *horaô*. This was one of the criteria for Apostleship. He had not seen Jesus Christ before He had ascended. 1Cor. 15:8–9 Acts 22:6–18: "As I was on my way and drew near to Damascus, about noon a great light from heaven suddenly shone around me. And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?' And I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus of Nazareth, whom you are persecuting.' Now those who were with me saw the light but did not understand the voice of the one who was speaking to me. And I said, 'What shall I do, Lord?' And the Lord said to me, 'Rise, and go into Damascus, and there you will be told all that is appointed for you to do.' And since I could not see because of the brightness of that light, I was led by the hand by those who were with me, and came into Damascus. "And one Ananias, a devout man according to the law, well spoken of by all the Jews who lived there, came to me, and standing by me said to me, 'Brother Saul, receive your sight.' And at that very hour I

received my sight and saw him. And he said, 'The God of our fathers appointed you to know his will, to see the Righteous One and to hear a voice from his mouth; for you will be a witness for him to everyone of what you have seen and heard. And now why do you wait? Rise and be baptized and wash away your sins, calling on his name.' "When I had returned to Jerusalem and was praying in the temple, I fell into a trance and saw him saying to me, 'Make haste and get out of Jerusalem quickly, because they will not accept your testimony about me.' Paul was going to damascus to find and kill Christians. Our Lord has a sense of humor; Paul goes from being one of the greatest killers of believers in Jesus Christ, to a man clearly transfigured, as our Lord was transfigured before him.

Our Lord spoke to Paul, and He said, "Get up, Paul; for this purpose I have appeared to you; to appoint you a minister and a witness." Now Paul is a minister and a witness; Paul has been a believer for a few seconds when Jesus Christ tells him this. The gospel and the mystery doctrine would be preached to Paul. The road is where he received his direct commission from the Apostle.

1Cor. 9:1 **Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?**

**1Cor. 9:1**

**Lesson #459 Thursday December 14, 2006**

The first 3 rhetorical questions: **Am I not free? Am I not an Apostle? Have I not seen Jesus our Lord?** Paul has all of the qualifications to be an Apostle and he functions in the office of an Apostle. The fact that Paul was given this spiritual gift limits the freedom that he has. His mission to to preach the gospel and establish churches and write the Word of God; and these things cause him to put certain restraints upon himself. He has a pretty full plate, and it really does not allow him the same kinds of freedoms that we all have; and, he limits himself in some areas, in order to further his mission.

The 3<sup>rd</sup> question: **Have I not seen Jesus our Lord?** This is a defining attribute for being an Apostle. This was one of the main criterion for becoming an Apostle. However, the other Apostles saw our Lord before the ascension; and Paul saw Him after. These appearances were certainly unique within that 30 day time frame. Paul was certainly left out of this.

#### **Appearances of Jesus Christ**

1. He appeared to the 3 women prior to this.
2. He appeared to Peter in the late afternoon, maybe around 6 pm. By this time, they had barely begun to understand what their duties would be. One reason that Jesus appeared to them was to reach these rather despondent disciples; and as a witness to His resurrection. Luke 24:34
3. He appeared to James His half-brother in the late afternoon. 1Cor. 15:7 this was a very special visit to James, who was a colonial apostle, but not a full-on Apostle. Interestingly enough, Jesus' brother James did not accept Him as his Savior. James returned to Jesus' other half-brothers and sisters and witnessed to them, and they believed.

4. The 3<sup>rd</sup> (or 4<sup>th</sup>) appearance was to the 10 Apostles in the upper room. John 20:19–24 This again was their pick-me-up. At this appearance, Jesus reminded them that they had been commissioned to be His witnesses. He also gave them an anointing of the Holy Spirit in the upper room. This would strengthen them until Pentecost. They needed some spine to operate.
5. Thomas was missing from this appearance in the upper room. Thomas was the one who doubted when Jesus said, “I go to prepare a place for you.” He expressed doubt, even 8 days after the resurrection. Thomas needed more evidence. Thomas would not believe the resurrection merely from the witness of others. So, 8 days after the crucifixion, our Lord appeared to Thomas. John 20:24–29 1Cor. 15:25? This emphasized the essential quality of faith as believing in those who testified. This was critical for Thomas and for all future generations of people who would hear the gospel.
6. Paul appears to 7 disciples on the shore of Galilee, those who would become Apostles, for a seaside breakfast, and Peter got special attention. John 21 Peter had denied the Lord 3 times and was really in the dumps over this. He told them that they had to be occupied with Him. Here I am, I will live forever, I am your Messiah, and I will be with you always.
7. 6<sup>th</sup>: He appeared to all the Apostles, and to 500 others in Galilee. Matt. 28:6–20, and this passage is known as the great commission. The 500 others were included in this great commission. Their mission was to scatter, and to go out to the uttermost parts of the earth.
8. 7<sup>th</sup> One final appearance to the Apostles in Jerusalem. They went to Mount Olivet, and they watched Him ascend into heaven. Mark 16:1–20 Acts 1 They were told to wait for 10 days, until Pentecost, and then He gave them the indwelling and the filling of the Holy Spirit. Now they were ready to go to the 4 corners of the earth.

They makes this observation empiracally. Paul was not present for any of this. He got no instructions from Jesus personally. He did not wait to watch our Lord die.

#### More Points

1. Paul was a zealous unbeliever, and he thought he was doing great work for the Lod. He got knocked off this horse and he was completely blinded for awhile. This was the moment that Paul was converted by the appearance of Christ.
2. Paul saw in this moment the same Lord that the others had seen ascending into heaven, 40 days after the resurrection.
3. Paul had to become a believer in Jesus Christ; before he could be commissioned. He had heard all about the Lord Jesus Christ. He knew all about Christ’s life and refused to believe.
4. While laying in the dirt, Paul heard the voice of Christ giving him instruction.
5. Paul was empowered by the Holy Spirit just as the others were.

6. Like the others, Paul got some instructions. He was to go to Damascus (or Jerusalem?) And to await further instructions. Paul could see nothing until he was given the proper instructions.

The questions below all require affirmative answers. Paul said "I'm an apostle; this is my passport." That means he has seen the Jesus Christ.

Paul seldom uses the name of Jesus without the title of Christ, either before or after. Here he does not, calling Him Jesus must be Lord. Paul makes this identification himself.

### Summary Points

1. The 11 were witnesses to the life of Jesus. The Apostles had to see this first-hand as they did not believe much of it.
2. On the Damascus road, Paul saw the resurrected Christ. An association with the risen Christ was critical.
3. Thus Paul by using the name of Jesus in the way that he did, associates himself with the risen Christ.
4. He did not merely see the 2<sup>nd</sup> person of the trinity. He heard words of doctrine reiterate the gospel.
5. He would continue to give witness to the risen Christ. His mission was to preach the gospel.
6. All the signs of an Apostle followed.

His 4<sup>th</sup> questions: Aren't you my workmanship in the Lord? They were the result of what Paul was commissioned to do.

They had seen Paul and all he could do; they were fully aware of his evangelistic work there. His was a work in Corinth and every city that he visited. All these early churches were Paul's work. He did all that he did because of the gift of Apostleship and the power of the Holy Spirit. He is presenting a credential; he is not bragging to them. No one else could have done this; no one. Paul is spreading the gospel to the uttermost parts of the earth. He is sent by the Lord Jesus Christ. Now that they know this and have been made aware of this. How much more effective will his message be when he establishes the high rank.

They saw what this means; we hear from Scripture what it means.

### Impact on Corinthians

1. Such a great exalted man now puts others before Himself.
2. Paul considers their spiritual well-being to be more important than his physical well-being.
3. So even though Paul has every right to the greatest privileges.
4. Paul has greater rights, but he does not claim them for his own benefit. Think about what Paul did for the Corinthians. They were stabbing him in the back, and he was quite humble.

Paul kept his eyes on the Lord Jesus Christ no matter what; he applied the Law of Love. He applied the Law of Supreme Sacrifice. How could Paul have endured all of this, and these Corinthians did nothing but bad-mouth him. This same power is available to us as well. Paul never arrogantly announces, you cannot advance as far as I can.

1Cor. 9:1 **Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?**

**1Cor. 9:1–2**

**Lesson #460**

**Sunday 1 December 17, 2006**

Bobby has found that personal anecdotes are excellent ways to teach doctrine. Hearing Bobby make an application to his own life, often makes it easier for us to apply the doctrine to our own lives. We all have our own little story; and much of the time, it is inconsequential. However, when Paul opens a door to his life, we need to perk up our ears to listen.

The breed *Apostle* is not extinct. They revealed the mystery doctrine. We cannot grow in grace and knowledge apart from Scripture. Paul wrote most of the epistles and he has the great impact on us today. The Apostles only lived during the time of Christ until 96 A.D. A very short time on this earth. Paul did not have any history with Jesus Christ on earth, during His earthly ministry, like the other Apostles, who spend 3–4 years with Him. Jesus lived for about 30 years and spent only 3–4 years in a public ministry. At around age 12, Jesus and his family left for Egypt, and there is a long period of time that we know nothing about Him.

Paul did not have any of this experience; he did not know Christ on this earth, apart from the short meeting on the road to Damascus. During this time period, Paul was a young pharisee, and his desire was to kill any believer in Jesus Christ. However, Paul would, in the future, meet the same criteria as met by the other Apostles.

One of the credentials of being an Apostle is one who has seen our risen Lord, which Paul did see. When Paul asks, ***am I not an Apostle? Have I not seen Jesus our Lord?*** he is stating one of the requirements for his gift/office of Apostleship. The last recorded appearance of our Lord Jesus Christ is Jesus Christ appearing to Paul the Apostle (although what about John in Revelation?).

The shekinah glory must always be connected to the 2<sup>nd</sup> person of the Trinity. Peter, James and John also witnessed our Lord in His glorified state.

Paul became a believer in Jesus Christ after being an eyewitness to His glory. Would it be that simple today. We must present that same Jesus Christ to the world, as that is how others will receive the Lord today, is through our words. Same voice as from the burning bush; same voice as spoken from on high when giving the Ten Commandments;

Paul was blinded, but he got back on his horse and was led to Damascus on this horse, and went to a house, and he receive instructions from Jesus Christ through Ananias. Annanias was sent to Paul, and Annanias knew who Paul was, and he knew the Paul had come there to kill him, so he did not really want to go; however, that made sense for him to go to Paul.

Paul is a believer with instructions and he is given a direct commission as an Apostle. Acts 9:15–16. Verbal instructions from Christ to be a witness and a teacher, similar to Matt. 28:16. Paul was also empowered by God the Holy Spirit, just like the 11 had been. So, Paul met the criterion for Apostleship.

**Are you not my work in the Lord?** The Corinthians may have not thought about this much, but Paul evangelized them in that area and set up their church. He also showed them many signs and wonders to these people, as his credentials as an Apostle. And, many of them had these girst manifest themselves as well. Now, many of them had some of these gifts. Paul writes this divinely inspired instruction to these Corinthians. Now they had been reminded in v. 1 who Paul is, and Paul reminds them that they know this, as he evangelized and organized them. This makes them breaking up into little groups a rather stupid thing to do. That is, some of them cannot say, “I am of Paul” and “I am of Apollos” etc. That would be silly to not be of Paul, as he evangelized them and set them up.

Paul did not claim the great privileges that he had at their expense. He was not attempting to personally benefit from his position or authority. He reminds them of his high rank, so that when he refused to utilize these privileges, it would have a greater impact on them. Paul could have been a *pope* of sorts at that time, but he chose not to be. He wanted them to comprehend the critical nature of what he had done on their behalf.

What Paul wanted them to recognize his application of the law of love and the law of supreme sacrifice; and he put their needs above the privileges of his life. Paul, a great leader of that time, was doing what great spiritual leaders do.

Paul wanted the Corinthians to follow the mandates of the spiritual life. What he said was probably quite shocking to these self-centered Corinthians.

1Cor. 9:1 **Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?**

Paul reveals in this second verse why he has made an issue of his Apostleship. If I am not an Apostle to others, at least I am an Apostle to you. They themselves were witnesses of his gift. **You are the seal of my Apostleship in the Lord.**

Paul begins with a 1<sup>st</sup> class considtion. Paul uses this negative clause to make a point. Here, we have the word *others [of the same kind]*. These *others* could be from any church.

Bobby has seen groups and individuals who opposed Bob. Yet he stood there for 53 years because that is where God wanted Bob to be. Some did not have very pleasant lives after

this opposition. Those who denied the Apostleship of Paul, for whatever reason. When you get up after some pastor and you decide to correct the situation, you had better be very careful. That can result in a personal disaster. You can end up being a human shield, and you end up standing and taking the arrows the pastor-teacher would normally take.

1Cor. 9:2 **If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord.**

**1Cor. 9:2**

**Lesson #461**

**Sunday 2 December 17, 2006**

The Apostle Paul will present himself as an example of obstinance in certain areas where we are surprised that he would abstain from. These are not even doubtful things, but completely legitimate activities, e.g., marriage.

Paul meets all the qualifications of an Apostle. **If to others, I am not an Apostle, at least I am to you...** In spite of everything that they have seen and heard, some look upon Paul as something other than an Apostle. They are fully aware of who he is. No matter what others think, these Corinthians at least should know, as they are the evidence of his gift. Paul cannot prove that he has seen the risen Christ, and it is apparent that the others with Paul heard His voice but did not see Him. So, it is only Paul's word that he has seen the risen Christ. However, the Corinthians are evidence in themselves of his gift of Apostleship. Paul could not prove empirically that he had seen the risen Christ, as it was only his word; they were comparable to doubting Thomas. When Thomas saw the nail prints in His hand, and he felt them, he believed Jesus Christ.

This is very similar to the women who first witnessed our Lord's resurrection: Mary, Joanna, and Mary the mother of James. They saw the angel there who said, **"He is not here; He is risen."** As soon as they spoke of what they had seen, most of the others did not believe. Peter didn't believe them, but he still ran out to the tomb and discovered that it was empty.

Paul faces this same sort of skepticism from the Corinthians and others. *Some don't believe it; but you should believe it* is Paul's contention here.

Paul uses the noun sphragis (σφραγίς) [pronounced *sfrawg-IHÇ*], which means *a seal; 1a) the seal placed upon books; 1b) a signet ring; 1c) the inscription or impression made by a seal; 1c1) of the name of God and Christ stamped upon their foreheads; 1d) that by which anything is confirmed, proved, authenticated, as by a seal (a token or proof)*. Strong's #4973.

Wherever Paul went, the Holy Spirit's ministry was evident. It was never more evident than with Paul. Paul taught with incredible power. This was a person that many had not even heard of. Jesus Christ? Who is that? Some, at best, thought that He was just one of many gods. For them to accept Jesus Christ, that took some powerful teaching. Paul led them through common and efficacious grace to salvation. Paul was the common grace for these unbelievers. Paul taught them the unique spiritual life of the Church Age, that no one had heard of in the Church Age before. How could Paul bring this knowledge? This

was the spiritual life that the Lord Jesus Christ pioneered on this earth. Paul was a vehicle for this work in Christ, and they came to know Christ through Paul. So, what is the difference? What about someone who can teach the gospel and someone who could teach doctrine? How is Paul different? The teaching of these things can be done today. However, the criterion for Apostleship is unique; furthermore, all of this information is brand new at this time.

There are unique gifts, like Rick Hughes can speak to a crowd and get their attention and give them the gospel. But at Paul's time, the church was in an embryonic state, and many of the protocols had not even been explained thoroughly to all believers in Jesus Christ. Paul was the messenger of the unique new spiritual life which they now possess. No one else but an Apostle has the information that Paul did at that time.

During our time, a pastor can be illuminated; but Paul was divinely inspired; the very words he used was given to him. Bobby merely teaches what is already written.

There is another factor that the Corinthians should recognize in Paul as an Apostle. Paul showed some spectacular spiritual gifts and these gifts were bestowed upon other believers in Corinth as well. The Corinthians were loaded with spectacular spiritual gifts, although many of them were temporary gifts. There are those today who think they have these gifts; but the spiritual gifts of the Bible are found only back in 96 A.D. and no later. Nowadays, the name of Jesus Christ is believed in without miracles and without tongues. How these gifts were used then and how they are used today are completely different. These healing services draw a big crowd; they draw big money. Every one of the Apostles and every one that Jesus Christ healed, later died. These spiritual gifts had a great impact on the church at Corinth, and they utilized these gifts themselves, found in 1Cor. 10:12. What did Paul bring with him? **And to another, the affecting of miracles; and to another, prophecy;...** Prophecy was not necessarily a telling of future events, but church age doctrine. **...to another a discernment of spirits; to another, speaking in tongues; to another, a translating of tongues.** These people used these gifts as a way of identifying truth. Paul was not just some itinerate preacher, teaching whatever. Some were Judiazers who continued to teach the doctrines of the Old Testament. They should have understood that Paul was special. They received the same gifts that Paul had when he taught, so that they could be authenticated as touched by the Holy Spirit.

These Corinthians divided themselves up by their gifts as well. Not only were they divided by teachers whom they revered, but by gifts as well. "You got these gifts; where do you think you got them?" All the signs and gifts of the Apostolic office was with Paul, and yet so many denied it. Paul was the one who brought them to the Lord Jesus Christ, teaching them about grace and the Lord Jesus Christ; Paul had taught them and taught their pastors. Paul was doing it all, but that was his gift. All they had to do was open their eyes and think about what they were seeing. Too many just wanted to climb their way to the top of the church hierarchy, that they did not even put things together. The Corinthians themselves are the visible proof of Paul's spiritual gift.

Do you ever wonder about this spiritual life; you can't see it, you can't see it; you can't prove what your spiritual gifts are. However, if you simply take your eyes off yourself and look around you and see how your life works, it all makes sense. The spiritual life makes an impact and changes your life from the inside out. Bobby can see it in his father, who is unintelligible in his speech, and yet, he still prays; and he has no moments of agitation, which is a common effect of this disease. However, Bob shows no agitation in his life. He is still under the grace of God. The same things go on in our lives day after day, and if we look, we can see it. It is not a miracle; but it is still miraculous.

1Cor. 9:2 **If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord.**

## **1Cor. 9:2-4**

## **Lesson #462 Wednesday December 20, 2006**

Letter from a former teen class member. She was in a Pacific Island nation in the peace corps, and said it is one of the most isolated places in the world. A very warlike people until the gospel reached them; and the climate and fabric of their society changed. No clean water or economic development, but generally very happy. Huge groups of believers.

Logic is something that not all of us have; and some of us have no idea what it means. Paul makes a great deal of use of logic in making cases for Bible doctrine. He uses logical illustrations and he is very good at it. He was possibly a debater. He may have even been a little pugnacious in his approach. He did not mind an argument.

A systemized part of this is apologetics; part of apologetics is seeking to verify faith. Question of the credibility and the veracity of the faith. There are times when we can have doubts about what we have heard. Another part of apologetics is answering questions of skeptical unbelievers. Sometimes, you have to overcome questions of the faith.

An example of apologetics. A believer may go through a certain process. You believe something, e.g., the doctrine of resurrection. This might be a difficult thing to grasp; you believe it, but you may not be able to fully understand it. If Christ did not rise, then Christianity is false. If you have ever had a question about resurrection, then you have a mental struggle; and you ask yourself, *is there any evidence of such a seemingly impossible thing happening?* How do you resolve this conflict? You must come to a resolution. You come to a resolution through some empirical or logical proof. You must know something first; you must know a few facts. You know that all the disciples and 500 others saw the risen Christ. That is a Scriptural fact. There is a second fact; the Apostle Paul claimed to see the glorified Christ on the Damascus Road. After Paul's confrontation, there was a radical change. Obviously, something did happen to the Apostle Paul. That is an historical fact. Based on the evidence, the facts are logical and a firm basis for what is established. You determine that the resurrection occurred, based upon the change of behavior in Paul. The study of doctrine is all about this. You come to an enhanced appreciation of that which you believe. This logic is not a necessity for faith; and you can believe with or without apologetics.

Paul uses this argument in vv. 1–2. The Corinthians should accept him as an apostle. Paul tells the Corinthians “You are the seal of my Apostleship; you are my workmanship.”

Today, apologetics is primarily used to give the gospel to unbelievers, and it is taught in seminaries to present the gospel. It is used to overcome objections presented by unbelievers. No one is saved by a logical argument or by apologetics; it is a matter of faith. No one can argue someone into the kingdom of heaven; you cannot sell them faith; apologetics only goes to the assent level. What can apologetics do? It can break down intellectual roadblocks to faith (but it may not). In an unbeliever’s mind, if something is logically false to the believer, then it cannot be believed. So, when we overcome some of the logical objections. An example would be an argument for the existence of God. Teleological, the ontological arguments for the existence of God. Such arguments may not save a person, but they may be a tool in witnessing. 2. Apologetics may demonstrate the inadequacy of world views (like humanism or evolution). No matter how logical an argument is, it will not produce faith. If some recognizes that there are holes in humanism or evolution; then they might be more open to the faith. We do believe in an historical figure. On the other hand, the same people may believe in life on other planets; but it makes more sense to believe in Jesus Christ, an historical figure with many witnesses. 3. Apologetics can expose distortions of Christian doctrines. Acts 17:16–18:1 is apologetics being used by Paul and it got him nowhere. Paul left Athens here and went to Corinth. 4. Ultimately, faith must be expressed by the individual.

This briefly gets us warmed up for Paul’s argument. The Greek word for defense is ἀπολογία, from whence we get the word for *apologetics*. There is no apology here; it is a defense of him and his faith. Paul is defending to those why a defense is necessary. Why did he begin to use logic? Paul has begun to use logic in a very straightforward method.

**If to others, I am not an Apostle...** Paul began to defend his Apostleship. He was trying to elicit from the Corinthian believers the validity of the law of love. Paul makes a statement of his liberties in order to gain the assent of his critics in Corinth. Paul has a right to live like any other believer lives. However, he also reveals that he is willing to make a sacrifice, the sacrifice that an Apostle makes in order to teach doctrine. By citing these things, he proves his position as an Apostle. He also exemplifies his office as an Apostle. He proves his position as an Apostle. The Corinthians understand this. The law of love might be γνῶσις, but it needs to be epignôsis. The principle applies to us. Paul goes to great extremes in his apologetic.

1Cor. 9:2 **If to others I am not an apostle, at least I am to you, for you are the seal of my apostleship in the Lord.**

The word for examine is ἀνακρίνω = *to examine*. This is a forensic, judicial, legal term. It is more intense than that. It might be thought more as *to cross examine*. This is the intense way that Paul’s apostleship is questioned; it is as if these Corinthians are judges of Paul’s gift. It is like someone interrogating Bobby about his spiritual gift. His standing before us and teaching us is good evidence. The letter which he read is evidence of his gift. That is the point of Paul’s argument: these Corinthians are his workmanship. They should know he is an Apostle as they are the evidence of this. One must be very careful

when one decides to be antagonistic or critical of someone who functions by means of the Holy Spirit.

You may listen to someone who does you know good; that does not mean that he is not a pastor; he must might not be your pastor. You need to move out quietly and find your right pastor-teacher.

#### Indictments of Paul:

1. He's not married, so there is something wrong with him.
2. All the other Apostles are married (or most of them are). Liberals accuse Paul of being homosexual because he is unmarried; they are simply critical and they want to discredit him.
3. Paul refused to take a salary in Corinth; he refused to accept support from the Corinthians. Therefore, his message must be worthless. The Corinthians did not understand grace. Paul was teaching grace by his refusal to take personal support from them. There was nothing wrong with Paul's message; it was the most valuable thing that he could give.

1Cor. 9:3 **This is my defense to those who would examine me.**

So Paul answers this indictment with an illustration: the illustration of his right as an Apostle. If Paul is proven by these dissenters not to be an Apostle, then his message is at risk. Paul begins his apologetics with an illustration. **Do we not have a right to eat and drink? Do we not have a right to take along a believing wife, like Cephas?** He proves his Apostleship in vv. 1–3, and he then goes on to deal with his rights in vv. 4–5. He has a right to sustenance, to having a wife and family and to support from a church. However, Paul does not take advantage of these rights. Paul wants the Corinthians to make the connection between this and the stumbling block defense. There is a necessity for them to apply the law of love among themselves. Maybe the law of love is an extreme case to indicate the concept of love among the brothers? Paul's defense is his supreme sacrifice, which will have great impact on these people. In Corinth, Paul worked as a tent-maker, the greatest man of doctrine in the world, and this could be such a distraction. Paul did this voluntarily. Paul is making an argument with great force. He is totally within his rights as an Apostle to certain liberties.

He begins in v. 4 with a double negative. A double-negative requires a positive response. **Do you mean to say I have no right to eat and drink?** The logical response is, *of course Paul has every right to eat and drink whatever he wants.* Paul changes something; he changes from 1<sup>st</sup> person singular to 1<sup>st</sup> person plural. In v. 4, Paul goes to the subject *we*. The others are a part of his defense. Briefly, the people in Corinth were divided into factions, one claiming Peter as their man. Paul will use Peter as a defense. If they claim Peter, then they must claim Paul.

1Cor. 9:4 **Do we not have the right to eat and drink?**

v. 3 signifies an *απολογία*, which is a *defense*. When studying classics at UT, there was Plato's book *Απολογία*, Paul is dealing with the *ανακρινω* of the Corinthians. They are intensely grilling or examining Paul, as an attorney would cross-examine a witness. They are cross-examining, and Paul will defend himself. Some have challenged the validity of his Apostleship. Some of these Corinthians act as if they are jurists in some very important court. Will not the Lord Himself vindicate the Apostle Paul? Paul will make a defense, because he is not just defending himself or his privilege, but there is something more here, which demands Paul to make a defense. The very force of Paul's message depends upon his defense. If his Apostleship is impugned and disparaged, so then is the doctrine which he teaches to those who listen. This affects his flock in Corinth. No one is going to listen to a man whose position is under question. In his defense, he must defend himself; and this is so he can teach. A minister today who is defamed and defrocked has his voice silenced, no matter how doctrinal his message is. Paul's antagonists are trying to do this to him. Paul is trying to defend himself against this indictment against himself.

#### The Charges Levelled Against Paul

1. The first charge against Paul is that he is not married. Maybe there is something morally wrong with him? Weren't most of the Apostles married? Isn't this a requirement? However, Paul is single with no prospects.
2. Paul worked and did not take money for his teaching and he never asked for a dime. Maybe Paul is afraid to charge for such a preposterous message? What is grace and how does it work? Grace doesn't pay the bills. You have to have support. Legalists always attack grace.
- 3.

What can Paul do to make a defense. "You Corinthians are the proof of my defense; look at your; you are my work." Actually, Paul is the vehicle through which the Holy Spirit works. Paul has started to defend himself in v. 3.

#### Paul's Defense

1. Paul will use himself as the defense.
2. He will testify to his supreme sacrifices, made in the very area of his indictment. The indictment itself is wrong and the charges should be dismissed.
3. The Corinthians themselves are the witnesses who can back up Paul's claims.

The remainder of this chapter is Paul's defense.

#### Paul's Defense

1. Paul's illustration of the supreme sacrifice.
2. The proof of his Apostleship is shown through his own sacrificial actions.

3. Paul will cite his own choice to live his life as an extreme exemplary of the law of love.

1Cor. 9:3 **This is my defense to those who would examine me.**

Do we have the right to eat and drink? To take a wife? Paul asks, "Do I not have the right to basic support, sustenance; family support and financial support?"

Μη ουκ = *absolutely not*; two negatives is extremely strong and this is answered positively. **Do you mean to say that we have no right to eat and drink?** . The charge is ridiculous; of course they have the right to eat, drink and have a wife.

In v. 4, Paul says *we*; in the previous 3 verses, Paul said *I*. Paul now includes someone else besides himself. They are now becoming witnesses. Who are the brothers of the Lord? Barnabas in v. 6, and some others are named; and these make up the 1<sup>st</sup> person plural. These are rights which are extended to men who are Apostles and have other specific duties. All of this does not leave much time for these men to support themselves. The rights in question deal with outside support.

Εξουσια = *right, privilege, authority*. In this chapter, the best way to render it is *a privilege granted to a person*. Under the law of liberty, Paul is free and he has privileges and rights, which are granted to Paul as they are to every other believer. Paul is free to partake of these privileges or not. The choice he makes is his defense. There are other things involved here; it is the matter of law of liberty and the law of love. Paul, in order to defend the law of love, means that Paul must go overboard in order to legitimize it.

ingressive Aorist active infinitives (ingressive means that the action is contemplated at its beginning). Paul is entering into the state of eating and drinking. The infinitive indicates purpose; why does Paul make the decisions that he does. It is for the purpose of eating and drinking. This is more than just a parallel subject to chapter 8. Eating and drinking is puny compared to what Paul is going to get to. There is some doubt here which can be associated with eating meat offered to idols. **Do you mean to say we have no privilege granted to us for the purpose of eating and drinking? Are you sure you want to say that?** Or, **Do you mean to say that we do not have the privilege of eating and drinking? Of course we have this privilege!** I have the right to be married; I have the right to take a salary for what I do.

Paul's point is these legalists are attacking grace; they always go after the plan of God. They question what is legitimate.

All of us *must* eat and drink; this is a matter of survival. So why would Paul make an issue of *eating and drinking as a privilege*? In v. 4, *eating and drinking* is figurative. The figurative meaning of *eating and drinking* is the support necessary to maintain one's life and ministry. This support includes financial support.

### What is the Privilege?

1. Paul has the right and privilege of being financially supported by the gifts and donations of fellow believers.
2. This includes financial assistance and remuneration for living and continuing his work. We all expect to be paid for our work. Does anyone work for free? Does anyone go off to work for 8 hours and get nothing for it? If you did, people would consider you out of your mind. We expect it; that is normal. That pays rent and puts food on the table.

Apaphroditus, Timothy and Paul are all laborers. Not one of these men has a specific person who pays the bills or supports them. They don't punch a clock; they don't work for a boss or a company. There is no one designated to sign their paychecks. Their spiritual mission—they are not working for anyone in any money making enterprise, depending upon the magnitude. There is nothing wrong with this expectation. There is nothing wrong with making a living; with getting subsistence.

### Paul's points

1. Paul has the privilege of being supported; he has the means of being supported and he should be paid for his labor. This
2. They may be giving grudgingly or of necessity, which is the wrong motivation.
3. Paul knows that their grace orientation is more important than his receiving of support. Here is a man dedicated to his work. That is a great sacrifice and that is his defense. The Corinthians can corroborate this.
4. This grace orientation goes directly to Paul's mission to teach these people grace.
5. Paul's mission is more important than his own survival. There is more to this than simply a sacrifice on his part.

1Cor. 9:4 **Do we not have the right to eat and drink?**

Paul names a second privilege in the 5<sup>th</sup> verse: **Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas?** It was well-known to the entire church that Peter was married and Peter is well-known in general. This gives additional reason why Paul is legitimately allowed to be married. This logic is doubly-effective. Some of those in the Corinthian church are confused by Paul not being married. "You know Peter, an Apostles, and he is married; therefore, I have the privilege of being married." They accept Peter. They can't deny Paul without denying Peter, and Peter is not an issue. They have already made a big issue of who they are going to follow: Paul, Peter, Apollos, the Lord.

V. 5 also begins with a double-negative. Paul expects a positive answer. Εξουσια always brings in the grace aspect. Paul is going to sacrifice the great things in life; Paul totally gives up his right. Paul could have required the Corinthians to pay him for what he did, but he made a point of not doing that. He wanted them to understand the doctrine and the gospel are never for sale.

Never give if you are confused about giving. Marriage is the bedrock of family and nation and it is a privilege to be married; Paul claims this privilege, and yet forgoes it.

1Cor. 9:5 **Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas?**

**2Cor. 5:18–19**

**Lesson #none**

**Sunday 1 December 24, 2006**

The morning of Christmas Eve; probably one of these will be a Christmas message, and the other a part of the series? Bobby welcomes the visitors and introduces them to rebound.

As believers in Jesus Christ, we have a message to the world, and this message is most visible to the unbeliever during Christmas, and almost all people think about Christ during this time. We have the message of Christ for Christmas.

Since we are studying the Corinthians, we should have a Corinthian Christmas, and let's begin with a question: *what exactly does Christmas mean to us?* The Christmas message in our soul is directly related to our understanding of this day. 2Cor. 5:18–19: **All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.** To the non-Christian world, the Christmas story is some myth that began just one more religion in the world, in which there are many. To them, it begins a human life, and they see Him as a great moral man and a great teacher. Humanism is the religion today; and they see man as the great aspect of this world. They examine the cultural relationships of men, and hopefully thereby understand their own life and purpose. Man as a subject is most interesting to the unregenerate mind, who sees nothing beyond himself. Man cannot elevate himself above what he is already is. We cannot lift ourselves above our own faults and sins. We cannot remove our innate nature which is unchangeable, despite our best efforts. Man cannot understand himself, without understanding the permanence of his own nature. In short, man needs salvation from himself; we need to be saved from ourselves. Man cannot elevate himself to deity; he cannot reach deity on his own. For this reason, God orchestrated the Christmas event to change this. Christmas was the advent of the source of our salvation. **God was in Christ reconciling the world to Himself.** The birth announcement of Luke 2:7: **And she gave birth to her firstborn son and wrapped him in bandages and laid him in a manger, because there was no place for them in the inn.** At this moment, God of the universe, the Creator of all mankind, **became flesh and dwelt among us, and we beheld His glory, as the glory of God.** God had taken on human life and form for an unimaginable purpose. He was the only one to reconcile the enmity. All the devices and all the machinations of man could never accomplish reconciliation with God. God cannot compromise; He cannot compromise His perfect righteousness and integrity. Almighty God, immutable God. To compromise with sin brings God down to our level. Literally a man without sin; no inherent sin and no committed sin. Only He could reconcile God and man. Acts 4:12: **Neither there is salvation in any other, for there is no other name under heaven given among men by which we must be saved.** We are lucky that

God did not leave us in our fallen condition. Heb. 1:1–3. God spoke to OT is in many way, **in these last days, He has spoken to us in His Son, whom He has appointed heir of all things, through Whom He has created all things.** The same baby who created the world lays in straw in a manger. **And when He had made a payment for sins, and sat at the right hand of the Father.**

For us, this morning, the significance of this day is the unveiling of God to man. **God was in Christ reconciling the world to Himself.** This revelation was not complete, simply because God appeared in man. His first clothes are swaddling clothes, bandages. These are death clothes. He was not born to live; He was born to die. These are certainly different events, His birth and death; but only the latter fulfills His purpose.

The star of hope for man shines. Matt. 1:21: **"She will bear a son, and you shall call his name Jesus, for he will save his people from their sins."** The shadow of the cross fell across the manger. The announcement of salvation. This is the same announcement found in Luke 2:10–12: **And the angel said to them, "Fear not, for behold, I bring you good news of a great joy that will be for all the people. For unto you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling cloths [bandages; death clothes] and lying in a manger."**

John 3:17: **For God did not send His Son into the world to judge the world [we were already judged], but that the world might be saved through Him.** Since then the children share in flesh and blood; and He Himself likewise shared in the same, He appeared in the form of a man, that through death, He might render powerless him who has the power of death [Satan]. He was born to reconcile us and also won the strategic victory of the Angelic conflict. He saw in the manger and cross shadow His own doom. The plan of God was in full force as that baby lay in the manger.

Matt. 1–2 and Luke 1–3 make up the birth chapters. The Old Testament also provides a wealth of information about the Lord Jesus Christ. What we find in the Old Testament is proof of just Who and What the Messiah would be. 35 of 39 of the Old Testament books speak of the Messiah; the birth of Jesus is the complete fulfillment of the appearance of the Messiah.

Many examples of Messiah. He would be the descendant of Abraham (Gen. 12:3 Matt. 1:1 ), Isaac (Luke 3:34), Jacob (Num. 24:17 Matt. 1:2); from tribe of Judah (Gen. 49:10 Luke 3:33); heir to throne of David (Isa. 9:7 Luke 1:32–33). Born in Bethlehem (Micah 5:2 Luke 2:4–5, 7). Born of a virgin (Isa. 7:14 Luke 1:26, 30–31). Prince of Peace (Jer. 31:15 His appearance would trigger a slaughter of children (Matt. 2:16–18). Messiah would come out from Egypt (Hosea 11:1 Matt. 2:13–14). These were written 500–1500 years before His birth. God revealed these things directly to the prophets in the Old Testament, and for one reason only, so that all Jews would recognize the signs of the King of Kings. So they could clearly see Him as the promised Messiah and accept Him as the Passover Lamb, Who takes away the sin of the world, the reconciler between God and man (Isa. 53). But, for the most part, the Jews and there religious

leaders rejected Him. This is why the Jews and the Romans killed Him. The Jews wanted a physical liberator from Rome; not a spiritual liberator from their sins.

The Bible does not speak of just one advent of Jesus Christ. The angel speaks to Mary, "Do not be afraid, Mary; for you have found favor with God. Listen, you will conceive in your womb and bear a Son and you will name Him Jesus, and He will be the Son of the Most High, and He will reign over the house of Jacob and His kingdom will have no end." The Romans mocked Him with the sign *the King of the Jews* on the crucifix. We are not left out, as Gentiles. We are also related to that glorification.

1Thess. 4:15–17: **We who are alive and remain at the coming of the Lord will not precede those who have died before; the dead in Christ will rise first, and then we shall rise to meet the Lord in the air.**

For many, there is no Christ in Christmas. There are pageants, shepherd scenes, etc., and so many of these are perfunctory; lip service. This is so far above the materialism of this world. His incomparable gift to you and me. God was in Christ reconciling the world to Himself. We carry this light to the world. We relate the greatest message that was ever told.

**1Cor. 9:4–5**

**Lesson #464**

**Sunday 2 December 24, 2006**

Paul is taking incoming rounds and he is defending himself. *My defense is this.* God can vindicate anyone so much better; however, God has allowed Paul to vindicate himself for our benefit. The very force of his method depends upon his defense. It is never the man; it is always the message. Our mission is to think with the very mind of Christ; that is what we are to do as believers. There is nothing on this earth; no circumstance and no pleasure which can take the place of our spiritual growth. We are to grow in grace and knowledge of our Lord Jesus Christ. We need to know the doctrine which He brought through the Apostle Paul. Paul also defends the mystery doctrine which He reveals. Paul was an ambassador, as are we. Paul went all over the ancient world; he founded churches, and he told unbelievers all over exactly what Bobby told us earlier this morning. Paul interpreted the coming of Jesus Christ theologically. How will He defend His Apostleship, and he will do it with illustrations of his rights. Today, everyone is concerned with rights. Paul had rights as a believer in Jesus Christ, and these are actually privileges which he enjoyed as an Apostle, but privileges which he never took advantage of; and he defends his position. When you debate and are antagonistic to those who speak the truth, you are antagonistic toward the One who died for us. Even Christians are like this; even believers are antagonistic toward His Word, they are antagonistic toward those who teach the Word. You cannot oppose the teacher of the Word without opposing the doctrine. Our Lord Jesus Christ was the ultimate sacrifice; He died for us. The Apostle Paul can never make a sacrifice like that, but he can exemplify a sacrifice like that. Paul will die to defend. Here, he shows the sacrifice of his life. Paul was making a defense of Christmas; he was making a defense of the very mind of Christ. He was living a sacrificial life. Can't you Corinthians live by the law of love toward one another? Can you put the daggers away for a little while? Can you take them out long enough to apply a little doctrine?

It is amazing as to how people get bent out of shape; what makes them mad at a pastor; you don't like his voice, his attitude, his language. However, most of the time, when you reject the man, you are rejecting the message.

### Charges Against Paul

1. Paul would not accept money for his teaching. Maybe his message is worthless because he is not charging for it? Paul's antagonists did not understand grace. Doctrine is never for sale. No one should charge for teaching the gospel or doctrine; never give grudgingly or out of necessity. Grace is the message of the Lord Jesus Christ. Grace is the plan of God. God's grace provided salvation through that child in the manger. Paul defends grace by not charging a salary. Paul is a genius out there sewing tents in order to make ends meet. It is always grace; that is what it is always all about.

Paul begins his defense in v. 4: **Do we not have a right to eat and drink?** It is a privilege of grace to receive income for his labor, so that he can continue his critical mission. Don't we work so that we can survive? Paul was being attacked for this very grace privilege. The present under our trees represents God in the manger 2000 years ago. Everything about Christmas represents the grace of God. It is worth defending; it is worth our life.

1Cor. 9:4 **Do we not have the right to eat and drink?**

2. He was not married, and therefore, there is something wrong with Paul. Maybe he hated women? Maybe there was something deeply wrong with him? **Don't we have a right to have a wife, like Cephas?**

Is it not true that we have no privilege? God has ordained marriage for the blessing of the human race; and it is a part of our corporate witness. Marriage is a privilege for the recipient. What God has provided is also a gift. This greatest relationship that people can have with one another.

*To take along* = περιπαλω = *to lead around, to carry about in one's company*. This speaks to the man's leadership role in marriage. Feminists don't like this. Man, a leader? I'm a better leader than any man I've ever met. There is also the connotation of traveling, and brings to our thoughts Paul taking a wife around with him all over the ancient world.

Gen. 2:15 the wife is the helper of the man. There is nothing wrong with the wife as a helper, a partner in the ministry. Paul cites Peter as an example of this. Their women were logistical grace for their ministries. However, because of Paul's extensive travels, this would be too hard on a wife; and Paul did not want to fail as a husband. His choice here has everything to do with his grace message, and yet he is attacked for not having a wife. *Αδελφη γυνικος* = *a believing wife*. This refers to a woman who is a believer in Jesus Christ. The Christian wife is the object of the infinitive *to lead around*. This shows that the forced celibacy of the clergy was unknown at that time. However, this has become an enforced function of those very high up in the Catholic church. Those who reject marriage

reject the grace of God. Paul's mission is the uncovering of the grace of God. He can have the greater privilege of revealing the grace of God. What are a few moments, days or even years of loneliness. We should never be lonely. We have the greatest gift; we have the Lord Jesus Christ, and He never departs. So we spend a few moments in this life in a little loneliness, but we are looking at eternity when there will be no more tears, pain, death, loneliness, etc. Bobby has gotten some wonderful messages from those in Iraq and Afghanistan. They carry the gift of Jesus Christ with them. We have received the greatest God, the grace of God. Never forget it. Thank God for all that He has given us tomorrow when we eat our lunch.

1Cor. 9:5 **Do we not have the right to take along a believing wife [i.e., a Christian wife], as do the other apostles and the brothers of the Lord and Cephas?**

**1Cor. 9:4–6**

**Lesson #465 Wednesday December 27, 2006**

10 am one service Sunday am; 2<sup>nd</sup> service that night at 8 pm.

Paul is making a defense of his Apostleship. Paul defends himself against those who question his gift and office; Paul is not simply defending himself to further his own personal ambitions or to maintain his authority; what Paul needs to do is to make certain that his message is not disparaged. Paul must vindicate himself so that his message is vindicated. Paul defends this message and is, in fact, abstaining from some behavior which is absolutely legitimate, which deflects any charge of Paul enjoying privileges which the ordinary hoi poloi does not get. Paul apparently takes fewer liberties with his life than any of the Corinthians.

When Paul says, "Don't we have the right to eat and drink?" This covers more than simple eating and drinking. Paul must survive and make a living in some way. Paul has a support from an outside source; which does not mean just money. Believers put him up in their home; he is fed and clothed by them as well, we might reasonably assume. However, he also supported himself with tent making. He received support from a number of different sources in those days. This v. 4 refers to financial assistance. Paul is a laborer in Christ; he does not include just himself here, but the others in his missionary team. Paul is not a slacker; he does not kick back and rest on his laurels. He does the job that he needs to do on this earth in preparation for his eternal life. No one sends Paul a paycheck or a support check. Bobby is given money only from Berachah. Paul and these other Apostles do not have just one source of income. There was no ancient world corporation; they did not remain in one church. Therefore, their support varied from month to month and came from several different sources. Some pastors have to work outside their ministry, which detracts from their ministry. There is such a thing as a professional missionary, a professional pastor, a professional evangelist. These are those whose ministry is disturbed when they have to do additional work.

1Cor. 9:4 **Do we not have the right to eat and drink?**

Do we not have a right to take along a believing wife? This is a privilege, and not a burden. Present active indicative of περιπαῶ = *to lead around, to carry about in one's company*. In this case, it means *to lead around a wife*. This is the leadership role of the husband in marriage.

Paul did such extensive traveling, that he would be leading a wife all over the place. Paul walked or took passage on a ship. He covered a lot of ground. His journeys were truly journeys. Most of the ships weren't all that sea worthy and they tried to hug the coastline as they traveled. If married, Paul had the added responsibility of packing along a wife; but Paul needed to move fast and light, and she would have to move with him. She had to face just as many dangers and hardships as Paul faced. It would have meant added expense for her and children, if that happened. The other option would be to leave the woman at home, which could have been almost all the time. Paul was always on the mood. A wife would just slow him down. Now, on the other hand, a wife could have been a good helper for Paul; no doubt, Peter's wife was a part of his logistical support (which does not make them 2<sup>nd</sup> class citizens; it is not degrading to be a helper).

Paul was the greatest missionary and church planter of that time; he sacrificed a great deal to not have a helper, companion, partner, etc. Note that Paul mentions a *believing wife*; there is no way for him to just have any gal as a wife; must be a believer. It is not just about any old believer; or any old wife. It is also important that a woman must be very mature wife, spiritually speaking. She would have had to be dedicated to support Paul's atypical lifestyle. There must be a dedication to this mission. He can't just grab the nearest willing woman to haul along. This is why Paul would need to have a spiritually mature woman, because of his own dedication. She must be totally willing to subordinate herself to her husband and his mission. This applies to all men with a communication gift throughout all generations. The pastor's mission takes priority; now, he has a responsibility toward his family, but to his mission first. It is always the mission first; in the military and in a spiritual existence.

Bob found time for Bobby, especially at a young age; but he kept his mission a priority. He spoke 9–10 times a week at times. The pastor, the teacher, the evangelist has a mission, and the mission takes priority.

Bobby thinks of Billy Graham and his wife. His wife had the added burden of taking care of the family and the logistical support; and she wrote a book about it. She was extremely successful at doing this. They are a perfect example of rm/rw. Marriage is a privilege, as you become double-combatants in the Angelic Conflict.

Paul would have been a leader, a man of doctrine, a man which great authority; and he would have seemed attractive to some women, even though he was probably not very attractive physically. Paul had leadership and one of the greatest positions of leadership. You can't fraternize with everyone, as people will eat your time up; and they don't even realize it. Paul had great character and a great sense of responsibility; and he knew to be dedicated to his mission. This defense here reveals his great dedication to the mission.

**Even as the rest of the Apostles...** Does this mean that all of the Apostles were married? This does not demand that; at least Peter is, and it indicates, probably, that most of them were married. In essence, plenty of the Apostles are married and they have availed themselves of that privilege.

Then Paul mentions the brothers; the brothers of the Lord, which has been the subject of much speculation. Who are these brothers? *Lord* is in the possessive genitive, which refers to a type of ownership; a closeness; something we have and possess. He has a close relationship with whomever these brothers are. We are all in union with Christ. Definite article refers to a very specific group of brothers; not generally referring to believers, but specifically to the actual brothers of Jesus Christ. They should be taken here as immediate family. These would be the natural children of Joseph and Mary after the incarnation. Only Jesus was a virgin pregnancy/virgin birth. Matt. 15:35 Mark 6:33 It could be the brothers; or could be their cousins. Mary did have a sister Mary, which was not out of the ordinary in the past.

What is the big deal about the brothers of the Lord? They are mentioned here because they were distinctive men in the ancient church. **This is also mentioned because Jesus Christ was not married. Paul mentions the Apostles and the brothers of the Lord; but, obviously, he does not include Jesus here, for those who believe the Divinci Code.** In general, these are married people. This is a normal thing; **this also indicates that being unmarried is a thing which should be a part of the church. Most of the Apostles and brothers of the Lord was married; which indicates that his choice not to be married is unusual and not to be taken as the norm.**

1Cor. 9:5 **Do we not have the right to take along a believing wife, as do the other apostles and the brothers of the Lord and Cephas?**

There is the privilege of not working. Don't Barnabas and I have the right not to work? **Have we not the privilege of not working?** Paul works himself to death. The idea is, he should not have to support himself apart from his teaching and evangelizing ministry. Εργαζομαι = *manuel labor*. Almost all had to indulge in manual labor to make a living; everyone was blue collar for the most part. Paul means to say here, he and Barnabas should have been able to forgoing manual labor in order to make a living.

1Cor. 9:6 **Or is it only Barnabas and I who have no right to refrain from working for a living?**

**1Cor. 9:6–7**

**Lesson #466 Thursday December 28, 2006**

Paul makes his defense by naming privileges and then saying why he does not utilize them. Εξουσια = *right, privilege*. 1Cor. 9 is a chapter on grace and Paul is teaching grace to a group of believers who are anything but gracious. "We must do something for the Lord; we must do something to be holier than we were yesterday." But we do not have to do anything to gain the favor of God by way of works. God's grace will be apparent that we will not believe it. We will realize suddenly how different our thinking is from the rest of the world.

Bobby has seen so many times the straight line of grace—true north. When someone is just 1 degree off from grace, and the further along that we go, the deviation becomes greater and greater. You may have a teacher and his protegee who are accurate; and then, their congregation just gets a little off-kilter; and they end up going way off.

The privilege of not having to go to work. We all get up and we have to trudge off to work. Sometimes people hate it their entire lives. You have to work. Paul says, “We have the privilege not to work.” More accurately: **“Do we not have the privilege of not working?”** The word for *work* is *εργαζομαι* = *manual labor*.

### **3 reasons why Paul does not have to εργαζομαι.**

1. Paul and Barnabas have the privilege of forgoing manual labor. No construction, no difficult work out in the awful weather. Farmer, shepherd and soldier are 3 who live out in the elements and their labor is manual.
2. Paul does not have to work for wages outside the ministry.
3. They have a privilege to being supported by the churches, so that they are not distracted from the spiritual duties.

Rich Hughes thought he was a pastor teacher, and a friend of his thought he was an evangelist; and it turns out that they had it flip-flopped. Evangelists should evangelize and then point the way toward a good church where a person can grow. A missionary plants churches, setting up churches and getting it started, and allowing indigenous types to take over.

Paul taught the mystery doctrine of the church age. Paul had it all. It was a full time job in itself. “We have the privilege of not εργαζομαι-ing.” If, Paul has this right, and Barnabas has this right as well. The Corinthians understood that this include Apollos, Timothy (both thrown out by the Corinthians, a bunch of legalists who wanted power).

Bobby could have some songs and young people on the stage doing things, but this does not stimulate a person’s spiritual growth. Churches are filled with babies who do not want to hear the word but want to be entertained. As we grow, we in essence have our own ministry in our own little world.

For Bobby; it is great; things just pour into his mind. He starts in the morning and at noon or 1, it is like a few minutes have passed by. He loves going to work.

Why did Paul mention only himself and Barnabas? Barnabas was Paul’s companion on his very first missionary journey. After being knocked off his horse on the Damascus road. Later he too a boat from Antioch to... Then walked to Galatia, backtracked to Pamphilia, picked up a ship there, and went to Cyprus. Barnabas was with him every step of the way and Barnabas followed Paul’s example. They did not accept any wages from anyone. These people were used to money being wrung out of them by religious leaders, and there was no good reason for it other than some religious figure wanted it. They did not understand giving as a grace operation. Paul and Barnabas took jobs on the journey.

Wherever they went, wherever they could, they picked up odd jobs. Paul sewed tents; maybe Barnabas did as well. This is how they survived their missionary journey.

The Christian world heard about Paul and Barnabas and heard that they went through these cities and refused money for support. How many people work hard and don't get paid for it? Maybe you think you don't get paid enough, but you do get paid.

Paul was the founder of most of these churches, and word got around about Paul and the teaching of grace; and Paul did not accept any money. Paul needed them to understand grace as he understood grace. They lived under the law of supreme sacrifice. He is free under the law of liberty of taking a salary from the churches; but he taught doctrine for free in order to teach grace. Everywhere, churches have their hand out. Some churches will even remove a certain part of your salary; they take it right out of your account (with your permission). No one affiliated with Berachah will ask for money. This founder of churches, acted as a common laborer. No haughty rabbi would have done this; they would expect to be supported. Paul is not arrogant. This is what Paul demonstrated...a mature believer who was grace oriented.

1Cor. 9:6 **Or is it only Barnabas and I who have no right to refrain from working for a living?**

People in the ancient world understood Roman soldiers; they were very professional; and when Paul used them as examples, people understood. **Who becomes a soldier at his own expense? Who plants a vineyard but does not eat of it? Or who tends a flock and does not use the milk of the flock?** These are 3 basic vocations in that agrarian society. Everyone can understand 2 or 3 of Paul's examples. When you work, you expect compensation for your labor. They receive their support directly from what they do. Today, we might be some check from someone we have never met, who does not know us; because we work for some company. All of these deal with direct remuneration.

If the working man receives remuneration for their labor, then should not the Apostle or the pastor teacher or the missionary also receive remuneration for his labor? Should they not receive remuneration from the same field in which they work?

The first vocation named is as a soldier (Bobby's first steady job). No one wants to go to war at their own expense. *Οπισθιον* = *at one's own expense [of equipment, rations and salary; logistical support]*. *GI* = *government issue*. Every person in the military is issued all that they need in order to go to war. No soldier outfits himself. Bobby did have to buy the dress uniform. *Dative plural* = on his own equipment, rations and money. There was a time, in our own history, like the revolutionary war, and some of the other early wars, you came to fight with whatever it was that you had. They all just showed up. 35 different rifles to provide ammunition for. It was not until the Civil War until there was a more standard issue. A dative of disadvantage. It is not to the soldier's advantage to pay for his own logistics. You don't have an army without logistic. You get soldiers who are foragers, scavengers and even deserters. Armies at time went through a land and they were scourges; they raped the land and took whatever they could carry. Without logistics, the primary mission is forgotten.

Bobby gives an example. By 1918, Germany has faced naval blockages and no outside supplies were getting in. Not enough food or commodities. The previous winter in 1918, the general population had very little to eat. Very little coal and it was the coldest winter of the decade. The German army took on the greatest offensive of WWI, conceived by Ludendorff and his sidekick Hindenberg. Ludendorff ran Germany at this time. This was his plan, and there was a real chance for Germany in 1918 even under these conditions. The Russians had bowed out, as they shut down the eastern front, since the Russians went into their revolution in 1917. Now there was just the western front. They put all of their offenses into this front. Their soldiers were hungry and thirsty. They got a great breakthrough. Most of it was a stalemate, from the North Sea to Switzerland (?) and they fought over this 1500 mile strip for most of the war in trenches. Germany broke through the allied lines and began a drive to Paris, and if they reached Paris, the war was over. However, this German offensive broke down because they were hungry. They liberated food. They went into cellars, and they found wine. They gorged themselves; they got drunk. And they began fighting for their own gain; and they lost for that reason. They eventually got into plunder, pillage and rape. They were now fighting for themselves; not for the objective of winning the war. When an army fights on their own rations, they degenerate into a rabble.

1Cor. 9:7 **Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk?**

**1Cor. 9:7-9**

**Lesson #467**

**Sunday 1 December 31, 2006**

As believers, we should have respect for the laws of divine establishment; secondly, for the uniform of those who protect us (the police and armed forces) and thirdly, for the Word of God.

Tonight will be a New Year's message; and Bobby has been asked to make a prediction. The Word of God does show us the trends of history. Paul makes a very unusual defense of his Apostleship; if he is not an Apostle, then what he says and writes is suspect. It would make it suspect as to what we do in church. Paul's defense in 1Cor. 9 is critical. His message is being attacked through the legitimacy of his spiritual gift. His defense is made by his voluntary lifestyle choices, and what he has chosen to forgo, as an indication of his mission. Without his function, we have no church and we have little or no Scripture. The Apostles are critical, or we do not know what we have or who we are.

Sacrifice is only meaningful if you give up what is desired and attainable. It is meaningful if most people would have this same privilege. Paul is giving a great deal up in order to complete his Apostolic mission.

Among other things, eating and drinking are privileges which he does not forgo, per se, but the financial support which allows him to eat and drink. He has the right and privilege of an Apostle to be remunerated for his spiritual work. In v. 5, he has the privilege of leading along a wife, a companion and helper; yet, Paul will forgo this privilege.

Paul will address getting paid for what he does; and he has the right and privilege to be supported, as referenced in v. 4.

### Illustrations of v. 7

1. Who serves as a soldier at his own expense
2. Who farms and does not eat from the produce.
3. Who attends to a flock but does not use the milk of the flock.

Everyone is familiar with these 3 occupations. The Roman empire became an empire because of its military. When writing the prison epistles, Paul uses many military illustrations. As believers in the church age, we should honor the uniform of our country. Who serves as a soldier at his own expense? Every soldier should be given the necessary logistical support out in the field and he should get remunerated for this work. Without this logistical support, a soldier often becomes a scavenger, which leads to plundering, raping and burning. The army becomes a rabble out for their own gain. A soldier not only deserves to be supported and paid, but it is critical in order for him to do his job. In the ancient world, these 3 illustrations involve a huge amount of work, with very little extra time. These people obviously need to be lawfully remunerated for the work that they do. It is just and correct for Paul and others to be supported as pastors, Apostles, teachers, evangelists and missionaries. Why would a minister be required to support himself? We do not expect that of anyone outside the ministry.

What is supplied for sustenance comes directly from the occupation. In the ancient world, the plunder and pillage was given to the soldiers. Winning was an incentive, particularly of the Barbarians who were on the fringe of the empire. They sometimes put the cart before the horse; they often put the cart before the horse, and began pillaging first, which is why the Roman army was more disciplined and able to take out the Barbarians for about a century. There was financial remuneration for the Roman army apart from the plundering and pillaging.

Paul's analogies are succinct and understandable to his readers. Paul understood exactly what he was doing when he added the word ποιμην = *shepherd*. There is a built-in parallel between a shepherd and a pastor-teacher.

### Pastor and Shepherd Compared

1. Just as the shepherd has authority over the flock, so the pastor has authority over his flock as well.
2. In the realm of the pastor-teacher, ποιμην connotes the authority vested in the pastor of the church. Bobby's authority does not mean that he runs our lives; or that he follows us around and tells us what to do. It is doctrine where he is authoritative. He is aided by a board of deacons.
3. Ποιμην has a 3<sup>rd</sup> connotation apart from authority: provision and guidance for the sheep; the logistics for the sheep. He provides for their shelter and food. He keeps them safe.

4. This is also true of the ποιμνῆν in the spiritual realm. Eph. 4:11–12
5. The literal shepherd provides care, nourishment, and guidance to the flock.
6. The pastor supplies spiritual care, protection, nourishment and guidance to the congregation. This is done through the teaching of Bible doctrine. The pastor should receive his sustenance from the congregation which he serves.
7. Remuneration comes from a shepherd's own flock, whether an actual shepherd or a pastor.

No shepherd, soldier, or farmer functions apart from being remunerated by his profession.

### 3 Logical Conclusions

1. If remuneration drawn from one's vocation is the natural order of things,
2. Therefore, this should be the same principle for an Apostle. There is a lot of work involved with being a pastor-teacher.
3. Today for those whose vocation is pastor-teacher, missionary or evangelist, the remuneration principle is exactly the same.

1Cor. 9:7 **Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk?**

We begin with a negative particle μή, which expects a negative answer (as οὐκ expects a positive answer). Paul is asking rhetorically, are these simply human viewpoint ideas? Is he simply making this up for his own benefit? Paul did not make this up in order to make a buck, nor is he a salesman, trying to make a dollar from what he can sell. He is a legitimate teacher of the Word of God, which he brings to them as an Apostle. Paul does not speak as would another person. He is not trying to up his salary. He is not trying to get a better contract. Ministers do not negotiate. A congregation may starve a pastor, and the pastor should not say a word. Bobby's grandfather was a pastor of the largest church in Arizona, and he was paid slave wages, and he never complained.

Paul now utilizes his rabbinical training. In a former life, he was a rabbi, and he knew the Law. He went from being a murderous rabbi to a grace oriented believer in a few moments (well, to a believer, anyway). Paul probably had much of the Old Testament memorized. Paul's proof will come to them from the Law, which was given to Israel by Moses. Moses was a divinely inspired writer of Scripture; God used Moses to present the law to Israel. Everything that Israel needed to live was given him in a theocracy.

Paul and Moses were great men because they were both grace oriented. God favored Paul because he was grace oriented, and for no other reason. **Doesn't the Law teach these things?** Paul uses οὐκ which expects a positive answer. *Hell, yes, the Law teaches this!* Bobby is going to close with a caution: this citation does not mean to the Mosaic Law governs the church. There are court battles going on because some think that the Mosaic Law is equivalent to Christianity. Church Age believers do not live under the statutes of the

Mosaic Law. We are not required to live under the Mosaic Laws; however, most of the 10 Commandments should be followed, as these laws transcend dispensations. This Law is still of divine origin, and it is filled with divine principles and doctrine. Doctrinal principles are always important to us. The Law does not constitute our spirituality.

1Cor. 9:8 **Do I say these things on human authority? Does not the Law say the same?**

1Cor. 9:9 **For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned?**

## **Joshua New Year's Eve Service Lesson #none Sunday 2 December 31, 2006**

Freedom and Mohammed are incompatible. Freedom of the press taken down by threats over a cartoon. Misguided hope of gaining peace with those who hate us, who see us and Israel as the great Satan. Would we want to compromise with the real Satan in the Angelic Conflict? So, for them, there is no real compromise; there is only maneuver and out-maneuver which will result in their victory. The muslim opposes self-determination; example: the suppression of women in their society; they devalue all non-Muslim life; the Muslim evangelist is not a messenger for Allah but a murderer for Allah. There are a few more moderate Muslims who remain enslaved to their religion out of fear for their own. Can we win this war against the Muslim? Joshua 11:15–18: **Just as the LORD had commanded Moses his servant, so Moses commanded Joshua, and so Joshua did. He left nothing undone of all that the LORD had commanded Moses. So Joshua took all that land, the hill country and all the Negeb and all the land of Goshen and the lowland and the Arabah and the hill country of Israel and its lowland from Mount Halak, which rises toward Seir, as far as Baal-gad in the Valley of Lebanon below Mount Hermon. And he captured all their kings and struck them and put them to death. Joshua made war a long time with all those kings. He left nothing undone; conquest and destruction of the enemy. Joshua 11:10–14: And they struck with the sword all who were in it, devoting them to destruction; there was none left that breathed. And he burned Hazor with fire. And all the cities of those kings, and all their kings, Joshua captured, and struck them with the edge of the sword, devoting them to destruction, just as Moses the servant of the LORD had commanded. But none of the cities that stood on mounds did Israel burn, except Hazor alone; that Joshua burned. And all the spoil of these cities and the livestock, the people of Israel took for their plunder. But every man they struck with the edge of the sword until they had destroyed them, and they did not leave any who breathed.**

What was this city which required utter destruction, where they left no one alive who breathed? These were the Canaanites, who God told Israel to destroy. What kind of people were these Canaanites? They worshiped Baal and other false gods. They were serious idolaters who were involved in bestiality, incest, and human sacrifice, all motivated by demonism. This demonism could have an effect on a client nation. There is always a direct correlation between the rise and the fall of a people and their interest in the phallic cult and the occult. The Canaanite complete abandonment of all that is right; and they must not be allowed to disrupt client nation Israel. Wouldn't this be a holocaust? Wouldn't

the UN come down on Joshua? Of course they would; but he was under divine mandate. Any foothold in demon activity can cause national disaster.

Joshua was very successful in carrying out God's mandates, but the Jews did not stay with God's program. The Jews continually went a-whoring after Baal. Eventually, the 5<sup>th</sup> cycle came. This demon influence is why God demanded that Joshua destroy these people.

Our situation with Islam is not much different than Joshua's. The solution: leave nothing undone. **They struck every man with the sword until they destroyed them; they left no one to breathe.** Bobby is not advocating that we destroy every Arab in the Middle East. However, the war must be done in such a way as to crush the Muslims; that which would attack our freedom. This must be done no matter how much it costs no matter how long it takes. Americans do not understand the threat nor do they understand a military solution. The Muslims are as evil as Hitler and Stalin. Do we have the will for a long fight with a relentless and intractable enemy?

There is always the second solution in leaving nothing undone. The second solution is *the* solution; the unfailing solution for any client nation. *Joshua* means *savior*; it is equivalent to *Jesus*. Joshua delivered God's people from wandering in the wilderness.

Joshua 1:5, 6, 8 is the second solution: **No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not leave you or forsake you. Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.** You will meditate on the book of the Law day and night. Joshua had two constant companions, wherever he went. He had the Living Word, Yahweh "I will not fail you and I will not forsake you." And he had the written word implanted in his soul. Joshua was strong and courageous. He was also a type of the Lord Jesus Christ. It is the Lord Jesus Christ who brings salvation to all; and it brings freedom from Satanic intrusion.

Joshua followed every order that he received. He also represented the spiritual solution as a type of the Savior to come. Joshua 11:23: **So Joshua took the whole land, according to all that the LORD had spoken to Moses. And Joshua gave it for an inheritance to Israel according to their tribal allotments. And the land had rest from war.** Peace through military victory; victory demands that wars are won, and that is only done by killing the enemy. We wrongly shun this divine perspective.

However, we did kill innocents in Dresden, Nagasaki and Hiroshima. Joshua was a military victor and a victor in the angelic conflict. We as a nation and as individual believers are in the same position as Joshua; we face an evil enemy as well as a religion of Satan. We are in a combat that will determine the future of the US.

What about the spiritual solution? Today, we have the opportunity to observe the delicate balance between the client nation and its downward spiral. The Muslims are at war with Christianity, and in their minds, it must be wiped out.

The enemy of Israel was Satan himself, manifested in the demonism of the Canaanite. Our enemy is Satan himself in the form of the Muslim religion, and their desire to destroy us.

We have soldiers in Iraq; but we are also in combat in the angelic conflict. We are the infidel in the mind of Satan; we are the ultimate target of Satan's strategy of destruction. We are the front line defenders. We are the ones under direct attack. The mind of Christ inculcated in our soul is our deliverance. It is ultimately us, not the military, that preserves this client nation to God by the doctrine in our soul.

Psalm 55:22–23: [Cast your burden on the LORD, and he will sustain you; he will never permit the righteous to be moved. But you, O God, will cast them down into the pit of destruction; men of blood and treachery shall not live out half their days. But I will trust in you.](#) Saddam Hussein did not live out half of his life; nor did his sons and half-sons.

We must realize that we must defeat the forces of evil religion. This war is not about democracy in the Middle East. The US represents Christianity to them, whether we do or not. They understand their war against us as war against infidels. When we turn on our tv and see the Iraq war, we are seeing the Angelic Conflict. We must stamp into their mind, that we are willing to fight; we have to show them that we are not weak. They need to know that we are as determined as they are to defend Christianity.

The military represents the protection for the client nation; but the military is not the first decision. We are to depend upon God. Even if the US does not defeat her enemies on the battlefield; even if we leave the job undone; God never leaves the job undone. God never leaves us without protection; and Satan will never be the ultimate winner, through the Muslims or through anyone else.

In the coming year, things may look very grim to us. Our policy in Iraq may be led astray by well-meaning politicians. The past sacrifices of our soldiers may be forgotten in our rush to get out of the Middle East. We might disregard or excuse their actions. Some may even alledge that we are the reason for all of these problems. However, we are the salt of the earth, not the cause of all problems but the solution.

God can overrule treason and foolishness in high government places. Already Muslim sectarianism is tearing Iraq up. Their terrorism is turning on themselves. Muslims are turning on Muslims. No cohesion or unity in Islam or in any Satanic religion.

As a believer in the Church Age, we have far beyond what Israel had. We have the operational spiritual life by which our Lord won the strategic victory of the Angelic Conflict. We should dedicate ourselves to wisdom in 2007; if our nation offers to placate insane Muslims; in the end; what does it matter. We have the stability and promises of Bible

doctrine, back by God Himself. Doctrine comforts us in times of adversity; it solves problems in our life. As God said to Moses as the Red Sea, “Stand back and observe the deliverance of the Lord.”

1Cor. 9:7–9

Lesson #468

Wednesday January 3, 2007

v. 8: **I am not speaking these things according to human judgment, for does not the Law say these things?** Human judgment and divine law are set against each other in a comparison. We will have to see how the Mosaic Law fits into Paul’s teaching, as he is a teacher of the mystery doctrine. Israel would love to have what we have.

*These things* refer to remuneration for work done; something which we all do. V. 7 is where we get the 3 illustrations. **Who serves as a soldier at his own expense? Who plants a vineyard without eating its fruit? Who tends a flock without getting some of the milk?** Most everyone goes to work in order to get paid. Farmers subsist on the produce that they grow with their own hands. Remuneration is gotten from one’s own vocation. Remuneration is the same for an Apostles as it is for anyone else who works for a living. The same principle applies to missionaries and evangelists.

1Cor. 9:7 **Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk?**

Paul will defend this principle by citing divine origin. Remuneration is not some human invention, although man has altered and disregarded this principle. Keep in mind what Paul’s objective is and how these principles fit into Paul’s overall scheme.

#### Paul’s Conclusions

1. People work and get remunerated for their work; the three named in his illustration labor and get paid; his conclusion is, he should get paid as well.
2. Paul should not be undervalued for his work.
3. Some may challenge his privilege for remuneration, based upon the fact that Paul is not a manual laborer. Almost everyone in the ancient world worked with their hands in order to survive; but Paul did not work hard with his hands.
4. However, Paul is a shepherd; ποιμην means *shepherd*. He works very hard with his mind.
5. Paul should not be short-changed or cheated by those he serves.
6. As an honest laborer, Paul has the right and the privilege of any other worker, even though he does not work in the same way.
7. So Paul is a worker who should be justly compensated for his work, just like anyone else. Paul is not saying these things in order to get money; he is not being self-serving. He has a reason for telling them that he is worthy of his wages; because, he won’t accept wages. Paul is making it clear that taking money is his right and privilege; however, Paul would not take them.
8. This illustrations are a part of his Apostleship and...

9. Everyone thinks about money and often scheme on how to get money and how to get their salaries.

Paul is not making some new precedent here; this is also supported by the Law of God. Paul is not excluding himself, and he is making it clear that even the Law supports payment for spiritual workers. These principles apply to the missionary, the evangelist and the pastor-teacher. The principle is the same.

Furthermore, this is not just human judgment, but it is the Mosaic Law, which Paul will quote to prove a point. Paul is now going to use this principle and restate it for the Corinthians. Why would Paul want to go back to his rabbinical sources? Why doesn't he just state it himself? Paul, the divinely inspired author of many of the epistles is taken under the inspiration of God the Holy Spirit and applying something from the Old Testament to his life today.

We can't just go back to the Old Testament and grab any old verse and decide this is how we are going to live. Therefore, we need to look at the Mosaic Law.

#### **The Mosaic Law in Relation to the Church**

1. The Mosaic Law is crammed with principles of divine establishment. It is a divinely inspired portion of Scripture. However, how much attention do we give the Law?
2. The Law contains doctrinal principles which can be applied today.
3. This is not a green light to apply all the statutes of the Mosaic Law.
4. The Mosaic Law is not our national code nor does it point to the spiritual life as some of it did with Old Testament Israel.
5. We do not need the shadow Christology which pointed to Christ; we do not need a shadow rebound; a shadow justification or shadow
6. We don't need prophecies of the Messiah, as the Messiah has already been here.
7. Our spiritual life never revolves around keeping the Law.
8. The spiritual life of Israel never revolved around the Mosaic Law.
9. The life, death, burial, resurrection, and session of Christ. Jesus is the only person to perfectly keep the Mosaic Law.
10. The plan of God for the church takes it precedence from the prototype life of Christ.

The Mosaic Law is the basis for all law and should have memorials to it.

#### **What was the Purpose of the Law for Israel?**

1. To teach the elementary principles of God's Law for His people; what did He expect of Israel as a client nation.
2. The Law laid the ground work for the nation of Israel.
3. In the spiritual realm, the Old Testament indicates that man sins and that he needs salvation. These are the divine standards.

4. The Law revealed the perfect nature of God; the Law reveals God. The Old Testament has great references to the attributes of God. These Jews fell so short of these standards. Every person would have realized that he could not meet God's standards.
5. No one can be saved by keeping the Law.
6. Mankind with his sin nature cannot equal God; they rejected the law, which at best, told them how to be forgiven. His people rejected Him for the very Law he gave.
7. The Law pointed toward the grace of God in removing our sins.
8. The Law pointed toward Christ as the Messiah and the Savior. The Law pointed to the theocratic kingdom which they sought. They are still looking for the Messiah.
9. The Law contained Soteriology and Christology in the Levitical sacrifices.
10. The innocent lamb sacrificed on the altar was a picture of Christ's atonement for sin. Every slaughtered lamb represented Jesus Christ.
11. The Law continuously in all of its statutes shadowed the one salvation event in history...the person and work of the Lord Jesus Christ.
12. Every aspect of the life of the nation Israel was covered in the Law. It was comprehensive. And elaboration of freedom, authority, privacy; military policy, the IRS and taxation; diet and health regulations, laws of evidence, types of punishment. Moses refused to take the mantle of the king.

Deuteronomy and Leviticus carry most of the divine laws.

One of the problems we observe the other night was that Israel chased after other gods.

The Old Testament predicted the cross, e.g., Isa. 53–54; the chosen people who chose not to be the chosen people.

1Cor. 9:8 **Do I say these things on human authority? Does not the Law say the same?**

1Cor. 9:9 **For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned?**

The law of a witness to the coming messiah; a revelation of theology: Christology, theology, Soteriology. It was a code of conduct for; here's how a theocracy works. We have the Law of Christ.

**"God Himself in the Mosaic Law gave us this principle; do I not have a right to it?"** What did Paul mean by that?

**1Cor. 9:9**

**Lesson #469**

**Thursday January 4, 2007**

The Old Testament is used extensively in the New Testament, so we have to figure out how to handle that.

The Mosaic Law is a huge codex and it is extensive and has many parts. Does this mean that we should take the whole Mosaic Law as our guide. All authors of Scripture use Old Testament Scripture, and it is used in a number of different ways in Scripture.

Now, why should Paul shift from a remuneration concept to refer to one precept of the Law. The Mosaic Law is packed with doctrine and divine principles. Moses was divinely inspired, although there are a lot of ways to write divinely inspired Scripture. Paul wrote a letter like any other letter; but, what Moses wrote was direct dictation, for the most part. There were other ways; the prophets had visions. All of the last six chapters of Daniel is eschatology. Divine inspiration comes in a number of different ways. The Law of Moses is, in fact, the voice of God. Mosaic Law principles can be applied to the church, but only be a divinely inspired author of the New Testament. Certain quotes were brought into the New Testament for specific reasons.

Bear in mind, under the Law, remuneration was provided for the Levites and for the priests; however, no such situation existed for the believers in the Church Age.

The Mosaic Law can only be used in a very limited context today. The Jews no longer wanted a theocracy; they desired a monarchy, which they got in Saul. God's voice is heard in the Mosaic Law; but the voice of the people is not the voice of God (vox populi vox dei?).

The Levitical rituals pointed toward the work of the grace of God in removing our sins.

The New Testament is our testament; although the Mosaic Law points to Christ; but the New Testament develops the pertinent doctrines completely.

Every aspect of life was covered in the Mosaic Law; in "Everything that you do, I will tell you have to live." The Law was famous for its eye for an eye, tooth for a tooth punishment. The Law was also a witness to the coming messiah;

In a theocracy, God rules through various men. The Law is not our precedent and the church is not spiritual Israel which inherits the laws of Israel.

The Mosaic Law is occasionally brought into the church in ways that it shouldn't be. Instead, we have the Church Age doctrine. The Lord Jesus Christ fulfilled the Law. Paul will use the Law to bring in a specific principle into the New Testament.

We are God's family; we are His people. The standards of the Law have been superseded. Since Paul used this verse, that indicates that the Law has some meaning in itself as an Apostle, Paul can use any point of doctrine.

No one in the church is expected to use the Law as we use the epistles. For Paul, the Old Testament was his Scripture (and the Scripture of Jesus).

**Here's what it meant in its own context**

1. When you muzzle an ox, they cannot eat while working.
2. The ox is harnessed to aq thesh
3. The ox went around and around a lot pol.
4. In the process, graint would fall down at his feet.
5. When he got ungrly, he could eat thle It is better to let him work while he eats.
6. This ordinance in general shows the benevolent nature of the law. It even pertained to ani
7. These statuetes were diegii

#### **What is Paul doing in pulling this passage in**

1. Paul depends strictly upon the meaning of the words.
2. The meaning is connected to its use in the Old Testament. They used this Scripture, but do not assign it
3. The Old Testament statute was intended for incultation.
4. Paul draws out the significant o a; he was giving it an application from the Law and plv

#### **How the Old Testament is used here**

1. Muzzling kept the ox from getting hiswiseoj
2. His payment is the fot he need f rj
3. Sysebacxe fir wikdk'the
4. Those who support the churches havd a
5. Paul must be kept unmuzzled; and he ndded ho
6. Paul probably had most of Scripguu
7. The Mosaic law is never related to the spiritual life. A pastor applies

The church should not leave its. Paul tells the Corinthians that even the Old Testament backs what he says about taking a salary. The voice of reason. "I know this is my right; now I know you know it is my right; and now, listen to this, I won't take it if."

salary is important so that the minister can accomplish the work that God has for him

some pastors bilk Christians for money. They devise a variety of methods. The abuses are worst today than they were in

Paul ends up with a statement to the grace of God. Now, is God concerned; God is interested in the oxen.

If God takes care of animals, then we should take care of animals as well (as per the demon). So the final analogy to remuneration in v. 9:

### Final Remuneration of gf. 5

1. If he evi o ; don't muzzle the ox  
men are greater than amial
2. God died for us; He did not die for the animals. He cares about the x.
3. If Paul works for a man, he gets remunerated.
4. The Apostles should be remunerated by those whom is vers
5. Paul is setting up all of this so that he coul k l

Deut. 25:4: [You will not muzzle an ox when it treads the grain.](#)

1Cor. 9:9 [For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned?](#) [Deut. 25:4]

**1Cor. 9:9–10**

**Lesson #470**

**Sunday 1 January 7, 2007**

We have spent a day or two on oxen, and have gotten a great deal from that principle. Bobby is amazed by those who read through the Bible a couple times and say, "I think I've got the gist of this."

Bobby has the privilege of studying almost every day and to bring doctrine to the people of his congregation. This includes knowledge of the unique spiritual life. Our knowledge is translated into rationales, which we can transfer in application for every aspect of our lives. Bobby knows what his job is; people don't, but he does. Absolute truth is the very nature of the Scripture which we study. We need to distinguish between human viewpoint and divine viewpoint. Bobby's obligation is to study and teach, and he must make every effort. Bobby's shame is directly related to our ignorance; it is his responsibility to teach us. If he fails to teach us, then shame is due him; if we know nothing, then shame on us. If we know nothing, we are dishonored before Jesus Christ. Lack of knowledge brings us discipline. Bobby must present what he studies so that he is not ashamed. Our obligation is to learn. It would be a shame to squander all that God has provided for us. The Apostle Paul has set the standard for every pastor-teacher. Paul was willing to sacrifice for the message and for the hearers.

We have the words of truth which Paul did not write to the church, which is the rest of the canon of Scripture. Bobby introduces all of this, as Paul himself utilized other portions of Scripture in order to make his points; and he does so in our passage. The Mosaic Law is packed with principles and divine establishment.

For the church, there is a dispensational difference as to how the two portions of Scripture apply or don't apply to us. The Mosaic Law was a code of conduct for Israel and it was. The Mosaic Law was important to guide a nation under God. The church and Israel are both guided by Scripture. The Old Testament was the Bible of Jesus Christ. All the doctrine that they knew at that time was the Old Testament.

Paul understood what he was doing, and he knew the Old Testament; and he also knew how to integrate it into Church Age as well. The Old Testament could only be used in a limited way.

The Old Testament is not even a Church Age.

Great principles and great doctrines in the Old Testament; but we do not live by it. Paul uses some tidbits from the Old Testament in this dissertation.

What does muzzling an ox have to do with the remuneration principle? Paul will use this quoe to prove church Age. Paul uses this passage and applies it in just the way that he wats to. Muzzling it. The ox who is muzzled could not eat. Grain falls at his feet, so that he can eat as he works. What does this have to do with the remuneration principle? From his work, the unmuzzled ox could eat freely while working.. “Well, God is not all that concerned with oxen, is he? Psalm 147:9 Matt. 6:f God dies for men; not for animals. Since Christ died for us, we are greater thab him. There are folks that we love, but we do not . Since God is concerned with animals .

1Cor. 9:9 **For it is written in the Law of Moses, "You shall not muzzle an ox when it treads out the grain." Is it for oxen that God is concerned?**

This Old Testament can be applied to ox, igt can be applied to us.

Δια εγω = *by us*. Οχι = *because*. *On the basis of*; these are emphatic particles. Because of us, it is wrtten that this has an application to us. Paul will relate this passage to human beings. Present active infinitive of μετεχω = *to share*.. Paul is offering a

Paul learned God's Word through repetition; this is how we learn. We need inculcation; it is the way we learn. Bobby might tell us the same principle many times.

1Cor. 9:10 **Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of sharing in the crop.**

**1Cor. 9:11–12**

**Lesson #471**

**Sunday 2 January 7, 2007**

Bobby invited everyone to leave last service if they are not interested in inculcation. He assumes this is a fairly unusual invite. Paul's talked about soldiers, plowmen, oxen. Now he will turn to himself.

Notice that Paul makes no pleas here; you need to give me the money in your pocket. Some disasters with a previous assistant pastor. He came back and wanted to know the 20 wealthiest people at Berachah. He spoke to Bob and there was an interesting reaction. Bob called him in and told him where the door was and how fast he should leave.

Paul does not say, “I want my money. I am doing great work; give me my money.” Paul asks a lot of questions in this chapter. He makes the reader think about what he is saying and answer in their heads the questions that he is asking. Paul's question here is not

asked in order for him to get paid. In doing this, the grace message comes over loud and clear. Sowing spiritual things and reaping material things. This is true for the pastor, the evangelist and the missionary.

1<sup>st</sup> class condition here, which is an assumption for the sake of argument. You can assume something to be true, and the conclusion should be true if the assumption is true. The second assumption is based upon the truth of the first assumption. No one can deny that Paul has sown spiritual things among them. As Paul preached, he probably saw more than anything else people rejecting his message. Paul did not do what he did for money. There is not enough money in the world in order to remunerate him for what he has done.

Paul uses the pronoun ὑμεν Paul sowed in them (*you*, here). Those who knew Paul up close knew his dedication. Many people opposed Bob and for many reasons, either for his doctrine or personality; but they could never fault him for his dedication or his love of the word. Bob could not even survive original on his first salary. He cashed in stocks, etc. to make it. Bob loved what he did; and Paul loved what he did.

Adjective μέγας, a comparative adjective. Paul is a master of logic; he is a debater; he uses specific words to bring out points. *Is it so great or is it unreasonable* should be the way that we understand this. Paul is logically progressing, from an animal to a plowman. Pastors could be included here under the *we*. There is a logical understanding here. There is no greater commodity than spiritual food.

Another 1<sup>st</sup> class condition in the second phrase. Paul should be able to sow spiritual things and reasonably reap material things. Σαρχικός which has its root in *flesh, carnal, sinful*. *Belonging to the order of earthly things, earthly things, material things*.

### **Material Things**

1. The congregation shares in the spiritual things of the Apostle and we still do. Everyone who listens shares in the sowing of spiritual things.
2. Likewise today the spiritual things of the pastor things, the evangelist and the missionary sow spiritual things. Bobby is a farmer in this analogy.
3. They in turn share in the congregation's material things. As a matter of the remuneration principle.
4. Each has something to give to the other. In essence, Paul is talking about a transaction here. Each has something to give the other.
5. Those who minister should be remunerated by those they minister to. Paul is making this point in every possible way. He uses an agrarian illustration.
6. This principle can be applied to pastor-teachers who minister (meaning sowing spiritual things; not hand-holding, counseling). Teaching the Word of God. He should be remunerated by those in the local church that he serves.
7. The evangelist and the missionary also need to be paid. The pastor-teacher is easy, as he serves a particular local church. However, the evangelist and the missionary do not.

8. They should be supported for their spiritual work by the material things of individuals and various churches which sponsor them. These groups are more like the Apostle Paul. Several churches and missionaries organizations might support them.
9. Hence the principle of remuneration in life; we are all remunerated for what we do. It also applies in the spiritual realm, as well as in the economic and material realms. It applies equally. Bobby's grandfather was a pastor for 50 years in the 1<sup>st</sup> Baptist church of Tucson; yet he was given starvation wages. He did not complain and God blessed him. You don't ask for anything; it is a grace situation. Even when you lack some things. The thinking is, "I am a business person and I should be paid more than a person who teaches doctrine." Paul was worth more than any person that we know. However, many churches starve their pastors.
10. Local church is responsible to pay wages to those who serve in spiritual positions.
11. Paul has the liberty and the privilege to participate in the principle of remuneration on the basis of providing the most indispensable service in the Christian life. **And our (their?) hearts may be encouraged having been knit together in love and attaining all the wealth that comes from the full assurance of understanding resulting in a true knowledge of God's mystery.** Paul was worth his labor. What is a little remuneration in comparison to what Paul brought to the Corinthians. The remuneration was a trivial benefit compared to what he brought to them. There are no rancorous negotiations in order to obtain a better salary.

Operation grace world missions, where individuals can give and they send the money to the missionaries. No one has to ask anyone for money.

We should understand the immeasurable wealth of Bible doctrine in our souls, and we should be motivated to support organizations which so provide for us. So many churches today demand that we give under compulsion. No one ever compels anyone in Berachah to give. If you gave money and you gave it under compulsion, then go back and get it. You can do this without embarrassment. There must never be a price on doctrine.

The support for the ministry comes from the grace of God. It is grace all the way. You can sit in this congregation in 50 years and never give a dime, that's fine. No one wants money in Berachah from someone without doctrine. When we mature, then giving is up to us.

1Cor. 9:11 **If we have sown spiritual things among you [and we have], is it too much [is in unreasonable] if we reap material things from you?**

Don't Apostles have a greater right than anyone to collect money from the churches? However, we have not enforced this right. Rather than take a dime from anyone under compulsion, Paul would rather work himself in some other vocation, in order to teach without the problem of money and those who are not grace-oriented. Paul was not a martyr or an ascetic.

The world does not understand grace; this is the devil's world and it does not understand grace.

1Cor. 9:12 **If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.**

**1Cor. 9:12**

**Lesson #472**

**Wednesday January 10, 2007**

Paul has a team, where he uses the term *we*.

#### **Paul's Reasoning**

1. Paul used deductive reasoning, e.g., v. 11; if we sowed spiritual things with you, should we not sow material things from you? The Corinthians benefitted from his teaching; the Corinthians are the seal of his Apostleship. Paul uses deductive reasoning. Remuneration is fair. Paul has every right and every privilege to be remunerated for his occupation.
2. Paul proved his illustration by using the occupations soldier, shepherd, which all were aware of. Each occupation benefitted from his occupation. Similarly, Paul should benefit from his occupation. The plowman and the thresher should plow and thresh in hope of sharing in the harvest. There is the illustration of the ox, who should not be muzzled while he treads down the grain. Most everyone was involved in a hand-to-mouth subsistence.
3. Paul cites the Mosaic Law, the big guns, and tells the Corinthians that **"You are not to muzzle the ox while he is threshing."** **God is not concerned about oxen, is He?** The man involved in the ministry is worthy of his wages. Nothing could be more important than the mind of Christ. The local church is responsible to those who serve and feed them (with spiritual food).

The work done by Paul is worth a great price. Everyone in this world has a right to get paid for what they do. **If others share the right or privilege over you, do we not more? Nevertheless, we did not use this right.** V. 12 makes an assumption of reality to begin with. There are others of the same kind or category and they claim the privilege of ; Paul was the primary man; Apollos left; Timothy got kicked out. Paul says, *there are others of the same category* and they also deal in spiritual things. These *others* are not specifically identified. There is a lot of speculation at this point.. God the Holy Spirit did not choose to name these.

If these are *others of the same kind*; then they are probably teachers, true or false teachers. Some in Corinth claimed to be teachers, but they were in it for their own benefit.

Based upon the supreme sacrifices that is Paul enduring, he expects a positive response. Money seems to be a topic for this group. The Corinthians cannot distinguish truth from falsehoods. Cannot determine who are con men as opposed to grace oriented types. Paul puts his word. You concentrate on the message first; then God takes care of the rest.

Unfortunately, too many missionaries and pastors and evangelists today can hardly wait to ask for money. Money is one of the great teachers of grace. Grace has been challenged in Berachah and at R. B. Thieme Jr. Ministries. All chapter 9 is about grace. Every generation must have someone to teach doctrine. There will be those who come after it as well.

Paul never saw the sort of remuneration that many believers today get. Bobby has seen advertisements for churches that he found to be unbelievable. There are all kinds of things which go on outside the church. Paul's ministry benefits all of them.

One of the great lines of grace: we did not use this privilege. Pastors, missionaries, evangelists all have expectations of being supported; and those who don't might be those who a church cannot afford to pay (a tiny congregation).

The word *nevertheless* contrasts his right to be paid with his refusal of same. The gospel is grace; doctrine reeks of grace. Paul does not want anyone to think he is charging for any of this.

#### 6 Points

1. No one should ever charge for the gospel or for Bible doctrine; yet everyone seems to, price lists, papal, selling books, etc.
2. Grace is compromised as soon as that happens. There is no rationalization that you can give to justify all of that. We need to reflect God's grace in all that we do.
3. The plan of God, which is grace, is obscured by pleas or requests for money.
4. Remuneration is authorized by Scripture, but it should never compromise grace. That's the difference between wages and charges.
5. From salvation to the 39 absolutes that we receive at salvation and all the resources that we have to execute the spiritual life, all of it is grace.
6. Is there some area in the Christian life which is not grace?
7. No price can ever be placed on what God has designed and given us. God gave this to us; are we going to turn around and charge someone for it? Bobby is ashamed to see beggars on tv asking for money. It's everywhere and people even cry and get it. It is an indictment of grace.

So, even though a salary is authorized, Paul does not want to allow anyone. The point is the motivation; what drives Paul? It is not the money. He has to live, but he has to accomplish the plan of God for his life. Paul preaches because he must; it is his calling, it is his passion. He lives by the grace of God.

#### Principle

1. Grace must always be first in the life of any pastor, evangelist, missionary or any Christian. We aren't excluded here.
2. It is not Paul's wages or his perks or his lucrative book deal which matters.

3. You cannot preach grace on the one hand and have your hand out on the other. Sometimes this call for money is blatant. We need money for a new building to better serve the Lord, etc. Or we need money to convert the heathen. Deputation work, is where guys are sent out to various churches to beg for money. Better to go to the mission field and never having to ask for money and never having to make that a part of your ministry. No missionary that Berachah supports will ever come into Berachah and ask for money. There is no greater picture than the grace of God than this. There is enough to disseminate the gospel.

Bobby reads the financial policy of Berachah.

1Cor. 9:12 **If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.**

**1Cor. 9:12**

**Lesson #473**

**Thursday January 11, 2007**

Jefferson and Adams in the 1700's and Muslim pirates, who trafficked in people. Muslims held a great deal of hostility toward America, even though they did not know anything about America. It was explained that all nations who rejected Islam were their enemies. Millions of dollars were paid in order to get safe passageway through the Mediterranean. A full 20% of our budget was devoted to paying of the Muslims. Millions for defense but not one cent for tribute” is where this quote came from, from Jefferson. 1805, Tripoli was taken and all Americans freed. Complete victory over the Muslims, from the Halls of Montezuma to the Shores of Tripoli preserves this is song. This is why Jefferson had a copy of the Koran. Was this an article?

*Others of the same kind* are those other than Paul and his immediate group; and if these received remuneration for their work, then Paul and his group should as well. Do we not more? Paul has a greater right to remuneration than anyone else; he held the highest rank of the church; his preaching and teaching and writing is foundational. Paul does not simply have a local ministry.

Paul makes an amazing statement. **Nevertheless, we did not use this right.** Paul has neverf asked these people for any money for his invaluable service; through him, they believed in Jesus Christ. Through him, they learned to walk.

#### **Why Paul did not Ask to be Remunerated**

1. Paul declined remuneration in order to demonstrate grace. His Apostleship is God's grace gift to the church.
2. Paul's services in the gospel were given free of charge.
3. No believer and no man with the gift of communication should ever charge for the gospel or for Bible doctrine.

4. You cannot preach grace on the one hand and have your hand out on the other. They are not compatible.

There are legitimate things to support, but you do not demand money; never forget Philip. 4:19: **My God shall supply all your needs through His riches in glory in Christ Jesus.** Don't give money until you are grace oriented.

Legalism is everywhere in so many churches. A call for money is very subtle at times. There does not have to be a direct plea; it can be subtle; little hints dropped, buzz words. Credit cards seen on websites in order to indicate that money needs to be supplied. It might be okay if it can be assured that everyone who gives has the right motivation and understands the principles involved. Displaying a credit card does not really provide information to the person who might give. This seems more like a payment due; but it appears as a demand for money to those who are not grace oriented. You do not get doctrine by paying for it.

Now, giving money is a necessity in order to support a ministry. Giving is not a necessity if it is grudging. When a believer properly motivated, then a call for money is not necessary. It is up to us and our grace orientation and our association with the Lord. If God does not supply the funds through grace giving, then that is not a ministry which He supports. God will support those ministries which do the work that He requires of them.

Bobby considers it a privilege to watch how God supplies the funds. It is refreshing not to ask for any money and yet it is supplied. In no other way is it so obvious. This tells us that God approves of what is going on.

If they organization has the gospel all screwed up and they don't teach doctrine, then they won't get money unless they ask for it and pitch for it. It is about attitude and motivation.

Bobby is going to offer another illustration; there was a movement afoot to sell the property where Berachah is located. The reason for it, the grace of God has supplied this property for this church and the grace of God will be served to sell the property. The property was bought in 1958; it was a rice farm. Surrounding Berachah was fields. What happens when the property is sold for millions? They get calls all the time to sell that property. Why do we need millions of dollars in the bank? We do not need to be secure with money in reserve; we need to be secure with God, Who supplies all our needs.

When we wander into Berachah, we should notice that it is all grace. Paul did not make use of any of the funds available to him. The Corinthians made a lot of money; the center of commerce. All he had to do is ask, but he did not. Paul spread the gospel throughout the ancient world.

Bobby does not have to come before the congregation to ask for money and tell us what we could use it for. It is grace. Passing the plate is a reminder of the principle of giving. The plate is a teaching device. Do not give unless you are grace oriented and motivated to give.

Paul is the Apostle of grace and he teaches grace in every way. The remuneration principle is not a call for money.

### Close out Points

1. Paul would rather endure hardship than compromise grace.
2. He will never compromise the gospel by claiming the right of remuneration, which he has.
3. What is this all about?
  - a. This is actually a call to apply the law of love, as he demonstrates through the law of supreme sacrifice.
  - b. Paul's supreme sacrifice of forgoing remuneration is really about the law of love; it is the whole point of chapter 8.
  - c. Financial support is merely the illustration.
  - d. Paul loves these people, the unlovable, in spite of their recalcitrance, he is willing to go through great sacrifices for them. He will go through extremes to show it.
  - e. Paul wants no money from the Corinthians because they cannot apply the law of love; they have no humility, no grace orientation. Paul is showing them the true principle, illustrating it with money, so he will not take money from them.
  - f. Thus, if Paul took the money, they would be supporting Paul from the wrong motivation
  - g. Through Paul's sacrifice—not being paid for his services—Paul would teach them correct motivation.
  - h. It is a simple grace rule of thumb; it's about money. If you have to ask for it, the Lord is not in it. Doctrine is the only prompter.

1Cor. 9:12 *If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.*

**1Cor. 9:12**

**Lesson #474**

**Sunday 1 January 14, 2007**

Certain ones claim the privilege of being supported by the Corinthian church. Paul states that he and his bunch have a greater claim over the Corinthians than do these others. However, Paul has not required these Corinthians to pay him. They have not enforced the obligations of the Corinthians to him and his crew. Ingressive aorist of *to make use of*. Paul uses the negative particle *ouk* with *κράομαι*.

We have also *ἐξουσία* = *right, privilege* here. . *chraomai* (*χράομαι*) [pronounced *CHRAW-oh-my*], which means *to receive a loan; 2) borrow; 3) to take for one's use, to use; 3a) to make use of a thing*. [Thayer definitions]. Strong's #5530.

The Apostle Paul has the privilege, but he is not making use of this privilege; he is not demanding this privilege. Paul is using this to make a principle of doctrine clear. Paul even has the right to require remuneration; but he does not enforce this right.

The key is, *the law of love*. These people do not understand the *law of love*, so he is going to demonstrate the law of love as he has practiced with them. He has a legitimate salary or support due him, but he does not. He does not want to take support from those who do not understand the law of love; he cannot take money from those who do not understand grace.

1Cor. 9:12 **If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.**

**1Cor. 9:12–14**

**Lesson #475**

**Sunday 2 January 14, 2007**

You may think that Paul is a complete idiot to work for free. There are those who share in the right to be remunerated at the church of Corinth; but none have as great of a right as Paul. Paul is making a supreme sacrifice here. Paul is a 201cp organization; he is a non-profit organization. These Corinthians do not understand grace, so they can't come to him on the basis of grace. We endure all things. Grace orientation is a marathon; it is how we live and how we think for the entirety of our lives.

Stego (στέγω) [pronounced *STEH-goh*], which means *to bear up under suffering* [Thieme]; *deck, thatch, to cover*; 1a) *to protect or keep by covering, to preserve*; 2) *to cover over with silence*; 2a) *to keep secret*; 2b) *to hide, conceal*; 2b1) *of the errors and faults of others*; 3) *by covering to keep off something which threatens, to bear up against, hold out against, and so endure, bear, forbear*. Thayer definitions. Strong's #4722.

Paul is very quiet about his complaints. Paul made a very conscious decision to refuse to take financial support from the Corinthians. Paul is uncomplaining. "Give me a little money so I can spend time preparing your sermons, etc." Paul doesn't say that. He willingly forgoes this salary. He is moonlighting to make extra cash; he never makes an issue of this, until now, in order to make a point. He is explaining the law of love. Paul is not teaching paupers here; they have money. You would think Paul would just lay it on the line and say, "Dammit, you owe me money; give me my money." Paul approaches this in a different way so that he does not hinder the gospel of Christ.

How could money be a hindrance to the gospel of Christ to take money? Wouldn't that mean that Paul works less?

egkopê (ἐγκοπὴ) [pronounced *ehg-koh-PAY*] which means *to impede* [Thieme]; *a cutting (made in a road to impede an enemy in pursuit)*; 2) *a hindrance*. Found only one time in Scripture—1Cor. 9:12. Strong's #1464.

Paul spoke grace and he lived grace. He did not want to impede the spiritual progress of those in Corinth. There were no believers outside Jerusalem until Paul went out there. He had to work to evangelize the city of Corinth. He could not take money in support from unbelievers. That would destroy the issue of the gospel. The gospel is grace. Unbelievers would assume that they were buying their way into heaven.

These people had no frame of reference when it came to grace. Paul's mission was to teach the free gift of grace. These people understood religion; they understood paying for a religion; they understood that heaven (or, whatever) was not free.

Now there is a second motivation among these people. They qualify but are they able to apply doctrine correctly to support Paul. Asking them for money is almost like asking unbelievers for money. Paul never asks for money from unbelievers. He never passes the hat. These believers in Corinth do not understand grace, and Paul wants them to clearly understand the this is grace.

They might ask, *what is Paul's real motivation for establishing a church in Corinth?* They might think that Paul did it in order to get money. Many people work just to get money; that is the only thing that motivates them. Paul establishes a church here, a church there, and then has them send him money. Some pastors and evangelists make incredible profits by standing in front of groups and teaching. The appearance is *God for sale*. This fits in with the unbeliever cynic.

#### **Why Did Paul Forgo Pay?**

1. Paul did not want to arouse suspicion when it comes to Paul's motivation. He does not want them to think that money is an issue.
2. Any cynicism as to Paul's motives would have diminished his preaching and teaching. We, as believers, have some cynicism about the operations and functions of some churches; what about unbelievers? Wouldn't they be even more cynical?
3. Paul knows that any doubt would discredit the gospel and defrock him as an Apostle. This is what people are trying to do to him.
4. So, Paul will bear any suffering rather than hinder the progress of his ministry. Paul does not want to hinder the gospel and he does not want to hinder the teaching of grace. He will bear any suffering rather than hinder the progress of grace.
5. Paul will not give his opposition anything by way of ammunition to be used against him. We have given our weapons and ammunition which has been used against us.

Many churches understood grace; and they provided Paul with an income. The church at Ephesus understood what Paul did and supported him financially.

1Cor. 9:12 **If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.**



In v. 11, Paul makes an assumption that he has sown spiritual things in the Corinthians. "Is it too much that we reap material things from you?" An agricultural analogy.

1Cor. 9:11 **If we have sown spiritual things among you, is it too much if we reap material things from you?**

Bobby goes right to v. 13: **Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings?** V. 11 is the principle and v. 13 is the illustration. Paul sows spiritual things just like the Jews who perform sacred services in the Temple. They Corinthians knew that the heathen priests eat from the meat that was sacrificed. In fact, how much more should Paul receive as compared to the pagans, as he is sowing the truth. Christianity is based upon the grace of God; the others are based upon legalism.

Then Paul makes the additional application: **In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.** This is some of the payoff for all that he has done. The Lord has directed those who proclaim the gospel. What else needs to be said? Couldn't he have said this back in vv. 3–4? Why did we go through all of the illustrations and analogies. Primary reason: the Corinthians are living proof of Paul's accurate teaching. Paul has every right and privilege to take money from them. That has an impact and it should have an impact on us. This is a command for the evangelist and missionary *not* to support themselves in some other vocation. The congregation suffers.

**There are circumstances which are exceptions to the principles given by Paul.**

1. The pastor should not take what his congregation is not capable of giving.
2. He should not put someone at risk when it comes to feeding a family. A pastor should never deprive a family.
3. The pastor does not compromise grace in order to insure his own remuneration.

Bobby was watching some guy peddling a CD telling others how to become millionaires if they would just buy his CD; and he did it in the name of Jesus Christ.

Berachah in the early years could not pay him enough to cover his living expenses. So he just cashed in stocks in order to keep teaching; he lived off his own savings and depleted these savings. God honored Bob's motivation to teach the Word of God. There is never a time when the Lord does not honor a pastor who wants to teach the Word of God. **I've been young and I have been old, and I have not seen the Lord's servants begging bread.** When Bob taught, the issue was never money; and the same held for the Apostle Paul.

A pastor is a specialist and well-trained in what he does. It takes years for a pastor to get to the point when he rightly divides the Word of Truth. The individual believer is also to witness and evangelize, but they would not be considered a specialist in this area.

1Cor. 9:12 **If others share this rightful claim on you, do not we even more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.**

1Cor. 9:13 **Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings?**

1Cor. 9:14 **In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.**

Paul makes his strongest statement in v. 15; if you forgo money, you understand that; but this is an extremely strong statement. Paul stayed single; he could have used a wife for support, but he did not think it was fair to drag a wife around or to subject a woman to all the dangers which he faces.

In v. 15, Paul needs to move to the 1<sup>st</sup> person singular, as he can only make this choice for himself. Bob would never stay in a home of someone; only in a hotel in order to study. Others would demand everything from the host. These pastors can be the worst possible house guests. Some men have a knack of getting you to empty your pockets on their behalf.

Every possible huckster technique is on tv today of religious types who want our money. Because of circumstances, Paul is laying aside what is due him. He has evaluated the situation in Corinth, because the gospel would be obscured. Paul does not want his sacrifice to be a phoney one.

Paul means it this time when he says, "I would rather die than compromise the gospel." That is not an hyperbole. Paul's one fear is failing the Lord in accomplishing the commission for which he was given.

Duty and unit integrity for a soldier are more important than death. Soldiers aren't looking to die, but these thoughts and feelings take precedence over their own well-being. Paul would rather die than let God down. And there is the same group dynamic among soldiers.

1Cor. 9:15 **But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting.**

Aposiopesis is the leaving out of a few words. This was an impact; it is not used for clarity but for impact. Some of the greatest literature uses metaphors and other literary devices. Paul is being artistic with his words, so that we don't miss it.

**Better for me to die than for any man to make my boast an empty one.** Which verse is this?

Paul has every right to be paid for his spiritual services. His *modus operandi* is, he blows into a town, he evangelizes them, and then those who believe in Jesus Christ, he teaches them the mystery doctrine. Then he leaves behind a pastor to guide them. That pastor has a right to be remunerated as well as Paul. The one who sows spiritual things, should be remunerated for his work. What else needs to be said about this? This is for the evangelist, the pastor and the missionary.

Then Paul goes from the 1<sup>st</sup> person plural to the 1<sup>st</sup> person singular, now speaking only of himself: v. 11, he says *we*; in v. 15, Paul says *I*.

1Cor. 9:11 **If we have sown spiritual things among you, is it too much if we reap material things from you?**

Paul made a clear case that one cannot dispute—that those who sow spiritual seed deserve to be paid for their work. Now, we can only understand the grace of God through Paul's teaching. We all understand that we need money to live; but remuneration can end up distorting grace. Therefore, the Apostle Paul uses this illustration. Paul affirms that he has no intention of changing in the future. "I am not doing this so that it can be done so in my case." Paul is not going to come back on these people and demand money once they get straightened out. Paul is not temporarily putting aside his wages to get later; he will never accept wages. Paul does not want some critic to come along and say, "Paul is going to get his hand into your back pocket somehow."

In v. 15, Paul is not taking this approach in order to get more support from them at a later time. You turn on a Christian station, and they will beg for your money, give you sad eyes; etc. **It would be better for me to die than have any man make my boast empty.** Paul does not want to fail the plan of God for his life. The worst thing is for him not to accomplish that which God commissioned him to do. This is not hypothetical; it is not hyperbolic. Paul is not making some idle boast here. Similarly, we must accomplish the plan of God for our lives. If we are able to say, *I would rather die than not accomplish the plan of God for my life*, then we understand the spiritual life.

The construction of the Greek has something that we don't find in the English. This is an aposiopesis, which means *in silence*. This means that there is a word or words omitted in this text. These words are omitted in order to give great emphasis to what is being said. Great authors use literary devices in order to make clear what it is they are saying or to make what is being said memorable. Paul is doing this for effect, to place emphasis on the content. Paul wants us to focus on what is here. We are to be impressed with its importance. Paul does not want us to miss what is here. Literally, he says **anyone makes my boast empty**. The translator does not render this literally, so that it makes sense. **Than have any man make my boast an empty one**. The English loses the emphasis. Paul's abbreviated expression is much more dramatic; it carries his firm resolve to carry through on his sacrifice. It indicates Paul's intensity on this subject. There is not weakness; there is no fear. The importance of the assertion is found here. This is no idle, empty boast.

### What is the purpose of Paul's emphasis?

1. So no one in Corinth can impugn Paul's motives.
2. After reading this line, no one should suspect Paul of asking for money or anything else by way of support, nor expect that he will in the future.
3. This is the strongest statement that Paul ever makes; the setting aside the law of liberty for the law of supreme sacrifice. He's made this statement in several ways so far, e.g., v. 12. Paul here is adding many exclamation points.
4. The power of the sacrifice would be lost if Paul's motivation could be questioned in any way.

Paul had no grounds for glorifying himself or his ministry. Paul is compelled to do what he does. The gospel and Bible doctrine in our souls is what Paul is communicating here. No ministry should be distinguished by fund-raising; it should be distinguished by grace.

Complaints the believers at Berachah aren't doing enough; they just come into church, learn and leave. You cannot be grace oriented without doctrine and you cannot make choices without knowing what you are supposed to do. Your service for the Lord is not your spiritual life, but it is the result of your spiritual life.

1Cor. 9:15 **But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting.**

Bobby is going to cover several verse now: **For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! For if I do this of my own will, I have a reward, but not of my own will, I am still entrusted with a stewardship. What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.** Paul's reward is not to gain any reward from teaching; his reward is to not get any money for what he does. His reward is not to receive a reward for teaching the gospel.

A pastor has not reason to strut or swagger as he goes across the stage; it is not about who has the best skills or the knack for fund-raising or the biggest congregation. Some look better and some preach better. None of us have anything that we can boast about. The motivation of any pastor comes from a source beyond human motivation. We all want things and we all have human motivations to do this or that; but our human motivation should not be in play as we teach. The pastor should have no reason to boast. A pastor who wants to build some Christian empire. There is no reason for a pastor to teach apart from the reward of seeing people grow spiritually. It does not matter whether a pastor teaches to 10 or 100 or 10,000. Pastors have no reason to boast nor do those under him. Do not think that we are the one to receive the kudos; we are wherever we are to accomplish the plan of God for our life.

The Lord provides for us in wonderful ways. I am old and I have been young and I have never seen those of the Lord's begging bread. Bob's reward was seeing spiritual growth in his congregation as he taught. That should be the motivation of his minister.

**1Cor. 9:16**

**Lesson #478**

**Sunday 2 January 21, 2007**

Bobby and his congregation must be study to show ourselves approved. We are implanting doctrine into our souls. The Apostle Paul was speaking of his own motivation; he could reap material rewards, but he never used this. He needed to make it clear that his motivation was never associated with what was due him. Grace is paramount in the Christian life.

**For if I preach the gospel, I have nothing to boast of.** Paul is under compulsion to never glorify himself. A ministry will suffer, even if it grows. The congregation will lose momentum. The other sure sign is, you will be asked for money. Making money is a major issue. Bobby is not indicting anyone in particular here. Bobby does not want to judge any other pastor; he is teaching a principle as it is found here in the Word of God. If you aren't growing where you are, just move on quietly, and don't try to recruit everyone that you know there.

Bobby is emphasizing self-motivation to all pastors and, also, to all who hear him. It is just as important for a doctor to examine himself as it is for a patient to be examined. Every pastor, missionary and evangelist must consistently evaluate himself.

What is our motivation in life? What is it? It is okay to want things in life or to be successful in life. But what is the priority? What do you place first? This does not mean that you need to live in rags; this does not mean that you have to give yourself poor. You cannot have any real motivation without doctrine in your soul.

When a pastor's motivation is wrong, it will be clear to those that he teaches. The sacrifice that Paul makes are a super application of the law of love and the law of expediency. Expediency is directed exclusively toward the unbeliever. The law of love is applied exclusively to the believer. Apart from that, these are very similar laws in purpose. The law of expediency means you refrain from certain activities because they may offend or detract from the gospel of Jesus Christ. The law of love: you are not to be a stumbling block to believers. In both cases, do not make yourself an issue. The Corinthians have already received the charge of the law of love. This needed to be applied among themselves in order to simply get along. This meant that they were not maturing spiritually. Corinth had a real problem with growth and interaction with fellow believers.

Law of love in chapter 8; and the law of expediency in this chapter. This will help us to evangelize the unbeliever. We all have this charge. The evangelist has the ability to attract people to himself. Rich Hughes, for instance, can attack people on a large scale and on a small scale; and they will listen to him. We do not all have this gift. We are all ambassadors for Christ. If I preach the gospel, I have nothing to boast of.

Paul essentially began the church among the Gentiles. He had an incredible impact among the Gentiles. But he says, "I must evaluate myself." **Woe to me if I don't proclaim the gospel.** Any man then who was an Apostle had to deliver. There is no higher privilege than that of an Apostle.

**Question:** why is it Paul who is the great Apostle? Why were the other Apostles not as well-known? Why didn't God get Paul as an Apostle during His life on earth? Why did God give Paul the mission of teaching the mystery doctrine? Why did God have Paul be the one to evangelize the Gentiles and be the minister to the Gentiles. Why, in the book of Acts, do we have the hand off from John and Peter to Paul?

We must stop and ask ourselves, *what have we done with this great spiritual life that God has given us?* Wherever we find ourselves in life, whether on the right road or the wrong, we are still in a position to serve. We pick ourselves up, dust ourselves off and we move on.

If you take in doctrine and are filled with the Holy Spirit, whatever you do when filled with the Spirit is divine good and is rewardable. Those who criticize you are probably building this great pile of human works to be burned at the Judgment Seat of Christ.

When the opportunity presents itself, we must take it. It does not matter what others think of you; it doesn't matter if you don't know anything. A few words about who Jesus Christ is and what He has done is something you must be prepared to give now and again.

V. 16 begins with εαν + ευαγγελιζω (present middle indicative) = *if I proclaim [preach]...* The subjunctive mood + εαν indicates the subjunctive mood. There are two protosises in this verse. There is the 3<sup>rd</sup> class condition, which is the more probably future condition; that which is more likely to occur in the future, in the near or far future. The subjunctive mood means that there is this element of uncertainty; here, there is likelihood that it may occur. It is most likely that Paul would proclaim the gospel from that point forward.

There is an element of contingency in this verse, primarily for the sake of his argument. This makes Paul's answer. It is his premise. There is also a present tense which indicates that Paul will continue specific acts of preaching. The present stresses his teaching at specific times and places.

The second use of ευαγγελιζω, which is in the aorist active subjunctive; a constative aorist; the action is viewed in its entirety. Individual acts are not in view, but the whole picture is seen here. The aorist signifies that his teaching is one unified event.

If Paul does not choose to preach the gospel, then he says in his conclusion, *woe is me.* If he overlooks the mission given to him by the Lord. He has nothing to boast of as he is under compulsion. Boasting always indicate arrogance. Boasting is an attitude; an attitude of arrogance. Paul's teaching must be entirely grace-oriented. If grace is not in the gospel, then it is not the gospel. If we must do something for salvation, then that is bad news. The grace of God is the good news that He has done it all for us.

### Summary Points

1. Paul's commission, his gift, the empowerment of the Holy Spirit has nothing to do with Paul's abilities. Paul is greatly blessed with innate abilities.
2. Paul is a genius, but it is a part of his function of his gift; it is a part of his gift.
3. That genius takes him nowhere apart from the filling of the Holy Spirit and the gift given him by God the Holy Spirit.
4. Therefore, it is through God's grace that God's purpose is accomplished. It is not accomplished because of us, but because of God.
5. Boasting is out. God is not going to give Paul greater blessing based upon his numbers; the size of his churches. It is not about what we have done; but it is about what God does through us. If we are not motivated by the doctrine in our souls, then it is meaningless. There is nothing wrong with the motivation of the light of eternity. We would like to have a few rewards. How do I go tripping through life? What is my purpose?

1Cor. 9:16 **For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!**

**1Cor. 9:16**

**Lesson #479**

**Wednesday January 24, 2007**

God never intended for us to simply take Scripture for what it means to us; as a subjective understanding. There is only one way to interpret. Bobby isn't perfect, however. Bobby has been studying under the filling of the Spirit with the hermeneutical background. If Bobby is faithful, there will be enough for us to grow from.

We begin v. 16 with a conditional statement; a more probable future condition. It means that Paul's preaching is very likely to occur in the future. There is an element of contingency; there is an uncertainty in this premise. Maybe he will preach and maybe he will not. Are there any people who possibly think that Paul would consider *not* preaching. **For if I preach the gospel...** Why didn't Paul use a 1<sup>st</sup> class condition, as we all know he will. Grammar and syntax come into play here. The 3<sup>rd</sup> class condition provides an eventuality for the sake of making his point; for the sake of a doctrinal argument.

This is problematic for many, as young people do not know English grammar. Bobby didn't really get English grammar until he took Greek. Paul later says, **Woe to me if I don't preach the gospel.** Paul could choose not to preach, but if he does, he is a dead duck. Preaching is not really an option for Paul; it is not an option for anyone who is a communicator of doctrine, who has a communication gift. He is giving a reminder and a warning. **Woe to me if I fail in the proclamation of the gospel.** Serious damage to Paul if he does not preach the gospel. Paul is addressing his motivation. He addresses in a backdoor way his motivation for preaching the gospel. The apodosis is the conclusion of the first phrase, *if I proclaim the gospel.* **If I proclaim the gospel, there is nothing for which I can boast [or take credit].** None of this was about him. There is nothing there which he can take credit for. It is not about him. His preaching must be entirely centered on the grace of God. It is not centered upon his work as a spokesman for God. Paul is like a

presidential press secretary. They stand on a dias in front of a room, informing the press, and therefore, to the entire nation. The press secretary's announcements are not about himself; he is only a middle man. If he makes an issue of himself, he fails and he is fired. Paul is the press secretary of Jesus Christ and His grace policy; and there is no reference to Paul. No communicator of the gospel should inject himself into the grace announcement. The issue is not the Corinthians nor the relationships among one another. Woe to people who communicate the gospel and make issues of themselves.

In this passage, we are getting a bit of a microcosm of Paul's message to these Corinthians. Paul must proclaim the gospel. As we go through this, we will begin to further understand the law of expediency. Do not ever inject yourself between an unbeliever and the message of the gospel. Paul's commission, his gift and the empowerment of the Holy Spirit have nothing to do with Paul and his ability. These doctrines were brand new when Paul taught them; never before heard. Paul was God's choice to bring most of the mystery doctrine to this world.

No matter how great a human being Paul is, he cannot function in his spiritual life without the gift given him and the filling of the Holy Spirit. From the time that Paul was blasted off his horse on the road to Damascus, to this time, he was a man who had nothing to boast about.

There is something more here that we should not forget. It is something that every believer must realize. Compulsion is critical. This is not a very well liked work in this culture. As believers, we are under compulsion as well. Paul was under compulsion, but so are we.

Επικειμι = *to press upon, to urgently demand, to be compelled to*. Obviously, some people do not like this kind of pressure. This explains why God leaves Paul on this earth; this is why Paul lives. What is impressed upon him is his commission given him on the Damascus road. There is no way that we can get around this compulsion. He is addressing the Corinthians. How could he reject such a directive? And how about them? The primary reason that God leaves Paul in this world is this direct.

Our compulsion is, when we deviate from His plan, we receive discipline; and we are no witness in the appeal of Satan. When you don't fulfill your commission, what you get is woe. God knows just how to do it to gain our attention. Many think that their main purpose in life is being kind, being upbeat, helping people through crises. A pastor may think he is to marry and bury and counsel; but to stay out of the way of other believers.

there are some funerals when the Lord Jesus Christ is never mentioned. Bobby read an obituary about a reverend. It was a very long obit and there was not one mention of God, Jesus Christ, salvation, the way to heaven. It is a total tragedy when the name of Jesus Christ is not heard in a funeral. Bobby is under compulsion to do this. He can see it when people are squirming or others are riveted. They must think about death during a funeral; they have to.

The other tragedy is evangelists who want to attach other works to salvation. It is sad that an evangelist does not give the true meaning of the cross.

### 5 Points of the Gospel Message

1. Christ is the only means of reconciliation. Christ removed the enmity between God and ourselves. Slaves cannot free slaves. You cannot do enough works for God to love us and take us into heaven. "You've got to be really good." "Well, how good? 70% good and 30% bad?" There is no answers to a question like this. Only Christ who can reconcile enmity between us and God.
2. Unlimited atonement; God has died for all mankind. He was a propitiation for not only us but for the entire world.
3. The Lord Jesus Christ took the penalty of sin which was rightfully ours and bore it so that we don't have to. Expiation.
4. Jesus is God and man in one person. This makes a great difference; He stood between us and God. He is the only true intermediary.
5. Jesus is the only means of our salvation as He is the mediator between God and man.

If we know these 5 points, we can present the gospel at any time to anyone. So many who claim to be evangelists do not preach the simple truth of the gospel. Instead, they preach works, social activism, politics; or whatever crusade that they are on to change the devil's world.

Our compulsion is not to create human good; it is to produce divine good. Paul is compelled; we have the same compulsion and the same mandate to present the gospel. It does not matter what people think of us. Our reward is not tied to our self-esteem. It is a great experience in life to witness someone going from hell to heaven by believing in Jesus Christ because of your words. It is one of the great experiences of our life.

1Cor. 9:16 For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!

1Cor. 9:17 For if I do this of my own will, I have a reward, but not of my own will, I am still entrusted with a stewardship.

Now we come across an oxymoron. Paul is compelled to preach; and he says, in v. 17, *if I do it voluntarily, I have a reward.*

1Cor. 9:18 What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.

**1Cor. 9:16–17**

**Lesson #480**

**Thursday January 25, 2007**

A key word *επικημι* or *αδικημι* = *compulsion*. Paul was pressed upon or urgently demanded Paul will accomplish his mission or he will die trying; he will not be defeated.

Our compulsion and obligation should be to give the gospel to the unbeliever. Bobby made up the verb last night *compulse*.

The word *compulsion* might need a bit of explaining. Mistakes can sometimes lead us in the way that we need to go. There is a negative connotation to this word with regard to freedom or with regard to psychology. The formal definition *an uncontrollable and an unwanted urge to perform a certain action; failure to perform the act leads to overt mental problems?* The use of *compulsion* that Bobby used, did not mean to use it as a psychological disorder. We are compelled by divine mandate by divine fiat to present the gospel to a lost and dying world.

For Paul, not to preach would bring on divine discipline. In a psychological disorder, there is nothing beneficial about the mental disorder compulsion. Paul would express anguish in divine discipline, but it would be to his benefit.

1Cor. 9:16 **For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!**

Paul links his compulsion to volition and to reward. **For if I do this voluntarily, I have a reward; but if I do this against my will, I have a stewardship entrusted to me.** We might expect that the two halves of this verse should be parallel. We might expect something like, *for if I do this voluntarily, I have a reward; but if against my will, then I don't get a reward.* The final phrase is somewhat confusing.

V. 17 begins with εἰ + the present active indicative of πράσσω = *to do, to practice*. The use here is a 1<sup>st</sup> class condition. Practice here means to do something regularly; it is a part of your daily life; it is habitual, customary. ἑκὼν = *willingly, voluntarily*. **For if I willingly practice preaching the gospel... or, If I willing and regularly proclaim the gospel...** The conclusion: **then I have a grounds for a reward.** So, why does Paul say that he has a reward, when he kept saying over and over, *I don't want to get paid by your guys*. The word is μισθος = *payment for work done; wages*. Okay, *why is Paul going backwards?* Well, let's say it means Paul gets rewards in heaven. That might make sense; but it does not quite seem to fit. Here, it is a specific reward on earth for doing something here. However, this complicates this passage considerably.

#### **What was Paul's reward for preaching?**

1. The μισθος has to be an early reward.
2. The problem is, Paul refuses wages, but still practices preaching willingly.
3. Paul's reward must take on a different form. What form? If it is not wages, what kind of reward is it?
4. V. 18: Paul's reward is the privilege of not receiving wages. Why?
5. This is so Paul can better present the gospel of grace, which is a reward in itself. Grace is his reward.
6. Paul wants no taint of charging for the gospel, also seen in v. 18.

7. To accomplish this (teaching grace), to make sure there is no misunderstanding the grace of God in no remuneration, Paul is willing to forgo the right and privilege of wages for his work. He still has a reward for willing preaching.
8. In this refusal, grace comes through loud and clear. That in itself is a reward for him.
9. Paul's reward is accomplishing the mission of presenting grace.

This verse is tight; it fits right into the context. More factors need to be taken into account. This is the first part. Paul is under compulsion to preach the gospel. Being compelled to do something seems to be the opposite of being willing; so what does that matter? Paul is mandated to preach; does it matter if he does it willingly or under compulsion? Why mention both of these all at once. Regardless of whether it is willingly or compelled, Paul will get a reward for proclaiming the gospel. Paul has gone out of his way to prove this fact. If you work, you get paid. It is great when we like our work. However, whether we like our work or not, we still get paid. If we go to work to make money or because we love it, we still get paid. So, *why does Paul bring this up?*

1. Compulsion to practice preaching is not incompatible with willingly preaching.
2. We have a right to get paid, regardless of which way we do it.
3. Willingness seems to be the reward.
4. What is the importance of mentioning *compulsion*?

### **What is the Reason for Mentioning Compulsion**

1. This is no doubt that this is what God had in mind for Paul. Here's your mission, God said to Paul; and he was compelled at this point.
2. The privilege is not receiving money, but seeing the eyes of those who understand grace. Compelled and willing are both reasonable here.
3. Paul has been compelled to preach from the moment of conversion.
4. This is even a stronger reason; Paul is motivated to do this. Paul is even much more worthy and he still refuses monetary reward. Some people understand nothing else but monetary reward.
5. Receiving wages is not just tied to compulsion but also to motivation. This is the first time that Paul has talked about motivation. He brings in a completely new aspect at this point. This is what he wants us to understand. He is speaking of his own motivation.
6. Motivation is made the critical factor in v. 17, as it is in almost everything in life.
7. So in preaching, in the motivation of his preaching, reward is stressed for a willing attitude.
8. Paul willingly accedes to preach the gospel. 1<sup>st</sup> class condition; he willingly teaches. This is the opposite of Jonah, who had no interest in going to Nineveh. He did not

want to go and teach the Assyrians, and he hated them. When Jonah got to Nineveh, he did it under compulsion. Jonah missed out on a great reward here.

9. So, is that not worthy of higher wages? Wouldn't greater motivation take Paul further?
10. And is not the proper motivation from the filling of the Holy Spirit divine good? Paul is producing divine good. Jonah didn't.
11. That reward is the sense of mission accomplished. Some people get paid the big money to do certain things; but some just love to do it.
12. Therefore, v. 17 strengthens Paul's case for remuneration, but he is strengthening his case in a whole different direction because he is working willingly. It is much easier to pay a willing employee than it is to pay a grouching, complaining one.
13. Willingness to work is just one more reason that Paul is greatly worth his remuneration. And so his is an unassailable motivation to preach.

A reward in heaven is not excluded here; that just isn't the focus.

Paul's enemies are questioning his motivation; they are questioning his authority; and Paul here cuts through all of that. The receiving of the wages of compelled or willing preaching is deserved; Paul can have his wages regardless, no matter what his motivation is. And he receives great benefits, and he is remunerated by those he serves, whether under compulsion or willingly. In any case, he is not obligated to take the wages. The primary lesson is the grace of God and how wonderful it is.

Money is necessary; we live that way. Our primary mission is the spiritual life; and we exhibit grace with our life and with our mouth. This is for all of us; not just for Paul.

1Cor. 9:17 **For if I willingly and regularly do this** [proclaim the gospel and the truth], **I have a reward, but not of my own will, I am still entrusted with a stewardship.**

1Cor. 9:18 **What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.**

**1Cor. 9:17**

**Lesson #481**

**Sunday 1 January 28, 2007**

The two compound clauses would have been parallel, but they are not. Reward if you willingly preach; and no reward if you don't. However, that is not what Paul says here. What Paul says is so unexpected; the final line in v. 17 seems to come out of nowhere. What is an *entrusted stewardship*? Why do we find this instead of *I have no reward*? There is a reward for the willing practice of proclaiming the gospel and proclaiming divine truth. The reward that Paul has in here cannot be monetary reward; and if it isn't that, then we would think, an eternal reward; but that is not it either. This verb does not directly allude to the crowns that we find mentioned throughout. It would make sense, at least superficially, that Paul is speaking of eternal rewards; however, as we get into this verse, it is going to be clear that this is about earthly rewards.

Bobby is going to lead us into becoming Biblical sleuths. This is a reward in this life for us just as much as for Paul. We get paid in this life, even though we aren't evangelists, missionaries or preachers.

### Explain Paul's Reward

1. The Greek noun is μισθος, which does mean *reward*.
2. Literally, it means *payment for work done*.
3. In this case, the work done is Paul's willing practice of preaching the gospel.
4. However, that cannot be a monetary payment, as he has refused money for his work from the Corinthians. It is his privilege and right, but he refuses to take it from them. What money they give would have been offered grudgingly and of necessity. They would not understand grace if they had to pay him for teaching them.
5. Paul's reward/payment must take a different form than a simple monetary one.
6. In v. 18, we are told about Paul's reward: his reward is *not* charging for the gospel that he teaches. His reward is the opposite of money; he does not charge. That is his reward.
7. That is grace preaching; preaching for no material reward.
8. No money is required to hear the gospel or to accept it. Paul's payment could not be material in any way: a house, a chariot and of course not money.
9. Paul's reward is connected to the grace function of his preaching.
10. What is clear is that Paul's reward is completely in the realm of grace and grace excludes preaching for monetary gain. His reward is only in the realm of grace in this passage.
11. Paul's reward is directly connected in v. 17 to his willing proclaiming the gospel and Bible truth.

In church history, there has been a lot of charging for the gospel and for divine truth. The television evangelists should not charge for the gospel. His reward is connected to grace function and is connected to his willing teaching of the doctrine.

### 3 Things

1. The grace preaching of the grace gospel; God does not sell salvation. This comes through loud and clear to these believers.
2. This is a reward because Paul knows that he has willingly accomplished his commission before the Lord. Mission accomplished: making certain that they understand grace.
3. Paul's commission is revealing God's grace plan to the church. He is to reveal the mystery doctrine to the church.

**Paul's conclusion:** When Paul willingly proclaims the gospel to unbelievers, the act itself is his reward. Fulfilling his mission is his reward.

We have a mission; we are told to go to the corners of the earth and present the gospel of Jesus Christ. It is a great thrill to be able to pass along the gospel to anyone. No matter how much you hate someone, no way would you want to see them spend eternity in hell. Paul is one of the happiest men in the world, as he is accomplishing the mission that God placed him on the earth to accomplish. That which we accomplish is eternal; we can take this with us. The grace satisfaction and reward goes with us. Our reward might just be that we have presented the gospel or gospel truth, and their eyes light up; they understand; it makes sense to them.

Paul is also compelled to teach, as his spiritual gift dictates and as God's plan has designed for him. The compulsion to preach, which is Paul's mandate, and his willing preaching are all compatible. Just because you are ordered to do something, that does not mean that you do it willingly. You might not do something if it is someone else telling you to do it. Some autocrat can tell you, "Do this and I'll fire you" and it is natural to respond, "Hell, no!" However, there are times when you might really want to do that thing. One is obligation and one speaks to your motivation. When they intersect, it is the best of all worlds. This is the first time that Paul addresses motivation. Paul preaches because he wants to; not just because he has been compelled to. In his being compelled, Paul endures incredible hardships.

It is quite unpleasant if you hate what you do, even when you get paid to do it. Bobby and others quite enjoyed jumping out of planes, and they got paid for it. Sometimes Bobby teaches and realizes, *I can't believe that I get paid for this!* A real reward is if you like doing what you do, and you get paid on top of that. Most people get along paycheck to paycheck.

Another illustration: giving money. The plate comes by and you don't want to, but you felt compelled to or you saw everyone else do it, and so you thought that you needed to. However, to give willingly is pleasing to the Lord. We think about getting something tangible in return for money; however, can you imagine that the act of giving money is your reward? You know in giving the money, you are furthering the gospel and Bible doctrine. That can be a reward in itself. There is tremendous satisfaction in doing things for a reward. Our motivation comes from our maturity. It comes from doctrine resident in our souls.

1Cor. 9:17a **For if I willingly [voluntarily] and regularly do this** [proclaim the gospel and the truth], **I have a reward,...**

In the second half, Paul makes a hypothetical case; what about when I am unwilling? This is the motivation of being unwilling to do what the Lord wants us to do.

1Cor. 9:17b **...but not of my own will, I am still entrusted with a stewardship.**

**1Cor. 9:17b**

**Lesson #482**

**Sunday 2 January 28, 2007**

The reward for Paul is the preaching itself. Paul can either preach willingly and receive a reward; and, in the second half, he says, **If I preach against my will, I am still entrusted with this stewardship**. Whether Paul accomplishes his mission or not is another story; however, he is compelled to teach.

Paul makes a negative hypothetical assumption. If it happens, and it is true. The assumption is, he does not practice preaching willingly, but he does teach. There is no *teaching vs. not teaching*; Paul deals with teaching willingly versus teaching unwillingly. Reward or not, it is the mission which is important. *Against my will* covers the wrong motivation or working with a bad attitude. Therefore, Paul will not recognize that preaching to unbelievers is its own reward. There is no satisfaction in teaching from the wrong motivation; there is no satisfaction from doing something from the wrong motivation. Maybe you are ashamed of the gospel; who cares what someone else thinks of you? If you associate with someone who is not interested in the gospel, you will go to the lowest common denominator. You need to weed people out; then you learn what they are like. You learn then whether they are gracious, mean, or whatever their deep down attitude is. Nothing brings out a person's true attitude like the gospel. When you do it willingly, when you are not ashamed of who you are, people will respond or they will react. If they respond, you may make one of the greatest friends in your life. If they react, you might get a reaction that, even 10 years with that person would not bring it out. Whether we give the gospel willingly or unwillingly, we are doing a great thing. However, if we do things grudgingly, we will never learn of the inherent rewards. It is the preaching of the gospel that matters. It is not whether you do it willingly or unwillingly. Unwillingly, means you won't get the personal satisfaction of giving the gospel and understanding its impact. However, regardless, the issue is not our satisfaction or lack thereof; what is important is the gospel. Paul still has the job entrusted to him. It is the mission; not our own reaction to it. *It is the mission; I am superfluous*. Paul is dealing with the undeniable purpose of the preaching of the gospel. Even if I preach against my will, I have a stewardship provided for me. God's purpose is accomplished whether done willingly or unwillingly. It never goes away, as long as he is alive; and as long as we are alive, it never goes away. We might be compelled and we might be highly motivated. We will be tortured until we get with it; He disciplines those whom He loves. God's purpose gets done no matter what. So, Paul says, I have a stewardship entrusted to me, no matter how I feel about it. Whether Paul feels good about what he does, or whether he feels compelled only, God has still entrusted him with a mission; with a stewardship.

The Greek noun is οἰκονομία = *stewardship*. One cognate is οἰκονομῶς = *manager of a household, a steward, the position of a household manager*. Οἰκονομία is *stewardship*; it is the work or the act or the function of managing a household. This is applicable to an affluent household. There was a lot of slavery in the Roman empire. It was often the slave who ran the household.

Feminine noun: οἰκονομία (οἰκονομία) [pronounced *oi-koh-noh-MEE-uh*], which means *the management of a household or of household affairs; 1a) specifically, the management, oversight, administration, of other's property; 1b) the office of a manager or overseer, stewardship; 1c) administration, dispensation*. Strong's #3622.

Verb: oikonomeō (οἰκονομέω) [pronounced *oi-koh-noh-MEH-oh*], which means 1) *to be a steward*; 2) *to manage the affairs of a household*; 3) *to manage, dispense, order, regulate*. Strong's #3621.

The slaves there would often be entrusted with the family jewels; with the family money. But, importantly, slavery could be comfortable and even desirable. Often, they could do better in slavery than on their own. Many essentially became members of the household, to some degree.

This is a position of great responsibility; this is a matter of great freedom, in fact, for some. In order to run a household, you can't be under someone's constant thumb. There must be some freedom to function. It is still a service impressed upon a slave. A slave can function willingly or not; and slaves are always compelled. They can hate it or enjoy it; no matter how they feel, the position and the responsibilities are still there.

Paul sent a slave back to his master because the slave became a believer and the master was a believer. What was most important was the mission. The slave went back, and whatever God had for Onesimus was within the realm of his position.

Some can function in this position, which they are compelled to do; and their motivation is quite separate from their responsibilities. How someone feels is not the focus of this passage; the focus of the passage is the mission. Even if Paul does not voluntarily do what His Master commands, he is still entrusted with the job. He has a commission; it has been mandated, and he must do it one way or the other. Principle of monetary remuneration is still in effect, even if someone doesn't deserve it; even if they have a bad attitude; and even if they don't want it.

Illustration: maybe there is a waiter in a restaurant who was horrible and you did not tip them; he still got the job done anyway, even with a bad attitude; and he got paid his minimum wage. The principle is, the man worked and he gets paid for the work even if his attitude is bad; you should not leave him nothing. He gets paid for what he does; that is graciousness on our part. It is petty to withhold any tip from him.

#### **What is the point in all of this?**

1. The Corinthians know that Paul preaches willingly; he loves what he does; and he does with enthusiasm. They see it. It is easy to tell when you can tell that he likes what he does.
2. Paul was not only under compulsion, but he also had correct motivation in fulfilling his obligation. The second half of the verse, the second hypothetical, is simply theoretical.
3. Paul had a pure motive when he refused to take a salary. He was not using his gift to receive a big paycheck. He was not grudgingly working with a bad idea, and then demanding pay. Nor was he being penitent; he did not need to dock himself pay for having the wrong attitude.
4. Paul was a magnificent steward of the gospel.

5. He was an example of great motivation and the desire to get the job done, even without pay.
6. The attitude that Paul had is clear; from the obligation to preach and the willing acceptance to do so.
7. Either way, willing or unwilling, in this final phrase, it is Paul's mission that is critical.
8. Why did Paul make an issue of this? Not even Paul's enemies could question his motivation when it comes to willingly accomplishing his mission; and for the motivation behind refusing a salary.
9. The stewardship, Paul the slave, happily did his job. That was the only thing that mattered. It was not remuneration and it was not freedom which were important; it was the mission; and he enjoyed it.
10. Paul understood something else: he understood that the grace of God would never fail him in providing him whatever was necessary in order to accomplish his mission. When the mission was over, he would profit. He had a reward on this earth and a reward in heaven. **To live is Christ and to die is profit.** Now we understand Paul's meaning.
11. The Corinthians needed to see grace in action, and Paul is the epitome of grace in action. They should understand his emphasis, and so should we. It is the mission.

1Cor. 9:17b **...but not of my own will, I am still entrusted with a stewardship** [or, *the management of a household or household affairs*].

1Cor. 9:18 **What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.**

**1Cor. 9:18**

**Lesson #483**

**Wednesday January 31, 2007**

The Bible has one meaning and one meaning only, the one which God intended. We don't get to have several different opinions here. There appears to be some redundancy in this chapter; Paul seems to be saying the same thing over and over again. This is the principle of repetition.

The Corinthians desperately need to observe grace in action. There is no other gospel than the gospel of grace, and yet, they don't seem to get it. They haven't quite mastered grace. Paul believes that they need to see grace in action; they need to see Paul apply this in his life. Grace in action is a part of the spiritual matriculation of the Corinthians (and all believers). Paul has set up this opportunity for them in chapter 9. Through his own action, grace will be seen by these people. Paul has refused to take any money from the Corinthians for his support, because he recognizes the danger of creeping legalism in their church. He must demonstrate grace. We have seen Paul's supreme sacrifice, which, the main one is, he does not take funds from the Corinthians. He is not teaching for food, shelter or money. This standard is hardly followed by anyone else today. Paul is not speaking of a material reward in this principle of remuneration.

Paul introduces his true reward, which is his purpose in life. If I do this voluntarily, I have a reward. It is all about his preaching; not about the results. The result of his preaching is not emphasized (his reward). He is not concerned with the reward here. He focuses on the preaching itself. His mission is to preach and he practices this mission willingly and with enthusiasm. He has correct motivation in fulfilling his obligation. He is a good steward. We normally hear this with regards to money. Those who are stewards of the money of Berachah church are careful. Paul is a steward, but not of money. His stewardship is his work. He happily fulfills his stewardship. He focuses on his mission, not his reward.

### **Why Paul Emphasizes his Mission but not his Reward**

1. Paul wants the grace preaching of the grace gospel.
2. Paul wants us to understand his reward is his willing accomplishment of his Apostolic commission.
3. That commission is his privilege of revealing God's grace and God's grace plan through the dispensation of the church.
4. Therefore, when he willingly preaches the gospel, which he does, which is the stewardship entrusted to him, which is the gospel itself. He is a steward of the gospel. The stewardship is to be accomplished whether done willingly or unwillingly. We know Paul does it willingly. The act itself, then, is its own reward. His reward is not monetary. It is the preaching itself which is his reward.
5. Paul has the great inner happiness from seeing the Lord. That is a great reward. This is what God has designated for us to do from eternity past. When we understand this plan and execute it, it is one of the greatest feelings in life.

As you remain in fellowship for a longer period of time and grow, you become more and more relaxed and more satisfied with life.

There must be no mistaking with Paul's reward. He declares his reward to be exactly the opposite of material. In v. 18, Paul will say that he will not make full use of his right in the gospel.

This does not mean that you need to eschew all material things. There is nothing wrong with material things. The only problem is if your priorities are wrong; then something is wrong. Don't get the idea that mere ownership is wrong.

Our reward is not the approbation of others; it is not the accumulation of material things; it is serving the Lord right along with what He has for us to do.

Legalism is everywhere; and it is probably very little different from when it was found in Corinth. Paul has a true burden for these people and for them to understand grace. There should never be an association of grace with a monetary price. In 16<sup>th</sup> A.D., there were indulgences, where people paid in order to remove all punishment for their sins. A bishop or one of the popes would forgive you. Bobby saw a great movie called *Luther*. There was a huge attack by Satan in these indulgences. They would lessen the punishment to those

in purgatory. The problem was, these indulgences could be bought. They could even get people out of purgatory. We cannot pay for sins which Jesus Christ died for. The simplest soteriology is completely adulterated in order to make money. St. Peter's was built from these indulgences, which completely violate this passage. It is a tomb to those who reject truth. These indulgences were part of what got Martin Luther to reject Catholicism. He examined the book of Romans and realized the fallacy of what he believed as a Catholic priest. He posted his 95 theses and then went to war against Romanism.

In any case, Paul's motivation not be attributed to a lust for money (or to any lust, e.g., ego lust). Paul has the pure motivation of bringing the gospel to unbelievers and preaching church age doctrine to believers. It is always an attack from his own camp. Some unbeliever radicals or some Judiazers; but mostly, the attacks against Paul came from within the church itself. The deal was, Paul did not worry that much about the outer world. They couldn't take him out of this life until his work was done; his concerns were with those things occurring inside the church.

Paul kept his focus on his mission and upon grace orientation. His mission accomplishment of the stewardship entrusted. There is no reward in ego-lust. Bobby possibly chose this book to teach because Paul lays out what we should do, in very practical terms.

Present middle participle of εὐαγγελίζω. There are many kinds of clauses that this could be, and here it is a temporal participle, which limits the action of the verb by introducing a limitation of time. *When I preach [proclaim]...* Iterative present tense, which refers to things which recur at successive intervals of time. This is preaching which occurs over and over again. Therefore, this should read *whenever I preach...* There is never a charge for proclaiming the gospel.

Paul's payment is to be able to offer the gospel free of charge. This is a great bit of logic. His payment is *not* to receive a monetary reward for preaching the Word of God. Grace is free.

Unbelievers should never be hit up for money; they should never get the idea that the gospel is for sale. It is grace or nothing; that is what Paul's preaching must reflect. No one can buy their way into heaven. No one can give something in exchange for their souls.

Bobby went to a packed house funeral; 600 people, and the gospel was never given; how much money this man gave to the church was spoken of. At a funeral is a time when people are most receptive to the gospel. They are most vulnerable at this time. Bobby's funeral service is nothing but the gospel.

The final sentence is a result clause; the Greek is great with identifying these types of phrases. Aorist middle infinitive of κατακραομαι, which means *with the result that I don't make full use of my right in the gospel.*

If a congregation was not grace orientated, he did not take their money, like Thessalonika and Corinth. Aorist active subjunctive of τίθιμι = *I place, I put something somewhere; I may place before, I may offer*. Paul offers the gospel without charge. He does not get full use of his privilege. He chose not to be paid. He is not going to a lost and dying world and say, If you pay me, I'll preach to you.

Paul could have put today's televangelists to shame, if he so chose. He could have picked up tons of money, but did not. The reward is the execution of the Christian life, not the remuneration for what you have done. Paul's payment for preaching is to not get paid.

1Cor. 9:18 **What then is my reward? That in my preaching I may present the gospel free of charge, so as not to make full use of my right in the gospel.**

We will go from money to a status in life. Paul will say that he is free from all [mankind]; but he has willingly made himself a slave to all, that he might win the more. Paul does something that noone does. Paul goes from freedom to slavery, which is his next supreme sacrifice.

**1Cor. 9:19**

**Lesson #484**

**Thursday February 1, 2007**

This begins a new paragraph, although, of course, it is still connected to what has gone before. Paul has a divinely sanctioned privilege to which he is entitled. He has shown conclusively through illustration and through an Old Testament quote, that he has the privilege of remuneration. However, it is his supreme sacrifice to give it up. Paul sacrificed his remuneration for a very good reason. He demonstrates his privilege of remuneration. He had the privilege, and he also had the privilege to decline it, which is what he has done.

Now, we are going to go to other areas where Paul has sacrificed as well. Vv. 19–23, he goes through the basic. What spiritual maturity the Corinthians had is a demonstration of what Paul has taught them by way of Bible doctrine. They can observe themselves and they can observe how Paul serves them. The supreme sacrifice of wages for his work was made for their sake.

They needed to see the law of love in action and now they need to see grace in action. They needed to learn how to apply the law of love; Paul will teach them through exhibiting the law of supreme sacrifice. He is not through demonstrated the grace of God and his love for them. He will now cover other ways that Paul sacrifices himself on behalf of his hearers.

Most of these stewards that Paul is writing about are slaves. They are household slaves; some were financial household slaves, and they controlled the money of a wealthy family. They had a stewardship and a function to handle the finances of this family. Paul continues with this line of thought in v. 19, and he will demonstrate the scope of the sacrifice that he will make in the law of love. These verses will complete Paul's thoughts which were begun in chapter 8. This message that Paul is giving is a message to the strong. This is addressed to strong believers with doctrine.

Paul will demonstrate the law of love to these Corinthians in a way that will completely explain to them. He will present the necessity of something here. This will be an example of his love toward them and his love for the Lord Jesus Christ. Paul radically demonstrates the laws of love and expediency. They are just different subjects of love. Expediency is love towards the unbeliever; and the law of love is toward the believer. They need to understand how to do the same thing. Paul has extended the law of love to believers. He will essentially extend this law to unbelievers, but he does it for a different reason to get the same results (grace adjustment and grace orientation in the spiritual life).

The law of expediency to aimed toward that first adjustment and the law of love toward...? Maybe we are getting this in too much of an abstract way. The Corinthians must not only extend the law of love to fellow believers, but they must also extend the law of love to unbelievers in their periphery. We should extend the law of expediency to unbelievers and the law of love toward believers.

The example of the law of expediency that Paul offers: **I am free from all men, but I have made myself a slave to all**. Paul was born a Roman citizen, and, as such, has all the rights and privileges of a Roman citizen. He places himself in bondage, even though he is entirely free. Paul refers to the liberty cited back in v. 1. He is free and he refuses to use it. Not only does he not exercise his freedom, but he finally concludes *I am not free*. Today, we think of moving from slavery to freedom; however, it is just the opposite here.

Our freedom in the US has been obtained via the blood of hundreds of thousands of soldiers. We are the only country in history to fight a civil war in order to free slaves. The Brits did this over a century; we did it over 4 bloody years. No one has done this more quickly in history.

The Corinthians had to be the lousiest bunch of church-going Christians in the ancient world, and Paul says he would enslave himself to them. However, we are also slaves. We have freedom to live the spiritual life which God has given us, and yet we are slaves to that truth. It is an interesting position; greatest slavery in the world, and we are better off as slaves than someone else. Slaves can have great responsibility; and Paul had a great responsibility with regards to the gospel. Slaves are punished when they fail; when they run away. But the Lord will bring us back where we want to be.

No man is free of all men; we all interact in some way to this or that person. No one is entirely free. Potentially, this is possible. Freedom without responsibility is not true freedom. Paul can't mean that he is free from responsibility nor can he claim to be independent of all men, as he interacts with men constantly. What does Paul mean? In Paul's previous illustration, the emphasis was not on his rights and privileges, but his choice not to use these rights and privileges. Paul is free *not to use his freedom*.

### **Paul is Free from all Men**

1. Paul is free from people in the sense of having volition to make his own decisions before the Lord.

2. Paul is free not to take the whims and desires of others. How many choices do we base on the strengths and weaknesses of someone else? Someone else has good ideas about what we should and shouldn't do. It's easy to listen to advice from this great paragon of strength.
3. It does not matter what anyone else thinks about his decisions.
4. Paul is free of human viewpoint pressures.
5. Paul makes his choices based upon his own soul. We are free from all of these people around us, but enslaved to the truth.
6. Paul knows the truth and the truth has made him free. I
7. The criterion for Paul's choices is his responsibility before the Lord.
8. Paul's primary choices are made by application of doctrine. Not pleasing or satisfying the demands of people.

We're responsible to the Lord, and it takes strength to say *no* when we want to say *yes*.

#### Summation

1. This means free from our primary relationship people are secondary relationships to our relationship with Jesus Christ. Our relationship with him is growth and prosperity.
2. We are not bound by the human viewpoint pressures.
3. This frees us to pursue our primary relationship with God.
4. Approval of God rather than the traditions or the approval of men.
5. Paul is free from all of that; he makes his choices as being free and based upon the plan of God for his life.
6. Admittedly, God's plan involves interaction with people; there must be this interaction with others. That is the whole point of slavery.
7. Although the plan of God involves interaction with people, it is not their approval which is his criterion for his choices.
8. Our choices and his choices must be approved by God, based upon the criterion of God's viewpoint in our souls. We are not free from Bible doctrine and the mandates of Bible doctrine. We are enslaved to the truth, and we express that in personal and impersonal love toward believers.

1Cor. 9:19 *For though I am free from all, I have made myself a servant to all, that I might win more of them.*

**1Cor. 9:19**

**Lesson #485**

**Sunday 1 February 4, 2007**

Very cool music with the offering; with a viola or violin?

*For though I am free from all men is*, by itself, an absurd statement. No one is free from all human beings; no one is without interaction, obligation, etc. Especially the Apostle Paul, who is traveling, evangelizing and teaching. It is his responsibility to interact with

believers and unbelievers alike. So, what does he mean here? Paul does not have a primary relationship with anyone; he is not married. He has responsibilities and obligations and interactions; but there is not a primary relationship. He still loves people and he enjoys friendships. **You will know the truth and the truth will set you free**; free to apply doctrine; free to apply divine viewpoint. Being free of all men means that Paul has a choice; he can be affected by Bible doctrine or by human viewpoint. He is free from human viewpoint; because he knows the truth. He is free from all men, in that he can make his own decisions based upon Bible doctrine. Paul is able to be free from human viewpoint, while still being able to associate with people.

Paul never shuns his responsibilities toward others. They are defined by the plan of God; not by the plan of people. His life is not satisfying the demands of people. He is free from all that by his own choice. God's plan always comes first; we spend too many years trying to please people who have human viewpoint. Real freedom is when we comply with the plan of God. This does not mean that we don't have responsibilities or close relationships. We just need to bear in mind the #1 priority. What is Paul's choice that he makes independent of human factors? **I have made myself a slave to all**. Paul is absolutely free, and yet he has made himself a slave. He has every freedom, and yet he is a slave here. This is not a choice that many ordinary people would make. He is a slave in the sense of being a steward of the gospel. Example of a missionary Tim who passed away with his wife in a bus accident in Brazil.. He had a good job, but he spent all of his life taking the gospel to people who had never heard it before. Tim came from a Plymouth Brethren Bible doctrine, and was fairly doctrinally straight. He taught believers who had not heard the simplest of doctrines, like rebound.

Law of expediency: to win people to Christ. Paul makes the statement that he has become a slave, even though he is a free Roman citizen. He was not even a slave in the human sense of the term. Philip. 2:7: **The Lord Jesus Christ took on the form of a bond servant**. He did this in order to bring salvation to you and me. Christ is the only one who can rescue us from the bondage of sin.

#### **Paul makes the Choice to be a Slave**

1. To bring the message of the gospel to everyone he came in contact with.
2. That is Paul's absolute priority, as was the priority of our Lord Jesus Christ. Nothing could deter our Lord from the cross; very few things that could deter Paul, although Paul did get off track now and again. By and large, Paul could not be deterred from what God had for him to do.
3. Paul made the choice to give up his freedom (the law of liberty) in order to comply with the laws of expediency and love.
4. Paul was completely inflexible when it came to doctrine and the gospel. He was flexible in many ways; he was in constant hardship. However, when it came to the gospel or doctrine, Paul would never give way. Even the praetorium guard who watched over Paul when in Rome were affected by him. Paul did what he did, *that he might win the more*. It was never about Paul, but about his mission. Paul accepted his slavery as the greatest service of his life.

Paul was an unimpeachable servant of the plan of God. None of us will go through the trials or hardships that Paul faced. We are no less servants or slaves where we live. We are called to be imitators of Paul and of the Lord Jesus Christ (who pioneered the divine dynasphere). Our sacrifices can never equal those of our Lord. Quite rare to even approach the personal sacrifices of Paul. We can certainly imitate it. We all have the choice to curb certain freedoms in order to preserve our witness before the unbelieving world.

### **What is our Slavery all About/**

1. Expediency in our life is about maintaining our testimony to the unbelieving world. We are a slave to the gospel of our Lord Jesus Christ. We must, therefore, maintain our witness to the unbelieving world.
2. We choose to refrain from certain activities as a witness from time to time. We must refrain from them because they may offend or detract from our testimony and our witness of the gospel.
3. Any activity which detracts from the gospel. [cell phone goes off]
4. It is not a bad servitude to be a slave to Jesus Christ. It is an entrusted stewardship. God trusts us as a slave with His work; with his gospel; with His doctrine.
5. The principle: our witness for the Lord Jesus Christ takes precedence over all other relationships with the unbeliever. Over friendship, over a working relationship, and over a romantic relationship (which we should avoid anyway).

We bring the gospel undiluted; and then we are to grow in grace and knowledge of the Lord Jesus Christ.

### **The Rationale for the Law of Expediency**

1. Paul is the servant of the Lord Jesus Christ; and thus
2. Christ commissioned the Apostle Paul to preach the gospel as a steward of the master.
3. Paul will complete his mission, in a way that best reaches a lost and dying world. He takes his slavery very seriously. Paul is not trying to escape or to get his freedom.
4. In that sense, Paul puts himself in slavery to bring the clear message of the gospel of grace to all.
5. Paul's own comforts and desires for his life have become secondary to his mission. We don't have to give up everything; we just need to have priorities.
6. Paul is the entrusted steward who is compelled, but willingly accepts his slavery. He is a slave and placed in slavery. Slaves normally have nothing to say about their slavery.
7. That is the divine viewpoint which we should always take note of. We are compelled to be a slave, from the moment we believed in Jesus Christ. Is this among the 39 irrevocable things?

Slavery is the impact of vv. 17 and 19; dedicated to Tim Lipsey as a missionary in Brazil.

1Cor. 9:19 **For though I am free from all, I have made myself a servant to all, that I might win more of them.**

**1Cor. 9: Lesson #none Sunday 2 February 4, 2007**

No class; business meeting instead

**1Cor. 9: Lesson #none Wednesday February 7, 2007**

No Bible class; repairs being done.

**1Cor. 9: Lesson #none Thursday February 8, 2007**

No Bible class; repairs being done.

**1Cor. 9:19 Lesson #486 Sunday 1 February 11, 2007**

Communion Sunday

We have been a week out of class. This is what we are, which Paul teaches in an analogy. **Although I am free from all men, I have made myself a slave to all that I might win the more.** If Paul is a slave, then in what sense can he be free? Slaves are the opposite of freedom. Paul is free from a primary relationship with men; this does not mean that he is a hermit; he has friendships, but he is not married. He is free to have a primary relationship with God. He is free from the need to have approval of men or of the traditions of men. Now that Paul is free from such human viewpoint entanglements, why does he now turn around and call himself a slave to men? He's free of men, so why does he call himself a slave of men.

As an Apostle, Paul has a great responsibility to all men; he brings the message of the Lord Jesus Christ to all unbelievers. He must win the more in his slavery. That is his absolute priority in life. This is quite a statement. He is a servant of the Lord Jesus Christ first and foremost by being a slave to preaching the gospel to all men in his path. He fulfills the law of expediency to all unbelievers. Expediency requires Paul to use every means at his disposal to bring the gospel to a lost and dying world. He must effectively present the gospel. One believer sacrifices much for the benefit of many believers. He presents the pure and true gospel of grace. This takes maximum personal love toward God and impersonal love toward men in order to pull this off. This is what makes the mature believer the great witness. The most dangerous believer is the new believer who tries to present the gospel and knows very little. Your effectiveness increases exponentially with

your maturity. In order to fulfill his Apostolic mission, Paul must be expedient toward all unbelievers.

### **The Model Paul must Present to the World**

1. Paul must maintain a testimony to the unbelieving world.
2. It is refraining from any activity which may offend or detract from the testimony for Jesus Christ. The issue is the gospel and not some extraneous thing.
3. Sometimes one must set aside things which are lawful, available and desirable.
4. This is the call to slavery. It is a grand servitude. This is an entrusted servitude. We are the most dependable and faithful of all men. We are entrusted stewards of the Lord Jesus Christ.

Our witness for Christ takes precedence over all other relationships with unbelievers in this world. We don't often think that witnessing take precedence over all other things. It take precedence over romantic relationships, over business relationships, over familial relationships. Our testimony for Him is never superceded by friends, loved ones, or anyone else that we work with. We may have these relationships, but their eternal future is dependent upon your focus and priorities. This is so that those you have a relationship will have the greatest opportunity in life. To win the more does not mean that Paul is going to win more believers than anyone else; nor does it mean that he will witness to a majority of men. He is not fomenting a soul-winning competition for others. That is a misdirected motivation. It is sometimes hidden in holy language; called accountability. Make your brother and sister accountable to you; the mature believer is to monitor the immature believer. Make sure they stay in line, make sure they do the amount of witnessing to meet our standards. At the same time, we can insure self-righteously, that they are moving ahead and on the right track. At best, you can get a spiritual dependence here, if the immature believer takes you seriously. Doctrine, not people pressure, advances your spiritual life. Accountability is inordinant competition, an abuse of stewardship, and spiritual bullying.

1Cor. 9:19 **For though I am free from all, I have made myself a servant to all, that I might win more of them.**

**1Cor. 9:19–22**

**Lesson #487**

**Sunday 2 February 11, 2007**

The paradox of being free and being a slave. You are free of the human viewpoint entanglements of this life. You have the capabilities of being free of those things which would destroy your spiritual life. Now, why would you be a slave? Why does he mean, *you are a slave*? He says this so, *he can win the more*. This is not a competition, ego-trip. A slave has no right to tell anyone about anything. You do your job as unto the Lord; the Master is the only one we need to please, Who is Jesus Christ. We are not answerable to man.

**What Does Paul Mean to win the more?**

1. This is a comparative word; it means Paul will win more than he would have otherwise. By focusing on his stewardship, he wins more than he would otherwise.
2. Slavery is the epitome of the law of slavery and the law of love. He will do anything within the parameters of Scriptural mandates to win the unbeliever.
3. This is also the epitome of supreme sacrifice; Paul will undergo any sacrifice necessary. He counts himself as a slave.
4. Also in view here is, setting aside the law of liberty, advanced in chapter 8.
5. Paul covers all the laws with this slavery analogy. Expediency, love, supreme sacrifice and the law of liberty are all covered and combined in this one verse, as a slave, in order *to win the more*.
6. In one analogy, Paul takes the evil of physical slavery to men and turns it into the positive spiritual slavery to Jesus Christ; he takes what is anathema to man and makes it beautiful.

Paul is just beginning his slavery analogy; it is just too good. What a great teaching device this is. It is a great stewardship entrusted to him. When he talks about slavery in the Roman empire, this is an institution with which men there were well-acquainted; and our slavery was nothing by comparison.

In the subsequent verses, he will give examples of what his slavery is, so that we will understand what our slavery entails. What is our situation in slavery?

1Cor. 9:19 **For though I am free from all, I have made myself a servant to all, that I might win more of them.**

Paul became a Jew to win the Jews; he put himself under the Law to win those under the Law. For those outside the law, Paul put himself outside the law to win them; for those who are weak, Paul became weak, so that Paul **became all things to all men so that he might save some**. Material things did not drive the Apostle Paul. He is not about finding great comfort and security in life. Slaves do not live by means of comforts and material things; he does not have these things, nor does he want them. These are not his goals in life. Preaching the Word of God is his entire focus in life. These verses will explain his expediency and ours as well.

Paul begins his groupings in slavery. **To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law.** How can Paul become a Jew if he is already a Jew? This is applied to the most frustrating, hard-headed believers that one could imagine. The Jews did not like Jesus Christ, those who had rejected Him. As a pharisee of pharisee, as a Hebrew of Hebrews, he knows of their negative volition. Paul no longer thinks or considers anyone in racial terms; he has left this behind. He is the farthest thing from a racist. He does not exclude any race. He does not exclude anyone who is not Jewish. We now live in a parenthesis. We are the church and we are different; we have different resources and different assets. Gal. 3:28: **There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one**

**in Christ Jesus.** There is no racial divide, no social divide, and no gender divide for believers. This verse indicates the equality of all believers in Christ Jesus. This is the only place where equality truly exists. We have equal privilege and equal opportunity for spiritual advance. We have equality of service to the Lord Jesus Christ. These other things should never be made an issue of. There is great inequality in our spiritual life; there is no spiritual egalitarianism. What we do have is 39 irrevocable absolutes and the 1 revocable asset (the filling of the Holy Spirit). There is inequality of advance; some advance and some do not; but that is on us. This is where we can experience inequality, but it is a matter of volition. We all have the ability to advance as far as our volition allows. There is an inequality of spiritual gifts, so to speak. However, whether one is a pastor-teacher or an evangelist, or someone whose spiritual gift is sweeping out a church, God rewards these equally. It is a matter of how we grow spiritually, and that is a matter of volition. No one can bar us from spiritual growth; we cannot be barred from the use of our spiritual gift. We have different capacities, but we have equality.

Spiritual gifts are varied, and each of us has at least one. Paul had the temporary gifts and all of the communication gifts. Paul brought us the New Testament in many respects. We have only one gift as a part of the body of Christ. These gifts do not qualify us to be great evangelists or pastors. Even the evangelist must place himself under the authority of a properly prepared pastor-teacher. Evangelists are not designed to interpret Scripture. A person with the gift of helps has a great gift, but not to teach the Word of God.

So many Christians fancy themselves as theological experts and then they begin to lead Bible studies; and then they read Scripture and take it out of context. They give weight in places where there is no weight; they distort doctrine where there is no reason. Without the proper gift, they confuse the body of Christ. A lack of the theological framework. They lack the languages, hermeneutics; and arrogance dictates that they do it that way. Unfortunately, some pastor-teachers are not teaching doctrine, or they encourage their parishioners to study on themselves. Rick Hughes is not a pastor and he knows it; so he teaches, but he gets it elsewhere. He might put his own spin on it or his own illustrations to it; but the interpretation comes from his being taught.

If you want the notoriety of this or that gift, you might want to look at the other side, as it is a lot of work. When the Holy Spirit does not give someone a particular spiritual gift, then they are out of line if they try to act as if they have this gift. If you cause divisions within a church, then you are not clarifying doctrine. Rebound is so simple; you name it and it is all over with. How do you clarify something which is so simple and easy to understand.

You must apply humility, and that is required for every spiritual gift, and grace-orientation is the basis for the function of every spiritual gift. It is not about the person presenting doctrine. When someone does not have that gift, then we are dealing with arrogance.

It takes great guts to stand in front of people who are naturally antagonistic, and give them the gospel. Bobby sees it when he presents the gospel at a funeral. You simply present the gospel and let the chips fall where they may. Paul is as humble as any man who has

ever lived. They are great men, men who have every right to be arrogant, but humility is their essence.

Paul had no prejudices in the realm of race, gender or station in life. He's been accused of such things, like misogyny, but he was not. Good parents do not favor one child over another; the Lord Jesus Christ favors no child over another. By the way, Paul is not attempting to be politically correct. These kinds of prejudices were ingrained in Paul's society. There was legislation which supported gender-prejudice; which supported racial prejudice, which supported differences in class. This is the first time in history when such a statement is made. This is ground-breaking, and it goes against political correctness of Paul's time period; this is a viewpoint universally rejected by those outside the faith, and by some inside the faith. **There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus** (Gal. 3:28).

Paul uses the verb γίνομαι; there is no direct object, but a predicate nominative. The sides of the verb are equated. Γίνομαι represents a process, something which is not equivalent at the first. Paul calls himself a Jew. He was a Jew before and believed in Jesus Christ. Paul is not converting to Judaism. Paul is not talking about a temporary conversion; he is not becoming an actual Jew in order to present the gospel to Jews.

There is a qualifying word here: ὅς = *as, like*. This is a comparison; a simile. There are two unlike objects. He has already said *there is no race*; Paul said, ***I became as a Jew***. So, in what way has he become under the Law? Lawless? A Jew? Weak? This is about the expediency of slavery. He does not go outside the parameters of doctrine or his purpose to present doctrine. I have to develop something in order to get a hearing from some. Paul wants to gain a hearing for the gospel. We must become all things to all men. We don't become a different race to witness to that other race; we look to gain some rapport with those to whom we are speaking. Paul is already a Jew, racially; but he is in the body of Christ, where there is no racial difference. Being willing to develop this rapport is what it takes to gain a hearing with those in this or that realm.

1Cor. 9:20 **To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law.**

1Cor. 9:21 **To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.**

1Cor. 9:22 **To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.**

**1Cor. 9:20**

**Lesson #488      Wednesday February 14, 2007**

Race is one of the most controversial subjects today, even in our pluralistic society. Every race and religion reside within our borders. There are clashes when this occurs. For better or for worse, race is an issue. Racial voting blocks; concerns over civil rights; an issue in

education, affirmative action, quotas. Sometimes the race card is played; some racial agendas put forth in public. The mere charge of racism stymies debate. Being called a racist is the kiss of death. Any unintended or inadvertent racist comment can ruin a career; and an occurrence of it can be called institutional racism. There can be very partisan racial debate.

Thomas Sowell is someone that Bobby reads, who gives a thoughtful approach. Some, instead of treating all Americans as individuals first, not as part of a racial group. The Biblical view, **there is neither Jew nor Greek, slave nor free, male or female.** By and large, slavery was a rampant institution in Paul's time, and for Paul to say, **"There is neither slave nor free"** was a groundbreaking statement for that day and age. **Neither male nor female** was groundbreaking as well.

It is going to appear in this passage that race is some sort of an issue. These verses are not about race per se. Paul is a Jew; he was born a Jew. So, what does it mean when he says, **"I became like a Jew."** This is about unbelievers and the gospel. The real focus is heathenism. If you want equality, win unbelievers to Christ.

*Became* is a correct rendering of γίνομαι. A guy that Bobby knows is teaching and evangelizing in Huntsville; and even teaching a little Greek. This verb here does not take an object; it takes a predicate nominative.

Gal. 3:28, Paul was formerly a Jew. Here, it is a reference to culture and religion. Paul is not is not being temporarily converted to Judaism. He does not have to become a cultural or religious Jew in every respect. There is a limitation by the comparative particle ὡς = *as, like*. This is a simile; a comparison between two unlike objects. He is like a Jew in certain ways, but not in all ways.

#### **How Paul Became a Jew**

1. Paul acted in superficial ways like a Jew..
2. He Obligated some of their practices which did not conflict with doctrine or the gospel.
3. He observed portions of the Mosaic Law which did not run counter to church age doctrine that he taught. The Mosaic Law was designed for client nation Israel.
4. Paul became as a Jew, affirming at the same time, that this was a matter of expediency.
5. In Paul's nominal observances of their traditions and law were not mandatory or binding to Paul. It was completely voluntary to Paul.
6. Nor did Paul ever allow the assumption by anyone that such expediency was part of the gospel. It was a means to present the gospel. What Paul did with the Jews was expedient; and it was not a part of the gospel.
7. Paul never became so much of a cultural or religious Jew that he compromised any part of the gospel.

8. Paul did not become a legalist, which is extremely important, affirming the Law as a means of pleasing God.
9. Becoming as a Jew was only a nod to their traditions to gain a hearing for the gospel.
10. It was not an immersion or a theological acquiescence as a religion or a cultural practice. Paul did act in certain ways as a Jew to win certain Jews for Christ. He became as a Jew to establish rapport with Jews.

Paul's mission was partially a transition from the Age of the Jew to the Church Age. So Paul could not enter into legalism. He spoke to many Jews, but he could not compromise; but he could be expedient. No preconceptions for the Gentiles.

### **An Application for Us**

1. Gaining rapport with unbelievers is a bona fide operation for witnessing for Christ. Someone thinks well of you and they want to know what makes you tick.
2. However, do not claim to be or become what the unbeliever is. That is the limit.
3. You can only go so far in gaining rapport with unbelievers.
4. You do not compromise or acquiesce to human viewpoint for the sake of rapport. An example from the news recently. Megachurch pastors signing on the help with global warming with the radical environmentalists. Joining up with pantheist and radical environmentalists can be very dark territory.
5. Neither do you participate in the meaningless rituals of religion to gain rapport. Example: taking communion when it is interpreted as transubstantiation. It is a false doctrine that the bread and wine become the flesh and blood of our Lord. All kinds of weird doctrines associated with this church: prayers for the dead, mass, etc. are not ways to gain rapport for the gospel.. This muddies the gospel; works confuse the gospel. However, do not make a spectacle of not participating. Do not make an issue of the correct doctrine, which will turn anyone off. When Bobby gives communion, it is information which can be passed along to the unbeliever. Don't participate in false doctrine. You can only go so far with the law of expediency.
6. You can present the gospel without compromising doctrine and without offending those who listen to you. Don't offend others; simply give them the truth. Rarely does someone believe in Christ when you witness to them. Often things happen to them and they think about the truth and then they believe.
7. All unnecessary roadblocks must be moved from the clear presentation of the gospel. Don't ever make an issue of yourself. Don't make an issue of their beliefs. Don't set up roadblocks.
8. All of this is the application of the directive in v. 20a to become as a Jew, but not a Jew in every sense of that word.
9. There are other pitfalls in gaining rapport and gaining a hearing
10. Do not become emotionally involved with an unbeliever that you want to become a believer. You can't get romantically involved with an unbeliever. You cannot

compromise with human viewpoint, which is what can happen in a romantic relationship.

11. Don't do anything which violates the law, criminal or civil, in order to witness.
12. The gospel is not furthered by civil disobedience, e.g. joining a protest march. We are not called to whitewash the filth of the devil's world. A protest march does not solve the problem of the old sin nature. Christians in seminaries sometimes get judged on political issues and how involved they are with these political issues (apparently, abortion). The activist Christian can end up injecting legalism into the gospel. You may have observed so-called ministers stridently politically posturing for whatever. Yet, rarely do they give the gospel. In fact, generally not at all when on camera.
13. Do not compromise in the realm of friendship. The greatest aspect of friendship is missing when both are not believers. The unbeliever brings us down to their level so easily.

Timothy, Titus and the ritual of circumcision. Acts 16:3 Timothy was circumcised in order to get a hearing. However, Titus was not circumcised, as it mixed up the gospel with circumcision. Gal. 3:2–5

1Cor. 9:20 **To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law.**

**1Cor. 9:20**

**Lesson #489**

**Thursday February 15, 2007**

vv. 20–21 are peoples that Paul became like, and he became like these groups in order to evangelize them; that is the overarching principle. The transformation that Paul talks about only goes so far. Paul was involved with the Jews and these other categories in superficial ways; he did accommodate them in some ways, but he did not join up with them completely. Paul was a racial Jew by birth; but Paul could not become what he already was; so this is not about race, bloodlines, or birth. There is no such thing as racial differences for those in Christ, ditto for gender or social status. In the body of Christ we are not separated. Paul does cite his racial heritage as an opening; but not a way of compromise. This is a methodology. Paul became as a Jew to establish rapport with Jews. This is a legitimate way to gain a hearing. This shows affiliation and affinity. The association that he had with these people was for the purpose of evangelization. Paul mainly associated with Gentiles; but he did not associate with Jews to get a little taste of home; nor did he want to temporarily revert to Judaism. He does not require solidarity with his brothers because of race. This had a purpose of gaining congruity. This attained a condition of agreement in non-essentials; the essentials of Christianity, soteriology, etc., were never compromised. He was simply removing unnecessary roadblocks. It was not his purpose to offend them; he did not want to emphasize their differences nor was he looking to sell out in some way. He wanted them to relax and to think of them in terms of who he is. This is also our mission as an ambassador for Christ. This causes nothing but subjectivity. Paul's sole purpose was to evangelize as he became as a Jew.

Paul used Jewish law and Jewish practice to his advantage. The illustration is circumcision. Acts 16:3: Paul was beginning a new missionary journey and he wanted Tim to go with them; so he circumcised Timothy in order to reduce that barrier. Sounds like supreme sacrifice to me. Paul did not want Timothy's background to be a stumbling block to the Jews. This is a ritual that means nothing to the Gentiles; but it appears to be conversion to the Jews. Gentiles who became believers in the Old Testament were circumcised. Now, it has no meaning; but this allowed for the opening of the lines of communication between Timothy and any Jews they might evangelize.

The second example is Titus in Gal. 2:3: there was an infiltration of Judizers who infiltrated the churches after Paul evangelized. They tried to get the believers to go under the Law. Titus, as a Greek, was compelled to be circumcised. The Judizers demanded that Titus be circumcised. In v. 4: He did not allow himself to be circumcised because of the legalists there. These legalists sneaked in to spy out the liberty of their church. Christ saves us; not the Law. They came in for the purpose of bringing them into bondage. Bondage is the legalistic interpretation of the Mosaic Law. Paul refused to circumcise Titus in this circumstance. With Titus, it would appear as if Paul was knuckling under the Mosaic Law. The gospel cannot be compromised in the attempt to communicate the gospel.

#### **Circumcision**

1. Circumcision was never a means to salvation. The legalists had many demands, even though this was not necessary even in the Old Testament.
2. Circumcision was a new racial species which began with Abraham. Circumcision was a sign of salvation.
3. This is a sign of Abraham's faith in Jehovah.
4. This ritual was later distorted by legalistic Jews and saw law keeping as a means to salvation. It is a sign of faith. Judaizers saw it as a sign of God's people.
5. Circumcision is no longer necessary today.
6. Col. 2:11: **In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ,** we are made a new spiritual species in Christ. In Him, we are circumcised...with one not made with hands. The removal of flesh is the removal of the sin nature. In salvation, the sin nature can be temporarily stifled. The sin nature is a part of the cell structure of our bodies; it is removed positionally.
7. Philip. 3:2b: **Beware of the of the false circumcision [which is the removal of skin from the phallus].** we are the true circumcision. Positional sanctification; we are separated unto a spiritual life; we are the true circumcision.

Even Paul, in all of his greatness, did make a mistake. He has an old sin nature and that carries him too far. The incident occurs in Jerusalem. Paul ended up bringing Gentiles into the Temple. That is never to be done. It did not gain approval here. For his improper nod, they tried to kill him. God did correct Paul's deviations. Acts 21. Excellent treatment in the Spiritual Dynamics series.

This should help with understanding the second half of this verse. Paul is not under the Law and he should have nothing to do with being under the Law this is how Paul becomes a Jew under the Law, without being really under the Law.

### **The Principles that we should know**

1. Paul did oblige some of their practices. He could only go so far with that. Paul did observe portions of the Mosaic Law.
2. Nothing which obscured or violated the gospel or church age doctrine. Bobby might bring in Pat Cate, a missionary from Iran when the Shah of Iran was there. He can explain how this is done without compromising the gospel.
3. Paul learned the hard way in Acts 21. He violated the gospel and church age doctrine here.
4. Paul placed himself as under the Law. He did not want to offend the Jews and give them a change at the gospel. It is easy to get off onto side issues or to get off on yourself; our mission is to present the gospel; not to present your knowledge. Example of being in a cafeteria line and not eating bacon by a 7<sup>th</sup> day adventist. The Mosaic Law had no validity in Paul's spiritual life. He made that mistake only once. As an Apostle to the Gentiles, Christ is the end of the law to all who believe. Our Lord was the only One Who could keep the Law; to fulfill the Law.

The Church Age believer is a new species, and we are not tied to legalism. Paul did give a nod to the Law, but it was never an issue in the gospel. Paul could have ignored every ritual in the Law and he was just fine.

1Cor. 9:20 **To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law.**

1Cor. 9:21 **To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.**

1Cor. 9:22 **To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.**

**1Cor. 9:20**

**Lesson #490**

**Sunday 1 February 18, 2007**

We all have some similarities; we are all in union with Christ; we are all baptized by God the Holy Spirit. As a body and as individuals, we all have access to rebound; we can name our known sins at any time.

One of our commonalities is a spiritual gift, given to us at the moment of regeneration by God the Holy Spirit. There are different areas along with the application of doctrine of our soul which direct the practical side of God's plan for our life. For some believers, just the mention of witnessing sends them into spasms and tremors. Some people are introverted, and sometimes they are rejected, they feel embarrassed; they had an aversion to those

who push their ideas on us. This can even lose some close family ties. Sometimes, witnessing can separate families, especially when witnessing is done incorrectly.

Others are very extroverted and have a zeal to communicate their salvation to others. An obvious eagerness to share it and there seem to be no inhibitions on your part.

There are a number of reasons why a person may find it easy or difficult to witness. Whether extroverted or introverted, bold or timid, our effectiveness in witnessing largely depends upon our spiritual maturity. Overzealousness and shyness can be both overcome with spiritual maturity. We are most effective in our mandate to witness when we have doctrine in our souls.

Rejection, fear, and embarrassment all fade when you build an edification complex structure in the soul. A witnessing mandate is effective. You don't have to win an argument, theological or political; all you have to do is present the gospel.

The verses which we are examining tell us how to present the gospel. Paul is one of the greatest evangelists in the world; **"I became as a Jew to win Jews; to those under the Law, I became as one under the Law, so that I might win those under the Law."** You maintain a witness to the outer world regardless of the cost. What does it matter the few years that you are on this earth. What matters is, you live your spiritual life and follow the mandates of Scripture.

Some of us just don't like people much; the more people I meet, the more I like my dog. However, you must have a concern for those who are spiritually dead; even sacrificing certain activities in life in order to gain an opportunity to present the gospel. We are never told to abandon Biblical mandates or get involved in apostate activity.

Paul uses his racial, cultural and religious heritage. Paul has left behind this heritage of being Jewish; he is no longer in his own eyes a Jew—not culturally, religiously or ethnically. Gal. 3:28; **there is neither Jew nor Gentile.** Paul does not see himself in racial terms. In expediency, as this passage says, Paul returns to these roots in a limited way, which is a tip for us. How does Paul become a Jew, being that he is one? What Paul is doing is, he is opening some lines of communication with his old ethnic group. However, Paul does not in anyway compromise with their culture or religion. He cannot do this. The Law of Expediency is a method for witnessing. You don't become a drug addict in order to arrest a drug addict would be a parallel. You don't become an addict in order to witness to an addict. Paul had some affinity and affiliation with Jewish culture and religion, and he was willing to allow for that; however, you cannot acquiesce to the sins or evil of others. Never become legalistic, as that clouds the gospel. Don't try to change their evil ways before witnessing to them, for instance. No vows, no joining in on religious ceremonies. Paul makes them aware that he knows where they are coming from; but he does not go there. Paul tells them that he has been where they are; he understands their life and religion. But he has something much greater to show to them. Becoming a Jew is for the purpose of gaining some congruity, and it is finding agreement in some nonessentials.

### Points of Application

1. Paul did not offend them in his contact with them by emphasizing his differences with these. He emphasized their similarities. Don't offend.
2. By becoming as a Jew, Paul removed unnecessary roadblocks to a hearing of the gospel. These seem to be common sense, but sometimes people cannot apply doctrine. Presenting the gospel to someone that you just don't like is quite difficult. Like Jonah and the Assyrians.
3. What Paul wanted to do is to bring an ease and an openness to the association.
4. Paul wanted to remove the emotional element between people; and this so easily causes subjectivity and misunderstanding and it masks the message. You must get the emotional aspects out of the way. These Jews still live under the Mosaic Law. They are still governed by the Mosaic Law. The Mosaic Law becomes the point of contact. First you make contact, then you find a point of contact, and then you bring them something which they are desperate to hear. This is an area where Paul needs to be careful, so that; for these, the Mosaic Law is their salvation. Paul cannot return to the Law to live under it; that would be a compromise. He cannot compromise, even though he has an excellent point of contact with the Mosaic Law. Paul knows the nonessential parts of the Law. He know what conflicts in the Church Age. You may only have affinity in the nonessentials. Antinomians and legalists have difficulties mixing; however, Paul can mix with both. Paul cannot adhere to Judaism, but he can develop a rapport.

There are more opportunities available to the mature believer, because he is less likely to muck it up. Part of our maturity is understanding these techniques. To gain rapport but you do not compromise doctrinal principles. So Paul does not live *under the Law*; but he lives *as under the Law*. This means that Paul obliges some of their cultural practices. He does observe portions of the Mosaic Law. He cannot and will not obscure or violate the mystery doctrine of the church age.

Acts 21:18–37 was his mistake and this was a disaster. Paul is very emotional about his past and about these Jews, but here he has lost his perspective. Paul even draws some Gentile believers into this mess. You don't bring Gentiles into the temple, which defiles the Temple; and this made the Jews irate. Paul knows that the Mosaic Law has absolutely no validity for the Christian way of life. He uses it, but in such a way that no one thinks that there is validity in following the Law in the Church Age. This is his development of rapport for these Jews. We cannot compromise with human viewpoint or with false doctrine. We must establish some kind of rapport, which is easy with those that we have an affinity with.

### Consideration for Us

1. In the point of contact, nothing of importance is conceded in the perception or the presentation of the gospel.
2. No creeping legalism. This might even be a weakness, and it is easy to allow that to creep into our witness. No false religious rituals in order to gain rapport. Do not take communion where transubstantiation is a part of their theology.

3. No compromise to the basic tenets of Christianity; not to the essentials.
  - a. Grace, faith alone in Christ alone. No works can be inserted here.
  - b. The resurrection, which is a part of the gospel. You cannot give credence to anything else. You do not argue different theories of resurrection. If that is an issue with someone, let it alone.
  - c. The doctrine of sin and the depravity of man. It is easy for a liberal who sees man as essentially good with a few problems here or there. There is never a good enough person to be saved. How good is enough? Where is the dividing line? We cannot be good enough to gain God's favor or bad enough to escape His grace.
4. We must understand that the power of the gospel and the common grace ministry of the Holy Spirit is infinitely greater than any rapport that we can develop. Rapport is a method to gain a hearing; but speaking the gospel is the most important.
5. Beware of creating false issues in the declaration of the gospel. Making ourselves an issue is not something we ought to do.

What about those with whom you have no natural affinity? What about those that you do not like?

1Cor. 9:20 **To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law.**

**1Cor. 9:21**

**Lesson #491**

**Sunday 2 February 18, 2007**

Paul is a Hebrew of the Hebrews; a genius, a man who knew the Mosaic Law and probably had a good deal of it memorized. The Jews saw the Gentiles as ignorant pagans. The Jews saw the Gentiles as inferior; and Paul saw them as extremely inferior. It is ironic that God made Paul the Apostle to the Gentiles. It was easy for Paul to become a Jew; he understood that quite well.

**To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.** Paul is not referring to outlaws or criminals; he is simply speaking about Gentiles who were never under the Law. This is without any allegiance to the Mosaic Law. These are Gentiles who have nothing to do with the Mosaic Law. They don't know about the Mosaic Law and they don't care about the Mosaic Law. Paul, a man of the Law, has to become as one without the Law. The range which is sometimes required. You never know who you might run into. We might have a difficult time witnessing to a Muslim; they are enslaved to that religion. Are you prepared to do that? Do you know how to do that? Knowing a little about the Koran is helpful; but you simply must know grace. Every other religion is about works; it is about merit; it is doing something to impress God. If there is any positive volition, a Muslim will jump at grace.

These are heathen; these are polytheists. These are the same kinds of people that Paul encountered when he walked into Corinth. They came out of the temple of Aphrodite. He is directly addressing the Corinthians in v. 21. He applies the same illustration to them as he did to the Jews. Most of the believers in the Corinthian church were Gentiles, and they all recall Paul coming to town and presenting the gospel. Paul did not speak of the Law of God to them; he did not tell them about the Mosaic Law. Paul gave up much to win these people to Christ. It is the doctrine of grace which wins these people to grace. This tells us how far Paul went and what he did not do to reach them. These Corinthians lived without the Mosaic Law. However, they were the beneficiaries of Paul's slavery to the gospel. There was no more potent example that Paul could have used. As believers, they began to understand expediency and the grace of God. Now that Paul is gone, who is responsible for spreading the gospel? These people are. These people are too busy stabbing each other in the back to think about the gospel. What do I have to do to bring the gospel to someone that I have absolutely nothing in common with? We heard the gospel from someone else who was a slave; an evangelist, a pastor or an individual. We have an eternal future because of these people. We may have rejected it at first or tried not to listen; but someone brought us this information and it stuck; and at some point, we believed. We are the result of what the Lord Jesus Christ did for us on the cross. There are millions out there who are completely lost. To some, we will be the only point of contact. Does this apply to us? The gospel is the power of God unto salvation. God can use this information so that God the Holy Spirit might use it at some time.

It might be better to have a technique; a way of approaching, which will make the most sense to these people. How many of us have ever taken the time to sit in an easy chair without tv and think about *how should I present the gospel?* Just go over in your mind what is the gospel and see if you can put together the gospel. This is like practice for the big game. You cannot witness unless you know the whole gospel. You need the wisdom of when to present it and how to package it in the best possible terms to the one to whom you are speaking. First and foremost, witnessing is the message, not the technique. Don't let the tail wag the dog.

#### **How do you witness?**

1. Do not muddle or confuse the gospel message; know it and be able to communicate it.
2. Know these 3 doctrines: redemption, reconciliation and propitiation.
3. Know a few verses which present faith alone in Christ alone.
4. Can you define the person and work of Jesus Christ. If you can do that, you are able to give the message of the gospel.
5. Do not every make an issue of yourself. That is the whole purpose of expediency. Paul did not make himself the issue. He did not make the points of differences the issue. He makes Jesus Christ the issue. Do not overextend the rapport. Never emphasize yourself or your expediency. Do not overemphasize the great sacrifice that you have made or witness of this person. Rapport with an unbeliever comes with a natural association. We have all kinds of associations in life and there is a built-in point of contact that we can develop. You can present the gospel to

strangers, but most of us should be dealing with those people that we know. We deal with the best point of contact; with the people.

6. Don't concentrate on what you can get from these people; our goal in witnessing is not to impress them with yourself; or to wallow in the muck with them, or to win some political argument with them.
7. What Paul did not do is wander into the heathen temple and participate in some heathen activity in order to gain a hearing. What do we do with unbelievers? We don't hold our noses while they do something we hate; we just don't participate.

*Antinomian* means without the law. They had no constraints and no absolutes which defined establishment or morality for them. Their religion was the phallic cults. Everything was okay; there were no constraints, there were no boundaries. Becoming antinomian means there are no constraints. Indulging your sin nature in lawlessness is not the proper approach to someone who is without the Law. The Mosaic Law was divinely inspired; so there is morality and divine principles to be found in the Law.

When Paul came into contact with heathen, he did not make an issue of the Mosaic Law. He did not mention the Mosaic Law. It is a non-issue.

Judaizers had infiltrated the Corinthian church and were teaching that man is spiritual by following the Mosaic Law. This filled the church with false doctrine as well. Paul never made an issue of the Mosaic Law. This counteracted these Judaizers. These Judaizers were trying to inject the Law into the Christians life or into the gospel. Paul does not inject something into the gospel which does not belong there.

Illustration of golf; get a few lessons, learn the fundamentals, and then practice before you head out onto the course. The Mosaic Law is not what these people needed to hear. This is not what these people needed. They need doctrine. Why introduce the Mosaic Law to those who did not need to know it? There was no rapport which comes with the Law; so nothing would be gained by speaking about the Law.

With a Jew, Paul could speak about the Law and make connections between the Law and the sacrifice of Jesus Christ. To a person without the Law, this meant nothing. Something like this only clouds the issue of the gospel. You gain nothing by demanding that heathen change their evil ways. This is a false issue. You do not try to get someone to reform their evil life; that has nothing to do with the gospel. Paul, for rapport, would refer to the Law when dealing with the Jew; and not at all with the Gentile. The idea is, use a little common sense when approaching your audience. Evaluate your audience a little bit and know their background. Use that background and think about it a little bit. What is the approach? Use the correct caliber when you go shooting; use the correct caliber when presenting the gospel. You must take their backgrounds, to some degree, into account. Give the gospel; that is what we are charged to do. **To those who are without law** [like a Gentile], **I became as one outside the Law**; Paul let God's Word change them; he did not go to get them to change first; you give them the gospel and let God take care of things from there.

To you Gentiles, by the way, you are not without Law. So Bobby will explain this next time. The Law of Christ.

1Cor. 9:21 To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.

1Cor. 9:22 To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.

**1Cor. 9:21–22**

**Lesson #492    Wednesday February 21, 2007**

vv. 20–23 presents the practical aspect of presenting the gospel. At some point after salvation, we begin to understand the various aspects of doctrine. You begin and continue to progress. You are growing and you apply; on the tail end of all of this, you begin to serve the Lord. At this point, your spiritual gift begins to kick in. When you begin to understand the in's and out's of soteriology and you begin to put all of these doctrines together, you get to a point where you can make a lucid and clear doctrinal presentation. As you grow, the plan of God moves through you; and you spend your time often walking through doors.

The practical side of presenting the gospel; how Paul uses the law of expediency in order to present the gospel. He will look at two major categories, which indicates that different approaches are used with different people.

Paul has been liberated by the gospel and by Bible doctrine, the mystery doctrine; so he does not want to revert back to being under the Law. In v. 20, Paul becomes as a Jew to establish rapport by acknowledging his own background.

Paul doesn't want to even think about race; there is no race in Christianity; however, Paul chooses to identify in part with those of particular races. The Jews keep the Law in order to gain salvation, and only someone in total denial can ever think that they are good enough.

The gospel can never be discredited in order to gain a hearing. We don't compromise the gospel when witnessing.

Gentiles were seen by the Jews as uncivilized, as not worth a second look. Often a racial conflict between these groups—Jews and Gentiles. Paul tells them, "I became as one of you—without Law." Paul could not reach them by becoming what they were.

other churches might combine a little doctrine with some philosophy or other things. This compromises grace..

Too often we hear misinformation in these places; like *repent of your sins*. this verse can be horribly misunderstood and misapplied. Don't ever inject any kind of works, including

*repentance from sin.* Paul needed to understand where these people were coming from. Paul is simply using a different approach for different folks.

No rapport would be gained by bringing up the Law with the gospel. We all live under some kind of law. Paul puts in the parenthesis, "Some of the Corinthians are slowly going to the purpose is service, and the intention there is to produce devotement. Pillow talk and witnessing are not to be combined; you don't become antinomian. If you do not violate divine law in order to witness

εἰμι + μ we're still under antinomianism is not the way to approach witnessing. Paul now defines the new law that these believers are under. Paul calls it the *law of Christ*, which defines the parameters. What is Paul's stance? He is without the Mosaic law of Israel, but he has common ground can be a very important part of witnessing.

#### **What is the Law of Christ to which Paul confirms**

1. The divine law of the church aged. Rom. 8:2 For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.
2. It is a law of grace, it concerns the Holy Spirit. This law has set us free from the law of sin and death. We enter this world spiritually dead.
3. The Mosaic law was weak by the flesh.. The Mosaic Law can point the way, but it cannot solve the problem of sin and death.
4. The solution is sending His own Son in the flesh.

His own Son is undiminished deity and perfect human. He was the only One to fulfill perfectly the Mosaic Law. Kenosis is the second doctrine; God voluntarily emptying Himself of the independent use of his divine attributes. He came in the likeness of sinful flesh. Rom 8:3 **For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.** Our Lord's sacrifice is the key for us. He fulfills the requirements of the Mosaic Law. Christ fulfilled the Law for us so that we might be saved. Therefore, we are supposed to live the law of Christ.

5. The requirements of the Law are conditionally fulfilled in us. He became righteousness for us; He became our righteousness. He has given us everything; this is how we fulfill the Law of Christ, experientially.
6. This is the Law which Christ prototyped.
7. This is the mandate of God that we live that life
8. What is the Law of Christ? Positional and experiential sanctification

1Cor. 9:21 **To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.**

1Cor. 9:22 **To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.**

**1Cor. 9:21**

**Lesson #493**

**Thursday February 22, 2007**

Bobby might return to the Law of Christ tonight.

Joel Rosenberg: Muslims accept Jewish Messiah. More muslims converted to Jesus Christ in this past decade than any other previous decade. A record number observing Christian holy days. Iraq more than 5000 new converts to Christianity with 14 new churches in Bahdad and Kurdistan. In Egypt, some reports say 1 million have trusted in Christ in the last decade or so. In 1990's, 3000 copies of the Jesus film sold each year; last year 600,000 this past year. On outskirts of Cairo, there are 10,000 believers who meet. Afghanistan only 17 converts before 9/11; now over 10,000. Same in other countries. 1 million Sudanese since 2000, despite a radical Islamic regime. Seminaries. Why such a dramatic awakening? People have seen real Islam, and want something else. Now, more than 1 million Iranian believers. Every year, 6 million convert to Christianity every year now. The God of the Bible is moving powerfully throughout the Muslim world.

<http://joelrosenberg.blogspot.com/search?q=cairo+egypt+muslims>

The war in Iraq has another purpose than simply the war on terror.

Review of v. 21: **to those without the Mosaic Law, as without Law** [which is an elliptical phrase, meaning, I became as one without Law, parallel to v. 20] There was always divine law, even though the Gentiles had no knowledge of that law. In his work of evangelism, Paul had a stipulated boundary, which is what the Law of Christ was all about. He could only go so far to establish rapport and to share the gospel.

### **The Law of Christ**

is an encompassing term, including all that

1. This is the divine law of the dispensation of the Church. This replaces the Mosaic Law of the previous dispensation.
2. The Mosaic Law has been abrogated by Christ, during the age of the incarnation.
3. Rom. 10:4: **For Christ is the end of the law for righteousness to everyone who believes.**
  - a. Christ was born without an old sin nature. No other like Him. No other person was born without a sin nature.
  - b. Our Lord maintain perfect righteousness throughout his life. He maintained that righteousness.
  - c. Therefore, unlike any other person in all history, Christ fulfilled the Mosaic Law in all of its requirements. The Jews strive to fulfill the Mosaic Law, and not one of them ever did it.

- d. This qualified Him in His humanity to be the perfect sacrifice as the perfect man for our unrighteousness and spiritual death.
  - e. Because of His sinlessness, He was the only one who could propitiate the wrath of God toward mankind.
  - f. Jesus is the only man free of sin, and therefore, the only one to free Himself from slavery. This is what he does on the cross.
  - g. Only through His perfect sacrifice could the enmity between God and man be reconciled. The perfect righteousness of God is being combined with reconciliation. This is only possible if Jesus is perfect righteousness; otherwise, He could not substitute.
  - h. Jesus is the only one who could fulfill the Law and be our substitute. In His perfect righteousness, He was the end of the Law.
4. As also a part of Rom. 10:4, we have the Law is fulfilled in Christ. 1Cor. 1:30: **But by His doing** [His substitutionary death on the cross]; **you are in union with Christ, Who became in us wisdom from God and righteousness and sanctification and redemption.**
  5. Christ is the end of the Mosaic Law for righteousness. The Mosaic Law is no longer the standard for perfect righteousness, Christ is. The Mosaic Law was a standard which no one would fulfill.
  6. We as believers now have a position of righteousness in union with Christ. Positionally, we have the righteousness of God. It was imputed to us at the moment of faith in Christ. Christ was the end of the Law for righteousness, and it is now our righteousness. That is called justification.
  7. In justification, we recover positionally what Adam lost at the fall; He lost his perfect righteousness at the fall; and when he fell, we fell.
  8. In this status of justification, which is nothing more than the imputed righteousness of God in us, we as believers in the Church Age have a new law under which we live; the law of Christ. Christ is the end of the Mosaic Law.
  9. Back to Rom. 8:4: this actually describes the law of Christ, that those in union with Christ live under this law, and what it takes for us to meet the requirements of this law. In order that the requirement of the Law [Christ died, fulfilling the requirement of the Mosaic Law]; might be fulfilled in us, there is a new status, Christ is our righteousness; we live under righteousness, because we are made righteous.
  10. Here is that Law: We who do not walk according to the flesh.
    - a. The flesh is the sin nature. It is carnality. Walking in the flesh is living under the control of the sin nature. The law of Christ is not walking in the flesh.
    - b. Israel was unable to keep the Mosaic Law, the standard of righteousness, which is our new standard. With a sin nature, they could not keep the law.
    - c. No one could keep the law because of the sin nature. Therefore, they could not meet the standard of righteousness. The Mosaic Law pointed at their sin and their inability to do anything about.
    - d. The Church Age believer; when we walk in the flesh, we are not fulfilling the requirements of the law of Christ.

11. But according to the Spirit ends Rom. 8:4
  - a. Unlike the Mosaic Law, which cannot be fulfilled, we can fulfill the Law of Christ this is something we can fulfill.
  - b. The unique spiritual life given to us in the church age is totally dependent upon the filling of the Holy Spirit.
12. Living this spiritual life under the filling of the Holy Spirit, provided through the work of Christ on the cross, justification, is keeping the Law of Christ.
  - a. Executing the spiritual life is fulfilling the requirements of the law of Christ. The more we mature, the more we fulfill the requirements of the law.
  - b. The law of Christ includes positional sanctification, positional sanctification and experiential sanctification.
  - c. We are set apart unto Christ positionally in salvation. Since we are set apart with the righteousness of God in us, we now have the authority of
  - d. We live under and fulfill the law of Christ as we grow and execute the spiritual life.

This is the meaning of the Law of Christ in the parenthesis. That is the whole of Church Age doctrine. Paul set aside his personal things, Jewishness, Roman citizenship, Heb. 10:1–9 is another passage on this. The only other issue of the gospel is how do you present the gospel so that Jews will listen.

#### **How does Paul present the Gospel of Christ under**

1. Always under the law of spirituality.
2. We witness in the filling of the Holy Spirit.
3. That is the power of our spiritual life in witnessing; the greatest power on earth. This will help us in opening lines of communication. It will help us in our attitude of fulfilling the gospel.
4. The spiritual life does not function apart from the Holy Spirit. So we cannot witness and function without the witness of the Holy Spirit. He will bring about ways to present the gospel that we might not ever consider.
5. Our spiritual growth and application of doctrine is our living under the Law of Christ. That is how we fulfill the Law of Christ. The Law of Christ is the spiritual life. We fulfill the mandate as we walk filled with the Holy Spirit.
6. We are all charged with personal evangelism. It can be ultimately fulfilled when we operate under the Law of Christ.

The concept is like the game of golf. Much easier to start with instructions by a professional. That keeps us from having to unlearn ingrained bad habits. Better to get the fundamentals down first. Legalism is a very bad habit that is hard to unlearn once it is embedded in our souls. Paul no longer has to deal with his legalistic bothers.

Paul is under the Law of Christ, but he emphasizes some Muslims observe their own. No reason to mix the Mosaic Law and evangelism. Too many evangelists add they don't

need to repent of their sins and be saved; just give the gospel of grace and do not confuse it with superfluous works and facts. Spiritual growth changes. At salvation, we are not experientially changed.

We must meet the standard of God's righteousness. No longer is Paul under the Mosaic Law. What does it mean for Paul to become weak?

1Cor. 9:21 **To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law.**

**Witnessing (1Cor. 9:21–22)**

**Lesson #494**

**Sunday 1 February 25, 2007**

Bobby left out 2 lines from Lamentations, and apparently I missed this. ☺

Christian evangelism is the big topic, vv. 20–23; Paul is showing that there are different approaches for different folks; the gospel should always be accurate, but it can be tailored to reach a person when he is. *I'm a believer, but no evangelist; I should leave this to those who have the proper gifts; I just don't have that.* Witnessing is the responsibility of every believer in the Lord Jesus Christ, so that we cannot put this off on others. Acts 1:8: **"But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."** The first phrase has been misinterpreted as a second blessing which is given to all believers, for those who speak in tongues after salvation. This was said 10 days prior to the beginning of the Church Age. Jesus is speaking to the Apostles. On the day of Pentecost, the Holy Spirit was sent by Jesus Christ, the day that the Church Age began. The second set of instructions should be applied to all of us in the Church Age. **"You will be My witnesses...to the ends of the earth."** All believers are responsible to give the gospel to whomever we come into contact with who is an unbeliever. That is our little corner of the world. For some, this can end up being a rather remote portion of the world. There are times when our tongue is tied, when it comes to sharing Jesus Christ with others. If you are prepared to witness, then it is much easier than when we are not. Just as Bobby would never step into the pulpit unprepared, so we should not walk out into the world apart from knowing the gospel of Jesus Christ, in order to fulfill this great commission of Acts 1:8. We run into all categories of people, and we must know what sort of approach to take. You cannot communicate what you don't understand. We may know just enough to say, "Faith alone in Christ alone." You may not know much else. The more limited our grasp of the gospel is, the more timid and less effective is our presentation. As a result of our evangelistic ineptitude, the person to which we preach the truth, gets a distorted approach. If we falter in this mandate, by not speaking when we should; we fail completely. How many times have well-meaning but ignorant witnesses mistakenly... There is too much fervor sometimes, too much legalism, etc. to present the true gospel. Or, indifference to witnessing, no matter who you come into contact with. The mandate of our Lord is, "You will go to the uttermost parts of the world."

**An Essential Outline for Witnessing (A Syllabus)**

1. Basic knowledge of witnessing involves the purpose of Jesus Christ and what He accomplished on the cross. You'd think anyone who is saved could articulate this, but they can't. Test yourself by presenting the gospel to someone in your own mind; what part of the gospel would you present? Redemption? The barrier? Reconciliation? Practice the gospel presentation from time to time. If we are ready, we will get the opportunity, and we will be able to make the presentation.
2. The challenge of witnessing comes from the doctrine of unlimited atonement (1John 2:2). Christ died for all mankind. Jesus Christ died for everyone, including Hitler and Stalin. To God, all sin is repugnant; we may have a hierarchy to which we adhere, but God rejects all sin.
3. The method of witnessing is enhanced by our positive mental attitude. We must prepare ourselves mentally to carry out the great commission. We need a good mental attitude. As we grow spiritually, our mental attitude improves. Some people might say, "I don't want the mandates of the Lord to intrude on my life; I like my life the way it is." There is no greater life than a life filled with the Spirit and spiritual growth. John 15:2–16 2Peter 3:18 Some people have problems witnessing because they are concerned about what others may think of them. Some care about what other unbelievers think of them. As our personal love for God develops, it outweighs these other notions: timidity, fear of rejection, etc. There is no way to please everyone and to make everybody like you.
4. Confidence in witnessing; we get this from our own assurance of eternal security and our desire to share the benefits of salvation with others. Nothing is more horrible than the idea of the Lake of Fire. God is a God of love, but of justice and righteousness as well. There is nothing the unbeliever needs to do but accept what He has done on our behalf.
5. The effectiveness of witnessing depends upon one thing: that we are prepared with a message; but the greatest effectiveness comes when filled with the Holy Spirit. In Acts 1:8, the Holy Spirit comes first, then we have our effective service.
6. Communication of the gospel occurs in two ways: verbally and with your life, the example that you lead. Our attitude under pressure; people watch us when we are believers under pressure. In the work place, do you become unglued when things don't go like you want them to. *Why do I want to listen to the gospel when Charlie Brown is no better than I am under pressure? Are we retaliatory? Nothing presents the grace of God more than the grace that we exhibit. Presenting the gospel does not have to be entirely formal; often, it can just be in passing. A question to ask some, especially religious types: how do you get to heaven? Usually, it is based upon how good they are. **By grace you are saved, not of yourself, lest you boast.** Where is the cut off? At the end of your life, have you done enough works? Have you done enough nice things? What is the cut off point for doing enough good?*
7. There is a reward for witnessing—an eternal reward, as a part of our service for the Lord. There are crowns laid up for us in heaven, as well as crowns for those on earth.
8. Paul sees giving out the gospel as a privilege. Paul is willing to go whatever it takes in order to reach various individuals. Anything that it takes, short of compromising the gospel or his spiritual growth. It takes some thought to find this common

ground. You cannot compromise with heathen religion or heathen behavior to present the gospel; but, you can participate in areas of non-essentials. Paul builds bridges, but he does not stay on the other side of the bridge.

1Cor. 9:22 **To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.**

## 1Cor. 9:22 Witnessing

## Lesson #495

Sunday 2 February 25, 2007

The doctrine of Witnessing is not nuanced; either you witness or you don't. We all have different thoughts about this; we are at different levels of maturity. We are weak in one area; strong in another; but, in any case, we are mandated to present the gospel. When the Apostle Paul teaches us about evangelism, we need to listen. 1Cor. 9:22 goes a long way in presenting the gospel. Witnessing can result in one person spending eternity in heaven. Paul commends to us the concept of personal evangelism; it is our concept, a very practical doctrine meant for our service.

**To the weak, I became weak, that I might win the weak. I have become all things to all men so that, by all means, I might save some.** There is the absence in this verse of ὅς (hos). There is a real identification with this group. Paul was weak. Paul became as a Jew; as a gentile; but, here, he *is* weak. The noun is ἀσθεναῖς = *weak; no prominence in life; unsuccessful by human standards, the little guy; the anonymous person, Walter Mitty.* There is not the sense of being physically weak. Now, this does not describe the Apostle Paul, who is the epitome of one whose life impacts the world; and even, by human standards, Paul was a man of great stature—he was a Hebrew of the Hebrews and a Roman citizen. Paul began as a man of great stature. After leaving this behind, he became famous throughout the ancient world; he was the traveling Apostle; they all knew him. He was famous; an intellectual; a man of great learning. Admired, loved, and hated. In human terms, Paul was a man of power and influence; he was a man who swayed people; he presented a message. In many ways, he was a human celebrity; a man everyone knew; not an ἀσθεναῖς. Paul could not give up his office of Apostleship; nor did Paul go into some phoney humility mode, shuffling his feet and always looking down; whatever people think is humble. False humility is an outward appearance, and that is not the weakness which is being spoken of here. Paul's success in life was not self-promotion, but the promotion of Jesus Christ. Reaching maturity is being used by Jesus Christ and he was promoted within our Lord's plan. Paul did not mind getting in the trenches where other people lived. He was not above it all. In his preaching, he entered into the circumstances of many other people. He revealed his own weaknesses—he did not confess his sins to others—but he did reveal what his weaknesses are, e.g., the thorn in his flesh. Something which does not seem to disappear, but it just gets worse. **The good I ought to do, I do not; and the evil which I would not do, I do.** Paul is simply talking about the control of the Holy Spirit. No matter what our status is, we have the obligation to give the gospel to whomever we come into contact with. This may involve stepping up or stepping down. Paul knew how to identify with these people, even though he had a high human status. Others knew that Paul understood the hardship of their lives. Their lives

were hard, there was a lot of manual labor, they did not live long. *Let them eat cake.* Marie Antoinette, who got married off to the king of France; neither person was very intelligent. Most of Paris was starving, and when Marie, when she heard most people did not have bread, said, "Then let them eat cake." She wasn't being sarcastic, but did not recognize where others were during her life. She did die well, when beheaded; that good can be said about her.

We do have a clue here as to how Paul became weak in his life. Paul was a tentmaker, and tents there were made of leather, and he took up leatherwork when he decided not to take money from the Corinthians. In not taking remuneration, Paul taught grace. Paul was right down where the rest of them lived. He knew what it was like to work with his hands; he knew what it was like the sweat and to do menial work. This is a vocation which would not make the best use of Paul's many talents. This was an approach; a technique to present the gospel; and he would do anything in order to present the gospel. The plan of God is not about our talent, and this certainly took Paul to places and to relationships where the gospel could be shared. The weakness that Paul shows is a picture of the grace of God. Witnessing is not only what you say, but it is what you do. What are you willing to do to present the gospel to others? Why should you sacrifice something in life, so that someone else can hear the gospel? What does it matter that you live in the lap of luxury, when our eternal future is secure, and our status in eternity depends upon the production of divine good. There is no comparison, when you have the correct perspective. Our purpose in the light of eternity is what is important. Then the law of expediency makes sense to us. Then we see what it takes to bring the gospel to one person. When doctrine is brought into our lives, it brings dependency upon God. We are all dependent upon the grace of God. We are weak. We don't have to become weak. We sin, we have failures and successes, but we are weak. Paul admits to being weak many times. 2Cor. 12:10: **I am well content with weaknesses, with insults, with distresses, with persecutions, for when I am weak, then I am strong.** All those situations that you can do nothing about—when you recognize that, that is when you are strong. The strongest we will every be is, when we face death, when we know we are one breath away from eternity. We die in strength because we live in strength. This is how we live as a mature believer; that is noticeable. We witness with our life as well as with what we say. Our lives need to be in line with grace orientation. This is the concept of living. Strength and weakness.

Jesus Christ appeared in the likeness of sinful flesh. He was perfect; He never made a mistake and He never sinned. He came in true humanity, and He suffered in the same ways that we do, and faced the same hardships that many people did. He had to work; he lived right where we live. He identified with us. Fully human, and He did it for one reason—Jesus was the manifestation of the grace of God. Could Paul do anything less than pound leather? For our sakes, he became weak. Paul was no self-effacing; he did not whine about his life and he did not tell everyone in the shop that he deserved more and should be in better circumstances and that he was above all of this. Our place is not to whine about our circumstances. This does not mean that we cannot better ourselves; however; but we are not to whine about it; nor do we throw a fit when we can't move on up.

No power on earth like a presentation of the grace of God. It is the power of God unto salvation; they will reject it or they will latch onto it. We simply need to present it. We don't need to persuade anyone; that is what common grace is all about. We do it where we live; golf for a living, and you are in contact with those who swing a golf club for a living. If we work in a factory, then there are people all around us who work in a factory. If we are a professional, then we are working with gobs of people in an office environment. Don't be afraid to step up to the plate, give the message, and then step back and enjoy it.

1Cor. 9:22 **To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.**

**1Cor. 9:22**

**Lesson #496      Wednesday February 28, 2007**

To the weak, I became weak, that I might win the weak. Ασθενής = *weak*. Here, *weak* does not mean someone who throws like a girl; but this is a person with very little influence. The Apostle Paul is a far cry from a weak man, and he lives in a global environment and he is well-known in many ways. So, how can a man like the Apostle Paul be weak from the human perspective? He is a man of power and influence. He is a leader of a great, spiritual movement. This is a man of influence. He evoked devotion from many. He brought the gospel and doctrine to them. Paul was controversial even to the point of being hated by some; but he was commissioned as an Apostle; and he was marked in a very special way right from the beginning.. Paul had all of this and he knew it. He knew what kind of power and influence that he had. If he gave false doctrine, then this affected many people. But, he had something which people in a position of power do not have. He had true humility; true grace orientation. He possessed this in all of his great power and influence. This is true humility, not the kind when he shuffles his feet and looks down a lot. He had grace orientation in abundance. He was a strong man in this way. How did he become weak?

#### **How Did Paul Become Weak?**

1. Paul became weak by putting aside the powerful stature of his office.
2. In doing this, his objective was to demonstrate grace orientation in his life. Without grace orientation, you have no spiritual life. Paul want to teach this.
3. The best way for Paul to demonstrate and hence to teach grace orientation was to show humility in his life. He did this under reduced conditions. He lived humility; and he did so under reduced conditions for living. The Apostle Paul rejected remuneration from the Corinthian church. Paul was without funds and he had to work in order to make ends meet.
4. Paul reduces himself in his means, as a teaching device for believers. This taught grace, it showed grace in humble circumstances.
5. This is a comparison between human weakness and the divine strength of grace orientation.
6. The comparison shows how divine strength through the spiritual life and dependence upon the Lord's strength, and how this offsets all human weakness. In our weakness, we are strong. We demonstrate God's grace.

7. Realize who Paul is writing to: the Corinthians are believers, and many of them are very successful and rich. These are arrogant believers who have more problems than most churches will ever have. They needed to know the difference between arrogance and humility. These are people who thought more highly of themselves than they should.

Rom. 12:3: **For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned.** We should think a little doctrine. Use a little doctrine that we are learning. **For through the grace given to me** (the Apostle Paul knows the doctrine and is grace oriented); **I say to every person among you** (this is said from a position of strength), **do not think of yourself more highly than you ought to** (residing in arrogance), **but to think so as to have sound judgment** (spiritual maturity and grace orientation, and the application of doctrine in your life) **as God as allotted to each in a measure of faith.**

You react to someone, like your boss, and you react, making an issue of yourself; that is not sound judgment; that is not application of doctrine in the soul. You aren't to think so highly of yourself as to trump your boss.

Paul used weakness to demonstrate the strength of the spiritual life. He reminded the Corinthians of his grace approach when he evangelized them. He did this when they were unbelievers. This reminded them of his humble circumstances. He reminded them of humility and what God did by way of logistical grace to take care of him. He spoke to them from his humble circumstances.

### **How Did Paul Accomplish Asthenês**

1. When Paul arrived in Corinth, he took up leather working (Acts 18:3). He was a tanner; a leather-worker; he worked with his hands. He is the man who brought mystery doctrine to us.
2. In other words, the majority of people in the city saw and could identify with Paul and his circumstances. Most of the people in the ancient world were working people, in agriculture or with their hands in some way or another.
3. Paul entered into the circumstances of most people. He wanted to go where they were. He may have even worked in a public place, and he could gather a crowd, having the gift of evangelism.
4. They saw Paul's hardship and they knew that he understood their position in life. Yet he could speak about strength in a life that they did not understand. They listened.
5. Paul did not take the easy road, which he could have. He could have walked into town with a pocket full of money collected from other churches, and lived relatively well. Paul thought about who his targets were and moved into a position like theirs. He reached educated and uneducated people. This is done without compromising the gospel or compromising doctrine.

6. Paul reduced his circumstances to reach common ground and to build rapport with unbelievers.
7. This is another of the things which Paul is willing to do in order to spread the gospel; he is effective at it. He is one of the most effective evangelists of the church age.

There is a reward even here and now for giving the gospel; seeing someone respond.

**...that I might win the weak.** Paul, in human terms, was somebody; he was adaptable, flexible, and real to those with whom he came into contact. Paul was not condescending; he was not impeious; he was not shoving the gospel down anyone's throat. Paul empathized with them and he became a part of their lives, to some extent. This is not always easy; it takes some preparation, some time and some thought. In making a living, Paul got down in the trenches with these people. Can you show some graciousness? It is all about applying doctrine. When you represent the Lord Jesus Christ, based on the spiritual life which He has given us, we have become the greatest salesman on earth, as we have the greatest project on earth.

Paul was a man of great eloquence; he was educated, and a man of great intellect and learning and probably incredible to listen to. But he did not try to astonish people or to impress them; he adapted to his audience. He brought the word to people at their own level. He wanted all of them to understand what he had to say. He was eloquent to those with little vocabulary, and to those with a great vocabulary.

This is not a politician talking through all sides of his mouth, talking this to one audience, and that to another. Taking positions that they believe their audience wants to hear. Paul was expedient, but he was not deceptive; that is where he drew the line. He was a real person. He simply met them on common ground. He removed false issues concerning self. He demonstrated humility. Expediency is not a bad word here; it is not to be thought of in the way that politicians are expedient. Be creative in your approach to others; and be nice to them as well.

What a load to try to get someone to change their evil ways when giving them the gospel. If Paul wanted to make an issue out of himself, he would not have started out as a leather worker. Witnessing is not an ego trip; a person's ambitions and conceit should be taken out of the equation. Getting people in some sort of competition in order to witness is a guilt trip. The key is humility. We can be babes in the gospel and present the gospel; but when you are grace oriented and maturing, then you become much more effective. Then you can adapt; you can be flexible; you can meet people where they are.

Grace is our life; we live grace, we present the gospel in grace; if we can do that, we can be effective.

1Cor. 9:22 **To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some.**

We are dealing with some general principles of witnessing. You can witness by you life or by your lips.

The second half of this verse is summative in nature. **I have become all things to all men, so that by all means, I might save some.** This is the law of expediency. Paul became like a Jew, although he did not violate the gospel or affix any legalism to the gospel. Paul became as a gentile. Paul became ἀσθενής in order to reach people where they lived. He is a slave, a Jew, a gentile and weak.

#### **Slave, Jew Gentile and Weak**

1. These are all expedient measures to establish rapport with unbelievers.
2. Paul used different and appropriate approaches to evangelize. Different strokes for different folks.
3. When Paul gave the gospel, he read his audience and p. You don't have to become a physicist in order to speak to a physicist. You simply open lines of communication. Paul read his audience and targeted them in their own environment.

There is no injecting ego or narcissism into the gospel. You do maintain your own style, but no with a preoccupation. Attract attention to the message and not to yourself. People do competition in order to witness; how many they witness to becomes an issue. When you make a false issue of yourself, that is a disaster. The focus should be on Jesus Christ. He should be the only issue; no one else or no other object should be presented.

In becoming all things to all men, Paul removed all false issues—especially himself. The law of expediency is to maintain focus and humility. It is the key to the witness of your

1Thess. 2:3–5: For our appeal does not spring from error or impurity or any attempt to deceive, but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please man, but to please God who tests our hearts. For we never came with words of flattery, as you know, nor with a pretext for greed--God is witness.

Exhortation is a bold and confident presentation of the gospel. Life is filled with persuasive interactions, e.g., the carf that you bought—probably the result of some persuasive. The Holy Spirit makes the gospel perspicuous to the unbeliever. We are not responsible to clos

#### **Gospel presentation cannot come from error**

1. Witnessing always demans that the content of the gospel be correct.
2. Basic observations:
  - a. Christ paid the penalty
  - b. The subject is Jesus Christ and we need to know him backwards and forwards

- c. Never add any kind of works to the gospel.
- d. Do not ever sacrifice accuracy by introducing false issues, including ourselves.
- e. Witnessing is not about appeasing a giant ego
- f. I'm on fire for the Lord; but a fire burns too and the first burnt out.

**Second main caution: The Gospel Presentation should not come from impia**

- 1. Rebound before witnessing; you need to be filled with the Holy Spirit.
- 2. What does the Holy Spirit do? He provides the believer with doctrinal wisdom
- 3. The Holy Spirit can bring you the proper amount of preparation
- 4. Production of divine good, which is one of the

**the Third caution**

Not by way of deceit

- 1. The word means huckster, con man
- 2. Doulos is the word that Paul chose to indicate slavery
- 3. The gospel should not be watered down or changed to have an of k
- 4. Don't water it down; always present it the way that it is.
- 5. Under no circumstances should the gospel be polluted with additions
- 6. Commitment; feeling sorry for you sinning

telling someone that they need to feel sorry about their sins pollutes the gospel. Coming forward also pollutes the gospel. Activism; do-goodish. All kinds of philosophies and people tack onto the gospel

Mix the point of salvation with your spiritual life. But your spiritual life so none of these approaches should never be motivated by ego-trips or gimmicks.

Paul closes out with *by all means save some*. The Holy Spirit makes the gospel clear to the human spirit. The Holy Spirit acts temporarily. The Holy Spirit helps to explain whatever might be missing from the gospel message. The gospel is in the soul of the unbeliever. Now it is his true and common and efficacious grace. The Holy Spirit takes it from there.

There is nothing that we can do when we face positive or negative signals. We should not feel guilty when they reject the gospel. Present the gospel and some will be saved. If you present the gospel, some will be saved. That is the end of it; the bottom line.

we are the communicator just as much as a pastor. It is our responsibility. `Thess. 3:8: *but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please man, but to please God who tests our hearts.* The grace of God is clearest when we run out of steam. It is always for our best interest. Paul could make a great presentation if he just understood grace in order to preach the gospel of grace.

### Entrusted

1. someone is entrusted with out money.
2. Paul is likened to a household slave in charge with a family's finances. The entrusted slave. God expects a return on His investment.
3. The investment of the gospel by those who mental attitude
4. We have the privilege of passing along the gospel to others and passing on the message of the grace of God, seeing common grace in action.
5. What are the dividends? People who receive Jesus Christ.

We are bankers with the gospel. We take it in and give it out and it comes back doubled, tripled never forget, the Holy Spirit accomplishes this. But we are mandated to present the information of the Holy Spirit. Witnessing is a partnership.

1Cor. 9:22b **I have become all things to all people, that by all means I might save some.**

**1Cor. 9:22b 1Thess. 2:3-5**

**Lesson #498**

**Sunday 1 March 4, 2007**

The second half of this verse seems to be an impossible assertion: **I have become all things to all people, that by all means, I might save some.** Politicians try to do this, which is something which we see on a daily basis. No true chameleons who try to fit into whatever environment that they find themselves. Egos will get in the way of accommodating all men. But this is not Paul's meaning here. He is not being a chameleon. This is not an announcement of his generic, watered-down personality that Paul is touting here. This is the law of expediency in witnessing and evangelism. This is Paul's adaptability or flexibility. Paul never used the Law in a legalistic way; but he used the Law to reach the Jews; he became a Gentile in order to speak to the Gentiles, without the Law. He became weak; he downgraded his conditions of living in order to reach people where they live. He is not a weak man, but he downgraded the way he lived in order to reach others where they live. These are expedient measures to reach unbelievers in whatever state that they are in. Paul read his audience and used different approaches to reach different men in whatever where was appropriate. Therefore, he came to them as a Jew, as a Greek or as a Roman. However, he never compromised the message to accommodate the unbelievers incorrect notions about the gospel or grace. This reveals the humility with which Paul approached the unbeliever. There are so few who were Paul's equal or superior. He was a mature believer and yet had great humility in his soul. The Lord Jesus Christ should be the only issue; and if Paul needed to sacrifice this or that in order to open lines of communication, this is what Paul would do. Paul was a slave to the Lord in evangelism; it is never about Paul; it is always about Jesus Christ. Witnessing is never an ego trip; it is never narcissism. Some churches even have competitions or foment competition. So, when Bobby came into T&P, there was a chart with how many people they had witnessed to. Witnessing is not an ego trip. Expediency demands that a person's conceits and ambitions be removed from the witnessing equation. There is only one focus. That focus is the Lord Jesus Christ. There are many ways in which you cannot become all things to all men. The gospel of Jesus Christ is the great leveler. The gospel is the power of God to salvation. Speaking the gospel is more power than anything else that you

can say. No matter how erudite you are; no matter how well you know the English language, there is more to the gospel than anything else we can say.

Common grace: the Holy Spirit acts as the human spirit, so that we might understand the gospel, as an unbeliever, we lack the human spirit which can process gospel information. This is common grace. The unbeliever hears what we say and the Holy Spirit makes this understandable to the soul of the human soul. Does he accept or reject it? This is a very relaxing piece of information. In sales, being the closer is extremely important; the Holy Spirit is the closer in all gospel presentations. Gospel exhortation does not come from error. The content of the gospel should be correct, clear and lucid. The Holy Spirit can help in this, but it is best to clearly understand the gospel in your soul. The more you know, the better. Of course, you have to know when to stop. The gospel must be presented in a lucid manner.

False issue; is the Bible the Word of God? We know the Bible is, but the unbeliever does not know that. Give them the gospel; don't get sidetracked into evolution or proving the Bible. The gospel does not come from error. Don't add to the gospel of grace. No works will get anyone to heaven. Do not bring anything else into the gospel, such as life reformation, church attendance, repentance, committing one's life to the Lord, etc. You don't commit anything to God when you don't know Who He is. Growth in grace is commitment, and it is a process, one a one-time deal. We don't have to repent of our sins, as Jesus Christ died for our sins. Evangelists and Christians all over the world use this concept of repentance. There may or may not be an emotional reaction. An old time one, believing in Christ was associated with coming forward. Walking down an isle in order to confirm your salvation. A public display is not necessary to be saved. It is just like saying you need to be baptized to be saved. Joining a church is a part of some gospel presentations. Do not mix the follow up with the gospel. You may help a new convert that they need to understand the Person they just believed in. However, growth is not an issue to the unbeliever. There is nothing about believing which involves spiritual growth; these things should not be mixed. No social gospel; don't get people to believe in Jesus Christ with doing good things. Mixing philosophy and the gospel; no need for that. And the worst is legalism. All of these things are distortions and errors of the gospel. The gospel presentation should not come from impurity (carnality). The Holy Spirit provides the person with gospel recall.

Sensitivity; you read your audience and taylor your presentation of the gospel to who they are. The gospel should not be diminished nor watered down. Deceit here is δωλος and it came from a dishonest barkeeper. He gave whatever grog they asked for at first, but once they got inebriated, then he began to water the drinks down. A huckster, a con, a cheat. We are ambassadors of the gospel of Christ to the rest of the world. We should never water down the gospel; we should never dilute or pollute the gospel.

Paul learned grace through hardship. Paul did not dwell on his own sufferings. We need to speak the gospel of grace as approved by God. We have been approved by God's grace when we understand His grace. **...just as we have been approved by God to be entrusted with the gospel...** God made a deposit with Paul as a steward. God expects a

return on His investment. You make a deposit, and you expect a return on that investment. God has deposited to us the message of grace. We have the privilege of passing on the message of the gospel to others, and the dividends returned to the Lord are those who respond to the gospel. ...so we speak, not to please men, but to please God, Who tests our hearts. If we are lauded as a great evangelist in our church, that is fine; but it is much greater to hear “well done, my good and faithful servant” from Jesus Christ. Jesus Christ knows when we witness for our own glory.

1Thess. 2:3–4 For our appeal does not spring from error or impurity or any attempt to deceive, but just as we have been approved by God to be entrusted with the gospel, so we speak, not to please man, but to please God who tests our hearts.

We don't approach someone with flattering speech. This is not the correct way to present the gospel. Often, flattery is deceptive, and a used in persuasive conversation.

1Thess. 2:5 For we never came with words of flattery, as you know, nor with a pretext for greed-- God is witness.

1Cor. 9:22b I have become all things to all people, that by all means I might save some.

**1Cor. 9:22b–23 1Thess. 2:5–9 Lesson #499 Sunday 2 March 4, 2007**

No matter how introverted we are, we have the greatest message on earth; get over yourself; stop thinking about yourself. That is putting yourself over the gospel, a matter of life and death. You have the gospel, the greatest news available to all men. A gospel booklet is important if you have a relationship with someone; handing it to strangers often lands the booklet in the trash.

God has made a deposit of the gospel to us; it is a financial term, which we are entrusted with. We speak, not as pleasing men; not to bolster our human self-esteem; but it is a part of our spiritual self-esteem. How people perceive us is meaningless. Difficult for most people to be perceived by others in a bad light. Most of us don't like to disappoint people; they don't like to have people disregard us or reject us. People don't have to like us when we present the gospel. We only need to please God, who examines our hearts. He knows our motivation. For we never came with words of flattery,... There are high pressure salesmen; and some churches present evangelistic classes, but their approach is often a human viewpoint approach; the method is emphasized over the message. If you know the gospel, then the method is not the issue. The gospel stands on its own. We do not need subterfuge to communicate the good news. It stands on its own. There is no pretext for greed. Paul was not greedy when it came to evangelism.

#### **Paul's Evangelism as a Pretext for Greed**

1. Paul never held a fundraiser for the gospel. He was careful to never association money with the gospel.
2. Paul never knowingly accept money from unbelievers for the Lord's work.

3. The only issue to an unbeliever is the work of Christ on his behalf. Whenever money is brought up, the immediate association is buying one's way into heaven. The main reason for the reformation; the church was selling indulgences, and Luther protested this (the Protestant church). How many times is the plate passed during an evangelistic meeting?
4. To use the gospel to raise money only raises the false issue of buying salvation. Money should never be associated with salvation.

1Thess. 2:5 **For we never came with words of flattery, as you know, nor with a pretext for greed-- God is witness.**

The Apostles had maximum authority.

#### **What does V. 6 Mean?**

1. If Paul had asserted his authority, he would be making an issue of his own power, success, or influence. It would have been easy for Paul to make an issue of himself. **We did not seek glory from men.** When someone hears the gospel from you and believes, they will appreciate it.
2. Never witness for self-glorification or to promote oneself. That is expediency. Do not seek your own glory. **But we were gentle among you, like a nursing mother taking care of her own children.** A good mother never puts herself above her children; and a good intelligent woman never puts herself over her husband. If she cannot do that, then she is not a responder. The mother is always cognizant of the baby's needs before her own. The nursing mother does not make an issue of herself. She doesn't say, I don't feel like nursing today.

1Thess. 2:6-7 **Nor did we seek glory from people, whether from you or from others, though we could have made demands as apostles of Christ. But we were gentle among you, like a nursing mother taking care of her own children.**

Paul uses himeromai in v. 8.

#### **Fond Affection in Witnessing**

1. This is used especially for parents who have lost a child and have a deep grief for their loss.
2. The word indicates a continuing state of mind in which the strongest kind of love is experienced for an absent loved one. Many of us have a wonderful fragrance of memory of those we have loved, but have departed from this life.
3. There should be a powerful ache in our hearts for the lost. Fond affection is far too weak; this is a deep, powerful ache in our souls for the lost. They will be lost for eternity. It is so incumbent upon us to present the gospel to them. If someone we know dies without the Lord Jesus Christ, we will never see them again; and they will

spend eternity in hell. And yet, we must be circumspect not to turn them off to it as well.

Paul himself experienced this ache of soul, and he was eager to give the gospel. Paul was willing and eager to share the gospel, no matter what the cost.

1Thess. 2:8 **So, being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves, because you had become very dear to us.**

They were to consider in retrospect, the great sacrifices that Paul had made to bring the gospel to them. They needed to recall what Paul had done to bring the gospel to them. The great desire and motivation that a believer should have for a lost and dying world.

In Acts 18:3, Paul was a leather-worker, so that he did not burden new believers with having to take care of him monetarily. After working all day, he dragged himself into Bible class and presented the gospel and Bible doctrine. We ought to be able to afford 7 hours a week in learning God's Word out of an entire week. You deal with those day in and day out with those you worked with day in and day out. Paul worked to the point of total exhaustion.

1Thess. 2:9 **For you remember, brothers, our labor and toil: we worked night and day, that we might not be a burden to any of you, while we proclaimed to you the gospel of God.**

Back to v. 22: this is his relationship to the unbeliever.

1Cor. 9:22b **I have become all things to all people, that by all means I might save some.**

Do not ever mix salvation with what comes after. The spiritual life is not to be muddled with salvation. Paul expands on this idea of v. 22. All that Paul does is for the purpose of communicating the good news. This is a range of things. All of the personal sacrifices; all of the different approaches. Everything applies to us. It all applied to us. This is a summation statement. It is a statement to us of the 3 laws which we have studied. Paul defines our mission for us, wherever we may be.

What do we do for the sake of the gospel? Paul was willing to do all for the sake of the gospel. He did all things without violating the mandates of God under which he lived. This should all fall right into place for us. Paul wants the Corinthians to go back and recall all that he has said to them. This takes dedication which can only come from one place. The more we grow, the more we are dedicated. For every believer, the plan of God includes personal evangelism.

Most of us will never have to make the kind of sacrifices which Paul makes. Some of us will have to make a sacrifice now and again, and it might require some self-discipline. This begins by dragging yourself off to church.

ἵνα γίνωμαι = *in order that to become*. Aorist active subjunctive. Then the nominative singular of συγκοινωνός = *a co-partner, one who shares*. **In order that I might become a co-partner...** Then we have αὐτός in the genitive neuter singular **...of it [the gospel]...** Paul does all things for the sake of the gospel. He spreads the gospel to the Jews, the gentiles, to the weak; he does all things for the sake of the gospel, for the purpose of increasing the gospel. Paul was to increase the witnessing from those who are beside him. He wants all to share in evangelization of others. Co-partner refers to us. We are all co-partners in the gospel. Not one of us is excluded. Paul cannot do it on his own. No one can do it on his own. For each one of us, there will be great earthly blessings. It is like watching your kids grow up; all these co-partners. Each of us has the common goal of evangelism. The great satisfaction of seeing others believe, and then see them witness to others as well. We may never voice it to one another, but we experience the same thing.

1Cor. 9:23 **I do it all for the sake of the gospel, that I may share with them in its blessings.**

This completes witnessing in vv. 19–23. A summation of this information will be Wednesday.

**1Cor. 9:19–23 Witnessing**

**Lesson #500**

**Wednesday March 7, 2007**

The great commission was for believers to go to the ends of the earth, which, for some of us, could be going to the end of the block. Fellow-partaker = co-partner. Paul lived for the gospel, and the other half was the mystery doctrine. He evangelized in every city that he entered, and down every road he traveled, and spoke to everyone he encountered. Paul was gifted and he went beyond his gift, and took part in personal witnessing as well. He had to evangelize in order to teach doctrine to anyone; you have to have believers first. He set up his own congregations from city to city. Paul was severely persecuted by the enemies of the gospel. If we present the gospel to anyone, we will run into opposition at some point. We should welcome this; we should not fear it. With doctrine in the soul, we can handle any opposition. This opposition never deterred Paul. All that he did was in order to communicate the gospel to everyone with whom he came in contact. The Bible does not call us to give up everything for the gospel; but, even if we are not called to give up our entire lives for Him, we must realize that this is the purpose.

Very few will have to go as far as supreme sacrifice, but there are always sacrifices that we must make. All of this applies to us as well. We cannot forget that we are fellow partakers of the gospel. We are ambassadors to individual people; are we ready to present this message to the world and do we have the desire to do so? This is our obligation. Now to sum up vv. 19–23 about personal evangelism. Apparently, this will be an extensive doctrine.

### **The Doctrine of Witnessing**

1. The definition: this is the responsibility of every believer to communicate the gospel to others on a personal basis.
2. What is the gospel?

- a. The gospel is not from the mind of man. The Apostles did not make this up. Gal. 1:11.
  - b. The gospel is the power of God with reference to salvation. 1Cor. 1:18 Eph. 6:17 2Tim. 1:8 we can speak with the power of God.
  - c. The gospel stands on basic Soteriological doctrines found in the Word of God. 1Cor. 15:1–4 Col. 1:5 1Thess. 3:2 The Bible is the absolute standard for the truth of the gospel. 2Peter 5:21
  - d. Basic doctrines of the Bible are the powerful weapons for witnessing.
  - e. The gospel is one part of the mind of Christ. It defines His person and His work. Greatest news in history. 1Cor. 2:16
  - f. The gospel is never ineffective when given. Isa. 55:11: **so will my word be when it goes from My mouth; it will not return to me empty, without accomplishing what I desire.**
  - g. The gospel endures forever; it is eternal; it is eternal truth. Luke 21:33 1Peter 1:25
3. Witnessing is a part of Christian service in 5 areas:
- a. Witnessing is related to the function of our spiritual gift. Our witness falls inside the parameters of the operation of our gift. Many have the gift of helps, which gift puts us into contact with unbelievers in the course of fulfilling the gift. We might spend time in hospitals, etc. and we come in contact with those who do not know Jesus Christ. We are a comfort to those who are in pain. We never know when we might be able to present the gospel inside the parameters of that gift. Bobby, as a pastor-teacher, will present the gospel as a part of his message or in the closing prayer. Bobby also has an obligation to witness on a personal basis.
  - b. No matter what gift we have, we are still mandated to represent the Lord Jesus Christ before the world. We are not so compartmentalized that we don't. Witnessing is an extension of our royal ambassadorship. 2Cor. 5:20
    - i. The Lord Jesus Christ is our sovereign, and as such, He sends us into a foreign country to represent Him. We have a duty of royal ambassadorship.
    - ii. As an ambassador, we personally represent Jesus Christ; we get instructions directly from Him.
    - iii. We bring as ambassadors the message of hope to the hopeless citizens of the world. In effect, we go to 3<sup>rd</sup> world countries.
    - iv. Ambassadorship emphasizes that all believers are in full time Christian service. We do not participate in witnessing all the time; but we should always be ready and willing to do so.
    - v. Witnessing as ambassadors is one fulfillment of the call to serve and glorify the Lord Jesus Christ. We are to glorify Jesus Christ in our bodies. Here, when we speak the truth of the gospel, we are glorifying God.

vi. Ambassadorship requires proper motivation. That motivation should be grace orientation. An ambassador must have knowledge; and we must know the content of the gospel. The ambassador must be prepared. An ambassador must have protocol.

c. Witnessing is related to our royal priesthood; we need no one to intercede to God for us. We don't need a priest to pray for us or to pray for our sins.

i. One function of the royal priesthood is the principle of intercessory prayer; prayer for divine intervention. Prayer is powerful in witnessing.

ii. Do not pray for God to coerce a person's volition to respond to the gospel. Man's free will coexists with God's sovereignty.

iii. God does work circumstances so that the unbeliever has the opportunity to hear and to understand. "Heavenly Father, bring these people to the point where they will hear.

iv. Pray that God opens doors so that we have the opportunity.

v. Pray also that the gospel might continue to be disseminated in our nation. The world comes to the US to hear the gospel. Instead of complaining about it, evangelize them. **My heart's desire and my prayer for them [Israel] is for their salvation.** We should pray for the salvation where our soldiers are. No one would be getting into Iraq with the gospel with Saddam in charge. Our soldiers are not sacrificing their lives in vain. We should pray that these soldiers open some doors. Pray for positive volition for Iraq, for they need it.

vi. Witnessing is related to our invisible impact for Christ; personal, national and in the angelic conflict. Satan and the fallen angels grimace when they see us present the gospel.

vii. Witnessing for personal evangelism functions in addition to mass evangelism. Witnessing functions in addition to church evangelism. Bobby presenting the gospel in church does not relieve us of our duty to various people that we come into contact with.

4. The agents of witnessing:

a. The family plan: Adam and Eve as the first parents witnessed to their children. With children, you start early and often. Drum in the gospel and get them to respond. They should never get past the age of 6 or 7 without being believers in Jesus Christ.

b. The national entity. Client nation Israel was responsible to give the gospel, person by person. Rom. 3:1-2 Israel will once again in the Tribulation evangelize the world.

c. Israel was responsible in the Age of Israel and the Tribulation; in between times, there is the Church, corporately responsible for giving out the gospel.

d. The witness of the life. The unbeliever who knows that we are a believer (we are not a covert witness). The unbeliever observes us as a believer and knows our modus operandi. This witness of the life is about two things: the law of expediency that Paul is commending in 1Cor. 9:20-23 1Thess. 1:5:

For our gospel did not come to you in words only, but also in power and in the Holy Spirit and with full conviction. Just as you know what kind of men we proved to be for your sake. Paul lived under the law of expediency and supreme sacrifice. 2Cor. 5:14–21 6:2

- e. The 4<sup>th</sup> agent of witnessing is the convincing ministry of God the Holy Spirit. John 16:8.
  - i. This is the pre-salvation clarification of the gospel.
  - ii. The Holy Spirit is the sovereign executive of the gospel; all instructions and power from Him.
  - iii. Remember the unbeliever has no way to understand the gospel. The Holy Spirit must act as the human spirit for the unbeliever. He cannot, on his own, understand the reality of the gospel. John 16:8–11 the unbeliever does not accept the gospel or the Bible as the Word of God. He needs the Holy Spirit to make this real to him. That the Bible is the Word of God is not the issue to the unbeliever. Just speak it; don't argue.
  - iv. We must use Scripture, which is the power of God to salvation. The Holy Spirit uses the words of God to convict. He makes the issue real, using the power of God for salvation. It is way beyond anything that we can do.
  - v. Our effectiveness for witnessing depends upon the Holy Spirit, so we need to be filled with God the Holy Spirit. The Holy Spirit can bring to mind the best way to present the gospel to whomever we speak to.
- 5. The prerequisite for effective witnessing: knowledge of doctrine pertinent to evangelism.
  - a. The believer's ability to witness for Christ is based upon his perception of the gospel of Jesus Christ. So we need to grow in grace and knowledge.
  - b. Another prerequisite is that the believer must be accurate in his knowledge and presentation. The gospel needs to be clear and accurate.
  - c. In witnessing for Christ, the believer must understand the issues and make them clear.
  - d. The issue is always the person and the work of the Lord Jesus Christ. It is never about personal sin or adding something to getting salvation. Sin is paid for; you need to know about it, but you don't need to make an issue out of it.

## Witnessing

## Lesson #501

Thursday March 8, 2007

People received the Holy Spirit at different times, as it was not known to all believers that Jesus Christ sent God the Holy Spirit to them. "You will be My witnesses in Jerusalem and in all Judea and in Samaria and even to the remotest part of the earth." (Acts 1:8), which is known as the great commission. The dynamics of witnessing depend upon the Holy Spirit; and it also depends upon the accuracy of human communication.

Bobby, because of this, is putting together this doctrine of witnessing together.

### Witnessing

1. Witnessing is the communication of the gospel to unbelievers on a personal basis. Personal evangelism. The gospel is the power of God unto salvation. 2Tim. 1:10: **But now has been revealed by the appearing of our Savior Who abolished death and brought immortality through the gospel.** The gospel is never ineffective when spoken, as it is backed by the Word of God when spoken.
2. Witnessing is a part of Christian service in 5 areas:
  - a. Falls inside the parameters of your spiritual gift. You often witness when functioning under this spiritual gift.
  - b. Witnessing is an extension of our royal ambassadorship. We bring hope to the hopeless citizens of a lost and dying world. This requires proper motivation, some knowledge (the content of the gospel and pertinent doctrines); and we must be prepared. For us, this means spiritual growth and doctrinal orientatin. Witnessing is related to our royal priesthood, which includes direct prayer to God. Intercessory prayer is a part of our priesthood. Pray that God works circumstances to bring a person to the point of seeing a need for something greater than themselves. When you realize that you are inadequate, then you might be brought to a point of being able to think about the gospel. God will not compel anyone to believe in Him. Witnessing is realted to our invisible impact for Christ. Every time we witness to someone, Satan does not like it. Personal evangelism functions in addition to mass evangelism and church evangelism.
3. Agents of witnessing.
  - a. The family is the agent for witnessing to children. This is no substitute for our presentation of the gospel.
  - b. All believers as members of the body of Christ.
4. The convincing ministry of God the Holy Spirit in common grace: He is the real persuader in witnessing; yet, when we present the gospel. The Holy Spirit makes this clear.
5. The pre-requisite for witnessing is knowledge of doctrine pertinent to evangelism.
6. What are the pertinent doctrines necessary to make the gospel clear?
  - a. Doctrine comes from Scripture, from Biblical principles. Knowing Scriptural passages which declare the way of salvation is critical. We must know some passages of Scripture related to Christ and His work on the cross. We have to have something in our mind. Bobby reels off some verses about salvation, which we ought to learn. It is not bad to learn your memory to learn some of these verses.
  - b. We need to know the doctrines related to Scripture; e.g., grace.
    - i. The gospel is grace. They are synonymous. Christ did all of the work; He took upon Himself all that we deserve by way of punishment.
    - ii. Central theme of salvation is grace Gal. 2:16 Eph. 2:8–9

- iii. Do not add anything to the gospel of grace.
- iv. The concept of grace declares that the spiritually dead person cannot be saved by any system of human works. That which distinguishes Christianity from every other religion on earth—God's grace. No matter what religion there is, it is all works; except for Christianity. We have the only message of grace.
- v. Salvation is not accomplished by persuading the unbeliever to give up certain activities. "Give up your evil ways and believe in Jesus Christ." That is not the way to do it. Don't ask them to feel sorry for their sins. Positive thinking is not salvation. Changing one's personality is not salvation. Joining a church, making Jesus Lord of our life; in salvation, He is already our Lord, and this comes to pass naturally as we grow. Be baptized, give money, give a one-time commitment, etc. None of these things are a part of salvation.
- vi. The doctrine of heathenism. Anyone who does not believe in Jesus Christ is a heathen. Heathen are not people from some other place; they aren't Muslims, Hindus or Buddhists or degenerates or recluses or rastifarians. If a person living next door to you who doesn't believe in Jesus Christ is also a heathen.
  - (1) God consciousness—the point in time when a person is capable of recognizing the possibility of a supreme being. This is why child evangelism is important.
  - (2) Any time during the life of a heathen, should he or she desire the gospel, God will make the gospel available; and we may be the vehicle to reach the heathen. Somehow, in some way, God the Holy Spirit will send them the gospel.
  - (3) Adjunct objections: the old objection to Christianity: *What about those who have never heard? Who live in remote areas?* False issue; God knows where positive volition exists. *What about those who never reach God-consciousness?* 2Sam. 12:15 deals with them.
  - (4) Hamartiology—the doctrine of sin. This includes Adam's original sin and the old sin nature. Because of that, we are separated from God; spiritually dead, and unable to have a relationship with Him. It is a part of the barriers between man and God. Those to whom we speak are hopelessly lost. The good news: Behold the land of God who takes away the sin of the world.
  - (5) Reconciliation is about the barrier between man and God—2Cor. 5:21. We are reconciled to God in salvation. We are mandated to give the word of reconciliation as well. Remove the barrier between man and God. Redemption: we are freed through the purchase of Jesus Christ. Propitiation—the sacrifice of Jesus Christ satisfies the just

demands of God the Father for perfect righteousness. There is no wrath directed at us. Rom. 3:25 2:2. Justification: crediting perfect righteousness to us. We just become righteous. Unlimited atonement—Jesus Christ paid the penalty of sin, and died for all mankind. 1John 2:2. If you know any or part of these doctrines, you can witness to anyone. The judgment of human good. Any of these doctrines are talking points. When these doctrines are in your brain, God will bring these to your mind when presenting the gospel. Human good was rejected at the cross; human good was not judged. Christ did not die for human good. Human good produced by the unbeliever will be judged in the end times. It will be the basis for the indictment of the last judgment. Rev. 20:12–15. At the last judgment, called the great white throne, we see the sentencing of those who reject Jesus Christ, and they are thrown into the Lake of Fire for eternity. Human good falls short of the righteousness of God. Human good gets you nowhere if you do not believe in Jesus Christ. The importance of this doctrine is the good words of the unbeliever can never gain the favor of God.

- (6) Soteriology,
- (7) Eternal security is the expression of God's grace; once saved, always saved. The one moment when we are saved is good for all eternity. God will never take away salvation once it has been given. Memorization is just repetition. The great thing about this doctrine is it alleviates the fear of trying to maintain salvation. Without this doctrine, a person falls back on works for salvation. How you live after salvation is between you and God. It has nothing to do with eternity.
- (8) Doctrine of the love of God, His righteousness and His justice. This could take a long time. God's love and His righteousness and His justice are the cause for everything that God does for us. Love is the motive for our salvation. Justice and righteousness are the means for accomplishing what His love desires. How can a God of love send me to hell? The greatest thing that was ever done in history is, Jesus took on our sins. This is the expression of the love of God. God's righteousness had to be satisfied; His justice had to be satisfied.

7. The dynamics of witnessing depend upon the believer's mental attitude related to spiritual growth. Rom. 1:14–17: **I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. So I am eager to preach the gospel to you also who are in Rome. For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is**

written, "The righteous shall live by faith." You are ready and eager to head out to provide the gospel for the unbeliever. We look for ways to do so. His love is the greatest love in history; we should never be ashamed of His love. We aren't ashamed and that makes an impression on others. If we find ourselves being ashamed, we need to drop back and figure out where we are in our spiritual life.

## Witnessing Doctrines

## Lesson #502

Sunday 1 March 11, 2007

There is no other person by which we must be saved. Rom. 5:8: **God demonstrates His love for us, in that while we were yet sinners, Christ died for us.** The judgment arose from one transgression, which resulted in spiritual death in all of us. The free gift arose for us from many transgressions, resulting in justification—grace, justice and love. Eph. 2:8–9: **By grace you are saved, not of works, lest any man should boast.**

There are a number of doctrines which we must know in order to witness; grace and the gospel are synonymous. Grace is all that man is free to do on the basis of what Christ did on the cross. We are unsaleable apart from Christ's work on the cross. There is no system of works by which we might be saved. Grace is the distinctive feature of religion. Salvation is not accomplished by baptism, persuasion of the unbeliever (to give up their evil activities), feeling sorry for your sins, feeling any emotion whatsoever, guilt (which is not a pathway to salvation); to stop sinning (which can only come from spiritual advance, and it never comes to a complete halt); improvement of personality or behavior through positive thinking. No one enters heaven on the basis of positive thinking; only the power of the Holy Spirit brings you to heaven. Jesus is Lord when we express faith. He becomes Lord experientially as we grow in grace and knowledge of the Lord Jesus Christ. There is no such thing as baptismal regeneration, which is a public profession of faith. It is a symbol of being buried with Him and being raised with Him. Making a one-time commitment to Jesus Christ is also not a way that we are saved. The only commitment that we can make is "Father, I believe in Jesus Christ." No unbeliever or a new believer can make a one-time commitment to live the spiritual life. The new believer must learn about the spiritual life, so that his commitment grows on a daily basis. We must grow and the commitment grows with us. These are fallacies of Christian thought.

The doctrine of heathenism: a heathen is anyone who is not saved. God the Holy Spirit knows where positive volition exists. This is an objection, and a very poor objection. We are going to hear about the most remote parts of the earth next Sunday. Someone will be sent to witness, even to the most remote parts of the earth. No one will be left out who expresses an interest in God consciousness.

What about those who never reach the age of accountability? They are automatically saved; no gospel acceptance is necessary, as God's grace provides for them.

The doctrine of sin which we must understand when we speak the gospel. How do you, as an imperfect man, approach God, Who is perfect? Our Lord made sin a dead issue in salvation.

What did Christ's work on the cross accomplish? The doctrine of reconciliation: Christ removed the enmity between God and man. Redemption: He bought us off the slave market of sin. Propitiation: He satisfied the righteousness of God on the cross.

The judgment of human good. This is another approach to the gospel. The works of the unbeliever can never gain the favor of God for salvation. Human good is in fact the basis for the indictment of the last judgment. The unbeliever has accepted his own human good works and has rejected the grace of God for relationship with God? How good do you have to be in order to gain God's favor? You can't be that good.

Eternal security. "I'll believe in Christ, but I can't hold out." Once saved, always saved. God cannot take away salvation. Many Christian denominations do not believe in eternal security. How we live our lives after salvation does not affect the status of eternal life ever. No fruit inspectors in the congregation are required. Our salvation never depends upon what we do for God. It is based entirely upon what Jesus Christ did for us on the cross.

The doctrine of the Essence of God: His love, righteousness and justice, which was presented in the communion service. His desire was to save us. His integrity and His justice were the mechanics of our salvation. What His righteousness condemns, His justice judges.

You don't have to be a Muslim to speak to a Muslim; a Buddhist in order to speak to a Buddhist; a physicist in order to speak to a physicist.

**1Cor. 9:**

**Lesson #503**

**Sunday 2 March 11, 2007**

The Ichthus symbol.  $\text{Ιχθϋς}$  = *fish*. This was a sign of a person being a Christian when believers were persecuted. Matt. 4:19, disciples are called *fishers of men*.

#### **The Metaphor of the Fisherman**

1. A fisherman must have a desire to fish. A believer in Jesus Christ is a fisherman. We must be motivated to fish, to overcome any hardship to find the fish, and willing to apply the law of expediency (like, you walk quietly in the water).
2. You must be equipped to fish. You must be ready and able to give the doctrines which are related.
3. You must be willing to go where the fish are; you can't fish in your bathtub. You might have to go out of your way in order to present the gospel. You cannot withhold the gospel from those you don't like. It is still a fish, no matter how undesirable they are. Missionaries deal with abhorrent cultures. All the more reason to give them the gospel.
4. Fishermen must use the right bait. There is a science as to what kind of bait to use; the time of the year, the place where you are fishing. The gospel with the content clearly defined, but there are variables depending upon the fish. The approach that we use on the unbeliever can determine whether there is an interest or no interest.

You must understand where they are coming from and use the power of the Holy Spirit to determine what to do.

5. You need patience. Stay out of the Holy Spirit's way and let Him work. Do not try to step in and try to force the issue. You don't need to check on them, pound them until they are sick of seeing you. Give them the gospel and be patient.
6. The fishermen will be rewarded in time. The satisfaction of landing the big one or seeing someone believe in Jesus Christ. There are rewards in eternity as well.

Example of expediency in fishing: in a boat, you can race around at any speed; when you are walking in the water, you can swim, splash, and jump around. These are legitimate activities that you are not prevented from doing. However, it is expedient to not do these things when fishing.

Now, to return to the Doctrine of Witnessing:

### **The Doctrine of Witnessing**

9. The boundaries of the gospel. The Scripture defines the person and work of the Lord Jesus Christ. Christ died for our sins according to the Scriptures; He was buried and He was raised on the 3<sup>rd</sup> day according to the Scriptures. The content of the good news is, Christ did something about us on the cross. We are lost; we are sinners. The resurrection guarantees our eternal life. We live because He lives. If Christ is not raised, then we have no hope. 1Cor. 15:4
10. Never try to force a decision for Christ. Do not goad them. That is the work of the convicting ministry of God the Holy Spirit.
  - a. Always remember that the unbeliever should be allowed freedom and privacy in order to make a decision. Heads bowed and eyes are closed. It is between the individual and God.
  - b. After you speak the gospel, then leave the results with God. That is the concept of patience. Do not harass them. Give them the gospel and let it do its work.
  - c. The gospel is designed to persuade, but not to compel or force the believer to believe in Jesus Christ. The inquisition was a violation of this. People are not to be converted to Jesus Christ through torture. However, harassment can be moderate torture.
  - d. Voice emotional begging and public harangues. Present it concisely and with clarity; do not use a gimmick.
11. What are the pitfalls in witnessing?
  - a. Do not argue with a person. You can present a very logical argument and provide outstanding rebuttal arguments. You are to present gospel information; not win a debate. Don't argue. Be calm and cool if they want to argue, turn it back to the gospel in some way.

- b. Do not be sidetracked by false issues, like is the Bible the Word of God; is evolution true, etc. Do not be diverted into disproving certain things. Discussing religion or social problems or activism. Heathenism should not be an issue.
  - c. You may have to overcome objections like the things above, and you should have an answer in mind, but you must be able to go back to the gospel. Do not dwell on these side issues.
  - d. Don't get into a rut in your presentation. Be adaptable and be flexible. What works with one person does not work with another. Listen to what they say.
  - e. Do not embarrass people. Deal with individuals alone whenever possible. Do not require them to make some sort decision in front of a group, as in at the dinner table. These people might be their friends, they may not know them, they may dislike them. Other people should not be an issue.
  - f. Do not set quotas; Christian competition. We are on the same team. We are not in competition with one another.
  - g. Do not measure your spiritual life by the extent of your witnessing. This is one distortion of witness, of many.
  - h. Do not judge others based upon their apparent failure to witness.
  - i. Do not brag about your witnessing; God knows what we have done. If it is divine good, then we have the satisfaction of doing a good job. You don't need to tell others.
12. The follow up or supplement 1Thess. 2.
- a. Someone believes and then they wonder, *what's next?* They need basic doctrine. Babies need simple food; not advice, counseling or legalism. They need to learn what has happened to them and Who and What Jesus Christ is. You need knowledge of this new life.
  - b. What is our job in all of this? We need to encourage the new believer in the importance of doctrine. Rick Hughes sometimes will teach basic information after presenting the gospel after they have been saved. A study hall class; a crash course in Christianity.
  - c. You direct them toward a good doctrinal church.
13. Some wonder if maybe we should be a missionary. To spread the gospel in a foreign land.
- a. Do you understand and can you clearly communicate the gospel and pertinent Bible doctrine. You are both a purveyor of the gospel and basic doctrine. George Mueller is a great missionary and he's been to the Camarroom in Africa. He teaches indigenous people to be pastors. You must have a clear message of basic doctrine
  - b. Do you witness regularly at home? To those in your immediate periphery. If you don't witness to those next door, will you do so overseas?
  - c. If you are mum in your own neighborhood, you will soon wither or be overwhelmed in a country of opposition.

- d. Can you master another language? Do you have any linguistic skills at all? You must be able to speak in their language.
  - e. Do you manifest maturity and stability in your spiritual life and show true concern for lost souls.
14. Is there a generic or a canned presentation to witnessing? Something you can memorize, e.g., the 4 spiritual laws of campus crusade. The answer is yes and no.
- a. On the yes side: The answer is always the same: the person and work of Christ. It is the same basic message to everyone.
  - b. If your message is canned, have a good opening. Get an interest going.
  - c. Tell them who Christ is and what He has done. If you must memorize something, then tell them. Can you write up the gospel in your own words? Is there a paragraph you can write about how you were saved?
  - d. Always close with the method of salvation: faith alone in Christ alone.
  - e. On the No side: you must be flexible and adaptable in a presentation. You must be able to deviate from it a little bit.
  - f. Do not have such a rigid, mechanic approach that you take no account of who you are speaking to.
  - g. Evaluate the background, the culture, etc. of the person to whom you are speaking. Recognize that they are not generic. God brings to us the people to whom we can best witness...friends, family, relatives. When we speak to someone, then we will know what to say and when to say it.
  - h. See where these people are in life and develop the most effective way to approach them and to present the gospel to them. This is not going to happen necessarily when you are all prepared and ready to go. Instead, you might find yourself in an unexpected situation where you don't know what to say at first.
  - i. Flexibility comes from knowledge of your subject.
  - j. Never forget that we have the most powerful weapon of witnessing: prayer. Pray to have just the right way of witnessing to the person in front of you. Pray that this message is simple, and direct and clear.

The final paragraph begins with v. 24. Paul cannot fail in his Apostolic mission that God has entrusted him with.

**1Cor. 9:24 introduction**

**Lesson #504**

**Wednesday March 14, 2007**

An illustration of extreme momentum in the spiritual life. Activity, effort, and the imagery will be in the areas of track and boxing. There are winner believers, which means that there are loser believers as well. Many would say, "No one can be a loser if they are a believer," and, in one respect, that is true. All believers will spend eternity in heaven. Believer losers here sense are losers in the spiritual life. Two lines of truth running through the Scripture: salvation by faith alone in Christ alone. There is nothing we can do about salvation, in terms of earning it; but this is an analogy about winning and losing.

Now, as an unbeliever, there is nothing in our lives which allow us to be winners before God. We are not even remotely close to God's standards of approval. Our salvation is a gift of God and not of works, lest anyone should boast. Salvation is the starting line in the race in the spiritual life. However, you cannot even line up in the race until you have first appropriated salvation.

Heaven is the home of all who believe in Jesus Christ, whether they advance in the spiritual life or not. It is a heresy that you must show some sort of service or some sort of production for the Lord, in order to prove that you have been saved. This is for those who have a preconceived notion of what a believer should be. There are a number of Christians who have not even gotten up to the start line; some do not even recall that they believed in Jesus Christ.

The 2<sup>nd</sup> line of truth is, there is a spiritual life provided for every believer. There is a spiritual life which God has provided for every one of us. Each of us have that opportunity. God has provided for us the means to be a winner believer. We need to make an effort to apply these various truths to our lives. There is effort and there is also reward. The divine good is rewardable. Our service utilizing our spiritual gift and His resources are rewardable as divine good. However, effort on our part is required. That is what this paragraph is all about. There is extreme effort in the Christian life.

The first truth is all about grace; and the 2<sup>nd</sup> truth is all about grace. There is some effort on our part. Spiritual growth by using the grace assets is a grace operation. All that is involved does require some effort. Our service is always based upon the grace of God. The race is about the grace of God. We also have volition to execute God's plan. We can never escape His grace. We cannot exist or serve without it.

#### **Effort**

1. It is still our volition to advance spiritually which brings us to the finish line as winners. Volition is involved.
2. It is still our production. Production of divine good under the filling of the Holy Spirit that brings rewards from heaven.
3. But it is still service to the Lord un the filling of the Holy Spirit. Service for the Lord results in accomplishing the practical side of God's individual plan for each one of us.
4. The very idea of service and production requires something on our part; the very idea of "well done" requires something on our part.
5. This means spiritual growth and execution of the spiritual life. We must learn about our assets. The very fact that we drag ourselves into Bible class during miserable weather is an effort which we have made. We grow spiritually because of it. Then we execute the spiritual life. Grace assets and volition on our part. There is some effort involved in using rebound and staying filled with the Spirit. The result of execution and growth is application, which requires something on our part—something flowing in our stream of consciousness. Part of the application is

our service for the Lord Jesus Christ. That is running and winning the race. Over and above the spiritual gift which God the Holy Spirit gave us.

Let's get the overall analogy:

### The Big Picture

1. The self-discipline required in training for the race. Self-discipline takes great effort.
2. Likewise metabolizing doctrine requires self-discipline. As an athlete, we must qualify for the race to begin. There is self-discipline involved here. Some of us understand enforced discipline, but self-discipline seems weird. But it is critical.
3. Self-discipline means consistently getting to Bible class. It takes self-discipline to grow. Priority and self-discipline go together.
4. Then there is race day. You go out of the blocks. If you watch the Olympics, every muscle is standing out for these people. It is all difficult; it is a strain; it involves tremendous discipline to get there.
5. That is analogous to the exertion of the spiritual life. This is something we need to understand: self-discipline and effort in the spiritual life.
6. Crossing the finish line as a winner, is reward for a well-executed spiritual life.

Why is the imagery going to be so effective, and it will be extremely effective even to us. We all have a part in the spiritual life. When Paul begins to write about a race and about boxing; it is the public games which are familiar to these Greeks and it is something that they enjoy. The Olympic games and the Isthmian games. Several other major games in the Greek culture. These games were like the NFL, NBA, etc. rolled up into one great extravaganza. The games were like our World Series. Athletic competition was an integral part of their culture. They talked about it. The Greeks had great admiration for the human body, and some even worshiped it. And athletics is all about the human body. They loved athletic events, as these would be displays of the finest human bodies of that day. These competitions were in the nude as well, so you got to see everything.

This is not unlike our own fascination of the human body or our own passion of the working out. It is all a part of our training. We have a passion for our athletic exhibitions. Now, to work out, it takes self-discipline. If you do that day after day, week after week, and year after year, then you sometimes have to drag yourself to the gym.

The Greeks heard Paul explaining this, and they understood immediately the self-discipline and the competition. It is also important, given all of the factions which they had going on as well.

Οὐκ οἶστω = *don't you know?* The Corinthians knew about these games, held every 3<sup>rd</sup> summer, and they were greatly anticipated. Paul may have also been a sports fan. He wrote about them, so it is quite likely that he attended some. Paul was an enthusiastic sort of person. Under the influence of the Holy Spirit, Paul writes about these games, as a

metaphor for the spiritual life. There are very few of us who have not been involved in some sort of athletics. We know what it takes to be a good athlete.

The Isthmian games, and they took place on the Isthmis, upon which Corinth was built. These were local games for Corinth. This was the chosen city; they hosted these games every year. There was a wide appeal in Greece and people from all over Greece attended. Sovereigns and subjects all brought together. All the discussion would be about these participants and everyone knew about these who were running the race.

If you won one of these contests, you were immortalized. They busted open a wall into the city, and you walked through, and then it was filled in and a plaque was put up there. The Greek winners were very famous. Also, the athletes today, just as today, they paid a steep price to get where they were going.

They trained naked with oiled bodies every day, rain or shine. Even today, you can't just show up. They all trained for 10 months in one place—the γυμνασιον—a central location of the city, and this was the center of all activity in the city. They trained in front of the eyes of the city in Greece, and they were scrutinized at every turn. The press today is everywhere watching each guy and writing stories about them. People watched them in Greece as well and talked about them as well.

The Greek athletes could not take days off; they could not slough off. They wanted to be favored in the race. They had to train hard for ten months, 7 days a week. Long grueling hours of incredibly difficult conditioning. They all had diets and only allowed certain kinds of food, like no deserts, etc. and anyone could walk away at any time; but they did not. They had their eyes on a goal, and this goal required effort. This was intense and the Corinthian people loved it. And now they understand; they are like these athletes.

The athletes provided with food at public expense. Self-discipline and effort are worth the prize. 10 months of grueling training; the weights. Probably constantly bruised and beaten up.

1Cor. 9:24 **Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it.**

## **1Cor. 9:24 Section Introduction Lesson #505**

**Thursday March 15, 2007**

v. 24 is an obvious metaphor. Paul did not change to speaking about a variety of sports, but he is speaking of a winner in a race as a metaphor. Actual effort is required to reach the finish line of this race. The race analogy to us must conjure up images of self-discipline and self-denial. These things are specifically required in preparation for the race. Then the winner is reward. The winner receives a reward. Each one of us is mandated to do this type of thing. Out of all this comes the metaphor of the race. Since it is a metaphor, we can only take it so far. However, this has many applications to our spiritual life. Paul was probably a sports fan or a sports nut. Paul knew all about these athletic games. He knew exactly what these athletics were all about. The metaphor is an elaborate one. We

begin the race by signing up. We do this by faith alone in Christ alone. We sign up and enter the race. There is effort involved, but we must recall that the grace of God is involved in every aspect of the race, even at the finish. Even being required to do certain things still is a matter of grace. We have logistical grace so that we might train, and He has provided us with things like the problem solving devices. Just like the athletes of ancient Greece who are provided with everything to train. This just gets us into the starting line. Then comes the sound of the gun. It take something to get that far. You have to start low, and there are a variety of techniques that you must do. This is not just *run*; we must know all the nuances of the spiritual life. The image is of us running; it is us running to win the race. This means that we must operate and live in the spiritual life. The mature believer explodes off the blocks and advances down the tracks, straining down the track, knowing exactly how to use your legs, arms, and hands, knowing your idea stride, your movement.

We have to exercise volition. That is the beginning of our effort and we must retain the filling of the Holy Spirit to advance. We must consistently get ourselves to Bible class. We'd rather be home relaxing in our lazy boy with a cold one next to us. Everything is about self-discipline for the race. That means, getting to Bible class consistently.

This all makes perfect sense to the Corinthians. There was a great competition in Corinth, the Isthmian games, which were like the Olympic games. The Greeks admired the human body and the athletes had great bodies in these competitions. The Corinthians like the entire process of the games; they followed some athletes in training. It was a common denominator for many of the Corinthians. So they understood this analogy. This was not just a local thing; they came from all over Greece to see these games. Those who participated were revered; they were immortalized if they won. They were exempted from taxes for the rest of their lives. Everywhere they went, they receive approbation. They trained hard and there was a price for all of this. They trained for 10 months, 7 days a week, with no time off, in the same gym. All the commerce occurred all around them, and people often came to watch these athletes, to see how their training was progressing. Some bet on these athletes; everything that goes on today went on then as well. No matter what the weather, they were conditioning, practicing and training under specific rules which could not be violated. This was just to be able to participate in the race to begin with. 10 grueling months for perhaps a few minutes or hours of sport. They had their eyes on goals. They wanted fame, glory and reward.

This is why Paul used this imagery. These are the results of spiritual training. The rewards are worth the price of self-discipline. Scientists might spend hours in a lab for one discovery. 20 years of training for one year of pasturing. Whatever endeavor you are involved in requires great preparation. This is very true of the spiritual life. Constantly training and constantly taking in Bible doctrine. The application of Bible doctrine is the payoff. It is not a brief moment; it is a way of life. Our life is the time frame of the race. We are distance runners.

The Greek noun for race is *σταδιον* = *arena, stadium; a stod (a measure of distance; 185 meters, a single lap around the stadium); the race itself, a footrace*. Who runs the race?

All who show up; all run. The spiritual analogy is obvious and it should be straightforward. It is likened to a footrace.

### **The Analogy**

1. Signing up for the race is faith alone in Christ alone.
2. Someone has paid our entry fee; this is Jesus Christ, Who paid our entry fee on the cross, which puts us in the race.
3. Every believer is like an athlete who runs for victory; we do not run to be a loser. We are not an athlete unless we run to win.
4. As believers we are contestants in the race. Our spiritual life is the race for us. We prepare for this run with the doctrine that we take in.
5. Do not take the analogy too far. Easy to go overboard. We are not in competition with each other. We are not in competition.
6. We are in the race not just to run, but we are in the race to win, and there is no excuse for not winning.
7. There are rules and restrictions in becoming a winner. For example, 2Tim. 2:5: **he does not win a prize unless he obeys the rules.** In the athletic realm, this is a strict athletic regimen. This qualified them to run as winners. No one worked out in the gym for 10 months to be a loser. They all saw themselves as winners. In the spiritual realm, this is metabolizing doctrine; spiritual maturity. As a mature believer, we are winners in the spiritual life.

### **Complying with Biblical Mandates**

1. Everything which has been named is running the race;
2. The training and the race last only a specific period of time. A few seconds to several hours. Not long.
3. The analogy is, the time of the race is the time we are allotted on this earth to run.
4. The finish line is physical death; you break the tape when you die and then the Judgment Seat of Christ.
5. At the bama seat, winners and losers are declared and the winners are rewarded. A film that Bobby used to show his soldiers about Jesse Owens, and receiving the gold medals and bowing his head when the national anthem is played.
6. Understand that losing does not mean you lose your salvation; only loss of rewards.
7. Do not take this analogy in the sense of trying to beat out the person who you hang with. God provides millions of rewards; you don't have to trip anyone else up. You don't get to make someone else a loser. We determine our own status; and no one else's. We do not subvert the advance of any other believer.
8. Each person trains and runs as an individual; the focus is on personal performance and results. The idea is to beat the clock, to turn in a good time on the race.

We are on the team of the body of Christ, and we are looking for a team win; we are competing with our teammates. There is a team concept. Individual members of a team

can turn in a poor performance. They may be a loser in the race. Defeating one another defeats our purpose for being here. Individual winning furthers the team effort. It is just like a tract meet. Individual awards and team wins. The analogy focuses on running for reward; it is about individual rewards for excellence.

We've all heard the old adage, it doesn't matter whether you win or lose, it is how you play the game. That is for defeatists. How well you run the race determines whether or not you are a winner. Winning is the object. The emphasis is upon us as a believer. There are a lot of people today who don't think that believers can be losers.

It is normal that only one wins a race; you test yourself against someone else. Beating them; it is a great satisfaction that you are better than them. Not everyone will get a prize because some will fail. There are a number of races in the game; there is not just one race. There are all sorts of races. So all race in our area of expertise (which would be our spiritual gift). A number of winners in each race. We can be winners in our own race. Our life is the race that we are in. We can be a winner in it or a loser in it.

It is not our effort alone which makes us a winner. **God provides us with everything that we need to be a winner, including the guarantee that we can be a winner.** This is true of any believer in Jesus Christ. Is it worth it to prepare? Is it worth it to progress slowly but surely. We will run this race for a few decades; we will enjoy our winnings for eternity.

Is it worth it? You bet it is worth it. If we are a winner believer, no one can take it away from us.

1Cor. 9:24 **Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it.**

**1Cor. 9:**

**Lesson #506**

**Sunday 1 March 18, 2007**

It is about 56 A.D. and Bobby can see him seated at the Isthmus games.. From time to time, Paul observed those who trained for the Isthmus games; almost everyone in town watched this training. It entertained them and was a great source of speculation. Probably a good betting line at this time. The Greeks enjoyed their sports just as we do, and they originated the Olympic games. The athletes trained for 10 months in the central market place, rain or shine, heat or cold. They looked for fame, glory and monetary rewards. The entire audience sitting in the stands go quiet, and they await the athletes to come onto the field. They had spent 10 months in self-denial and self-discipline to get to this point. The stode was the 185 meter race, and it only took a few seconds for it to be over. Paul was sitting in Ephesus a few years later, and he is writing a letter to the Corinthians, and he thinks about these Corinthian games and his enjoyment of these games, as well as the Corinthian enjoyment of them; so he uses this race to illustrate the spiritual life. Paul gives them an illustration which they cannot miss. We are given the problem solving devices and logistical grace and many more things in order for us to run this race. The grace of God has provided everything for us. There is training and preparation which is needed in order to win the spiritual race; there is growth and training and dedication and sweat. We must

metabolize doctrine in order to have a chance to win the race. Metabolizing doctrine requires self-discipline. The Word of God is our life. Every corner of our life is tied to the Word of God. Then, in the race itself, the believer must advance to maturity as the means of moving down the track. We run until we die. As a winner who meets the Lord face to face. The winner receive his reward after completing the race. That is the bama seat of Christ. This is the reward of the winner. We run the race in order to be a winner; there is effort, even though this does not negate the grace of God. We can make ourselves losers, just as athletes without training and discipline cannot be winners. God provides the means and we provide the effort. Our volition is involved here.

### **The Race we Run**

1. Rebound is not a work, but we must make the decision to do it. Without rebound, we are disqualified from the race.
2. We have to get ourselves to Bible class; it is an effort; there is self-discipline involved.
3. We must apply doctrine as it circulates in our consciousness.
4. We will have to endure some hardships and testing along the way. This is for the acceleration of our spiritual growth. God provides the testing; we provide the doctrine.
5. We must have discipline in order to have a prayer life. We are told to pray without ceasing. There is discipline for consistent growth.
6. We must succeed in the function of our spiritual gift, using what the grace of God has given us. We must exercise this gift.
7. We are all required to be involved in witnessing as a part of our spiritual lives.
8. We produce divine good under the filling of God the Holy Spirit. Those who do not perform in this arena will not be winners.

We cannot take this too far. There are degrees of rewards as opposed to races. We are not knocking off other Christians in order to be winners. There are individual rewards, but we are all on the same team. There are team points and individual performance in a track meet.

**For we must all appear before the Judgment Seat of Christ.** At the resurrection, we receive our resurrection body, and we will stand before the Lord and be rewarded for our service. It will be according to what we have done: good or bad (worthless, human good). At the Judgment Seat of Christ, there are the winners and there are the losers. I wonder if we are speaking of those who do not grow, who do not get filled with the Holy Spirit again, and just are saved but nothing else; and this is in contrast with those who enjoyed some spiritual growth. Losers will have little based upon their non-production; winners will receive recompense for their deeds in the body. Not related to sins...except that, if you are carnal, then you cannot produce divine good. The effort means, we must prepare and we must run. We must do it God's way and not our way. Otherwise, we will finish as a loser. Losers are self-made and arrogant.

Rev. 22:12: “Behold, I am coming quickly, and My reward is with me, to render to every man according to what he has done.” These are the decorations, the eternal blessings, the crowns given to the mature believer. Every bit of divine good goes toward these rewards. There are degrees of reward in heaven based upon our effort. 2Tim. 2:15 (5?) 1John 2:28 and another passage: we stand before God in shame when we do not produce anything.

1Cor. 3:12 *wood, hay and straw* describes the human good produced by some believers, which will be consumed at the Judgment Seat of Christ. This is great loss of reward. There is no excuse for it. We will be in heaven; it will be wonderful; we will be reunited; but there will always be that distinction of rewards.

The degrees and types of rewards are not the focus of this passage. Paul is not focused on the prize, but on the race itself. **Run in such a way that you may win.** In many ways, our competition is against ourselves, like in golf, where we play against our lowest scores. We receive an imperishable wreath. In the world, wreaths are perishable; but for winners in the spiritual life, it is imperishable. Such rewards require self-discipline and self-control. Those who we observe in olympic games are those who have practiced for hours and hour, for days and months and years. It requires tremendous self-discipline. We don't get anywhere in the spiritual life apart from self-discipline. Everyone who competes exercises self-discipline.

Present active participle of ἀγωνίζομαι = *agony, to carry on a conflict or a contest, striving for mastery in a struggle, self controlled for a reward.* Also a rigid denial of harmful activities. The final reward makes the self-discipline to get there unimportant and inconsequential. The accolades, the recognition, the rewards—all make the self-discipline and self-denial inconsequential. This does not mean that we need to be monks in a monastery. The Christian life does not mean that he hate our lives; we share the happiness of God. The self-discipline results in a great life; it is the only life in the spiritual realm. The goal is worth it; living our lives in the light of eternity. With self-discipline, priorities remain in place and the spiritual life is primary. The disciplined life is a great life. Bobby spent 10 years in the military, and it was a great, well-disciplined life. When Bobby left the military, one said to him, “Be careful out there; there is no one in charge.”

**Witnessing**

**Lesson #none**

**Sunday 2 March 18, 2007**

Dr. Paul Cate, former missionary to Iran, removed when the Shah of Iran was deposed.

Sort of a play? I had 3 daughters, if you count them. Been in the country for 9 years and I have never spoken with a Christian before. Do you believe that Jesus Christ is the Son of God. Don't you believe that God is a Spirit. The Trinity is one in essence, purpose and character. You believe in 3 gods? Who is running the world when you have a dead God. It's not 3 gods. It is like the weather; there is wind, rain, and snow; many aspects to weather. [A discussion between people]. You can't believe it is the Word of God if you lay it on the floor? We don't worship a book. You've changed the Bible; it predicted Mohammed, but you changed it. I guess he took someone out of the audience.

Cate grew up in Berachah. Influenced about the importance of studying the Word of God; and rebound as well. In Iran for 4 or 5 years. It was his calling to speak to Muslims. Probably a higher percentage of Muslims in Houston than anywhere else, mostly because of the oil company. We think of Muslims and sometimes fear comes into our heart. This guy might be a sleeper cell guy. Bomb buses, trains, ships. It is easy for fear to come into our lives. God is not the author of fear, but He is the author of power and of love. It is easy to witness to Muslims as compared to Americans. He asked, "When you go to a Baptist church, which one do you go to?" "I consider it a personal matter; won't talk about it." Muslims love to talk about spiritual things and they are actually very friendly and they also have fears of us; they won't initiate that friendliness unless we do. They will respond in a friendly way. They love to have company and they love to have company. If we take the time to befriend them.

A conference from Chafer Theological Seminary at the Westchase Hilton. Understanding the Muslim mind and sharing the Savior with Muslims and something else. A pamphlet there available as well, "For my Muslim friend." Study, writing, teaching, Muslim evangelism is what they give their time to. Articles by email can be signed up for as well.

C.I. Scofield also a founder of CAM, central American mission (now under a different name); and he said, *knowledge precedes action*. The Media presents some sensation sides and some unbalanced sides. We are responsible to learn and how to befriend and how to share Christ with Muslims. Muslims today? 1040 window? Where are the least reached peoples in the world? 10-40 degrees above the equator in Africa and Asia are the least reached people. Over 4000 groups of people in this 10-40 window.

What do Muslims believe? A very strong emphasis upon God being one, and they do believe that we worship one God. No pictures inside their churches of Mohammed. God is sovereign and in complete control. Our only responsibility is the submit to him. "God is one; God is the greatest." God is in control. "I have been in Afghanistan for 6 years, and I have not noticed anything about this?" They drive like crazy, thinking that God is in control in all things.

Must repeat that Allah is God and Mohammed is his prophet. They hear "There is no god but god and Mohammed is his prophet" and they hear that from birth, and 5 times a day every day of their lives. Animism is a big part of Islam.

Some of us might say, "Future is good and I hope it will continue so, knock on wood." Animism affects everyone, but Muslims even more so. "Salam elecum" is said to the left and to the right, to their angels on both sides, recording good and bad deeds.

These 5 pillars bind people together; and everyone has the same tiredness and the same thirst. They enjoy breaking the fast at the same time. They all have animism, if they can afford it. Everyone is dressed the same when they arrive on a pilgrimage. All muslims face a rock when they pray. They would never say they are idolatrous, but they are. They throw rocks at a post, which represents the devil.

The top 4 sources of authority in Islam. Like protestants in having no images in their church, but like Catholics having several authorities. 114 seurs (or whatever) are in the order of longest to shortest. When you read it in the chronological order, you see a progression of thinking. Hadith is a tradition. Imams interpret; and there is some sort of an agreement. Two sources of authority which they do not acknowledge: international law and tradition, but they are a source of authority.

What we have in common. Virgin birth, sinless life, Christ came to this earth and will return. They never say "Jesus" without saying "peace be upon Him." This is a great place to begin and a good place to ask questions. Ask what do you believe. There are things that we agree with. They believe that Jesus is the Messiah and the He is the Word of God, although they interpret this differently. The Bible is seen as originally from God. Salvation is by works except for martyrs in holy wars (2 other exceptions: those who give money to build a mosque and if you have 3 daughters and they are godly, there is a straight shot to heaven as well).

The Bible has been changed by Jews and Muslims in their own minds; and they rarely read the Bible, and if they don't like what you show them, they say that "You changed it at that spot" in order to respond. With the Bible, it does not matter if they believe it or not; it is our goal to get them into it. They believe the Mohammed is the final prophet and replaces what came before; the Koran replaces all Scripture from before, and Islam replaces all religion.

They don't believe salvation by faith alone, they do not believe that Jesus Christ died on the cross, they do not believe that He rose from the dead, or that He is the Son of God. Muslims are not our enemies; they have been blinded by our enemy. We need to take the blindness of their eyes and pray for God to dissolve this blindness. A very strong salvation by works.

They will tend to put us on the defensive. That is their approach. They do not have a loving God, the assurance of salvation, or a personal God. We should allow them to talk. No rain for 6 months and 6 months is rains. In Egypt, it rains 3 times.

We should pray to God and ask for rain. The Muslim woman said, No, God knows how much rain we need. They do not believe in a personal god. Ask questions and find out where they are hurting. Pray for the needs in their lives. Inevitably, 50% of the time, after you pray for them, tears will come to their eyes. They have never had a person pray for them to a personal God for them. They do not know a loving God, they do not know a personal God. It helps them to understand God better when we do this.

Assurance of salvation is not something which they have. We tell them, it is not because we have been good, but because of what Jesus Christ has done. We know we have forgiveness this way.

Take some of these points in common and use them with Muslims. The Muslim will agree that Christ is the most supernatural person who has ever lived. On the prophet Jesus,

grace be upon Him; do you believe that He had a virgin birth? Oh, yes. In the Koran there is a lot, and a lot which has been changed. His birth was supernatural. Isn't Christ the only person who lived with a mother but no human father. He performed many miracles in love and compassion; he raised the dead. Do you believe that? And they will say yes. His life is therefore unique and supernatural. He will give the gospel here, even though they don't agree with this. He died for you, and paid for you sins on the cross. At the end of His life, He ascended to heaven. Muslims believe this. His life is unique and supernatural. All other men have grades; but Jesus had no grade (grace?). This would make Him the only person who had all 3. Miracles, birth, life, and end of his life. He is the only person in life who had all 3 of these things. The most supernatural person who has ever lived. Moving them from things which they accept.

The Jesus video in a dvd for \$4 or \$5 in 8 Muslim languages on one video. It is based upon the life of Christ from Luke. That can be a next step.

The Muslims believe in the God; God has all power. If God chooses and wants to reveal Himself, in the Son of God, and to provide salvation by faith, then He can do it, if He so chooses. The Koran is uncreated and eternal; God is uncreated and eternal. So you have 2 gods, right? No. Two eternal and uncreated things, but One God. We have 3 uncreated and eternal things as well: the Trinity.

We can fear Muslims all over; God is not the source of fear. They are blinded by our enemy and they are not our enemies. Pray for them and local and cross cultural evangelists. God has brought Muslims here to present the gospel to them. We need to spend time with them. You don't need to know Islam. We need to be prayerful and loving and prioritize time for them. We can trust God's sovereignty. When they got kicked out of Iran, a handful of believers in Iran; but a larger number now. Why would God have us learn this language? Muslims recognize that Shites and Shua are killing each other; is that Islam? They kill Christians? Is that Islam? [www.something.org](http://www.something.org). In a store, ask where they are from; say you are glad they are here. Do you read the Koran? The Bible? In a cold conversation, and can give them a tract at this point, "For my Muslim friend." God is working in the Muslim world. There are in Hong Kong alone, one lady takes in Indonesian people into her home. A little room, and there are 10-20 people there. She has seen about 3000 come to Christ. 60,000 believers in Algeria. Jonah was afraid of the Assyrians; disciples afraid of Romans and Jews; God has brought these Muslims here to share the gospel.

**1Cor. 9:24-25**

**Lesson #507**

**Wednesday March 21, 2007**

Becoming a winner involves some exertion and some effort on our part; but this does not negate the grace of God in any way for us.

**What We Must Do**

1. We must advance to spiritual maturity, by exhibiting positive volition, so that we can utilize the resources and spiritual assets provided for us by the grace of God. We must exercise this positive volition.
2. We must consistently rebound and get back into fellowship.
3. We must learn to think with divine viewpoint. This sometimes takes a little effort.
4. Applying this viewpoint to all circumstances in our life; we must make application. These are all defined as an effort, even though these are not human works in the spiritual life. All that we are given are from the grace of God. Problem solving devices.
5. We serve the Lord in the way that we are designated to do so.
6. Service based upon our spiritual gift. When we grow to maturity, maintain the filling of the Spirit, then our spiritual gift will operate to the maximum.

Pat Cate is referred to. Hope that we applied the doctrine that we have learned and the content of the gospel. Learning and executing the spiritual life is how we run the race and become a winner. We should all want that, as long as we are able to look into eternity.

1Cor. 9:24 **Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it.**

V. 25 deals with the athlete and compares it to us. The athlete in Corinth and those believers in Corinth all compete for rewards. *Agonizomai* = *agony, to carry on a conflict or a contest [the winner must strive for mastery to win the prize]*. there is self-discipline and a denial of pleasures which others are allowed to indulge in. The final reward is so awesome that the effort of denial of certain inclinations in life becomes minor. What is our attitude when we compete? What attitude is required to be a winner? Exercise self-control is the present middle indicative of *εγκρατουμαι* = *to abstain, to be temperate, to be self-controlled, to exercise self-control and obstinance while in training*. This is the discipline of the runner or the boxer. If the athlete cannot set aside some personal desires, and other things, then he does not belong in the arena. He must be willing to set these things aside. Self-discipline is critical in the athletic arena. In the analogy, this discipline refers to the setting aside of the law of liberty in favor of the law of expediency. Obviously, there are other things involved in the 4 hours of Bible class, e.g., the hour driving to get there in the first place. There are other Christians who might have more innate talent or are smarter, but they do not have the *epignōsis* which we have. Paul chose this one verb, and it is critical for us to understand the analogy between us and the runner.

### **The 6 Critical Analogies of *Εγκρατουμαι***

1. The comparisons of *Εγκρατουμαι* to us. The athlete must decide to enter the gymnasium. "Do I walk through these doors or not?" There will be 10 months of grueling training. He must make this choice to lead a life of self-discipline.
  - a. This is a picture of entering the spiritual life at the moment of salvation. Faith alone in Christ alone, and tha means that you have registered.

- b. There were stipulations to this enrollment, which the athlete had to show when entering. The athlete had to present proofs and credentials.
  - c. No athlete enrolled or entered the gym without proving that he was a free man. Slaves could not run in the games.
  - d. This is a picture of redemption; walking through the gates of redemption.
  - e. As a born-again believer can be assured of our freedom through the slave market of sin. The door has been kicked open, and we are now in the race. Redemption is the door to the race.
  - f. This puts us in a position to run; we are redeemed; freed from the slave market of sin.
  - g. Secondly, they must prove their citizenship; illegal cannot run. This is a picture of union with Christ. We are all citizens in Christ. By God's grace we have the proper credentials.
  - h. Admission into the gym is analogous to the new believer receiving the 39 irrevocable absolutes and the one revocable.
  - i. With his position in Christ and the filling of the Holy Spirit, the believer now can begin his spiritual training. He's walked through the doors; he was the 40 things given to him at salvation, and he can begin training.
  - j. The one objective of the spiritual training is to no longer to be dominated by the old sin nature. You cannot train apart from spirituality. It is not easy to abandon carnality.
  - k. To take in doctrine demands self-discipline. In this case, it is rebound and keep moving. That is the training.
  - l. The more mature we become, the less we are controlled by the old sin nature. That is the progress of our training. This is part of the training; we are advancing. We are getting stronger and in shape.
2. Once in the gym, you don't leave. You cannot just up and leave, like the military. You must stay in the gym (stay in fellowship).
  3. The athlete had to answer an early trumpet call. Reveille are 0 dark-thirty. 7 days a week for 10 months. You conform to the rigid disciplines of the mandates of Bible doctrine. To sleep in means to be disqualified. To not conform to the discipline to the mandates of Bible doctrine is a disqualifier. Bobby is here to give us what it takes to be a winner. We will always have something by which we can grow; something by which we can gain some maturity.
  4. In preparation for the day's training; you've gotten up, the trumpet has sounded; you've had breakfast. The athlete must oil down his body, which is like suiting up for a workout or taping up a muscle. The oil was all the athlete wore. This was done, rain or shine, heat or cold. The analogy is to the tests and hardships in the spiritual life. The tests are for a great reason; they are to accelerate our spiritual growth. We oil up and we go out for our training. 2Tim. 2:4 4:5 Analogous also to be filled with the Holy Spirit.
  5. From time to time, everyone of the athletes wonder *is this worth it?*

- a. Some quit. Some were on the verge of quitting, despite being on the verge of becoming a winner. Some felt, at some point, that it was not worth it, and they are disqualified.
  - b. They gave up or wavered in their resolve to stay the course.
  - c. The athletes that quit did not have enough self-discipline and they lost sight of the goal of the prize; there was not enough motivation in their souls. Not enough self-discipline. Whenever we quit on something in life, it is all about our self-discipline. We have all begun the spiritual life; do we have enough self-discipline to see it through?
  - d. Those who did not depart from the gymnasium for 10 months fell back on the stability provided by their self-discipline. When there seemed to be no other motivation to stay; only self-discipline kept them going. I started this and I am going to see it through to the end.
  - e. This is a great analogy to the stability of Bible doctrine.
  - f. It is the discipline of the spiritual life through which we keep our great goal in mind.
  - g. When all else points to giving up; when human viewpoint screams to quit and we give in to carnality or to Reversionism, the self-discipline of spiritual advance keeps us going. No one can choose to be a winner and fulfill the objective without.
  - h. Building doctrine upon doctrine provides the stability and strength to see the race through to the finish. Line upon line, precept upon precept, each and every day. This provides the impetus for more and more self-discipline on our part. With more doctrine, we can better see the goal. The closer the athletes get to the 10 month end, the more self-discipline they exert; they had gone that far, and they do not give up.
6. Self-discipline was also required to stay on a strict diet. Wheat, cheese, figs and lean meats. This is all they could eat. No wine, no deserts, no fatty foods. The analogy is using the laws of love, expediency, the law of supreme sacrifice. We have all the liberty in the world. It takes self-discipline to stay the course, when expediency, love and self-sacrifice are all needed.

The athlete uses his self-discipline to get to the reward at the end. In the athletic realm, it is to receive a wreath. Φθαρτον στεφανος which is a wreath of ivy, which many not seem like much. You run and work out for 10 months, and all that you get is this wreath? Maybe it is not worth it? This wreath did not last. Fame was achieved for that moment, but it was fleeting. It did not last anymore than that crown lasted.

This reminds Bobby of those who go to Ranger school and get a little piece of cloth to sew onto the left side of the uniform. Incredible hardships are endured for this little piece of cloth. However, this is worn for your entire military career. This spoke of an elite military man, just as the wreath spoke of the athlete.

The wreath is not the only award. He got a victory parade through town. He got a statue which was raised of him in the public square. There was a large monetary reward. Lifetime ticket to all future games. Exempted from taxation. Fixed for life monetarily. His children were all educated at public expense. Even these rewards will end, despite how incredible they are. These victors are not recalled today; for a few years, they were remembered; but, after awhile, they were forgotten. Their glory was fleeting; and their statues went unnoticed by passers by; and their statues today are dust or sitting in some museum. Human prizes are fleeting; and it fades away. This is what it means when Paul speaks of them running for a perishable wreath.

The point is, do we have the self-discipline to run for eternal rewards?

1Cor. 9:25 **Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable.**

**1Cor. 9:25**

**Lesson #508**

**Thursday March 22, 2007**

It is critical to advance with self-discipline and self-control. Self-discipline is a paramount trait for the winner believer. A believer cannot get around that trait and advance. Without this, a person will not consistently rebound. Self-discipline to bring yourself to Bible class. There is a volitional aspect tied to self-discipline. You are positive or you are negative; or lukewarm, which goes to the negative side. The Apostle Paul has presented a good analogy between our self-discipline in the Christian life and the self-discipline of the athlete. You cannot be a winner without self control and self-discipline. This is the major thrust of this passage (vv. 24–26).

**And everyone who competes in the games exercises self-control in all things.** From the moment the athlete steps into the gymnasium, he is involved in self-discipline. He does this to receive a perishable wreath, which is represents a number of other rewards. Self-control is being in control of yourself. This includes some self-restraint; poise under pressure (poise is a fantastic quality in life). Bobby's first run in with poise was as a young boy in little league baseball, and Bob was coaching the team Bobby was on. More was expected from Bobby. Bob told the parents he was going to teach those kids poise and self-discipline; they won't play if they throw their bats down or start crying after striking out. Poise under pressure. When the game was on the line, no one fell apart. Poise requires self-discipline; no one can have poise for you; you must have it for yourself. Self-regulation is also a part of this. You must be able to regulate yourself in this regard. The athlete had things that they could not do in order to advance, and as believers, there are things that we have to abstain from when those things hinder our discipline. The runner and the boxer are both great analogies. These analogies about people who must do this themselves. No one else does it for them.

It take endurance and self-discipline just to get to the starting line. The believer with perseverance and endurance is the best. Without self-control and self-discipline, we are going to end up as quitters lost in negative volition. Positive volition means we come into church, sit ourselves down, and learn. We can't apply certain things, like love, expediency,

etc. Most of us will never have to live under the law of supreme sacrifice. What is more important? Witnessing to an unbeliever, or holding onto prejudices against Muslims. There will be testing and there will be crises in our lives. People watch us and when they see poise, they know that we have something else that no one else has. When Bobby's team saw a star kid strike out and throw his bat and go into the dugout and cry, they'd smile, knowing he'd be screwed up for the next couple innings.

Self-discipline goes hand-in-hand with positive volition. When you do something else without a daily dose of Bible doctrine, that is not self-discipline. For a moment, you have negative volition. If it goes on long enough, it becomes a habit, and leads to negative volition. There must be self-discipline. Positive volition and self-discipline are intimately connected.

### **How Do you Know You have this Self-discipline?**

1. A disciplined soul is filled with doctrine. If you are advancing in the spiritual life, then you have self-control; if you have self-discipline, then you are advancing in the spiritual life.
2. Under the filling of the Holy Spirit, divine viewpoint becomes sovereign over your life. It takes over all the human viewpoint which is out there. You do not even know it is happening.
3. The believer with self-discipline will not be controlled by his emotions or by the subjectivity of others. Christianity today is emotional, and wherever you see that, there is no self-discipline. With all of this emotion, there is very little doctrine.

There is nothing wrong with emotion; it appreciates that which is around you. But without self-discipline, emotion can be a terrible curse because it sweeps away self-discipline and truth. When a church is involved in great emotion, then truth will not be found there. Bible doctrine and self-discipline should be at the heart of spiritual advance.

The analogy in v. 25 is to an athlete, and he exhibits self-discipline so that he will be a winner; he must exhibit self-discipline.

### **The Analogy between the Believer and the Athlete**

1. The believer utilizes self-discipline and self-control to advance toward becoming a winner, just as the athlete advances in his athletic skills through self-control, self-discipline, and training.
2. The more self-discipline which is applied, the more disciplined you become. It is practice. It requires practice to become self-discipline.
3. Self-discipline always stands the believer in good stead for maximum effort and effectiveness in the Christian life. The athlete does not win who does not discipline himself in spiritual advance. No effort, no effectiveness without self-discipline.
4. The believer in command of himself trained to discipline himself for spiritual advance has a quality of faith-rest and stability which cannot be matched anywhere.

There is nothing like the self-discipline believer who advances to maturity who has that quality of faith rest and stability.

5. This enables the believer to regulate his own mental attitude, based upon divine viewpoint. This is where faith rest comes from. There is discipline in applying the faith rest drill.
6. With self-control, the believer perseveres in the Christian life, which is executing the plan of God.
7. Maximum production for the Lord is a result. Too often Christianity concentrates on service without preparation. Keep praying; pray for whatever. Anyone can do good deeds; an unbeliever can do good deeds. Rebound, filling of the Holy Spirit, metabolized doctrine, gap, faith rest, stability, poise under pressure.

The mature believer will have a far greater production in a short period of time than a legalistic believer over a long lifetime. Our short sprint with self-discipline is much more important than a believer who is all over the place, with no direction, no self-discipline, no poise, no guidance, and lots of emotion.

Bobby is amazed by what goes on in relation to the spiritual life. They are clearly. In one year, members of Berachah can advance further than most other people in their entire lives. These thoughts are critical for our lives.

There is a result from all this, and this is the reward from crossing that finish line. The athlete gets the perishable wreath, but that includes a whole lot of other things, some of which last a few days and others a few years, and some their entire lives. The glory of the world fades away. *Sig transit gloria mundum.*

Atherton = *αθαρτον* = *imperishable, incorruptible, immortal*. James 1:12: **Blessed is the man [a believer] who endures trials, because when he passes the test he will receive the crown of life that He has promised to those who love Him.** Gold, silver and precious stones will endure; the wood, hay and stubble will be burned up. Those who love him refers to the mature believer with personal love toward God. Divine good production; and the rewards are not equal. There are degrees of divine good which we produce. There are degrees of rewards. 1Peter 5:4: **And when the chief Shepherd appears, you will receive the unfading crown of glory.** If the heathen athletes were willing to undergo such an ordeal for a perishable reward, then it makes sense that it would be reasonable for us to go through much less for imperishable rewards, particularly when everything is provided for us. Whether our race goes for a short time or long, our race requires self-discipline. There are rewards not described in the Bible. A few descriptions like mansions or streets of gold and precious stones; but we have no clue; it is beyond us. We have no idea either what will be given to us by way of reward for our spiritual service.

Our distance goal is no other than Christ waiting to place a crown on our heads for all eternity (or whatever reward will be given us). There is no other place where we want to be. Sometimes this will be our motivation. Sometimes we have to keep our eyes on the prize; on the goal, on the reward. Bobby was amazed while sitting at his desk and thinking

through all of this analogy. Sports is a great analogy to the spiritual life in many ways. This disciplined effort to apply doctrine and to grow; to witness and to pray is not accomplished in self-indulgence. Are you motivated to pray for anyone in self-indulgence? Are you motivated to witness to anyone when involved in self-indulgence. As Paul said, there is reward in life and in eternity. The growth, application and service. There is a reward in the running of the race. There is a reward that we get out of doing a great job. Satisfaction, approbation, a feeling of accomplishment. With spiritual things, this is eternal. Some people never have these moments in life because they only live for themselves. The military is a great example of the military life, because it is a life of enforced and self-discipline. The greatest soldiers always exhibit strong self-discipline. It is also a life of deprivation and some adversity. There is sacrifice and deprivation; but there is a life which brings the greatest of commodities to a nation: freedom. The kids in Iraq are having an impact on the world, much more than a CEO sitting in a desk making money hand over fist. They are having long-term impact on this world and on thousands, even millions of people.

How can the undisciplined mind of the unbeliever understand the Christian life? The soldiers who live and die in Iraq; it is like our lives in the angelic conflict. We are soldiers and a soldier needs self-discipline.

1Cor. 9:25 **Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable.**

**1Cor. 9:24–27**

**Lesson #509**

**Sunday 1 March 25, 2007**

Sporting events have been an integral part of societies throughout the centuries. Bobby says this would be an interesting sociological study; they seem to be ingrained in us. When Paul chose to use this, athletics can be considered to be a great metaphor for life. Women may wonder why do men spend hours in all kinds of weather watching sporting events; or why camp out in front of a tv to watch these. Every facet of human life is found in athletic events. It is observable; right in front of us, if we know what to look for. We need to get past just what we see on the field. Athletics are a microcosm of the human condition. Everything is there, behind the scenes and on the field. Success and failure, winners and losers is inherent to athletics. The competition is a war, a mock battle, with tremendous human drama. Overcoming great odds, sacrifices made, the heroic winner, the unlikely winner; a fall from the heights, the pain of losing. You can pick out the arrogant and you can pick out the humble. You see manifestations of integrity and of dishonor both; good and bad choices and the results of these choices. A few hours of a game will show us just what our life is like. It is observable as a metaphor of life. Great lessons to be learned, even for those who observe. Bob used coaching in order to teach great lessons of life. He was able to teach all levels of people, from young kids to people our age. He taught his teams to have the correct attitude; poise, self-control, perseverance. All of these things are a part of life, and Bob made men out of these boys. Bob taught them lessons of life; he taught much more than simply the sport and the skills of the sport.

On these field of friendly stripes are sold the seeds of victory, which, on other fields, will bear the fruit of victory. Written possibly by MacArthur at Nike Field. Paul understood

athletics to be a great analogy to life and to the spiritual life; analogous to the winner and loser believers. The drive and motivation to carry on to the finish line. Rewards for victory and loss of rewards for defeat.

1Cor. 9:24 **Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it.**

Self-discipline is the key to all things. We receive an imperishable reward. Heb. 12:1–3: **Therefore since we also have such a large cloud of witnesses surrounding us, let us lay aside every weight and the sin that so easily ensnares us, and run with endurance the race that lies before us, keeping our eyes on Jesus, the source and perfecter of our faith, who for the joy that lay before Him endured a cross and despised the shame, and has sat down at the right hand of God's throne. For consider Him who endured such hostility from sinners against Himself, so that you won't grow weary and lose heart.** The spectators of the spiritual life. Let us lay aside every encumbrance and every sin—this is rebound and the filling of the Holy Spirit long enough to advance and learn some doctrine and application of some doctrine. Let us run with endurance run the race which is set before us. The writer uses the metaphor of the distance race. **We run the race with endurance by fixing our eyes on Jesus, the author and perfecter of our faith, who, for the joy set before Him, endured the cross, despising the shame; and has sat down at the right hand of the throne of God. For consider Him, Who has endured such hostilities against Himself...** What we face is nothing compared to the hostility which Jesus Christ faced. **...from sinners. Don't grow weary and do not lose heart.** We have no right to drop out. Had he dropped out, we would have no hope. We often think when we are happy, we can cruise and run easily. However, in the spiritual life, it is a flat out run to the finish line. Those who claim that they are going to live their life to the fullest, usually don't. However, we should; and there is self-discipline involved, in our lives and in our spiritual live. We should be an imitator of Christ; running the race to be a victor. Some of us don't realize just how closely we are approaching the finish line. Everything we do is a part of moving toward that finish line.

1Cor. 9:25 **Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable.**

We move into the next couple verses. In vv. 24–25, Paul speaks of other believers; other athletes. Now, in the next two verses, he looks at himself. He was saying, “You must be disciplined;” and now he speaks of his own self-discipline. Nothing will stop Paul from being a winner. No testing, no obstacle, no nothing. Nothing will keep him from exercising his gift of Apostleship. Paul is not worried about the Corinthians and their factions. “I am looking straight ahead at the finish line, and not at those all around me.”

*without aim* = ἀδελος = *aimlessly, uncertainly*. This word is used only here, and it speaks of being uncertain or aimless. However, Paul is not uncertain or aimless. He absolutely knows where he is going. Everyone of us has a goal; we all have a common goal and we have individual goals. That is how athletics works. Even though there is effort on our part—or self-discipline—our efforts have no efficacy apart from the filling of the Holy Spirit.

We cannot do it on our own. We have volition; we must make decisions; but we must metabolize doctrine. Prayer without the filling of the Holy Spirit is talking to ourself.

1Cor. 9:26a **So I do not run aimlessly;...**

Paul was a fighter. Therefore, it is natural for him to move to the metaphor of boxing. I box so that I do not beat the air. Boxing then was quite different. There is physical damage; swollen face, blackened eyes, bruised body. The damage is done to make the opponent quit. The boxers today show speed and power. Might be 10–15 rounds to complete a match and often both are standing after a match.

After the Isthmean games, the gloves were studded. The idea was to hit and to hit fast; you did not want to be hit by the other guy. One or two good punches would inflict serious injury on your opponent. A few punches could end the fight. They did not use the tactic of wearing down an opponent over a long period of time. You don't want to simply beat the air. You want to connect.

Boxing is a man on man battle; and in those days, it was a real battle and there was carnage. This verse speaks of real combat with very real consequences. You did not want to enter into a boxing match there ill-prepared. You took your life into your hands. That could end your life. No rewards for losing; pain, serious injury and death for the loser. Every punch counts. Beating the air could mean great injury. Your punches need to connect. Such an empty punch would be worthless, where a counter-punch could take you out. By analogy, this is not what the believer should do.

Paul will say the same word when referring to tongues—speaking into the air without purpose. No communication; flailing the air without words. Pointless speaking; words thrown into the air. Words which have no meaning at all. No value at all; not spiritual and not any other kind.

The consequences of flailing the air with punches that do not connect. This is like the believer not advancing spiritually; he is clobbered in reversionism.

1Cor. 9:26b **...I do not box as one beating the air.**

What will Paul do? So that he does not end up on a stretcher at the end of his life? And what do we do? V. 27 is a metaphor as well, and this is Paul's explanation.

1Cor. 9:27 **But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified.**

**1Cor. 9:27**

**Lesson #510**

**Sunday 2 March 25, 2007**

An old program on ABC called the Wide World of Sports. Indelibly stamped into Bobby's mind is the thrill of victory and the agony of defeat. Apparently, part of the intro involved

a skier flying off to the wrong side of a ski jump. Paul had no intention in his life of being a loser. Paul was going to box so as not to beat the air.

The first half of v. 27: Paul tells us that he is going to win, and how he will win. The verb *υποπιαδζω* = *to strike one on the face beneath the eye; to beat until black and blue*. This is the result of a punch or several punches to the face. *υπωπιαζω* = 1) to beat black and blue, to smite so as to cause bruises and livid spots; 1a) like a boxer one buffets his body, handle it roughly, discipline by hardships; 2) metaphorically; 2a) to give one intolerable annoyance; 2a1) beat one out, wear one out; 2b) by entreaties; 3) that part of the face that is under the eyes.

We cannot lose. We have the Spirit of God in us; we have the Word of God to guide and motivate us. We have things that the rest of the world has no clue about.

You can always tell a team which is in lousy shape; and when two teams are ready, then it all comes down to the right mental attitude; and, in some cases, a mental attitude can win, even when they are physically inferior. Paul's antagonist was his own body. He had to beat his own body until it was black and blue.

#### **What Paul Means**

1. Paul beats himself to conquer himself, so as to lead himself as a slave.
2. Paul does this so that his body will do its bidding in exactly the way that he wants it to. An athlete trains his body until it will do exactly what he wants it to do. He beats himself to get his body to do exactly what he expects it to do. Paul buffets himself to make himself a slave. Paul buffets himself for mental toughness.
3. There is a complete coordination between his mental attitude and his actions. You can have one without the other and end up as a loser.
4. Beating his body black and blue is the perfect picture of the self-discipline of the spiritual life.
5. The mental self-discipline required to grow spiritually is the following:
  - a. You must utilize the filling of the Holy Spirit; rebound. There is no mental attitude of the spiritual life without that.
  - b. The gap. No metabolizing doctrine without it.
  - c. You must build the edification complex and use the problem solving devices.
6. The more you train, the better you become at executing the spiritual life. You will not beat the air in futility. You will go outside the doors and put it into motion. In Bible class, we are sitting in the gym working out. We are pumping iron. We learn rebound, grace orientation, doctrinal orientation. When we walk outside, we will be ready mentally and physically.
7. With self-discipline, you reach championship form.
8. The result in the championship form is the championship performance. Witnessing, prayer, etc.
9. These actions are rewardable. The goal, the perks, the prize. This is why we run. There is not enough wealth in this world to replace it. Self-discipline is the principle

of setting aside the law of liberty. There is nothing wrong in the law of liberty; you are living within the confines of the spiritual life. You are running the race.

1Cor. 9:27 **But I discipline my body and keep it under control,...**

Paul then pictures the self-discipline principle in the next part of this verse. Freedom without self-discipline is loss. Slavery is seen winning. Paul turns the concepts of freedom and slavery around. Freedom can mean loss and slavery can be gain. The 2<sup>nd</sup> half of the verse reads: **..so that after preaching to others, I myself will not be disqualified.**

Emotional Christianity is distorted slavery. The opposite of self-discipline in the Christian life is the emotional Christian. Through the US and the rest of the world, we have emotional Christianity. 20 min. of speaking and a lot of time spent on working you up. It is getting more and more the gist of Christian services. The athletic metaphor is about self-discipline, and it is the opposite of what we find in Christianity today. We go nowhere. The team which gets emotional before the game gets all worked up. Emotion will not carry us. Emotionalism is undisciplined and pointless in the Christian life. It does not matter if you feel good. If emotionalism feels good, it is nothing more than beating the air to no purpose. Undisciplined emotion is the opponent to the doctrinal self-discipline of life. The emotionally dependent Christian goes nowhere. The self-disciplined Christian, who knows how to use the resources which God has given us, thinks with the mind of Christ, is the winner. The emotional aspect of Christianity is in direct opposition to Christianity.

Ask a believer you know, what is the Christian way of life? How do you get rewards? Most have not even a clue as to how to get there. 90% have no clue; many of them do not even know if they are going to heaven.

This does not mean that we should not have emotions; nor does this mean that we should not enjoy. These are the appreciators of our life. Our out of control emotions is an out of control life. As an emotional believer, we are not a winner in the angelic conflict. The soldier might be beligerant, but he has a well-reasoned motivation for what they do. It is not about emotion. The soldier who goes into battle with emotion is the soldier who lets the team down and makes himself ineffective, getting emotional over the first casualty.

This is why Paul camps on the anti-emotional approach, like athletics. Tongues in 1Cor. 14:9 are to be avoided when it involves no self-discipline. The Corinthians are so involved in emotionalism, particularly in tongues, are losers. And, at this time, tongues was legitimate; and yet, they misused it.

We begin this verse with the particles μη προς which are connected to γινομαι. This is an important construction. The subjunctive is a deliberative subjunctive. A very careful consideration is being made. Paul is giving great consideration. He is analyzing in order to do the right thing. This is what you cannot do when your emotions are out of control. Don't be emotional; consider your options. Μηπως is an unusual particle = *is it not possible, lest possibly*. The subjunctive of γινομαι means *I should be*. Between this is a whole phrase. **...lest possibly, ...I should be**. Paul allows for the possibility that he could

fail in the games. Everything that Paul says, *I will not fail* and yet, here, he speaks of the possibility of failure. Why does he even entertain the notion of failure? He does this for us. He does this because we might consider failing; we might consider beating the air. We might move away from the spiritual life. If Paul is not a slave to his spiritual training, then he could fail in his goal. If he is not a slave; if he does not fail. What are the Corinthians doing? They are failing big time. They are losers. They are emotional and they are already disqualified. There is a way to win and a way to lose, and they are losing. He means, *lest possibly, you should lose*. Paul is softening the blow by using himself as an example. If you do not exercise the self-discipline necessary to run the race and to right the good fight. The fight of the spiritual life, the fight which gets you to the finish line.

1Cor. 9:27b ...lest after preaching to others I myself should be disqualified.

**1Cor. 9:27 10 introduction**

**Lesson #511**

**Wednesday March 28, 2007**

Paul freely used slavery to illustrate certain spiritual things, as he did with athletics and the military. In 1Cor. 7, he speaks of slavery, and, at one time, there were more slaves in the Roman Empire than citizens. Everyone had knowledge of slavery.

The Bible does not speak out against slavery nor does it call for Christians to try to end slavery, because the Bible does not involve itself with social issues.

A slave is a person in abject submission to his master; and as believers, we have the most benevolent Master ever. Being a slave is a wonderful thing when we are slaves to Jesus Christ. Paul uses slavery in Gal. 3:28 4:1, 7 the book of Philemon. Two uses of slavery, and there is a 3<sup>rd</sup> use, which is our passage, 1Cor. 9:27. Paul seeks to enslave his body. He seeks to hupoziazo (ὑποπιαζω) [pronounced *hoo-poh-pee-aw<sup>d</sup>-zoh*], because Paul wants to get his body to do exactly what he wants it to do. The 3<sup>rd</sup> use is self-discipline, the self-discipline used in order to live the spiritual life. The body is the location of the sin nature. We all have a sin nature in our bodies, within the cell structure of our bodies, which is often called the *flesh* in the Bible. That corruption also extends to our souls; we are not dualists in Christianity, where the soul is good and the body is bad. The unbeliever can never remove himself from the control of the old sin nature. He is corrupt and he will remain corrupted. He has no respite from this control. The believer out of fellowship is no different, except that he will reside in eternity forever. The unbeliever cannot live the spiritual life; but the believer has a recourse in this matter. There is the problem of maintaining the filling of the Holy Spirit for longer and longer periods of time, which requires spiritual growth. It does us very little good to go in and out of fellowship constantly. At some point, we need to extend this time. In Bible class, ideally, that would be an hour. We must continue to grow spiritually so that we can spend longer and longer periods of time in fellowship. The more we do it, the better shape that we are in. The more we are in fellowship, and the more we stay in fellowship, the more that we grow, the longer we stay in fellowship and the more endurance that we have. Endurance is the name of the game in the spiritual life. We must run the race in the way that God has designed it, crossing the finish line as winners. The use of our spiritual gift is the rewardable aspect of our lives.

This self-discipline is why Paul continues to buffet his body, bringing it under control. Our responsibility is what Bobby is covering. Taking in doctrine and growing in grace and serving the Lord, which is why we beat our bodies black and blue like the Apostle Paul. Paul wants to be a slave to that life.

1Cor. 9:27a **But I discipline my body and keep it under control, ....**

What are the results of the lack of self-discipline? V. 27b: this is a deliberative subjunctive; Paul is deliberating; he is analyzing, in order to do the right thing. He is thinking. When we deliberate and analyze, we begin to plumb the depths of where we are and what we should be doing. Paul is thinking a negative thought here. Since a negative option exists, there is also the option of going the other way. The subjunctive of ginomai is *I should be*. All of it *lest possibly I should be*.

**Points on *lest possibly I should be*.**

1. It is possible that Paul can fail; that is what Paul is saying.
2. Paul could fail in the games. He has decided to run in this spiritual race. He is recognizing that he could fail in his spiritual endeavors.
3. Lack of self-discipline would be the reason for his failure. Paul has made a great point of self-discipline, and here he takes the negative side.
4. If Paul is not a slave to his spiritual training—he is building a no-prisoner mentality—he could fail in his goal.

To Paul, this is a totally unthinkable possibility; he is a truly trained athlete who does not entertain defeat for any amount of time. Entertain defeat for too long and it becomes a self-fulfilling prophecy. The final 5 minutes reveal the mindset of winners. The team that comes from behind; they refuse to lose. Paul knows that it is possible, but he will do everything to disallow failure. This is the only attitude to have. We see it all the time in high and low places. There is still that possibility of failure for any believer who is not disciplined. Paul will not beat the air in futility; but he will beat his own body into submission to the plan of God. He will use the self-discipline necessary to live the Christian way of life.

The Corinthians have failed to rebound, they have failed to advance, they have failed in self-discipline. They have to rebound and begin to advance. That should be their goal, and that is the first thing that they must do. One step at a time. Discipline, filling of the Holy Spirit, advance in the spiritual life; you grow a little and you can utilize a little more self-discipline; growth and self-discipline go hand-in-hand. As we develop more self-discipline, we grow, and as we spiritually advance, we develop more self-discipline. A self-discipline failure in the spiritual life is a failure in rewards. This is why Paul can't fail.

In context, this negative possibility has a nasty little word that Paul uses here: adokimos (αδοκιμος) [pronounced *ah-doh-kee-moss*], which means *to be disqualified, disapproved*. Paul is preaching doctrine and the gospel; so it can't be that he is failing to perform his

spiritual service; he is fulfilling his Apostolic mission. There can be a failure even when the believer is advancing. Paul is moving down the track.

What is it that disqualifies even when a believer performs service for the Lord? Paul is disqualified when he runs without God's system of training. He runs, but operates in carnality. The one who is not filled with God the Holy Spirit, is the loser; he runs, but he is spinning his wheels. He is racing, but he fails. Service alone is not the spiritual life. The fact that we witness for the Lord Jesus Christ does not mean we are living the spiritual life. The spiritual life is spirituality + advancing spiritually + building the edification complex. All of this ends up being effective service. The self-discipline involves winning, which is a constant battle; a constant battle which goes on inside of us. We fight this war every moment of our lives. Sometimes you win and sometimes you lose.

The filling of the Holy Spirit is beating that body; it is beating it into submission. When the believer runs in carnality, he can never be a winner.

We need to stay in fellowship. One or two decisions. When the believer is in the race as a carnal believer, the outcome is always a negative. Growth means more time in fellowship. The keep moving is all about moving in spiritual advance. The more we keep moving, the greater our spiritual advance. If we do this, we are running the race inside the parameters set by God. We will cross the finish line; one way or another, we will get there. The believer is disqualified for reward; a loser, because he produces nothing but human good. Winners are made in self-discipline to live the spiritual life. The grace of God is the most wonderful thing that we have. Every moment of our life; efficacious grace, living grace, dying grace. In order to use this, we must exert some self-discipline. It all depends upon the grace of God, but we have a part in it. Just like an athlete in training. All the things they needed were provided for them.

1Cor. 9:27b ...so that, after preaching to others, I myself should not be disqualified.

The first 13 verses continue the thought that self-discipline is involved in living the spiritual life, just as athletes need it.

#### **Introductory Points for 1Cor. 10:1–13**

1. Metabolizing doctrine requires self-discipline. We must focus, we must think. There is gap.
2. Living the spiritual life requires self-control; they go together.
3. Rebound is a part of this self-discipline.
4. The discipline of coming to Bible class on a consistent basis. It is the only way to maintain momentum for spiritual advance.
5. The discipline of application of doctrine to the circumstances of life. The first 5 verses of 1Cor. 10 are amazing. The Corinthians still don't get it; for 40 years they don't apply it. Seeing it over and over again, and they don't get it and they don't apply it. If you don't focus and you don't concentrate, and you lose.

6. The application of doctrine to the spiritual circumstances of life. The discipline of prayer and witnessing on a regular basis. This is the most powerful weapon imaginable. We can speak to the Lord as a royal priest, and He will answer our prayers every single time, provided that we are in fellowship. We may not know what the answer is or we may not like the answer, but God answers every prayer. It takes discipline to do this. Prayer should be a habit. Self-discipline becomes a habit. It is something that we do over and over on a recurring basis.
7. Self-discipline is a prerequisite for a believer to be a winner. Without, we will not be a winner and run the race. We need the discipline in training.

In these verses, Paul uses another illustration to reenforce self-discipline. Also a defense against reversionism. He used athletics in chapter 9, and he uses an equally effective illustration in chapter 10: the history of the Jews and his sojourn in the desert.

Bobby thinks back on Bob's teaching of Exodus; how could they see all of these miracles and still fall apart again and again? They focused only on self, but not on self-discipline. They are a history of spiritual losers. Paul will draw the Corinthians a graphic picture of what they are.

**1Cor. 10:1**

**Lesson #512**

**Thursday March 29, 2007**

It requires self-discipline to serve the Lord and to listen to doctrine. It also requires self-discipline to have a prayer life; the Christian life mandates that we pray without ceasing. This does not mean that you pray without taking a break; you pray consistently, even if it is 5 minutes a day. That is a summation of 1Cor. 9.

Paul uses an equally effective metaphor to show how disastrous are the consequences of failing to be a winner. The Exodus generation is a handbook of losers as well as a handbook of the consequences, as well as a handbook of God's patience with us. If God can be patient with them, then we have a chance. There are many examples of divine providence in the exodus generation.

They followed after Moses to the Land of Promise; so we follow our Lord after believing in Him. Consequences are dire; it is all about self-discipline. It is not a land of milk and honey; and it is not a piece of real estate; the promised land for us is the supergrace life leading to rewards. What better group of losers to hold up to the Corinthians and reveal to them, what a bunch of losers these men are; yet God was patient and gracious. Nothing must deter us from our spiritual advance. God will always provide for us; we must provide the self-discipline and the positive volition.

#### **God's Blessing Upon the Exodus Generation**

1. Israel experienced great blessings from God right from the beginning. God said right from the beginning, "I will bless you." God promised them a king and a nation and.

2. They all experienced the miraculousness of the shekinah Glory. God was with them every step of the way. They had the temerity to ask, "Is God with us?" God gave them directions; they had the divine GPS.
3. They were brought through the Red Sea, experiencing divine deliverance. They also saw the army of their enemies obliterated in seconds. God will return at a future time and destroy Israel's enemies.
4. God demonstrated logistical grace as He fed them every day on manna.
5. God continued to supply them with the greatest commodity of the desert: water. For that large of a group traveling through the desert, they were never without.
6. All of these incidents are an example of the faithfulness of His people. Israel viewed His grace on a daily basis, and they still fell into reversionism. The Shekinah Glory was visible every day. God's grace was abundant every step of the way. Yet, their failure was exemplified by the idolatry of the golden calf. While Moses is getting all the laws for this new nation, they were melting down gold to make a calf to worship. There were only two men who saw, understood and believed the promises of God: Moses and Joshua, and their families. God blessed them despite all the losers that were there. Bobby uses the expression Generation X.

This is to show us that we could end up as losers. We are to remember the lessons of self-discipline that we have learned because we are now going to make application. We must follow His Word of maturity into our Land of Promise.

Bobby reads the first 4 verses of 1Cor. 10: **I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.**

γὰρ τῆλῳ οὐ = *I do not desire [this for you]* with the present active infinitive of ἀγνοεῶ = *to be ignorant, to not know*. . We get the word *agnostic* from this word. Rom. 1:13 11:25 2Cor. 1:8 and other places where Paul uses this phrase. These are standard words which have a standard meaning. This phrase is used for emphasis. Like *I can't believe it!*

Paul is emphasizing knowing and applying the principles of the Old Testament. All of the Old Testament narratives have great meaning and application today. The Exodus generation supplies a vast number of them. It was actually rare when Israel followed the mandates of the spiritual life. Inevitably, they went back to what the exodus generation did. What we will see is God being faithful to one of the most carnal and reversionistic generations of believers. God will discipline us in our carnality; we will get spanked. He did it to the Exodus generation over and over again, until they died the sin unto death.

**Our fathers were all** is a lot packed into one little phrase; this refers back to all of the Jews. It is interesting that Paul says this to Corinthians who are, for the most part, Gentiles. They

are Greeks. They were not actually the progeny of Jewish people. How is Paul relating the church to Israel.

**This statement is a distinction between dispensationalism and covenant theology**

Bobby took a course on continuity and discontinuity of Israel.

1. Is this just a spiritual analogy? Is it a comparison for doctrinal purposes?
2. Does this verse constitute proof that the church is now spiritual Israel? Are we now spiritual Israel?
3. Are the *our fathers* here our fathers in the spiritual sense? This is a debated question.
4. Is Israel now defunct? Are they gone? Has the church inherited the promises of God. Do the promises of God now belong to the church, which used to belong to Israel? This is all tied up with so many things: the future, how Jesus is involved with the Church and with Israel.

The Church and Israel; the eschatology of the Church and Israel; and the hermeneutics involved. These are all key topics.

The Church and Israel both look to Jesus Christ for salvation in all dispensations. Dispensationalists do not have two sets of salvation. Salvation is the same in every dispensation. No works, no nothing else. The Law never saved anyone in Israel. This is a continuity which runs throughout the entire Bible. Israel knows Him as Y<sup>e</sup>howah, who was manifest in the cloud and the pillar of fire and the burning bush.

What about beyond the generational aspect? What is the difference between believers in the Old Testament, New Testament, Millennium and in the Tribulation? God's plan works itself out in a number of different ways. Are the Church and Israel separate dispensations or do we, as the church, succeed Israel? The Apostle Paul is the major teacher of Church Age doctrine, teaches what? And has God now taken away the status and promises and given them to the Church? Is this why Paul makes this statement, that our fathers are Jews.

1Cor. 10:1 I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea,

**1Cor. 10:1 (Dispensations)**

**Lesson #513**

**Sunday 1 April 1, 2007**

1Cor. 10:1–4: I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ. Jesus Christ is the 2<sup>nd</sup> member of the Trinity, the manifested God of Israel, the Shekinah Glory; He is the member of the Trinity who has been seen throughout history.

When we return with the Lord Jesus Christ, we will see Him destroy all the armies of the earth which are bent on the destruction of Israel. This foreshadows that incident.

God prepared Moses for 40 years in the desert to lead the children of Israel out of Egypt. The Jews were said to be baptized into Moses; they were identified with him, as a mediator. This is one of the many illustrations which foreshadowed our Lord. Manna also is an illustration; and the Jews are told how much to gather. V. 4 refers to the never-ending supply of water from the rock. This water was supplied by a rock, which followed them for 40 years? All of these illustrations serve as examples. They are examples of the faithfulness of God. Jesus Christ is always faithful; and these verses are illustrations of His faithfulness. Time and time again, despite God's personal presence, the Jews went on negative. They failed to trust Him even though He was always manifested to them. And daily, they criticized Him. They saw it, they visualized Him, and they never trusted. The Corinthians are some of the worst Christians in the early days of the church. Paul parallels this exodus generation with these Corinthians.

The Corinthians needed these illustrations to see themselves from divine viewpoint. This is a great passage which allows the integrity and the faithfulness of God to come through. It shows them how easy it would be for them to make corrections.

We are comparing Old Testament Israel and the church of the New Testament. So, we need to know where we stand. **I want you to know, my brothers, that our fathers** [Old Testament saints] **were...** Now, there were a few Jewish believers in Corinth; but, for the most part, these are Gentiles. How and why are these Jews *our fathers*. We may not want to claim them, by the way.

Old Testament Scriptures relate to us the miserable failures of these two generations over and over again. Because of these failures, did God abandon them? Did He transfer the promises made to the Jews to us? Have we replaced Israel in the plan of God? After the promises which God made to Israel transferred over to us. This will affect how we live our lives, and how we are to understand much of the Bible. This is a controversy of great importance; and the accurate interpretation of Scripture is involved. Dispensational versus Covenant Theology. Dispensational theology keeps Israel and the Church distinct. We are both people of God, but different. Covenant theology blends these together, making the church spiritual Israel. One becomes the other. Berachah is a Dispensational church.

#### **Dispensation**

1. A dispensation is a period of human history.
2. To the Dispensationalist, history is a sequence of consecutive eras, and God administers each era in slightly different ways.
3. The Age of the Gentiles: from the creation of Adam to Moses and the Exodus.
4. At the Exodus of Israel, we begin the Age of Israel. This runs to the birth of Jesus Christ.
5. The Age of the Hypostatic Union: the birth of Jesus Christ until the day of Pentecost, when the Holy Spirit descended upon the believers of that time.

6. Eschatological dispensations: the Tribulation, the Millennium and the Eternal State.
7. The divisions that we make can vary; but there is one distinction which much remain: Israel and the Church must always be seen as distinct.
8. Unique characteristics and commonality. Continuity and discontinuity of these dispensations.
9. Defined in terms. Age of the Hypostatic Union; the revelation of God is in the person of Jesus Christ. A very short dispensation.
10. Each reflects certain details of the unfolding of God's plan for mankind. Each has a unique quality or qualities.
11. The dispensations constitute the divine viewpoint of history. Millions of volumes of history written by man with all kinds of angles, interpretations and facts. Only 2 divine viewpoint of history, under the title of history.
12. Covenant theology does not distinguish between the Church and Israel.
13. Dispensations is a method for interpreting. There is a science of interpreting the Scriptures and this has a great to do with understanding what is going on.
14. We need to know where we stand in relationship go. Is this a simple analogy or are *our fathers* an indication that we are now spiritual Israel?

After salvation what? This is a very complex subject. The church has not replaced Israel in the plan of God. Paul's statement here does not convert promises to Israel over to us. God does not change any of His promises

#### The Abrahamic Covenant

1. The Abrahamic Covenant (God's treaty with Abraham) will be literally fulfilled, even those aspects which have not yet been fulfilled. The land promise. The Jews have never received all of the land which God promised. The national promise, in the reign of the Messiah. There is a future for Israel based upon the Abrahamic covenant.
2. The promise to Abraham is an eternal covenant, and to his spiritual heirs. Bobby is talking about Israel; Jews. Gen. 17:7, 13, 19 1Chron. 13:15–19 the promise to Abraham is to the Jews. Abraham is a regenerate Jew.
3. This is an unconditional promise; it goes to Israel, no matter how many times Israel fails. Israel failed again and again, and God is still faithful. **If we are to forgive our enemies 70x7 times, shouldn't God hold to this same standard?** Recall that God is not like Global warming alarmists; God lives by His own standards.
4. The Old Testament Age of Israel has been interrupted by the Church Age. Its rejection of Christ meant that there were be a period of time when these can be fulfilled. There will be a fulfillment of God's promise to David and to Abraham.

1Cor. 10:1 **I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea,**

We are essentially studying *our fathers were all*. This is an important distinction. Bobby went to a Dispensational seminary. Interpretation of Scripture had unity and continuity in a theology which stressed in continuity. Bobby went to a Chicago seminary later and there were all different kinds of teachers, who taught every different kind of approach. People came out more confused than when they went in. Dispensationalism gives us a overall structure with which to hold things together. Israel had a specialized priesthood. This is not dry theology, but it is critical to our understanding as to what our place is in the plan of God. Scope of dispensations followed. The Tribulation and the Millennium are a resumption of the Age of Israel. God is incapable of taking back his promises; He is immutable. His promises will never change. God promised Abraham a great nation and blessing; that he would be a blessing to all the people of the earth. I will curse them who curse you. We have iron-clad promises made to us as Israel had. Israel is still a separate entity and that God has not abandoned Israel. However, Israel is no longer the focus of the plan of God nor is it a client nation (although, I imagine that speculatively, it could be?). At the rapture of the church, when the trumpet sounds, and we meet the Lord in the air and are ever with the Lord, the Age of Israel resumes. To understand the book of Daniel, we need to understand Old and New Testament prophecy. The dividing line between the tribulation and the Millennium is the 2<sup>nd</sup> Advent. The 1<sup>st</sup> Advent was His birth, death, resurrection and ascension. Then He will establish the great Millennial kingdom which He promised David.

The Millennium is the subject of some very interesting theology.

**Post-Millennialism:** There is a group who think that they can bring on the Millennium by changing the environment that they live in. They think they can bring it on themselves; Christ returns after we set up Millennial conditions. Post-millennialists. Once the throne of God is established at the 2<sup>nd</sup> advent, the Lord Jesus Christ will reign over His people Israel for 1000 years. We cannot bring His reign in. The time of the Millennium has already been determined by God, and it does not depend upon us.

We will not be here for the Tribulation; we will be removed from the earth before this occurs. We will not have to see that; it will be the Age of Israel; the church will be absent from the earth. We do return with the Lord Jesus Christ at the end of these 7 years, but the kingdom belongs to Israel, and it is the kingdom which fulfills God's promises to Abraham and to David.

The Abrahamic Covenant is the national and land promises made to Abraham and his descendants forever. The Davidic covenant is God's promise to David that his greater son would reign forever.

In covenant theology, the promises are directed toward spiritual Israel, which gives us a whole different view of the Church and Israel. God does not play with words. He is not a double-talker. God means what He says when He says it. What He communicated to Abraham and to David is backed by His character; his promises cannot be revoked or changed. **A king and the laws made by a king seen as divine cannot withdraw a law,**

**as we saw in the Book of Esther.** How can God do any less? His promises are iron-clad. The regenerate Jew will inherit the Abrahamic and Davidic covenants. Israel falls under these unconditional covenants and cannot be removed. Spiritual birth is necessary in order to be included in this covenant. Rom. 9:6: **they are not all Israel who are descended from Israel.** Some people have understood this in very strange ways; particularly anti-Semites. They do not understand that God has a future planned for Israel. Some of Israel have believed in Jesus Christ, and some have not. Regenerate Israel receives the promise. The covenant to Israel contains the anti-Semitism clause: **“I will curse those who curse you.”** This applies to regenerate and unregenerate Jews; even if you made some rationalization that the Jews today are not the Jews of the kingdom, you will be cursed for hurting them. Look at the Arab world today; they are in complete disarray; they are anti-Semitic to the core. When you see one Muslim blow up another Muslim, recall, **“I will curse them who curse you.”** When we don't stand on Israel's side, the curse will be upon us. Don't play semantics with God and don't try to outsmart God and define Jews in some way to be mean toward them. The curse of anti-Semitism can be leveled to you just as easily as it is leveled against any Arab.

The unconditional covenants of the Old Testament have not been transferred over to the church. We cannot exclude Israel from an eternal future.

#### **Interpreting *Our Fathers* from 1Cor. 10:1**

1. *Our fathers* addressed to Gentile and Jewish believers in the church is an historical illustration.
2. This is a comparative illustration, setting up a comparison between the church and Israel. Why would he want to confuse us? This is for the purpose of applying certain doctrinal principles applicable to all dispensations and not changes in God's promises.
3. This is a dire warning to Church Age believers. It does not announce a replacement of Israel by Church Age believers.
4. Each dispensation has its own role to play in God's plan. One does not usurp or supercede the other. This introduces an illustration of doctrinal principles. The Exodus generation is our example of what not to do. It warns each one of us what to do. We have a unique spiritual life, but we can falter and fail like the Exodus generation did. We can do the same thing. The church is unique among all dispensations; we have a set of invisible assets and equal privileges and equal opportunity. Race and gender are not issues. Exclusive Aaronic priesthood replaced by the universal priesthood. The Law of Christ replaces the Mosaic Law, which was pioneered by the Lord Jesus Christ during the previous dispensation. Given all of these unique assets, we can be as big a failure as the idiots in the Exodus generation. How on earth could they see the miracles and the visualization and still be the miserable failures that they were? Same as we can hear doctrine day after day and go negative toward it. How can we complain day after day that the plan of God isn't giving us what we want? These Jews blamed God for every thing, until their bones were bleached in the desert; the sin unto death. When we see their

failures, we will begin to say, better watch what we do. We have been given so much and to whom much is given, much is expected.

Being *under the cloud* means that the Jews were guided by a cloud in the Exodus generation. There was this daily guidance. This was not a beautiful cloud to look at; this was the very presence of God, guiding them and leading them through the desert. Ex. 13:21–22: *And the LORD went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night. The pillar of cloud by day and the pillar of fire by night did not depart from before the people.* Divine viewpoint is our life; we must think with the mind of Christ. God was right in front of them, and they completely forgot about it. Just as we have the Word of God in front of us, and then we walk out of church and forget about it. We will see a blinded people right in front of us. Jesus Christ made it clear to everyone Who He was; and still, people would not believe. Do you think you want or need God in front of you in order to believe? Num. 14:14: *and they will tell the inhabitants of this land. They have heard that you, O LORD, are in the midst of this people. For you, O LORD, are seen face to face, and your cloud stands over them and you go before them, in a pillar of cloud by day and in a pillar of fire by night.* While the cloud stood over them, they saw Him eye to eye. The cloud and the pillar of fire marked the presence of God, the visible Shekinah glory among His people. How Christ manifested himself and His presence was in the flesh, among His own people, God of the Universe in one person forever. He is present with us and He lives in us. This is the same glory which was in the pillar of fire or the cloud by day. **Glorify God in your bodies; from us comes the glory of the Shekinah.** Serving the Lord glorifies God. Dispensation continuity/discontinuity. The thread of Jesus Christ throughout history. He does it in different ways, and yet His is always there. We have it all; will we be the exodus generation or will we be Joshua and Caleb, the only two who came into the Land of Promise from gen X. They saw it and believed it, and that is all it takes. We have even more than Israel has.

1Cor. 10:1 **I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea,**

**1Cor. 10:1 The Will of God**

**Lesson #515**

**Wednesday April 4, 2007**

No believer should ever be ignorant of doctrinal principles; ignorance of doctrine neutralizes us as believers in Jesus Christ. We have no hope without living the life that God has designed for us. We must understand God's word in order to determine what our obligation to the Lord is. We have the obligation to serve Him in the way that He would have us. Unless we know from ἐπίγνωσις doctrine, we will not be able to serve Him to the maximum. Ignorance is destruction. Most of the Corinthians fell under the category of ignorance. Paul has written the first 9 chapters to try to keep them from being ignorant, so now Paul will give them an analogy of folly. He wants to jerk them up and say, "I want you to see the path that you are going down." If we are lacking in certain areas, then we need to make corrections; and the Word of God will help us in this way. In essence, we will put ourselves in the shoes of those in the exodus generation. Gen. x was a generation

of losers; and we can compare ourselves to them and determine whether or not this is what we are.

Paul opens the Old Testament analogy by first citing the subject of the analogy. He calls the Exodus generation *our fathers*. He is not implying that these believers at Corinth are genetic progeny of those from the Old Testament. Nor, does he mean in the spiritual sense that the Abrahamic covenant is now bestowed upon these people. It was a promise; a great promise; a promise of a nation and of progeny which would cover the earth; a promise of a land that would be their own. So now he calls these Corinthian believers the progeny, but as believers; but not as replacements for Israel. Dispensationalism is the only correct way to divide the Word of Truth. Hence, we have a distinctive between Israel and the church.

Israel failed over and over again. These exodus complainers are the epitome of failure. We are the recipient of this analogy. The Old Testament has some of the greatest principles of doctrine and what the Lord has provided.

This is a comparison set up to compare believers in the Age of Israel to believers in the Church Age. Israel still remains a part of the plan of God, even though, at this point the church is functioning, and Israel is on the sidelines.

The cloud marked the presence of God Who guided Israel through the desert. This cloud is an example of the Shekinah Glory. This would be the 2<sup>nd</sup> person of the Trinity, Jesus Christ, our Savior. It is a fact that the Lord Jesus Christ is present. He has a presence in every dispensation. Under a cloud represents His visible presence. He also has a visible presence as the God-man. Shekinah in the flesh. Jesus Christ now has an indivisible presence in us. It is real, but invisible.

Col. 1:27: **To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.** The key to the spiritual life in the Church Age is mystery doctrine, the very doctrine which Paul is teaching. **Christ in you** is the key here. Bobby's professor argued with him about the meaning here; saying the Holy Spirit in us is what is meant by Christ in you. Jesus Christ indwells our body. **Christ in you, the hope of glory.** We reflect God's glory; Israel saw the Shekinah glory; but the Shekinah glory dwells within us. A distinctive of the Church Age is Jesus Christ indwelling in us.

It is incredible that the God of the universe, the One leading Israel in the wilderness, the One Who died for us, now lives in us. It is a great concept, understand the progression of Jesus Christ throughout history.

The meaning of this life is to glorify the Person Who dwells in us. Jesus Christ indwells us just like the Holy Spirit. We all know that God is omnipresent a characteristic of Him. However, in this context, God has a very specialized presence. With Israel and on this earth, and now in us.

Num. 12:5: And the LORD came down in a pillar of cloud and stood at the entrance of the tent and called Aaron and Miriam, and they both came forward. This is where the Shekinah met with Israel. Num. 12:6–8: And he said, "Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision; I speak with him in a dream. Not so with my servant Moses. He is faithful in all my house. With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the LORD. Why then were you not afraid to speak against my servant Moses?" Moses did not look upon God Himself; Moses looked upon some form of God. We don't know what the form was, but Moses was face to face with God in this way.

The Ark of the Covenant, and at the top was the Mercy Seat. Above the Mercy Seat, the Lord met with Israel. The Ark was where the yearly sprinkling of blood occurred, in the Holy of Holies. The ritual blood was sprinkled; His presence was foreshadowed. What more evidence did Israel need to have to know that God was with them. If ever a people had a reason to believe that their salvation was secure, it was these people who observed the presence of God on a regular basis.

Once God delivered Israel out of slavery, then they left and walked right smack dab into the Red Sea. Then they watched the water separate and they walked through, and then they saw the waters come in on Pharaoh and his army. This shows that God takes care of us in every possible way. This is logistical grace. God had provided for the crossing of the Red Sea, and He provides for our crossing of the Red Sea as well. His presence and His guidance is no less real, even though we do not see the same things that He did. They saw two walls of water held up while they walked through. What we have is no less real; they got a visual representation, but we have a greater opportunity and a greater power within us. This is a principle of divine guidance. The cloud which guided them is a picture of the divine guidance of our Lord. This is a clearly revealed illustration of the will of God and that we advance in His plan. He provides everything for us in order to advance.

#### **Divine Guidance and the Will of God for us**

1. There are 3 types of divine will: directive will of God (which is the desire of God); these are commands and prohibitions. Num. 22:12—do this, but don't do that.
2. Permissive will of God. This is what God allows to happen. He has given us free will; we make choices, and God permits these choices, even when they are detrimental and destructive. Num. 22:20. Israel had to decide to walk through the Red Sea; you may think twice about walking through that. Israel had to make that choice. It probably was not as easy as it sounds. They may have feared the water more than they feared the chariots behind them. They had to trust God at this point. They had to trust God that He would hold back the water and leader them through this. There are some who know, more or less, what God is going to do for us, but we still have doubts and we don't trust Him. We will see, at the end of the day, that the Lord works in marvelous ways. There is a trust and a faith rest involved in all of this. God has done this before. We do not need to have a moment's doubt, as Israel has pointed the way for us. It is God's will that we make these decisions. Israel had to cross the Red Sea but once, but we have to cross it daily.

3. The overruling will of God. Jesus Christ controls history; Num. 23. Israel as a nation will survive to spite the nations in that region. The Jews will survive; Hitler did his best to destroy the Jew; Satan has done all that he could do to destroy them; but they still survive. Caleb and Joshua who came back with the other 10 and said to go forward, they are the only ones to go into the Land of Promise. The promise continues in these two spiritually mature believer. It is because of these two men that Israel continues as a nation.

Be faithful to doctrine and obedient to God's Word, and you cannot lose. As we advance toward spiritual maturity, our nation will be preserved. His plan includes us as a believer. If only one person marches forward as per God's plan, and the nation will continue. The will of God; he has a plan for us. Paul gives us a history lesson here. Each one of us makes a difference; each one of us. Our relative intelligence is not the issue. We all have equal privilege and equal opportunity to be Caleb or Joshua.

1Cor. 10:1 I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea,

**Divine Guidance 1Cor. 10:1**

**Lesson #516**

**Thursday April 5, 2007**

The Sinai is not a vast desert. The Jews made it to the Land of Promise in a year, but they spent about 40 years in the desert. God's intention and desire was to lead them directly into the promised land. All they had to do was to follow.

In every dispensation, there is revelation and divine guidance for the believers of that generation. It is always there. He would have guided them into the promised land and He guides us into spiritual maturity. Paul uses what God did for Israel to illustrate what He will do for us today. This is an illustration of divine guidance for us. It can come in positive and in negative ways. It is a warning for us not to disregard His guidance.

#### **The Doctrine of Divine Guidance and the Will of God for Us**

1. 3 categories of God's will:
  - a. Directive will = desire of God for each individual; at that time, it was for the nation Israel. This includes all of the mandates and prohibitions of Bible doctrine. 2Peter 3:9: the Lord is not slack in the way that some count slackness; He is not willing that any should perish, but that all should be brought to a knowledge of the truth.
  - b. God's permissive will; God allows our free will; the sovereignty of God and the free will of man coexist in human history. God permits the believer to make decisions apart from His plan. He still provides guidance. No question that God gave Israel guidance, and God had to keep bringing Israel back. Part of God's permissive will is that we get back on track, and there is sometimes pain involved.

c. The overruling will of God. Jesus Christ controls history. God allows the free will of man; but, at the same time, He works circumstances in human history so that His overall will and plan will be accomplished. There were visual principles of doctrine: the cloud, the water, the pillar of fire. There were alternatives: the will of God and the other was what He allowed them to do. Even in their final failure in Kadesh Barnea, God continued to work through Israel in order to fulfill His plan, despite their amazing failures. In spite of them ignoring His guidance.

2. There are mandates under the directive will of God. You must know the will of God. One of Paul's key phrases: don't be ignorant. Grow spiritually. 2Peter 3:18: Grow in the grace and knowledge of the Lord Jesus Christ. If you don't advance, then you are retreating. Thirdly, you must submit to the will of God. You must stay within the directive will of God's plan.

3. What are the questions we must ask ourselves in order to ascertain the will of God for us. The doctrine of divine guidance is a very basic doctrine. When you hear doctrine, basic or otherwise, it matters at what stage of growth that you are at as to whether or not you get these doctrines. As a more mature believer who piles doctrine on doctrine, then it takes on a whole new meaning once you have become more mature. There are more points of application as you grow spiritually. How do we figure out what He wants us to do. Usually, shortly after they become a believer. After salvation, the spiritual life.

a. What does God want you to think? The viewpoint will of God. Obviously, God wants us to think divine viewpoint. This simply means Bible doctrine; the mind of Christ in your soul. Bible doctrine in our soul guides our decisions. Every decision that we make comes directly from an application of doctrine in our soul. God permits us to do certain things; and he desires that we grow. He wants us to conform more and more to His directive will. It is really not that hard to understand.

b. What does God want us to do? What is the operational will of God? What is His individual plan for us. It is everything that He wants us to do or not to do. This includes several operational techniques; we cannot glorify God without rebound. We are not empowered without Bible doctrine. There are many things beyond this, like occupation with Christ. When we think with the mind of Christ, when we have a personal sense of destiny, when we have spiritual self-esteem, we have there greatest guidance that we could possibly have in this life. There are services like prayer and witnessing. The requirements for doing His will. Know, grow and submit. Volition is always involved in the operational will of God. Our part and His part.

c. Where does God want me to be? We can operate and follow the mandates, and we can think; but there is also a place where God wants us to be. That is the geographical will of God. Many decided that they should be in Houston in Berachah. This cannot be considered apart from His operational will and His directives. Sometimes the overruling will of God places us where we should be. Jonah is an example of someone who went one way when God wanted him elsewhere, and God's overruling will put him in Nineveh.

Acts 16:7 is also God's overruling will, where Paul was to go to Philippi. Many places where we can go.

- d. Some 19<sup>th</sup> century examples in the great missionary movements. Much was centered in the British Empire and in the US. David Livingston planned to go to China, and he had a great desire to go there; but England and China were in the Opium Wars at that time. So, he could not go to China. He went to Africa instead and was one of the great missionaries there. Adiniram Judson wanted to go to India, and he felt that God wanted him there. When he got to Bombay, they would not let him off the ship, so he ended up in Burma instead and he did a great work there instead. Think of the great, catastrophic events of our life, and they often lead to geographical moves. In the plan and will of God, these events often end up being the best things that could happen to us. All of us would like to pick where God wants us to be; being on the beach somewhere we figure might be the perfect place for us to live the Christian life; however, God chooses and we must find it out. Many ended up in Houston, and there is no greater place for us to be than Houston. Bobby has lived in Oregon and Georgia and other places which are much nicer than Houston; but Houston is the geographical will of God for him.
4. The mechanics of divine guidance. This is the story of Acts 11.
    - a. Guidance through prayer; Acts 11:5 ask God for guidance and be prepared for an answer, because we will get one. It will happen, maybe sooner and maybe later.
    - b. Guidance through the right lobe of the soul. Acts 11:6 Think about your options; don't just plow mindlessly through your life. Think about it with divine viewpoint. You can apply doctrine to yourself ad infinitum. God has an operational and geographical plan for us. It is easy for us to opt for a better place to live, even when we have no reason to go there—except for our own gratification. Don't pick up and charge here or there; wait and grow. Stay in His operational will, and God will move us. Make doctrine your priority and this whole issue will be clear.
    - c. Guidance through God's Word. If His Word is in our right lobe, then we are guided through that. You're not going to hear the direct voice of God Himself. This little voice that comes to them, and such a thing trumps Bible doctrine. "God told me to do it, so I can do whatever I want." People use this all the time. We are not guided through dreams, through Theophanies, through audible sounds. We have God's Word in writing. We do not need extra-Biblical information; we don't need secret codes or latter day prophets. What about revelation? If the code agrees with Scripture, why do you need it? And if it does not agree with Scripture, then it is wrong. There is no new revelation under the sun. Do not entertain those who say they have something which is a little more than the Scripture. Acts 11:7–10
    - d. Guidance through providential circumstances. Acts 11:11 God molds events to guide us in our lives. We need to understand what these circumstances mean in our life. Nothing in our life is an accident; all of it is

to further our spiritual growth. There is not one incident in our life which is by chance. The more we apply doctrine, the further along that we go. The more doctrine that we use, the stronger we get in it. We must be sensitive. This requires thought, the mind of Christ and prayer. Circumstances can sometimes be deceptive. You may be confused as to why are you in the mess that you are in. Some are for testing and some are for growth and some are for guidance.

- e. Guidance through the filling of the Holy Spirit. He is our mentor; He teaches us doctrine. Acts 11:12 the filling of the Holy Spirit versus the old sin nature in our souls.
  - f. Guidance through comparison of events. Acts 11:13–15 Which event and circumstance conforms to the plan of God. Prayer is also the key in all of this. Certain events are turning points in our life. Sometimes hard knocks make big changes in our life; and they are meant for our guidance, operationally and geographically. Look at the most traumatic events and notice where they led you.
  - g. Guidance through recalling Scripture; the basis of the faith rest drill. You need to know promises in order to apply a rationale. Acts 11:16 This is what Israel failed to do. They could not use faith rest.
5. The course of our life must be determined by understanding God's will and His plan and His guidance. The will of God continues to be manifested day after day after day. Better to know, grow and to submit to His guidance.

1Cor. 10:1 I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea,

**Easter Sunday Philip. 3:8–11**

**Lesson #none**

**Sunday 1 April 8, 2007**

People have an inclination to become deeply involved with the world around them; the astronomer examine the recesses of space; the oceanographer studies the sea; the geologist examines what is below the surface. Botanist study life forms. Every scientist seeks to examine small portions of God's creation. No one knows all the secrets of the universe; no one even knows all there is to know about their field. It is not different in the endeavor to know Jesus Christ. A search for in depth knowledge of our Savior of His Work and of His mind, we should never cease seeking for that knowledge. It is not on the other side of the world, it is not buried in the deep recesses of the ocean, or somewhere out beyond our universe. It is right before us.

Paul expressed his own great longing and desire to know his Savior, and he longed to participate in His death, burial and resurrection. He desired to be better acquainted with the Lord Jesus Christ, even though Paul was the man of doctrine in his lifetime. Yet, Paul wanted to know more.

If we are believers in Jesus Christ, then we have access to the mind of Christ, His Word. **And this is eternal life, that they may know You, and the only true God which You have**

sent. How could we ever complete our knowledge of Jesus Christ? Such knowledge is critical to our faith and the secret of our faith. It is our eternal competence. Paul's longing for this knowledge is expressed in Philip. 3:10: **...that I may know Him...** We have many facts about our president; speculation about what he thinks and what he will do. So we all know something about our president; but only a few know him on a personal basis. Most don't know how he thinks or lives or interacts with others. Likewise, some know something about Christ; they know that He lived and that He performed some miracles and that He was brutally rejected and died on the cross. They know all of these facts, but they do not know Him or how He relates to individuals in an interpersonal relationship. Bobby ran into this at seminary about his own father; lots of opinions but few facts. Just as lots have opinions about Jesus Christ, but they generally lack facts and personal knowledge. We can only gain a relationship through understanding the significance of His death and resurrection. We cannot ever initiate our own relationship. God cannot have a relationship or fellowship with those in a sinful state. We are all born with an old sin nature and with Adam's imputed sin, so we can never meet the standards of God's perfect righteousness.

Philip. 3:8–11: **Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith-- that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead.**

Jesus Christ is the only one qualified to make such a sacrifice, the Mediator between God and man. The cross of Christ is where we are able to meet God; He took away the sins of the world. Appropriating this work is done simply; **believe on the Lord Jesus Christ and you will be saved.** That is the message to the unbeliever. One more thing; He lives; Jesus Christ was resurrected after the cross.

**Easter Sunday Philip 3:10**

**Lesson #none**

**Sunday 2 April 8, 2007**

That I may know Him and the power of His resurrection, being conformed to His death. Paul had more knowledge about Jesus Christ than anyone else in history; who met the Lord on the road to Damascus. He understood who Jesus Christ was and had received more doctrine than anyone that has lived; and he still desired to know more. The most important knowledge that we can have is about Jesus Christ, the gospel of Jesus Christ. The grace of God is the overwhelming God which God has for us. His grace provides us everything; His grace provides everything based upon the cross. He bore our sins; we have sinned continually, and He bore those sins. Yet, He went to the cross for us, willingly.

When we accept the free gift of Jesus Christ, then God turns toward us, and we inherit eternal residence. Philip. 3:10–11 we become family members; we at birth became a part of a family, and you may or may not like it, but we are stuck. The moment we believe in Jesus Christ, we are born-again. It is just like physical birth; there is no way to get out of it. It is an eternal family relationship. Paul is ecstatic that he has a part of this royal family.

Once he becomes and we become a member of this royal family, it does not stop there. Paul has the status of family member, but now he needs to know what that means. He will continue to develop an acquaintance with our Lord. Love is the center of a relationship, and Paul wants to know, as should we. A relationship works both ways, and that is what we have as members of a family; and this relationship must be learned.

John 11:25: I am the resurrection and the life; he who believes in Me will live, even if He dies. Jesus Christ knew the purpose of His life and He had no doubt as to what His end would be; and Paul wants to share in this as well. We must also want this knowledge and this assurance. In the Old Testament, David expressed, in poetic terms; Psalm 42:1–2: *As the deer pants for the water brooks, so my soul pants for God. When will I go and appear before my God?* This is the same knowledge and relationship on Paul's mind when he writes, *I long to know Him and the power of His resurrection and the fellowship of His suffering.*

We will focus on the *power of His resurrection* this morning. These words have a power on their own; the only objective source of a resurrection knowledge is Scripture. Only through Scripture can we know this. The resurrection and the power of God cannot be separated. Scripture gives us the scope of the power of God; and only there do we find the resurrection of Jesus Christ. The Bible is the only place where we learn that there is a power which conquers the grave. The grave is the final resting place. The Bible reveals to us how we may share in the power of God and in resurrection and victory over death. *Oh death, where is your victory; O grave, where is your sting? But thanks be to God who gives us the victory through our Lord Jesus Christ.* Victory over death belongs to the resurrection of Jesus Christ; apart from this, death is the master of all human beings.

*Blessed be the God and our father of the Lord Jesus Christ. He has caused us to be born again to a living confidence.* The reality of the resurrection. The more Bobby knows about Jesus Christ, the more he finds himself being in complete empathy with Paul, and wanting to know the power which goes beyond physical life and death. This is the power which conquers death. Paul's mind did not center on death; his mind is not consumed by death. *To live is Christ and to die is profit.* Paul had seen death innumerable times, and he, when he wrote Philippians, was under the shadow of death. We may not think about it, we may not want to dwell on it, but it is always there. Paul in this particular moment is focusing on this moment and with great confidence and with great joy and blessing. Paul has victory over death. Paul is interested in life that never ends. *For indeed in this house* [his body], *we groan, longing to be clothed with our dwelling from heaven* [the resurrection body which we will have, promised from Jesus Christ because of His resurrection]

What took place with our Lord? He died physically on the cross after saying, *Tetelesti* in the perfect tense. The work of salvation was completed at that point, and, there was no longer a need for Jesus to remain on this earth. His human spirit went to God the Father (*into Your hands I dismiss My spirit*) and His soul went into Hades [paradise]. Jesus told the thief, *"Today, you will be with Me in paradise."* His body went into the ground.

The meaning of death is separation; when we die spiritually, we are separated from our bodies. When our Lord's soul and spirit returned, it was to a resurrected body, although this was a physical body, as Thomas could put his hands where the nail prints and spear hole were. The stone to the tomb was rolled away *after* Jesus had been resurrected; Jesus walked out of the grave through the stone. At one point, Jesus assembled all the disciples in the Upper Room, and He entered that room without opening the door. A different sort of body. What is the power of the resurrection? We understand what it was, then we can understand what will happen to us. The power of the resurrection is the power of God for the resurrection. No one else has the power over death. No one else has to power to bestow eternal life. Just as the soul and spirit and the new body of the Lord Jesus Christ was risen, every believer will have the same experience and receive the same body at his resurrection. Further, the divine power which raised our Lord from the dead is the same infinite power which raised our Lord from the dead. His body was given power which sustained Him and then raised Him from the dead is also available to every believer. Paul wants to know about this power, because it is his power; Paul can use this same power. This is the filling of the Holy Spirit. Acts 1:8: "You will receive power..." and 10 days later, this power was bestowed upon the Apostles.

For us, it is the identical power that He utilized which is inherent to our Christian way of life. It is our infinite empowerment for the Christian way of life. This was the very power which made it possible for our Lord to be raised from the dead. The background is all in Philip. 3:10–11. There is no greater power than the power over death.

In the Old Testament, very few people had the power which we have. **Moses longed to see the day which we have.** We have the divine power which was, before our Lord, not operational on this earth. It was demonstrated in Christ.

Moses pointed his staff toward the Red Sea and the sea parted; he hit the rock with his staff, and water came from the rock.

Bobby has often done funerals in places of death, and he wonders what it would be like if Jesus Christ chose to return at that moment to raise the dead. It would be quite a moment. The shout of the archangel; it will be loud and clear, and the noise will be deafening and those who cannot answer this call will be struck with the intensity of this noise. Every believer will meet the Lord in the air with his resurrection body.

Our eternal future is unimaginable, simply because of the power of the resurrection. It is the knowledge of this power which makes life worth living today.

May climbing be what we always long to do; may we die climbing; may we never waver in our advance to the high ground of spiritual advance, and may we always anticipate the moment of our resurrection.

Philip. 3:8–11: **Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of**

my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith-- that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead.

1Cor. 10:1–2

Lesson #517

Wednesday April 11, 2007

Paul tells them, “I do not want you to be ignorant” and then he goes back to an event from Exodus.

Paul connects the Corinthians with the first generation of the Age of Israel and the first generation of the Church. As first generations, they have things in common. Israel is not replaced in the plan of God by the church. They are temporarily set aside and Israel is no longer a client nation and no longer a theocracy. However, this analogy links Israel and the church for the purpose of illustrating principles.

This is a way that we can see what losers in the Christian life look like; we can look at the Corinthians and see how we stack up. The cloud was a sign, a sign that God was among and with His chosen people. He was there for them; He was their guide. This cloud is the doctrine of divine guidance for Israel. The Exodus generation had visuals that we can only imagine; but every generation has had a host of visual effects.

The parting of the Red Sea is one of the greatest events of the Old Testament; it stands out as one of the great deliverances of all of human history. God promised Abraham certain things and this was the beginning of the fulfillment of these promises. If ever there was a people who were to know that they were being preserved by God, it was this one.

1Cor. 10:1 I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea,

The emphasis in this verse, and Moses was brought into the picture. Baptism is an identification or an association between one object or person and another. An actual identification is called a real baptism; a representative identification is a ritual baptism. There are those in the Baptist world who believe that baptism is required. Baptism is a ritual and it is an identification. Water baptism represents that reality of our salvation. Baptized into Moses was a real identification. Moses is identified with the cloud and the sea. Moses was identified with the real presence of the Shekinah of the cloud. The identification here is not the sea water of the Red Sea. This is a real baptism. Baptism here is real and not an immersion. Immersion in this case is only for those who are not identified with God. They will die. Their immersion was deep and they never came up from it. The only wet baptism here is of those who are not saved.

#### Baptism

1. The baptism takes place here at the Red Sea shortly after leaving Egypt.
2. The baptism connects God, Moses and the children of Israel.

3. Moses led the children of Israel out from Egypt with divine guidance.
4. When Moses said "move out" they moved out; when he said "halt" they stopped.
5. Of all these people in Israel, Moses is the chosen leader. Leaders are responsible to the next highest leader. Moses was stuck with these people for 40 years.
6. Moses was responsible for receiving the divine operations order over and over. Moses had direct contact with God.
7. So Moses was the junior officer; the intermediary between God and the people.
8. Hence Moses was identified with God and the cloud; and the people were identified with Moses

The Jews moved out until they came up to this great barrier. They could not get across it; they could not get to the promised land. They saw the sea and no way to get across. It was beyond their ability and time frame to negotiate this sea.

Pharaoh was sitting on this throne wondering why did he let these Jews go; and the Jews are stuck right at the sea. There were 10 devastating plagues, which caused the Pharaoh to let Moses and the people to go. When someone is arrogant and they want what they want, they forget. They don't think about how they got to where they are.

Ex. 14:3 ...or Pharaoh will say of the people of Israel, 'They are wandering in the land; the wilderness has shut them in.' And I will harden Pharaoh's heart, and he will pursue them, and I will get glory over Pharaoh and all his host, and the Egyptians shall know that I am the LORD." And they did so.

Pharaoh got everyone into chariots and they went off after the Jews. As soon as there was no human way for them to escape this force coming at them. The Jews then did not have any military background. The guidance and the will of God is obvious here.

The Jews looked behind them and they could see all the dust and sand being kicked up by the chariots which were coming for them. The Jews had times to work themselves up into a great fear. The Jews knew the great power of these troops; they had real power and psychological control. These Jews suddenly became victims; they had a massive, collective anxiety attack.

Evangelism by destruction. God wiped Egyptians out so that they would know who God is.

They went into blame mode; the people blamed Moses for what was going on. Before this, things were rosy; now things are crappy. They forgot how they got there; they blamed the leader that they could see. Essentially, although the Jews blamed Moses, they were really blaming God. If something does not go your way, you blame God. They blamed Moses, but they really lacked trust in God. Tremendous irony in all of this. Their fear made them victims of the will of God.

As a believer, we are never a victim; no matter how bad the circumstance, this is a part of God's plan. We are never victims in God's plan. They had a victim attitude. It is the attitude of the loser. When you feel like a victim, then you are a loser. That means no faith rest. No confidence in God's perfect plan for your life. You have just turned over the plan of God to someone else.

Moses calmed these people down enough to speak to them. He spoke a short bit. Moses said to the people, "Do not fear." He told them to stand down; to relax. He told them to pay attention to what God would do. God had promised to bring them to the Land of Promise. With God as their power, there is not a power on earth that could keep them from entering into the land.

"Stand by; watch this, check out the show," Moses tells these people. They can pray; they need to stop panicking; they need to stop whining. David had to recognize "The battle is the Lord's." they are acting as if God took these people out of Egypt just to mess with them.

They needed to keep their eyes on the prize; they needed to pay attention to what God does. Moses statement was strong and effective. In very short order, these Jews would get the illustration of how God will care for His people and w

1Cor. 10:2 and all were baptized into Moses in the cloud and in the sea,

**1Cor. 10:**

**Lesson #518**

**Thursday April 12, 2007**

1Cor. 10:1 I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea,

### **Baptisms**

1. The baptism here took place with Moses and the cloud.
2. In this baptism (the baptism of Moses), it is an association between things, persons, and/or objects. In this baptism of Moses, there was a chain of identifications.
3. Moses was identified with the cloud and with the Shekineh in the cloud.
4. This identification was with God's chosen leader. He was directly responsible to God as the leader of these people. Moses was up to it.
5. So, the identification was of Moses and his appointed authority and his leadership over Israel. It identified Moses authority in their leadership.
6. Moses was God's man; he was chosen in this mission in guiding Israel to the Land of Promise. He spent 40 years in the wilderness, possibly even the same wilderness, preparing.
7. He received orders directly from God concerning his leadership and guidance. Moses knew what he had to do. He got his direction directly from the throne of grace. Sometimes a junior officer doesn't grasp the reason or meaning for an order

or there seems to be a disconnect; however, there was no disconnect with God's orders.

8. Moses passed along these orders to Israel, making him a go-between God and Israel. He was an intermediary.
9. This is why the baptism was into Moses as the leader and the ego-between. The baptism was into Moses as the go-between and not into God.
10. The people were then identified with Moses in this baptism.
11. Moses was identified with God's plan for Israel. The people into Moses and Moses with God's plan.
12. The people are therefore identified with God's plan through Moses. Moses was identified with God, the Shekineh glory. He met Jesus Christ face to face. Moses had direct contact with God; the people were indirectly baptized into God, but through Moses. There is a great analogy here as Jesus Christ being our go-between. All mankind is identified with Jesus Christ in order to have a relationship with God. Moses here acts as a type of Christ.

There are a chain of connections here. Moses stands in the middle. His human leadership is connected to God. God is present in the cloud, as a fulfillment of His promise to Israel. There is also the connection between God and the deliverance of the people. Baptized into Moses and the cloud and the sea. This baptism analogy is a reminder to the Corinthians.

We are identified with the same power in us as Israel had guiding and guarding them in the cloud; it is the same person, Jesus Christ, the Shekineh glory to Israel. Israel did not have this ability. They had no indwelling of the Holy Spirit; what they had was external.

There was one more thing in this analogy; we should consider the failure of the exodus generation. No matter what God did, gen X would fall apart, reject Jesus Christ, and refuse to believe the promises of God. This was the generation that was wiped out in the desert. Their spiritual life was what was the faith rest drill, which was their spiritual walk. All they had to do is trust God. The warning to the Corinthians—do not fail like gen X.

#### Faith Rest

1. Claim a promise from the Bible. If you have nothing else, pick one promise and claim it periodically. **Cast your cares on Him for He cares for you.**
2. There are hundreds of promises, and we can use them in a doctrinal rationale. They are all backed by the Word of God. We may not suddenly remember a doctrine, but we can recall a promise from Scripture. There is a promise and we claim that promise; and this promise recalls a doctrine. We continue this logical process until we come to a conclusion. Here is our application. All of this is empowered by God the Holy Spirit. We have the internal power; they only had external power.

3. A promise leads to a rationale. Almost every doctrine is a rationale. The essence of God rationale. We apply some of God's attributes to whatever is going on. We simply recall that we are in the plan of God, and sometimes we need to wait.
4. Rom. 8:31: **if God is for us, then who can be against us?** Going through this drill takes us to a place where we believe these promises. When we apply this promise, our problems seem to melt away.

At one point, the Jews tried to kill Moses, so that they could elect a leader to take them back to Egypt. God promised Abraham a people, a nation and a future; they heard this over and over again. All they had to do was believe it.

Moses stated this rationale for them, and he stated the application directly to them as they camped at the Red Sea. Ex. 14:13–14: **And Moses said to the people, "Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again. The LORD will fight for you, and you have only to be silent."** How easy is this. They can see the results that day; within hours. Moses told them to simply stand by and God would take care of it. The Egyptians were the problem; the Jews could see the dust trail of their chariots coming their way. **"You will never see these Egyptians again ever."** This is the promise. Then Moses applies it for them, "Shut up and watch what God does." This was the simple application; what could be simpler. At the Red Sea and for the rest of their journey, this is all that they had to do. God had promised them a great land and all they had to do is go there and take it.

2Sam. 17:14: **The battle is the Lord's.** Bobby wonders how could these people not be able to recall vision of the Red Sea, parting for them; and then closing in on the Egyptian army. A great demonstration of God's power and protection, and they were unable to get it. The blindness and the defiance of reversionism. There were those who saw Jesus Christ and saw Him perform miracles and they still did not believe. No doctrine can pierce their negative volition.

This is like that Black panther guy on Bill O'Reilly today, interviewed by Michelle Malkin, who was commenting about the Duke Lacrosse players, who had all charges against them dropped. To this guy, these Lacrosse players were still guilty. He doesn't know what they did, but they did wrong and no indictment is a failure of the system and a failure of the justice system. His brain was unable to take in that these young men could have been innocent, and no amount of talking would change his mind; no event could change his mind.

Rev. 3:14–17: **"And to the angel of the church in Laodicea write: 'The words of the Amen, the faithful and true witness, the beginning of God's creation. 'I know your works: you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked.'**

### Tuflos

1. Blindness of the soul; the soul is blacked out.
2. In a blackout, the believer is incapable of clear thinking or common sense from doctrine. Irrationality.
3. Negative volition toward doctrine opens up a vacuum in the soul, call matiototes.
4. In blackout, only the influence of evil can penetrate both lobes. This is Israel. This is a description of liberals today as well.
5. 2Thess. 2:11 describes such believers; they are under strong delusion; they reject all reality; they are in a spiritual wasteland. Their souls are blacked out.
6. The result; you become moody and irrational and obsessive and fear and neurotic and sometimes criminal. You can even enter into psychopathic behavior.

Moses went up the mountain, and when he returned, the Jews were worshiping a golden calf which they made out of the gold that they brought from Egypt. This was after the Red Sea. They were losers and reversionists and they would die the sin unto death. In 40 years, that entire generation would have their bones bleaching in the desert. Moses great ministry was to the next generation, the ones who took the land. They got the message.

How many times have we seen the grace of God applied to us? 70x7; it never stops. We might get faithless, and even put under discipline, but God gives us grace over and over again. The exodus of Israel is a picture of the stupidity and the irrationality of human viewpoint. We have to see that.

1Cor. 10:2 **and all were baptized into Moses in the cloud and in the sea,**

**1Cor. 10:**

**Lesson #519**

**Sunday 1 April 15, 2007**

The believers were identified with Moses, and he was identified with the cloud. Moses was the intermediary. He was the intermediary between God and Israel. Israel identified with Moses and Moses identified with God, so through Moses, Israel was identified with God. Moses acted as an intermediary.

The Jews, when they saw the sea, and saw the dust of the chariots behind them, they panicked and they began to weep and wail. They saw themselves as the victims of God's leadership.

Ex. 14:8–9: **And LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the sons of Israel, for the sons of Israel went out with a high hand. And the Egyptians pursued after them, all the horses [and] chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baal-zephon.**

The Jews blamed Moses and they blamed God. Moses tells them, "Relax, and watch what God will do; these Egyptians, you will never see again ever."

These Jews have seen great deliverance, but they have locked-in negative volition; they were stubborn in their souls. How many times did they need to see the patience and character of God in order to depend upon God? These Jews were locked into all kinds of arrogance, which superceded the wisdom and reality of divine viewpoint.

We can be stupid in a lot of areas, but this is one area where we need to apply God's Word. If you cannot apply the wisdom of Bible doctrine to every situation of life, then you are ignorant.

Ex. 14:10–12: *And when Pharaoh drew near, the sons of Israel lifted up their eyes, and, behold, the Egyptians were marching after them, and they were very afraid. And the sons of Israel cried out to LORD, and they said to Moses, Because there were no graves in Egypt, have thou taken us away to die in the wilderness? Why have thou dealt thus with us, to bring us forth out of Egypt? Is not this the word that we spoke to thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than that we should die in the wilderness.*

We will never see a miracle like this; the Jews view an incredible miracle, and yet they do not apply it to their lives. We don't need a miracle; we don't need a visual spectacle. Millions of Christians go to Christian healers looking for great miracles; they are desperate and they do not represent Jesus Christ, our Savior, in this life. Millions of Christians speaking in tongues, and, to them, they think that this is evidence that God is with them. Christians want so badly to have the same sort of visuals as Israel have. Believers beg for these kind of signs and they do absolutely no good.

Their rejection is an example to us. They failed miserably. How many times have we failed in this life? Failed in the plan of God. How many times have you forgotten in whose hands you are held? In Berachah, we still have every opportunity to recover. We stand at the Red Sea almost every day. The same power which opened up the walls of water of the red Sea lives in us.

So the chariots are advancing, and God's deliverance will now go into high gear.

Ex. 14:13: *And Moses said to the people, Fear ye not. Stand still, and see the salvation of LORD, which he will work for you today, for the Egyptians whom ye have seen today, ye shall see them again no more forever.*

The Red Sea was not the only deliverance by God.

Ex. 14:19: *And the agent of God, who went before the camp of Israel, moved and went behind them, and the pillar of cloud moved from before them, and stood behind them.*

Then the Egyptians were momentarily confused by Ex. 14:24: *And it came to pass in the morning watch, that LORD looked forth upon the army of the Egyptians through the pillar of fire and of cloud, and troubled the army of the Egyptians.* God taught these Jews lessons every day, and they still rejected God's provision. God provided Moses with time.

They had to be baptized into the faith rest of Moses. This is part of God's promise for us; God will not let the Jews die in the desert. "We are not in the land yet, why are you panicking? God promised us the land."

Then God has Moses get the people up and they need to get moving. This would be the first big moment for Moses, and the Jews should have been able to check out what happened, but they did not. There is no reason for a believer to go to bed with fear in his soul. No reason for an anxiety attack. Moses as a leader had to first respond. Even Moses could lose track of where he was. He had to first learn the great lessons of faith rest. Most of this, Moses learned in the desert.

Each situation is a progression in the plan of God. As we move through life, we face a variety of tests. The worst circumstances of our life are the greatest circumstances of our life.

1Cor. 10:1 I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea,

1Cor. 10:2 and all were baptized into Moses in the cloud and in the sea,

**Ex. 14:21–30**

**Lesson #520**

**Sunday 2 April 15, 2007**

The Jews have the Red Sea in front of them and behind them are the chariots of the soldiers of Egypt. Now they are panicked. Moses, after preaching a sermon, is ready to execute the plan of God.

The pastor-teacher has to learn the plan of God after studying Scripture; Moses will continue with this opportunity to serve God, as does the pastor-teacher. Moses gives the Jews the operational orders, similar to the pastor-teacher who gives operational orders to his congregation. Moses has his back to the Red. Sea, and he will follow God's instructions to the letter.

God points his stick to the Red Sea, as God had instructed him. The wind began to blow, and a wind from the east parted the Red. Sea. People have trouble with this, and assume this is a myth or a story; others have thought of this as a tidal phenomena; a natural phenomena. The Red Sea parted, and there was dry land before the Jews. God is completely capable of parting the Red Sea, which He parted in the first place. Since we don't see things like this, our immediate response is, it didn't happen, it could not happen. But they see this with their own eyes. Moses is decisive, and he tells them to gather up everything and to move out across the Red. Sea.

Bobby is thinking that the Jews see this and they are hesitant. They were always confused and fearful at the wrong time. Now they are looking at two walls of water, and they were probably quite troubled by what they are seeing, which is probably a great miracle. Even though they heard Moses and saw the miracle.

Over and over again, the Jews said, “Why do we need to go anywhere? Why not return to Egypt?” The sea was parted just wide enough for them to carry their things with them. They had wagons, livestock, gold; they had just enough room to get themselves through the column between the walls of water.

They get out into the sea, in a vulnerable position, and the cloud lifts. These men were slaves; they were not prepared for war; they were intimidated by the Egyptians, their slaveholders.

Ex. 14:21–22: *And Moses stretched out his hand over the sea, and LORD caused the sea to go [back] by a strong east wind all the night, and made the sea dry land, and the waters were divided. And the sons of Israel went into the midst of the sea upon the dry ground, and the waters were a wall to them on their right hand, and on their left.*

The Egyptians were chasing after the Jews:

The Egyptians had seen the deliverance of God for the Jews and they were concerned. Some of them wanted to call off this chase. They normally destroyed their enemies, and some want no part of these Jews. They understood, but Israel did not. Blackout of the soul. Nothing could come through. No faith rest. No promises in your soul means that you cannot apply doctrine.

Ex. 14:23–25: *And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And it came to pass in the morning watch, that LORD looked forth upon the army of the Egyptians through the pillar of fire and of cloud, and troubled the army of the Egyptians. And he took off their chariot wheels, and they drove them with difficulty, so that the Egyptians said, Let us flee from the face of Israel, for LORD fights for them against the Egyptians.*

#### **Summary of the Baptism of Moses**

1. The baptism of Moses was the identification of the Jews with Moses. Water baptism is a ritual which identifies us with Jesus Christ and his death and resurrection. Water baptism is simply a profession of your faith. No one is saved by being dunked in the water or by having water sprinkled on you. Bobby was baptized when very young. It was a profession of his faith.
2. Moses was identified with the cloud which was overhead; the presence of the Shekineh Glory. This is the 2<sup>nd</sup> Person of the Trinity. This is the Word of John 1. Jesus Christ did not come into being in the 1<sup>st</sup> Advent; He was made flesh in the 1<sup>st</sup> Advent.
3. Then through the open path of the Red Sea, the Jews were identified with Moses; this was a real baptism, not a ritual baptism.
4. Therefore, they are connected through Moses with God. These Jews were delivered in being identified with Moses at the Red Sea.

5. Moses, as their leader, had enough spiritual life, to get them into a position where they could be delivered. Moses had the great spiritual life; they needed to be in Moses, as they did not have the faith and the spiritual wisdom to know what to do.
6. These Jews were identified with divine leadership and guidance and redemption from Egypt.
7. The baptism of Moses is a real identification with the person of Jesus Christ. This is a marvelous illustration of the salvation of Jehovah.

#### **The Parallel with Jesus Christ and Salvation:**

1. Moses is the intermediary, mediating between man and God.
2. Jesus Christ is our mediary, mediating between man and God.
3. The Jews are associated with Moses, in whom was all the credit and the spiritual power.
4. We, as mankind, are associated with Jesus Christ, in Whom is all the credit and all of the spiritual power.
5. There is a deliverance for the Jews by being in Moses, being baptized into Moses.
6. We are delivered in salvation by being in Christ, by being baptized into Christ (1Cor. 12:13). You have all been baptized into Christ.
7. The Jews finally follow Moses into the Red Sea and are delivered from Egypt, their earthly enemies.
8. Our walk in life, we look to Jesus Christ, and we are delivered from the evil of our day. When we go back to our job or whatever it is on Monday, we face our Egyptian chariots; when we face the charge of the Mosquitos or the charge of the elephant, we put our trust in Jesus Christ. Now, God may not wipe out our boss or those problem people that we deal with. We don't know what God is going to do for us tomorrow; don't complain; just face it, and wait on His deliverance, one of the great promises of Scripture.

The baptism of Moses is our baptism, but our baptism is done by God the Holy Spirit, when He places us into Christ; and we have the power of Jesus Christ, Who indwells us. We all have equal privilege and equal opportunity. Jesus Christ stand between God and us, just as Moses was the intermediary between the Jews and the Shekineh Glory. We are without excuse; Israel is without excuse. We can see it in the pages of Scripture, which is Bible doctrine in our souls.

Next, Israel needs to learn a logistical grace lesson.

Ex. 14:26–30: [And LORD said to Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared, and the Egyptians fled against it, and LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, even all the army of Pharaoh who went in after them into the sea, there](#)

remained not so much as one of them. But the sons of Israel walked upon dry land in the midst of the sea, and the waters were a wall to them on their right hand, and on their left. Thus LORD saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea-shore.

**1Cor. 10: Lesson #none Wednesday April 18, 2007**

No class tonight

**1Cor. 10: Lesson #none Thursday April 19, 2007**

No class tonight

**1Cor. 10: Lesson #none Sunday 1 April 22, 2007**

Rick Hughes — guest speaker; placed in Rick Hughes notes

**1Cor. 10: Lesson #none Sunday 2 April 22, 2007**

Rick Hughes — guest speaker; placed in Rick Hughes notes.

**1Cor. 10:1–3 Lesson #521 Wednesday April 25, 2007**

*Our fathers* refers to the first generation of the nation Israel. The One Who guided Israel was the 2<sup>nd</sup> person of the Trinity. He was the cloud; and the Jews were a pack of idiots here. We will examine reversionism based upon the exodus generation.

1Cor. 10:1 **I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea,**

Israel was guided and protected by the very presence of God Himself. This would be the first great test of their walking to the Land of Promise. These are the people who are the great nation promised to Abraham. The problem was, their backs were to the wall at the Red Sea. Pharaoh with 600 chariots was bent on destroying them or putting them back into slavery.

What God's solution was, the Jews were baptized into Moses. These were not men who could fight; they were not used to that. The baptism of Moses was a deliverance and a test for these people; it tested faith rest, which was their spiritual life. This faith rest drill should have been part of their souls, but it was not. God promised Abraham something, and

these people had forgotten His promise. They needed to see and realize God's power (despite the fact that they had seen several miracles already).

### **Summary Points: How did this Baptism Deliver them and Test them**

1. Moses was identified with the cloud.
2. So he was therefore identified with the presence of God, with Whom he communicated face to face. When Moses left the Tabernacle, his face glowed from speaking to God (the Shekineh Glory).
3. Moses then conveyed God's will and guidance to this people. He turned around and gave this to the Jews.
4. Moses was the intermediary between God and the people. Nothing was distorted or lost in the translation between Moses and the Jews. They got the straight, unadulterated truth from the mouth of Moses. Moses repeated what he heard word for word; this changed, by the way, with Deuteronomy. Bobby is not infallible. But the truth of the Word of God is unadulterated. Bobby teaches enough that is correct that he can give us enough to grow. These people got it exactly the way that God said it.
5. These people were connect with God through Moses. Hence, they were connected to God's deliverance.
6. The deliverance and the test:
  - a. The Jews were identified with Moses.
  - b. Moses was empowered by God to open a path through the Red Sea.
  - c. Israel seized this path and they had to believe in the power of God for deliverance.
  - d. The Jews must take the walk down the open path of deliverance. This is the opening gambit of the faith rest drill. This was their initial use of the faith rest drill.
  - e. They took that first walk, and they must continue to walk in the guidance and protection of Yahweh all the way to the Land of Promise and for the rest of their lives; that is their spiritual life.
  - f. At the Red Sea, being baptized into Moses, meant that the children of Israel participated in divine deliverance and in the faith rest life. This was their spiritual life through Moses. They learned at the Red Sea what their spiritual life was all about. These tests which we face are for us to grow and to relax; for us to claim a promise or two and to apply that rationale to our circumstances. This whole incident at the Red Sea is analogous to salvation provided by Jesus Christ. In many churches you would hear that this is a myth, a nice story. This incident has more meaning than one could ever imagine. God did all the work and they had to simply respond to it. These Jews needed to grow a little more and a little more, and God gave them more. As they passed one test, they would fail the next, and they would have to be brought up to snuff; and yet, God was faithful every single time.

Let's see about this analogy

### **The Analogy of the Deliverance of the Red Sea**

1. Jesus Christ is the mediator between God and man, as Moses was the mediator between God and the people.
2. The Lord Jesus Christ was directed by the Father; He did the will of the Father. He was also empowered by God the Holy Spirit to provide divine deliverance for all mankind on the cross. Moses was directed by God and empowered by God to provide for the deliverance of the Jews.
3. Man must believe in that salvation event; the event of the cross provided by the grace of God through Jesus Christ. Man must believe in all that it means, provided by God through Christ.
4. This is a perfect parallel. This is a parallel to the Shekineh in the deliverance of Israel. We are saved; Israel was delivered. God the Father and Jesus Christ teamed up to deliver us from our condemnation.
5. Once we appropriate our salvation, we are to walk in the Spirit, as Israel was to walk into the Land of Promise.
6. All of that is analogous to the cross and to executing the deliverance through Christ.

Bobby left out the slavery of the Israel people; they were redeemed from slavery. We continue moving until the day we die walking toward the Land of Promise. Moses is a type of Christ. The baptism of Moses is an analogy. It foreshadows what is to come. Perhaps baptism has to do with analogy and/or foreshadowing as much as it has to do with identification?

This same principle applies to the Corinthians. They were identified with Paul who entered Corinth. They were also identified with Christ and His protocol spiritual life. We are identified with Christ in salvation and in His protocol spiritual life. Paul is our teacher in teaching us the Christian walk, just as Moses taught the Jews how to move toward the Land of Promise.

After we see all of the failures of Israel, we will be wondering, *why, how?* We may find ourself in the exact same position. These people were blind. They needed to live the same spiritual life.

This was a package deal; salvation and the spiritual life.

### **Summary of vv. 1–2**

1. The analogy for the Church Age was Israel's deliverance from Egypt. It is the deliverance from Egypt. This took the Jews out of slavery.
2. For us, we are delivered from the slave market of sin, an delivered from slavery by the cross of Christ from the slave market of sin.
3. For Israel, this meant standing still and watching the deliverance of the Lord. They were to take hold of that grace and walk through the dry path between the seas.

4. For us, it means applying the doctrines of the faith rest life, of logistical grace, living grace and dying grace, from the very beginning to the very end. This is all that God has provided for us is wrapped up with the Red Sea.

1Cor. 10:2 **and all were baptized into Moses in the cloud and in the sea,**

The 3<sup>rd</sup> analogy is found in v. 3. **And all ate the same spiritual food.** The exodus generation ate this spiritual food, which refers specifically to manna. This was the divine logistical provision by God for Israel. It was one more test that Israel failed. They refused to depend upon the grace of God. They made it through the Red Sea, and now they are hungry.

Ex. 16:2–4: **And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, and the people of Israel said to them, "Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger." Then the LORD said to Moses, "Behold, I am about to rain bread from heaven for you, and the people shall go out and gather a day's portion every day, that I may test them, whether they will walk in my law or not.** Whining to God is not the way to get God's attention; He is not going to be well-disposed toward us when we whine to Him. The key was Moses, their mediator. They grumbled to Moses, and about Moses, but Moses was their intermediary. God promised them that they would be delivered in any problem. God fought for Israel; He is not going to allow them to starve.

#### **What Did Israel Do?**

1. The Jews remembered Egypt, the place of slavery, instead of remembering about the Red Sea.
2. They would rather be slaves in Egypt than free men in the desert under the care and keeping of God.
3. The Jews forgot who redeemed them; they observed the Red Sea, they knew about the plagues; and they still desired to return to slavery. Their memory was very selective and a short attention span. As a nation, they had ADD.
4. This is the picture of reversionism; spiritual information in one ear and out the other.

**"Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger."** (Ex. 16:3). I'd rather die a slave in Israel. Just like an adolescent who wants what they want when they want it; they want to run away; ready to run back to Egypt. Realize how selective their memory is; they would have to go back across the Red Sea. They act as though God's purpose was to kill them in the desert. There was never a time when it was God's purpose to do anything but deliver them. They had to realize that God would not destroy the Jewish race, and they were the Jewish race. **Abraham believed and he was declared righteous.**

They directed their childish tantrum toward Moses and toward God. “Get us some food now, or we are going back.” So they said, “[So you have brought us out into this wilderness to kill this whole assembly with hunger.](#)”

it is almost impossible for this people to be so stupid; but their desire was Egypt where they felt secure. That was the lift that they knew. They did not know about this new life.

There was another time when we had a similar lapse. We have seen this from their perspective and from Moses’ perspective; now let’s see it from God’s viewpoint. Tomorrow night.

1Cor. 10:3 [and all ate the same spiritual food,](#)

**1Cor. 10:3**

**Lesson #522**

**Thursday April 26, 2007**

there is a complex analogical meaning for this verse; it is obviously a continuation of the previous verse. There is a great deal of meaning to be found in this verse. This is the 3<sup>rd</sup> analogy after the cloud and sea of the previous verses. These are analogies specifically directed toward the Corinthian church. Their situation was so parallel to the exodus generation. Paul thought about his own Jewish ancestors and he looked at the Corinthians, who neglected doctrine. They had become contentious among themselves, particularly when it came to Moses, whom they constantly bickered with. Their eyes were on themselves and their eyes were on their own circumstances, and not on the Lord. Very similar.

This spiritual food in v. 3 is manna, which God provided for Israel in the desert. Manna was another test, as was the Red Sea, and it was designed for their spiritual growth; spiritual food for spiritual growth. This boils down to another opportunity for these people to utilize the faith rest life. This is how God designed His program so that they could live the life that He wanted them to live. They had visuals which should bring faith into their souls and minds. They needed to see these visual manifestations, and they needed to understand and apply them. They saw visual demonstrations of divine promises in Egypt, when leaving Egypt, and now when wandering in the desert. They were required to depend upon these promises. These were visually demonstrated to them time after time. Blind and hard headed.

The faith rest drill is claiming a promise out of Scripture, e.g., [cast your cares upon the Lord because He cares for you.](#) The Jews could have taken this promise as moving through the desert. “Isn’t this like standing still and watching the deliverance of the Lord?” All they needed to do is exercise a little faith every day, and their spiritual life would grow stronger. Most people think that it might take them 40 years to get to the Land of Promise. It should have taken them less than a year to get there. It’s something that we could walk in a few days or weeks, given enough water. There were 2 million people, so it took longer. The 40 years was a whole other situation. This was a result of their continued failures.

Ex. 16:2–3: [And the whole congregation of the people of Israel grumbled against Moses and Aaron in the wilderness, and the people of Israel said to them, "Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger."](#)

These Jews had just seen the power of God at the Red Sea, and it should have been obvious that God was not going to let them perish. They faced total annihilation, and God delivered them. God was not going to let them perish in the desert. They should have been able to now use the faith rest drill. God's promise is always in effect. They could have claimed any of those promises. The simplest would have been the promise to Abraham. Then they could have happily marched to the promised land, and arrived with enough faith to go the next step. They should have been gaining spiritual maturity along the way. Now they were going to have another test and they should have become more proficient in using the faith rest drill. Here they are in Egypt; they are slaves. They got to watch Moses perpetrate 10 plagues on Egypt, and they should have realized that this was all God's power which freed them.

The next test after the Red Sea was the manna test. They had a very short attention span; things did not seem to click with them. Not long after the Red Sea incident, they got hungry; the provisions which they brought began to run out. An army marches on its stomach. This was more than simply grumbling. This was actually a full-scale rebellion against Moses and Aaron's leadership. They were trying to usurp the authority of Moses. They have seen that Moses is God's chosen intermediary for them. They are hungry, so they are rebelling against Moses. Ultimately, they were rebelling against God. Moses and Aaron provided them human leadership, but that was a result of God's unfailing grace toward them. This is a picture of an advance toward reversionism rather than toward maturity. They act as if it is Moses' fault, but Moses took his marching orders from God. They complained: ["Would that we had died by the hand of the LORD in the land of Egypt, when we sat by the meat pots and ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger."](#) Better to die in Egypt than to die here of starvation in the desert. There is an underlying premise here. God you should have killed us in Egypt so that we could have eaten before we died. They are charging a perversity to God Himself. That God would bring them to this point, out of Egypt, and then let them die of starvation. It is irrational. This is the worse kind of manipulation. They were exploiting God's grace to get their way.

An argument from a false premise. The premise is, God wants to kill us, in one way or the other. Then they come up with a false conclusion, that God would kill them in Egypt. What makes this really bad. They should have realized that God had no intention of killing them; but they wanted instant gratification. They were going to try to manipulate God to get what they wanted. They were attempting to control God; to control the God of the Universe, to get Him to do their bidding. They were negotiating to get their plan fulfilled on their terms, not on God's. How many times have we tried to make our own desires the plan for God for our life. We try to manipulate things so that our plan is superimposed over God's plan.

In this way, we are not utilizing faith rest. It is all related to *why did you let this happen to me, God?*

They accuse God of taking them out to the desert to kill them. This would violate God's promise to them and to Abraham. It seems impossible to Bobby that these people could be so illogical, absurd and perverse. But, bear in mind, they were raised up in slavery, apart from the teaching of God's Word. They went from zero to 60 and could not maintain 60. They kept falling back to zero. These verses reveal the thinking of reversionists. You cannot manipulate God; you cannot control God; you cannot make God do what you want Him to do.

God later reveals His thoughts on these people. "I loathed that generation." Ezek. 23:19–21: *Yet she increased her whoring, remembering the days of her youth, when she played the whore in the land of Egypt and lusted after her paramours there, whose members were like those of donkeys, and whose issue was like that of horses. Thus you longed for the lewdness of your youth, when the Egyptians handled your bosom and pressed your young breasts."* Therefore, O Oholibah, thus says the Lord GOD: "Behold, I will stir up against you your lovers from whom you turned in disgust, and I will bring them against you from every side: the Babylonians and all the Chaldeans, Pekod and Shoa and Koa, and all the Assyrians with them, desirable young men, governors and commanders all of them, officers and men of renown, all of them riding on horses. This all took place in 586 B.C. when Nebuchadnezzar was bearing down against Israel. He had already come into Judah and he took some hostages, included Daniel. Nebuchadnezzar had the greatest army on earth at this time. It was time for the Jews to depend upon the Lord. What did they do? Judah turned toward Egypt for help, rather than to God. They thought that Egypt might have an army which could defeat the Chaldeans. They depended upon a foreign army instead of upon their God. They made a defense pact with the very nation which had previously enslaved them. The same thinking; the same mindset.

This is an analogy. "*Yet she multiplied her harlotries, reliving the days of her youth, when she lusted after her former lovers, when she acted the whore with Egypt, remembering the days of her youth."* This woman misused her beauty and she degraded herself with many lovers. God called Israel here a whore. Israel became more and more promiscuous with a previous lover, which was Egypt. Both generations were unfaithful in their youth to Egypt, and each received a catastrophic destruction. Gen. x was wiped out, their carcasses rotting in the desert. The Jews of Ezekiel's time would be carted off to Assyria as slaves. However, even as whores, God still loved them. This was like the wife of Hosea, who rescued his wife, who was unfaithful to him. God had to remain faithful, which was how Hosea was pictured. It is that same instant gratification, and both groups were going to take matters into their own hands, and they wanted what they wanted when they wanted it. In short, Israel went a whoring after a false lover. This is how God saw Israel; this communicates divine viewpoint. This is what Israel was like. Ezekiel was not attempting to be vulgar. There is only one reason for this kind of blindness.

**The Problem with Israel—the Whores of Israel**

1. Israel had many illustrations of deliverance from adversity; and of divine providence. They were recipients of some of the greatest miracles of history.
2. They had doctrine revealed right before their eyes. They watched it; they saw it; it was empirical. They had visuals of what we get in Bible study. The Jews saw God's deliverance over and over again. They were whores; they failed to be faithful to Him.
3. The Jews did not have the completed canon of Scripture; they had first hand experience.
4. Experience does not carry anyone with negative volition. All the miracles in the world will not carry you.
5. The Jews of our Lord's generation watched Him and His miracles and still rejected Him. That is the power of negative volition. Believers have the power to reject. The exodus generation was made up of believers. No matter how much you see, if you are in reversionism, you will fail big time. No food, panic; chariots, panic, no water, panic. The experiences of went before had no impact on them; nothing registered in their souls. What they had did not carry them in the present crisis.
6. They did not have doctrine in their souls; what they had was only empirical.

As a believer, we metabolize doctrine via gap. We hear doctrine, we believe it, and it is transferred to our right lobes. None of that is empirical. We do not have to experience any of this. We don't have to see any of these things. The next day, they have nothing.

1Cor. 10:3 ...and all ate the same spiritual food,

**1Cor. 10:1-3**

**Lesson #523**

**Sunday 1 April 29, 2007**

One believer who sacrificed his life in Iraq has protestors at his funeral, putting Bobby out of fellowship.

We're taking an in depth look at failure, and we might not like considering it, but it is necessary for believers to consider today. We are going to examine the overall perspective of v. 1-3.

1Cor. 10:1-3 **I want you to know, brothers, that our fathers** [the exodus generation of Israel, given as an example of failure in the life of the believer] **were all under the cloud** [which guided them and was God's constant presence with them], **and all passed through the sea, and all were baptized into Moses in the cloud and in the sea** [the Jews were identified with Jehovah and His promise to them of deliverance], **and all ate the same spiritual food**, This sentence goes on until v. 4, and this generation failed time after time. They failed to use the faith rest life on every occasion. Since they did not use the spiritual life which God gave them, they failed again and again. No faith rest was in evidence among these people, except for Moses, Joshua, Caleb, and Eleazar.

These Jews were delivered from slavery. They saw 10 divinely-induced plagues, where they were untouched, and the Egyptians faced great misery. The Jews were protected by

God for His purpose and for His plan. The Egyptians, because of the power of God, freed the Jews, which began to be the beginning of God fulfilling His promises to Abraham and to Moses. There are still monuments in Egypt which the Jews built. These Jews watched the miracles and acts of God with their own eyes and they were unmoved, for the most part. They saw great acts, and it did not stay in their brains.

They moved out of Egypt and ran into the barrier of the Red Sea, and there they stood, helpless and hopeless, with Pharaoh approaching quickly with his chariots. It was a perfect moment where they could apply faith rest. They could take their previous experiences and apply it to this new experience. All these people had to do was to apply the faith rest drill. Moses stated it for them. Ex. 14:13: **And Moses said to the people, "Fear not, stand firm, and see the salvation of the LORD, which he will work for you today. For the Egyptians whom you see today, you shall never see again.** They were to think about what God had done for them up until that point in time; God provided for them in Egypt, so He can provide for them now. They could have depended upon the promise of God to make them a great nation. They were that nation; if God makes a promise, He will keep it, as He is faithful and immutable. **"Is it because there were no graves in Egypt that you brought us all this way into the desert in order for us to die?"** They complained about being freed from slavery. They blame Moses and they blame Moses. They were not willing to use faith rest. If they were willing to die as slaves in Egypt, why would they not be willing to die as free men in the desert?

"Please don't bring us out here to die; we really liked where we were; we liked being slaves in Egypt." Ridiculous statements. **"It would have been better for us to serve the Egyptians than to die in the wilderness."** This is a slave mentality. God has freed them, and they have decided that they would rather be slaves. When we become enslaved to our own plan and resist God's obvious logistical grace and His plan, and we are behaving exactly like the Jews at the Red Sea. They thought that God brought them to the Red Sea to die. A massive, collective, anxiety attack. Are you able to apply something as simple as one promise? What backs that promise insofar as doctrine is concerned? Just apply that promise and then sit back and relax.

The background for v. 3 is, they are hungry. They have eaten all of their provisions. Now, after the 10 plagues, and after the Red Sea, and after seeing the Lord as a cloud and a pillar of fire; now, after all this, all they have to do is apply God's promises and essence to the situation. They act as if God has forgotten His promises. They projected their own unfaithfulness on the Lord. Do they relax? Do they wait on the Lord? Nope, they go find Moses and start bitching and moaning. They used to sit next to pots of meat and ate to their full. Food was more important to them than God's promises. **"For you, Moses, have brought us out to the wilderness to kill us with hunger."** Once again, they portray God and Moses as unfaithful. All they have to do is apply the visual evidence which they have seen over and over again. They are not applying what they have already seen. They have had overwhelming visual evidence of divine providence. Blind reversionism. The solution can be right in front of you, and they are unable to apprehend it. Israel had so many spectacular, visual examples of logistical grace, and yet, they are still negative. They did not even have to dig up any doctrine from their souls; they only need to think back to a few

days/weeks previous to God leading them across the Red Sea. Experience does not carry anyone with negative volition. The pharisees saw the Lord Jesus Christ in hypostatic union, and they crucified Him. They were unable to see what was right in front of them.

The Red Sea crossing had no impact with them; it did not register in their souls. It did not carry them in the present circumstances. "What have you done for me lately, God?" was their attitude. They needed to utilize the faith rest drill, and yet, they whined, complained and rebelled.

### **Experience Does not Mean a Thing**

1. They did not apply doctrine because it was not available in their souls. It was only empirical. They had empirical knowledge; they experienced this by sight and sound, but it did not impact their soul.
2. Empirical experience is tantamount to gnôsis only. When you have gnôsis, it is not applicable to anything in life.
3. They had first-hand knowledge of God's plan; but they were unable to drive.
4. They could not make an application when it came to the circumstances in their lives; they could look in the rear view mirror and they could not utilize that in order to help them drive down the road. How can you not trust in divine deliverance when you have seen it over and over again?
5. This is their own personal expression of negative volition. They are unable to apply trust in the Lord under a pressure situation. The Red Sea, the hunger and the thirst. You only need one promise in the soul in order to apply faith rest. The more promises, the easier life is. You must let this take over the way you think. Some have said, "Doctrine is not all there is. We can get wrapped up in the Bible." Nothing takes up the slack for thinking divine viewpoint. There is no substitute for that. The Jews had emotion; they saw it all; but these things meant nothing to them. Get the thinking first, and the rest of it then falls into place. Some believers sit in Bible class day after day for years and they never seem to be able to apply this doctrine when needed. Others see these people in crisis and they think, *doctrine doesn't work* or they take the correct view, *it is just Γνωσις in their soul.*

*What can I draw by way of conclusion concerning these pathetic failures; what does it mean for me, 3000 years later?*

**1Cor. 10:3**

**Lesson #524**

**Sunday 2 April 29, 2007**

Moses is the middle man, the punching bag for the Jews of Gen X. For 40 years, Moses put up with the failures of these people. You would think that he would, at some point say, "God, just kill these people and let's start over." God even offered this to Moses. Moses applied the lessons of faith rest throughout his life. There is the failure of a huge number of believers; and the spiritual success of a handful of men. The end was determined by the few who applied doctrine from their souls to the situations that they faced: Moses, Aaron, Joshua, Caleb, Phinehas.

“God you brought us out here to kill us with hunger, and you have Moses doing this on Your behalf.” Grippers, resellers, complainers. People with these characteristics are people that you cannot run away from fast enough. The great lesson is that we must learn not to repeat their failures. In negative volition to doctrine, you are destined to repeat their failures. Some believers when a loved one dies, “God, why did you not heal this person?” Death is but a short separation. That is a faith rest rationale; you will spend eternity with them. Yet, people can fall apart. This is not grieving; but, we are not to grieve as those who have no hope. Our hope is in Christ Jesus. At the end of our lives, eternity with the person, with the person for whom we grieve.

### Application

1. Experience with God is *not* what believers need today in this life. You do not need empirical experience in order to trust God.
2. What are we talking about? God is not going to part the Red Sea, traffic, etc. Healings, speaking in tongues—some believers seek exactly this kind of experience. And some even claim that God speaks to them personally. Why does anyone need to hear God that way? God has given us everything that we need to know in His Word. If what such a person hears is in congruence with doctrine, then why does he need that revelation? And if it is in disagreement with doctrine, then it is false.
3. The Jews here had empirical experience; but in the end, it made no difference.
4. Empirical experience is not our system of metabolizing doctrine. It is not our system for the Church Age. We have so much more than just a visual. Moses said, “I long to see your generation” and yet he had some fantastic experiences.
5. Empiricism is what we see, hear, feel, taste; it is drawing conclusions with regards to things in this life by observation. It is what we perceive sensually (using our 5 senses). We can see the same thing as someone else, and get something entirely different from what we see. We have so much more; we have doctrine in our souls, not spoiled by experience, which is very nebulous.
6. For the believer in the Church Age, what he have is, all divine truth from the objective canon of Scripture; no experience for us to interpret. It is metabolized by the grace apparatus for perception. This is empowered by God the Holy Spirit. We are empowered to hear Bible doctrine objectively. We have the power of the filling of the Holy Spirit. We can metabolize it and it is right there for us to apply.
7. This is God’s system for living the spiritual life in the Church Age. This is so much greater than what the Israelites had. They had the faith rest life, which was good; but it was not much.
8. **Grow in grace and knowledge of our Lord Jesus Christ.** We are not told to grow in grace and in the experiences which we have had.
9. Therefore, our faith rest is the application of doctrine resident in our souls, the knowledge, not in an experience like Israel. This is resident in our soul; it is a part of the fabric of our life; it becomes the way that we think; part of the fabric of our lives.

10. The difference between the grace apparatus for perception and empiricism is simplicity of application and understanding.
11. Doctrinal application from doctrine resident in the soul never fails under any circumstances. You don't have to figure out what an experience means. It is the power of God in our soul; it is the Word of God and that which gives us divine viewpoint. We can make some divine establishment decisions; but there is no substitute for divine viewpoint.
12. Why? Because it is real to the moment; it is time-sensitive. Doctrine can be applied to any circumstance, then and there.
13. It is not a past event which need recurring confirmation; it is real and resident. A past event may not be the same as a current event. Doctrine in our soul is real for the moment; at that very instant. We do not have to interpret a previous experience and apply it to a new and different experience.
14. Missouri is the show-me state. It is doctrine resident in the soul which should lead us.
15. Doctrine is pertinent to every circumstance; every single one, because it is the rationale of truth. The experience of the Jews was a rationale of truth, but only one truth. Doctrine resident in the soul is a conglomerate of many truths. Therefore, our range of application is greater.
16. It is the rationale form our right lobe and the empowerment of God the Holy Spirit to get things done. Doctrine can only be applied from our soul. You can always turn tv on and see a healing experience; you can go to certain churches and observe people speaking in tongues; and none of this is meaningful nor can it take you anywhere. The next crisis that you face still knocks you over. At some point in our life, we will recognize how important doctrine is; it may not seem flashy, but we use it to handle a crisis, when everyone else around us is falling apart. That is the spiritual life; that is the spiritual life working.

All the past experiences of Israel; they could make application from their experiences. These experiences were objective, and they saw the power of God directly. Even with these more objective experiences, these Jews were unable to apply it. It is not the experience per se, but what the experience represents. Moses interpreted this for them. The Jews had no doubt from their experience what was real or what was not. We have no idea observing someone speaking in tongues or healing; but they knew. However, Bobby points out, this stuff is fakery today. **Where there is tongues, it will cease.** The empirical experience which people put stock in today is worthless. Experience even in the age of Israel was not their spiritual life. Applying doctrine from that experience was. Israel depended upon their experience; but that is not really faith rest; that is living from experience to experience, and that has nothing for your soul. The spiritual life is never based upon empiricism; it is based upon ἐπίγνωσις. We can experience God and the way that He works in our lives. We can look back and see how God has worked in our lives; no question about it. However, this does not necessarily translate to today's pressures; they still require doctrine in the soul. Even then, it was not about the event, but what is in our souls. That is the difference between subjectivity and objectivity. When someone does not have a continuous reminder that God is present with them, then they begin to

lose their faith. However, with doctrine in your soul, it should make no difference. God was visually present with Israel; but He is with us as well, but without anything miraculous, necessarily.

The alternative to no doctrine in the soul is to blame Moses and/or God for what is going on. They blamed God and Moses for how they have been victimized. Where is that miracle when I need it? This is exactly their problem.

#### Summary of the Problem of Gen X

1. They had first hand miraculous experience. Moses had lots of experiences, yet he longed to see our day.
2. The exodus generation is proof that empiricism alone is not enough; it must be a part of a doctrinal rationale.
3. The Jews had seen God's care and keeping, but it was only in the moment. If things don't go our way a few hours/days/weeks later, then we forget what God has done and how He works. We don't know if God is going to deliver us in a similar fashion.
4. Living in the moment does not carry into the next event. You cannot experientially apply one event to another.
5. Israel refused to trust what they had seen beyond the event itself. They could only panic and fall apart. Beyond the event itself, it meant nothing. Before the crisis, they fell apart; during the deliverance, they sort of stood and watched it; and afterwards, they were unable to apply it.
6. Empiricism cannot metabolize doctrine; faith in what God has said metabolizes doctrine. Grace apparatus for perception is our means of metabolization.
7. Empiricism is not application of doctrine from the stream of consciousness from the right lobe of the soul . **As it stands written, eye has not seen or ear heard, neither has it entered into soul, what God has prepared for him.** The only way to live is relying on Bible doctrine. The Jews represented the futility of human experience; we represent the triumph and victory of doctrine in the soul.

1Cor. 10:3 **and all ate the same spiritual food,**

**1Cor. 10:3**

**Lesson #525**

**Wednesday May 2, 2007**

These first 3 verses illustrate the faithfulness and guidance of God. Application made to our own lives as well. It is amazing that the exodus generation had staggering visual proofs, and yet, they could not advance spiritually. God worked in very visible ways at times in the Old Testament and sometimes in miraculous ways, and so many did not get it. They faced adversity there just as we face adversity here. Bible doctrine can provide a wonderful mental attitude for all of us. There is adversity and prosperity and it is easy to lose focus on God's Word. In fact, some lose focus, because now they are in the chips. This keeps a governor on us during times of prosperity. For Israel, for the very moments that they crossed the Red Sea, they should have recalled the promises of God given to

them by Moses. They should have been able to focus on the promise of Moses: “Stand by and observe the deliverance of the Lord for you.” Every day they should have understood that God would accomplish for them that day. However, there will be a progression of failures and a series of examples for the failing Corinthians as well. They failed to follow the divine guidance. There would be a lack of food first, then a lack of water. Yet, time after time, the things they saw had no impact on their lives. They never depended upon the Lord at the beginning of any crisis. They never made the doctrinal transfer of what God had done for them. What they saw never translated into what they faced next. They could see the deliverance after the fact, but it never carried over to the next problem. They needed to be able to think for themselves using divine viewpoint in their souls, utilizing their spiritual lives. What they needed was a little spiritual autonomy.

### **Spiritual Autonomy**

1. What was spiritual autonomy for the Exodus generation? This is a perpetuated mental stability from utilizing their spiritual life. Their mechanic was the faith rest drill, which brought on an relaxed mental attitude.
2. Mental stability comes from the ability to think with divine viewpoint when under pressure. What does it mean to think when you are under pressure? That is courage. Courage is not the absence of fear; it is functioning when dealing with fear. This is being able to think with divine viewpoint when under pressure.
3. Spiritual autonomy for the exodus generation is the ability to make correct and accurate application of doctrine in testing and crisis. This is a lack of dependence upon other people; and lack of dependence even upon empirical knowledge.
4. Spiritual autonomy reflects spiritual muscle. You build muscle on muscle. Spiritual autonomy is the building of spiritual muscle; the application of grace principles. The grace rationale is a good start for operating in spiritual autonomy.

They saw spiritual autonomy over and over again, but were unable to apply it to their own lives. The result of spiritual autonomy would be...

### **What Does Spiritual Autonomy Mean?**

This will have application to us, and sometimes Bobby applies it for us and sometimes he does not. When we begin to figure it out for ourselves, that is spiritual autonomy. Thinking with divine viewpoint for ourselves. When we face a crisis and

1. One result is doctrinal orientation to reality. That underpinning of all faith that they should have had is the promises which God made to Abraham and all of his descendants. You learn to think in terms of Bible doctrine; you begin to think in terms of doctrinal rationale which you apply to your own life.
2. A result of spiritual autonomy is making great decisions from a position of strength. You begin to think independently of human viewpoint with divine viewpoint.
  - a. Divine viewpoint inherent to spiritual autonomy results in right motivation.

- b. What is right motivation? This is absolute confidence in God's ability to take care of a believer. I know He is going to take care of me; no question about it. Therefore, we can be motivated to continue in the plan of God.
  - c. Right motivation results in right decisions. If we know that God has the ability to take care of us and fHe does, then they should have been motivated by God's faithfulness. They should have made good decisions while waiting on God's deliverance.
  - d. Right decisions result in right actions.
  - e. So spiritual autonomy is characterized by the divine viewpoint necessary to make good decisions from a position of strength. Right motivation, right decision, right action.
3. Having contentment in all circumstances of life. This would be something the Exodus generation needed. What is contentment in all circumstances of life?
- a. Contentment is tantamount to capacity for happiness, whether in adversity or in prosperity. You can't have happiness without some motivationi for it. You gain capacity for happiness by understanding the absolute care and keeping of Jesus Christ in every circumstance of life. How can you not hav tranquility of soul? Facing giants in the land, hunger, thirst? Not a problem.
  - b. This is an attitude of problem solving. They instead were enslaved to their circumstances; they were enslaved to their own bad attitude. Enslaved to their lack of doctrine in the soul. They had only one position to fall back on. They could only panic and blame and lose all contentment, being enslaved to their circumstance. You will have a salve mentality without spiritual autonomy. They were enslaved to their inability to apply doctrine to their circumstances. The actually said they'd rather return to Egypt to be slaves than to be free in the desert. That is a slave mentality. We need to be able to think with spiritual autonomy.

Gen x had no strength from doctrine; they had no perception or learning. Similar elements are present with us today. We will explore how they should have gained some spiritual autonomy.

### **The Application of Doctrine by the Exodus Generation**

1. They had the faith ability to perceive and learn, as do all believers in every dispensation. They could have learned, just as we are able. They need just a little faith in all that they learned.
2. They did not have the unique spiritual assets that we have; e.g. the filling of God the Holy Spirit. Faith in the things unseen for us; they saw what to have faith in.
3. There is logical perception, empirical perception, but it cannot be separated from faith when it comes to applying spiritual truth.
4. Experience alone is not the source of application.
5. Experience is empty without understanding the doctrine behind the event. This is where the Jews were lacking.

6. They had the experience, but they could not apply it. The spectacular experiences of the Jews are bogus today..

We don't have that kind of empirical evidence. No tongues or healing either. Healing even my charlatans. Is healing out? People are healed by God in this dispensation; but they are not healed through someone. Being able to heal was a credential in past times; it is not necessary any more. The problem is this for those who expect an empirical experience—the time may come when God will not heal someone that you love. If you don't have the experience, then all you have to fall back on is doctrine. You want to see God heal; you don't want to see your loved one in pain. This is a normal way to think. Plan of God rationale; you must utilize,

we have this idea of what God can do for us, and we want to superimpose our plan upon His. We might want to look ahead; we don't understand those things, so we have to just trust in His Word. God makes the deal in sickness and health, for better or for worse, God's plan goes on. All of our crying and all of our complaining will not change a thing. They saw the grace of God over and over again and they did not deserve it. Have a little happiness; have a little spiritual autonomy.

#### **What Should the Jews Have Done to Pass the Test**

1. Faith: the means of perception and knowledge that needed to be employed; specifically, faith rest. This needed to be employed in every crisis. It was so anemic in this generation and almost non-existent.
2. If these people had integrated the doctrine gleaned from their past experiences into their thinking, and then applied that doctrine, then they would have expected the same care and keeping by God that they had previously experienced. There is spiritual autonomy.
3. It was really not the miracles that mattered. The dividing of the sea, the striking of the rock producing water, the manna from heaven—none of this mattered. It was God who did it all; if He did it once, He can do it again. He is God. Negative volition is the inability to think with spiritual autonomy.
4. The fact that He did it once and could do it again is the plan of God rationale. Very few of them understood this.
5. God's plan was always in operation for them.. It never stopped. That should have been their focus.
6. What really mattered was not the miracle but their trust in the Lord and His plan.
7. Doctrine applied not experience is to the real strength in deliverance in every situation. You cannot depend upon God, that He will heal in this case or that. Our dependence upon God is our real strength. After sweating and yelling, how long does doctrine carry them? They hit a wall. They are not ready for the crisis. They are ready for some experience to get them through, and it never works.
8. In the case of the exodus generation, faith and empiricism together should have worked together to bring them to a relaxed mental attitude of dependency upon the Lord. Unfortunately, no such applicational attitude existed. No spiritual autonomy.

No transfer of experience to application. No doctrinal rationale to make the transfer. If volition is negative, there can be no teaching or learning of truth by faith. No matter what we see, we cannot move forward apart from faith. The power of negative volition is clear from this generation.

They were some of the most negative and self-centered believers in the history of man. They were perfect examples of what self-centered people look like.

#### **Self-Centeredness**

1. These people were ego-centric, not theo-centric. They thought with human viewpoint and not with divine viewpoint.
2. Self-centered people are arrogant people. When the Red Sea parted, they must have thought, "God must be smiling on us."
3. They demanded that God take care of them the way that they wanted Him to take care of them. That is being self-centered. They had it exactly backwards, which is always the case in self-centeredness. They should allow God to take care of them the way that He wanted to take care of them.
4. They superimposed their plan upon God's plan.
5. It is only God's plan which counts; it is always His plan which counts. The believer must wait for God's plan to unfold. What did they do at the Red Sea? They began to gripe and complain; they were ego-centric. They could not pull off theo-centric.
6. Who is anyone to impose their plan over God's? That is supreme arrogance. God's plan is perfect and He deserves no blame anymore than Moses did. Never blame God; we are not better than
7. The Jews refused to exercise faith. Here is what they wanted: nothing outside of themselves and their immediate desires. I want what I want when I want it. Ego-centric.
8. They were not capable of mustering up faith and applying it, even from that which they had already witnessed. Are we capable of mustering faith and applying it, from what we have learned.

Bobby is hoping that we can see how gracious God was, and how they rejected Him for 40 years, setting an all-time record. They are the epitome of spiritual failure, which is why Paul brings this up. This passage is a beacon to our own failures. Metabolization of doctrine and applying it from the right lobe of the soul is what we need. No grand, show-stopping experience is needed. We are to apply what we learn from Bible doctrine.

1Cor. 10:3 **and all ate the same spiritual food,**

**1Cor. 10:**

**Lesson #526**

**Thursday May 3, 2007**

**Spiritual Autonomy**

1. This is the ability to think apart from human viewpoint; it is standing on one's own spiritual feet.
2. Spiritual autonomy is responding to circumstances with divine viewpoint. You are responding to Bible doctrine from the right lobe of your soul. This is from your own resources and the reservoir of your soul. You must grow to a point of being spiritually self-sustaining.
3. The status of spiritual autonomy requires a system of learning, which system is called faith-perception.
4. Faith-perception is a system available to every believer in history. Every generation is given the opportunity to use faith-perception. A different mechanic is used for different dispensations. We will compare the Church Age to the Age of Israel. This meant utilizing empirical experience and then believing what they saw. They must draw from this experience and applying it is the faith rest drill and the mechanic of the spiritual life. Mental stability is also a result of spiritual growth. Lack of faith-perception defines the exodus generation. 1Cor. 10:3—this defines the exodus generation and the Corinthians as well. They needed to learn the lessons of spiritual failure in order to pass their own tests. You must know what spiritual failure looks like, so that you can avoid it. The lesson of failure is misplaced dependency on human resources. A misplaced dependency on human viewpoint. Without spiritual autonomy, all you can do is fall back on human viewpoint in a crisis.
5. Faith perception and spiritual autonomy are characterized by certain actions and characteristics:
  - a. The critical attitude of grace and doctrinal orientation in every circumstance of life. Reality is divine viewpoint, not human viewpoint; it is doctrinal orientation. The doctrinal and grace orientation rationale.
  - b. Combining the thought pattern of divine viewpoint with the reality of the situation and making good decisions from a position of strength. Spiritual autonomy is a position of strength.
  - c. Good decisions from a position of strength brings an attitude of contentment; a relaxed mental attitude. A tranquility of soul in the worst situations or in the best situations.
  - d. This is the application of doctrine under the umbrella of spiritual autonomy. Combining the thought pattern of divine viewpoint which brings contentment of soul in a variety of situations.

### **What the Exodus Generation Should have Done**

1. What the exodus generation did not have the transference of their experiences into a rationale of doctrine. We don't have empirical experience to depend upon. We have the same sort of problems, just a different way of looking at it. They could not perceive the doctrine behind the event in order to pass the next event. They were unable to associate situation B with situation A, but they did not. They saw the Red Sea and when it was parted, they did not recognize what God was doing.

Therefore, when they came to a point of no-water and no-food, they fell apart. Nothing was converted into a rationale.

2. What they should have done: they needed to integrate the doctrine derived from their past experience, which is divine deliverance and the experience of logistical grace and the visible vision of God among them. They should have been able to make this experience into faith-perception. There was a doctrinal rationale behind their experience. Our Lord did not do these things simply to deliver the Jews; He did this so that they could learn some lessons; so that they could understand logistical grace; so they could understand the plan of God rationale. They should have made application from their previous experiences to situations and problems that they would encounter. This is how spiritual autonomy is developed. We stand on our own spiritual feet and draw from previous experiences, and pass the test. But, for 40 years, the Jews could not pass this test. The empirical experience of God's deliverance time after time should have brought the faith rest rational altogether, bringing them to an attitude of faith rest. But, it was the doctrinal rationale applied.

Okay, I understand what was done; how am I supposed to do it? The idea is, you focus on the Lord rather than on circumstances. A good analogy is an athlete. Mike Newman was an NBA player for 14 years, and he is one of the top 4 free throw shooters in the history of the game. What he does is, he throws exactly the way he does it in practice; you focus on the routine; on the drill; and you can tune out the crowd and no longer feel the pressure. You think on your own; you don't let the circumstances around you throw your game off; you have tranquility of soul in the midst of the whirlwind of a crowd. This goes all the way to occupation with Christ. It takes practice. You do it one time, another time, and then the time after that; and then you get good enough to do it in any circumstance.

What is the source? Spiritual food, which is found in v. 3. The adjective *spiritual* is πνευματικός from 1Cor. 2:13. For us it is gnōsis and for them it is visual knowledge. We must convert γνῶσις into ἐπίγνωσις. This is the gap.

Being filled with the Holy Spirit is our mechanic of this dispensation; we believe in γνῶσις and it becomes ἐπίγνωσις. We now have the result of faith-perception.

The Jews of the Old Testament did not have the filling of the Holy Spirit. They did have faith perception. The Jews did not have a pastor teacher, but they had empirical experience, which also involved priestly sacrifices. It was still empirical. They were supposed to have the experience, digest the meaning of it, and then convert it into a doctrinal rationale. Now, we are pseeking of the faith rest life. By faith, they came up with a doctrinal rationale. Application; the contentment of soul; the tranquility of soul. We know what theirs is and we know what ours is. However, we have the filling of the Holy Spirit, which makes this process internal.

This ηπνευματικός is the process of metabolizing spiritual life. The entire metabolizing process centers around πνευματικιοῦ. This is where Bob came up with metabolizing

doctrine as food. Ours is figurative manna which also comes from heaven. Their manna was from heaven and they could hold it and eat it and it illustrated something to them. Our faith is in things unseen, from Heb. 11:1.

Manna was a picture of logistical grace and living grace. The literal manna was about a rationale; it was more than just food in the desert. Israel could see this and they were supposed to take this and apply it. Faith is the confidence and the conviction of things unseen. No one in the exodus generation would be named in Heb. 11.

Bobby wants to take a comparative look between manna supplied to Israel and what it means to us in the Church Age. This manna as a meaning.

### **Manna**

1. What manna meant to Israel. There were specific detailed instructions which were supposed to be followed. Ex. 16:4–5, 16–18, 22–30 By following the instructions for its use, they would know God. This was a rationale drawn from experience. They get manna. Because they had food everyday, they needed to make application. If God can provide food and water in the midst of the desert,
2. Through the detailed instructions of metabolized doctrine, we can know about our Lord and His thinking; we can know the mind of Christ. We can gain spiritual autonomy just like they did, although ours is better.
3. Israel was hated by some of the Jews. Num. 21:5. They got bored with it. In this, they hated manna, so they could not apply it.
4. Negative volition toward manna means rejecting spiritual food, and involved serious rejection of doctrine.
5. No metabolized doctrine + no application of doctrine; which means no spiritual advance. This means, we have no spiritual life.
6. First Israel;; manna spoiled if kept overnight (Ex. 16:20).
  - a. No one was to take more manna than he or shee needed fo.
  - b. If they gathered more than one day's supply, this was a failure to follow instar
  - c. To gather more than one day's supply would be tantamount to rejecting doctrine.
  - d. The jews then got a daily reminder of the care of God; every morning they stepped out of their tents and there was manna.

The instructions were easy; anyone could do it.

Manna was there already to be gathered. Great is Your faithfulness, morning by morin.

it would be easy to get distracted and to think, hmm, manna might not be here tomorrow. Our application: we need a daily and consistent reminder of God's grace. They had spiritual food to do so. We need a daily and consistent reminder of God's race, which means the coon. Just as manna was their daily reminder of God's grace, so doctrine is our daily provision.

Spiritual food in v. 3 refers to a literal bread from heaven, designed for the consumption and sustenance of the exodus generation, and there is an analogy to the spiritual food which we receive at Berachah. There is an application to be made between the literal and spiritual use. For Israel, manna had physical properties—touch, taste, smell, etc. The manna was real, but there was also a spiritual growth application. It was a real meaning with a spiritual meaning. Manna taught the exodus generation about the care and keeping of them in the desert. As they ate this food on a daily basis, this was a teaching experience for them. This was a lesson in logistical grace. This was a chance for Israel to understand God's provisions; it represented a doctrinal rationale of logistical grace. The Jews needed desperately to pass the tests of moving to the Land of Promise. They had to take the land away from those who resided in it. They were going to be required to beat down powerful groups of men in Canaan. They needed to apply the doctrinal rationales to the crises which would come. There was a metabolizing process which Israel went through. Spiritual food was something they could see and then apply by faith to the other remaining circumstances in all their lives. This was a means to inculcate logistical grace, a rationale to use for the faith rest drill. The faith rest life was the spiritual life; that was the mechanic. They claimed a promise based upon a doctrine or a verse; they could take that which God promised and they could form a doctrinal rationale upon that promise. This was the spiritual life for Israel throughout their lives in the Age of Israel. Both literal and physical foods have a bearing on their spiritual lives and their spiritual growth.

Operation Z or gap. The key to gap is πνευματικός, which means *spiritual phenomena*. This is spiritual information. First there is a pastor-teacher who teaches doctrine.

Γνώσις is not useable for us; we must express positive volition toward this gnōsis.. God makes this Gnōsis into ἐπίγνωσις, which we grow and which we can apply to every circumstance of life. We must understand that this is how we partake of spiritual food; all of us partake in this way.

There is a parallel between what they metabolize physically and what they do in their souls. They went out every day and they found literal food and they ate it and it nourished them. This experience must be turned into a rationale in their souls. Faith is a means of perception. If you combine the two, empiricism + faith means that you are able to put together a doctrinal rationale. We use the filling of the Holy Spirit in order to metabolize doctrine; they needed something which they could see, feel, touch, and taste; and that they could potentially apply to their lives. **Moses longed to see the time in which we lived**, despite the fact that he had face to face contact with God. We get spiritual food in Berachah; we chew it, we think about it, and they, ideally speaking, we believe it, after it is gnōsis in our souls. He empowers our operation as well as He empowers our entire spiritual life. We also have the faith rest drill. That is a part of our spiritual life; it was their entire spiritual life. Do not envy Israel because they could see the walls of water or the manna coming down on the sky or the water. We think that something is more believable if we see it, but that is false. The problem for both of these people, the Jews and the Corinthians, is that they were not learning from what God had provided for them. The food

was there, but they got nothing out of it. This is the entire metabolism process in a nutshell. The analogy of spiritual food; we take it in on a daily basis. This is a pregnant analogy.

Bobby is going to take us through a few of the applications.

### **Manna and its Application**

1. There were specific detailed instructions given to the Jews with regards to manna. These instructions had a spiritual connotation. Ex. 16:4–5, 16–18, 22–30
2. Israel would know from this that the Lord is God from the appearance of manna.
3. The application to us, the detailed instruction of Bible doctrine that is metabolized, we can know about our Lord and His thinking. His mind is divine viewpoint. We metabolize the spiritual food. His viewpoint becomes our viewpoint.
4. The manna was actually hated by many of the Jews. Num. 21:5. This was their rejection of divine provision. The taste of the manna just got old. They wanted more variety in life. What God provided in life was just not good enough. They even wanted to return to the leeks and garlics of Egypt. Logistical grace is exactly what is necessary for us, and often, no more. Manna being hated represents negative volition toward doctrine. No metabolized doctrine, no application, means no spiritual growth, describing where many believers are today and it rescripts Gen X.
5. Manna spoiled over night Ex. 16:20. No one was to take more manna than they need per day. If they gathered more, this was failure to follow instructions. Manna was provided every new day without fail. **Great is Your faithfulness, every morning.** Tomorrow takes care of itself. You don't need any more than the manna for that day. This is a daily reminder of the grace and care of God. This should have been enough for them to build upon. The application to us, we need a daily and a consistent reminder of God's grace. This is how we know about God's grace. This means the consistent intake of spiritual food. That is our manna, which is daily spiritual food.
6. Manna was not provided on the Sabbath Ex. 16:29–30 so collected a 2-day supply for each person on the 6<sup>th</sup> day. Another specific instruction, which they violated. Ex. 16:28. Simple instructions which they botched. This demonstrates the divine nature of the provision. It spoils in one day, but it did not spoil on the 7<sup>th</sup> day, the day that Israel rested from gathering. During the Sabbath they remembered; this was an extra day on their rationales. They could also think about all the deliverance which God provided for them. Time for the Lord in His life and putting aside all the circumstances in life and inculcating all of this into our soul.
7. Application has nothing to do with Sabbath-keeping; that is for Israel. We must set aside designated time for God daily. That is our time to metabolize spiritual food. It is also time for prayer, witnessing, spiritual service, for operating under our spiritual gift. They have applications; we have applications. They had information on a daily basis. We get that everytime that we walk into Berachah. We must not forget that time.

8. Israel's spiritual food—unfathomed manna melted in the sun. Ex. 16:21; that collected was not spoiled. Only that part of the Word of God which is gathered into our soul can be used each day. That which remains outside of our soul cannot be used; it disintegrates. You can only use what you gather and place into your soul. That is all that you can use.

1Cor. 10:3 and all ate the same spiritual food,

**1Cor. 10:3 Manna Ex. 17:1— Lesson #528**

**Sunday 2 May 6, 2007**

We are in the midst of making an analogy between.

### **Manna and Its Spiritual Applications**

1. There were specific instructions given to Israel and there is an application to us; we can know about our Lord and His thinking, which is the mind of Christ. Manna is physical food for Israel and spiritual food for Israel, and for us (the spiritual food).
2. The manna was hated by some Jews. We have seen some great consequences in our own rejection of the spiritual food.
3. No one was to take more than one day's ration; and we need a daily dose of spiritual food, which is a part of our spiritual life.
4. There was no manna given on the Sabbath. There was a purpose on that 7<sup>th</sup> day to enjoy the food which had been gathered two days previous. We in the Church Age are required to do this daily. That is why we take in doctrine in some form, whether in person, dvd or by mp3 files. As Israel was reminded on a daily basis, so we need to be reminded on a daily basis.
5. That which was left outside melted; that gathered into tins remained for the day. Doctrine gathered into our souls is applicable; that which is outside the tent disintegrates as doctrine that we do not believe is of no use to us.
6. Those who gathered much had no more than those who gathered little. Each got enough for their own sustenance. This is a perfect picture of grace; they could see it as an individual provision for each one of them. For us, grace always satisfies the needs of every individual believer. For each one of us, God has a plan. The plan of God is synonymous with grace. God's plan extends to us on an individual basis. We actually have in the pages of Scripture the very words that God would have us learn. These are His thoughts, and they are all that we need in order to live. All of this is our spiritual sustenance. There are many provisions for us. Spiritual food is metabolized at the believer's own pace and at his own capacity. You can gather as much as you want, but it will be metabolized at your pace. It is just enough for our life and for the place that we are in our life. Bobby has found that at just the time that he needs a specific doctrine, that it just happens to pop into his head; or it has just been covered. We must eat the manna; we must form rationales in our own souls. The Holy Spirit brings these to mind just when we need them. Grace is always timely; that is why Moses can say, *stand still and watch the deliverance of the LORD*. This comes from the doctrine resident in our souls. We won't see the

grace of God unless we are grace oriented. God's grace is also apparent in His discipline; it is exactly what we need at exactly the right time to get us where we need to be.

7. Manna was provided for all the Jews. All of the Jews got manna, whether they are faithful or not. They could be the greatest leaders or the biggest losers; manna appeared and they all gathered it. Grace depends upon the character of God. It does not matter whether we are faithful to the Word or not; grace is always there. Otherwise, it is not grace. By all right, Israel should have perished in the desert. They should have died of thirst and hunger; they deserved that. Even in the remaining 39 years of their lives, God still took care of these complaining, gripping Jews. Manna was truly the bread of heaven, literally and figuratively. Very pertinent today.

1Cor. 10:3 **and all ate the same spiritual food,**

Just as manna is spiritual food, water is spiritual drink. V. 4 tells us that Jesus Christ is the God of Israel; He is the spiritual Rock which followed them and from which they drank. We worship the same God that Israel worshipped. Jesus Christ is the link. From food, we go to water, and food and drink go together. We cannot separate these; the body needs both. An even greater problem was water. Interestingly enough, food came first; and having had food from heaven, why did they not understand that God could provide water? They were always looking for it.

**Wherever, they went, the Rock followed Israel.** One position is there was a literal rock which went right along with them. Others propose that the water out of the rock followed Israel. The rock produced a river, and this river followed the Jews wherever they went. This was water which made a river through the desert, and that is likely the thing which happened. The Jews had a miraculous, never-ending supply of water. This is a spiritual rock. A pneumatikos rock, from which flowed real water.

A literal water incident in the life of Israel. However, even though these are literal in meaning, there is a spiritual reference and a spiritual lesson, to be noted by the Jews of the Exodus generation and by the Corinthians, to whom Paul wrote. In order to understand the analogy, we need to examine the Old Testament reference.

Ex. 17:1: **All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink.** There was no water available for the Jews at Rephidim. This took place near the time that the Manna incident took place. Did they transfer any rationales from the manna experience? Nope. Do they have a rationale and can they apply the past experience to the new experience? Of course not! They never seemed to get it.

Ex. 17:2: **Therefore the people quarreled with Moses and said, "Give us water to drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?"** They

demanded water from Moses. They understood that they needed water but they seemed to think that Moses could provide them with water. It is normal to realize that water is necessary; but it is not normal to demand that Moses supply them with water. The faith rest method was not being used. "Where is the water?" No spiritual life. They should have stood by and waited for the water. They had seen God's provisions over and over again and they should have been willing to wait God out. We see that God takes care of us. We face similar tests and we flunk again; if we don't apply doctrine, then we fail the test. They could not apply the doctrinal rationale.

What could they do but quarrel with Moses? It should have been obvious that God would provide for them. But they were not spiritually autonomous enough. They were unable to pass this new test. Moses came back on them and said, "Why are you quarreling with me? Why do you test the LORD?" Moses was frustrated. You can understand how a pastor might get frustrated. We will see the idea of testing the Lord again, and he will mention it again in v. 9 (I think?). Testing the Lord is the crux of the problem. Moses is counseling them, so-to-speak. He reminds them of God's grace for them. "Calm down; take a breather; what about the manna in your tent? Can't you put this together." The problem is the mental attitude. They are demanding these things from mental attitude sins. God is taking care of us always; two attitudes of demanding and waiting. The Christian life means patience, tranquility of soul, in the worst crises. It is like no one else's life. Relaxing under any circumstance. God's grace was extended toward them because of Who and What God is.

With the faith rest drill, you know that God is going to do what is best for us. We need to relax; everything will be okay.

- Ex. 17:3: **But the people thirsted there for water, and the people grumbled against Moses...** "Remember what God has done; why are you grumbling?" These people had learned nothing. They seemed to know enough to come to Moses and complain. We might even cut them some slack at the Red Sea, but they should have understood more as they went along. First test is the Red Sea, the second is the manna, and the third is the lack of water. They have no excuse. Do you apply less doctrine now than when you were a new believer? The tests will get harder as we grow and we must utilize the grace of God. **...and said, "Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?"** Any time someone wants something from the government, they claim that it is for their children. "Look at our poor children! They're thirsty!" These people are victims. "You brought us out of Egypt to kill us?" but they were slaves in Egypt and they were being killed in Egypt. They were being stupid. They were being irrational. They kept saying that they should go back to Egypt. They got hungry and they wanted to go back to Egypt; when they got thirsty, they said, "Why did you bring us out from Egypt?"
- Ex. 17:4: **So Moses cried to the LORD, "What shall I do with this people? They are almost ready to stone me."** Moses is their leader and their intermediary and now they are threatening to kill Moses. They have never gone this far before. They never threatened Moses with death before. Things are getting worse and worse. Moses said, "What can I do with these people? They are idiots!" They had no appreciation for what God had done in the past;

no appreciation for Moses. No appreciation for life or for doctrine or for happiness. You build happiness and capacity for life upon doctrine.

What should have happened is, they should be curious what God is going to do this time. They should not be mad at Moses or mad at God. They should not be filled with mental attitude sins. They want to kill their own deliverance; they want to kill their own deliverer. This is typical of the Jews. They were rejecting the very deliverance which they demanded. This is what lack of doctrine does. They rejected divine provisions. They decided the beginning of their plan should be killing Moses. Stupidest idea ever. Moses over and over again was there to deal with their problems. And they wanted to kill him.

Worry won't help; demanded won't help; mental attitude sins won't help.

Ex. 17:5–7: *And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. Behold, I will stand before you there on the rock at Horeb, and you shall strike the rock, and water shall come out of it, and the people will drink." And Moses did so, in the sight of the elders of Israel. And he called the name of the place Massah and Meribah, because of the quarreling of the people of Israel, and because they tested the LORD by saying, "Is the LORD among us or not?"*

1Cor. 10:4 *and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.*

**1Cor. 10:1–4 Ex. 17:1–7**

**Lesson #529**

**Wednesday May 9, 2007**

Perhaps metabolizing doctrine is the same as internalizing something. In 1Cor. 10, Paul is giving a warning to the Corinthians concerning the consequences of negative volition toward doctrine. To make his point, and to illustrate this point, he uses the reversionist generation; the rebels without a cause; gen X. They could not seem to apply what they had experienced because of their strong negative volition. By analogy, this exodus generation is a good illustration for the Corinthians.

There was an external presence for the Exodus generation; and we have an internal presence of God the Holy Spirit. Moses observed failure after failure. They did not believe things before-hand. The real test was prior to the deliverance. The real test was prior to the crisis.

1Cor. 10:1 *I want you to know, brothers, that our fathers were all under the cloud, and all passed through the sea,*

1Cor. 10:2 *and all were baptized into Moses in the cloud and in the sea,*

They all experience manna, after having bitterly complained about Moses taking them out to the desert to starve. They failed the hunger test as well. They failed to apply the experience of the Red Sea. They did not make the application of the doctrinal rationale.

They did not pass the test, which means they did not grow spiritually. Doctrine in the soul which is not internalized. In any case, they failed the test; they did not apply a doctrinal rationale from their experience. If you don't pass the test or utilize the doctrine, you don't grow.

1Cor. 10:3 **and all ate the same spiritual food,**

They were drinking from a spiritual rock which followed them. This was a new test. Ex. 17:1–7 is this test/crisis/failure.

Ex. 17:1–4: **All the congregation of the people of Israel moved on from the wilderness of Sin by stages, according to the commandment of the LORD, and camped at Rephidim, but there was no water for the people to drink. Therefore the people quarreled with Moses and said, "Give us water to drink." And Moses said to them, "Why do you quarrel with me? Why do you test the LORD?"** Quarreling with Moses meant that they were quarreling with the Lord. Moses was simply the mouthpiece. **But the people thirsted there for water, and the people grumbled against Moses and said, "Why did you bring us up out of Egypt, to kill us and our children and our livestock with thirst?"** A statement which they continually brought up. Why have you brought this harm upon us? Deliver us! These Jews manufactured a problem where there was no problem. When you focus on the problem, you create a problem. Any external problem needs to be handled in the best way that you can, and then you let the Lord do the rest of it. God commanded them to be at this place and they should have remembered the Red Sea and they should have recalled, "Stand by and watch the deliverance of the Lord." However, these people were not spiritually autonomous enough to make this application. They simply rejected what God had supplied them with; they rejected that which was right before their eyes. They continued to challenge Moses and to challenge God. "Give us water!" That was a mandate; not a request and not a prayer. The key is their mental attitude. "What is wrong with you Moses, getting us in a situation like this?" Their demands were completely out of bounds. **So Moses cried to the LORD, "What shall I do with this people?"** A little bit longer, and these people would have killed Moses. How would that bring water to them? They had no appreciation for what God had done. When you appreciate what someone else has done for you, then you have moved away from self-centeredness. They did not appreciate any of what they had; they did not appreciate anything which God did for them or what Moses had done on their behalf. They were rejecting the very deliverance that they demanded. They doubted God's deliverance and therefore, His grace. What is wonderful is, we see the faithfulness of God, despite their behavior. **They are almost ready to stone me."**

Ex. 17:5–7: **And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. God tells Moses to calm down, and get his staff, and then he'll be given some more directions. Behold, I will stand before you there on the rock at Horeb (just as God had been with them as the pillar of fire or the cloud), and you shall strike the rock, and water shall come out of it, and the people will drink."** Literal water would have come out of a literal rock. There was a figurative aspect to this as well; this would be the death of Jesus Christ on the cross, and He would satisfy their thirst eternally. This is why John uses the Old

Testament illustration of the rock. **And Moses did so, in the sight of the elders of Israel. And he called the name of the place Massah and Meribah, because of the quarreling of the people of Israel, and because they tested the LORD by saying, "Is the LORD among us or not?"** What more do they need to see? At what point would they recognize their divine benefactor? Every day they saw manna appear from the sky; every day they saw the cloud and at night, the pillar of fire. Once again, in grace, they got a demonstration of God's presence. "I hope you never say, *God has deserted me.*" God's faithfulness is demonstrated over and over again. The whole problem of water was designed to develop the faith rest technique of the Jews. It was not about slacking their thirst no more than was manna about feeding them.

At the Red Sea, there was too much water; wrong kind of water at Marah; and now there is no water at Rephidim. There is very little difference between them at that time and us today. Maybe the desire of our heart is no good for us? What we have is best for us. Paul prayed to remove the thorn from his flesh, for his own benefit. And God does the same for us. Doctrine takes up the slack for all of us.

We have a portfolio residing in heaven there for us, and all we have to do is execute the spiritual life; it is in escrow there for us. The key is, *grow up*. We have no capacity for it, so what good is it? Doctrine takes up the slack. If you are not ready for it, you might not get it. That would be a break for us. From the moment we are regenerated until the moment that we die, and on until eternity. We have something which is so much greater than what Israel had. We get to see Him in His relationship to us, which Israel might not have seen. They could see what God did, but they did not see what God could do for them personally. We get to see the very personal relationship.

2Cor. 5:7: **We walk by faith and not by sight.** Faith in the truth of the Word of God, which never fails. God never failed them and He never will fail us, no matter how rotten and lousy we are. We may want to become a victim and maybe even parlay that into getting our way with God. We can't manipulate God.

Moses did not describe this rock, except by saying that God was there; and Paul makes it clear the Jesus Christ was there. It was always Jesus Christ Who stood before Israel. The rock was struck and out came water. Just as Jesus Christ was struck on the cross, and out from this judgment came the living water of salvation. A perfect illustration. This is the spiritual water upon which we are all dependent. **"Whoever drinks out of the living water which I give him will never thirst."**

**And the Rock was Christ** gives us two great doctrines. Imperfect active indicative of the verb εἶμι . **In the beginning was the Word and the Word was** [imperfect active indicative] **with God.** Since Jesus Christ created all, He had to be in the beginning with God. **And the Word was God.** There never was a time when Jesus Christ did not exist. He was a form of divinity, but He was not pre-existent. There is an eternal existence. The Trinity is not just a New Testament doctrine; it is found in the Old Testament as well. The Lord Jesus Christ gave the Ten Commandments; it was the Lord Jesus Christ Who gave Moses instructions at Horeb, which includes His own impending death. The glory in the

Tabernacle is Jesus Christ. Over the Holy of Holies in the Tabernacle was Jesus Christ. The High Priest went in once a year to sprinkle blood on the altar. Present at the Rock. The Exodus generation saw Him at the Red Sea, with the manna and the water, and in the cloud and the pillar of fire.

1Cor. 10:4 **and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ.**

**Num. 14 1Cor. 10:5**

**Lesson #530**

**Thursday May 10, 2007**

A perverse and fractious group of people. God was not well-pleased with them. Only two made it out of the desert into the land. Not even Moses made it; only Caleb and Joshua made it. They never wavered and they never failed. Their final test came at Kadesh Barnea, and they finally passed. Num. 13–14 Joshua 14:6–14. This also marked the greatest failure of the exodus generation. It sealed their doom. It brought the sin unto death to Gen X. They did not pass even once. They had every opportunity up until Kadesh Barnea to pass the many tests given them by God. All that had come before was preparation for what was to come. Kadesh was to be their final objective; about a year after leaving Egypt, they arrived to Kadesh, close to the Land of Promise. This was an important position from which they could recon. They were adjacent to the land. They would soon have the opportunity to hear just how incredible this land was. At that point, they should have planned their campaign to conquer Canaan. They knew it was theirs; God had deeded the land to them; they only needed to walk in and take their possession. They only had to move in. It did not matter that there were other tribes there. Moses understood that it was time to spy out the land. He took 12 men, the bravest of every tribe; these were the Jewish rangers, including Joshua and Caleb. They decided to split up and they decided to look at every corner of the land. When they finally finished their recon; Canaan lived up to its billing as a land of milk and honey; an agricultural paradise (particularly in comparison to Egypt). 10 of the 12 had a problem, and they were not operating on faith rest. They were among those who grumbled all their way through the desert. They focused on the problem and not on the solution. You do not solve problems by fretting over the problem; you solve problems by applying a doctrinal rationale. We should apply some of the rationales. Will God part the Red Sea for us or smite our enemies? Unlikely, but He still has a plan for us, and we need to relax in our plan. Life can be enjoyable if you focus on the solution rather than on the problem. Everywhere they went, the Jews saw oversized people, which scared them. They were big, they knew how to fight, and they had cities that would be hard to take. It seemed like this would be a pretty difficult undertaking. They did not trust in God; they had no plan of God rationale. This land given to Abraham, Isaac and Jacob. The promise came to them, even though the Jews moved temporarily to Egypt. Here, they are right at the foot of the land, and they say, *no*. Caleb said, "Let's go in and take the land; this is God's land for us." Caleb applied ***if God be for us, who can be against us?*** If you face someone who continually is antagonistic; if God be for you, who can be against you? This is the rationale in Caleb's soul. No enemy is greater than God, Who parted the Red Sea, who destroyed the entire Egyptian army. Caleb was a leader and a warrior. The fearful 10 falsified their reports, so that they would not have to go back. They were like our Congress; they favored cutting

and running. They said, "These are giants; we can't deal with them." They distorted their numbers. These are big, tough warriors who would torture us. This report was designed to strike terror into the hearts of the other Jews. We are about to have a national paranoia which will lead us to a lot of bad decisions. We are at a Kadesh Barnea; we're afraid; scary terrorists and soldiers.

Now they made these statements in direct opposition to God. The theme of Moses' sermons would be *God has promised us this land; God will guide and deliver us; God has a plan for us*. This and what the people saw did not sink in. However, fear sunk into their souls. Moses' approval rating dropped. The people followed their reversionist pattern.

Num. 14:2–4: [And all the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness! Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?" And they said to one another, "Let us choose a leader and go back to Egypt."](#) This might as well be, and all the American people grumbled against President Bush. These Jews actually would prefer to die in Egypt or in the wilderness, which was their complaint on several previous occasions. ["Is God bringing us into this land so that we will fall by the sword?"](#) Then they used their children—whenever a group wants something, they invoke the children card. *Our children need this or that*. They do not want to go into the land, so they use their wives and children as an excuse. They suggest that they cut and run. Here are 10 men who tell a group of lies and everyone believes them. They suggest that they elect a leader so that they can return to slavery. How much sense does this make? How would Egypt receive them? Ex. 15:24 16:3 17:3 Deut. 1:27 Joshua 1:17 are various times that they people grumbled.

The land is everything that God had told them that it would be, and they want to leave. Abject fear of their circumstances. Psalm 56:3 tells us what they should have applied. [When I am afraid, I will trust in You](#). This means that there will be times when we are in fear. This is a normal human emotion. When you act on your fear, you are a coward; fear does not make you a coward; acting on the basis of fear makes you a coward. *The Red Badge of Courage* is a great book on this particular thing.

These people outdo themselves in the realm of fear. Let's appoint a leader to lead us back to Egypt. "Moses, you have a very low approval rating; you need to step down." They are in mutiny; a full-blown revolution against Moses (God's chosen) and against God. These people had been baptized into Moses, and they rejected him now. This is the final rejection. *Blame Moses*, which meant that they were cutting their own throats. The rejected the source of their deliverance. Then they even want to stone Moses.

Num 14:5: [Then Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel](#). This was showing great humility; they were not afraid of these people. These people won't defeat you; they are our prey. Their protection has been removed from them.

Num 14:9: Only do not rebel against the LORD. And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and the LORD is with us; do not fear them." Moses gives them a faith rest rationale. If God defeated the chariots of Pharaoh, can He not defeat these people too?

Num 14:10: Then all the congregation said to stone them with stones. But the glory of the LORD appeared at the tent of meeting to all the people of Israel. Moses was afraid of God, not of these people. He knew that God could take them out.

Num 14:19: Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now." These people did not deserve Moses' intervention. This is a beautiful picture of Jesus Christ functioning as a mediator between God and man. These people deserve destruction.

These are entrenched reversionists. God loves these people and He must make correction, just as He must correct us.

1Cor. 10:5 Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.

Num 14:20–24, 29: Then the LORD said, "I have pardoned, according to your word. But truly, as I live, and as all the earth shall be filled with the glory of the LORD, none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, shall see the land that I swore to give to their fathers. And none of those who despised me shall see it. But my servant Caleb, because he has a different spirit and has followed me fully, I will bring into the land into which he went, and his descendants shall possess it...your dead bodies shall fall in this wilderness, and of all your number, listed in the census from twenty years old and upward, who have grumbled against me, They had finally reached the point of the sin unto death. This is the pronouncement of the sin unto death. God gave them 39 more years to grow up spiritually and to learn something. God gives them 39 years to think about this, and 39 years to build up a spiritual life out in the desert. There are always repercussions to reversionism.

God did not reject the Israelites entirely as a nation. Those who were 20 years and younger would enter into the land. This 39 years would be given over to preparing the children of Gen X.

**1Cor. 10:5 Num. 14:2–4**

**Lesson #531**

**Sunday 1 May 13, 2007**

In California; was in San Jose for this lesson:

The week of Alex's Memorial service in San Jose June 10, 2007), so this would be from early to mid-May 2007; possibly when I was in California; it is a 1<sup>st</sup> Sunday Communion Service.

We just covered the 3 deliverances which Paul mentions in 2Corinthians. The Croionthians are the original baboys of the New Testament. May 13, 2007, Lesson 531

The Corinthians may be occasionally in fellowship, but he who does not advance, retreats. Paul is making a comparison between the Corinthians and the hall of shame reversionists, the Exodus generation. There is a high price for reversionism; it is a high price for them and a high price for us as believers. Paul was a great rabbi and he had studied the writings of Moses extensively. He knew the history of his own people, and he now uses this knowledge.

1Cor. 10:5 **Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.**

The background is found in Num. 14:2–4:

Num. 14:2–4: **And all the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness! Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?" And they said to one another, "Let us choose a leader and go back to Egypt."**

Canaan had already been deeded to the Jews, and Kadesh was a strategic place for them to begin, and it was time for them to take possession of this property. This would be the greatest and essentially the ifnaly failure of the Exodus generation. This would have far-reaching repercussions of this generatin. The failure is the lesson which we must learn. Their failure can be our failure as well.

Before the start of the campaign to take their land, the Jews needed to gather some intelligence; who are the people and what is the lay of the land? This is excellent information to gather. Two of the men were Joshua and Caleb, and the other 10 are not named. Those 10 are never named and they were scared to death. The people in the land turned out to be big, strong, powerful; with well-fortified cities. Now, it is possible that the Jews had trained some in the desert; but they were not as strong or as well-trained as the people of Canaan. The people of the Exodus generation were much like the people of the US; well, I do't know; this just does not look like a good situation. However, there were two spies who filed a dissenting report. They counseled for war; they lifted up their voices against the other ten. **"If God be for us, who can be against us?"** was their doctrinal rationale.

They have seen an example from about a year ago, where the very well-trained army of the Egyptians was wiped out by God so that they could leave. No matter what the circumstance of life, God is for us. There are no setbacks in the Christian life; if God is for us, who can be against us? The one who does not advance retreats. Nothing in our life is a setback. Israel listened to the 10 and not the 2. They were swayed by the bad reports. They took a poll and it concerned them greatly. They have seen 1 year of delilverances,

and they cannot seem to hang with it. Then they did what they did best; they complained and whined and grumbled against Moses and Aaron.

**Num. 14:2–**

**Lesson #532**

**Sunday 2 May 13, 2007**

In California

It is important for us to see what a loser looks like and what a nation of losers looks like. God had given them the land already, and it was time for these Jews to go into the land, and they chose not to. These are 10 cowards and their report of disillusionment. They grumble. These are not doctrinal rationales but doctrinal irrationales.

Fear has gripped them, the irrationality of fear, and they said, “Let us die in Egypt.” Most of us do not want to die, but cowards in particular. It was an excuse to turn into a coward in front of the enemy. If you have no doctrine, then you will fear for your life all the time. Fear is often defined as how people approach death.

Memorial service for Dick Ryman. Bobby does not eulogize. “Bury the dead and speak to the living” is what Bobby’s grandfather told him? And Bob told him that as well. When Bobby started speaking, some walked out. They were unable to face it.

Our life is in the hands of Jesus Christ. Whether we live or die is in the hands of Jesus Christ. This should give us great peace, and when we die, it is profit. It is just faith rest. The Jews at that time simply need to get off their duffs and walk into the land and take it.

There should be no one in this auditorium who fears death. Bobby will miss those who depart from this life, but we know where they are and it is better than where they were.

Num 14:2 [And all the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness!](#)

They are saying, God has delivered us this far, saving us from every difficulty, and now, He has brought us to this desert to kill us. They play the family card. “Our wives and children will just die here.” The premise here is, they use the promise of God against Him; “There will be no new generations for You to prosper.” They oppose the plan of God through manipulation.

They feel justified and they are trying to manipulate God to allow them to cut and run. Let’s go back to where we were comfortable. This defines slavery. Go back to the way things used to be, before God contacted them.

They offer up their own little plan; they want to appoint a new leader and get rid of God’s chosen leader, the man who spent 40 years in preparation and who has led them for a year and now they want to get rid of him.

Num 14:3 Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?" And they said to one another, "Let us choose a leader and go back to Egypt."

Num 14:5–8: Then Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel. And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes and said to all the congregation of the people of Israel, "The land, which we passed through to spy it out, is an exceedingly good land. If the LORD delights in us, he will bring us into this land and give it to us, a land that flows with milk and honey.

Moses does not argue with them or plead with them. He applies a doctrinal rationale from his own soul this is how he thought under pressure. He stared these people down and told them what is up.

Take any rationale and remember it and apply it: the plan of God rationale, the logistical grace of God rationale. Moses did not say, "Get the hell out of here. Elect a leader and go." Moses gives them a doctrinal message, hoping that they would come to their senses.

Num 14:9 Only do not rebel against the LORD. And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and the LORD is with us; do not fear them."

they picked up stones to kill Moses. God cannot allow such things to pass. He will take them to a reckoning.

Num 14:10 Then all the congregation said to stone them with stones. But the glory of the LORD appeared at the tent of meeting to all the people of Israel.

Num 14:11–15: And the LORD said to Moses, "How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them? I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they." But Moses said to the LORD, "Then the Egyptians will hear of it, for you brought up this people in your might from among them, and they will tell the inhabitants of this land. They have heard that you, O LORD, are in the midst of this people. For you, O LORD, are seen face to face, and your cloud stands over them and you go before them, in a pillar of cloud by day and in a pillar of fire by night. Now if you kill this people as one man, then the nations who have heard your fame will say,

God pronounced the sin unto death upon this generation. The exodus generation would die out in the next 39 years.

Even such judgment as this is done in grace. God is not a mean God; He is not a hateful God. "Yeah, but wait a minute, this is a death sentence." Moses will continue to teach and they can learn while in the desert. There are repercussions to bad decisions.

Num 14:21–23: But truly, as I live, and as all the earth shall be filled with the glory of the LORD, none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, shall see the land that I swore to give to their fathers. And none of those who despised me shall see it.

It is a terrible thing to fall into the hands of the Living God and they needed to be popped.

Now, they offered up their children as an excuse why they could not go into the land; and, therefore, God will let their children go into the land. Moses had his greatest ministry with this younger generation.

God will always fulfill His promise; He will always provide. The children of this recalcitrant generation would enter the land, and they would take it.

During the years that their parents were just living in the desert, their children grew spiritually. They were still there among their parents and they were learning from Moses. What did the kids do? They trained. They trained as soldiers and they trained in the faith rest drill.

They got ready in those years to take the land which God had promised them. Some of these kids were getting older and their children were growing as well. These children taught their children, using their own parents as object lessons. There is a lot of failure around us.

Num. 14:26–32: And the LORD spoke to Moses and to Aaron, saying, "How long shall this wicked congregation grumble against me? I have heard the grumbings of the people of Israel, which they grumble against me. Say to them, 'As I live, declares the LORD, what you have said in my hearing I will do to you: your dead bodies shall fall in this wilderness, and of all your number, listed in the census from twenty years old and upward, who have grumbled against me, not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun. But your little ones, who you said would become a prey, I will bring in, and they shall know the land that you have rejected. But as for you, your dead bodies shall fall in this wilderness.

A lot of people have ideas as to what we ought to do in Iraq. For some of you, you listen to talk radio almost religiously. We have one deliverance and it does not reside in activism or talk radio, but it resides in Bible doctrine in our soul. That is what God honors.

Καταστροφῆ, which is transliterated catastrophe. The children of Israel of the first generation were walking through what seemed to be a morgue. There were a trail of bones and bodies everywhere that they went. Every time one of them died, the promise and the judgment would be remembered. Kadesh Barnea and the failure there would be remembered.

1Cor. 10:5b: **Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness.**

All of this has great application.

Now, God did not set up the Jews up for failure so that we could use them as an example. This is not a deterministic passage. The Jews chose failure here (Gen X). God permitted their failure. God permits the full function of our free will, even when it runs counter to His will.

The directive will of God in discipline. First He directs and then He permits.

1Cor. 10:6: **Now these things took place as examples for us, that we might not desire evil as they did.**

God overruling will, where He preserved Joshua and Caleb. This is a window to failure and to success. Paul uses the failure of the exodus generation to make a point. The lesson we soul take away on Mother's Day is to remember, you do not owe everything to mother; although you probably owe a lot. You owe everything to Jesus Christ for His plan now and forever. Be the second generation and not the first.

**1Cor. 10:6**

**Lesson #533**

**Wednesday May 16, 2007**

In California

δε + nominative plural demonstrative pronoun ουτος and this connects what comes before, the examples from the exodus generation which are given to us in the OT. The incidence of vv. 1–5, the Apostle Paul understood all about the exodus generation. There are a great many failures from this generation. He chose some specific incidents, calling them τυπος = *an example, a pattern*. The exodus generation had so much and saw so much and they were blind as any people could be. They had the greatest leadership in Moses, guided by God Himself, εις τω ειμι = *to the ends, to the intent that*. The exodus generation should have had an extra-strong desire to follow the plan of God, but they did not. They should have gotten up every single day saying, "I wonder what God is going to do today? This is fascinating." There is this river following them everywhere they go; they had manna poured out from heaven on them every day.

### **The Craving**

1. The craving for evil is a desire which has gone beyond lust. It has gone beyond lust for something which is prohibited. They go to a dependency and an habitual practice of the prohibited. They had a strong craving and a dependency.
2. This was chasing evil on a consistent basis. It was not just a slip now and again, this was a consistent chasing down of evil to where it became a way of life to them. Their way of life should have been faith rest; but evil became their way of life.

3. Consistent carnality. Their thought pattern was carnality. This was not a few sins now and again; this was a consistent life of carnality.
4. This craving for evil is synonymous with reversionism.
5. Craving for evil for us means, no recovery from carnality; no filling of the Holy Spirit, and the subsequent loss of any spiritual growth or divine viewpoint. Without recovery of carnality. When you finally hit a craving for evil; when you are consistently involved in that carnality. That is consistent position of Gen X.

We are not to crave evil as the Jews also did.

1Cor. 10:6: **Now these things took place as examples for us, that we might not crave [desire] evil as they did.**

This is a disorganized gathering of idiots and it included others besides Israel. There were others who escaped slavery in Egypt who were not Israelites, but tagalongs, who attached themselves. They may have been the dregs of Egypt. They may have offered to do whatever was asked for to get them out of Egypt. These were often unbelievers. Israel in close association with these people found nothing but trouble. These types often fomenting rebellion, both against Moses and against, therefore, God. They influenced those who were not strong in faith rest. People seem to drop to the lowest common denominator. They joined up and became a great influence on the Jews who had nothing in their souls.

Num. 11:4: **Now the rabble that was among them had a strong craving [greedy desires]. And the people of Israel also wept again and said, "Who will give us meat to eat!"**

They had water, they had manna, and they all sat down in the desert and wept. But they did not have meat, and they missed it. They are never satisfied. They want meat.

They look back rather than forward. They recall the free school lunch program in Egypt. There were also the other goodies. They wanted an assortment of great delicacies rather than the great manna provided for them. They wanted their own desires which was not in the plan.

Num. 11:31–32 God provided quail meat for them. Some got the sin unto death in the way of a plague. They lusted for all that Egypt had to offer. They are going to a land filled with milk and honey. This was a place of great prosperity. They are looking back. This is the perfect illustration of a reversionist. The one who looks back and never forward.

Recall Ezek. 3:19–21 where the Jews were called the whores of Egypt. They have evil desires and they expect God to give it to them. Doesn't God know what we want? He is supposed to be taking care of us.

**They want what they want**

1. They are never satisfied. They always crave more than God has provided. Rather than being focused on the plan of God, these understand in their own souls that they get everything that they need. This is the evil of egocentricity.
2. They do not realize that God has met their needs. Notice what God has provided for you instead of worrying about what you think He should provide.
3. In their wanting more, they do not appreciate what God has already done.
4. This was the picture of the blindness of the habitual craving of evil.
5. This is the testing of God; it is not a good thing to test God. "Do you love us God? Then give us what you want."

Num 11:5: **We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic.**

They are tired of even looking at this manna. It was not satisfying their palates. This is an example that the Corinthians could relate to. This is why Paul chose them.

Num 11:6 **But now our strength is dried up, and there is nothing at all but this manna to look at."**

Ex. 34:17 1Cor. 12:21 Eph. 4:19 5:5 Col. 3:5 1Peter 4:3 Jude all deal with sexual reversionism.

Some people think that if you are a conservative, you are pro divine establishment. However, we should not join some militia and oppose the national guard.

Paul continues with a new set of analogies.

1Cor. 10:7 is hard to follow at first. Idolatry is a serious problem for the Jews throughout their history.

1Co 10:7 **Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to play."**

The Jews carried idols with them from their Egyptian slavery. They Egyptians worshiped the cow and the bull in their own religion, and the Jews went along with it. Bobby, when he sees an exhibit like that, and he wonders if any of these guys had idols like this with them. For the Jews, the Egyptian cow was not the only thing in their periphery. The Canaanites were the occupiers of this land.

Deut. 7:5–10: **But thus shall you deal with them: you shall break down their altars and dash in pieces their pillars and chop down their Asherim and burn their carved images with fire. "For you are a people holy to the LORD your God. The LORD your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that**

the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations, and repays to their face those who hate him, by destroying them. He will not be slack with one who hates him. He will repay him to his face.

Moses would be up on the mountain for 40 days, and these Jews decides to build a golden calf. Another failure.

**1Cor. 10:7 Ex. 32:1**

**Lesson #534**

**Thursday May 17, 2007**

In California

a letter from Iraq and a believer from Berachah who is there. If you are focused on doctrine, the worst of situations becomes the best of situations.

There was no time limit or expectation for the return of Moses so the people gather around Aaron. Gen X already had a God, and yet they wanted Aaron to hook them up with a new god. As soon as Moses is gone for a few days, they assemble themselves. The rabble began to scheme and talk.

The call him *this Moses* and they say that they does not know what happened to him. There was no need to panic. They still had the river and they still had the manna.

Ex. 32:1: *When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, "Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him."*

they demanded of Aaron to make a calf, as he was now in charge, and Aaron went along with this.

"This is your cow who brought you out of Egypt" is a statement which is made. It is unbelievable. They had no doctrinal rationales extracted from their experiences. Every day was simply a new day for them.

Exo 32:2-4 *So Aaron said to them, "Take off the rings of gold that are in the ears of your wives, your sons, and your daughters, and bring them to me." So all the people took off the rings of gold that were in their ears and brought them to Aaron. And he received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, "These are your gods, O Israel, who brought you up out of the land of Egypt!"*

Idolatry is the favorite form of reversionism for the Jews. Idols representing the phallic cult. The cow-bull motif of the Egyptian pantheon was also something they were familiar with.

Paul quotes Ex. 32:6b. They ate, they drank and they stood up to play. The rites of the calf were phallic rites. The Corinthians were getting involved in the phallic cults as well.

The Corinthians, even though they were getting involved in the phallic cult of Aphrodite, they did not give up Christianity. It was not an *either-or* situation for them.

The problem for the Jews was, Moses took too long to come down from the mountain. The mountain where Moses was, was not a reassuring sight. It was more than ominous, it was terrifying. This ominous cloud is the same cloud which led them out of Egypt. The idle hands of children often get into trouble, and these Corinthians were in the same situation. They began to think in terms of a contingency plan. They began to think about Moses. They came up with a false conclusion and worked from there. "Moses is not coming back."

As soon as they lost their leadership, they became lost and confused; they were self destructive; they were looking for some extra help, just not from God.

"Your God does not seem to be working now, so lets call upon an Egyptian god to deal with our day to day life." They demanded action from Aaron. He was to fashion an image.

Here was Aaron, fashioning the calf; he was bullied into a line of action. Aaron used golden earrings and other things to make the calf from. These were earrings, treasures taken from Egypt, so that they could build the Tabernacle.

This was a grouping of gods, and the calf represented a pantheon of gods. It probably included Jehovah as one of the gods. They blend Him in with the other gods.

1Co 10:7 **Do not be idolaters as some of them were; as it is written, "The people sat down to eat and drink and rose up to play."**

The Jews are guilty of syncretism, which is what the Corinthians are guilty of. They combine or coalesce mutually opposed beliefs. The idea that all religions are essentially the same; they all lead to the same place. All religions are not the same.

When anyone says all religions lead to God, they have built up their own god, and he is just some part of their imagination; they make god in their own image.

### **The Uniqueness of Christianity versus Islam**

1. Islam and Christianity are quite different. Salvation by grace versus salvation by works.
2. Every religion requires some sort of works; Christianity says there is nothing which you can do to gain the favor of God. That is the difference between our faith and all others.
3. There is another distinctive; the meaning and work of Jesus Christ. People have rationalize Who Jesus Christ is. They make Him out just to be a good person. He claimed, "I am the way, the truth and the life; no one comes to the Father but by

Me.” He is the only pathway to God. He is either lying or he is telling the truth. The choice is simple. Either He is Who He says He is or He is not.

4. Another distinctive: the deterministic will of God versus the idea that we have free will. They, in this way, relieve themselves of all responsibility. If they say all religions are a pathway to God, then they have never investigated the actual differences. So many people do not want to hear the truth; they just want the easy way out.

Wall Street Journal “Redefining God” is syncretism. Dissatisfied with an authoritarian God or a paternalistic one, people are coming up with their own gods to suit their own quirky needs. Even many traditionalists see a God who is far more accessible; a god who is down here. It is insanity. It is happening right here in the US. The most direct cause is the anti-authoritarian thinking which has made together...cobbled together a religion. They made the new god on one day and were going to worship the other on another day, to cover all bases.

Exo 32:5 [When Aaron saw this, he built an altar before it. And Aaron made proclamation and said, "Tomorrow shall be a feast to the LORD."](#)

This is exactly what the Corinthians were doing; syncretism. They gave a little attention to God and a little elsewhere. That is being apostate. They could not wait a few more days to get the law and to see Moses and find out what God had done for them.

We have nothing in common with Muslims, but we still owe them the gospel. This is a perfect example of how man can be then and now. Human viewpoint influenced all of their thinking.

Exo 32:6 [And they rose up early the next day and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play.](#)

**1Cor. 10:7 Ex. 32**

**Lesson #535**

**Sunday 1 May 20, 2007**

Armed forces week. Ben Stein Feb. 2, 2007 letter. The letter is addressed to soldiers all over the world. “You own about 90% of the world’s backbone.” Stein describes his day and the minor things which he does; *in other words, I did a lot of nothing. I merely rearranged the deck chairs on the titanic; a friend was concerned with his life’s meaning, as all he did was count his money; our lives are about nothing; paying bills, hum drum jobs; our lives are trivia compared to what you do. Oprah Winfrey talks about meaning, which is getting her photo on her magazine cover each month. Meaning is fighting the greatest evil which is out there. The fate of this world depends upon what you soldiers do. About 0.02% of the world’s population hold back the tide of chaos.* Now, we know that believers have an impact here; however, the armed forces are a bastion of freedom. *Do you know how important you are? Do you know how indispensable you are? If you never do another thing in our lives, you will be heros. We could live without Hollywood or the NFL; but we*

*could not live without you. You have far more meaning than any of these things. That is who you are and what you mean. Stein's sentiments should be ours.*

1Cor. 10:7: **Nor should we be idolaters, even as some of them, as it is written: "The people sat down to eat and drink, and rose up to play."**

Ex. 32:1–: **And the people saw that Moses delayed to come down from the mountain,** Moses has gone up to Mount Sinai and he would be gone for 40 days and 40 nights. The Jews thought that God had deserted them. God must no longer have a plan for us. We think this way when things are not going our way. The Shekinah glory was still with this people, and yet they did not recognize this. God's presence was there, but they could not trust Him. The people got Aaron out of his tent and got him up to make an idolatrous calf. **and the people gathered themselves to Aaron. And they said to him, Up! Make us gods who shall go before us. For this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.** The Jews concluded that Moses is dead. **And Aaron said to them, Break off the golden earrings which are in the ears of your wives, of your sons, and of your daughters, and bring them to me.**

Ex. 32:4: **And all the people broke off the golden earrings which were in their ears, and brought them to Aaron. And he took them from their hand, and fashioned it with an engraving tool. And he made it a molten calf. And they said, These are your gods, O Israel, who brought you up out of the land of Egypt.** The Jews are fully aware of God's part in delivering them on their trek up from Egypt; they lived through all of this. These Jews had no spiritual life; they could not faith rest even the least little thing. They are bringing in new god, because they have no faith in God. Their spiritual life is faith rest; they were miserable failures. Synchratism is what they were guilty of; they combined beliefs; they were celebrating diversity; they were the original believers in multi-diversities. They are mixing the true and the false. God+ gods = blasphemy and evil. Their crisis is losing Moses (so they thought) and they think that this calf, covered with gold, will impress some god. No different than giving money to God to say, "I give God money and He will take care of me."

they were creating God in their own image, so He now conforms to their plan and to their ideals. As soon as we face a crisis in our lives, we want Him to conform; our solution to solve the crisis is nothing but human viewpoint, unless it is application of doctrine to the circumstance. We should stand by and watch the deliverance of the Lord. We might add a little philosophy or a little psychotherapy. In our country, we try to make religion our own private thing, so that we can worship God in our own image.

Our spiritual life and how we operate under that spiritual life is our deliverance.

A woman who wrote a column on Jerry Caldwell and said, "He was much too public about his faith." She just created her own little god and tried to rationalize it. Bobby's heard Caldwell speak, and had no problem with what he heard. Even in our own little private, religious world, fear never seems to go away without the application of Bible doctrine. God answers our prayers in the way that would benefit us the most; it may not be in the way

that we want or in a way that we would expect. God's solution is not always the solution that we have come up with.

Impatience, fear, etc. Human viewpoint ruled the lives of these Jews. You must have doctrine in your soul so that you can understand the divine.

What we will see is the integrity, love and grace of God extended to this miserable group of people. He will show them once again Who is God. Moses is seeing what is going on, and God promises to destroy this stiff-necked people.

Ex. 32:5–10: *And when Aaron saw, he built an altar before it. And Aaron made proclamation and said, Tomorrow is a feast to Jehovah. And they rose up early on the next day and offered burnt offerings, and brought peace offerings. And the people sat down to eat and to drink, and rose up to play. And Jehovah said to Moses, Go! Get down, for your people, whom you brought out of the land of Egypt, are corrupted. They have turned aside quickly out of the way which I commanded them. They have made them a molten calf, and have worshiped it, and have sacrificed to it, and said, These are your gods, O Israel, who have brought you up out of the land of Egypt. And Jehovah said to Moses, I have seen this people, and behold, it is a stiff-necked [obstinate] people. And now leave Me alone, so that My wrath may become hot against them and so that I may consume them. And I will make of you a great nation.*

God then promised Moses that He would begin again with Moses. This is a generation of failure; Gen X. Justice and righteousness on the one hand, and grace and love and immutability on the other. There will never be a time when His grace and love are separate from His justice.

Moses knows something; he knows that God has made him the leader; his commission had not been removed.

Ex. 32:11–13: *And Moses prayed to Jehovah his God, and said, Jehovah, why does Your wrath become hot against Your people whom You have brought forth out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak and say, He brought them out for harm, to kill them in the mountains and to consume them from the face of the earth? Turn from Your fierce wrath, and be moved to pity as to this evil against Your people. Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, I will multiply your seed as the stars of the heavens, and all this land that I have spoken of will I give to your seed, and they shall inherit it forever. Moses had a mission and he was going to fulfill it no matter what. He defends these losers before Jesus Christ. He acts as their mediary between these losers and God. He is a picture of Jesus Christ.*

**1Cor. 10:7 Ex. 32**

**Lesson #536**

**Sunday 2 May 20, 2007**

The people had intimidated Aaron, getting him to agree to constructing an idol of a calf. If God is going to forsake them, they reasoned, shouldn't there be another god to take His

place? So, they are camped below Mt. Sinai, where God is giving the Jews the Law, so that their nation would thrive, and Israel is in the process of forsaking God.

Ex. 32:9–10: *And Jehovah said to Moses, I have seen this people, and behold, it is a stiff-necked [obstinate] people. And now leave Me alone, so that My wrath may become hot against them and so that I may consume them. And I will make of you a great nation.*

God has to deal with this people in love and grace; and with His justice and righteousness. The Jews attempt to replace Him with a golden calf.

Ex. 32:11–13: *And Moses prayed to Jehovah his God, and said, Jehovah, why does Your wrath become hot against Your people whom You have brought forth out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians speak and say, He brought them out for harm, to kill them in the mountains and to consume them from the face of the earth? Turn from Your fierce wrath, and be moved to pity as to this evil against Your people. Remember Abraham, Isaac, and Israel, Your servants, to whom You swore by Your own self, and said to them, I will multiply your seed as the stars of the heavens, and all this land that I have spoken of will I give to your seed, and they shall inherit it forever.* Even Aaron, who is a part of this, recognized the evil of this generation. Moses, as a man of great integrity, pleaded to God on behalf of the Jews. Moses was faithful to the plan of God. God had chosen him, God had given him the responsibility of this people. Moses' argument is, "If you destroy these people, the Egyptians will hear of it, then they will proclaim victory over You." This would discredit God, because He could not save these people or even keep their loyalty. If God had to destroy His own people, what kind of a God is that?

Moses makes this argument, because this argument expresses doctrine in the soul of Moses. He understands God's character and the importance of God's character being vindicated among the heathen. One of the purposes of Israel is to be God's representatives on earth. "If you destroy them, then who will be Your witness?" These people had given Moses grief from the moment that he began to lead them. They were nothing but trouble. How many times when these people talked about going back, that Moses was not tempted to send them back. He might even recall his good life in the desert being prepared to lead this people. God has a plan for our life; we don't move backward; we move ahead. God's plan is in operation for us.

Did God really need this reminder or this logical argument from Moses? Obviously not, God knows all of this. This is done for our benefit.

### **God's Anger and His Changing of Mind**

1. Moses is expressing the anguish in his soul based upon the circumstances he was in. Some deal with this by lashing out; revenge motivation. Moses had learned the lessons and was applying love and grace.

2. God is omniscient and He is absolute knowledge and wisdom. God knew the validity of Moses' words before Moses opened his mouth. God understood all of these things in eternity past. God already knew what He would do in His plan.
3. Why then this plea? This plea reveals Moses, his soul, his faith rest life, and his selfless leadership. What a great demonstration of a soul which is occupied with Jesus Christ. Think of the person who gives you the most trouble; could you do what Moses has done here? Could you ever?
4. Moses recorded this conversation with God for a particular purpose. He recorded this after it happened. Moses ended up with these people for 39 silent years. We don't know what happened during that time, except that they died in the desert. At this time, Moses wrote Scripture, and he also trained the new generation in doctrine and Joshua and Caleb trained these men in war.
5. The purpose was to reveal God's thinking and God's character and essence and the fact that God controls history for His own glory.
6. How did that happen? God used the pleadings of Moses to reveal Himself to His people and to us. We learn it through the Bible. What is revealed is, no human system of religion or thought can supercede God. The golden calf was to supercede God or to be mixed with the worship of God. Many seek to mix truth doctrine with so much stuff.
7. Moses' plea did not persuade God, even though the argument was sound. This did not even remind God of His promise or purpose. God already knew all of the facts of history and all of their outcomes. He knew it all. This is a revelation not to God but to us.
8. God's promise and His witness throughout this area would be in tact regardless of what He did to this people. If God had destroyed these people, His power would still be in view. When these people saw the power of God, it would also be a witness. Moses may be misguided here, but his heart is in the right place. I am not so sure that I agree with this.
9. We get insight into the working combination of divine righteousness and justice and His love and grace.
10. God's anger at Israel and His desire to destroy them is a fine example of an anthropopathism.
11. This is where God's character is explained in terms that we understand. This language ascribes to God human passions, emotions, thoughts and attitude to God which He does not actually possess; it is language of accommodation. It reveals His actions, policies, essence, His sovereign decisions so that we with finite minds might understand these things.
12. Anger expresses a change of policy; or it explains His justice and righteousness. The policy doesn't really change, but it appears to from our perspective. As far as Israel is concerned, there is a change coming. His judgment and discipline. Psalm 90:11. [Who understands the power of Your anger and Your fury, according to the far/respect which is due to You?](#) We should understand that a leader like Moses should become angry when his guidance is rejected. These people have

done nothing but show disrespect for God, Who has done wondrous things on their behalf.

Some skeptics say, "God is angry here; He can't therefore be God. He can't be immutable or love if He is angry." That is because this is an anthropopathism. God's discipline and judgment can go all the way to the sin unto death. Psalm 95:11: "Therefore, I swore in My anger, truly they will not enter into My rest [the land]." Divine policy is explained by God's anger. Don't forget God's love and grace, which are also demonstrated here, in his patience and love. God gave these time. During this time, the children and grandchildren of this abstinent people would learn God's character and they would take the Land of Promise. God never loses sight of His promise. God never lost sight. We tend to think in terms of our own actions and our own thinking. God has never suffered a fit of emotional, sinful anger. God did not need to be talked out of this judgment from Moses. This is a perfect picture of Moses standing in the gap for a people who do not deserve it.

#### Summary of God's Actions

1. Even though they deserved it, God did not remove His covenant from this people and give it to Moses alone.
2. His policy toward this defiant people is revealed in His anger toward this people. They refused to grow; they refused to learn God.
3. God had to discipline these people; God functioned in love. You take these people into a room, and you explain what they have done wrong, just as a good parent disciplines his child. Bob took Bobby in a room and explained it and spanked him, and he could not leave until he stopped crying.
4. Discipline is meant for our best interest. Bobby was made to repeat what he did wrong. There was no reasoning with him or he did not try to talk him into being a good boy; he put sting into the discipline.
5. God presents another gracious opportunity for these people to recover and get with the program. They failed, and God came through; they failed, and God came through.
6. As the mediator, Moses revealed God's thinking on the subject of idolatry and God's solution in discipline and love. The only life worth living is the one which He has provided. It only gets worse if we refuse. God continues to apply the pressure for our benefit. However, once pressure no longer works, God uses the sin unto death on us. The sin unto death is intimately involved with God's justice and righteousness; but also with His love.

This is being taught to the Corinthians, who are acting just like Gen X. And God wiped out Gen X.

1Cor. 10:7: **Nor should we be idolaters, even as some of them, as it is written: "The people sat down to eat and drink, and rose up to play."**

Max Kline on the mission field. He'll give a report this evening.

Bobby thinks that we will complete this verse tonight.

Gen X managed to flunk every test which God subjected them to. They were all aware of the Abrahamic covenant. At every turn, they rejected the plan of God. They did not believe that they could go into the land and take it, as God had ordered. Every crisis in the desert, they flunked. They could not take what they should have learned in a previous crisis and apply it. One of the results of such faithlessness is idolatry. Paul will use this to address the Corinthians.

In syncretism, these Corinthians built an idol that they build out of gold, and they worshiped the idol and Jehovah at the same time. This put them into a destruction mode. When you mix the worship of apostasy with God, you are headed down the wrong road. Today, we might worship at the shrine of environmentalism; we might sympathize with the Palestinian terrorists. God looked at this and became extremely angry (from human viewpoint). We look at this idea of anger.

### Anger

1. Anger is a mental attitude sins. It expresses antagonism, hatred, irrationality. Anyone who has had a fight with their spouse knows how irrational it can get.
2. Anger is egocentric and it displays arrogance.
3. Anger can be mental or emotional or both.
4. Two Greek words for *anger*: *οργη* = *anger as a human emotion; an emotional reaction*.
5. The other word for anger is *θυμος* = *[thermal heat] outbursts of anger; it simmers and then explodes from time to time*.
6. In Eph. 4:31, both types of anger are related to bitterness. Bitterness begets anger.
7. So anger is a sin which motivates other sins, e.g., sins of the tongue.
8. Anger also will motivate overt sins, e.g., cruelty. Anger can make someone very cruel (which can come out in a number of ways).
9. Prov. 29:22 is our example. Anger never remains isolated; it pulls in murder sins.
10. A person is never intelligent or wise when he is angry.
11. This is why so many stupid and thoughtless things are said in anger. You cannot take these things back; you can be forgiven.
12. Anger causes misery to those in the periphery of an angry person.
13. Anger ruins relationships; a violent crime of passion has anger and bitterness behind it.
14. You can become vicious, crafty, vengeful.
15. Much evil can be accomplished when one is angry.

However, we should not associate the mental attitude sins of anger with God. When you have to deal with the circumstances of life, you must have your wits about you. You cannot express orgê or thumos and still be able to apply Bible doctrine.

However, God's anger is not like this. We might all face these emotions and actions in our own lives, but God does not do these things.

Negatives for letting your anger simmer or bursting out with your anger from time to time.

### **What God's Anger is**

1. God cannot sin; His anger cannot be sinful or emotional or irrational or reactive.
2. Anger in God can only be described as an anthropopathism.
3. An Anthropopathism ascribes to God human thoughts, attitudes, emotions or which God does not have.
4. Anthropopathic qualities help to explain God's divine policy; His actions. Our finite mind. Our infinite absolute essence is explained to the finite minds of men.
5. Without certain anthropopathisms which describe God and His actions, we would understand in no other way.
6. Gods' jealousy Psalm 79:5 are more examples of anthropopathisms. Scorn (Psalm 2:4 37:13 Prov. 1:36. Grief—Eph. Gen. 6:6 (repentance.
7. Ange describes God's policy toward Gen X. No generation has deserved it more.
8. His justice and righteousness must condemn their sin of idolatry. There is no other option for God. His justice and righteousness is condemning their negative econdition.
9. His love and grace are demonstrated in His patience, love, forgiveness. Ex. 32:3. We can always count on God's forgiveness. He is always merciful and forgiving. He is also gracious enough to forgive the sins which we do not name due to forgetfulness or whatever. God's essence works in a number of ways. We may only notice His justice and righteousness, but this does not mean that His love is missing.
10. We see God's patience and forgiveness because He did not destroy this generation. He allowed their sons and daughters to live. Moses could have been the sole recipient of the Abrahamic covenant. God could have wiped these people out; he could have killed all of the Jews here; and it would have been just and righteous for Him to do so. He did not kill the other Jews in some emotional upheaval.
11. God gave the first generation of Jews more time. He allowed them more time to grow. When it is time to go, He takes us. Sin unto death later on.
12. God gave Gen X more time and also allowed the progeny of promise, the next generation, the 2<sup>nd</sup> generation, and the 3<sup>rd</sup> generation. They learned from Moses, Joshua and Caleb. After 39 years, they were ready to roll on through the land.
13. It was the love and grace of God which spared this people, even though He also judged and disciplined their actions. Anger expresses on aspect of His policy and plan, but we cannot leave out the rest.

God's policies and essence would be even greater mysteries, so that Anthropopathisms explain God to us. Man's love is relative and we cannot understand absolute love; or absolute justice. This allows us to see God in the only way that we could understand.

"God's an angry God, God is jealous" etc. and the qualities which make Him unknowable to us. The greatest understanding of love is our under. This allows us to understand, so some degree, God's love for us.

Paul is writing this to teach the Corinthians. There was just as much idolatry in front of them as in from of Gen X. The phallic cult is a part of that idolatry. The Corinthians did not give up on Christianity; they did not denounce Christ. You cannot mix apostasy with doctrine and think that doctrine will override that apostasy. It always pollutes the doctrine. Moses saw it in the Gen X generation and Paul saw it in the Corinthians. They shamed the name of Jesus Christ in the temple in Corinth, which was Moses' argument against God wiping out this generation. His argument was, "God, you cannot destroy this people without causing great problems with the Egyptians.

We have already discussed the meat offered up and then eaten by believers. Eating meat, in and of itself, is nothing. No sin to eat in the heathen temple restaurant. Divine discipline for reversionism, and Paul is laying it out for them. This is what happened in the Exodus generation and here is where you are going. All it takes is a little undo involvement with degeneracy. Idolatry is there before the Corinthians; Gen X faced the same thing, and they got thumped; in fact, they died the sin unto death in great numbers. So, the Corinthians had to determine, do we meander into the heathen temple now and again and enjoy it, or do we avoid the temple.

1Cor. 10:7: **And do not be idolaters, even as some of them, as it is written: "The people sat down to eat and drink, and rose up to play."**

Max Kline, our missionary in Thailand, Korea. Apparently he was a ranger before.

A false rumor that Max went to Korea for the women. Also that he went to Thailand for the same reason. Falso. In Korea for 13 years, taught in two different seminaries; two different pastoral groups. One very positive group in Injong (?). He asked *what do you need?* And they asked for commentary and for more translations.

After 13 years, he went to Thailand. He went there because of its strategic location between many Asian nations. Difficult to go to China or Laos because of the Communist regimes and the Muslim area in the south; still religious freedom in Thailand, despite the coup.

He is north of Chungmai, and a very nice place to set up as a headquarters. From there, he can go to China. Chung Mai China is a 3 hour flight. Close to Cambodia, Miamar, Vietnam and india is across the Indian Sea.

Recently began to write commentaries. We need verse by verse simple explanations. Good food and good weather in Chang Mai. Thought that maybe he would write and stay there and do commentary and get the books translated into Korean and Thai and he thinks that is enough, but God has plans. Emails from India to call for him and called for him to come there. He said, "I can't; too comfortable here." He made a trip to India. Gateway to the south; 20% Muslim and 70% Hindu. 1-2% Christian. Great response in India. Much greater response than in Korea.

Told one guy, "You're probably responsible for my lodging" but he was not used to hard beds and Indian toilets. He used some creativity for his bad knees. The guy turned out to be a Gurkha, from Nepal; famous warrior. Loyal and courageous beyond belief. We'll have you parachute out. Could not get anyone to step forward, and then realized he needed to add, "I'll provide parachutes" and they all came forward.

First day, a cottage meeting; and he expects a few people there. Traveled on the back of a motorcycle. 60-70 people turned out, and he ended up giving a message. And it has never slowed down since then. They are very positive and objective. You need a system; he just went to various groups. CD's handed out to those who knew English. Traveled by motorcycle, putting his life on the line. Doctrine of common sense and faith rest both.

He'll go back this winter. He needs to reach the leaders, not to congregations. You can't teach to the congregations too much or for too long, or they will respond to you.

Kline will be 60 next month. Every day, food that he has never seen before. Max is fussy about American food, and he is only used to a narrow group of foods; but he eats anything else in Asia. In Korea, no problem.

He never knew what the food was in the Gurka family.

He'll go to the Philippines and he's been there before. Went to a missionary center; Philippino pastors and American pastors; he said, these guys don't want to listen to me. Max taught anyway. Went there for 10 days a month ago, and he taught and everyone loved it. He taught every day for 2 hours. They demand for him to go back. In Negros.

Myanmar has a lot of Christians in one portion, but the Burmese army has wiped many of them out. He will go there for a week or so.

How were you called to the mission field? No mystical experience; just reasoning from metabolized Bible doctrine. In the United States there are enough good pastors; why try to get a congregation here when there are enough good pastors. He then decided, why not go overseas. If you practice your gift overseas, then that is what a missionary is. When you land, you use that gift, and others say, "You're a missionary."

A couple of great missionaries in the Philippines. Max thinks there is a lot of positive volition there as elsewhere. Drove out to Valencia, a little road, and an area with 50 kids waving their arms. He enjoys kids for 15-20 minutes. 3 mothers and husbands all working. Offers him a coconut and climbs a tree herself. Took aunt and a little girl to the clinic on the back of a motorcycle. A lady who just started talking to him, "I used to be a Christian, but I haven't gone to church for 10 years." So he is going back. The Philipino young men are calling for him to return.

A lot of pastors in Korea, but so many are tied to the Presbyterian church, some correct doctrine but not enough. There needs to be some independent churches, and the Koreans are group oriented. 25% of Korean people are Christians; but the theology is weak; and if it is not absolutely correct, they cannot advance. It is hard enough to advance with good doctrine.

1Cor. 10:7-8

Lesson #538

Thursday May 24, 2007

These people saw God's presence and actions over and over again; they did not need Moses to be there to grasp this. However, they are flipping out, asking Aaron to build them an idol in order to have a new god or gods to worship. In their eyes, this Y<sup>e</sup>howah just hadn't really come through for them. It is like believers today who think that God has not really come through for them today. Syncretism was their problem. Once the image had been completed, they worshiped the calf in the way that it was always worshiped, with the feast and revelry of the phallic cult. Syncretism was their problem; they mixed the phallic cult with the worship of Jehovah, which was the problem which the Corinthians were involved in.

The verb *stand up to play* which is the present active infinitive of *paizô* (παίζω) [pronounced *PIE<sup>D</sup>-zoh*] = *to dance*; 1) *to play like a child*; 2) *to play, sport, jest*; 3) *to give way to hilarity, especially by joking singing, dancing*. Strong's #3815. In 3 verses, ***nor let us act immorally as some of them did; and 23,000 of them fell in one day***. Divine anger. Present active subjunctive of *πορνεω* = *to have sex in the name of religion; to participate in the phallic cult*.

Paul uses the hortatory subjunctive, give us *let us*, which does not mean that Paul is not in danger here or falling into the phallic cults; but it is a softened appeal, with an emphasis upon his love and concern for them. This reflects God's love and concern for the Jews.

We can totally reject God's plan and be out of fellowship for weeks or months at a time. But the grace and love of God never fails. This is no matter how pathetic we are and no matter how many times we have failed. These Corinthians are doing just what the Jews in the Exodus generation were doing. They need to be slapped around or water-boarded to straighten things out. Paul knows that God can do nothing less than discipline those whom He loves.

1Cor. 10:7: **And do not be idolaters, even as some of them, as it is written: "The people sat down to eat and drink, and rose up to play."**

v. 8 continues with the golden calf incident as the illustration. Some commentators went all over the place with this verse.

Let's look at Ex. 32:35: **And Jehovah struck down the people because they made the calf, which Aaron made.** Somehow, God destroyed a number of these people (Paul has the number, but it is not found in the Old Testament). God probably brought on a plague on these people, and it was probably sudden and extremely fatal and highly destructive. The black plague was spread by fleas. These fleas wiped out a third of European population in the Middle Ages. The Hebrew verb *nagaph* is equivalent to the Greek verb *πιπτω* = *to fall*. When *πιπτω* is used figuratively, then it means that people are destroyed or many fall under condemnation.

#### The Parallel

1. The exodus generation were partially destroyed by a plague. Moses gave God a logical argument why God should not wipe out Gen X.
2. So too, the Corinthians could be eliminated by divine discipline, just as Gen X succumbed.
3. The Hebrew and Greek verbs both represent divine anger directed toward both generations.
4. Anger is an anthropathism. This refers to the policy of discipline and judgment.
5. God's anger was directed toward Israel. That is likely to occur for the Corinthians if their idolatry continues. This is simply a warning by example. They were involved in the phallic cult and 23,000 of them fell. Ex. 32:35 did not give the number of those destroyed by the plague. Apparently there was a tradition that 23,000 died because of this plague. This is the first time that it is revealed to us. Paul reveals this number for a good reason: this leaves no doubt as to the serious consequences of continuing to act immorally; continuing to function in the phallic cult. This is why Paul wrote vv. 7–8. Paul punctuates this with, "God killed 23,000 people in the plague of the golden calf."

This is divine capital punishment. God does not forget, and punishment is cited here as a deterrent. "Listen you Corinthians; this is what could happen to you!" Devastating results for a series of bad decisions.

1Cor. 10:8 **We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day.**

Paul again uses a hortatory subjunctive to counsel these Corinthians in a sweet, soft way. **Let us not put Christ to the test,...** This is how Bobby might counsel the congregation, using the hortatory subjunctive.

The present active subjunctive of ἐκπαιράζω = *to put to the test, to go beyond what is right or proper.*

### Concluding Remarks

1. To put God to the test is to challenge His divine authority. You do not want to do that as a believer.
2. This challenge, this test to His divine authority is the way that this should be taken in relation to the Corinthians and to us. This is thumbing our noses at God. This is all about the verb.
3. Testing God is an expression of negative volition toward His mandates. That is testing God. That is going beyond what is right and proper before the Lord.
4. Testing is the opposite of positive volition toward doctrine. This is the opposite of growing to spiritual maturity.
5. We test God when we fail to understand or to follow His plan for our lives. The fact that we are sitting here tonite means that we are not testing God; we are inculcating Bible doctrine. That mandate is to grow in grace and knowledge of our Lord Jesus Christ.
6. To test God means we are living dangerously; if you want to live on the edge, test God. That discipline can go all the way to the sin unto death. This is where Gen X has led us. The 23,000 who died, those who died by serpents are all a part of the sin unto death for the exodus generation.

1Cor. 10:9 **We must not put Christ to the test, as some of them did and were destroyed by serpents,**

**1Cor. 10:8–9 Sin Unto Death**

**Lesson #539**

**Sunday 1 May 27, 2007**

A speech by Bush. How to observe Memorial Day and his requests. Bush has received a lot of attacks, but he understands freedom through military victory.

An email from a story in the Washington Times, May 3<sup>rd</sup>. 1<sup>st</sup> Lt. Col. Neal (Neil). Phil was one of his students who graduated from West Point in 2005. These were Freshmen when Sept. 11 occurred. We suffer today, since so few officials understand the concept of duty; so few of them have even been veterans. This is not the first war where Congress has dithered and then gone home to their own families. Congress pandering to a political faction. Michael Newton, who teaches at the Vanderbilt University School of Law.

Just as the Lord Jesus Christ made the greatest sacrifice of all time on the cross, so the soldier sacrifices his time, his fortune and sometimes his life. We must never forget the honor which is due to Jesus Christ nor to the soldiers who have purchased our freedom through military service.

All of Corinthians has been a wonderful application for us for all the spiritual life and for those who do not understand the great resources afforded us by God.

3 facts stand out in vv. 8–9: *as some of them did* tells us about the exodus generation. What they did was contrary to the plan of God. They acted immorally. This was involvement in the phallic cult of the golden calf. Fornication in the conduct of idolatry. Another aspect was the synchritism which mixed the feast and revelry of idolatry with the feast and sacrifices to Y<sup>e</sup>howah.. No other god is on an even footing with God.

1Cor. 10:8 **We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day.**

In v. 9, they tested the Lord, which is what they did most of the time. They should have never been concerned about God taking care of them; they failed to acknowledge the preeminence of God over all the heathen that they came into contact with. To think that any believer has a better plan than God is the height of arrogance; yet it happens all the time. We often want God to sanction our little plans in life, and yet we come up with our own plans and yet expect God to support them; we superimpose on God what we think He should be and what He should do. We mold God to meet our own expectations. Unless we know God through Scripture, we are more likely to form our own goofy ideas about what God is and Who He should be. We all think we know what is best for ourselves. Under these conditions, we rival the exodus generation in this area, even if we are not involved in classic idolatry. We have our own forms, nevertheless. The verbs *to act immorally* and *to test the Lord* describe Gen X and the Corinthians and us today. As a result of putting the Lord to the test, some were put under the sin unto death by the serpents. Gen X are classic examples of the sin unto death. These examples continue to this moment. Gen X were incorrigible reversionists; and the Corinthians had drifted back to idolatry and they were mixing the Temple of Aphrodite with Christian worship; and they put themselves ahead of God's plan for their lives. They faced and underwent the sin unto death.

Paul gives a fairly soft approach to this warning. The Corinthians must beware that they are headed down the same road as Gen X. It is a warning to us as well. If it applies to the Corinthians, then it can be applied to us. This is to show us the severity of challenging the authority of God; it is to show us the result of continued neglect of Bible doctrine. We lose focus as to where our strength lies. We must regain this focus. We must recognize that Bible doctrine is where our strength lies. It is the source of our spiritual life. Without it, it is impossible to please God or to glorify Him. We have no other mission in life. **For whom the Lord loves, he disciplines and scourges every son whom He receives.** If the corporal punishment is not effective, then it will increase and eventuate into the sin unto death. However, we can even recover from the sin unto death. This is a warning but it is also encouragement for our recovery.

### **The Doctrine of the Sin Unto Death**

It is appropriate to look at this doctrine on Memorial Day. Those who have died are those who have preserved our freedom; we honor them for that. Nations die as well. We have the blessings of freedom today in our nation; but our nation may not continue. We need a pivot of mature believers. Our nation will not happen overnight; it is a creeping loss of freedom. The sin unto death can apply to us but it can apply to our nation as well. We are

Christian warriors and Christian soldiers. It is our mission to uphold our nation's freedom, which we do by taking in the Word of God.

1. Divine discipline must involve some pain; it is the sum-total of punitive measures for bringing us back to spiritual recovery. Divine discipline is always for our benefit.
2. The sin unto death is the final stage of this discipline. It occurs when the believer refuses to be corrected. This is about our volition. We are disciplined for our benefit, to get us back into line. If we don't respond, we move to the final stages of discipline.
3. The sin unto death is administered after prolonged and unchecked carnality. After failure to respond to previous, corporal discipline. This is the incorrigible reversionist; the incorrigible believer.
4. The concept of the sin unto death is revealed in Psalm 118:17–18 and 1John 5:16 (**there is a sin leading to death**).
  - a. This is literally, *a sin face to face with dead* and this is directed toward the believer. We have passed that milestone. We never have to face the 2<sup>nd</sup> death, but we might face the sin unto death.
  - b. This is a sin repeated many times without rebounding or continuing to advance.
  - c. The sin unto death never indicates a loss of salvation; the immutability of God guarantees our salvation; it certainly means a loss of reward. Dying the sin unto death means a loss of reward.
  - d. In the sin unto death, the believer does not experience dying grace, which is reserved for advancing and mature believers. This is missing out on one of the great experiences of life. Most people fear death the most, and public speaking is 2<sup>nd</sup>. Some people spend a good part of their lives fearing death; some never join the military because they fear death. We have no right to ever fear death.
  - e. Instead, the reversionist transfers from time into eternity under agonizing, painful conditions with fear and uncertainty in their soul. This person will still go to heaven at death, but they will face death with the uncertainty of the unbeliever. Such a one has no resources to fall back on. It is a horrible way to spend your last days on this earth.
  - f. The sin unto death does not imply that the believer will be miserable after death; the moment we leave this life, **there is no more sorrow, no more tears and no more death; the old things have passed away**. God does not let us get away with this; He wants us back into the fold; He wants His sheep to advance.

1Cor. 10:9 **We must not put Christ to the test, as some of them did and were destroyed by serpents,**

**1Cor. 10:9 Sin Unto Death**

**Lesson #540**

**Sunday 2 May 27, 2007**

The uniforms of the armed forces are the symbols of freedom.

## Sin Unto Death

We are at a crossroads in our nation; we who advance toward spiritual maturity hold the nation together and this spills over into every realm of life.

### 5. Examples from the Bible:

- a. Philip. 3:18–19: describes these believers: **For many walk as hostile to the cross of Christ, of whom I often told you, and now even weeping I say it, whose end is destruction, whose god is the appetite, and who glory in their shame, the ones thinking earthly things.** These epistles were passed along to all of the churches; and they applied to all believers and many could identify with the reversionist believer. The believer's walk is the progress of the individual in the Christian life. Here, it is a case of no progress in the spiritual life. Paul is speaking of believers who are enemies of the cross. Paul's concern was so strong that he was grieving here. Paul was an old soldier who had seen a great deal of combat in his life. Reversionists are enemies of the cross. They are cowards; they are the anti-war group; they are the 5<sup>th</sup> column. They are everything that the believer should not be. Calling a believer this name is the epitome of reversionism. These believers have rejected the principle of grace epitomized by the cross. They had enough knowledge to believe in Jesus Christ and they went no further; they were not even remotely grace oriented. There is always a substitution in a situation like this; they substituted legalism for grace. 1Sam. 28:16 James 4:4 enemies of God. All it takes is a lack of focus; a bungling of priorities. Bodily appetite can refer to emotions or to the lust of the soul and body; this is lasciviousness and how it is described in the New Testament. This is an appetite which breeds carnality. **...whose glory is their shame...** They glory in their appetite. They glory in those things which are antithetical to the Christian life. We see this concept all of the time from those who justify their perversions by making them normal. "I was born this way" or "I can't help myself" and they live a perverse life and justify it. Sin is sin as described by the Bible and you can always do something about it. There is always rebound, there is always the grace of God, and there is advancing to the spiritual maturity. This is how you defeat carnality which leads to reversionism which leads to the sin unto death. This is obviously homosexuality. Sodom and Gomorrah; Rom. 1. **...many set their minds on earthly things.** Their minds are enmeshed on human viewpoint. They never think with the divine viewpoint; they only think in the cosmic system. Their end is destruction.
- b. 1Cor. 5:1–10: the case of the incestuous Corinthian and Paul placed him under the sin unto death. Here is a case where a man is under the sin unto death and he still recovers 2Cor. 7:11. There is always hope, no matter how hopeless a sin seems or how minor it appears. We just rebound and continue to grow spiritually. There is always the grace of God; there is always the chance to recover.
- c. 1Cor. 11:27–28, 30–31 the Corinthians themselves who appear to be poster children for the sin unto death. They were participating in the Communion

while out of fellowship, and many became sickly and many died because of this. This is a memorial to the greatest sacrifice in history. This is the only sacrifice which provides us salvation. The Corinthians came into communion drunk and some threw up on the communion table. It is a perpetual mental attitude.

- d. Rev. 3:16–22 refers to believers in Laodicia. So, because you are lukewarm, and neither cold nor hot, I am about to vomit you out of My mouth. **Because you say, I am rich, and I am made rich, and I have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked** (vv. 16–17). This describes the believer. The unbeliever is cold, and the believer who is positive is hot; and the believer who is negative is lukewarm. Claros = *lukewarm*. They had once been hot and they had become lukewarm. The lukewarm believer has neglected to advance; still a believer but a loser. They ended up in self-fragmentation. The spiritual life is very absolute. You are either hot or cold. You want to stay hot. Those in Laodicia failed. They even disparaged doctrine and the spiritual life. **I will vomit them out of my mouth.** The principle of serious divine punishment. Nothing is more gross than being sickly and then vomiting. If they remain consistently lukewarm, they will move into other areas of carnality. The further down you go, the more you get into carnality.
- e. Ananias and Saphira. Acts 5:1–10. Lying to God is build upon a lot of reversionism. Money had entirely distracted them from their spiritual life. Money was their appetite. They entered into a real estate deal; they were going to sell a valuable piece of property, and they said to everyone, “We’re going to sell this land and donate all of the proceeds to the church.” The impression is that they will give the entire amount to the church. There is nothing wrong with giving all or a part; it is the mental attitude. The problem was, they gave the impression that they would give the entire amount. There is something wrong. The problem was an inordinate desire for recognition; it is arrogance; it reveals a life consumed with money. Look at me; I’ve got money and I am going to give a great sum. They have lied not to the church, but they have lied to the Holy Spirit (Acts 5:3). The worship of money can be idolatry. What matters is your motivation in giving; the amount is not the issue. Do not give grudgingly or of necessity. Their mental attitude was deep into monetary reversionism. Peter condemned their words and Ananias fell down and breathed his last. Great fear came upon those who heard of this (that is capital punishment). Don’t tell me that capital punishment is not a deterrent. The sin unto death was graphically portrayed. You do not trifle with the Lord. Communion and giving are not to be taken lightly. These are two areas which can easily manifest reversionism. When you do these things, you are lying to God the Holy Spirit.
- f. The final example: Hymeneus and Alexander. 1Tim. 1:19: **...having faith and a good conscience, which some having thrust away, made shipwreck concerning the faith, of whom are Hymeneus and Alexander, whom I delivered to Satan, that they may be taught not to blaspheme.** There must

have been more; but two are named. These are not just one-sin condemnations. These are prolonged carnality and they culminate in this situation. God place these two in the place of dying discipline. This is the final warning to straighten up or to die miserably. They will either die or be spurned on to recovery. Being turned over the Satan is not consignment to Satan and to hell. The examples are references to believers; none of these refer to unbelievers. Salvation is not removed; but Satan is allowed to administer a terrible dying experience.

1Cor. 10:9 **We must not put Christ to the test, as some of them did and were destroyed by serpents,**

**1Cor. 10:9 Num. 21:5–8**

**Lesson #541**

**Wednesday May 30, 2007**

Ekpeirazô is the Greek verb here εκπειραζω = *to put to the test; to go beyond what is right or proper; to put {God} to the test [which challenges His authority and plan]*. This challenge is the result of negative volition. We treset God by failing in our spiritual lives. We question His will when we test Him; and we question His will and plan for our lives; and we flaunt our own carnality and our own negative volition. This is like sneaking behind a tiger and pulling his tail. The end result is the sin unto death. Here are the Corinthians with every opportunity to grow spiritually; the Apostle Paul who wrote them at least 2 letters, which cover about every possible subject that could be covered; yet, they were the rowdiest bunch in the ancient world. The sin unto death is put on more Corinthians than on any other church.

Discipline, when it happens, will be painful. God does not just give us a time out; He whacks us where it hurts; He gets our attention. You do this with a child, to get their attention, to get them going in the right direction in life. Divine discipline is for our recovery. Is it not incumbantg upon God to set us straight? It is for our benefit. The misery that we bring on ourselves along with divine discipline is all designed to set us straight; to correct us; so that we might lead the great life which He has provided for us.

Paul reminds these Corinthians that this is what some of Gen X did. In all of this, the grace of God stands out. Divine discipline was inevitable for some of these people. We began with the crises and now we are going into the sin unto death. Paul identified in the early portion of the chapter the Corinthians with Gen X. Here is the parallel.

The sin unto death was administered by serpents. Genitive plural hupô + ophis = *by the instrumentality of the serpents*. This is reference is from Num. 21:6–9: **And Jehovah sent fiery serpents among the people;**...This was probably the hooded viper or the horned nose viper; similafr markings to the diamond back rattlesnake. A very thick snake but only 3 foot long. The fiery refers to the bite of the snake. The incident here was their rejection the logistical grace of God. [Back in v. 5 we read: **And the people spoke against God, and against Moses, Why have you brought us out of Egypt to die in the wilderness? For there is no bread, and there is no water; and our soul hates this light bread**]. Notice their

irrationality: “there is not food...and we hate this food...” This is an expression of regret from being delivered from Egypt. They regret that God delivered them. Instead of growing with each crisis, every time that these Jews faced a crisis, they repudiated God. Their rebellion was revealed by rejecting the bread of heaven. This is tantamount to rejecting the bread of heaven. ...and they bit the people, and many people of Israel died.

#### **Lessons from this:**

1. Rejecting the spiritual food for us is rejecting Bible doctrine which sustains us. Everything that the spiritual life is, is rejected.
2. Spiritual food is the lifeblood of our relationship with God. Praying is barely the tip of the iceberg. Our relationship is based upon the doctrine that we metabolize. When you reject spiritual food, you have no relationship with God. You must know God and you must think like He thinks in order to have a relationship with Him. The believer who metabolizes doctrine has a mature relationship with God. Parents and children develop mature relationships when they mature.
3. Rejecting spiritual food is negative volition to the Word of God. The inevitable result is reversionism.
4. Rejection of spiritual food leads to great misery and ultimately to the sin unto death. There is no difference between starving to death physically or spiritually. That is the thrust of this analogy. Without spiritual food, we will die miserably; we will wither where we are. One more time we get a look at what God plans for these people. In all of this negative volition, in the Gen X and in the Corinthians; through it all, God’s grace never fails nor is it diminished. God never becomes petulant or cranky and withdraws His grace; we do that. The grace of God is manifested in divine discipline as it is in logistical grace.

Not all of the Jews died the sin unto death by these serpents. God’s grace went into action as it often does.

The Jews rebounded as a result. Num. 12:7: [And the people came in to Moses and said, We have sinned, for we have spoken against Jehovah, and against you. Pray to Jehovah, and He shall turn the serpent away from us. And Moses prayed on behalf of the people.](#) Moses put up with the world’s worst people and he led them regardless. He was able to do this because that was God’s plan for His life. The Jews named their sins to Moses here, as he was the intermediary between God and Gen X. Israel went to Moses and Moses went to God. Moses is a type of Christ; he has been like this throughout their time in the desert.

Later the Levitical priesthood stood in the gap, between man and God. They offered the animals on behalf of the people. The sin offering of Lev. 5–6 and these illustrated rebound. The people named their sins to the priests. The Jews saw a picture of rebound; they saw the cost for their sins. We are royal priests and we do not require a Levitical priesthood to stand between God and us. The animals did not actually allow their sins to be forgiven; it was a picture of Jesus Christ.

God revealed His grace to these people in a very visual way. Num. 21:8: **And Jehovah spoke to Moses, Make yourself a fiery serpent, and set it on a pole; and it shall be that when anyone is bitten, when he sees it, he shall live.** Now God tells Moses to make an image (before, the people told Aaron to make an idol). Those who see this serpent on a pole, are saved. This is sin being lifted up on the cross and paid for.

Israel were disgusted by snakes; but some people are totally revolted by snakes. The snake was unclean, according to the Law. It is also the form that Satan took. Israel was saved by looking at a snake on a pole, and this healed the bite. The judgment was a snake and the snake was the means of salvation; cursing turned to blessing. The very thing which curses you, God is able to turn to blessing.

1Cor. 10:9 **Nor let us put Christ to the test, as some of them did and were destroyed by serpents,**

## **1Cor. 10:9–10 Num. 21:5–7 John 3:14–16 Lesson #542 Thurs. May 31, 2007**

vv. 8–10 all make reference to the sin unto death. Gen X was resistant, whining, complaining, negative, angry, and the continually tested God's patience.

There were iron-clad promises made to Abraham; and the Jews in the Exodus generation saw God's faithfulness day after day. This was a death that could only be caused by the sin unto death. The sin unto death is always agonizing; and it is the final corrective measure used on those in reversionism. In v. 8, 23000 of the Jews were cut down. Num. 21:5–8 tells us about the serpents who killed the people. Probably a horn-nosed viper.

Num. 21:6: **And Jehovah sent fiery serpents among the people; and they bit the people, and many people of Israel died.** A friend of Bobby's had a date, and she wore a snake, and it scared this guy and he ran off. This particular viper is one of the most dangerous of the region due to the high toxicity of the venom, it's size, making him able to strike a good distance, and long fangs.

When the Jews were bitten: there was a proteolytic fluid in the venom. This is a digestive serum, which begins the digestive process; it destroys the protein parts, degrading muscles and skin. There is immediate swelling and severe pain. There was also a neuro-toxic component. The muscles are hit and the body begins to be paralyzed, which spreads throughout the body. There is also a component which attacks the blood, which would act to deal with the attack. There was also an anti-coagulant in the venom. Without treatment, the venom is deadly.

Num 21:5: **And the people spoke against God, and against Moses, Why have you brought us out of Egypt to die in the wilderness? For there is no bread, and there is no water; and our soul hates this light bread.** This is *why* the Jews were attacked. Their complaining, their whining and their rejection of God's logistical grace. Furthermore, God did not bring these Jews out of Egypt to kill them. The second problem, the rejected the food which God had provided for them; they must have gotten tired of gathering it every morning. No

refrigeration required. Bobby essentially has the same breakfast every morning, and he gets tired of it; but he has it anyway. Israel got all of their vitamins and minerals from this food; and this also provided them with a doctrinal rationale for their souls. Every morning, they should have thought, logistical grace. "I'll bet there is manna out there this morning" is what they should have thought. However, they did not. They rejected their food and they rejected the rationale which they should have formed. Manna was a visual rationale which they should have picked up on. So, snakes invaded their camp and began to take people out.

Num 21:7: **And the people came in to Moses and said, We have sinned, for we have spoken against Jehovah, and against you. Pray to Jehovah, and He shall turn the serpent away from us. And Moses prayed on behalf of the people.** They did, at this time, recognize their mistake; because snakes were killing more and more of them.

Num 21:8: **And Jehovah spoke to Moses, Make yourself a fiery serpent, and set it on a pole; and it shall be that when anyone is bitten, when he sees it, he shall live.** Bobby has always wondered, what idiot refused to look at the serpent. Just as some might not believe in Jesus Christ; and there may have been some there who refused to even look at the serpent.

The very instrument of their death was on that pole; anyone who looked at it was saved. There is no merit here; but there is faith which is involved.

There was an incredible meaning in this snake, and this is what Jesus Christ said about it: Nicodemus, a pharisee who was searching, came to Jesus at night, so he would not be seen.

John 3:14–18: **And even as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that everyone believing into Him should not perish, but have everlasting life. For God so loved the world that He gave His only begotten Son, that everyone believing into Him should not perish, but have everlasting life. For God did not send His Son into the world that He might judge the world, but that the world might be saved through Him. The one believing into Him is not condemned; but the one not believing has already been condemned, for he has not believed into the name of the only begotten Son of God.** Jesus Christ used this very image to speak to Nicodemus. The lifting up of the serpent was Jesus Christ being lifted up on the cross. Nailing someone to this cross means that the person is the lowest of the criminal subculture. This was a sign of cursing; just as the viper was cursed.

### Summary Points

1. The Jews were killed by a snake and they looked on the snake.
2. When we look to the cross, we are healed of our spiritual death instantaneously.
3. The lifting up of the serpent represented the greatest grace event in all of history.

4. This is an example of grace being demonstrated where death is present. For Israel, it is physical death by snakebite. For all mankind, it is the sin nature which we inherit from Adam at the moment of our birth.
5. The grace of God solved the problem of physical death for Israel; and the grace of God solved the problem of spiritual death for all mankind.

And Moses made a serpent of bronze and put it on a pole; and it happened, if a serpent had bitten any man, when he looked to the bronze serpent, he lived.

1Cor. 10:9 **Nor let us put Christ to the test, as some of them did and were destroyed by serpents,**

New warning: one against constraint grumbling.

Present active imperative of goguzō. An onomatopoeic word; it sounds a little like grumbling. It is an expression of discontent; or it means to complain in a rebellious state of mind. There is an imperative, so this means that they need to stop grumbling. That is what they are doing, as some of those from Gen X did.

What did the Corinthians have to grumble about? They did not have to sweat out the desert; they lived in a wonderful, international city with lots of money and commerce going on. The Corinthians rejected Bible doctrine; and they were failing the prosperity test. Their rebellion was against the Word of God. No obedience to divine mandates. They were also rebelling against Paul himself, just as Israel rebelled against Moses and Aaron. A leader is always a target of discontent. As soon as someone is disgruntled, they look to a leader to blame; just like President Bush—he gets blamed for everything, real or imagined.

Bobby saw this occur in Berachah many times over 50 years; he knew about many of them, and there were a number which he did not know about. There was great disruption in the church and there were problems for those who were in rebellion. There were numerous reasons for the grumbling which went on in Berachah, none of which were valid.

Some complaints: Bob taught too much doctrine and too much Greek and Hebrew; and there were not enough opportunities for social life. There was some infiltration of false doctrine among members of the congregation and some challenged the doctrine which was taught at Berachah. No person was more prepared to teach doctrine than Bob. Moses was a leader prepared by God and appointed by God; and Gen X constantly questioned his authority; and stuff was constantly used against Bob; his authority was also challenged. Or those who misapplied doctrine, who brought it out and it always worked to their benefit and to our detriment. Also the complaint of Bob's strong personality. When Bobby was in seminary, all of them knew about Bob's personality. Many there wanted men with the pastoral heart. They did not understand a strong personality.

Sometimes there are legalists in a church and they search out the feet of clay in the pastor; and these can be real or imagined weaknesses. Then they roundly condemn that and they also gossip about it (to gain some authority and notoriety). This is constant rebellion against authority.

Paul was reprimanded the Corinthians at this time, and they did not like it. He blasted their involvement in the phallic cult and he blasted them for their legalism and their denominationalism. Doctrine will step on our toes and we need to listen and not react. You cannot resent when doctrine steps on your toes. You must be teachable. Reaction is always detrimental to us. Refraining from reaction is advancing.

In Bible class, we need to respond, not resent. Paul pulled no punches; he went straight for the jugular. He pulled out of his doctrinal hat an incident in the lift of the exodus generation. Paul could have used a myriad of incidents on this one. This is an incident which is so pertinent. The Corinthians are going to be prepared.

1Cor. 10:10 **nor grumble, as some of them did and were destroyed by the Destroyer.**

**1Cor. 10:8–10 Ex. 16 17 Num. 14 16 Lesson #543 Sunday 1 June 3, 2007**

The Corinthians were spiritually immature; they were ignorant of the doctrine which was taught to them, or flat out negative toward it. There was also serious dissention within the church and factions among the members of the church. Several were deeply into some form of carnality or phallic cult involvement. What Paul apparently was doing is focusing in on what was okay, and what was not okay.

Paul goes on a different track here, and warns the Corinthians of the inevitable consequences of their continued carnality, which is the sin unto death. The warning is of the sin unto death, and he is warning these Corinthians by means of the Exodus generation, who are examples of what we should never be. Many died in the desert for their rebellion and negative volition.

V. 10 is the final warning to the Corinthians in this chapter about the sin unto death. Gen X is the poster child for negative volition. They are the example of examples. This final warning encompasses every aspect of rebellion; wherever there is rebellion in our soul, we need to take heed. This final warning covers Gen X from Egypt until the sin unto death was pronounced in the camp in Kadesh-barnea. Several instances of sin unto death prior to this as well for the Exodus generation.

We have the word γογγύζω = *to grumble*. There is a rebellion against something.

Ex. 16:2–3: **And all the congregation of the sons of Israel murmured against Moses and against Aaron in the wilderness. And the sons of Israel said to them, Would that we had died by the hand of Jehovah in the land of Egypt, in our sitting by the fleshpots, in our eating bread to satisfaction. For you have brought us out into this wilderness to kill all this assembly with**

**hunger.** These Jews learned nothing about the parting of the Red Sea, about the plagues upon Egypt from God.

Ex. 17:2–3: **And the people wrangled with Moses, and said, Give us water that we may drink. And Moses said to them, Why do you wrangle with me? Why do you tempt Jehovah? And the people thirsted there for water, and the people murmured against Moses, and said, Why, then, have you caused us to go up from Egypt, to kill me and my sons and my livestock with thirst?** This is the complaining mentioned in 1Cor. 10:9. The content of their grumbling was to blame Moses for trying to kill them.

Num. 14:2–4: **And all the sons of Israel murmured against Moses, and against Aaron. And all the congregation said to them, Oh that we had died in the land of Egypt, or in this wilderness, oh that we had died! And why is Jehovah bringing us into this land to fall by the sword? Our wives and our infants have become a prey. Is it not good for us to return to Egypt? And they said each to his brother, Let us give a leader and return to Egypt.** This is another one that we have studied; and Bobby has seen this occur many times in Berachah.

Every time, they complain that Moses or God has brought them out to the desert to kill them; and by doing this over and over again, they are calling for their own poison. They named their poison. God did not bring them out of Egypt to kill them; God did not bring them out of Egypt to kill them by the sword, by thirst or by hunger. Reversionism makes you a victim; it makes you feel sorry for yourself.

This passage from Numbers is a good example of reversionism; they want to revert to their former state; they are willing to be slaves again. A great life does not reside in grumbling.

In Num. 14, they are right there at the border of the Land of Promise, looking into the land from the south. You move ahead according to God's plan. They are going to lose momentum, which they gained from leaving Egypt under God's protection and power. They will stall out. God will have to jump start their sons and daughters and build momentum again before entering into the Land of Promise.

Grumbling in Joshua 9 (or 19?). The generation of promise took the land, but even they grumbled.

Γογγύζω is the mental attitude of Gen X. All grumbling begins with a bad mental attitude. It snowballs into a bad, grumbling life. Negative volition to the plan of God. This expresses our thinking to God.

V. 10 refers back to Num. 16 specifically, which sums it all up.

Num 16:41–42: **And all the congregation of the sons of Israel murmured on the next day against Moses and against Aaron, saying, You have killed the people of Jehovah. And it happened, as the company was called together against Moses and against Aaron, that they turned toward the tabernacle of the congregation. And, behold, the cloud had covered it, and the glory of Jehovah appeared!** These Jews just have to be victims

There was an actual rebellion or mutiny against Moses by Korah, Dathan and Abiram.

Num 16:1–3: And Korah, the son of Izhar, the son of Kohath, the son of Levi, took also Dathan and Abiram the sons of Eliab, and On, the son of Peleth, the sons of Reuben; and they rose up before Moses, with certain of the sons of Israel, two hundred and fifty rulers of the congregation, elect men of the assembly, men of name. And they were assembled against Moses and against Aaron, and said to them, You presume too much! For all the congregation, all of them are holy, and Jehovah is among them. Why then do you lift up yourselves above the assembly of Jehovah?

These are the religious and political leaders of Israel. These two men come from the tribes of Reuben and Levi: 250 princes of Israel; these are well-respected men of all the people. They represent the national and priestly leadership.

Revolt and rebellion requires a lot of rationalization so that you can prove yourself right.

1Cor. 10:8–10: We must not indulge in sexual immorality as some of them [Gen X] did, and twenty-three thousand fell in a single day. We must not put Christ to the test, as some of them did and were destroyed by vipers; nor grumble, as some of them did and were destroyed by the Destroyer.

**1Cor. 10:10 Num. 16**

**Lesson #544**

**Sunday 2 June 3, 2007**

Num. 16:41: And all the congregation of the sons of Israel murmured on the next day against Moses and against Aaron, saying, You have killed the people of Jehovah.

Rebellion is mutually exclusive with spiritual advance. Advancing in the spiritual life brings you the greatest life. We are looking at γογγυζο and its Hebrew equivalent. The LXX uses γογγυζω to render this Hebrew word: lûwn (also lîyn) (לִינ) [pronounced *loon*], which means, in the Niphal, *to grumble [complain, murmur]*. Strong's #3885 BDB #.

There is no organization which does not have subordinate leadership; Aaron was under Moses, and there were generals and citizen leaders, etc. This is a group of active leaders. There are some who are chosen here.

Num 16:1–3: And Korah, the son of Izhar, the son of Kohath, the son of Levi, took also Dathan and Abiram the sons of Eliab, and On, the son of Peleth, the sons of Reuben; and they rose up before Moses, with certain of the sons of Israel, two hundred and fifty rulers of the congregation, elect men of the assembly, men of name. And they were assembled against Moses and against Aaron, and said to them, You presume too much! For all the congregation, all of them are holy, and Jehovah is among them. Why then do you lift up yourselves above the assembly of Jehovah?

Truth is falsehood and that which is false is considered to be truth. Moses, everyone here is holy; you aren't the only one who knows divine viewpoint. These rebellious leaders misrepresent the presence of God. God was with them every step of the way, and they

knew it; however, they rebelled against God and they all knew that Moses was the intermediary between them. They thought, since God is with the Jewish camp, then everyone is holy; everyone is guided by God. See how they distort the facts? "We're all holy because God is among us." They were saying to Moses, "You are going too far; you don't have a corner on the market of leadership. Isn't God present among all of us?" This is unrestrained ambition. They have power lust; they want the power of Moses. They want democracy rather than a theocracy.

"Why do you exalt yourself over the congregation of the Lord?" We are all equal here. We are all God's children. They accuse Moses and Aaron of arrogance, even though Moses is one of the most humble men who has ever lived. They convinced themselves that Moses is arrogant. This sounds just like politicians attacking one another. They throw mud against the wall to see what might stick. That is what is happening in politics in news today. Mud throwing and politicians denying exactly what has happened. This sounds like those who have been attacking Bush for the past several years. They want to complain about everything. Charge and counter-charge and complain and rebel.

Goguzô is carnality; Moses and Aaron represent living the spiritual life.

Application: in dealing with the spiritual gift of pastor-teacher, we must always remember that Bobby's job includes doctrinal authority over us. It is not a good thing for us to challenge spiritual leadership. Every pastor is not exactly right all the time; but what gives us the right to set ourselves up as doctrinal authorities? Don't challenge the pastor-teacher; if they are involved in criminal activity, something has to be done; but if you can't deal with the authority of one pastor-teacher, then find another that you can submit to. If a pastor is teaching doctrine, then you can grow. Living under spiritual authority is necessary for spiritual growth. Those in rebellion must find pastors who agree with them; or they must tear down those in authority over them. This rebellion means that they did not put themselves under divine authority. A pastor is going to get some discipline when they are out of line. By the way, if Moses is out of line, these people don't have to deal with that; God will.

Num 16:31–35: [And it happened, as he made an end of speaking all these words, the ground which was under them split apart, and the earth opened her mouth and swallowed them, and their houses, and all the men who were for Korah, and all their possessions. And they went down, they and all that they had, alive to Sheol, and the earth covered over them; and they perished from the midst of the assembly. And all Israel who were around them fled at their cry; for they said, Lest the earth swallow us up. And fire came forth from Jehovah and consumed the two hundred and fifty men that offered the incense.](#) When you are in revolt, this affects all those that you love. Your children and wife are affected by your negative volition. These are mouthing off to Moses, so the earth opens up its mouth and swallows them up. This is the sin unto death, which is never easy and it is never nice.

Going down to Sheol does not mean that they are in hell, but they died the sin unto death and went into Abraham's bosom. God cleaned them out. It would be nice to see this happen to the politicians of this country. All those who were uncertain about the leadership

of Dathan and Abirah, fled their side. But, they only fled out of self-preservation; they did not get the idea of what was happening. They did not grasp the sin unto death which was happening. They were impressed by the means of the sin unto death, but they did not grasp the reason for it. All they cared about was self-preservation. When you are involved in *guzô*, there is not place to hide.

They ran from this place, they covered in their tents. But they did not rebound; they did not go to Moses with apologies. They fomented more rebellion and they got mad.

Num. 16:41: *And all the congregation of the sons of Israel murmured on the next day against Moses and against Aaron, saying, You have killed the people of Jehovah.* They blame Moses and Aaron for the deaths of their fellow rebels. You cannot see truth when in rebellion. Arrogance is self-destructive and self-deluding. We are mandated to be teachable; we need to live in an attitude of humility. They are staging a demonstration against the rebellion of Korah. Korah has gotten just treatment directly from God, and they blame Moses for God's judgment. They subvert justice for injustice and vice versa. Justice does not agree with them, so they reject it. Arrogance turns justice upside down. This all happens one day later, with all of this fresh in their minds. They could not transfer this into a doctrinal rationale.

Num . 6:49–50: *those who died by the plague were fourteen thousand and seven hundred, besides those who died for the matter of Korah. And Aaron turned back to Moses, to the door of the tabernacle of the congregation; and the plague was stayed.* Sin unto death takes out 14,700 here.

14,700 Israelites were killed off by a *Destroyer*; not by a force of nature. Here, this is personalized. This links the sin unto death directly with God, regardless of the means. This is a graphic example. The principle is real. God assigned an angel to use something for ths 14,700; the angel used a plague. We have had snakes, an earthquake, and here, it is a plague; like the firstborn of the Egyptians who died. The sin unto death can occur in a number of ways, but the ultimate source is God and His justice. Bible doctrine must never be rejected; divine authority was being rejected in all of these examples.

1Cor. 10:10: *...nor grumble, as some of them did and were destroyed by the Destroyer.*

This is the end of this particular study, of Israel and her negative volition.

**1Cor. 10:6, 11**

**Lesson #545**

**Wednesday June 6, 2007**

v. 11 looks back on v. 7–10 and summarizes them, and is parallel to v. 6.

1Cor. 10:6 *Now these things took place as examples for us, that we might not desire evil as they did.*

τυπικός in v. 6 and τυπικῶς is found in v. 11.

### Explanation

1. This is something which is divinely ordained to foreshadow.
2. The previous events covered are historical event; real historical incidents.
3. These incidents reveal the grace of God and His discipline, which was severe; the sin unto death. That is the historical aspect of these Old Testament types.
4. As types, they foreshadowed certain things; e.g., the coming of Christ and His crucifixion. The Rock from which came water and the serpent being lifted up. That foreshadowing was largely fulfilled by the time of Paul's writing. He was not teaching foreshadowing; he was teaching these incidents with respect to the behavior of the Corinthians.
  - a. Paul takes the historical examples and uses them to reveal Church Age doctrine, showing that the Corinthians were following the examples of the Exodus generation.
  - b. The doctrine which Paul showed through this typology is reversionism and the sin unto death if the Corinthians continued down their current path.
  - c. The Exodus generation is a type of generation which rebels against God. Paul is making it clear that this is exactly what he is doing. The Exodus generation are anti-types so that they will not be what the Exodus generation was.

Now these things happened to them as types [or, historical examples] for us.

Ἐκωινοῦς means it happened to them—the dative of advantage. How is this a great advantage? The advantage is to us, not to the Exodus generation. We get the dative of advantage here. The Corinthians see these people in hindsight. This also lets us know where the Corinthians are spiritually, as they are being compared to the Exodus generation. This is an historical snapshot as to how not to live the spiritual life.

The verb is the 3<sup>rd</sup> person singular, imperfect active indicative of συμβεῖνω = *it happens*. The imperfect describes all of these events in terms of happening in past time. This is a grammatical nightmare. The problem is the 3<sup>rd</sup> person singular, which means, it happened. At the same time, it is paired up with the relative pronoun τοῦτω, which is the nominative neuter plural. That is a problem. Number and case should agree. Singular and a plural. It did not make sense, so Bobby thinks he has it figured out. *These things* refer to the events of the Exodus generation as a series of events of their negative volition. They were in the process of happening in past time. All these events were in the process of happening in past time. Why is the subject in the plural, but the verb in the singular. *These things—it happened* is more or less a literal rendering. Why does Paul do this? We would expect a 3<sup>rd</sup> person masculine plural.

### What Does this All Mean?

1. *These things* in the plural is the subject of συμβεῖνω in the singular.

2. *These things* refer to the several examples of negative volition on the part of the Exodus generation.
3. Συμβεινω groups these events as one even which happened for the purpose of focusing in on the whole picture of divine discipline. Paul wants us to focus on this as one event; that we are looking at the negative volition of the Exodus generation.
4. So, for Paul's purpose, these things refer to one event; and what followed the event is the sin unto death. All of these events have one purpose to point out to the Corinthians what can happen—the sin unto death.
5. It is not just the events—the *these things*—independent of each other, even though they did, as this is a progression of events. What Paul cares about is, *it happened*; and the Corinthians are to see this as one event.
6. The grammar here would grab the Corinthians by the shirt and lift them up.
7. This is the whole picture of the Exodus generation from start to finish, rather than the individual incidents.
8. These things are all a part of one lesson...the destructiveness of reversionism.

#### **What Does it Mean, *Written for our Instruction*?**

1. *written for our instruction* means the historical example of an entire generation's failure was given for posterity, for the Corinthians in part.
2. Not only for the generations of Jews who would follow, but for us believers in the Church Age as well.
3. The idea is, they would see that the Exodus generation was filled with losers and they were not to be losers like their fathers were. And they serve as instruction for all of us.
4. It is not the events of the rebellion which we need to know; but it... How could they say time after time after time that God brought them to the desert to kill them, and yet be witnesses to all of these events.
5. It is the whole picture of the plan of God; it is the concept of their rebellion, which was constant, despite the fact that there are a variety of events which took place.
6. The problem is the lesson that we should take from the examples; reversionism, which can lead to the sin unto death.
7. The Exodus generation is a type of rebellion, written for our instruction, revealed by Paul and Moses and by God the Holy Spirit, for our benefit and for our learning. We all have these same self-destructive tendencies. We all have the ability to fall into the spiritual deposit of reversionism. .

So, we should look at all of these various acts of rebellion and see them as one act of negative volition against God; or one mental attitude which was never straightened out.

Accusative singular of νυφεσια + προς = *face to face with an admonition or warning*. This is instruction, but it is a warning. The goal or the purpose of recording this is for the purpose of admonition. We are warned; we are forewarned of the problems of going astray. Don't go negative toward doctrine; do not oppose the plan of God. The

repercussions are devastating. God has designed a plan for us in eternity past. It is our individual plan. In order to fulfill this plan, God gave us His Word and His resources; and now we must decide to do the plan; we must decide to complete the plan. This begins with our spiritual life and our spiritual resources and everything which God has provided for us. This warning is for one thing; do not depart. Think about the big picture; what about our resources. These things happen. Resources are rebound; keep moving, be consistent in the intake of the Word; build up doctrine in our souls. Do not depart from that plan of God. That is everyone's plan; and then there are individual aspects to the plan of God for everyone. If you are in doubt at all about the validity of this warning for us, then look back on our own life, and think about when there was pain in your life and suffering and hurt and then relate that to our spiritual status of the time. Now, sometimes there is suffering for blessing; and sometimes we suffer through no fault of our own; however, most of the time, we will see a correlation between pain and a low spiritual life.

We are so bombarded every day with human viewpoint that it is difficult to hold onto divine viewpoint. Probably, from time to time, many members of the Exodus generation had it straight, but the influence of human viewpoint over took them. Sometime it is so subtle that you don't even recognize it. That is the importance of divine discipline. The Corinthian believers and we are brought face to face with reversionism.

It is so easy to react to something that Bobby says. You need to be focused; you need to recognize what is important in life; how many times do you need to cross the Red Sea? How often does God have to provide manna? How much water do you have to drink before you know that God is providing it? Consider the Exodus generation as a whole and all that we have studied. Consider how it relates to you. It happens. The Corinthians are our examples; they are pathetic; they are stabbing one another in the back; they are doing everything wrong.

*...on whom the end of the ages has come.* This is a dispensational reference.

1Cor. 10:11 **Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.**

**1Cor. 10:11**

**Lesson #546**

**Thursday June 7, 2007**

*these things* are the events of the previous 3 verses; and they happened as a type for a warning. The incidents of the exodus generation and the immorality of the phallic cult and the continual grumbling; and all of these things had a singular purpose of foreshadowing a New Testament event. These are types of spiritual failure, and they are used to reveal critical Church Age doctrine. The Exodus generation are types of incorrigible, spiritual failures. They are historical examples of a spiritual wasteland. They were as spiritually dry as the desert in which they wandered. These things are a reminder and an admonition to all of us. The repercussions of such negative volition are devastating. Therefore, we need to understand that it is not the events of the rebellion which we need to remember, but we need to recall the entire picture of rebellion against the plan of God. What God wanted

from them was clearly laid out. The Exodus generation are types of rebellion, but we need to hold to the principle rather than to the specific acts of rebellion.

Συμβεινω is in the singular, but the subject is τούτω is in the plural. The editor is God the Holy Spirit and He meant for Paul to say this. **These things, it happened...** The individual rebellion begins with the rebellion of the soul. These things are a type. They are for warning, admonition, for our benefit and for our learning. An automatic turning to human viewpoint rather than to divine viewpoint in every aspect of life puts you on the road to rebellion.

The typology here is from a previous age, but it has complete validity for the age in which we live. At the end of this verse, Paul makes a dispensational reference. This is just as pertinent to us today as it was in past ages.

### Summary of the Doctrine of Dispensations

1. A dispensation is a portion of human history defined in terms of divine revelation.
2. These consecutive eras reflect the unfolding of God's plan for mankind throughout time and human history. It is not all the same; it is not all the same.
3. Each dispensation is a progression of God's plan; a progression in God's plan.
4. Dispensations constitute the divine viewpoint of history. It is interesting to read several different authors on the same period of history; you will get different facts and different slants and incredibly different points of view. A Dispensational viewpoint is critical to accurate interpretation of the Word of God. These are God's timelines and there are similarities and differences. Dispensations are critical to hermeneutics (interpretation of Scripture), ecclesiology (the church and Israel) and eschatology (future events).
5. We are in a specific moment of history and doctrine helps us to orient to God's plan, will and purpose. Doctrine of dispensations is the vehicle so that the believer can orient himself to God's plan.
6. An outline of Dispensations:
  - a. The Age of Gentiles—from Adam to the Exodus generation (why not to Abraham?); to Ex. 11.
    - i. The age of positive volition, which is from Adam and Eve to the fall (Gen. 1:26–3:6).
    - ii. The Age of Negative Volition; the fall of man up unto Abraham. Gen. 3:7–11:32.
    - iii. The Patriarchs to the Exodus generation. Abraham was the first Jew, but he lived during the Age of the Gentiles. Why? The Age of Israel could not start until the formation of the dispensation of Israel.
  - b. 1441 B.C. to 4 B.C. is the Age of Israel.
    - i. Theocratic kingdom: from the Exodus to Samuel, the first High Priest. 1431–1020 B.C., which includes Joshua, Judges and Ruth. No human ruler; the ruler of Israel was God.

- ii. Then the united kingdom: from Saul to Rehoboam. Israel wanted a king and God gave them a king. Saul was handsome, strong, tall; and he was a miserable failure. 1020–926 B.C. (to the death of Solomon).
- iii. There was a split between the southern and northern kingdom. Jeroboam to Hoshea in the Northern Kingdom (926–721 B.C.). In 721 B.C., the Assyrian empire marched into the northern kingdom and destroyed them and took some out, apparently.
- iv. The southern kingdom: Rehoboam to Zedekiah, which overlapped the northern kingdom, as they existed at the same time. 926–586 B.C. The latter date marks the diaspora. Jews in the land until 586 B.C., when Nebuchadnezzar of Babylon marched in and destroyed the temple in Jerusalem and the 70 years of Babylonian captivity set in.
- v. Restored nation of Judah, from Nehemiah to the birth of our Lord, which is 516–4 B.C.
- c. The Dispensation of the Hypo-static union. Every time there is a break, there is a change. The incarnation or the 1<sup>st</sup> advent of Jesus Christ. This includes the testimony of the gospels. 4 B.C.–30 A.D., which covers the life, death and ascension of our Lord Jesus Christ.
- d. The Church Age, the age in which we live. 30 A.D. to the rapture of the church.
  - i. Pre-canon period. Begins with the Book of Acts and continued until John wrote the book of Revelation. 30-96 A.D., the era of the writing of the New Testament, the era of the Corinthians.
  - ii. Post-canon period of the Church Age. This is governed by Christ's upper room discourse (John 14–17) and the New Testament epistles and Revelation 2–3. It is governed by the New Testament epistles and the first couple chapters of Revelation.
- e. The Tribulation: a 7 year period of time, from the rapture of the church to the 2<sup>nd</sup> advent of Jesus Christ. Prophesied in the Old Testament and in Christ's Olivet discourse (Matt. 24–25). Also in parts of Revelation.
  - i. Satan's failed utopia, which begins with all unbelievers (opposite of previous civilizations which begin with only believers). Satan attempts to set up the utopia which he has always wanted to. 3.5 years into the Tribulation.
  - ii. The 2<sup>nd</sup> 3.5 years is called the great Tribulation. Satan's expulsion from heaven to the 2<sup>nd</sup> advent of Jesus Christ. Then the enemies of Israel will be destroyed at the battle of Armageddon.
- f. The Millennium, which means 1000. This is the 1000 year rule of Christ on earth, from his 2<sup>nd</sup> advent to the end of human history, 1000 years later. Prophesied in Rev. 20 and many places in the Old Testament. The Messiah was prophesied in the Old Testament over and over, and they expected a King; they did not expect a cross. They rejected Him as their king, and the

Church had to be inserted. He will come back as the king of kings, and He will reign until the end of human history.

- g. The Eternal State, which is not really a dispensation, as there is no more time; there is no such thing as time and no history.

The Age of Israel begins with the Exodus generation, which is what we have been studying. Then we have the Age of the Hypostatic Union, which is the center of human history. All of history is centered around the event of the cross. This is the event which carries the greatest weight of human history. Approximately 25 years after ?? The Exodus generation has an influence on the Corinthians and also on us.

*Upon whom* refers back to *our*, which is all Church Age believers. Then we have the word *ages*, which is the genitive plural of *aion*, which is the Greek word for dispensations. From the divine perspective, there is a purpose for Israel, which continues through the Mosaic Law and through the prophets. There were sacrifices which is the faith rest life. They did not have the filling of the Holy Spirit. Some believers did have the indument of the Holy Spirit, which could be removed.

*Aion* = *ages*. *Εἰ τῶν αἰῶν* = *unto the ages*, which was inscribed on Bobby's grandfather's wedding ring. This refers to the fulfillment of a group of these ages, as well as a continuation of these ages. These ages are completed and also a continuation of the ages, which is the Church Age.

The election of Israel as a nation and all believers throughout history are called to advance to spiritual maturity. All believers in every dispensation represent God in this world. The discontinuity is also clear in the Scripture, and it is here where many are confused. Israel was a single nation, a single race of people, who represented the Lord on earth. They had rituals which represented Christ to come. Israel had a set of covenants like the Mosaic Law and the Abrahamic covenant which define their relationship with God. Only a few prominent Old Testament heroes had a function. The Age of the Hypostatic Union of the central point of human history, and the 3 hours on the cross were the central point of all human history.

**In these last days, He has spoken to us through His Son.** The dispensation of the hypostatic union provides a hinge which connects and divides, and this separates theologies. Dispensation theology emphasizes the discontinuity; this is a salient point of theology. Without understanding the dispensational theology, you cannot interpret Scripture.

The dispensation of the hypostatic union introduced and unprecedented system of power which had never been seen before. The Holy Spirit sustained Jesus Christ as no man before, and this set the precedent for our own operational spiritual life. This dispensation is the hinge and it is also the separator. This defined all other dispensations. The resurrection of Jesus Christ became the distinguishing mark and all believers will be

resurrected. The church has differences. We live in the Church Age. We come to our portion of the history of mankind. We will see the progression of history as it relates to us.

1Cor. 10:11 **Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.**

**1Cor. 10:**

**Lesson #547**

**Sunday 1 June 10, 2007**

In California for Alex's Memorial service

v. 11 gives us the reason why we have studied the exodus generation. This is why we study extended carnality and lack of faith rest; the incidence of idolatry and syncretism, and the grumbling of that generation.

V. 12 is the conclusion, which is another warning, which is an admonition about staying alert and staying awake. 1Co 10:12 **Therefore let anyone who thinks that he stands take heed lest he fall.**

The ages are the dispensations in history; that is the importance of dispensations in history. Each dispensation is a progression in God's plan. Believers who live in a specific age must orient to the doctrine and spiritual life which have been given them in that age. Each era has unique characteristics; there is a continuity and a discontinuity by way of dispensations. In all dispensations, salvation is the same. There has never been a moment when salvation has not been the same. His work on the cross is efficacious for past, present and future dispensations. These dispensations look back; and others may suggest that ritual sacrifices were the means of their salvation, but those were just pictures of Christ to come.

1Cor. 10:11 **Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.**

**1Cor. 10:11**

**Lesson #548**

**Sunday 2 June 10, 2007**

In California for Alex's Memorial service

Ages is αἰον, which refers to dispensations. Salvation is the same in every age. There are spiritual lives and spiritual growth which are somewhat different. Ritual sacrifices in the Age of Israel.

We live in the Church Age. The nation Israel was elected; and we, in this dispensation, come from every nation and from every gender. We no longer need as believers in the Church Age all of those rituals and covenants. We no longer need them. We no longer need the Mosaic Law or the Abrahamic covenant. We do not need the rituals to foreshadow Christ. He was sinless and perfect and the only one to fulfill this law. The Abrahamic Covenant is not abrogated by the death or life of Jesus Christ.

In the Church Age, we have the completed canon of Scripture and the mystery doctrine, which was reserved for us. The mystery doctrine is the unveiling of God's plan for the believers in the Church Age. We are endowed with the power of the Holy Spirit, something which Israel never had. Our spiritual life is modeled after the spiritual life which our Lord began.

We represent ourselves before God in rebound and in our spiritual growth and as we learn doctrine and apply it. We are in union with Christ by the baptism of the Holy Spirit. No other age allows for believers to be united by God the Holy Spirit to Jesus Christ. At some point, we will pass over to the other side, and share all the Jesus Christ is and all that He has.

We do not have to have miracles or the awesome displays of power that Israel saw, like the appearance of manna. We don't see this and we do not have to see that. We have that power. It is unique and it is one of the greatest privileges in all of history.

The great continuity between the dispensations and our continued spiritual growth. In the Church Age, the means to this end, our unique spiritual life is more powerful than it has been or will be in any age.

Brief time line of the dispensations.

Human life begins with Adam and it continues though the fall of Adam all the way to the exodus. The Jews were elect of God and they were utter spiritual failures. At a specific time in history, the Age of the Gentiles ended and the client nation Israel began. However, when the Lord Jesus Christ was born, the Age of Israel ended. Then there was a new age as the center of history. It began on the day of Pentecost, a few days after the ascension of Jesus.

The believers of Corinth reside in the Church Age, during the pre-canon period. This Church Age is continuing, and we do not know the end of the church. There are no signs or wonders in this age where we are told that this age would end. We do not know the end, but we know what will happen at the end.

Then there will be 7 years of the Tribulation, which will end the Age of Israel. The Church Age was intercalated between the Age of Israel and the Tribulation, which is a part of the Age of Israel. The Millennium starts with the rulership of Jesus Christ, at the end of the Tribulation, and goes for 1000 years. Then we have the final age, which is not a dispensation, the eternal age, the eternal state.

#### **Καταντω**

1. This means *to arrive, to reach one's destination*.
2. In other words the ends of the ages are reached.
3. The ends that are reached implies that each of the ages is completed; in other words, those previous dispensations.

4. The sum total of these ages have come down to this age in which Paul writes. 1Corinthians applies to all those of the Church Age.
5. This age reaps the benefits of the experiences of all previous dispensations. These completed ages are for our benefit in the unique age in which we live.
6. The Corinthians and all Church Age believers have reached the completion and fulfillment of these previous dispensations. The Age of Israel is not entirely fulfilled. Our age has not ended. These eschatological ages are still to come. However, with each moment, we progress in the Church Age.

The warning for all of us from the Exodus generation.

#### **What are the Lessons?**

1. As this age continues, believers need to understand their relationship to God, insofar as to what comes before and what comes after. We know the responsibility that we ought to have.
2. There is a problem for us as there is in every generation. We have so many more resources. Sin hinders and limits the use of our resources. That is the message of the exodus generation. That is the message of the fall of Adam; that is the message of Abraham, Isaac and Jacob.
3. Divine discipline, and the Exodus generation should have learned that a long time ago. Can we look at the Exodus generation and make the comparison to our own spiritual life. The nation Israel is not a client nation to God right now. In WWII, we have great weapons and great resources, but they had nothing compared to what our soldiers have in Iraq. We have so much more in the Church Age than was had in previous ages.

1Cor. 10:11 **Now these things happened to them as an example, but they were written down for our instruction, on whom the end of the ages has come.**

Paul adds two more admonitions, which begins with beware of creeping human viewpoint. Bobby loves this verse: **Therefore let anyone who thinks that he stands take heed lest he fall.** Continue with doctrine unless you fall. What you think is the only variable. V. 12 has to do with reviewing the entire sad approach of the Age of Israel. If you stand for nothing, then you will fall for anything. If you stand for nothing, you will fall for anything. No spiritual life means that you are without the Holy Spirit and/or without doctrine.

ὅσπη which means *therefore*. Perfect act infinitive of ἵσταναι and this is a result clause. What should be the result of the Corinthians and everyone else? How can we stand? Bobby is going to close out on this one.

We must never forget that the grace of God is involved with every area of our lives. As soon as we realize that, we understand that is where our strength lies. We must not search for solutions in our own strength, which is weakness. The power of human viewpoint is nothing but weakness. The only power we have is the divine viewpoint and

the power of the Spirit. We bring nothing to our spiritual life. We must stand by and watch the deliverance of the Lord in all situations of life. We must press on to the high ground, and push anything aside which distracts us from that mission. That is how we take it in. Pressing on to the high ground is the appropriation of the grace of God. That is grace orientation. We cannot stand on our own. We can only stand utilizing the grace of God. We must continue to take in the Word of God as our first priority. You must continue to rest, to think, to concentrate on the doctrines in our souls. Life will be terrible for us and we will be wondering why.

1Co 10:12 **Therefore let anyone who thinks that he stands take heed lest he fall.**

1Co 10:13 **No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.**

**1Cor. 10: Lesson #none Wednesday June 13, 2007**

No Bible class

**1Cor. 10: Lesson #none Thursday June 14, 2007**

No Bible class June 13, 14

**1Cor. 10:12 Lesson #549 Sunday 1 June 17, 2007**

Bobby was teaching at the Dallas Bible Conference last week at the Machaira Bible Church. Intense positive volition and a real enthusiasm for Bible doctrine. However, 1Corinthians was treating them roughly, as they told Bobby. They were up to date, and Bobby covered a different topic there.

We are going to deal with a critical passage, which will treat us roughly as well. This verse is one of the great warnings of Scripture. It is the crux of our spiritual life and the dangers of departing from that spiritual life.

For most people, there are no absolute standards; all they have is relative standards, and they bend, so that they have nothing of substance to stand upon. They look for loopholes; they find a way not to make the hard choices in life; they try to find a way of least resistance; so they can conform to fluid standards, so that they may change their behavior as they feel. There is no moral courage where standards are relative.

For the believer, we must be aggressive about standing upon principle. For many, it is opposing the standards of the world around them. Even Christians today stand on nothing because they know nothing. Or some are aware of absolute standards, and yet they choose to ignore these things under pressure. The result is they will adhere to the relative

standards of Satan's cosmic system, which is lethal. When we cannot stand, we cannot glorify God. We cannot live the spiritual life without advancement.

*Stand firm* means that we stand upon Biblical principles, and without doctrine daily or being out of fellowship for awhile, we drift mentally, and we begin to lose the edge of Bible doctrine and the principles which go with it. We must continue to take in the Word of God. We must continue to take in the doctrine and we must keep active the doctrines resident in our soul. Sometimes, standing firm is just doing nothing and waiting on God to handle a situation that you cannot handle. [Which time I am afraid, I will trust in You](#). The only way to trust someone is to have personal love for them and you have to know them. If you do not trust those whom you love, then you do not love them. You cannot live the spiritual life; you will stand for nothing, without doctrine in your soul. We love because He first loved us. God loves us beyond what any person can muster in life. When we depend upon personal love for a human being, you are standing upon clay. You must never forget to whom you owe complete allegiance like you do to God. This is our first and foremost allegiance. Without this, we have no other allegiance which lasts. Our allegiance is not to ourselves or to Satan's world.

The standard of the world around us is *me first*. We are not called to turn inward and to think only of ourselves. Sayings, e.g., *you must take care of yourself first; or, if you don't look out for your own interests, then no one else will*.

If someone has good standards, but without doctrine, then these standards weaken under pressure; you are influenced by every wind that blows your way. You wonder why you have no confidence. This is how a person who understands the importance of a traditional family, who has been in both situations, and still will cast votes against the traditional family. No clear, standards.

We are in danger of becoming Gen X. Bobby is calling them generation X. Excellent! They found no peace and no pleasure in their departure from God's plan. That is the consequence of not being able to stand on the doctrine resident in your soul. Since they never stood upon the promises of God, they could never recover and they died the sin unto death.

There is always the danger of the fall; no matter how long you have been under doctrine, you can always fall. All it takes is failure to stand upon doctrine; failure to apply doctrine.

Paul uses the imperative mood of the verb βλέω = look, see [[here](#)], *look closely at this, pay close attention to this; be careful and be watchful, be vigilant*. 2Peter 3:17: Be careful! [You therefore, beloved, knowing these things beforehand, beware, lest being carried away with the error of the wicked, you fall from your own steadfastness](#). You fall into reversionism like generation X.

1John 5:21: [Little children, keep yourselves from idols](#). This is the picture of syncretism, where you worship God, but you operate outside the plan of God; you dabble in the cosmic system. There are lots of things out there to be on guard against. There are obvious

things, such as the dominant area of your old sin nature. That is the problem of the Exodus generation; they were knocked over the problem instead of by the solution.

There are more subtle ways, e.g., association with human viewpoint thinking which seems to be harmless enough. Imperceptible ways where we are affected. The extraction and the recovery is very difficult. However, no matter how far we fall, we can recover. God's love never fails and His love never fails. Human viewpoint and all that goes with it can be addictive, as well as destructive. This is because our sin nature is attracted to things apart from God. The more mature that we become, the less our sin nature controls. The more we grab human viewpoint, the more our sin nature controls. **Take heed that you stand on doctrine, so that you do not fall.**

Eph. 6:13–14: **Therefore, put on the whole armor of God, that you may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having the utility belt of truth buckled around your waist, and having put on the breastplate of righteousness,...** these are the passages so that we remain on guard to protect our spiritual lives.

What are the great dangers? What can we fall into? In Corinth, it is idolatry and the phallic cults; syncretism. To them, the Temple is just a feast, just a party, just a place to kick back and enjoy life. They don't think they will be swept away, not taken in by the false religion. The problem is, they are not on their guard. They are putting themselves in a position of vulnerability. They are vulnerable to the thrust of a sword which is not divine viewpoint.

1Cor. 10:12 **Therefore let anyone who thinks that he stands take heed lest he fall.**

**1Cor. 10:12**

**Lesson #550**

**Sunday 2 June 17, 2007**

The problem is, *how do you do it? How do you live this life?* That is key to the Christian life. Standing firm in the Word of God and standing firm with doctrine resident in your soul. You may think you are tough, but your exterior is not that tough. The softest, sweetest person in the world can stand firm. You can stand on the principles of Bible doctrine. When you strap on the armor of God and you begin to reject doctrine, and you leave yourself vulnerable. What we are studying is very practical. V. 12 is the culmination of everything that we have studied. The Corinthians are believers, but they have not said to themselves, "We are leaving the Lord behind and we are going back to the heathen temple and worship false gods." They feel that they are impervious to their old false worship. "We know better; we are never going back to that." But they do feel safe in going back and having a great meal and a glass of wine and they hang out with old friends. They feel safe from contamination in the temples. They are not going to be swept away by the worship of the false deities. For them, it is just about entertainment and fine dining and friendships, and maybe a little romance; but not romance.

A quick way to get into human viewpoint is to leave Berachah and date outside Berachah church, if there is no one dating you there. Berachah is good for doctrine but not for relationships. You meet someone who is a lot of fun and better looking than anyone else

at church, so you go out and get your feet wet. It happens. It is a warning. They are not going to dive into temple worship; their doctrine will not be shaken. No threat to my spiritual life; I have a strong spiritual life. These Corinthians are already in syncretism.

There is not one aspect of your life where you cannot be on guard. You have to have the armor fully strapped on. Some did not just become peripherally involved with the phallic cult, but they became active participants. When religion and doctrine are mixed, doctrine is compromised. The result is a soul filled with confusion and garbage. Divine viewpoint is always dumbed down. Human viewpoint or religiosity always affects divine viewpoint. Human viewpoint and divine viewpoint cannot co-exist without the practitioner becoming Gen X.

We can become addicted so easily to are areas of weakness. Even areas of strength can creep up and get us. We are not bullet-proof, simply because we sit in Bible class. When we think we are, our guard is down; and it is easy to fall into a trap. The step into sychrotism is just a step away.

Matt. 6:24: "No one can serve two masters, for either he will hate the one and love the other; or else he will be devoted to one and despise the other. You can't serve both God and Mammon. Trying to serve both is syncretism. It can be anything: activism, environmentalism, or anything that we put in front of God. These can be things which are not wrong, but they can overthrow divine viewpoint. Sooner or later, mammon and doctrine will make opposing demands. They may seem to run concurrently for awhile, but after awhile, materialism takes the place of Bible doctrine.

### **3 General Temptations that We Should be On Guard Against**

1. Constantly looking for association with human viewpoint. This can lead to distorted thinking and actions and degeneracy. They had the presence of God right there and they still had distorted thinking.
2. When you mix human viewpoint in your soul with syncretism will win out.
3. In syncretism, we will come to despise Bible doctrine, even as we give it lip-service. We must constantly evaluate our thinking. This is a continual thing; not once a week or once a month.

Letting your guard down in the army is a serious offense. Be aware of your surroundings; be aware of your choices; be aware of those with whom you come into contact. Your choices: your surroundings and associates. When you have associations with unbelievers, be careful where you take them and be careful as to where they take you. When human viewpoint creeps in and you fall into agreement, you have gone too far.

2Peter 2:74–9 For if God didn't spare angels when they sinned, but cast them down to Tartarus, and committed them to pits of darkness, to be reserved for judgment; and didn't spare the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood on the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them to destruction, having made them

an example to those who would live ungodly; and delivered righteous Lot, who was very distressed by the lustful life of the wicked (for that righteous man dwelling among them, was tormented in his righteous soul from day to day with seeing and hearing lawless deeds): the Lord knows how to deliver the godly out of temptation and to keep the unrighteous under punishment for the day of judgment;... Lot chose the beauty of this area, but he was oppressed by the conduct and thinking of those in that area. He was a believer in Jesus Christ, and yet he departed from the great doctrinal leader of his age, and he was influenced by the degeneracy of the ancient world. There was a time when two angels visited Lot, and they came in the form of men. As was customary at that time, he took them into his house. A gang of men demanded that Lot send these men out to them so that they could gang rape them. Lot followed legalistically the custom of that time and offered his own daughter to these men. He was that influenced by the evil of his time. Gen. 19:8. He would substitute his daughters for the angels, without a thought as to what it would do to them. Lot made a conscious choice to continue to associate with the evil of that area. His soul was tortured by the evil of those in his periphery. Lot turned evil just by the association.

Two categories of people to stay away from: 2Peter 2:10–11: **...but chiefly those who walk after the flesh in the lust of defilement, and despise authority. Daring, self-willed, they are not afraid to speak evil of dignitaries; whereas angels, though greater in might and power, don't bring a railing judgment against them before the Lord.** Anti-authority and antinomian are the two types of people which we ought to avoid.

The evil which Lot chose affected his own daughters, who chose sex with their father in order to perpetuate their family, from which came Moab and Ammon, who caused great harm to Israel throughout their lives.

There are definite problems with our associations. We are attracted to people; our sin natures end up being compatible with ours; and this similarity of old sin natures is what is the basis for our attraction.

Associate with evil and you will become evil or you will become influenced by evil. Vulnerability to those same evils.

A 2<sup>nd</sup> problem of human viewpoint that we may fall prey to. This one is more subtle: we can fall prey to legalism. Very religious and very self-righteous—phoney. These are those who do not understand rebound. They live in carnality. They think that the Christian life is self righteous morality. You can be moral and carnal at the same time. The legalist tries to have a good life under his own power. Is morality and sin compatible? Of course. Antinomianism and asceticism can both be detrimental. When you live under legalism, you become self righteous about your works and your own holiness. Self righteousness is about the person; it is not about principle, but it is about the person. Subtle, but evil.

In self righteousness, you develop a inordant self righteousness and self-confidence, which leads to carelessness. You depend upon your own strength; you focus on yourself and not upon Bible doctrine. You are convinced that God is impressed with you.

We can be influenced by legalists in Berachah church. We must be vigilant about antinomianism and legalism both. Both attack and both are being warned against. Next comes encouragement. "I can't have friends; they all influence me badly." We must be on guard, but we always have help. We are in the world; we must rub elbows with the world. We need help to function in this world. A great promise coming up in this chapter.

1Cor. 10:12 **Therefore let anyone who thinks that he stands take heed lest he fall.**

Our great hope and our great confidence. This does not guarantee that we will not fall. We can handle any temptation, but there is more to it than that. We can choose to fail.

1Cor. 10:13 **No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.**

**1Cor. 10:13**

**Lesson #551**

**Wednesday June 20, 2007**

Jim Meyers mission report on the Ukraine.

We may have claimed v. 13 many times, but we may not have a complete understanding of it. It is an important promise. This is what God has done for Israel. Time after time, Israel was delivered from her failures. God intervened many times when Israel was about to go under; and time after time, they saw God's wonderful grace. God sustained them at the Red Sea; He provided water and manna. We know exactly how they failed and everything which God did for them. What Israel had in all of their testing, trials and temptations were preparations, so that the grace and faithfulness of God could come through to them loud and clear. They faced many tests, time after time, and they failed all of them. In spite of their many failures, they did not experience any test for which God had not already prepared them.

They left Egypt and marched to the Red Sea, and they whined and complained, and God delivered them. Then, the golden calf incident, and they figured that Moses would not return; but he did return. Then they had no food; and then no water. Each test gave them a basis for passing the next test. God did not bring us out into the wilderness to die. They chose not to apply doctrinal rationales which were right before their eyes.

#### **Background/Summary for 1Cor. 10:13**

1. Bobby's point is, the temptations and the tests that the exodus generation faced were not beyond their ability to withstand. They had the ability to face these tests and to pass these tests. They had the ability to face these temptations; to resist the temptations to build an idol; to resist the desire to return to Egypt.
2. God's grace is in operation every minute of the day. God's faithfulness. This is an iron-clad promise.

3. God provides the means by which we can have deliverance, a way of escape; just as Israel had the means, but they did not use it. Israel did not take the escape hatch.
4. For the way of escape, we learn to depend upon doctrinal rationales. There is our means and our way of escape. In so doing, we will be delivered from temptation, trial, etc. We will escape and endure.
5. His power offsets our weakness and temptations. 2Cor. 12:10: **when I am weak, then I am strong.**
6. The filling of the Holy Spirit and metabolized doctrine are the means of our escape, and that is how we endure temptation and testing.

Πειρασμος = *temptation*. This is not a synonym for *sin*. It is a solicitation to sin, but it is not sin. Temptations in life are unavoidable. They are parallel to adversity in our lives. Adversity is inevitable in our lives; we all will experience that; we will all experience temptation. It is the nature that we all possess. We all have a sin nature and we do not become perfect. We might gain more control over the sin nature and we may spend more time in fellowship from day to day; but we never enter into sinless perfection during this life. We do not need to succumb to temptation anymore than we need to give in to adversity. These things are inevitable. Temptations and adversities are inevitable. Sin and stress are optional. We cannot complain, "I had no choice but to sin." This is the argument of the homosexuality. They have a great degeneracy of thinking and lifestyle. When they think with degeneracy, even if they are nice, association with them will affect us. Be on guard. **Stand, take heed, lest you fall.** This is the effect of their thinking. This is true of any degeneracy.

Temptation is a solicitation to sin. It produces human good and sin. There is a second concept in this area: pressure testing by God for our benefit. God does not tempt us to sin; but God does test us. Our sin nature tempts us to sin. God does not. However, He tests us.

When we fail to pass the test, we have chosen to do that. We experience that sin in a lousy mental attitude. We are tested so that we pass the test and move forward. Temptation from the sin nature and testing from God. Our volition is always in play in both areas, facing temptation and testing.

Abraham had to trust God's promise and that God would fulfill it in the way that God promised. God would fulfill His promise regardless. He did not want to kill his son; he loved his son. He passed the test. He did not sin by disobeying God's test.

Spiritual advance and great blessings and in this is the greatest happiness in life. Disobedience, even when it seems justified, will not bring happiness or contentment.

We will receive temptation which normally faces all believers in this life. Only this temptation normal to all believers is what we will receive. We will not get some superhuman temptation which we cannot overcome. We are protected from

overwhelming, demonic temptations. This we won't face as we could not overcome it. Job was given direct Satanic testing as a test of Job's faith and it furthered along the angelic conflict. His wife said, "Curse God and die." He endured all that came his way, except that he could not deal with his self righteous friends.

The incestuous man of 1Cor. 5:5 was turned over to Satan, but that was for punishment, not for temptation or for testing.

We can be tested by the indirect influence of the doctrine of demons. 1Tim. 4:1 5:15.

There are common tests for all believers that we all are able to pass. We might not be strong enough to face a direct Satanic attack, but that is not given to all believers. We will have the doctrine of demons placed in front of us; anything which is not Bible doctrine is the doctrine of demons.

How can we be assured that these temptations are only those which all believers face? We know that God is faithful; and we are told this in this verse.

#### **Our Encouragement**

1. God is always right there; He never leaves us and He never forsakes us. He is always there to keep us from being overwhelmed by our circumstances.
2. The immutability of God and His promises assures that His help is always there; this is an iron-clad assurance.
3. Although believers may be faithless, He remains faithful. Time after time, we fail tests and time after time, we get out of fellowship. God remains faithful, no matter what. 2Tim. 2:13.
4. Not one of God's promises has ever failed. 1Kings 8:56.
5. God's immutability is the anchor in unstable times and circumstances. We can step back and use the essence of God rationale. His promises never change; His promises always work.
6. Therefore, the faithfulness of God is the assurance that nothing will be impossible with God. There is encouragement. Luke 1:37.
7. God will not allow any temptation which is not common to man; nor will He allow a temptation beyond a believer's ability to resist.

1Cor. 10:13 **No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.**

Jim Myers missionary to the Ukraine, which is the largest country entirely within Europe. It is a little smaller than the state of Texas. Russia is larger, but it is in Asia. It is the bread basket of Europe and they can grow anything there. They grow beets for sugar and the wheat for Europe.

Instability in the Ukraine. Ushenko is the president there, and he was in a presidential election with Yanakovich, which a lot of shenanigans, and somethings called the orange revolution and hundreds of thousands of Ukrainians marching in the streets over the elections. 3 elections occurred. People thought he would be a wonderful guy; the guy he lost to is become prime minester. Yanokovich is friends with Putin. The parliament was fired. They could not get a majority or do any business, so they were fired and the president fired them all. These two politicians are not allies in any sense of the word. They have a militia in different parts of the country.

There are fewer in number there proclaiming that Christ alone is our salvation; and this is becoming a very foreign concept there. Our purpose is to train nationals to carry on the work. **The things that you learn from me, I want you to commit to faithful men so that they can train others also.** There are now graduates from their Bible college and some are going out and planting churches on their own. One young man who he thinks is destined to become a great spiritual leader, and he is just outside of Kiev. He is only 23 or 24. He has a school of theology of his own, and it is almost unheard of for other Ukranian pastors to listen to someone who is so young. However, they recognize that he has a message of truth.

They started a church in Kiev called the Word of God Church. Evangelism outreach is emphasized as well. This is the only hope for that country. There are many evangelistic outreaches. They preach the gospels in the hospitals, in the juvenile detention centers, to kid's clubs, to orphanages. A tremendous reponse in these kid's clubs; and even a recent call to go into the schools and teach Christian morality. A society without thieves and drunks is good, and this is recognized. They will be able to go in a teach whatever they want. Morality is wonderful, but without a relationship with Jesus Christ, it is empty.

He has gone to Zambia many times (Northern Rhodesia) and he taught pastors without training there. He was asked to put on a longer conference; and he was asked back. Hundreds of pastors and church leaders showed up and men from 30 different ministries. They were overwhelmed; they had never heard Bible doctrine before. They would sit there 5 or 6 hours a day. Printed outlines provided and cassette tapes. They are cranking out thousands of tapes for church leaders for pastors there. They are very positive to the Word of God and the doors are open and they just want teachers.

Tim and Ingrid Lipsky were friends of his. Tim came to teach in a Bible school in the west of Kiev. They were killed in a bus accident in the upstairs behind the driver, and some animal ran out in the road and an 18-wheeler swerved to miss the animal, and there was a head on collision and the platform collapsed. The gas tanks were right beneath them and one of Ingrid's legs are trapped. She called for Tim to cut off her leg. Tim would not leave her. Ingrid in the past said, "I don't want to be a widow; I want us to go together." Tim and the rapture generation, and he said, "I want to die, and I want to experience dying grace. I want ot have that experience." They both had their prayer answered. A conference was held anyway, and huge numbers came. They had a passion for the Word

of God. Even their children stood up and testified how wonderful it was that they knew doctrine and lived doctrine. Nicky and Valerie, who are both strong in the Lord.

Seminary is not just open to anyone; it is for those who want to get the doctrine, the theology, the training, and then to go out and have ministries of their own.

Asked to put together a set of basic Bible lessons to be put out over all over the Russian area. 26 basic lessons which will be on television and on the radio with the translation ability built into it.

A former student of his from Tehran; he went to the Ukraine as a refugee, and he heard the gospel and he responded, and he has planted a Persian church. Many Iranian muslims coming to Christ. Many of them are being moved out to Spain, Canada and France. So there are believers who are going out from the Ukraine evangelizing. Ali's Bible lessons are being broadcast into Iran in their own language.

**1Cor. 10:13**

**Lesson #552**

**Thursday June 21, 2007**

This is a promise that everyone knows about, but few know exactly what it means. Sometimes some make it mean what they want it to mean. It is a complex promise and there are many facets to it.

First a key noun begins this verse: *πειρασμος* = *temptation*. As the verse says, this temptation can overtake us. What is temptation and how does it occur? It is anything which induces us to take a course of thinking or action which is sin. There are all sorts of temptations. Temptation itself is not sin, but it is only an inducement to sin, but it is not sin. It comes from the sin nature. You cannot remove your sin nature; you can't pray it out; it is permanent; it is an inherent nature. It is a nature of death. This inherent part of our body seeks to influence and gain control of our soul. It begins by inducing us to sin. We sin personally when we surrender to temptation. The sin nature is the tempter to sin. Temptation is inevitable and as certain as adversity. It is not circumstances which tempt us, which is a common misconception. Circumstances are simply bait. It is our inner sin nature which tempts us to make the wrong decisions. The sin nature takes the circumstances and through these circumstances tempts us to sin. That which tempts us is not outward circumstances but the inward nature. There is a very practical application to this: we can never use the excuse that we are a victim of circumstances. We cannot blame sin on where we live or how we are brought up. We always have a choice. The circumstance is not the sin nature; the sin nature is us. The sin nature is our inner enemy. Within the sin nature there are lust patterns and these are patterns for which we have a propensity to conform. It is a preference in choosing a sinful course. We all have a preference in choosing a sin that we really like. This is a trend, which is known as our area of weakness. It might be a trend toward legalism or it might be antinomianism, leading to immoral degeneracy. One of these will be dominant. This dominant trend can change.

You can go from being a rake to being a self righteous prig, and vice versa. The sin nature is an obvious and permanent element of human nature.

We are probably well aware of our own lust pattern and we understand that it is the most tempting for us to follow. When we are attacked by this lust pattern, it is overt and well-known to us. However, at other times, there are temptations which are in very subtle areas. These are often imperceptible things which we do not view as problematic or dangerous. We fight the obvious, or not, but the obvious is obvious. The subtle is where we need to be on guard.

Bobby draws a circle, a defensive position. Rangers when moving, when they run into any problems, go into a perimeter defense. A good platoon leader or company commander will examine his perimeter and determine where he should concentrate his defense. One direction may be more obvious than another. He will have to pull people from one place and put them in another, weakening the other positions. There is an obvious area of attack; however, sometimes, there is a subtle attack at another area.

#### **What are the subtle areas of a sneak attack?**

1. These are areas where we can be compromised through someone else's corrupt thinking.
2. We can recognize our own trend and deflect that.
3. This is human viewpoint associations which impact on our thinking in imperceptible ways. People who influence your thinking in imperceptible ways.
4. These attacks come as a mode of thinking which infiltrates and contradicts divine viewpoint, so that divine viewpoint is neutralized in some areas.
5. What happens is, we develop blind areas of human viewpoint which conflict with divine viewpoint and application of Bible doctrine. You may like these people; you may like hanging out with them; and you may recognize that you can resist the obvious temptations associated with them. However, you get into carnality, and it affects every area of your life.

There is a simple recognition process and you need to know how to recognize these subtle attacks. We must associate with a large variety of people and we may not associate with some of them because we are forced to; but there are others that we really like to associate with. Under certain conditions, in those cases, a warning bell should go off in your head.

#### **The Recognition**

1. If you know that someone thinks in purely human viewpoint terms, then bells should go off. They can be very attractive people. There is a lot of human viewpoint. Then there are Christians who don't know anything. They aren't interested in doctrine. Human viewpoint is all that they can have.
2. If you know that some is degenerate in the lifestyle and their thinking, you have to be careful, because they can be very fun.

3. Close associations can be a source of great temptation. Sometimes, when you want to advance, you need to separate from them.
4. Your doctrinal viewpoint will be subtly eroded in certain areas. Pretty soon the carnality involved will take you down with it. You may not even realize that you are giving into the subtle aspect of it.
5. By the time that you see where it is taking you, it has already taken you down that road.
6. Hence, you have succumbed to this temptation which sneaked up on you. You must always be on guard in these subtle situations.
7. Solution: choose your intimate associations wisely. "I'll never have any friends" is what you might think. The trouble is, you want associations with those with the wrong proclivity. Both the overt and subtle temptations are warned against.

You may think that you are standing against temptations, but take heed against the subtle temptations, lest you fall. All will lead to the destruction of your spiritual life.

Πειρασμος can also mean testing, and God does put our spiritual intent to the test. The purpose is for us to pass the test and to accelerate our growth because of it. Carnality for being out of fellowship, and this is how testing becomes sin. Either one leads to sin.

#### **Common Temptations**

1. We will receive by way of tempting or testing what other believers normally are subject to. Jesus Christ was tempted directly by Satan; we won't receive that.
2. There are customary and similar temptations which are common to all of us. We will not receive any unique or unusual tests. We are capable of passing these tests. They are not impossible because God is faithful. God will not allow a believer to be unduly tempted.

#### **Ability to resist**

1. God will not allow tempting or testing beyond our capability to resist.
2. He always provides the means of our resistance from tempting and testing.
3. He gives us the filling of the Holy Spirit and Bible doctrine so that we are not overpowered.
4. When we learn to depend upon these rationales and promises, when they are implanted in our souls, when we have confidence in them, we will make good decisions, and we will be delivered from temptations and testing.
5. In God's faithfulness, we are assured that He will not allow us to be unduly tested. That in itself should be an encouragement and a comfort to us.

We also have the ability to fail any test or give into any temptation.

The negative *οὐκ + εἶω* = *to let, to permit + the negative*. Future tense; this promise includes all believers and our entire life on this earth, either now or in the future. If one

believer can resist using the spiritual life, then we are all capable of doing the same thing. We may not advance the same amount or at the same rate, but we are guaranteed to be able to resist the temptation which God gives us.

### **The Parameters of the Promise**

1. God will never put us to a test or tempt us so that we are guaranteed to flunk. You cannot be in the 2<sup>nd</sup> grade and go into a Calculus class and pass. We are not spiritually mature enough to deal with something, so God does not put us there.
- 2.
3. God does not permit temptation past our capability; and He will not wear us down so that we fail.
4. God will only allow testing and temptation which we can handle. *Almost any test can overwhelm me.*
5. You will never be taken beyond where you have spiritually advanced.
6. You will not be tempted to the level of the Apostle Paul as you lack his maturity. Testing is designed for our advance. We can fail, if we don't handle it.
7. In our testing and temptation, what we apply by way of doctrine will advance us. We will not be tested beyond our capability to metabolize doctrine.
8. We are protected in that way; this is an iron-clad protection; we are not set up to fail; we are not set up to succumb to temptation. We are designed to resist and to deflect.
9. It is reassuring and comforting knowing that we have the capability of handling whatever God throws our way. If we pass, the upside is, we advance. It has to be a test in order for us to spiritually advance.

### **Volitional Aspect**

1. It is up to us to handle the temptation and the testing; we have free will. We must choose to do so.
2. This verse does not guarantee that we will resist all temptation or that we will pass all temptation.
3. The guarantee is that we will not be tempted by anything that anyone else has not faced.
4. Our guarantee is that we will not be tempted by anything which we are not spiritually mature enough to face. If we refuse to spiritually advance, then we will fail when tested. God is still faithful and He will not test us beyond what we can handle. For the Exodus generation, they could have passed those tests; they could have put things together and passed each and every test. They had that capability.
5. In resisting temptation or passing testing, this will be the push for further momentum in the Christian life. The more momentum we gain, the greater our life. We have it all, despite testing and temptation.

### **What is the Guarantee Again?**

1. If we think we have or face impossible testing or temptation, then we must realize and never forget that we are equipped to handle it, or it would not be in our life. We are equipped to handle any test or temptation in our lives.
2. God will not allow any temptation or testing beyond what we are able to deal with.
3. Whatever temptation we are facing, we will have in our right lobe the knowledge and the resources to pass any temptation or test which crosses our path. How can that be? "I know I've faced temptations which I could not resist." God will not permit testing beyond what we can bear.
4. We must use our spiritual life to pass, to resist.
5. When we resist, we advance spiritually by passing the test or resisting the temptation.
6. So, we must consider this: temptation or testing is not a bad thing. It accelerates growth, when we use our resources and weather the storm. It is a great thing designed for our benefit. God can take our great enemy the old sin nature, and turn it into something which benefits us. We turn the tables on the sin nature and advance to maturity by resisting its temptation.
7. To the degree that we learn to depend on the Lord, we are delivered from the temptation and testing to which we are subjected or to which we subject ourselves. We must learn to depend upon the Lord in all circumstances.

Paul tells these Corinthians that they have the ability to resist temptation and to pass testing, just as the Exodus generation did. Okay, what about when we are first saved?

1Cor. 10:13 **No temptation has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your ability, but with the temptation He will also provide the way of escape, that you may be able to endure it.**

**1Cor. 10:13**

**Lesson #553**

**Sunday 1 June 24, 2007**

This is a very complex promise in Scripture. All believers in all dispensations of history have had to resist temptation. Bobby hesitates to use that term as there is a tinge of legalism in it. It become almost meaningless and almost revolting. *peirasmos* (πειρασμός) [pronounced *pie-rahs-MOSS*], which means 1) *an experiment, attempt, trial, proving*; 1a) *trial, proving: the trial made of you by my bodily condition, since condition served as to test the love of the Galatians toward Paul (Gal\_4:14)*; 1b) *the trial of man's fidelity, integrity, virtue, constancy*; 1b1) *an enticement to sin, temptation, whether arising from the desires or from the outward circumstances*; 1b2) *an internal temptation to sin*; 1b2a) *of the temptation by which the devil sought to divert Jesus the Messiah from his divine errand*; 1b3) *of the condition of things, or a mental state, by which we are enticed to sin, or to a lapse from the faith and holiness*; 1b4) *adversity, affliction, trouble: sent by God and serving to test or prove one's character, faith, holiness*; 1c) *temptation (i.e. trial) of God by men*; 1c1) *rebellion against God, by which his power and justice are, as it were, put to the proof and challenged to show themselves*. Strong's #3986.

We have the spiritual life, so that we may view history, understand it, and learn from it. Our ability to glorify the Lord all hang in the balance of our ability to execute the spiritual life. If we don't have to fail, if we don't have to go down the road of the Exodus generation or of the Corinthians, then what do we do? God has provided a guarantee. He has provided that He will not tempt/test us beyond what we can handle; God has provided the ability in us to resist. God has provided us inner resources. We are not going to face any tests which God has not prepared us. There is dependence upon certain factors.

What Has God Done? God has provided something for us: the power and the resources of the spiritual life, so that we can handle problems, tests, and temptations. The promise is that God will not give us a temptation beyond what we can handle. We have the resources and we must use these resources in order to handle the temptation. It does depend upon our volition. However, this is God's guarantee of our deliverance.

Any person or thing which induces us to take a course of thinking or action which is sin = temptation. Temptation in and of itself is not sin; our response to it can be sin. God has provided us a way of escape.

Temptation includes within it, *testing by God for our benefit*. God does not *tempt us to sin*; however, He does *test* us, and this word includes both. Unless this testing accelerates our growth, then it is useless. The idea is, God will test us in order to help us grow.

#### Summary of the Promise

1. The temptation and the testing will not go beyond what we can handle. That is God's promise.
2. However, we must utilize our spiritual resources.
3. God will only allow testing and temptation that we can deal with from the doctrine and the maturity status that we currently possess. This puts the two of them together. *What about those who choose not to grow?* Those who had little or no doctrine will have problems with the testing and temptations they face.
4. We will not be tested/tempted beyond what our maturity level has taken us.
5. If we don't have the maturity level to handle something, we will not be tempted or tested in that area.
6. However, we will fail if we are negative to or if we neglect Bible doctrine. God still provides a way of escape. The easiest way to fail is to neglect doctrine. Negative volition is not the way of escape. It is still reassuring and comforting to know that we have the capability to handle it.

All the testing that we will receive will be common to all men. These are tests which we all experience. If one believer can resist a test or a temptation by using the resources of the spiritual life, and since we all have the same resources and the same equal opportunity and options, then we are all capable of passing these tests and resisting temptation. No one faces an uncommon test that he is not prepared for. Like any promise which God makes, the promise is immutable. God cannot change it. God is faithful. He is faithful to His promises. He is faithful and consistent. That is the essence of God rationale.

However, we are very capable of falling to temptation and failing the test. We know that we are, as we might fail once a day. In great maturity, we pass a few tests; big failures and small failures, all of which come from our own choice. When you fail by your own choice, then you fail. You choose that course for yourself. You choose not to use the power and resources of the Christian life. If we so choose, we are in carnality and a status of spiritual failure. There is a guarantee of that way of escape. It is up to us to handle the testing and temptation using the resources which God has provided for us. God guarantees that we will not face a test above and beyond what others have faced.

**Perhaps this is a two-fold promise, one for those who are growing and for those who are not growing?** For those who are growing, God promises that we can face any test and any temptation; for those who are negative toward God's Word, perhaps the promise is, there is no uncommon temptation or testing for such a one.

We must choose to use the spiritual life by His promise and by His resources. We appropriate the way and the escape by using the resources of His spiritual life. There is no degree of deliverance; there is only deliverance. We will always have the doctrine that we need; God will not test us beyond what we have resident in our soul.

A question might arise: what about the times when we have no spiritual life? When we became believers, what way of escape did we have, when we have no resources? There are also believers who do not advance.

#### **What About when we are First Saved?**

1. Understand that 1Cor. 10:13 is addressed to all believers; it is not addressed to only the spiritually mature.
2. We all bring baggage into our lives and we build up baggage in our souls.
3. That baggage in our souls may seem overwhelming when we begin our spiritual life anew. The problems may seem monumental. Or, what if you have been negative toward His Word for a long time?
4. The very fact that you expressed faith in Christ or you have a renewed positive volition to doctrine is a recognition by us that we have a solution to those problems. I'm in the wrong place; I'm on the wrong track; this is a recognition that there is a solution.
5. There is a security simply based upon faith in Christ.
6. If you are positive to doctrine, the promises that we learn in the early, immature stages, will be enough to get us through. That will get us the escape which we are promised; that is the escape from the baggage and garbage that we have accumulated. We have not totally escaped them; the baggage and garbage may remain for awhile.
7. The baggage will not disappear nor will the repercussions of that baggage/garbage. There is a maturing process, which handles testing and temptation at our level. *Why do I want to advance if there is just more temptation?* Our spiritual advance is what makes life great. Our life means little without spiritual advance. The testing

and temptations that we receive make it better. When we know what the solution is, we have ahead of 99% people in this life.

8. The more doctrine you metabolize, the wider becomes our escape route from that old baggage.
9. In the meantime, as we progress, God is not going to allow new temptations that we can't handle with the basic doctrine that we have. God will not lay on basic doctrine more than we can handle.
10. God will never set us up to fail. That is why the tests which He gives will never be beyond what we can handle. That is how this verse connects with our life. However, we will set ourselves for failure. We have no excuse; we are not victims, except of our own bad choices. Still, we have the solution; rebound and positive volition toward doctrine. It is what is inside of us that tempts us and what is inside of us is the solution. The sin nature vs. the doctrine in our souls and the Holy Spirit.
11. Our purpose in this life is to grow spiritually, and as we progress, we can handle old baggage and new temptations and testing.

Bobby is going to diagram this for us. As we progress, it all gets less. We still get temptation, but our progression is spiritual advance. We will always face temptation and testing. Better to get used to solving problems in this life.

Escaping such new temptations always accelerates advance and wipes out the baggage. This promise encompasses our entire spiritual life; problems and solutions. This is one of the fundamental promises of Scripture.

1Cor. 10:13 **No temptation has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your ability, but with the temptation He will also provide the way of escape, that you may be able to endure it.**

**1Cor. 10:13**

**Lesson #554**

**Sunday 2 June 24, 2007**

Almost everything that we need is here to function in our spiritual life.

#### **Summary so Far**

1. First of all, there is a promise; if there is temptation, if there is testing, we have a way of escape. We have something that we can utilize, we have the ability to claim the promise.
2. God has given us resources, which come from His grace. There is nothing which we have gotten from Him which we have earned or deserved.
3. Therefore, we can escape the temptation.

There is always the problem that we can still flunk the test, even having the spiritual assets to resist a particular test. We have the means to fail as well as the means to pass. We must be on-guard; we must constantly be on-guard; we are on-guard because we have doctrine in our souls. What we have is doctrine resident in the soul. When we are filling

of the Holy Spirit, and with doctrine in our souls, in the right time, in the right way, God will bring to our minds exactly what we need to advance in the test; it is not about our own ability or our own resistance. It is about what He does for us as a means of resistance. Positive volition toward doctrine guard against surrendering to temptation, and this allows us to pass tests. We simply cannot do this under our own power.

Endurance is a wonderful word; this means that it is not just a one-time thing; it is not a flash in the pan; this is the one step at a time. This is when we really begin to see what Bible doctrine can do. One step closer to maturity every day. We don't just endure life and grit our teeth until heaven. Endurance is utilizing our spiritual life consistently and facing these temptations and tests consistently. It is solving problems consistently. Endurance is a great word. Unbelievers can solve problems as well; it is not a situation where they are completely knocked down by every problem; they just have fewer resources. For them, there is nothing beyond themselves. For us, we have so much which is beyond ourselves. By utilizing our spiritual life, we are capable of glorifying God, and we withstand even the greatest temptations and testings and we are a victor in the angelic conflict. When we fail, never forget the remedy. **With the temptation, He will provide the way of escape so that we can endure it.** We have so much more than the unbeliever and the immature believer. Sometimes, in our areas of weaknesses, there are times when it is very difficult to resist temptations. No matter what they are, they will not exceed our ability to handle them. Maybe we don't realize that we have the ability to defeat it; maybe we don't realize how far we have advanced and what we can do. It is defeatable; it is resistible. We have temptation and we have the ability to escape. Life would not be better without these temptations. Facing these gives us these options and the chance to defeat our temptation. One does not precede the other. Temptation will always be there but it will always be bearable, if we stand on the doctrine in our souls. The way of escape is standing firm on doctrine. We cannot escape anything if we cannot stand firm in doctrine. Take heed, be on guard; stand, lest you fall. Much better to have a clear vision of where we are going and who we are. It begins with the filling of the Holy Spirit. It then moves into an area.

Let's go to the basics. We can become filled with the Holy Spirit from our earliest spiritual life. If we are consistently in the Spirit, we then have options. The basis for resistance is retroactive positional truth, which is one of the great rationales for our early spiritual life. It is our identification with Christ in our two deaths and burial. This happens through the mechanics of the filling of the Holy Spirit. We are identified with Christ in His death, burial and resurrection at salvation; and the emphasis on what we have as a result. We now have salvation based upon faith alone in Christ alone. Our human good and evil were not imputed to Christ; however, the believer is separated Positionally from human good and evil. The rulership of Satan's cosmic system—evil itself—we have an early means of escape. The power of the sin nature and the power of the evil in this world is broken at salvation. We have the ability to resist and we can claim this as a doctrinal rationale from the very beginning. We have the assurance that our salvation is the basis for this. If the power of the sin nature is broken Positionally, then it can be defeated experientially. One of the things which we need to understand at the very beginning is the 39 irrevocable absolutes which we get at salvation. Now it can be broken experientially. The old sin nature is no longer the sovereign of our life. It is no longer our master. This cannot occur

with the unbeliever. He can recognize problems and side-step them, but he cannot resist the cosmic system.

“But, I like the cosmic system; it’s a pretty good system; makes me happy.” However, this is just for a few moments, and his system is covered by a veneer of light and underneath is complete darkness. We can identify this; the unbeliever can’t; he lives in it and cannot escape from it.

What sort of resources has God given us? The first one is rebound. There is no spiritual life without it. We have eternal life, but we have no ability to resist anything apart from the filling of the Holy Spirit. We need doctrine in the soul to claim this verse.

We certainly have the faith rest technique, which is how we claim 1Cor. 10:13, which the Exodus generation had. We know that. We put it into a doctrinal rationale. We are encouraged to know, “I have a way of escape.” Then all you have to do is use it.

One of Bobby’s first promises was 1Peter 5:7: **Cast all your cares upon Him because He cares for you.**” For the unbelieving world, they can sublimate it, ignore it, or run from it. However, we can hand these things over to God. We can apply this verse to every promise that we have. Faith rest; apply the rationale to the test; apply the rationale to the temptation. We place problems, temptations, etc. in the Lord’s hands, and we leave them there. Human viewpoint is all encompassing; it is all the unbeliever has; human viewpoint is what you have when you have no divine viewpoint. Human viewpoint can get you through a few problems, but not all of them.

If we continue in the consistent intake of Bible doctrine, then we have one of the greatest means of resistance, of passing tests, which is occupation with Christ. That is when we resist temptation and pass tests on a consistent basis. Our attention focuses on Jesus Christ and not on the problem; not on the test. The problem we have is we focus too much on the test or on the temptation. However, when occupied with Christ, His mind is our mind; we have His thinking in our souls via Bible doctrine.

This occupation with Christ influences every thought and action in our lives; His spiritual life influences every action that we take in this world. We often fail due to discouragement, and the more we fail, the more difficult it is. The solution is simple. We have the encouragement; we have in our souls one of the greatest encouragements that there is. Then we will resist with the doctrine in our souls. We focus on Him and we focus on the doctrine which is in His thinking. We are as close to impervious to testing and temptation as we can be as a person; and this is where our life becomes the more incredible experience that we can have. This is the promise which God has given us. This is absolute objective truth from the Word of God. If one of us can solve a problem through His Word, then we can all do it.

**...that we may be able to endure it...** Του + δυναμαι = *that you are capable; that you are able, that you may be able; that you have the potential of.* This expresses God’s purpose of providing a way of escape for us. We can endure all temptations and all testing.

*Endurance depends upon you and me utilizing His power.* When Jesus Christ says, “Well done, you good and humble servant,” we recognize that this is only based upon what He has given us. Endurance is a great way of life, if we have the resources. When we endure, the resources that He has given us solves all of our problems.

1Cor. 10:13 **No temptation has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your ability, but with the temptation He will also provide the way of escape, that you may be able to endure it.**

**1Cor. 10:13–15**

**Lesson #555**

**Wednesday June 27, 2007**

Bobby hopes that we all understand the exegesis of the promise which God made to us by the hand of Paul. We must understand this promise for vv. 14–21.

#### **Summary**

1. We will not be tempted/tested beyond what we are ready to face.
2. We will not be tested or tempted beyond our maturity level. That should also be encouraging to us.
3. We must utilize the way of escape; God has provided this way of escape for each one of us, through the doctrine which is in our soul. However, without the doctrine in the soul, we will fail these tests. We must uphold our end and utilize the grace of God and the resources which He has given us.

1Cor. 10:13 **No temptation has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your ability, but with the temptation He will also provide the way of escape, that you may be able to endure it.**

Suddenly, we are back in idolatry, even though we spent much of chapters 8–9 in idolatry. These are examples; this is the problem and here is the way of escape. This is an illustration of v. 13. The next 7 verses arose out of the questions in chapters 8–9, which were, *is it permissible to eat meat sacrificed to idols?* The illustration now fits perfectly with what Paul will illustrate. Paul taught that there is nothing wrong with eating meat offered to idols. The law of liberty means that they could eat the meat because an idol is nothing. In these verses there was another problem; the problem of eating meat offered to idols; the stumbling block principle. You had to abstain from eating meat for the weaker believer or as a witness to unbelievers. This is a summary of what we have already covered.

In this new paragraph is a new set of reasons, or another viewpoint which Paul takes. A new principle, is abstaining from meat and close association with idolatry. It *could* lead to participation in idolatry by association. That is the subtle attack which we have already studied. It is the association with the idolators and their activities. This was a fine line; Paul will now split hairs for us, and illustrate just how far we can go. Here, it is association with idolatry; but there are a number of associations where this could be applied.

There was syncretism, a mix between idolatry and believers. If the meat could be eaten by the Corinthians, and it could be, what would cross the line into idolatry? What does it matter where you are eating or how you associate with idols, which are nothing. On one side, there is eating the meat, which is not a problem; and on the other side is idolatry. Where is the line between the two and when do we cross it? How do you go from no problem to a problem.

The line comes in when the meat is eaten in the temple of Aphrodite, and there we have an act of idolatry by association. Paul will go into great detail as to why it is the way it is. Paul uses communion and compares it to idolatry. When this line was crossed, the Corinthians were partaking in a Satanic communion. In Berachah, Communion is a memorial, and we concentrate on a doctrine which allows us to commune or associate with our Lord Jesus Christ. Other groups see communion is transubstantiation and consubstantiation. Here, the elements are worshiped, and they are seen as the actual body and blood of Jesus Christ.

The subtle attack; it is not wrong to associate with certain unbelievers; but when you put the association together with the eating of meat in the temple; and that is about when you cross the line. Not long from overt actions of worship. In the subtle and legit area, you get comfortable in the situation and in the associations; it is a short step into slipping into direct participation, in thinking and in action. This can be applied to any situation where a believers consistently puts himself in harm's way in evil, degeneracy and/or false religion. Here, the association can get them too close to idolatry. False religion is attempting to gain God's attention by what we do. Religion is substitutes some form of human endeavor to please God for a relationship with Jesus Christ. Religion is the devil's ace trump. Religion is evil and encompasses great evil and, sometimes, degeneracy. Our association with that which seems to be good and religious, becomes syncretism. 1% of deviation, and you can be out in the tulies. It is subtle. One common deviation is confusion about rebound.

You are trying to gain the favor of God, and you become involved in religion. Just a little mix of false doctrine ruins this. The feast is a part of the sacrifice to the idol, even though the idol is nothing. Religion never pleases God. Wherever works are involved to please God, you have evil. The problem with that approach is, it is anti-grace. Our relationship with God is based upon what God does, not upon what we do.

Consistent association with the human viewpoint of religion; and it is in almost every church. One church where a funeral took place, and the name of Jesus Christ was never mentioned; and it was a Christian church. The fact that he gave a lot of money to the church was mentioned.

We cannot expect to live in the stronghold of evil and come out okay. You will not be unscathed. The subtle influence becomes direct and overt in very short order. Religion is anti-grace and anti-God.

We begin with the conjunction διοτι = *on which very account*. There is a way of escape, by fleeing idolatry. Do we beat feet until we are out of the area? Φεύγω = *to flee; volition*

*is involved, implied.* You turn the other way and escape; you decide to leave. You have the ability to flee. That is the way of escape. Therefore, *flee idolatry.* This is the way of escape, which Paul spoke of in the previous verse. Paul is encouraging them; and they have the ability to flee; it is in their ability. They began in the temple of Aphrodite, they were raised there; and it is easy to slip back into the old ways. You can break the mold of your past; you can break with the past. Those areas were engrained in us in many ways. We have a way of escape; we can wipe this garbage right out of our souls. We will never advance to spiritual maturity. You can flee; you just have to use what you've got. We have the means to remove it. Their background was idolatry. Do it; get out of it.

### Applications

1. We should not walk into the teeth of temptation. We don't walk into temptation, flaunting our liberty. By doing this, we might be walking right back into the temptations of our past life. As a believer in Jesus Christ, we have the ability to resist it. Consorting with know purveyors of human viewpoint or religion or degeneracy. Do not expect God to yank us out of temptation's path.
2. If this is what we think, that is a distortion of *keep me from temptation.* We have the resources to do it; now do it.
3. Choosing close associations which offer great temptations put us in precarious situations. What is worth that?
4. We make our own problems from our own volition. There are certainly problems in the outside world, but we exacerbate these problems. Then you expect God to nullify the repercussions of your bad decisions. God has provided us the means of escape; but bad decision after bad decision puts into worse and worse situations. Maybe into flat-out degeneracy. A good illustration is an alcoholic; they just can't walk into a bar and have a drink. You might end up drunk and broke a week or ten later. This application can work for any area of weakness. You yield to your area of temptation. You put yourself in harm's way. Forget about real integrity; any illustration that you want to use.
5. The believer must make good decisions in conjunction with divine help (filling of the Holy Spirit) and using the resources God has given us.
6. So our volition must act against the temptation to move outside the plan of God. We must resist that using the resources which God has provided. He makes the way of escape. Doctrine is the means and the motivation for resistance. You can't flee from that which you really don't want to flee from. However, with doctrine, you have the motivation. The filling of the Holy Spirit is the spiritual power to do it, hence the importance of rebound in the face of temptation.

1Cor. 10:14 *Therefore, my beloved, flee from idolatry.*

1Cor. 10:15 *I speak as to sensible people; judge for yourselves what I say.*

1Cor. 10:13–15

Lesson #556

Thursday June 28, 2007

God is not going to allow testing or temptation beyond what we are able to handle with our spiritual life. That is the essence of v. 13. God has prepared us for all that we will face. The Exodus generation saw God's deliverance and simply had to apply this to the next test. We are prepared for temptation and testing from the doctrine resident in our soul. Spiritual advance prepares us for all the exigencies of life. If you're not advancing, any temptation or testing becomes trouble for us. Apply the doctrine we have in our souls, and we are prepared. That doctrine will handle any testing/temptation that we face. When we flip the coin, it lands on one side or the other (testing or temptation). You cannot pass any testing without advancing.

As we advance, whatever baggage we have collected as a believer or as an unbeliever, that it will be replaced by doctrine in your soul. There are things which affect us from the past, subtly or obviously, and these things can be removed as we grow, resist temptation and pass testing. Bible doctrine is the escape and the endurance through the spiritual life. That is the fulfillment of v. 13. However, we must express positive volition toward that doctrine in order to utilize the way of escape provided by God. This viewpoint is the victory over all testing and temptation. To the extent that we are not prepared, that we reject or neglect Bible doctrine, then we do not progress, and we will be unable to handle the testing or the temptation.

We can fail to appropriate all that God has given us by our volition. We will not ever be emptied beyond what we can bear; and He will not test us beyond what we can handle. However, we must utilize His way of escape, which is related to spiritual growth.

1Cor. 10:13 **No temptation has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your ability, but with the temptation He will also provide the way of escape, that you may be able to endure it.**

Φεύγω = *to flee, to run away from*. Present active imperative here. *Fleeing* is an option; but if positive volition and doctrine are not a part of your life, then you will continue to fall backward into the same patterns of capitulation.

The filling of the Holy Spirit provides the power to resist. God has provided the way of escape; all that we need in order to resist. It only requires a little positive volition on our part.

Paul uses a form of address; he softens his harsh command, and it comes across more as an imperative of entreaty. It is more like, *please flee from idolatry*; it is a mandate, to be sure. It stands for us as a mandate; it is softened for the Corinthians. He is addressing them almost like a parent. The parent dreads disciplining his children and dreads even bringing their wrongdoing to their attention. He does not do this in harsh, unreasoned anger. Part of love in parenting is making sure that your children do not exceed certain boundaries, and sometimes it involves inflicting pain of some sort (including spanking). And you need to explain exactly what they did wrong. And you let them know that you are doing it because you love them. Hopefully, they will eventually understand; but it is

required even if they don't. We are to train our children; we are not here to cultivate their friendship. If you do it right, they will understand the love part.

This is exactly what Paul is doing with his children—his spiritual children. We receive discipline from God and, ideally, we recognize it and we recognize its importance and God's love behind it all. Bobby taught the teen class for about ten years. Some teens are still at Berachah and some took off. He taught the Song of Solomon several times. That was the sex, drugs and rock and roll class. [Train up a child in the way that they should go, and when they are old, they will not depart from it.](#) Paul was writing to a bunch of kids who were recalcitrant, but he also let them know that he still loved them.

1Cor. 10:14 **Therefore, my beloved, flee from idolatry.**

Paul gives them an incentive to judge; he calls them *wise men*. Present active indicative of λέγω = *to say, to speak*. This is a communication from Paul. He is going to say something to them which is important. Paul is about to take the ritual of the church and compare it to the sort of rituals what they were involved in, in their syncretism.

Communion is called a meal because there is fellowship involved. It is our meal with the Lord and our time to remember Him. We are to contrast communion with God with fellowship with demons.

ὅς which introduces a characteristic quality. He wants to make sure they understand φρονιμος = *the quality, sensible, wise*. Dative of advantage; masculine plural. They have the quality of *wisdom*, because they had some doctrine in the right lobe. If they think and act as wise men, then they will initiate the way of escape. Paul is expecting them to evaluate things wisely. However, it should be clear that many of the Corinthians are idiots. However, Paul is not being sarcastic here. He is not a slap at their ignorance or their neglect of Bible doctrine. Paul is regarding them as men who have wisdom available.

Adjective: phronimos (φρόνιμος) [pronounced *FROHN-ee-moss*], which means *intelligent, wise; prudent, i.e. mindful of one's interests*. Strong's #5429.

*You, you judge*; ingressive aorist, which is an action which is about to begin. It denotes an action which is about to begin and an action which is going to continue. There is not a time when they should cease judging or cease considering what Paul is telling them.

The Corinthians need to figure out if they are involved in syncretism (syncretism?). They need to determine for themselves where is the line and have they stepped over it. Is it the feasting in the temple which goes along with it. They may not have intended to do wrong; they may not have intended to be syncretistic. There are unintended consequences of our own syncretism. Paul is willing to leave the answer to the Corinthians to determine this for themselves. He will present his case and then leave them with it. They will decide.

Parents have to do this as well. No matter how good of a parent you are, ultimately, the kids have to make some of their own decisions. You can overdo the discipline and you can

overdo the control. You have to be wise in this area, which is what Paul is doing here. He is going to allow them to evaluate what he is telling them, and then he will step back, like a good parent, and let them figure out if they have gone too far. What they were doing was, undoubtedly, idolatry. Some may not have gone far enough to be in sin; and others may have. Paul is going to leave it up to them.

Arrogance will resist correction every time. All Scripture is good for reproof, correction, and instruction in righteousness. This is reproof to us as well, because we can be just as involved in synchotism as these people can be. Paul is speaking in ex-cathedra in the matter of idolatry. Paul could do that; the pope cannot. Paul is laying down absolute truth, whether they believe it or not. It is still truth; it is always truth. Because a person says he is an atheist, that does not make God any less real. Truth is truth, whether someone believes it or not.

A friend of Bobby's from the service went to church with a gal, and God did not meet with his expectations. They want God to be what they want Him to be. They don't want God to be as He actually is. But God exists whether we believe it or not. When someone determines that God does not exist, they set themselves up as the absolute authority. If you listen to absolute truth, you cannot help but become wise. If you reject it, you have set yourself up as the authority of all authorities.

1Cor. 10:15 I speak as to sensible people; judge for yourselves what I say.

**1Cor. 10:14–16**

**Lesson #557**

**Sunday 1 July 1, 2007**

In Christ, there is no greater freedom, whether we are free or not. The great peace which passes all understanding.

We've completed these two verses, but we are going to deal with a few more points here. These Corinthians needed to know that Paul still loved them, and he calls them *my beloved*. They are told *to run the other way, to flee from idolatry*. They had come out of cultic religious practices. Idolatry is a form of religion.

Application today would be whatever false life that we came out of with whatever false values that we had adhered to before. This might be seen as *flee popular culture and cultural norms*. This may include the evils of religion—doing whatever there is to gain God's favor.

Idolatry is a false worship; and religion substitutes an experiential relationship with steps to gain God's favor or blessing. If you try to please God with your own works, then you are failing the grace of God. Any mixture of grace and works falls short of the plan of God. The plan of God is grace from beginning to end. **In Him, we have redemption through His blood, the forgiveness of our trespasses, according to the... ..that He would grant you according to the riches of His glory...** 1Cor. 15:10: **By the grace of God, I am what I am.** The grace of God never fails; it is always there. 1Peter 3:18: **Grow in grace and knowledge of our Savior, the Lord Jesus Christ.** Jude 1:24: **Now to Him Who is able to keep you from**

falling, and to make you stand in the presence of his glory. The grace of God brings us face to face with God. Every portion of the plan of God is dependent upon what God has given us. Christianity has nothing to do with gaining favor from God through our works. True Christianity is grace; it can never be called a religion. Christianity is a relationship with God through Jesus Christ, and never through our works. You cannot be saved or live the Christian life apart from God. There is nothing which commends us to God that we can do. The grace of God is our salvation, is our spiritual life, is our eternal future. The sad part is, where religion and Christianity mix, religion influences and dominates, which we have studied under syncretism. Works will take precedence over grace. The plan of God for our life will remain unrealized if we mix in the works of man. There is no more important concept than the grace of God. Idolatry is a subject which we have seen before. We seem to think it is a relic of the past, not really practiced anymore; particularly not in our country. Who bows down to images anymore, or who believes that wooden images, etc. are divine. However, we worship at the feet of materialism or environmentalism (pantheism); humanism, activism. These things are all idolatrous. One more: the doctrine of demons, and Christians can be influenced by demons through syncretism personified. Some many not even realize that we are so influence.

The correct spelling is syncretism. I think that I fixed all the occurrences.

Paul hopes that his confidence in them might prompt them to make the correct changes. Paul calls them *my beloved, wise men*; and he is encouraging them to *flee idolatry*. These men have the resources to be wise; he wants them to take this information and carefully and objectively consider what he is teaching them. Paul is putting them in a box here; I am giving you truth and wisdom here, and you are wise men, so that you reasonably should latch on to what I am giving you.

So, they are asking, *Paul said we could eat meat offered to idols; so what is the problem? What is the big deal? This is all that we are doing.* Where does liberty stop and where does syncretism begin? Paul is saying, you decide if you have fallen into syncretism. The decision is up to you as wise men.

1Cor. 10:14–15 **Therefore, my beloved, flee from idolatry. I speak as to sensible people; judge for yourselves what I say.**

Paul will use the Eucharist to make his point. You answer these questions in your own soul. The little cup of grape juice is blessing, in contrast to the cup of the cross, which Matt. 20:22 26:30–39, which was bitter and filled with cursing. We commemorate with the communion cup that cup of the cross. Christ had one cup; we have another. Our cup is truly a cup of blessing. Why does this cup represent the blood of Christ. We share in this blood when we drink of the communion cup. There are religions which take the cup and make it into idolatry. The cup of the blood of Christ, and we share in that cup, but what does it mean?

**The Blood of Christ**

1. The blood of Christ is not literal blood; we are not vampires when we take the communion service. Some cults see this as the literal blood of Christ. Christ's blood is a metaphor; it is a figure of speech.
2. In the Old Testament, God mandated specific rituals of animal sacrifices, which were teaching aids concerning salvation. These Levitical offerings were for believers which emphasized to them their salvation. The believer commemorates the sacrifice. Only the believer; this was not for unbelievers. No unbeliever could be saved by sacrificing an animal. Only through faith in the coming Savior could they be saved. Salvation was not in the sacrifice, but faith alone in Christ alone.
3. They looked forward and we look back. This is the same concept, but on opposite sides of the occurrence of the cross. For the believers in the Messiah, the sacrifices symbolized the true meaning of the fellowship with God.
4. These sacrifices revealed in shadow form, our Lord dying for us on the cross. There was meaning to every part of the sacrifice. The believer could view in the exact procedures of the rituals.
5. Example:
  - a. The burnt offering. This Levitical offering illustrated salvation by the shed blood of Jesus Christ. It represented propitiation and redemption and reconciliation. Every time Bobby teaches communion, he covers these doctrines.
  - b. The people of Israel observed these 3 doctrines at each salvation.
  - c. A lamb, a bull or a turtledove was brought; it varied by their economic status.
  - d. He handed over the sacrifice to the priest and presented it to him. He did this of his own free will. This expressed his non-meritorious, positive volition toward the Lord.
  - e. The offerer placed his hand on the head of the sacrifice, which symbolized a transfer of sins from the sinner to the sinless animal. Lev. 1:4 He placed his hand on the innocent lamb who had no sin, who had done nothing. The animal did not deserve to die, his throat cut.
  - f. We have a perfect picture of this in Abraham offering up Isaac.
  - g. As the blood shot out the carated of the animal, it illustrated our Lord dying for our sins. He died for us. Tremendous cruelty to Him; undeserved. A blood atonement.
  - h. The ritual transfer represented the transfer of sins to the cross.

Israel did not recognize, when Jesus died on the cross, that this was repeated over and over again in shadow form.

1Cor. 10:16 **The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?**

Bobby hopes that the promise that God will not tempt us beyond what we are able, and that we hold to this. Kevin Howard was in Enron and he was indicted in that entire mess, and he is going to testify as to how this verse impacted him.

Kevin Howard adversity and how we choose to deal with it. We will all have adversity; we will all have it in different amounts. Adversity will show up on our doorstep, whether we ask for it or not. The bottom line is, we will all have adversity; with or without doctrine. His adversity has to do with Enron. He graduated in college with honors in accounting in an Iowa university. Eventually accepted a job with Enron in their accounting department. Went to the ranks of vice president over 16 years. With the exception of a few, most of the Enron employees were honest and had integrity.

He became a workaholic, focused on his job 100% of the time. Brought to Berachah by his wife, and in 2003 (I think) he believed in Jesus Christ. He had become arrogant. Indicted in 2002 he was indicted by the US government and he was upset and distraught over these circumstances. He always tried to do an honest job. Began a 5 year nightmare. Taken into custody by the FBI and he was formally indicted; the humiliation was unbelievable. Up until the trial, he could have taken a plea agreement. He had two daughters and he never considered it. In order to stick to this, he could not lie to his children and admit to doing something that he had not. A long, painful, costly fight against a very tough group. He lost nearly everything in Enron's collapse. He began to take in more doctrine. Could not take enough of it.

First trial ended up in a hung jury (with 5 other defendants). Tried again, adjacent to Ken Lay and Skillings. His friend was acquitted and Howard was convicted of all 5 counts. His faith was being tested. Every time they expected their lives to go in one direction, it went in another. **Trust in the Lord with all your heart and do not lean on your own understanding.** Juroes came forward revealing problems in the deliberation; there were all kinds of problems. Some Enron convictions had been overturned. Ups and downs afterward, and finally they filed to overturn all 5 counts. The government agreed with the first 4 counts, but stuck to the 5<sup>th</sup>. He and his wife continued to teach his children that they face all kinds of adversity. God answered their prayers. The judge threw out all charges; the government broadly interpreted the law.

Some who hear this story get angry at the US judicial system, Howard has gotten many blessings and he has a wonderful relationship with his wife and children because of this; and with his own father. Also, his relationship with God has grown by leaps and bounds.

He became pen pals with Chuck Colson since then. We are to suffer with Christ, Chuck wrote him; suffering is simply a part of our lot in life. God redeems it. Sometimes to strengthen us, sometimes to draw God closer, and always for the maturing of our souls.

Doctrine does work. It would seem like testing that they have faced should be beyond what anyone can bear. They were in a position spiritually to handle it.

**The cup of blessing** refers to the Communion. His curse is our blessing. We looked at the burnt offering, which is where a lamb or bull was presented to the priest. The offerer put his hands on the lamb, and his sins were transferred to the lamb. Once the lamb was killed, the skin was burned. This burning was a picture of the judgment of God on the Messiah. Propitiation, redemption and reconciliation was taught by these sacrifices. Our salvation depended upon our Lord dying on the cross. The actual slaying of the animal, his throat being cut on the altar and its blood being poured out on the altar; it was terrible to watch the animal die, and it seems cruel and inhumane.

### **The Blood Sacrifice**

1. The animal paid the price for the offerer's sins with its life.
2. This was a blood atonement for the sins of the offerer.
3. The animal's bloody, horrible death was symbolic of the price for their forgiveness and their salvation.
4. That blood shed on the altar represented a life given as a substitute for another. One life was the price for the eternal life of another.
5. So this sacrifice was a memorial which looked ahead at a coming event. Memorials by definition look backward. They look to a past event or to a past person; but this offering was unique; it memorialized something that would occur. The person and the work of the Messiah.
6. This sacrifice looked forward to the terrible price that would be paid and all that they had to do was to believe on the Messiah. The sacrifice depicted and memorialized in their minds the symbol of salvation. It was not Christ's literal blood that He spilled for our salvation. The animal's actual blood was spilled; but our Lord's literal blood plays no part in our salvation. Our Lord gave up His own spirit. He did not die by bleeding to death. It was purely symbolism; it was a picture of death. His blood represents spiritual death. His spiritual death was separation as He hung on the cross and the sins of the world were placed on Him. In these terrible hours, He died spiritually. He received in 3 hours what we deserve for all eternity. This is the figurative blood of Christ.

### **This is the Meaning of the Blood of Christ:**

1. That bloody physical death on the altar represented our Lord's spiritual death on the cross.
2. The slaughtered lamb foreshadowed our Lord Jesus Christ.
3. The Old Testament ritual of shedding literal animal blood portrayed the future shedding of the figurative blood of Christ.
4. The blood of Christ is a metaphor which stands for the substitutionary blood of Christ on the cross. Another interesting subject here; the *Blood of Christ* in the church library.

When Bob first taught this, this was a controversial topic. When Bobby went to seminary, it was still a controversial book. However, in seminary, the position of the seminary was

exactly the same. Such a clear doctrine can be distorted so easily. This is what we partake of in Communion. It is the work of the Lord Jesus Christ that we partake of. This is the price of our forgiveness. The cross made rebound possible, as He paid for all of our post-salvation sins as well on the cross. There is a rebound offering in the Levitical offerings. This is why we rebound before we take Communion. The very act of rebounding is fellowshiping with Jesus Christ in the blood.

Partaking of the cup of blessing is entirely different from taking of the cup of syncretism. You cannot partake of both cups. You cannot partake in the cup of blessing and leave the auditorium and partake of a different cup.

1Cor. 10:16 **The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?**

**1Cor. 10:** **Lesson #none** **Wednesday July 4, 2007**

no Bible class tonite

**1Cor. 10:16** **Lesson #559** **Thursday July 5, 2007**

This Sunday is Communion, which would be the ideal time for this passage: The cup of blessing and the bread that we break is the Communion. Eulogeo. Ευλογεω without His work, we have no celebration, no relationship with God at all. A declarative sentence: **drinking from the cup of blessing is a sharing of the communion with the blood of Christ.** *How do we share in the blood of Christ?* Several theological views on this subject. These various views are critical.

The blood of Christ is what we share, so we need to understand that first before we can understand sharing in the cup of blessing.

#### **The Blood of Christ**

1. The concept of the blood of Christ began in the Old Testament; right from the very beginning. The blood offerings of the Old Testament.
2. The literal blood of the animals was shed as a graphic picture of the terrible price for the forgiveness of sin. This is quite graphic.
3. In the ritual, the offerer's hand was placed on the head of the animal, and this indicated that the sins of the offerer were transferred to the innocent animal.
4. The sins of the offerer were symbolically imputed to the animal, which is a basic doctrine of Soteriology. It is a perfect picture of the imputing of our sins to Jesus Christ.
5. When the animal was killed, his blood shed on the altar represented the life of the animal—its physical life—given as a substitute for the life of the sinner.
6. The innocent animal who had no sin paid the price for the sins of the offerer by its sacrifice. This is why the animal was a substitute for the offerer. A life for a death.

7. This offering looked ahead to a future event...the real sacrifice of the animal pictured a future sacrifice.
8. The animal sacrifice was a foreshadowing of the blood Christ would shed on the cross.
9. The animal's blood bled out and it was literal; but Christ's was not.
  - a. Christ's actual blood had nothing to do with our salvation
  - b. He shed blood; He was beaten, He had a thorn crown, etc. However, He did not bleed to death.
  - c. The Lord Jesus Christ's atoning death (substitutionary spiritual death) took place before He died physically. He said, *it is finished*; obviously spoken before He died physically. Therefore, the blood that He shed was not the reason for His death.
  - d. He died physically by dismissing His own physical life. It was not the loss of His literal blood which killed Him.
10. The literal blood of the animal sacrifices was a graphic depiction of a terrible spiritual death which Christ would die on the cross. The Messiah would bear the sins of the world. That was the point of the sacrifice.
11. The animal died physically, and it represented the substitutionary spiritual death of Christ on the cross.
12. Just as the offerer's sins were imputed to the animal, the lamb or whatever, so God the Father imputed our sins to Christ. Every aspect of the blood sacrifice of the animals portrayed some aspect of the sacrifice of our Lord. The skin being burned was judgement against our sins in Jesus Christ.
13. The lamb anticipated the Lord Jesus Christ, the Lamb of God, Who would pay for the sins of the world through His own slaughter.
14. The Old Testament blood ritual portrayed the future shedding of the figurative blood of Christ. The literal blood was a portrait, a picture of the spiritual death of Jesus Christ.
15. Therefore, the blood of Christ is a metaphor that stands for His substitutionary spiritual death on the cross.

The blood of the animal was very real; the blood of Christ refers to His very real spiritual death—suffering the equivalent of eternity in hell for all humanity for their sins. Whenever we drink of the cup of blessing, of the symbolic blood of Christ, not His literal blood, we are looking back on His work on the cross on our behalf, just as Israel looked forward through the animal sacrifices. That is the greatest blessing ever received by mankind. That is what we share in the cup of blessing.

#### **What We Share**

1. We share in the blessings of His figurative blood.
2. We share in the results of the cross as believers in Jesus Christ. We share His eternal life; we share in the 39 irrevocable assets or attributes. There is nothing to Christianity without the blood of Christ.

3. We commemorate that sharing when we partake of the cup.

As great as they are and as moving as they are, the impact of the war memorials in Washington are nothing compared to memorializing our Lord Jesus Christ and His sacrifice on the cross.

Koinonia = *fellowship*. The communion table is fellowship with the Lord, hence the importance of rebound. We need to be in fellowship before we can fellowship with our Lord. Sitting down to a meal with someone is a great time of fellowship, so this indicates why communion is a meal, as we are fellowshiping with our Lord Jesus Christ. We do so through the filling of the Holy Spirit. We cannot fellowship with nothing in our minds; we must know Who we are relating to. To fellowship with a person, you must know something about that person. We fellowship with Christ by memorializing Him through the bread and the cup. The nature of that fellowship.

### **Theological Differences Between Religion and Christianity in this Area**

These views have a lot of works in them, which mean that they cannot be grace oriented.

1. Transubstantiation, which is the Roman Catholic view, means that the priest stands before the congregation, and he gives the mass, which is spoken. He repeats a formula phrase, and then he raises up the elements in his hands, and mystically, the wine and the bread turn literally into the body and blood of Christ. This is a sacrificial rite. In every mass, every time the priest says these words of the mass, this is understood to be offering Christ as a sin offering, over and over again. Communion is an ongoing sacrifice of Jesus Christ each and every time it is given. The blood of Christ is very literal in this view, and the wine/juice become the blood, even though the elements do not actually change. This is seen as necessary to be done regularly, every time they meet, in order to maintain salvation. Another problem: the actual worship turns from the risen Christ Himself to worshipping the bread and blood, which become the body and blood of our Lord, which they worship. The elements themselves are worshiped. There is no memorializing. There is little or no thought involved in this ritual. This misconstrues the sacrificial nature of our Lord's death. Rather than being directed toward Christ, the sacrifice is directed toward man rather than toward God, which is to Whom our Lord's death was directed. The communion of transubstantiation is an actual and recurring salvation event. It is not a once-for-all occurrence; it is recurring. This is why many call for the last rites when someone is dying. It is necessary for salvation and does not even guarantee it (might end up in purgatory). It is not about remembering Christ; it is about going through a ritual which saves. Bowing down to the host, the wine and the bread, is tantamount to worshipping the elements themselves. Since Christ is not bodily presence in the elements, you are worshipping simply bread and wine. Just as in the heathen temples, they worshiped gods which were not God. Tantamount to idolatry. The communion is a memorial, which looks back on the one-time event of Jesus Christ on the cross, paying once for our sins. He is resurrected, and He ever makes intercession for us.

2. The Lutheran view of Communion. In this doctrine Christ's body and blood are locally found in the wine and bread; this is called consubstantiation. This does not call for the actual transformation of the elements into the literal flesh and blood of Christ. The elements do not change, but Christ is present; just not in the elements, per se. Martin Luther saw perfectly and clearly the doctrine of salvation, which was the great departure from Catholicism. He was a great hero of the faith. He was unable to study everything in detail. He made a few twists in the Communion service, but he did not get that right.

The actual elements are really not that important. Fellowship with the Lord can be done without these elements; we are commanded to take them; this that we do on Sunday is a dramatization of the sacrifice of Jesus Christ. Every time we eat and drink the elements, Bobby will tell us what they mean. The Biblical view of the fellowship of Jesus Christ is closely related to union with Christ, which occurs at the moment of salvation.

#### **United with Christ**

1. In union with Christ, we share all that Christ is and all that He has. He is king and we share His kingship. He is the High Priest, and we share in His priesthood. He is the Son of God, and we share His sonship.
2. This is a spiritual, not a bodily fellowship with Christ. We do not ingest Christ in order to be united with Him.
3. This is not the literal presence of the body of Christ, but the memorial to Him by doctrine in the soul. Communion, fellowship and union with Christ are all very close. Communion is a memorial to Him and His work on the cross.
4. There will not be a bodily fellowship with Him until we are in our resurrected bodies. Now we must do this darkly.
5. By faith in the substitutionary work of Christ, we are placed in union with Christ through the baptism of the Holy Spirit. The baptism of the Holy Spirit puts us into union with Jesus Christ.
6. Thus, we share in union with Christ and we share in the benefits of all His work. We share in everything.
7. Communion ritual is for memorializing in our souls that salvation event of the person of Jesus Christ and what we share in Him. We share everything that He is and everything that He has.
8. We come together to fellowship in the meal to remember these great, fundamental truths. Communion is actual inculcation. We are inculcated with soteriology, again and again, month after month, so that it sticks. We remember on a consistent basis what Jesus Christ has done for us.
9. We have a spiritual life fellowship with our Lord in communion. From our spiritual life is the doctrine in our soul and the filling of the Holy Spirit. When we are filled with the Holy Spirit in Communion and we have doctrine in our souls, we have a spiritual life communion. We know what He has done on our behalf.

**Is not the bread that we break a participation in the body of Christ?** This is not literal or mystical. Nor, does the body of Christ here refer to the Church, even though often the body of Christ is so used. The body represents the humanity of Christ, God in the flesh, Who dwells among us. The deity of Jesus Christ could not die on the cross; deity cannot die. We share in the benefits of our Lord.

These two questions should always be answered in the affirmative. **Is not the bread that we break a participation in the blood of Christ?** Yes! **Is not the bread that we break a participation in the body of Christ?** Yes! Paul is going to lead them to the point that syncretism and idolatry are destructive to the Christian life. The more times they answer yes, the more Paul leads them into the trap about idolatry and syncretism. The chain of evidence leads them to this conclusion. Paul examines them until they say yes, yes, yes. Since there is one bread, then we who partake are of one body. The Corinthians are mixing the meal of Communion with the feast in the Temple.

1Cor. 10:16 **The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?**

**1Cor. 10:16**

**Lesson #560**

**Sunday 1 July 8, 2007**

Communion Sunday.

Paul is answering the question in the affirmative with this verse. V. 16 asked the following:

1Cor. 10:16 **The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?**

V. 17 answers yes. Since there is one bread, so all of us must be one body; we are many, but there is one body. This verse can be made into a syllogism. The major premise is *there is one bread*; the minor premise is *we all partake of the one bread*; the conclusion is, *since we all partake of the one bread, we must be of the same body*. The emphasis is upon unity. We must therefore understand the two premises and the conclusion. In order to understand the unity of this passage, we must examine further.

One loaf of bread is not the bread that we put into the oven and it rises, and we bake it. However, bread here refers to Jesus Christ. John 6:47: **"I am the Bread of Life; whoever partakes of me shall have eternal life."** Actually, John 6:47–51: **Truly, truly, I say to you, The one believing into Me has everlasting life. I am the Bread of life. Your fathers ate the manna in the wilderness and died. This is the Bread coming down out of Heaven, that anyone may eat of it and not die. I am the Living Bread that came down from Heaven. If anyone eats of this Bread, he will live forever. And indeed the bread which I will give is My flesh, which I will give for the life of the world.** Those who believe in the Bread of Life have life. Those who partake of the eternal life of Jesus Christ, are partakers of the bread of life. **"Your fathers ate the manna in the wilderness and they died."** Manna is the literal bread from heaven, which sustained the physical life of the Jews, but it did not give them eternal life. There was no eternal life to be found in the manna from heaven. **This is the bread;**

your forefathers ate manna in the desert, and they ate it and they died; but I am the bread of heaven, and if you eat of My flesh, you will never die. There is eternal life to be found in the Bread from Heaven, Who is Jesus Christ. The Bread of Life is eternal life. Eating the bread is analogous to believing in Jesus Christ for eternal life. Just as eating and metabolizing the Word of God is analogous to our spiritual life and growth. “I am the living bread which came down from heaven; if anyone eats of this bread, he will live forever. And the bread also that I will give for the world is My flesh” His bread is His body being broken for them. John 6 is a perfect communion message.

Paul takes this metaphor one step further. We partake of a literal bread, but that bread represents Jesus Christ, Who is the Bread of Life. This Bread had already been eaten by the Corinthians; they were saved eternally. They must eat for the sustenance of their spiritual life. Our spiritual life is in doctrine. Therefore, we have a metaphor for the Christian life. We eat of the bread of life and we are saved; we continue to eat of the bread of life, and we are sustained in our lives. This is the metaphor of communion.

1Cor. 10:17 Because there is one bread, we who are many are one body, for we all partake of the one bread.

**1Cor. 10:17–18**

**Lesson #561**

**Sunday 2 July 8, 2007**

Paul is one of the great geniuses of history. The Greeks took great pride in their use of logic and Paul, although not a Greek, was raised in a Greek culture. He uses logic throughout the New Testament. In v. 17, Paul uses a syllogism, with a major premise (**There is one bread**), a minor premise (**we all partake of one bread**) and the conclusion (**and, because we all partake of the one bread, we are one body**). The statement which Paul makes, that we are all partakers of the same Bread, must be seen in context. The bread is both Jesus Christ, in relationship to salvation; and this bread is also Church Age doctrine, which sustains us spiritually. We must see the partaking of the one bread in this context. Present active indicative of *metechō* (μετέχω) [pronounced *met-EHKH-oh*], which means 1) *to be or become partaker*; 2) *to partake*. Strong's #3348. That which He possesses, we possess, by virtue of being in Him. We will, at some point in time, have His perfect body.

The phrase *body of Christ* designates Church Age believers in relationship to Jesus Christ. We are all members of the body of Christ; we eat of the one bread. In all places, in all time periods, we all fellowship in Jesus Christ. It matters not where we are or who we are or when we live. We are united with those from the 12<sup>th</sup> or the 1<sup>st</sup> centuries A.D. We are all one body in fellowship with Jesus Christ.

The major premise: **There is One Bread** [the Lord Jesus Christ]

The minor premise: **We all partake of the One Bread** [at salvation; at communion; when we take in doctrine]

Conclusion: **Therefore, we must be One body.**

### What Does this Tell us?

1. Christ is the bread, and when he is eaten, by faith alone in Christ alone, we have eternal life.
  2. When we eat of the Bread, which is Jesus Christ, we are united with Christ through the baptism of the Holy Spirit.
- Aside There are 39 irrevocable absolutes *Rebound Revisited* or *The Plan of God* and in the index, we have these 39 irrevocable absolutes listed. If we have all of these little books then we have a complete theology. Bobby spent almost 6 years in several theological schools, and there is more in those booklets which are free than in any course in theology or book on theology.
- Aside We are a vital part of the church, by virtue of eating of the bread; and the body functions using eaching an every part.
3. As we continue to eat the bread of life, we partake of the prototype spiritual life designed and perfected by the Lord Jesus Christ.

There is physical suffering in the Lake of Fire. It is not a metaphor. These are the things to concentrate on. We share everything that Christ is and everything that He has; we are joint heirs in Jesus Christ; we share His priesthood; we share His destiny. This is by virtue of a six hour period that Jesus Christ spent on the cross dying for our sins.

### 4 Things to Remember

1. We are united with Jesus Christ and all that it means.
2. All who are united are partakers of the One Bread and all that means. The one revocable asset can be recovered by rebound.
3. We are partakers and sharers and fellowshippers of the benefits of Christ's spiritual life. When we know what these benefits are, we begin to see our place in the plan of God. **We love because He first loved us.** When we begin to grasp what is going on, and we express personal love for Him, and we look at all these idiots around us, and we can deal with them with impersonal love. We are no longer driver to distraction by everyone around us. What a wonderful life in sharing the happiness of God. When we are together as one body, in the same place, and in one body, taking communion, it is one of the greatest moments of our life. We concentrate on the most important person in the universe. We just had a meal with Jesus Christ and we toasted Him with a glass of grape juice.
4. As believers we are beneficiaries of the spiritual life which He utilized during His incarnation.

As believers in the New Testament, we look back to the cross; Old Testament believers looked forward to the cross, at that which pointed to the substitutionary death of Jesus Christ.

1Cor. 10:17 **Because there is one bread, we who are many are one body, for we all partake of the one bread.**

Look at the nation Israel. Paul says, let me give you another example of Israel. This is an illustration which links Israel to the Church Age.

This illustration does not prove that the church is now spiritual Israel. We have not taken over their communion. Paul simply uses this illustration how the Lord's table and animal sacrifices mean fellowshiping with God.

Paul wants these Corinthians to understand the dangers of syncretism. If we are at the Lord's table, we are fellowshiping with the Lord. If we are eating at the temple of heathen gods, we are similarly fellowshiping with heathen. Now, there are no such things as these heathen gods, like Aphrodite or Jupiter.

Old Testament were a picture of the future. No one was forgiven of their sins because they sacrificed an animal; this was simply a picture of what would save them, of what would be their forgiveness of sin. The blood sacrifices of Israel represented the substitutionary death of Jesus Christ. Every time an animal was sacrificed at the altar, it represented what would happen; just as communion tells us what has already occurred.

There is a close comparison between eating the bread of communion and the eating of the meat sacrificed in the Old Testament. Every time, there is a picture of eating, there is a picture of fellowshiping, of uniting. In both cases, they become sharers. They both represent having fellowship with the object of faith. That is the picture of the eating metaphor. There is a uniting with that which we do not see. We can see Him via the doctrine in our soul, as in fragrance of memory. Fellowshiping they looked forward to the cross and their relationship to Jesus Christ and the cross.

V. 18 begins with present active imperative of *blepō* (βλέπω) [pronounced *BLEEP-oh*], which means 1) *to see, discern, of the bodily eye; 1a) with the bodily eye: to be possessed of sight, have the power of seeing; 1b) perceive by the use of the eyes: to see, look descry; 1c) to turn the eyes to anything: to look at, look upon, gaze at; 1d) to perceive by the senses, to feel; 1e) to discover by use, to know by experience; 2) metaphorically to see with the mind's eye; 2a) to have (the power of) understanding; 2b) to discern mentally, observe, perceive, discover, understand; 2c) to turn the thoughts or direct the mind to a thing, to consider, contemplate, to look at, to weigh carefully, examine; 3) in a geographical sense of places, mountains, buildings, etc. turning towards any quarter, as it were, facing it.* Strong's #991. *Blepo* means that we need to carefully examine something. Corinthians, look at your own life, and determine where your life departs from the mandates of Scripture. Look carefully at the spiritual history of Israel. Didn't Paul already point out to them that Exodus generation. Paul points them out over and over again.

Paul is using these illustrations for the same purpose; for the correction and the instruction in righteousness.

Let's look at the phrase *are not those who eat the sacrifices...* This is the only picture that Israel had of Jesus Christ. They had some sacrifices. Well, they had the Ark of God; they

had the illustration of Abraham offering up Isaac; they had the book of Job; they had the articles of furniture for the Tabernacle. They had the Tabernacle.

Israel saw these sacrifices quite often. They were familiar with it and we should recall that we recently examined the *burnt offering*; and we will look at the *peace offering*, which represents reconciliation and propitiation.

1Cor. 10:18 **Consider the people of Israel: are not those who eat the sacrifices participants in the altar?**

## The Peace Offering

## Lesson #562

Wednesday July 11, 2007

Vv. 16–17 is essentially a communion message from Paul. There is a relationship between the drinking of the cup and the eating of the bread and the fellowshiping with our Lord in the communion service. Our unity with the Lord is our position in Christ. All of those things we celebrate in communion. In this context, Paul had a purpose beyond revealing communion. We are in the context of idolatry, which is syncretism. What is this comparison between idolatry and communion? How will Paul compare these two? With what are the Corinthians united? Who are they fellowshiping with in the heathen temple? Paul will point out the problem here; Paul will set out a chain of evidence. He will take each increment of evidence and present it to us. And he will show us the infidelity which will occur with syncretism. There is a similarity. Fellowship in the meal is the similarity.

### Not Sure

1. Paul cites the unity principle in v. 16; we share in the salvation blessings of the figurative blood of Christ. He provide the salvation work for us and we share in His work on the cross. We share all the He is and all that He has. Whenever we drink of the cup of blessing, we are looking back on His work. When we eat the bread, we commemorate His body, which was broken for us. We are identified with His death, burial and resurrection when we take the elements of communion. Identifying with His death means that the power of the sin nature is broken, at least positionally.
2. Paul uses logic. All believers partake of the one bread. Here, Paul uses a syllogism. We all partake of the one bread, and in this, we have fellowship with the bread of life. All of this is a picture of union with Christ. The phrase *in Christ* is used over and over again in the epistles. Because of all this, we have a unifying position; we who are many have one body. We are unified as one body as we sit in the church and partake of the elements of communion. All of us commune during this time. It is a great time of unity in the body of Christ.
  - a. There is one bread.
  - b. We all partake of the one bread. We are in union with the bread of life.
  - c. Because we partake of one bread, we are in union, with Christ, we must all be one body, the body of Christ.

We have one thing in common with everyone else in Berachah—we are positive toward doctrine. The greatest likemindedness in the unity of the body of Christ is found with those who are positive toward doctrine.

We will come upon the οικοδομεω again. Paul's looping logic.

There is another communion; those who drink and break bread in the heathen temple and fellowship with those who worship idols. There should be no fellowship at the table of the temple of idolatry. That is syncretism and that is what Paul is warning these people about. The Corinthians will need to recognize the antithetical nature of idolatry and syncretism. You cannot have fellowship with both—with demons and with Jesus Christ. Paul provides a link in his illustration; a link between what we do in communion and eating the literal meat of the Levitical offerings. So, we must understand how the Levitical offerings work, and then understand what they mean. The Old Testament sacrifices are graphic illustrations of our Lord's sacrifice.

We cannot fellowship with the Lord and fellowship elsewhere with that which is demonic. When we are finished, we will have a clear picture of what it means to fellowship with Jesus Christ. We will learn what is correct fellowship and what is evil fellowship.

One of the blood rituals is the peace offering, and we should be somewhat familiar with it, as it is similar and different from the burnt offerings. The doctrine of reconciliation and propitiation is covered here. The first act of the peace offering—a male or female bull, goat or lamb, which would be presented as the sacrifice. This animal had to be the best in the herd and without spot or blemish. You never bring the crappy animal out of your herd.

#### **The Animal Represents**

1. The spotless lamb of God who takes away the sin of the world.
2. This animal presented at the altar of sacrifice without blemish emphasizes the perfect humanity of Jesus Christ. This is why the best of the herd was brought.
3. This spotless, perfect humanity of Christ was His qualification to go to the cross. If Jesus Christ was not perfect humanity, then He could not be the sacrifice for our sins.
4. The animal would be put on the altar and the offerer killed the sacrifice. Then the priest collected the blood and sprinkled the blood on the altar. A bucket was put under the gushing caryatid and the blood was sprinkled.

#### **Expiation**

1. Expiation means to atone for or to make amends for an offense.
2. Mankind in Adam has offended God by sin. When Adam fell, we fell. We are an offense to God at the moment of birth.
3. We cannot on our own make atonement for our own sins.

4. The penalty of sin places us hopelessly in debt. We are so deep in debt, we can never get out of it. We don't make enough money to ever approach the debt that we owe.
5. Jesus Christ provided the payment for that debt, and that is expiation. He made the amends for our offense; the amends which we cannot make.

6. The altar represented the cross.
7. The literal blood of the animal which was sprinkled represented the blood of Christ. The priest would be covered in blood when he did this.
8. The blood of Christ was His substitutionary spiritual death. At one moment in time, Jesus Christ took upon Himself the sins of everyone. That was the substitutionary moment. For those moments of the cross, Jesus Christ was separated from His spiritual communion with God the Father, just as the lamb was separated from His life.
9. Because of this sacrifice at the altar, the offerer was ritually expiated; he was atoned for, and he had peace with God. The same thing happened once a year on the day of atonement, when the High Priest went into the Holy of Holies and sprinkled blood on the mercy seat, making an atonement for all the sins of all the people. This pictured unlimited atonement; and the individual sacrifice represents the sacrifice for individuals.
10. This is reconciliation; peace with God. It is a picture of reconciliation. When two parties are at odds with one another, and they are reconciled, and they are then at peace. Jesus Christ reconciled us to God.
11. Reconciliation is that work of Christ on the cross by which that state of enmity between fallen man and God is removed and replaced with a state of peace. We were born to die and to reside at the Lake of Fire. There is no more war between God and us.
12. At the altar, it was the sacrifice of the animal which symbolically made peace with God. There had to be a death; there had to be some blood; there had to be a payment; there had to be a mediator so that there could be peace. **There is one mediator between God and man, and that man, Jesus Christ.**

### **The 3<sup>rd</sup> Act of the Ritual**

1. Now the priest burned the fat and the innards of the animal.
2. The burning of the fat. Smoke comes out of the fat which is burned. Smoke rised up to the sky.
3. The smoke that rises from the fat is called a soothing aroma, a sweet savor to God. This is the 2<sup>nd</sup> half of the picture of the atonement.
4. When the sacrifice was consumed by the fire. This soothing aroma satisfied the offended justice of God the Father. This satisfies the justice and righteousness of God.

### What did the Burning Represent?

1. This depicts propitiation.
2. God's integrity—His justice and righteousness demanded punishment for these sins.
3. The wrath of God toward man for his sins had to be propitiated or satisfied.
4. Only then, only after satisfaction has been made, can we approach God or have fellowship with Him. The soothing aroma means that He has been satisfied.
5. The burning of the fat on the altar is the ritual which represents propitiation. The burning was the judgment and the aroma is the propitiation. God gave this to Moses so that this would all be a perfect picture. We can even think of this offering during the communion service. It gives us good idea as to what our Lord endured for our salvation.

### The 4<sup>th</sup> Act

1. The priest and the offerer sat down at ate the meat of this animal. Lev. 7:15–17
2. For the offering to eat was to take part in the ritual.
3. This was his identification in the ritual atonement. Now he is eating. What does this eating represent?
  - a. The flesh of the sacrifice depicts the appropriation of reconciliation and redemption by faith. We eat by believing in Jesus Christ.
  - b. So the altar was the place of fellowshiping with God at a ritual meal. This completes the picture fore. Us. Even the family which comes in piecemeal and grabs something out of the fridge does not convey this. However, a meal together represents fellowship. Here, the priest and the person are sitting together and eating from this sacrifice.
  - c. This was taking part in the blessings of the sacrifice. He now ate the best of his herd. And now he is taking part in the blessings of the sacrifice.

The eating of the sacrificial meal made them sharers of the altar; they shared in the peace of the reconciliation brought by the sacrifice of the spotless lamb. The heathen, pagans and their sacrifices were exactly the same.

What about the sacrifice to something or someone other than Jesus Christ and our participation in it?

**The Two Tables**

**Lesson #563**

**Thursday July 12, 2007**

Why should we go back and look at things which happened thousands of years ago when there is so much for today for us to study? The Levitical offerings provide an in depth look at this subject matter. All of these things point toward our Lord's first advent.

David said, "Against You and You only have I sinned" in his rebound prayer. Why were there sacrifices if they named their sins? The sacrifices were a critical picture for Israel to

look at the basis of their spiritual life and to understand what their spiritual life is all about. They had the advantage of seeing the power of the Lord in their lives. Faith rest should have been a snap for them.

We looked at the peace offerings last night, and all of the other offerings and all of their symbolism and every aspect of the atonement is found in those offerings.

The presentation of the lamb, the killing of the lamb, the burning of the entrails and the fat, and then the priest and the offerer sat down and ate of the cooked flesh. The fellowship of the altar and its parallel to the communion table today. It is a graphic picture which will reveal to the Corinthians the intimacy that they have with the Lord Jesus Christ at the Communion Table. The real point is, this intimacy must not be interrupted with the table of the heathen. Love demands that devotion not be split with paramours.

Fellowship with the Lord versus infidelity to the Lord. Scripture describes God as a jealous God. This is known as a mental attitude sin, but it is attributed to God so we know His jealousy is not an act of sin. This reveals His demand of complete devotion from His loved ones. He demands complete devotion from us and He is completely worthy of this devotion. His demands are much more than reasonable. There is not room in God's plan for fellowshiping with the enemy. If they dabble in syncretism, then the fellowship and intimacy is lost with Jesus Christ. At the altar, Israel could see the price of atonement for sins; and they could also see the magnificent love of God for them. They could see the picture first of His expiation. The lamb, the bull or the goat's throat was cut; and the blood poured out, representing giving an innocent life for a life. The animal was a means for atoning or making amends for sin. At every moment, there was always a picture of the grace of God.

They also saw reconciliation in the offering. That was the price paid for taking us from enmity to peace with God. Through the sacrifice of Christ, the state of war between man and God was replaced.

When the smoke of the burning fat and entrails sent a soothing aroma toward the heavens, this represents God being satisfied with the offering.

The final act was for the offerer to sit down with the priest and to enjoy the meal. This was fellowship, based upon the ritual of the slaughter of the lamb (goat, or bull). The eating of the flesh, which depicted the propitiation by faith. The act of the offerer himself and his participation, which gives him fellowship with the Lord because of eating the flesh.

All of this parallels our meal at the communion table. We look backward and they looked forward. Only through the sacrifice of Jesus Christ can we approach God and only in that way can we have fellowship with Him. That was a depiction. The sacrificial meal at the altar made them sharers in the altar. This was brought about by the sacrifice of the spotless lamb at the altar.

The Jews were not the only ones who sacrificed animals. They had the only reality, but the pagan nations all had those sacrifices as well. In every sacrifice, only a portion of the sacrifice was burned on the altar. The fat and entrails was burned, but the rest was cut up. The food then was then given to the priest and part to the offerer. This food was identified with the altar. This established the very nature of the food. That food cut up and held back from the altar established the very nature of this meal. It was a food offered to God. Not only was this true of Israel and it was true of all the other pagan nations.

The Jews and other groups fellowshiped with the altar. For Israel, this was fellowshiping with God at the altar; but for heathen, this was fellowshiping with gods that did not exist.

Eating today is a time of fellowship; a time of exchanging ideas and events of the day.

### **The Background of What Paul is Doing Here**

1. A meal at the altar depicts fellowship with the unseen deity. At the altar, there was no deity in sight.
2. The eating of the meat is a depiction of that fellowship and therefore a picture of fellowshiping with the unseen God Whose altar it is. For the Jews, that is Y<sup>e</sup>howah.
3. To have fellowship or to be a sharer of the altar is to be a sharer with God. Animal sacrifices means sharing in the altar to the God that the altar represents. Fellowship with this God.
4. Reconciliation and propitiation are pictured by this sacrifice.
5. Thus this eating had great significance for depicting the relationship and fellowship between the offerer and the Savior. The point of comparison—eating of the offering was also a part of the ritual of unbelievers participating in their pagan sacrifices. The true altar versus the ritual of unbelievers and their pagan sacrifices.

### **Heathen Temple and Heathen Offerings**

1. The food offered on a heathen altar and eaten established fellowship with that altar. The Corinthians were eating meat offered to idols. They were doing it next to the temple of some god. There was no problem before, and now Paul indicates that there is a problem.
2. The law of liberty versus Syncretism.
3. They fellowshiped with whatever unseen god that altar represented. The altar of Israel is where they fellowshiped with God; in heathen temples, they fellowshiped with heathen gods.
4. Feasts and revelry occurred in the temple of Aphrodite.
5. They ate their sacrifices and they drank wine to excess.
6. The heathen also were fellowshiping at their altar. Therefore, they fellowshiped with the unseen altar that was. It could have been to Zeus, to Poisiden, to Aphrodite, etc. They all had their own temples.

7. Therefore, the unbeliever who ate the meat sacrificed to an idol was a sharer to the altar of the gods to whom the sacrifices were made.
8. The pagan ritual sacrifices paralleled Israel's true sacrifices. Satan is the great counterfeiter himself.
9. Participation in the heathen sacrifice by eating the meat during a religious feast was fellowshiping with a heathen god or gods. This is feasting with whatever god the meat was sacrificed to. This tells us the kind of problems that the Corinthians faced and the syncretism. With whom are the Corinthians fellowshiping when they eat a meal that originally was sacrificed to a demon. **Those who eat the sacrifices are sharers in the altar.**

### **Comparisons—Complex**

1. Comparing the sacrifices of Israel, their ritual communion, to the sacrifice of the heathen idolaters.
2. The comparison between Israel's ritual sacrifices and the heathen sacrifices compared to the communion of the Church Age believers and eating meat in the heathen temples.
3. This is a comparison in both dispensations. There is true fellowship with the Savior and the bogus, evil fellowshiping with false gods.
4. In other words, we are compared the parallel between true worship and idolatry in each dispensation. 4 comparisons, 2 for each dispensation.

Bobby wants to caveat this here. There is not an equating of the Old Testament sacrifice and the New Testament communion. In a different dispensation, these are not equatable rituals. There is a comparison being made. Communion does not have a literal sacrifice within it (although it is theologically in communion where transubstantiation is believed in). The difference in the rituals is based upon the timing of Christ's work. One looks forward and we look back.

The question is, *with whom* are you Corinthians fellowshiping with in the heathen temple? They are communing with someone or something other than the Lord. A syncretism with rituals and rituals from opposing sides. Syncretism is two antithetical sides mixing together. The sacrifice is to the god of this world and to his minions. The sacrifice to pagan gods; the sacrifice to Aphrodite. God and demons; which table do you partake of? Only two spiritual tables in this world. The two cannot be mixed because of the fellowship principle. Paul has already told them that they can eat the meat offered to idols. Now he is saying, "Under certain conditions when you are involved in this feast, you are involved in syncretism." What does that food actually depict? What is the implication of the eating? With whom are you fellowshiping, Corinthians? Most importantly, what is the line of demarcation between syncretism and the law of liberty. What is presented here is the table of idolatry in the temple of Aphrodite. There are only two tables: the table of the Lord and the table of demons.

1Cor. 10:19–20: **What do I imply then? That food offered to idols is anything, or that an idol is anything? No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons.**

**What the gentiles sacrifice to are demons; they do not sacrifice to God; and I do not want you to become sharers with demons.** Paul has told them exactly what they are doing. When we become involved in human viewpoint and when we get neck deep in the cosmic system, we are fellowshipping with demons, as did the Corinthians way back when.

**1Cor. 10:18–20**

**Lesson #564**

**Sunday 1 July 15, 2007**

1Cor. 10:18 **Consider the people of Israel: are not those who eat the sacrifices participants in the altar?**

Sometimes, things in Scripture seem to be irrelevant, and vv. 19–20 may seem to be one of those passages. However, these are applicable to today. **I don't want you to be sharers with demons**, so we need to ask, what does this mean and what does Paul mean to get across to them?

The final act of the peace offerings was the eating, which was a meal, with the priest and the offerer, and this depicts fellowship with the unseen Jehovah. To have fellowship or to be a sharer of that altar. Jews and Gentiles associated with Israel looked forward to the cross; today, we have a similar situation, except that we look backward to the cross. The eating had great significance which depicted fellowship with the Savior for that age, our age and the age to come. He compares these two as fellowship, but one with demons and the other with Jesus Christ. Eating the meat at the heathen temple was fellowshipping with heathen gods, which is why it is forbidden. These two types of fellowships are antithetical. Unfortunately, Israel spent a great deal of time at the altar of Baal and even became involved with child sacrifice. fellowshipping was involvement with someone other than God and mixing the two, which is a problem even today. Today, it is mixing our communion with God and communion with other things. It is either/or; it is an absolute; we have a hard time understanding absolutes. Generations before did not have much trouble with absolutes; our generation has problems with that. We always see grey, which is syncretism. We are all subject to that from time to time. When the Corinthians are eating meat in the temples, with whom are they fellowshipping? So Paul shocks them with saying, "You are fellowshipping with demons." What is the line of demarcation between the law of liberty and fellowship with demons, the syncretism which is wrong. Vv. 19–23 will answer this.

The gods of the heathen do not exist; or, do they? The meat which Paul describes here is just a piece of animal flesh and offering it up to some god does not altar its substance. The pantheon of Greek and Roman gods do not exist. Even though these idols do not exist and even those there is no such thing as these gods, there is something behind idols and gods. That is where Paul is going with this passage. They actually thought that they were worshipping a god, but they weren't, not exactly.

Idolatry does replace the true God and true doctrine with a false and evil doctrine. Secondly, for the Corinthians, it had a destructive influence on metabolizing and applying Bible doctrine from the right lobe of the soul. Idolatry is confusion; syncretism is confusion. When you mix the communion table of the Lord, in syncretism, doctrine in the soul is unuseable. There is something even more sinister behind idolatry.

1Cor. 10:19 **What do I imply then? That food offered to idols is anything, or that an idol is anything?**

In v. 20, we find out what the problem is. We begin with the conjunction, *αλλα* = *but*. However, there is a negative with this. A negative statement is being made. That is the implication. However, the word *no* is added by the translator and is not found in the text. Paul asked two questions in the previous verse, and *no* is the answer to v. 19. **Is the food offered to an idol anything? Is an idol anything? No!** It is Paul's answer which implies the answer to this question. Paul does not have to state a negative in order for that to be understood here.

*Δαιμον* = *an evil spirit, a demon*. This refers most often in Scripture to angels who have fallen, which is a third of the angels. Isa. 14:14: Satan decided that he would become like the Most High. This is how far arrogance can remove you from reality. Satan was the most beautiful of God's creatures, and he became arrogant; he is the ultimate narcissist.

There is only one ultimate reality, and everything else is subterfuge. The doctrine of demons is the ultimate in unreality. They attempt to substitute themselves as God. They are counterfeit gods. A perfect way to describes Satan and his demons; they attempt to blind us from the truth and to remove us from fellowship with Him. Idolatry is fellowship with demons. It is a worship of God's opposition in the angelic conflict. This is a worship of the opposition. It is being part of a family and then deserting that family and going over to the opposition. It is like those who are a part of this nation, and they align themselves with our enemies (Muslims for instance who desire to kill us).

### **Satanic Counterfeits**

1. Satan has evangelists and they spread a bogus gospel. 2Cor. 11:13–15
2. 2Cor. 11:3–4 Gal. A bogus gospel. Every aspect of humanism is a bogus gospel, with pantheism, environmentalism, and anything else which substitutes itself for God. Humanism is the primary Satanic philosophy. Environmentalism confuses God's creation with God. This does not indicate that conservation is wrong. There are no absolutes. It is obvious on television, which spreads the gospel of Satan; it is the greatest way to spread the bogus gospel.
3. 1Tim. 4:1–4 A counterfeit doctrine; doctrine of demons; which is the cosmic system. This is human viewpoint. When you think with human viewpoint, you are thinking with the mind of Satan. This doctrine leads to 1Cor. 10:12, which is the destruction of the spiritual life. There are teachers of false doctrines, and they are taught in churches Sunday after Sunday; and they are filled with humanism. That

is pure, Satanic doctrine. *That is my ticket to blessing and my ticket to heaven.* 1Cor. 12:10 this false doctrine leads to the fall, and we are vulnerable to doctrines of demons.

4. Satan has a communion table, which is our passage. 1Cor. 10:20. It is just like our communion, which is fellowship with Jesus Christ. Fellowship with him is fellowship with his cosmic system. Human good is a part of the cosmic system. There are things which people do are certainly good for others; but anything done outside the power of the Holy Spirit is human good. The sin nature thinks in the cosmic realm. Satan is in direct opposition to the grace of God. Anything which takes you away from understanding and applying the grace of God is the cosmic system. Satan is the great deceiver, and he tries to provide us with what he thinks we want. The dividing line is the grace of God. Satan must oppose it and we must understand it. **Grow in grace and knowledge of our Lord Jesus Christ.** Our objective is not to glorify Satan to to glorify the cosmic system, which is his false doctrine. Satan's communion is fellowship with the doctrine of demons. For the unbelievers, this can go as far as demon possession for the unbeliever. As believers in Jesus Christ, we cannot be demon possessed. Believers in Jesus Christ cannot be demon possessed. We, as believers, can be demon-influenced. That is the doctrine of demons. We are influenced by the cosmic system. That is Satan's communion table.

1Cor. 10:20: **No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be participants with demons.**

**1Cor. 10:20**

**Lesson #565**

**Sunday 2 July 15, 2007**

Bobby was talking to someone in a party, and someone had been chased through Florida by a demonic cult. Paul has made this a serious subject.

We are capable of sitting down at the table of demons. We can come into contact with demons. First, Satan has counterfeit evangelists (review is appended above),

#### **Satanic Counterfeits (continued)**

5. Satan has a counterfeit righteousness, which is legalism. It is everything which is opposed to grace. The pharisees were hypocritical purveyors of human good. Jesus called them full of dead men's bones. Matt. 23:1-36
6. Satan has a blinding screen of religion; 2Cor. 3:3-4 (Timothy?). Religion is Satan's ace trump; these are his elite troops. His most successful attacks are under the guise of religion. All religion advocates gaining God's approbation by doing some sort of human works. We do something which impresses God. In reality, there is nothing that we can do in order to gain God's approbation. Religion comes up with a system of how to please God through what we do. Christianity is a relationship with God through what Jesus Christ did for us on the cross. Christianity is grace, grace and more grace. Every religion of history espouses some sort of works

activity. Satan wants to turn humanity against the grace of God. Some of the Most pious people think that they are just great and God is crazy about them, because they are in church and they just gave Him a big check in the offering plate. Islam is a perfect example; it is a religion of good works. The extreme in good works is the 72 virgins waiting for a suicide bomber. Bobby saw a great cartoon, with 72 nuns waiting with shotguns. Pray 5 times a day toward Mecca. First, you say, Allah is God and there is not other. You must give alms to the poor. This is an act which sends them to heaven, so it is evil, human good. Many of these organizations give to terrorism, even though some give to them not realizing this. There is the month of fasting. No food, no water, no sex, no tobacco. Sunrise to sunset you are pleasing God by withholding something from yourself. The pilgrimage to Mecca. Another pillar is Jihad. These works can never commend anyone to God. Only appropriating the grace of God in Jesus Christ. Religion is in complete opposition to Christianity. Some do-gooders try to produce an environment where there is no more war and no poverty; but all he can produce is chaos and misery. Today, there are people who think that we are moving toward a much better environment. We have ac and indoor plumbing, but there is as much evil today as 50 years ago. All of the wonderful things that we possess blind the eyes of human viewpoint. And Islam sees us as evil. The doctrine of demons is all around us. "You've got a nice point there; I think I can accept that." When you recognize that, say, that they give money to the poor or that they are self-disciplined. Satan causes chaos and misery, but he continues to try to bring in a Satanic Millennium. Satan's most potent weapon is how you think.

7. Antinomianism, which is a very attractive religion to some people. Worshiping a god through fornicating? Again, you are trying to please God with your own works. There are some who have this today. When Bobby was in Oregon, there was a guy who set up shop there, a Mahareesh guy; the is the Mormon religion, which originally was something which allowed for many wives.

The idea behind Muslims is very Satanic. Strong enforcement of Muslim law, strong moral values; a destruction of all that they see as sin. In such an environment, overt sinners would be despised and destroyed; but their society would be, ideally, orderly and moral.

Ου τηθει = *not to God*. **They sacrifice to demons and not to God**. It is obvious that these sacrifices are not made to God; so why does Paul state this? God is never the object of idol worship. Of course this is true. This is superfluous statement. It is not necessary. The translation is reasonably *no-God*. *No-God* is in apposition to *demons*. Paul is further defining demons. Heathen are under the delusion that they are sacrificing to God, just as a Muslim thinks he is worshiping God. They worship the epitome of evil, which is Paul's point here. *No-gods* refers to demons. Paul shows the Corinthians that there are two evils involved here. The Corinthian believers are now participating in the worship of nothing. They should worship Jesus Christ and worship at the communion table of the Lord. In these cultic rites is the worship of demons, God's enemies. Adherents to Islam worship demons; the worship God's own enemies. This explains how they can go from a very

moral set of behaviors to the destruction of innocents and even the destruction of their own children.

I do not want you to become sharers of demons. The Corinthians did not realize that they were worshipping demons; they just thought they were eating and drinking, and, in some cases, fornicating. When one city-state and one nation or one empire conquered another, they would superimpose their own gods or they would partially incorporate the gods of those defeated into their own pantheon. Maybe they are not powerful gods, but they should be considered. In that temple was contact, fellowship with the enemy. Satan is called the god of this world; that is his title, and demons serve the god of this world, so they may be called gods of this world. They are not the intended objects of the worship of unbelievers or believers, like the Corinthians.

Religion, legalism, and human viewpoint all make up the doctrine of demons, which is Satan's greatest weapon. If they participate, they don't know the extent of this evil. We will determine where we will draw the line of eating the meat and demon worship.

Most unbelievers in this world do not intend to serve Satan. There are some exceptions, but most unbelievers have no such intent. Even criminals do not see themselves as minions of Satan or purveyors of evil; they are out to serve themselves. Arrogance is the bedrock of the doctrine of demons. Let the sin nature take over and arrogance flows out of us. Believers do not intend to associate with Satan. The pursuit of anything outside the plan of God is unintentionally the plan of Satan. Satan has a plan for this world, which is to further his own cause. There are evangelists, religion, everything. It is a copy of God's plan, except that it is evil. Our life plan will coincide with one of them. When we are out of fellowship or thinking human viewpoint, that we serve Satan's system. When out of fellowship, we do not have the basis for thinking with the mind of Christ. This might not be our intent; we might just be stumbling through life. We might be trying to push our way through the fog of our confusion. Confusion in our life is from Satan; Satan is the author of confusion. We are thinking with his viewpoint.

There are absolutes to every aspect of life. It begins with being in or out of fellowship. Controlled by the Holy Spirit or controlled by the old sin nature. You cannot serve God and serve mammon. We are locked into worshipping or serving God or the cosmic system. Neglecting Bible doctrine constitutes participation in the plan of the god of this world. Neglecting doctrine is passive rejection. The result is the same. We have only one way to God. The plan of the god of this world. Fellowship with the gods of this world; that is syncretism. There is a fine line between Bible doctrine and progressing in the plan of God; and the doctrine of demons and regressing in the plan of God and falling into the cosmic system.

1Cor. 10:20: **No, I imply that what pagans sacrifice they offer to demons and to no-God [others render this *not to God*]. I do not want you to be participants with demons.**

Psalm 23 has been updated. The wagon tracks of righteousness; from that era.

The last phrase is a warning of one of the most extreme dangers to believers in Jesus Christ. **I do not want you to become sharers in demons.** Few if any of us were ever think of ourselves as sharers with demons; there is such a thing as demon possession of unbelievers. However, believers cannot be possessed, but we can be demon-influenced. Clearly, from v. 20, there has been some fraternization with demonic cults by the Corinthians.

In the ancient world, favor was sought by sacrificing to this or that god in order to get this or that thing which the god supposedly provided. However, this is a no-god. However, behind all of this were demons, and in this way, the communed with the god of this world and his minions. Διαιμον = *demon*. The heathen communed in this way with the god of this world, and some Corinthians were participating in this as well, so their communion was with Satan and the demons of this world. This is syncretism. We don't do this nowadays, but we do get involved with syncretism.

Syncretism might include a very basic doctrine or a very important doctrine that your church has got wrong. Now, this does not refer to misunderstanding of this or that passage; but, when it comes to the fundamental doctrines, if your church is wrong about it, then you need to separate from the church, or you are guilty of syncretism.

Where you are not influenced by doctrine in your soul, you leave yourself vulnerable to the cosmic system; to the doctrines of demons.

Bobby has not yet defined the cosmic system. Lewis Sperry Chafer in Vol. 2 pp. 77–78: The cosmos is a vast order or system which Satan has promoted. It is a civilization functioning apart from God. It assigns nothing to God, including causativity. [This can be applied to anyone with this system of thinking]. Culture, education, governments, armaments, jealousies, religions of morality. [Religion is the devil's ace trump; it is always anti-grace. Wherever there is human good, that is the cosmic system. Satan comes as an angel of light]. It is within that sphere where man lives. [It is literally a diabolical system designed by Satan, which is a system which incorporates all systems of thinking except for the truth. Immersion in the cosmic system for the believer in Jesus Christ is reversionism].

Philip. 3:18–19: **(For many are walking, of whom I have told you often and now tell you even weeping, as the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, those who mind earthly things.)** Paul calls them here enemies of the cross; a title for believers in the cosmic system, because they are opposed to the cross. *Whose end is destruction* refers to the destruction of the Christian life and eventually the sin unto death. They become overly emotional, which is being ruled by one's belly. Perhaps, that is their lust? They glory in the way that they are, which is immersion in the cosmic system. **They set their minds on earthly things**, which means they have rejected the principles of grace. They reject grace and doctrine. Neglecting doctrine means participation in the plan of the god of this world. This can even

be neutral toward doctrine. I know doctrine is there and it's available, but I just have a lot of things going on.

When you substitute anything for the plan of God, you are a part of the cosmic system. You may not have the intent to serve Satan or demons, but that is what you are doing if you remain outside of God's plan. This is not someone who goes to take in doctrine regularly and rebounds to get back into fellowship. This is the person who does not rebound or who does not go after the Word of God to grow.

Paul uses idolatry to describe the ease with which someone falls into the cosmic system.

### **Idolatry**

1. What they offer in worship to a god is actually offered to demons.
2. The pantheon of Greek and Roman gods are not real, and even though it is great literature, they are still just made up. This is a perfect look as to how people think of the world around them. It is basically the cosmic system. Still, there are evil beings behind the idols and the worship of them.
3. Any association with worshipping idols is association and fellowshiping with demons. It is so easy to fall into the trap, if I am a good person, then God will smile on me.
4. This is why it can be said, in some religions today where idolatry is involved, demon activity is also involved. This does not happen only in 62 A.D. It happens here and right now. The Corinthians have entered into the environment of associating with demons. The new age movement today is an example of this. New age concepts simply come from eastern religions. They don't worship stone images; they do worship nature or they worship themselves as deity. In essence, they are worshipping themselves. That is complete and total arrogance and another form of idolatry. Trans-channeling, fortune telling, religious yoga, divination, etc. These are basically the occult and these are syncretism. Yoga is fine for exercise; but, when you use yoga to look deep inside yourself for some kind of deified as whatever.

Paul tells the Corinthians, do not become sharers with demons, which means that they are able to. This is why he warns them about idolatry, as that is the quickest way to become involved with syncretism. This can be as simple as a religion of morality. Syncretism is mixing evil with Christianity. In our communion, we have compatibility with Jesus Christ. We mortalizing...

### **The Cosmic System**

1. When we are influenced by the cosmic system, then we are involved with the counterfeit doctrines of demons. You have compatibility with the god of this world. You think with his thinking, the cosmic system.
2. That is human viewpoint., which is the cosmic system.

3. Human viewpoint is a branch of Satanic viewpoint. We have some association with human viewpoint everyday. It is on television, it is in the workplace, it is everywhere. This is how close syncretism is to us.
4. If human viewpoint is our main influence apart from Bible doctrine, then there is nothing else. When you throw in the human viewpoint, it becomes a trump card; it pollutes. Pretty soon you think in the cosmic system.
5. This is Satan's world that we live in. He is the god of this world and we are a part of this world when we think in step with the cosmic system. This is more than simply going to the temple of Aphrodite. Our country is very much like the temple of Aphrodite.
6. We essentially have an intimate relationship with God's opposition in the angelic conflict.
7. In our thinking and in our actions, we have switched sides. We have gone over to the enemy.
8. We have, in this way, become a traitor. We will all be at the Lake of Fire, and those who involve themselves with the cosmic system will have all their human good burned and they will go into eternity with the bare minimum.

Obviously, no one intends at Berachah to commune with demons; neither do heathen, nor do the Corinthians of that era. Communing with demons is unintended consequences. They put themselves in harm's way, not intending to do so. They do this inadvertently.

This verse is a look at a loser in the angelic conflict. This is how a loser comes about in the angelic conflict; we turn traitor, we go over to the cosmic system. We need to recognize where we are and who we are. We cannot be warriors without the right weapon, which is doctrine in the soul. The question with the Corinthians, is not what we intend, but what we actually do and what we actually think.

#### **A Summary of v. 20**

1. The affect of syncretism is different from our intent. We do not intend the consequences which we intend.
2. Fellowship with demons is an unintentioned consequence of thoughtlessly participating in syncretism.
3. The unintended consequences are essentially demonic communion; the devil's counterfeit communion table. Everything that Satan does is counterfeit.
4. The application: a believer may not intend to corrupt himself. We do not trip through life intending to corrupt ourselves by associating with human viewpoint or with degeneracy, but we do. It happens. All it takes is neglect of Bible doctrine.
5. By our decisions we precipitate communion with any human viewpoint with which we associate. This is our ticket with the cosmic system and with any object of syncretism.
6. The unintended consequences is utterly destructive to the spiritual life. It is reversionism. Reversionism is subjecting yourself to the doctrine of demons.

Reversionism makes our god our emotions. Our thinking is centered on earthly things. This is exactly what the next verse says. **You cannot drink the cup of the Lord and the cup of demons.** When you think with Bible doctrine, you are drinking of the cup of the Lord; when you think with human viewpoint, you are thinking with the cup of demons.

1Cor. 10:20: **No, I imply that what pagans sacrifice they offer to demons and to no-God [others render this *not to God*]. I do not want you to be participants with demons.**

**1Cor. 10:**

**Lesson #567**

**Thursday July 19, 2007**

This passage can be summed up with syncretism is prohibited. We can become involved with the doctrine of demons through the demon communion table.

We cannot be involved with the true communion table and with the temple of Aphrodite. You cannot put these two things together. It is syncretism when you do. There is no possibility of compromise between Satan and God. There are no truces in the angelic conflict; no time out, no detente.

We have a difficult time understanding the absolute because we live in an age when the absolute is scorned; everything has a grey area, which is standard thinking here. A great example: a person cannot have integrity and be corrupt. We cannot be corrupt and have integrity. Both statuses cannot exist simultaneously in the same person. The world says there is a little bit of each in every person. By definition, they are mutually exclusive. Therefore, the importance of rebound. Malfeasance must be absent in order for integrity to exist. You cannot be involved in the cosmic system and the plan of God at the same time. There are no crossovers. If they are lacking integrity in one area, then they are lacking integrity in all areas. There is no such thing as a little bit of corruption and a little bit of integrity. You cannot be a little honorable and a little dishonorable. This is not the way the world thinks today. There is always that grey area.

This is like a man who kisses one woman, and then goes out to see another woman. His loyalties are divided. That means, he has no loyalty. People can rationalize this; he's mostly loyal; he slips a few times. But, it is integrity versus no integrity. Where there is dishonor, there is not honor; where there is disloyalty, there is no loyalty.

You cannot have devotion with indifference; it is impossible. With the presence of a little disloyalty, some form of betrayal will follow. That is the very definition of disloyalty. These are absolutes, and it is either one or the other. Understanding this will preclude some very serious mistakes in relationships. There is forgiveness and you can move on in life and loyalty can be gained where disloyalty was before. Betrayal will follow; it is inevitable. Where loyalty is not present, the best you can have is doubt; and the worst is outright distrust. This illustration carries on over into the spiritual life. One sin destroys fellowship with God. The smallest sin, and the filling of the Holy Spirit is lost. Either \_\_\_ or \_\_\_. Never, both \_\_\_ and \_\_\_. You have sin or you have fellowship; you cannot have both.

Now, even as a believer, you can be an enemy of the cross, being involved in syncretism. You don't get it if you cannot think in absolutes. Such a life may land you in heaven, but without reward. Positive volition toward doctrine is our motivation to focus on God. It is the impetus to concentrate and to commune with Him through Bible doctrine. When you are able to do that, you can understand the either...or... There is no partial filling of the Holy Spirit and partial carnality. These are absolute states. You are either advancing or retreating; there is no dynamic tension in the spiritual life. There is nothing in between. God's plan is an absolute. There is no wiggle room and no grey areas. Doctrine is absolute. Doctrine differentiates; doctrine is clarity. So it is with the cup of the Lord and the cup of demons.

Genitive singular of κυρίου and a genitive plural δειμονιον. Both of these genitives are genitives of relationship. The cup brings you into fellowship or communion either with the Lord or with demons. Syncretism always excludes fellowship with God. It is one or the other.

What about ποτηριον = *cup*. This is not a reference to a literal cup which contains liquid. Cup is a metaphor is the share cup over which we have fellowship. When we drink with someone, we are fellowshiping with them. When you partake of the cup in the communion service, all of us together in a social setting, it is a picture of fellowship. When you love someone and you spend time with them, fellowshiping with them, you can be said to be occupied with the person; sometimes, there is intense occupation. If you are distracted, that is syncretism. When you are not occupied by them, then something is missing.

You might be sharing a beverage with a person and another woman walks by, and that takes away your focus. You are no longer fellowshiping with the first lady; you are involved in syncretism. Bobby gives us something to think about during the communion service. As soon as we are distracted, we are unfaithful. This does not necessarily refer to an overt activity; this occurs in your thinking. Mind of Christ, cosmic system, human viewpoint, divine viewpoint, doctrine of demons; are things we have studied, and some of these are completely incompatible with other things in the list. Some of these things do not mix ever. This is v. 21. Human viewpoint always forces out divine viewpoint. There is some divine viewpoint rolling around, but you don't utilize divine viewpoint out of fellowship. You don't think divine viewpoint and mix it with human viewpoint. You cannot drink of the cup of the Lord and the cup of demons. You cannot live in the cosmic system and the plan of God. You cannot think with Bible doctrine and the doctrine of demons at the same time. Human viewpoint always forces out divine viewpoint. Demon influence forces out divine viewpoint. Demon influence rules out the Christian way of life. The result of imbibing in the cup of demons is arrogance in its many forms. It is the epitome of the cosmic system. It is the arrogance complex; the cup of demons. Arrogance was the original sin of Satan. It was arrogance which launched Satan's fall. Arrogance is the foundation for all sins, human good, evil and moral degeneracy. You can count on arrogance as underlying the whole thing.

Shakespeare wrote about the fatal flaw, and arrogance is the ultimate fatal flaw; it is Satan's basic flaw. Satan is the most arrogant.

Do not confuse self-confidence in a believer for arrogance.

### **Distinguishing between Arrogance and Self-Confidence**

These are absolutes in the spiritual life.

1. For the advancing believer, confidence in life is based upon confidence in the Lord. This is not based upon your personal abilities but it is based upon the Lord.
2. This is not arrogance, this is humility and doctrinal orientation. Confidence in the Lord is humility. There is no greater confidence than taking away your confidence in yourself and putting it the Lord. There is nothing that can remove your confidence when it is centered in the Lord rather than in yourself.
3. It is doctrinal and grace orientation that you come to recognize your worth in the plan of God. We have great worth in the plan of God. We are certain unworthy of the salvation and what God has given us; but we are still quite worthy in His plan, as we are in Jesus Christ, and we share His value. You begin to realize who you are in Christ.
4. When you realize your worth, you realize your personal potential when you execute the spiritual life. You know what you have and therefore, you know what you can become. No one thinks that they have unlimited potential. Some realize this more than others; however, as believers in Jesus Christ, we have unlimited potential and we reach it by advancing in the spiritual life.
5. We attain the confidence of spiritual self esteem. This is not human self esteem, based upon who and what the Lord is and our relationship with Him. Even if you are defeated by circumstances, you are not defeated in your soul; you cannot lose in Christ.
6. With the confidence of spiritual self esteem, we stand on our own two spiritual feet. We are not dependent upon anyone but the Lord.
7. With spiritual self esteem, you now look to God with the eyes of a lover of God. You recognize what you have in the plan of God. You've reached spiritual self esteem and you know where it comes from and you know where your strength and confidence come from. Total devotion and total loyalty; absolutes.
8. This means that we are effectively functioning with personal love for God the Father and occupation with Christ. This is intimate fellowship with Him in His system. This is drinking of the cup of the Lord; not the arrogance of the cup of demons.

### **The Arrogance of the Cup of Demons**

1. This is narcissism. In narcissism, a person acquires an abnormal fixation with self accompanied by dissatisfaction with others.
2. No one meets the standards of the narcissist but the narcissist himself. It is a constant comparison.
- 3.

4. Narcissism is the foundation for self righteousness. Self righteous people are miserable people.
5. This is fixation on self; fixation on self. Spiritual self esteem is occupation with Christ. Focus away from yourself and onto that which is absolutel.
6. The narcissist never becomes an individual entity which looks to the Lord.
7. He is never able to develop spiritual self esteem or personal love for God or occupation with Christ. The narcissist cannot split time between God and himself. That is narcissistic Syncretism.
8. The narcissist is always self centered; everything in life rides on your shoulders. You image is bound up in our union with Christ and our spiritual self esteem.
9. So narcissism is the pride of arrogance. Exaggerated self-respect and conceit. Narcissism is a sense of superiority which distorts life. Our life should be clarity when seen through the grid of divine viewpoint.
10. Narcissism is easily vulnerable to flattery. This is because flattery reenforcing one's image of oneself. If someone else thinks that you are as great as you think you are, then you have a basis for compatibility. This reenforces who you think you are. With doctrine, you know who you are. Anytime someone attacks this inflated self image, defensiveness and counter attack occur.
11. Narcissism is unstable, vindictive and can never grasp reality from divine viewpoint. It is impossible.
12. Such a believer is divorced from the spiritual realities of life and hence, divorced from reality. Our reality is not in our circumstances, but in our soul as we apply to our circumstances. Circumstances are relative; what is in your soul can be absolute.
13. The narcissist replaces reality with a cosmic scale of values, which is human viewpoint.

1Cor. 10:21 **You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.**

**1Cor. 10:19–21**

**Lesson #568**

**Sunday 1 July 22, 2007**

After years of study and understanding that there are 5000 variants in Scripture, it is important to note that not one of these affects the theology of Scripture. This passage is written 2000 years ago, but it is no less the Word of God now than it was then.

V. 19 give us the subject of this passage, as well as two questions. Idolatry and syncretism are the subjects.

1Cor. 10:19 **What do I imply then? That food offered to idols is anything, or that an idol is anything?**

Paul answers the questions of v. 19 with the word *no*. Paul further defines what gentile unbelievers sacrifice to: to demons and to no-god (*that which is not God*). . Behind idolatry

throughout the centuries is fellowship with the cosmic system of Satan (which is his plan and his thinking); and we are bowing down to Satan and his minions.

**I don't want you to fellowship with demons.** Paul is writing to believers here; to believers in the Christian church at Corinth. It is generally not the intent of a believer to have fellowship with demons. The unintended consequences of believers here is fellowship with demons.

1Cor. 10:20 **No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be fellowshippers with demons.**

There is a natural antagonism between fellowship with demons and fellowship with God. **You cannot drink the cup of the Lord [in Communion] and [at the same time] the cup of demons [indicating fellowship with demons]. You cannot eat from the table of the Lord and [at the same time] from the table of demons.** You cannot be a part of the cosmic system and, at the same time, a part of the plan of God.

It is just as impossible for you to fellowship in both realms just as you cannot be loyal and disloyal to the same person at the same time. You are either loyal or you are not; there is not in between.

You fellowship at one table, or at another. You can't eat at two different tables at the same time. How you feel about the person does not mean that you are not fellowshiping with them. When you drink from the cup of demons. When you share a table with someone that you want to be with, you are still sharing that table.

When you are influenced by the cosmic system of Satan, you cannot be a part of the plan of God. The Corinthians were trying to do this. They were attending the table of Satan while being believers. Fellowship with the cosmic system is very expansive and extensive; fellowship with God is narrow.

The Cosmic System is anything outside the mind of Christ and outside doctrine and divine establishment. This can include evil and human good. Morality and ethics keep man from destroying himself. However, religious morality is the cosmic system, where one attempts to gain the favor of God through doing something good. No one is good enough to attain the favor of God. We can gain God's favor only through Jesus Christ dying for us on the cross. God loves His righteousness in us based upon our faith in Christ, which appropriates for us forgiveness and imputation of God's righteousness, which is based upon His work on the cross. Cosmic influence nullifies our spiritual life. It is easy and subtle. When we mix Bible doctrine and humanism, we are immersed in humanism. We cannot partake of relativism and Bible doctrine.

The difficulty is, human viewpoint always forces out divine viewpoint. Without the counteraction of Bible doctrine, human viewpoint drives out divine viewpoint. What makes the Christian life wonderful is, there are absolutes. People who live in the cosmic system

live in confusion; they live according to situational ethics. What is the situation? That determines my ethics.

No one meets the standards of the narcissist except for the narcissist. He can never be occupied with the person of Christ; he can only be occupied with himself. He is totally divorced from the spiritual realities of life.

Christian activism has lost sight of who is in control of history. They have no purpose other than the religion of morality. It is a very sad state of affairs. Such an arrogant believer, the narcissist, has a struthious attitude. There was an argument at Bobby's table about the meaning and use of *struthious*. This word means *resembling an ostrich*.

The struthian believer develops, with a human lust to destroy the Christian way of life; glorifies himself as opposed to glorifying God. He climbs over the dead bodies of others to gain ascendancy. He is miserable outside the plan of God. Divine viewpoint is always reality because it focuses on the Lord rather than on self and circumstances. A person who buries their head in the sand means they are focused on who and what they are, and not upon what reality is. The advancing believer can see through Bible doctrine the things which are really important. He can have a clarity of purpose apart from themselves. Their purpose is to advance themselves.

Humanism focuses in on what is good in the human race and it refuses to see evil and depravity. When you have a personal sense of destiny, then you have spiritual self esteem. Some try to tell us that you need human self esteem in order to function in this life. We must recognize our personal sense of destiny. We must have love for God, impersonal love toward man, and we must be occupation with Christ. Otherwise, we are struthian believers.

1Cor. 10:21 **You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.**

**1Cor. 10:21**

**Lesson #569**

**Sunday 2 July 22, 2007**

We are studying the struthious believer, the one who buries his head in the sand. The believer who cannot think in absolutes. We are designed to think with divine viewpoint. This does not happen the moment we become believers in Jesus Christ. As a believer, we must continually take in Bible doctrine. Otherwise, we are blown in every direction by every wind of false doctrine. We cannot live in the cosmic system and live in the plan of God at the same time. You cannot be corrupt and have integrity. We must be able to think in absolutes. Divine viewpoint is an absolute. It all begins with rebound. You are either in fellowship or you are not. Confusion in life is living in relativity. You need to have a clear picture of what your life should be and what your purpose is. Bible doctrine in the soul gives clarity. You can fill in your own blanks with the cup of demons. This is in opposition to the table of the Lord. Personal love for God and sharing the happiness of God. You cannot live as a struthian believer and have any of these wonderful things in life. This are problem solving devices. The struthian believer simply sticks his head in the

sand; you don't know rebound, you can't use the faith-rest drill, you have no spiritual self esteem. Your thinking is human self esteem; your thinking is relative; your thinking is human viewpoint. Without problem solving devices, we cannot deal with people, you cannot have impersonal love for people and deal with their crap.

The Christian way of life is an absolute rather than a relative. These two cups are relatively exclusive. The struthian believer is arrogant; he only sees himself. When something intrudes on his narcissism, he buries his head in the sand. You may not be confused all of the time, but you are confused so often that you are always off balance. You cannot be humble and happy at the same time that you are arrogant. Accepting truth in humility. Bobby can look into our faces and figure out who is who in the congregation. The Bible doctrine is absolute truth and it is inspired by God. Knowing and depending upon the Lord; you are now fellowshiping with the mind of Christ. The greatest fellowshiping is with people of like minds.

Arrogance and demon influence and relativity are our enemies; we are behind enemy lines consistently. We maintain a perimeter against the cosmic system when we are in fellowship and we think Bible doctrine. You think with the doctrines of demons, which is the cosmic system. We move into decisions and actions influenced only by human viewpoint.

Divine discipline is all about us being out of fellowship and thinking with human viewpoint. It is better to be happy in all of our circumstances, to be content, and that is all about living the spiritual life. Being influenced by the doctrines of demons.

This is not demon possession; this is demon influence. We all have old sin natures, and as believers, we are capable of almost anything, and it has nothing to do with demon possession. The Holy Spirit indwells us, so demonic possession cannot take place.

Human viewpoint or divine viewpoint; there is nothing in between. You cannot have a little of one and a little of the other. When we try to mix them, it is syncretism; and where there is syncretism, there human viewpoint will overcome divine viewpoint. Without divine viewpoint, you operate as a struthian believer. You can do nothing else.

*Table* is the Greek word τράπεζης. This represents a way of thinking and fellowship with that way of thinking. If we are in carnality, we are in the cosmic system. There is no other option. Without the filling of the Holy Spirit, we replace communion with Jesus Christ with communion at the table of demons.

The first absolute, after salvation, is rebound. One sin removes us from fellowship; rebound, and we are back in fellowship. In the end, we will be in heaven or in hell, which are absolutes. The thinking of the spiritual life is in absolutes.

You fellowship from your soul and not from an experience. Much of Christianity is beginning to think in terms of spiritual gifts which are no longer extent in our day and age. There is nothing absolute with speaking in tongues today; everyone does is in their own

way. It is a relative experience which everyone has for himself and touted as a personal experience. There is nothing absolute about it. A large portion of Christianity believes in this individual experience. That is relativism. The spiritual life is based upon how one feels. Many so-called Christian experiences are nothing other than the struthian believer operating in the realm of human viewpoint. The sin nature will not allow us to think in absolutes. Under the control of the sin nature means we think in relative concepts.

Everything within the realm of the filling of the Holy Spirit and Bible doctrine is fellowshiping with Him. Everything else is human viewpoint and the cosmic system. The plan of God is the filling of the Holy Spirit and Bible doctrine in the soul. There is a narrow road when it comes to the Christian way of life, just as the way of salvation is a narrow path (faith in Christ).

Bobby read that we have gone overboard in this concept of Christianity, and we need more experience in order to serve God (and this is from a seminary that we all know). There is one road in the spiritual life; there are many roads in the realm of human viewpoint. Bible doctrine is our life as believers. We cannot glorify God by some relative experience. "Tongues is what you need and here is how it works." and the person who says that is the one who is running the show, and the result is a relative experience. There is great personal danger in doing what the Corinthians do in syncretism.

1Cor. 11:30: approaching the Communion table in syncretism. This is exactly what the Corinthians are doing; they are influenced by the doctrine of demons. We need doctrine to deter human viewpoint. The more intimate that we become with those sporting human viewpoint, the more human viewpoint influences us. This doesn't mean that we cannot have a social life. It is possible to have a social life; however, there is a line there, and it is a line that you don't cross, and the Corinthians are crossing that line. That is the point of what Paul is teaching.

The cosmic system is attractive; whatever is outside the plan of God which attracts us, that is the cosmic system. 1% human viewpoint becomes a lot bigger with time. We need fellowship with the Lord in His plan. Without that, we fall into the cosmic system. In the end, there is no happiness in the relative cosmic system. When we realize that, we realize our own personal sense of destiny. We live our life in the light of eternity. Chaos versus contentment. A lot of chaos all of the time is not a way to live. The spiritual life and the cosmic system do not mix in any way, shape or form.

1Cor. 10:21 **You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.**

**1Cor. 10:21**

**Lesson #570**

**Wednesday July 25, 2007**

The cup and the table of demons are freely available to the Corinthians; it is right there in Corinth; and when they place themselves in this environment, they are actually fellowshiping with the opposition to our Lord. For them, this is the doctrines of demons influencing their thoughts and actions. It is exactly the same for us.

### Summary Points of Drinking of the Cup of Demons

1. Without doctrine fortifying your soul, you need the FLOT line in your soul (forward line of troops), you become vulnerable to the cosmic system. The FLOT line of the soul is a summary of the 10 problem solving devices, which are found in Freedom Through Military Victory.
2. Influence of the cosmic system is subtle.
3. It begins with voluntary exposure. They expose themselves to the cup of demons by their own choice.
4. After we have voluntarily exposed ourselves, we will make concessions to the cosmic system. Just a little compromise for a good time or a suspect relationship; or perhaps this relieves a little peer pressure in your life; but this compromise increases.
5. Sometimes, when the subtle aspect of the cosmic system doesn't get them, people get injured by circumstances in life or they feel like doctrine has let them down. In reaction, they dive headlong into the cosmic system. This is the obvious capitulation to the cosmic system. Many have left Berachah and have dived headlong into the cosmic system.
6. Human viewpoint replaces availability of doctrine in the soul and the focus on divine viewpoint. Now you are starting to slug down the cup of demons.
7. The human viewpoint of the cosmic system then overwhelms our soul and it becomes our life, which is tragic, and our life is unrecognizable to anything which God has designed.
8. The intake of Bible doctrine is nonexistent. You have departed. You either realize that it is something worthwhile, but you don't do it; or you just are negative, you don't have doctrine, and your soul become arrogant, you are hostile toward divine viewpoint, and you become every defensive about your life. Sometimes you have divine discipline and sometimes it is self-induced misery.
9. Human viewpoint defines your thinking process; now you are in trouble. You are so far out of fellowship, you cannot conjure up divine viewpoint. Your thinking is no different from the unbelieving world around you.
10. Your actions and your activities coincide with the cosmic culture of corruption and decay which surround you.
11. Your norms and standards are now defined by the corrupt culture all around you. Whatever the rest of the world does, that is where you want to be. You are guzzling the cup. So many believers have bought into the norms and standards of the world in which they live.

Rick Hughes sees this stuff in Christian schools all the time. Doctrinal inculcation is the only hope for this generation coming up; and not the legalism proclaimed by many churches today (or, works, experience, feeling good). These things are thought to be Christianity today, and it comes out of our seminaries as well. Anything other than the divine viewpoint of Bible doctrine, brings about the struthous believer. Ostrich's don't really stick their heads in the sand, as you have to breathe, and they can't with their head in the sand. A struthian believer has lost sight of the reality of Christian life. The result

of becoming a strutheous believer, is you give yourself over human viewpoint. You become narcissistic. You are self-centere rather than Christ-centered. You are wrapped up in a frantic search for happiness; you look for people or you look for things.

There is nothing wrong with relationships and things; but they will not satisfy the strutheous believer. Or, the legalistic believer goes in for legalism. He attempts to please God by his own good deeds. Nothing wrong with morality, but religion is terribly evil and wrong. Religion is trying to please God through your own power and works. How good do you have to be? What is the cut off? At what point are you discarded? We must think in absolutes. The good deeds that we do must be divine good. It is legalism versus grace.

The pharisees looked into the eyes of Jesus Christ, into the eyes of grace incarnate, and tried to stand upon their own works. They were the epitome of self righteousness and hypocrisy. Most of the time, religion ends up being gossip, maligning, judging and self righteousness.

Legalistic or antinomian approaches divorce you from the spiritual life. Our purpose is wonderful; we have a life of contentment and purpose. It is simple and it is absolute. There is not other way. Never has been and never will be. Divine viewpoint means we don't have to wonder. Every circumstance and every situation is part of the plan of God.

God is absolute and definitive. The alternative is confusion and relativity. Divine viewpoint is an absolute. As a believer, we should see the world as God sees it. That is what doctrine is for. This is not nebulous abstract information; we see the evil of the world and the grace of God, by mere observation, as long as we possess divine viewpoint. We can see the total depravity of man and the grace of God in action. Many of us see this world and we are appalled by it, but then when you see what God has provided for you, it is a great motivating factor. Divine viewpoint is an absolute. You give lip service to divine viewpoint, and you live in human viewpoint. That is the syncratic believer. Strutheous is a synonym for reversionism. The reversionist love for the Lord is replaced by love for the cosmic system. That is cuckolding our Lord; we are being unfaithful to Him.

Hosea's entire book is all about cuckolding the Lord. The prophet of God was sent to marry a prostitute. The entire book is an allegory, although the situation was real; it had a whole other meaning. The wife ended up as a sex-slave, and Hosea went and bought her back. It is exactly the same for us; if we are unfaithful, we become like the wife of Hosea. However, we are always bought back, every time. Not one of us has to end up in the gutter. It is amazing that one can be that unfaithful and still be loved.

Personal love for God and when we are there, we are practically, unassailable. Bible doctrine in the soul allows us to see life for exactly what it is. You cannot have fellowship with the cosmic system and fellowship with God at the same time. You cannot be influenced by human viewpoint and possess divine viewpoint at the same time.

Well, you can hop from one to the other; you can be in and out of fellowship; you can be in and out of Bible class. However, you are either in fellowship or you are out; you are in

the plan of God or you are not. You are thinking with divine viewpoint or you are living in the cosmic system. You must be consistent in the intake of doctrine.

Bobby is imploring us not to become a struthous believer. The believer must always be on guard. Being filled with the Holy Spirit and taking in doctrine pushes out human viewpoint and pushes out the cosmic system from our souls. 1Cor. 10:12: **Wherefore let him that thinketh he standeth take heed lest he fall.** Philip. 3:19: **Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)**

Bobby is not recommending the austerity of a convent; and he is not saying that we do not tlet the outside world in at all. You cannot serve God without being in touch with the outside world. We don't have to isolated and unhappy. Doctrine does not do this. We can come in contact with the cosmic system without buying into it.

The believer must recognize the corruption of arrogance. Arrogance is one of the biggest indicators of living in the cosmic system. You use divine viewpoint to recognize human viewpoint. Divine viewpoint thinks in terms of humility.

Satan's subterfuge is evil; it is not obvious. He tries to mimic divine good. The influence of the cup of demons must be neutralized by grace orientation. Grace orientation. You cannot intermix the cosmic system with divine viewpoint. The cosmic system will eventually drive out divine viewpoint. However, if you keep advancing, you will drive out the cosmic system.

1Cor. 10:21 **You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.**

This next verse gives us the consequences of drinking from the cup of demons. Jealousy is one nasty emotion. This is that awful suspicion or mistrust of others, along with resentment. It is a devastating category of mental attitude sins. Jealousy is always motivated by fear, fear of rivalry, fear of rejection, a sin of great misery of soul. Being jealous is agonizing and being the object of jealousy is also a pain.

Severence of fellowship between a person and the object of his jealousy. The worst part is when the jealous person attempts to control through manipulation or intimidation. Jealousy is possessive and very territorial. There is no capacity for love in jealousy.

Narcissism is self-absorption. Egotistical irrationality. Jealousy is irrational. Gossiping and slandering and maligning. Particularly with the object of their jealousy. When you are jealous of a person's status in life, you might spread lies about them. There is no room for jealousy and divine viewpoint. If you are conjuring jealousy in your soul, then you are out of fellowship. It does not matter whether it is justified or not. A jealous person is always lurking somewhere and trying to intrude on another's privacy.

There is a reason why God is called jealous here; and it is the same reason that it is found here as in the book of Hosea...

1Cor. 10:22 **Shall we provoke the Lord to jealousy? Are we stronger than he?**

**1Cor. 10:22**

**Lesson #571**

**Thursday July 26, 2007**

Bobby lived outside of Houston for about 20 years and was on tapes for that time, and heard some tapes several times. Bobby finds that in spiritual growth, we might be focused on one aspect of this or that doctrine, but there may be several things being taught; and you may go back and later get something that was being taught that you did not catch before.

V. 22 characterizes God as having jealousy. Syncretism is, in essence, unfaithfulness. It is devastating to love someone and that they turn out to be unfaithful; one of the worst moments of life. Here, it says that God is provoked to jealousy. One of the worst mental attitude sins. Jealousy is a vicious mental attitude sin, always entailing distrust and resentment. It is the opposite of what the spiritual life brings to us by way of happiness and contentment. Jealousy from jealousy springs a plethora of other mental attitude sins. From it comes anger, fear, vindictiveness, fear of rivalry, fear of losing another's affections, envy (you are jealous of what someone has or what they have accomplished); and egotistical irrationality, self-pity, and other such sins can result, as well as gossip, maligning, rumor mongering, spreading public lies. Jealousy is a relational mental attitude sin. It is always directed toward someone.

Now, when we are out of line in syncretism, is this God's reaction? What we should always think of is righteousness, justice and love when it comes to God's character. These attributes all work together in His dealings with us. God's jealousy falls under these attributes in relation to us. It can never be separated from that. There must be some difference between God's jealousy and our jealousy.

This sort of description certainly should get our attention when Paul uses this word. There is no doubt that God has a strong response when we are in syncretism. Paul's use of jealousy; he takes human emotions and human actions. Paul uses jealousy to indicate that God disapproves and to indicate that He strongly disapproves. Corinthians expressed syncretism in idolatry. Fellowship with the Lord. What is God's response to our unfaithfulness? It is jealousy. *Parazêloô* (παραζηλω) [pronounced *pahr-ah-zay-loh-oh*], which means *to provoke to jealousy, to be provoked to jealousy*. We provoke Him to jealousy. There has been a real unfaithfulness which has provoked an overwhelming negative response.

This first phrase mirrors God's Deut. 32:22 **"They have made Me jealous with what is not-God."** A god which is not God. This could be Baal or a number of false gods. "They have provoked me to jealousy with

### What We Can Expect from God

1. God's jealousy is never a sin; our jealousy is sin. If there is a reason to be jealous, then you simply move on. If there is no reason to be jealous, then it is your problem. Jealousy will just bring more mental attitude sins and sins of the tongue. God is not jealous in this way.
2. God's jealousy carries none of the evil characteristics of human jealousy. Human jealousy is miserable.
3. God's jealousy has no irrational, unstable, emotional connotations as ours does.
4. God's jealousy is not based in fear as is ours. God does not fear our disloyalty.
5. What is the jealousy of God? In a word, it is an anthropopathism. In fact, most emotions which are ascribed to God are anthropopathisms.
6. An anthropopathism is an emotion ascribed to God which He does not actually possess. It is ascribed to Him as it reveals a policy of God toward man. This is so that we can understand divine viewpoint in relation to our activity.
7. In this case, jealousy reveals His extreme disapproval of the evil of idolatry and syncretism.
8. Jealousy is God's policy toward us. When our love turns to Him from someone or something else. Wherever jealousy is found with God as the subject, it indicates extreme disapproval.
9. God's extreme disapproval is justified and legitimate, which is not true of human jealousy.
10. God is always justified in demanding our attention and our concentration, as well as our loyalty and our unswerving devotion.
11. Why can God demand this? God is worthy of absolute love and obeisance. No one else is above Him. God should always have 1<sup>st</sup> place in our soul.
12. To place something above God is to be out of the plan of God. Whatever we place above Him is problematic. We can have things that we focus on, which we enjoy, which we spend time on. We are not required to be ascetics. The key is what is first. This is the importance of doctrine. Most believers have no idea how we put God in first place. God is not put in first place by taking things away from our lives.
13. In effect, God is our husband to whom we owe foremost devotion. There can be no other lover in the syncretistic way. No polygamy with God and He loves us as a husband loves his wife (ideally). The husband is entitled to the love of the wife. That does not mean that the wife does nothing more than lay around adoring her husband; she may have a number of different interests and focuses in her life; but her husband is her priority. That should be our attitude toward God. Sometime the pastures do look greener and we want to stray a bit, but we don't do this with the Lord. If we do, we have cuckolded the Lord. There is nothing which can take His place; there is no one who is greater. Our syncretism can never be justified.
14. We owe absolute fealty to Him and to no one else.
15. God is totally justified in disapproval directed toward us when He does not receive personal love and devotion from us.

16. When we are unfaithful and disloyal to God, when we reject His doctrine and His plan for us; or when some other false infatuation embodied in idolatry or syncretism takes His place, He is said to be jealous.
17. Because jealousy is such a terrible human emotion, it serves very well to bring home the Lord's policy against unfaithfulness. We are married to God; we are bought with a price (like Hosea's wife). There is no alternative; there is no one else that we can go to. Whatever we hold as the same importance of God is syncretism.

Deut. 32:21: when we make God jealousy, we almost make Him angry. Again, this is an anthropopathism. We do not want to rouse God's anger or His jealousy. They translate to divine discipline. Never forget that divine discipline is designed to motivate us to rebound and to get with doctrine and to turn away from the objects which caught our attention. Mental attitude sins are never beneficial. God's policy against our unfaithfulness is to our benefit. God will not discard us. That is never God's policy. He does not simply move on, severing His relationship with us. Our relationship with God is everlasting. We cannot lose our relationship with Him.

Through the feasting and the going to the temple of demons, God has been placed on a level with demons. God is jealous and angry. The Corinthians are partaking of His communion table. Eating meat offered to idols under certain conditions results in severe divine disapproval and divine discipline. These people are being warned by Paul of defecation. The threat level has gone through the ceiling. It's nice to be warned that God is about to smash us. This warning continues through the last phrase of v. 22.

The 2<sup>nd</sup> half of this question in v. 22 is, *no one is stronger than God* when it asks, **Surely, we are not stronger than He is.** No one can stand against the anger and jealousy of God, so we should stand with Him. Don't test our might against His. Ultimately, we cannot afford the divine discipline and anger from God. We are not designed to withstand God's jealousy and anger. It is designed to bring us back; otherwise, we are heading for the sin unto death. We do not want to test His strength.

Paul is telling the Corinthians, you should not be involved in syncretism, and *this* is what God thinks of it.

1Cor. 10:22 **Shall we provoke the Lord to jealousy? Surely, we are not stronger than he is?**

A new paragraph with this verse. Expediency is applied to the unbeliever. The law of love is applied to other believers. Liberty and certain conditions under which liberty should not be the primary consideration. Your liberty might be legitimate. The Corinthians were allowed to eat meat, no matter what its origins. However, some unbelievers and believers observed their eating habits and were concerned and confused. Paul wants to keep the weak believer from mental attitude sins and from being upset, disturbed and distracted from doctrine. He wanted to encourage them and not discourage them. They could eat meat; this was legit. Some viewed this liberty as idolatry.

The law of love is not in view in this chapter. V. 23 is a restatement of 1Cor. 6:12: **all things are lawful to me, but not all things are profitable; all things are lawful for me, but...** These are parallel verses. What can we legitimately do and what can we abstain from doing?

What is not lawful is πορνεία. The Corinthians had been deeply affected by the phallic cult and the sex culture all around them. The larger more general picture of 1Cor. 6:12 is the larger picture. Chapters 6 and 8 are the background to vv. 23–33. We will understand why Paul is bringing this chapter up again. Chapter 6 is the more general picture and chapter 8 is the specific view. The spiritual life versus that which neutralizes the spiritual life. What is the boundary between these two?

Liberty is the ability to eat meat offered to idols. There is not one thing wrong with this. However, there is a law of expediency. Under expediency, eating meat is not legitimate; under the law of liberty, it is legitimate. It is exactly the same thing; when is it okay and when is it not okay? All things are lawful but we don't get to do all things.

1Cor. 10:23 **"All things are lawful," but not all things are helpful. "All things are lawful," but not all things build up.**

**1Cor. 10:23**

**Lesson #572**

**Sunday 1 July 29, 2007**

Every time we sin, we lose the filling of the Spirit, and every time that we rebound, we are filled with the Holy Spirit. These are absolutes.

Our detailed study has been in syncretism and it now takes a turn. V. 23 moves away from the table of demons and the cup of demons, to some very specific comments on idolatry. The general topic is the same (coming from 1Cor. 8—meat sacrificed to idols); however, the specific subject has changed from the table of demons and the cup of demons.

This is extremely applicable to us, and we will study meat sacrificed to idols. How far can we go before we become syncretistic? Eating meat sacrificed to idols did not constitute sinfulness. The eating signified nothing, as the idols are nothing. Even though the idols represent demons, and that fellowship with these idols meant fellowship with demons; the simple eating of meat, apart from participation in the temple of Aphrodite (or, whomever), was not sinful. The meat was taken from the Temple of Aphrodite to the butcher shop next door, where it was quickly processed; and eating this meat was not sinful. However, there was a misuse of this freedom by the believers in Corinth. These Corinthians did not give a thought to immature believers, and these mature believers could become a stumbling block for immature believers. Their weak conscience could be defiled; they do not have enough doctrine to see the difference. They might dive right into idolatry, seeing them eating idol-sacrificed meat. Paul's conclusion was, the mature believer should curb his behavior because of the law of love. The law of liberty is set aside for the law of love, so that he does not become a stumbling block for the immature believer. This is a believer who recognizes that his activity becomes a stumbling block to an immature believer.

You might think that other believers have no right to look at us and to intrude on our legitimate liberties. 1Cor. 8 has a correspondence with 1Cor. 10:23–33. In chapter 8, we dealt with the relationship between a believer and another believer. In chapter 10, we are dealing with our associations with unbelievers. We do have an obligation to unbelievers as well. A stumbling block principle in 1Cor. 8 limiting the liberty of the mature believer for the sake of the immature believer. In our chapter, we will look at limiting the liberty of the mature believer for the sake of the unbeliever.

**All things are lawful** refers to the law of liberty. Let's take a look at 1Cor. 6:12: **All things are lawful for me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.** I have used boldface to indicate the differences between these verses. V. 12 is particular to Paul; and v. 23 is general; but they both categorize things which are lawful and things which should limit our liberty. What is the boundary between eating meat offered to idols, which is a liberty; and eating meat as syncretism, as participation in idolatry. syncretism = mixing two sets of beliefs together which should not be mixed, like mixing Christianity with humanism.

In 1Cor. 8, we saw that any believers could eat idol-sacrificed meat without that being sin. However, there is a possibility that this could be syncretism. What crosses this line from liberty to syncretism, and that is the topic of this chapter. The difference is apply liberty, which does not neutralize our spiritual life; and applying liberty when it crosses over into syncretism. We can go from a liberty to something which is wrong and sinful. What makes it so? When our liberty becomes a stumbling block to the unbeliever, that is the crossover from lawful to syncretism. Vv. 28–33 define the unlawful in relation to the unbeliever. Applying the law of expediency to the law of liberty. All of this is in the context of the Corinthian's propensity for idolatry.

An overview of the paragraph: vv. 23–33 is a pre-summary  
v. 23 picks up from the context of vv. 20–22. This is linked to the Lord's table, which is mandated to us as believers. There is a special meaning of worship and fellowshiping. The believer under this obligation must never denigrate or taint his obligation to the Lord. It is our mental attitude of dedication and our mental attitude of remembrance, and nothing from the outside should intrude on our concentration. The believer should not denigrate or taint that moment. We must always be on guard against syncretism, which removes us from fellowship with God. The evil of the cosmic system which affects us every day. This is the combining or coalescence of contrary beliefs. The combination of humanism with Christianity. Anything which is not Bible doctrine is of the cosmic system. If you can only think in relativism, then you cannot think in absolutes. Secular doctrines are based upon relativism. Take on the mind of Christ in our soul, is our mandate. Paul confirms something here; a Church Age believer is at liberty to do what he likes, as long as it is not sinful. However, a believer cannot to all things which are lawful, as some are not profitable.

Israel had instructions for rituals and sacrifices which are not a part of the Church Age. We are no longer to sacrifice animals. We look back on His finished work. The blood of bulls and goats is no longer legitimate. We do not live under the dietary laws of the Jewish Age.

It was a sin in the Age of Israel to eat meat offered up to idols. Paul tells us that we can eat whatever we want. The Jews have the Mosaic Law and we have the mystery doctrine of the Church Age. Meat sacrificed to idols is legitimate for our consumption; but not to Jews under Jewish law. The believer must abstain from liberty which might obstruct a person's spiritual life. Abstaining from liberty is not just for our benefit and for the well-being of others. The well-being of others should be a first priority. One's right in liberty should not be the overruling factor in applying our limited. Examples of limiting liberty to come in the next session.

We will see how limiting our own liberty is exactly what we ought to do, parallel to what Paul is writing about here.

1Cor. 10:23 "All things are lawful," but not all things are profitable [helpful?]. "All things are lawful," but not all things build up.

**1Cor. 10:**

**Lesson #573**

**Sunday 2 July 29, 2007**

Bobby groaned when he came to this paragraph and saw that we are dealing with meat offered to idols. He thought that he had done everything that he could have done; however, as he got into syncretism, he could see that there are still important issues. Now, today, there are no problems with eating meat offered to idols; that is not a part of our culture. The problem is, how do other believers and unbelievers perceive those who eat meat offered to idols; to us, there are other applications. Believers and unbelievers associated the eating of this meat with worshiping false gods. It all centers around this meat sacrificed to idols. Now, we have another problem. In 1Cor. 8, it was the perception of weak believers; now we have the problem of the perception of unbelievers. "I never thought about unbelievers before; I always thought, just let them go to..." This was being a bit facetious. However, where is the line drawn between liberty and obligation to the perceptions of others. This is how important our witness to the unbelieving world is. **All things are lawful but not all things are profitable. All things are lawful, but not all things edify.** The Church Age believers is not subject to the laws and regulations which were imposed upon Jews in the Age of Israel. As long as meat is good, it can be eaten. There is no such thing as an unclean animal. There is not reason for us to forgo eating or touching unclean animals. Abstaining from liberty should take into consideration our own spiritual growth, as well as that of believers and unbelievers who observe our activity. Our rights and liberties. People turn on the television and talk about their rights and liberties and their entitlements. One's rights and liberties are the controlling factor today. What we can do and what we are entitled to do. For us, our legitimate rights should not be the controlling factor in our actions.

Bobby will try to illustrate. If only people could understand, when people continue to demand their rights and entitlements. They demand these, whether they are detrimental or detrimental to the nation. Civility and thoughtfulness of others should be taken into account. You do not trample the rights of others. The security of the nation should be considered before the right to reveal classified documents under the "public's right to know." Some personal responsibility is important here. Absolute, unfettered free speech,

a right of the constitution; but this right is abused. There ought to be some personal accountability in this right. The example of screaming fire in a public auditorium. You don't speak treason in time or war or you don't speak treason which gives comfort and help to the enemy. Where is this lawful speech detrimental.

Lincoln and his attitude of verbal treason. "Those who speak ill of the commander-in-chief during war time ought to be shot." There are limiting factors to our liberty as believers in Jesus Christ. If you do not limit your liberty, everyone suffers. Very few Americans ever abide by these common sense principles. We need to occasionally limit our own personal liberties. We need to police ourselves. There are legitimate things that we can do, but ought not to for the benefit of those around us. All things are lawful but not all things are profitable.

Overall Summary:

The Temple Meat Market, where meat offered to idols is now offered to the public. There was no refrigeration, and the meat had to be sold before it spoiled. The meat market was often connected to the temples, so that the meat could be offered immediately for sale.

There was no problem with believers buying this meat at the market and eating it. The believers at Corinth should have not had even the slightest twinge of guilt for buying and eating this meat. All things are of the Lord for our use; and this is true for us today, regardless of PETA, who would like to see us all be vegetarians so that we do not hurt animals.

There must be some problem with eating meat sacrificed to idols, as we are talking about it. When are these things not edifying?

Bobby will elaborate on Paul's scenario so that we can understand the law of expediency more accurately. Let's say, a believer walks into a temple butcher shop and purchases some meat, which is allowed and is lawful. The believer is liberty to eat when it does not hinder his spiritual life and when it does not cause a believer or unbeliever to stumble or to become confused. If the butcher cuts that meat, and says, "Do you know where this meat comes from? What I am selling you came from idol worship." This butcher is giving them a warning, a disclaimer. The butcher here is cognizant of something, and he understands that there is something involved here with the believer. "You need to know where this came from; are you sure you want to eat this?" Christians worship one God, and the butcher warns the believer, this meat has been offered to other gods, just in case the believer needs to know this. This butcher has expressed some interest and some knowledge of Christianity; and he is indicating that he understands that this meat is part of worship, and there is a form of worship occurring here. The result for the butcher, if the believer buys the meat, he observes that the believer's dedication to the Lord might be soft. He may see this as the believer hedging his bets in this regard. The believer knows that there is nothing wrong here with regards to buying meat. This requires some sophisticated application on the part of the believer. The antinomian no-law unbeliever is to be taken into consideration.

The same is true of another scenario which is described here. A believer is invited into the home of an unbeliever. If the believer accepts this invite, then he can eat whatever is set before him. A good guest generally eats what is set before him, whether he likes it or not. If the host says to the believer, "Did you know that this meat came out of the temple, and that it was offered up to this or that god?" The same problem occurs again. The unbeliever presenting the meat now has made an issue out of eating the meat. Is the believer now involved in syncretism. This is not syncretism per se, but it is perceived as such by the unbeliever.

There are those who demand rights in our country regardless of the results.

The butcher might say, "I offered this meat to a Christian and he took it and, presumably ate it. So, is this believer, in essence, worshiping our gods? Is he doing obeisance to our gods?" When one people conquered another people, those conquered did obeisance to the gods of their conquerors. Some appeasing involved. You appease other gods in this era.

This man looks at a Christian eating meat offered to an idol, and decides, "Hmm, this faith of this person may not be all that much; he does exactly what we do; he eats meat offered up to idols." The witness of the believer here is compromised. His witness is compromised in the eyes of the unbeliever. The unbeliever see his dedication to Jesus Christ as being denigrated, even though the believer has really done nothing wrong. Eating is an innocuous activity which we all must do; it is a liberty. However, eating under certain circumstances can be not the best choice. If the unbeliever perceives this as syncretism, even if it is not, then that needs to be taken into consideration. We are all mandated to be witnesses for Jesus Christ. Can we afford to ignore this? Can we afford to thumb our nose to the plan of God. This is like those who thumb the rights of everyone else so that they can have their own rights. So we have to be careful about crossing the line into syncretism or being careful to be perceived as having crossed this line, even when we haven't. We cannot afford to overlook perception. This goes to the welfare of the unbeliever. The same principle for the law of love and the law of expediency; they are simply directed to other groups of people.

Let's say you are invited to a false Communion, such as a church which believes in transubstantiation. Maybe unbelievers view your beliefs as weak if you participate. Or, the unbelievers may object if you don't participate. Their perception would reasonably drive your actions. Eating and drinking at such a communion is not unlawful.

### **3 Principles**

1. Eating at sacrificial meals in or out of the temple is idolatry and is strictly forbidden; it cannot be done; that is real syncretism, not just perceived syncretism.
2. Eating meat bought at a meat market is authorized under the law, even if that meat had been offered to an idol.
3. When do I apply the law of liberty and when do I apply the law of expediency? That is what we will explore.

1Cor. 10:23 "All things are lawful," but not all things are profitable [helpful?]. "All things are lawful," but not all things build up.

**1Cor. 10:23**

**Lesson #574**

**Wednesday August 1, 2007**

The next 11 verses will bring out the scenario described on Sunday. We all enjoy certain liberties which go with our status as being in Christ. Greater liberties than has ever been known in previous dispensations. The restrictions and limitations which Israel lived under, we do not. There are, however, exceptions, to these liberties; for the good of the believers and unbelievers around us. **All things are lawful but not all things are profitable; all things are lawful, but not all things edify.** The final phrase is very important when dealing with the exceptions to what we already have. What liberty do we have that is not profitable to us? This is the liberty which the weak believer or the unbeliever perceives as being syncretism. The perceptions of other people do matter. This is not a reference to legalistic, self righteous types. This is the weak believer or the unbeliever and their perception of us. When they perceive our actions as being syncretism, then our actions have the same affect upon them as if these actions were syncretism. If they perceive it wrongly, then the witness to the unbeliever is ruined. For the weak believer, this can hinder or slow his advance.

Most of these verses deal with the unbeliever, although there will be a reference here or there to believers. If the host of a dinner party makes an issue of it, then it is an issue for us.

#### **Summary of Sunday**

1. For the idol worshipping unbeliever, for him, the act of eating meat sacrificed to an idol is worship of the gods. It is more than just eating meat, which is the believer's understanding.
2. For him to see a believer eating meat sacrificed to an idol, he sees it as an act of worship of the gods by the Christian.
3. The unbeliever concludes that the Christian is hedging his bets. The Christian is being syncretistic; he is worshipping Jesus Christ and the idol to whom the meat was sacrificed.
4. The unbeliever might conclude, after seeing the Christian eating meat offered to idols. He bought it and he ate it, just as unbelievers do in their feasts to the gods. They are both doing the same thing, which is an act of worship. This Christian, therefore, must recognize that there are other gods which require obeisance. Idolatry was a standard practice in the ancient world; and a conquering nation might even incorporate the gods of the conquered nations into their own pantheon. You can't ignore the gods of any nation. These gods must be greater than humans. Don't make them mad by ignoring them.
5. To the heathen of the ancient world, this syncretism was simply covering all one's bases. If a Christian pays obeisance to other gods in syncretism, that would seem

perfectly normal within the culture that he understands. This makes Jesus Christ not as important any more. He is just one God of many.

6. If by eating the meat, the unbeliever sees the believer as syncretistic, then Jesus Christ is on the same level as any other god in their pantheon.
7. The Lord Jesus Christ becomes one among many and the believer's witness to the unbeliever is compromised because the Lord is compromised to this unbeliever. This unbeliever might add Jesus Christ to their list of gods (sort of like Muslims consider Him to be a prophet), but they do not recognize who He is.
8. Under these conditions, the believer must abstain from eating for the benefit of the unbeliever. The believer does not want to appear syncretistic. It is the perception of the unbeliever which is important here. There are many practical applications for us today.
9. This is a similar reaction by the weak believer seeing us eat meat offered to idols. This immature believer does not know how to discern between liberty and license. His understanding of these issues is confused and he sees this as syncretism. He can see you eat the meat, and he might drop by the temple and check out the temple priestess, because, in his mind, there is no difference.
10. Under the law of love, the strong believer will sometimes abstain from a liberty on behalf of the weak believer. These laws are our obligation.
  - a. Eating at sacrificial meals in or out of the temple—specific meals offered to idols, and it is prohibited. You do not eat at the feast of the temple. It is wrong in every case and it is true syncretism.
  - b. Eating meat bought in the meat market of the temple is authorized under the law of liberty. They can buy it and they can eat it. Enjoy it, even if it was offered to idols.
  - c. There is the area which requires mature application. The weak believer and the unbeliever may not distinguish these two actions, one of which is strictly prohibited and one which is not. The law of liberty and the law of expediency must be considered. If no issue is made by the unbeliever, then we do not need to make an issue out of it. However, if attention is given to the history of that food, for whatever reason—e.g., “Can you eat this meat?” then you must discern whether to eat it or not.
  - d. In this case, eating the meal, if there is a problem, should be declined. It is not because the eating is idolatrous; it puts the believers in a discredited position before the unbeliever. Perception is key.
  - e. What we have by the unbeliever is perceived syncretism that the believer must avoid. Always avoid seeming syncretistic.

Religion is all around us. Taking communion in a church where it is misrepresented, someone might observe you as trying to cover your bases or trying to fit in. You must stand for the doctrine that you know. If you don't stand up for the doctrine that you know, then your doctrine will be compromised. How easy is it to have a relationship with an unbeliever and you compromise your witness. Right there, you can be discredited. The

unbeliever can have all kinds of thoughts when they think that you have compromised something in their eyes.

This could be applied to very neutral issues. Someone might view you very negatively if you don't recycle. When around that person, recycle, if that breaks down that barrier. However, someone else might observe you recycling and think that you believe in global warming and fall for many of the issues of the left. Therefore, the law of expediency could require you to act in either way.

If you decline to participate in an activity that may be misconstrued, do not make an issue of yourself. Politely with tact and class and courtesy and humility, decline. If you have the chance in all of this, explain the principle of your choices. This may open the door to explain the gospel. Always realize that we represent Jesus Christ in this life. If forgoing a pleasant experience in front of unbelievers, is that really that big of a sacrifice? What does it matter in the light of eternity. How far can you go before you have compromised yourself in the eyes of an observing unbeliever?

#### **Summary Points of the Law of Expediency**

1. If there is any hint that the law of expediency ought to be applied, then apply it; even if you are unsure as to how they think.
2. Just think with divine viewpoint first; don't think of yourself and your liberties. You don't thumb your nose at them and you do not kowtow to them either. Sometimes this is a narrow walk.
3. Analyze the circumstances and determine how does it affect your witness and testimony before the Lord. There are two problems; first, a compromise of your testimony before the Lord. If you are actually involved in syncretism, then the powerful influence of human viewpoint will negate your spiritual advance. What are you doing and what are the repercussions? You consider this even if the action is a liberty to you. This is why the inculcation of Bible doctrine is so important to you. You need to be able to apply doctrine in complex situations.

We have an ace in the hole, and that ace is the Holy Spirit. He will aid in helping us make these decisions; however, you must have something in your souls to work with. The Holy Spirit works with the doctrine in your soul when you need to apply it. You don't get some great thought or application brought to mind by the Holy Spirit if it is not there to begin with. The Holy Spirit does not tell you things that you do not know, then you are involved in mysticism. How do you know that is the Holy Spirit telling you to do this or that without a frame of reference. The Holy Spirit just told me to go across the street and buy some stuff at the Galleria. The Holy Spirit works in powerful and mysterious ways, but we cannot get stuff from Him subjectively; He brings to our minds spiritual things which we have already learned. It is aggravating to listen to believers call upon the Holy Spirit to do each and everything. Whatever their experience is, they don't really know if it is a valid experience or not. Generally, if they want to do it, they think that it is the Holy Spirit. The Holy Spirit brings to mind what is inculcated in our souls. The immature believers looks for these subjective and meaningless experiences. It makes Bobby uncomfortable when someone

claims that there is subjective experience with the Holy Spirit in the most mundane aspects of their lives.

**All things are lawful** refers to the law of liberty; all those things which fall under the category of things that are lawful to us. Certainly, there are ways in which the Holy Spirit works that we have no idea about; but when we claim to understand this or that thing which is simply experiential, that is simply subjective.

#### Summary Points

1. Lawful things are not permissible because they are wrong or sinful.
2. Obviously, if something is sinful, it is not permissible.
3. These things spoken of here are not permissible because they are not profitable.
4. It is because they are not profitable to the person who is observing you do this or that thing. We need to know when to use our liberty and when to use expediency.

Not profitable is συμφερω = *advantageous, expedient*. The law of expediency is set up against the law of liberty. All things are permissible, but not all things are expedient.

1Cor. 10:23 **"All things are lawful [or, permissible],"** but not all things are profitable [helpful?]. **"All things are lawful,"** but not all things build up.

**1Cor. 10:23**

**Lesson #575**

**Thursday August 2, 2007**

Bobby likes his translation for the first half of v. 23, although he did not elaborate on why he made the changes that he did. Bobby changed two words from the NASB. The Greek lexicon is exactly like an English dictionary; and several different words can be used for any given Greek word. It is the judgment of the exegete to determine which choice best fits the context.

Εξεσθι = *lawful, permissible*. *Permissible* is probably the better rendering here since we are no longer under the law. *Permissible* notes something which is allowed; that is the nuance of the word. *Lawful* emphasizes an established legal precedent. *Allowable* indicates that there is some possible restrictions involved. Bobby might allow himself to have a piece of apple pie; however, he is resolved to eat but one piece of the pie only. He is at liberty to eat all that he wants, he will personally limit his intake. There are no laws here; we are at liberty to eat, but we limit ourselves here. There may be a reason why it is good not to eat.

The second word change is the present active indicative of ου συμφερω = *not advantageous, not always permissible, not always appropriate to the circumstances or to the occasion*. It is the same set of circumstances, but it is not expedient for a number of reasons.

**Translation**

1. The law of liberty is contrasted with the law of expediency.
2. We must decide what is permissible under what circumstances. What is not permissible under the same circumstances.
3. Doctrine in the soul is the key in deciding what is permissible and what is deferred for the circumstances. It is a liberty, so it may be done at another time. That piece of apple pie could be eaten later.

#### **Summary of v. 23a**

1. Certain harmless things, like eating meat offered to idols, when done at the wrong time and/or the wrong place could be harmful to the Christian's testimony. Our testimony is one of the reasons that we exist.
2. Not because the eating itself is wrong, but the results of eating could be detrimental to the observers.
3. When observing a legitimate liberty of a believer, the unbeliever or the immature believer might misinterpret the situation as a compromise of Christian principles and we might see you as a hypocrite or as syncretist. It is legitimate to have things and it is legitimate to try to get a promotion; but when those things take precedence over your spiritual life, that can be a problem; and it can be misinterpreted.
4. The door closes to witnessing to that person. The believer has missed the chance to witness to that person. Sometimes, you have to forgo legitimate activity in order to witness to someone else.
5. The activity confuses or misguides a weak believer. They observe this at the wrong time, even if the activity is legitimate.
6. Hence the law of expediency and the law of love always supercede the law of liberty, unless you are in a situation where there is doubt about perceptions. How does the unbeliever perceive what you are doing; how does the weak believer view what is going on?

Now we are at the second phrase: all things are permissible, but not all things edify. Οικοδομew = *to edify, to build up, to build as a process, from the ground floor up*. Filling of the Holy Spirit, gap, grace orientation, doctrinal orientation, mastery of the details of life, relaxed mental attitude (you do not react to a legalist; and you are not required to bow to legalism), capacity for love (personal love for God and impersonal love for all mankind), sharing the happiness of God. This is the edification complex. This is the priority of your life. It illustrates growing and executing the spiritual life. There is no liberty which overshadows the building of the edification complex structure.

#### **Two Principles**

1. When the law of liberty conflicts with the law of expediency, then the latter law takes precedence.
2. When the law of liberty conflicts with our personal spiritual advance, then our edification always supercedes our liberty.. When it is a distraction or takes precedence over the spiritual life.

You can over-expose yourself to human viewpoint influence; or the details of life can squeeze our your spiritual advance. The law of expediency and the law of liberty go right out the window.

1Cor. 10:23 "All things are permissible [or, *lawful*]," but not all things are advantageous [profitable, helpful?]. "All things are permissible," but not all things build up.

#### General Introduction

1. The law of liberty operates for our benefit.
2. A liberty which damages others is an abuse of that freedom. Horrible legalism; going overboard.
3. Abusing freedom will not benefit us; liberty is for our benefit; but when liberty is damaging to others, it is not to our benefit.
4. Hence, the proper use of liberty often depends upon its affects on others.
5. It is not about what is good for us and what we can partake of in liberty; it is about God's plan for us. God knows what is best for us. We do not have to press the liberty button all the time; we need to think of expeidecny and love.
6. You must always be aware of what legitimate liberty does to others.
7. Bad decisions in the realm of our liberty can quickly turn to self-centeredness. We take no account of anyone else. That becomes the problem of arrogance. When we make everything about our liberty, that is arrogance.
8. Arrogance and expediency are mutually exclusive. Arrogance can exclude the law of expediency.

This has a wider use in a national sense. This definition can be expanded. That is why freedom must be carefully used. Where freedom is applied, our liberty does not supercede the liberty of everyone else in the nation. When gun control is instituted with the idea that this will reduce crime, the criminal then has the advantage. Instead of giving us more freedom, it limits our freedom and gives freedom to the criminal with a gun. Another illustration: where there is no limit to free speech, then that speech routinely becomes salacious, slanderous, and it destroys the liberty of others. Individually, we ought to police our own free speech, and the rights of others are trampled upon.

In the spiritual life, we can similarly trample others in the exercise of our freedom. We are mandated to think this way; we must be willing to police ourselves, even if it falls within our realm of freedom. Freedom gives us options; and an option can be done or not done.

Whether freedom is a blessing or whether it is misused and can become a detriment to others. When personal restrain is lost, then freedom is lost for all of us.

One of the great examples is the cycles of civilization, like the empire of Rome and the city-state of Athens. *In whom do you trust* is a booklet which covers this.

### **Cycles of a Nation**

1. The cycles: man begins his existence in bondage (mental or physical);
2. Man cycles from slavery to spiritual faith.
3. From spiritual faith to courage of soul. This world is filled with men under bondage. Western civilization is the cradle of freedom.
4. From courage to physical liberty. Throwing off bondage and entering into physical liberty.
5. From liberty to abundance. Freedom is the environment of great blessing for all. It is amazing that so many bash America, with the great freedoms that we have. We have the greatest economy that this world has ever seen. China has a good economy, but it does not benefit all its citizens. In the US, prosperity trickles down.
6. From abundance to self-centeredness. This begins the abuse of freedom. Thoughtfulness of others and civility are set aside. There is no understanding of true freedom.
7. From selfishness to complacency. Now freedom is in decline. Don't rock the boat, even if some freedom is lost.
8. Complacency leads to apathy, which thinks freedom cannot be lost. The true concept of freedom becomes murky in the minds of the citizenry. Those who have no idea of the concept of freedom, do not understand what losing that heritage would mean. This is where we are in the US today.
9. From apathy to dependency; this is losing the concept of freedom altogether. No longer do we depend upon individual freedom; we depend upon the entitlements and gifts and security of those in power. Whoever offers the most gets the power. Individual freedom is eroded in dependency.
10. From dependency back into bondage. Rulers become tyrants and personal freedoms are set aside.

Bad decisions and the abuse of freedom guarantees that freedom will not continue. We see examples of this every day. It is within our free speech to complain about the war; but a prudent person might limit himself here.

Freedom: Volume 1 (1999): For most of human history, freedom was and remains anything but an obvious goal. Militarism, harmony of heaven and earth, justice, equality, material progress; these might be legitimate, but they are not freedom. Non-western people have thought so little about freedom that some languages did not even have words for freedom until contact with the west. Freedom comes from Christianity. We are a nation founded on Christian principles and upon personal freedom. Liberty must be limited for the sake of all.

One example: the rule of law.

1Cor. 10:24 **Let no one seek his own good, but the good of his neighbor.**

There has been a confession of sin in every dispensation, but it has been distorted time and time again. It is pure grace and if we distort it, we are distorting grace, which is fundamental to the plan of God.

Mankind's search for freedom, particularly in the history of our own nation, there is a tension which exists. The exercise of personal rights and liberties and the encroachment of these rights and liberties on the rights of others. Individual personal rights can conflict with the overall freedom and security of a national entity. Do we limit our own personal liberty for the benefit of others and to maintain the freedom of others. Are our own personal rights the only things which matter? What are the limits of our liberties? If our liberty infringes on another person, this does not benefit that person or the nation as a whole. Constitutional lawyers deal with this question every day. Someone's rights always end up taking precedence based upon the interpretation of the constitution. The question of free speech. Every American can speak freely when he wants and where he wants. Is there a time when free speech is detrimental to freedom? Of course. The NY Times when they printed information about our methods of detecting and dealing with terrorists. What about when our free speech borders on sedition? What about the revealing of information pertinent to national security? How far can the press go? When does it go over to giving aid and comfort to the enemy. We must consider the effect of our unfettered, free speech; and what should we say, even when it does not violate the letter of the law. This restraint of information was practiced in World War II; there were conscious decisions to limit their own free speech and their own freedom of the press. Maintaining this freedom is based upon what choices we actually make and these choices will define the course of our freedom. Our nation was founded on the rule of law, but it is unique in western civilization. Those with power cannot take action against individuals without a clear indication of a violation of law and not without due process. Irresponsible self-centeredness engenders a loss of freedom.

Those in the military limit their own freedoms for the good of others; an individual soldier limits his own freedom in order to defend the freedom of his own country. This is a unique understanding of the military. Elsewhere, the military is used for conquest and to maintain the power of a few. Limiting freedoms in a free society is similar to the personal limitation of our freedom in the Christian life.

1Cor. 10:23 "All things are permissible [or, *lawful*]," but not all things are advantageous [profitable, helpful?]. "All things are permissible," but not all things build up.

Individual freedom versus the freedom of others. A believer must choose the proper course in relationships and circumstances of life; and these choices require wisdom to make such choices. A believer must be able to discern his impact upon others. He must be able to determine where his liberty infringes on the liberty of others. The believer must have some humility from grace and doctrinal orientation. When nothing is more important than our own liberty, that is self-centeredness and arrogance. It takes a relaxed mental attitude to voluntarily give up legitimate freedom in this or that case. There must be impersonal love toward people to make these types of decisions. Impersonal love is critical

to overcome the self-centeredness and arrogance. To the arrogant, the only thing which matters is your own liberty.

Edification is always necessary in order to make wise decisions to benefit others. You can never have legitimate humility or that relaxed mental attitude or mastery of the details of life or the happiness which is necessary in order to make decisions which are adverse to your own liberty. Edification is always necessary. Limiting your own freedom is the law of expediency. Let no one seek his own good but that of his neighbor. There is a matter of balance here, and many ascetic lives have begun with this verse. I must always think of others and I must always shuffle and keep myself in the dirt. But this is not the point of the passage. There are countless times when we have the liberty to do things which have no effect on anyone else. There is no Biblical prohibition against the exercise of such liberty. When your personal freedom, drive for achievement, etc. conflict with the good of others is when your liberty needs to be self-curtailed. *My goals are more important than anyone else's goals.* However, our goals are less important to the goals of the spiritual life, which includes growth, witnessing to the unbeliever, and not being a stumbling block to the weak believer. Apply expediency to people and circumstances; this is a necessary skill in the spiritual life.

Altruism is too often superceded by arrogance and self-centeredness. As you grow, you are more able to think of the needs of others. If you are not aware of your responsibility to others, then you obviously will never apply this. There needs to be a balance between our liberty and the unbeliever and weak believers that we come into contact with. We must develop the edification complex within the right lobe of our soul. This is a reference to the believer seeking the good of the unbeliever. Later, it will be the good of the weak believer. We should seek the highest and best good for the unbeliever. This is giving him the gospel. It is not giving him a job, pulling him out of poverty, etc. We are only alive for a few years and then we are in eternity. The circumstances of the unbeliever in this life are not the most important part of the gospel. The deeds they observe and the words of our mouth impact them; and sometimes we cut back on our liberty in order to deal with the unbeliever.

Satan is out recruiting for his evil world—this is why he attacked Adam and Eve. We also recruit, but for God, and this is a part of the angelic conflict. Parallel recruitments.

1Cor. 10:24 **Let no one seek his own good, but the good of his neighbor.**

What Paul said in v. 19 he picks up now in v. 25. Μακελλον = *meat market*. This is an interesting word. This word occurs only here in the Bible; a hopoxlegomena. It is also very rare in classical Greek literature and history. It appears on a building inscription about 400 B.C. and it also has a Latin equivalent, marcellum [pronounced *mahr-KEL-lum*]. This word is found much more often. It is found in a number of ancient places. In the Greek, it is an obscure word today, although it was used fairly often in the ancient world. It is the meat market of the supermarket of the ancient world. Archeologists excavated a commercial building on a paved dirt road. This road that they uncovered was leading north out of Corinth toward Lycium (?). We have on this building the inscription μακελλον.

Pompey is one of the best examples of Roman art and architecture, as they were preserved, people and buildings perhaps from a volcano? Rectangular building with a central stone courtyard where people gathered. It was surrounded by small shops. Columned court and a public fountain in the middle. Over the fountain a domed shaped roof supported by columns. Booths on both sides and porotcos (porches) on both sides (a porch supported by columns). There was a cult area, which was a state sponsored place where there were statues of the gods and there was a room for sacrificial meals. Connected with this was a cultic area, but not a temple. Bobby's point is, there is a market, and connected to it a cultic area, where worship could occur, outside of a formal temple area. There was a connection between the two. Marble slab and μαρκλλον was inscribed on it. This building in Corinth could even be the very market that Paul was speaking about. This is where he got the word from, from the front of this market place. Paul simply took that form and used it in this text. Everyone who received this epistle understood what Paul was referring to. This is the illustration which he makes and it is related to the extent of our liberty and how we must limit it.

1Cor. 10:25 **Eat whatever is sold in the meat market without raising any question on the ground of conscience.**

**1Cor. 10:23–25**

**Lesson #577**

**Sunday 2 August 5, 2007**

Every time a believer entered into this market and went from booth to booth and purchased meat scarficed to idols, this demonstrated the law of liberty. At the same time, it is a demonstration of the law of expediency. It all takes place in this one building, the perfect illustration for the Corinthians for the law of liberty and the law of expediency. The law of expediency did not matter to most of them. They understood that meat offered to idols was sold at the μαρκελλον.

1Cor. 10:23 **"All things are permissible [or, lawful]," but not all things are advantageous [profitable, helpful?]. "All things are permissible," but not all things build up.**

I want all of you Corinthians to think of your neighbors, believers and unbelievers, and think of their best interests, all of those who wandered into the μαρκελλον.

1Cor. 10:24 **Let no one seek his own good, but the good of his neighbor.**

The meat there had to be sold quickly, sold that day; and some is sold today in the middle east in the same way. They had a lot of bugs there as well. The meat market was always in proximity to a cultic area. You can always go to a cultic area and find a way to make money. This is probably true of churches today as well. Where there is the most religion, the law of liberty and the law of expediency are most often applied. Most of the meat had come directly from the gods, so to speak.

The believer did not need to inquire about where the meat came from. The believer did not need to ask the butcher, was that meat offered to idols? The butcher would have

answered, "Of course it came from the cultic area next door." The meat itself was not tainted by the sacrifices. It was not contaminated by religion or by the sacrifice itself.

The verb to eat is the present active imperative of εσθεω, which is often taken as an imperative of command; but this is an imperative of permission. There is a command to be in compliance with an expressed desire. It implies consent by the Corinthians. They must consent to this and that is okay. "Eat" if you so desire, is the gist of this. Paul is emphatically giving them permission to eat meat offered to idols. "You believers are allowed to eat of this meat; do you understand, eat it!" Paul sets up this whole aspect as an absolute fact; that is their liberty. This is why they do not need to ask questions for their conscience sake. There are no negative connotations in eating this meat; there are no repercussions here. What about others? If there are no repercussions here for others, then we are at liberty to eat. Paul has set up the norms and standards and priorities. He has set standards in his imperative of his words. Our conscience should be the flow of doctrine through our stream of consciousness. This is the development of norms and standards in our consciousness.

An interesting topic at an editorial session...should this be called operation Z? All this was, was a delineation of the communication of doctrine to us. The pastor-teacher teaches our human spirit. It begins as academic knowledge from the right lobe of the soul. The stream of consciousness moves around the right lobe of the soul. Once this ἐπίγνωσις reaches the stream of consciousness, which first comes to the frame of reference, and the second part is the memory center, which is the storage area. This is the initial staging area for doctrine. It is stored in the memory center and from there it flows to the vocabulary storage, which allows us to think divine viewpoint with a vocabulary. We cannot process thought without a vocabulary. The same is true in the realm of Bible doctrine and theology. When we can put the terminology with concepts, we can develop the ability to think with divine viewpoint. In physics, there are words we must learn in order to grasp the science. Our knowledge is heightened with our vocabulary. Mass, gravity, acceleration all are technical words which require some understanding in order for you to move forward. You begin to bring together concepts, and they are accumulated and they are mentally organized. From this circulating ἐπίγνωσις, we have a conscience, norms and standards, which are created by the flow of doctrine through the previous divine viewpoint. We think with divine viewpoint. At the end of the stream of consciousness, we have wisdom. Wisdom is the application of divine viewpoint to experience and the utilization of the problem solving devices. All ten of the problem solving devices are developed through wisdom, which is the movement of doctrine through your soul. Your conscience is developed where you know these norms and standards, and that is our right lobe. We all have the capability to build this soul. This is an illustration what the Lord has provided for us. Wisdom is the application based upon the norms and standards being built up in our soul. **Taking every thought captive to the obedience of Christ.** This taking in of doctrine is how this all occurs. When human viewpoint enters, then your conscience operates on relative standards and they bend and they become situational ethics, which is not divine viewpoint. The conscience of the Corinthians developed some new norms and standards based upon this illustration which Paul gives us, about something as inane as going to the meat market and buying a few steaks. These are developed for conscience's sake. Their

conscience says, "I can eat. I don't need to ask where the meat came from. That is not an issue to me." Their norms and standards are not legalistic; they are grounded in doctrine. They now know the application of doctrine at this point. In legalistic terms, they might think that, if there is the possibility that this meat is contaminated by idols, then we should not eat it. There is no testimony in legalism. Doctrinal norms and standards know better than to operate as a legalist. When this is clear in our conscious, you never have to operate in legalism. All things are permissible, but all things are not always permissible. It is the grace of God which provides this food for us. We are free to eat it. We are free from the dietary laws of the Old Testament. There were limitations in the Old Testament for reasons that we will examine after awhile. This law of liberty becomes the means of focusing attention. There is no prohibition on eating this meat. The viewpoint is not on the Old Testament prohibition; the view is logistical grace and God's grace in providing all of this. This is a witnessing tool of the graciousness of the Lord Who provides for all of our sustenance. There has never been so much food in the world as in our supermarkets and God has provided every bit of this food for us. The supermarkets we enter is a picture of God's grace.

Legalism, I've got to do something in order for God to recognize me, in order for God to save me. Where does it end? How far do you have to go? When have you done enough? This is being enmeshed in religion. Christianity is a great breath of fresh air. Eat meat sacrificed to idols. Look at the liberties of grace. The Jews of that time were really steeped in the legalism of their time. They cannot go into the μάρκελλον and buy what they want. They were ensnared in meaningless rituals and do-good-ism. They have no freedom. The believer is not self righteous. Do we have an attitude of legalism: am I being self righteous in this situation? Sin is never condoned; but on the legalistic side, we are free of the legalistic impositions of religion. Morality does not gain the favor of God. Morality is the result of divine norms and standards in our souls. Slavery to the relative whims of mankind as opposed to the clarity of Bible doctrine.

Another question that Paul deals with concerning the weak believer. We have dealt with the unbeliever. What must we do? How do we deal with the grace of God and the immature believer? What about those who have legalism in their souls? Does our liberty run afoul with their human viewpoint and what do we owe these types of believers? What about that other believer, the legalistic so-and-so. What do we owe those who want to force their legalistic standards upon us? What is our obligation here, to the positive but immature believer who does not know anything? Do we invoke the law of liberty or do we invoke expediency?

1Cor. 10:25 **Eat whatever is sold in the meat market without raising any question on the ground of conscience.**

**1Cor. 10:**

**Lesson #578**

**Wednesday August 8, 2007**

Cancer's Unexpected Blessings from *Christianity Today*. This article will give an example of living life in the light of eternity. An article about Tony Snow. *Christianity Today* asked him if there were any lessons that he learned. Odd position of coping with our mortality.

Should not spend much time examining the *why me* questions. They express more our own anguish than any search for an answer. We are fallen, we are imperfect, our bodies give out. God offers the possibility of salvation and grace. We don't know how our lives will end, but we know how to deal with the time in between. We were born into life and that the journey continues after we end our days here on earth. We can open our eyes; God relishes surprises. We want to see an even trail as far as the eye can see, but God takes us off road. By His love and grace, we persevere. God tells us, our quandary has drawn us closer to Him and closer to those we live. There is also a shudder of excitement. The moment we enter the valley of the shadow of death, things change. Faith draws us into a world shorn with faithful caution. Think of Paul traipsing through the world and thinking about trips throughout. It is through selflessness and service that we can do the most that we can do. We can let love change everything. Jesus cried for Jerusalem before entering into the Holy City; and He asked for our forgiveness before going to the cross. What is man that You are mindful of Him. No matter where we are and no matter what we do, each of us lies in the hollow of God's hand.

1Corinthians is a great book of application of doctrine. We appreciate all the application which is being made in 1Corinthians, as per emails Bobby has gotten. Without the doctrine in our soul, all application is relative.

Some might say, we don't need doctrine; we need to serve Him, we need to apply what we know; we need to get out and work for the Lord. It is all about motivation. Our motivation had better be all about grace orientation when serving the Lord. We cannot be oriented to the plan of God without knowing doctrine. Apart from doctrine, we are just trying to curry the favor of God by being good and active in Christian service. Don't ever think that service precedes doctrine.

Without doctrine, we cannot get our motivation right, and we serve with arrogance. It is possible to learn doctrine from applications. Paul never leaves out the principles of the mystery doctrine.

Μακλλον is important here. These examples cement in our mind divine viewpoint. Paul was thinking of millions of Christians for future generations. The Scripture is always relevant to our lives. **Without asking questions for conscience sake, eat anything from the μακελλον.** This meat which was offered in the meat market had direct contact with the demonic. It was sacrificed to demons, and it had been a vehicle for fellowshiping with demons. Hmm, maybe I should not eat it? Should a believer have anything to do with anything that comes out of a heathen temple? The answer here is crucial. The problem is, this meat offered to idols is tailor-made for legalism. Or, it is tailor made for giving justification to the antinomian crowd who want to be wild and crazy in the temple of Aphrodite.

Should it be liberty or expediency? The key to liberty is revealed to be the understanding of the unbeliever and the weak believer.

**What is being illustrated?**

1. Every believer has certain liberties afforded to us by being believers in Jesus Christ and we all have the same liberties.
2. Every believer, particularly the maturing believer, has the obligation to consider the results of exercising his liberty under certain conditions. This is the law of expediency and the law of love.

V. 25–26 liberty is defined. No meat is tainted, even if it was offered up to some demon. It is nothing. Maybe the same is applicable to meat produced here under inhumane conditions? If you don't think this is a liberty, now we ought to regard it as a liberty. Doctrinal norms and standards in the conscience can distinguish liberty from antinomianism. It is easy to cross the line from one to the other. Doctrinal norms and standards in the soul distinguishes between these two and guards against legalism. For the correct balance between the two, the limits must be clearly understood. We must understand the limitations to liberty.

It is now a matter of logistical grace and not where the meat came from. Liberty under these conditions, when it reflects grace, it becomes a witnessing tool to the unbeliever. Grace provides the entree to the mature believer.

What about the weak believer whose conscience is weak, who would be limited by this situation. Chapter 10 allows Paul to enlighten everyone about this. "There is no reason for any of you to have any doubt with respect to eating meat here." You now have doctrine; so what will you do with it? How will you apply it? There is no such thing as sitting on your hands and taking in doctrine. If you are alive, you are not sitting on your hands. Every day, God will bring something into our lives in order to apply doctrine.

Legalism. This is rather foreign to Bobby, but it is all over. It is syncretistic to eat some meat from sacrifices under certain conditions. The strong and the weak can eat without an qualms of conscience. They don't have to go to legalism. The people in Corinth were trying to superimpose the religion of morality; and when that takes over, liberty is gone. Legalism removes liberty. Legalistic tyrants cannot wait to tell you what you can and cannot do.

Paul is drawing the line here between syncretism and liberty.

1Cor. 10:25 **Eat whatever is sold in the meat market without raising any question on the ground of conscience.**

Psalms 24:1 gives us the basis for the quote of this next verse. It is quoted to substantiate the law of liberty. It is interesting that this verse is used, as there were dietary regulations during the Old Testament times, and Paul takes a quotation from the Old Testament and uses it to repudiate any rules about eating certain types of foods.

It is amazing to dig back into the past, and Paul uses the Old Testament to show us what he means by liberty in the New Testament.

### **Why Does the Mosaic Law Contain Dietary Laws?**

1. Simply put, no other people on earth had such laws of diet. That in itself makes it unique.
2. The dietary laws were one of many illustrations in the Old Testament that Israel was set apart from other nations and peoples, completely set apart from other nations and peoples with a unique, theocratic government. These dietary laws were a part of this and unique to the Jew.
3. Israel was sanctified and dedicated to God's purposes in history as the first client nation.
4. These laws and their prohibitions about eating and about sacrificing certain animals, Israel would be viewed by the surrounding peoples as distinct. They were God's chosen people and everyone needed to see that.
5. Therefore, certain animals were considered unclean in Israel in order to demonstrate God's special attention to Israel and their distinction from the heathen nations. The unclean animals were a comparison, so that other nations would take notice.
6. God protected even the health of these people with dietary restrictions.
7. This was the age of national Israel, carrying out the plan of God in history and there was a special consideration for those who served God. We are just as much God's people as they were.
8. Being set apart included the prohibition of certain unclean animals like pigs and certain kinds of birds (Deut. 14). Why? They could not eat in order to be distinct.

### **Why Could they Not Eat Certain Animals?**

1. Some of these animals were used in heathen cultic practices.
2. A distinction needed to be made between the sacrifice to God and the sacrifice to other gods. Only certain clean, spotless animals could be.
3. Prohibiting specific animals makes clear that God was very particular as to how people approached Him. You could not just throw any animal on the altar.
4. They could approach God only in His way and not in their own way.
5. Only the sacrifices that He designated were acceptable. Someone could not just make up their own sacrifice and throw it onto the altar.
6. Only the food that He designated for their consumption was acceptable.
7. Here's the picture: God provided salvation in a particular way illustrated to Israel and the surrounding peoples by the sacrifice of the spotless animal. Unclean animals were unacceptable. Only the perfect lamb of God was an acceptable sacrifice for God. These dietary regularizes represented the picture of clean and unclean animals acceptable and not acceptable to God.
8. So the designation unclean animals were chosen to represent God's message through Israel directed toward the surrounding peoples and nations.
9. That message was the special relationship of the nation of Israel with Y<sup>e</sup>howah.
10. The dietary laws were just one example of how God took special care of His people.

11. Therefore, even His dietary laws demonstrate His grace, even though these laws seem opposed and antithetical to grace.

1Cor. 10:26 For "the earth is the Lord's, and the fullness thereof."

**1Cor. 10:26 Psalm 24:1**

**Lesson #579**

**Thursday August 9, 2007**

We could spend days on this passage. There are all sorts of applications. The importance of this verse is so far reaching so as to affect just about everything, including our perceptions of the world in which we live. This includes scientific endeavors like global warming and evolution. The earth is God's domain; He runs it. We can certainly do damage to His property, since we are fallen mankind and we are barred from the garden of Eden. The earth in its fallen state is not man's to save or to destroy. We are constantly hearing that we can destroy the earth and now it is up to certain individuals to save it. The earth is God's to preserve. No man knows when the rapture of the church will occur, and then the Age of Israel is continued. The earth will be destroyed at some time in the future, at the end of the Millennium, but that will be God's doing.

We are dust in comparison to Him. This one statement shows us just how marvelous and how far-reaching is His sovereignty. We worship Him because of Who He is and we are nothing in comparison to Him. He is our Savior and He carried out creation.

As a stand-alone statement, apart from a context, this is a principle of unlimited divine dominion. However, all statements of Scripture have a context, and this belongs in one rationale of doctrine, which is eating meat offered up to idols. This ought to tell us that this is not such a silly, vacuous statement that Paul is making. All of the meat being offered to idols is a part of this earth which the Lord owns.

Psalm 24:1–2: **The earth is the LORD's and the fullness thereof, the world and those who dwell therein, for he has founded it upon the seas and established it upon the rivers.** V. 26 is directed specifically to the Corinthian believers and, therefore, to all Church Age believers. This is actually a prophetic psalm which looks forward to when the Lord would enter into Jerusalem, and it was probably chanted by a priest as the Lord entered into Jerusalem. The sovereignty and the glory of God as the sustainer of the universe. God's power and sustenance is extended to all.

This provides comfort to believers who understand that God provides logistical grace for them. The eating of meat, even the stuff offered to idols, and part of the table of demons, is still something which God has made. This is a beautiful example of cursing turned to blessing. The liberty announced by Paul in vv. 25–26 is in sharp contrast to the Old Testament dietary laws, as are found in Deut. 14:1–29. These are laws of exactly what Israel could eat and could not eat. They all belong to God. God limited their use and declared them unclean in Deut. 14, even though they are all from His hand (Psalm 24:1). Why is there this disconnect between the dietary laws of the Old Testament and this freedom which Paul offers, where we can eat everything which is edible. This Psalm

quotation bridges a gap between the dispensations; between a lack of liberty and liberty of the Church Age. There is always a limitation when it comes to freedom.

### **The Purpose of the Dietary Law of the Old Testament**

1. The dietary law was one way that God set Israel apart from surrounding peoples.
2. Certain animals were considered to be unclean to demonstrate God's special attention to Israel, distinguishing them from the surrounding heathen nations.
3. Related to God's purpose in history. These dietary laws were much more than a healthful consideration.
4. The special consideration to see God's favor bestowed on Israel and to see the means of salvation. The dietary law was one of God's evangelical tools. The pharisees mistakenly tried to keep the law for salvation.
5. Also, unclean animals could not be sacrificed on the altar to the Lord.
6. Because some of these animals called unclean by God were used in heathen practices and sacrifices. No doubt, the heathen used these other animals as well.
7. What were the distinctions in these animals?
  - a. Prohibiting certain animals meant that there was a particular way to approach Him.
  - b. In these unclean animals, God reveals how short of His righteousness that an unclean sacrifice falls. This demonstrates the perfect righteousness of God. Man needs a Savior, a perfect, spotless, clean Lamb of God.
8. The clean animals represented God's message.
  - a. A special relationship between Israel and God.
  - b. The sacrifice of the clean, spotless animal.
  - c. This foreshadows the death of the clean, spotless Lamb, the Lord Jesus Christ. We cannot sacrifice ourselves for our salvation.

What does all this have to do with the liberty of the Corinthians as well as our liberty and responsibility to other people. Paul is obviously addressing the church and not Israel in his epistles. Ours is a unique dispensation with the filling of the Holy Spirit and the pioneering of the unique spiritual life. The unique witness of client nation Israel is over. The reason for the dietary law is no longer extant, as the nation Israel is no longer God's instrument.

**Christ is the end of the Law**, so He is also the end of the dietary regulations. What a perfect way for the Apostle Paul to reveal the difference between Israel and the Church. This could be a referenced to the Israeli faction of the Corinthian church. Nothing can be designated by man as unclean; only God can so designate this or that as unclean. God can do this; we cannot.

This is not about how dirty the animals are; this is not the deal that we apply to pigs because they roll around in the dirt. The unclean illustrates a human issue. An animal does not sin before God. We are sinners; we are unclean. The unclean animals represent us. The unclean animal represents the unclean human race. It is possibly that this distinguished Jews from Gentiles.

V. 26 is a rationale for liberty. Whatever God has filled the earth is of benefit to mankind. God designated these animals as unclean for specific reasons. However, for the church, nothing is unclean. These old messages are no longer pertinent.

Gen. 9:3: **Every moving thing that is alive is allowed for food to you. I gave all to you as I gave the green plant.** Psalm 50:10–11: Every beast is mind, and the cattle on a thousand hills. Previously unclean; but no longer. Eat it with gusto; enjoy it. This is a rationale for the liberty of the church. All animals are creatures of God, so they are not unclean nor are they inedible.

Bobby's Old Testament profession kept to the dietary laws and was, of course, mixed up about dispensations. The dietary laws are not just about health; the unclean animal is from Israel. The unclean animal list is not to denigrate God's creation. We are free to eat whatever we want or free not to. So, you can't argue with someone who eats according to the Law. All of these animals are supplied to us as logistical grace. Even the animals who are off limits to Israel. Did the heathen nations around Israel also have dietary regulations? No! This was God's all-encompassing design.

#### **Dispensational Aspect**

1. Only God can adapt His design for His own purposes, as He did for Israel.
2. God did not change His design; we use the word *adapt*.
3. God does not alter His decree; once it is in place, it cannot change. God's character does not change.
4. God reveals His plan differently in various dispensations.
5. Only God can decide how His plan is presented.
6. But even though God made that decision, that does not mean that they were not all His creatures, and this does not prevent them from being eaten under God's permissive will.
7. It is now permissible to eat all animals which were previously unclean. This is about how God reveals His plan in the dispensation of the church.
8. God's plan involves different illustrations in different dispensations, but always for the same immutable purpose.

#### **Immutable Purpose**

1. To reveal God's unchangeable purpose.
- 2.
3. To reveal the unshakable eternal option given to all mankind.
4. To reveal the spiritual life that He has designed and bestowed for believers. It all reveals His immutable purpose for a certain age in history.

Part of the distinction between the church and Israel is revealed here. The Jews did not know that the dietary laws were removed. Israel did not have the liberty to eat meat offered to animals. There is an important contrast here. The difference between liberty

and the Mosaic Law. What we have is so much greater. What Paul is doing is defining the further advancing through this revelation. We have a unique aspect in this dispensation. These previously unclean animals still came from the hand of God. All previous unclean animals are now eligible to be eaten, including food offered to idols. God showed Israel that they were a special people by giving them dietary regulations; and He shows us that we are a special people, as we are given liberty in this realm.

To dig into the Scriptures is one of the great pleasures of life, and it is infinitely deep in its meaning and exegesis. It goes all the way to our souls, as nothing else can. Therefore, in this distinction, the law of liberty is being commended to these believers. These are no longer the standards for the Church Age. We look back at the sacrifices of Christ, and not forward as did Israel and their ritual sacrifices on the altar. Such sacrifices are no longer necessary. Therefore, distinguishing between clean and unclean animals is no longer an issue.

Can you imagine what the Jews thought? We can eat bacon? Damn! Even though certain animals were being offered on heathen altars in Corinth, they are no longer deemed unclean. However, this liberty still has limitations. We are not free to do whatever we want. We are not free to abuse liberty. We must personally decide to limit freedom so that we don't destroy our freedom. These limitations, as are necessary, for our function in the plan of God.

As Bobby studied v. 26; this is God's logistical grace, and this is what God has given to all of us. *For the earth is the Lord and all it contains, so thank you for this food, from Your great benevolence and abundance; in Jesus' name, Amen.* This is a good dispensation meal prayer.

**Everything created by God is good, and nothing is to be rejected, if it is received with gratitude.** From Timothy.

1Cor. 10:26 **For "the earth is the Lord's, and the fullness thereof."**

**1Cor. 10:26–27**

**Lesson #580**

**Sunday 1 August 12, 2007**

In Christ, we all have liberty. At first blush, the example here seems unimportant—eating whatever meat that we want. **For the earth is the Lord's and all that it contains.**

There is no problem with eating meat which has been offered up to idols. These two verses declare our liberty during the time in which we live. Under the dietary laws, Israel could not eat anything which had been sacrificed to idols, and that set them apart from the rest of the heathen world. This freedom means little to us, but it means a great deal to us. There is a time when liberty become license, and not because the liberty is wrong; but the liberty becomes wrong for reasons other than the act itself.

We are never going to face eating meat offered up to idols, so why spend any time here at all? Why not give this a quick passing nod, and just go on. However, this is the Word

of God, and it is not just addressed to the Corinthians of 62 A.D., but it has great meaning for us in our lives and our times. This reveals an all-encompassing doctrine which is pertinent to our times. The real issue here is one of syncretism. Actually, it is the perception of syncretism, rather than the actual act of syncretism. Our actions may or may not be a liberty, but those who are observing us do not perceive it as a liberty. Can a liberty become illegitimate if it is perceived to be wrong? What is that application to us as believers in the 21<sup>st</sup> century. The answer to these questions from some is, *my liberty is unassailable regardless of the perceptions of others*. This is a person who views liberty as the highest notion or the highest aspect of Christianity. However, it is not the greatest good. 1Cor. 8:8–9: **Food does not commend us to God; we are not the worse for eating or the better for not eating. But, take care, so that this liberty of our does not become a stumbling block to the weak.** Where is the line drawn between participating in a legitimate liberty and when can it be safely expressed? What is the danger to others? The danger is not to oneself, as we are speaking of legitimate liberties. The danger is to others, who might have their progress impeded or your actions might affect your testimony to some unbeliever. Anything which is not sin, we are at liberty to do, except for what we find in v. 27.

1Cor. 10:26 **For "the earth is the Lord's, and the fullness thereof."**

The example is much greater than a dinner party which includes believers. This is a perfect social example between the believer and unbeliever. We are also at liberty to eat the meat sacrificed to idols. Do I eat meat offered to idols? Do I buy meat which was offered previously to idols.

The example given in v. 27 is a private dinner party. We are not to eat in the temple of some heathen god, where the meal is a part of the celebration of the heathen god. That is syncretism. However, we can buy this same meat at the market next door. We do not have to ask the butcher, "Is this meat kosher? Has it been offered to idols?"

Let's say we are at a private dinner party, and there is meat there offered that was originally offered up to some heathen god? When not being consumed at the ritual of idolatry, the meat is not tainted. Even meat eaten at these feasts is not tainted per se; it is the feasts themselves which were prohibited. The same thing applies to any private table.

1Cor. 10:27 **If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience.**

**1Cor. 10:27**

**Lesson #581**

**Sunday 2 August 12, 2007**

There is no difference between this dinner party of believers and unbelievers; believers can eat whatever is set before them. They do not need to ask questions about the origin of the meat. The Corinthians had the liberty to limit what they eat as well. It wasn't because they thought they should trim up or slim down.

Paul, in v. 27, makes liberty clear. The *if* introduces a 1<sup>st</sup> class condition; Paul is assuming the reality of unbelievers inviting believers to dinner at their house. This is not a fictitious scenario, as a 3<sup>rd</sup> or 4<sup>th</sup> class condition might indicate. So, there are continued contacts between believers and unbelievers. They are maintaining some social life. The unbeliever figures, these people have gone into some religion call Christianity, so that should not be a big deal. In most cases, they do not have to be separated. At least some of these believers would like to go to dinner with their old unbelieving friends, as they enjoyed their company before, and they still enjoy this company. Paul is not denying these believers contact with their old unbelieving friends. We are not required to separate from unbelievers. He is not recommending it either. It is a liberty which he leaves up to believing Corinthians. It is not Paul's purpose to regulate the social life of these believers. They can make their own decisions as to whom they associate with. They have the liberty to associate with anyone, just as long as human viewpoint is not a distraction to their spiritual life. Paul is not keeping track of their soirees, but he is giving some guiding points. We are never at liberty to become involved in syncretism. The believer must never forget to whom he owes allegiance. The believer is no longer free to feast in the temple, nor is he free to give the impression of syncretism. This is a tough line to draw sometimes. We must examine our own spiritual lives and the influence that they have on us and the affect we have on them.

The Word of God makes things simple; it tells us what we do and when we do it and the criteria for determining our actions. Fellowship with unbelievers should not get to the point of syncretism; furthermore, believers do not have the liberty to marry unbelievers. Paul is concerned with the maintenance of a believer's testimony with the Lord. The perception of syncretism is as important as actual syncretism. Liberty's limits are defined.

We love application and we are here for application, so give me some application. However, the doctrine comes first. But, Bobby does not want us to get bogged down in all the culinary hair-splitting. The effect that it has on us and how does our association with them affect them. We are obviously not prohibited from social contact. However, bear in mind that the unbeliever is not like-minded. He is incapable of understanding the very basis of our existence. He can never understand where we are coming from. Even if these unbelievers have divine establishment values, they do not have divine viewpoint. We must always keep in mind what sort of testimony are we conveying to them. We must have the desire to see them go to heaven, especially if they are our friends. They know we are Christians.

There is always that in-built danger of syncretism when we deal with unbelievers. All cosmic system thinking comes in two packages: the religion of morality (the legalist, which is diametrically opposed to the grace of God); the second package is the hell-raisers, who appeal to the antinomian types. Associating with unbelievers always carries these two temptations/draws. These things can be very attractive, especially if we are out of fellowship. However, we are not denied contact or a relationship to a certain point. If we were denied, how could we ever witness to an unbeliever? We must always be careful as to how we enter into these relationships.

### **Points to Keep in Mind**

1. Know and understand legalism. Denigrating their lifestyle will not lead them to Jesus Christ. Legalism is manipulative. It attempts to impose outward change, which is not Christianity. It is the attempt to put clothes on the native syndrome. Legalism will never be an effective way to evangelize. Self righteousness is never the correct application of the law of expediency. We must be aware of self righteousness and we must be aware of legalism.
2. We are never justified in getting involved in moral degeneracy. That is, we cannot show the unbeliever, "Look at what I can do." Some date unbelievers to witness to them, and that can lead to all kinds of problems. That is just as destructive as legalism is. Unbelievers are often most concerned about what they might have to give up. "I liked going to Berachah okay, but I don't know if I want to get into it further because then I might have to go to church every night." That is a valid objection in the mind of the believer or unbeliever; but it can be overcome.

What do you do to be a witness which is not legalistic or syncretistic? You have to maintain an impersonal love regardless of what the unbeliever is up to. You don't participate in their frantic search for happiness, and you don't turn your nose up either. Self righteousness is not the proper approach to their frantic search for happiness. The key is a relaxed mental attitude; the key is impersonal love toward all other people. If their lifestyle is very tempting, and that is the trend of your old sin nature, your relaxed mental attitude and remaining in fellowship is the key. One shows the difference; the other is syncretistic. The legalist must manipulate others to his way of thinking; and there are always things which don't fit into his box. The antinomian is also problematic, because he is always involved in a frantic search for happiness. He is focused on self-gratification. A relaxed mental attitude differentiates between all of this. You are not a legalist nor are you an antinomian. Our relaxed mental attitude from a mature believer is a wonderful thing to see and to be involved with. It is magnetic. A relaxed mental attitude is a part of sharing the happiness of God, and that is unique. This is a part of our advance to spiritual maturity. That is the manifestation of positive volition. People observe that we are not involved in a frantic search for happiness and yet we are relaxed and content. They wonder, how does that happen.

It is gaining a spiritual life and not what you give up which is the issue. This is the attitude of the believer in the law of expediency. Expediency works in focus; our primary mission or primary reason for association with unbelievers, is to witness without legalistic strings and without false antinomian incentives. There is a middle ground, which includes a relaxed mental attitude, occupation with Christ, impersonal love, a mental attitude which is occupation with Christ, and sharing the happiness of God. If this is not part of our repertoire, how do we share our spiritual gain, if no one can see it?

### **What is the Opposite of the Law of Expediency?**

1. If we get deeply and emotionally involved with the unbeliever and influenced by human viewpoint, then that is compromise.

2. When you allow fellowship with your unbelieving friends to override your obligation to the Lord, you are compromised.
3. When you attempt to present the gospel to them when operating in their human viewpoint realm, we are out of synch, compromised, and involved in syncretism.
4. When we think human viewpoint, our thinking is not different from theirs. At least, that is how they will perceive it.
5. Under any of these conditions, they are much less likely to listen to the gospel. They see no difference between ourselves and the them.
6. *Why do they need Christ* when they perceive no difference between they and you. You have not applied the law of expediency in the light of the gospel.
7. Expediency is not compromising with human viewpoint ever. Expediency maintains divine viewpoint without making an issue of your liberty. Expediency is appropriateness to the conditions and not giving in to them. We think with divine viewpoint and not with human viewpoint.

No doubt, we can look back and recognize that we have compromised our testimony in front of unbelievers. The more we advance spiritually and the more we can think with the mind of Christ, the more we can think in terms of our mission. The effective witness is the person who has advanced spiritually.

1Cor. 10:27 **If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience.**

**1Cor. 10:27**

**Lesson #582**

**Wednesday August 15, 2007**

A shift in the narrative here. Liberty is reiterated in the passage that we are looking at, but this is an introduction to the primary focus of this paragraph. The whole point is to distinguish liberty from the laws of expediency and love. Where liberty must be set aside for the good of others.

This applications can apply to marital relations, for your function on the job, for your interaction with others, or in politics. There are things which we have the liberty to do which, if we do them, can end up causing all kinds of problems.

Most of us have attended a dinner party, which makes this applicable directly to us. If you are enjoying social life with unbelievers, then you eat what is placed before you. *Θελω* = *to wish, to desire*. Paul is simply giving the option of attending such an invitation. He is not approving it nor is he speaking against it. This is not Paul's duty to regulate our social lives. Now, there are legalists who want to continually regulate our social lives. Some would never want us to spend any time with unbelievers. A person's social life is between himself and God; it does not involve Paul or the church. Our witnessing requires some sort of involvement with unbelievers. There is reason to be careful of being too closely involved; and we cannot be involved in syncretism. Our primary mission is witnessing; we cannot allow our lives to compromise this. When we try to present the gospel to them in these

conditions, we are in syncretism and our message is compromised. In that case, our thinking is not different from theirs. They are less likely under these conditions to listen to the gospel given by us, if they see no difference between themselves and you. Why do they need Christ, if there is nothing to recommend Jesus Christ? Our actions and their perceptions of our actions affect how open they are going to be. For most of society, that is succumbing to being judged. If you are too concerned about that, you are being hypersensitive or maybe you have something to hide. When perceptions are concerned, we must be sensitive to that. What kind of social life do you have with someone who cannot appreciate your thinking, your core. Great social life is with people of like mind. You must be careful of too much intimacy and friendship; the place where you can witness. You can have a great social life, but be careful of where it goes with the unbeliever. Expediency defers to divine viewpoint. It aides us in maintain divine viewpoint and deterring compromise. Expediency is appropriateness; we show wisdom in social intercourse. It is not giving into inappropriate behavior or relationships. This distinction between expediency and liberty depends upon the illustration of the dinner party, which we are about to study.

The 2<sup>nd</sup> half of this verse addresses our liberty in relation to unbelievers. **Eat whatever is set before you without questions for conscience sake.** The implication is, this meat had been offered to idols, but that is not an issue at a dinner party. They can eat it without asking questions for conscience sake. The unbeliever would not have a twinge of guilt in eating this meat.

The believer should not have a guilty conscience. A guilty conscience is counter-productive. You cannot advance, you are out of fellowship, and it is a consuming thought in your soul.

### **The Conscience**

1. Whenever Bobby mentions conscience, he is not speaking about guilt feelings. Those who want to manipulate others by saying, "Don't you feel guilty about doing that?" How you feel is not the key to anything.
2. The conscience is a principle part of the soul.
3. The conscience separates right from wrong.
4. The conscience constrains you to do what is right and restrains you from doing that which you know to be wrong. Doctrine is right and what is wrong is human viewpoint.
5. The key is to recognize because without a developed conscience, there is no recognition of what is wrong or what is right.
6. The conscience stores our norms and values from doctrine (for the believer) and it establishes our priorities in life. There is a lot that the conscience does.
7. If the norms and standards of the conscience respond to guilt, then it can be called a *weak conscience*. This is true of anyone, believer or unbeliever.

8. The norms and standards of the conscience make proper application of doctrine. That is where it comes from. The strong conscience does not respond with guilt or to guilt.

The believer who does respond to guilt must take the proper application, which is rebound. Weak or strong believers can rebound. He names his sins and knows that they are instantly and completely forgiven. The believer who knows this does not have a battle with guilt; no self-flagellation; no penance, no guilt. The focus is on yourself when you deal with guilt. Going astray even a little bit with rebound gets you off base. There are no nuances to rebound. Doctrine in the soul should preclude the reaction of guilt. If you do something sinful, which we all do, do not foster a mental attitude of guilt about it. Just rebound and keep moving. Rebound is one thing, but keep moving is also important. Forget those things which are behind and continue to move ahead spiritually. Guilt is the opposite of an relaxed mental attitude. The entire world lives in guilt. As we grow spiritually, we will better control our sin nature and our thinking. Guilt retards spiritual advance, and it is easy to fall into guilt. It is an interesting thing. It takes a conscience to have guilt, but the development of the conscience can bring on guilt. It is the development of spiritual maturity which distinguishes between guilt and a properly functioning conscience.

The believer whose host is an unbeliever is not to make any issues out of the food served at a dinner party. Here are immature believers. They certainly have doctrine, and they have enough to feel guilty about something. Guilt bogs you down; if you have guilt feelings about something that we have done, forget it. Guilt is destructive in our own soul. We need to rebound and keep moving. Eating this meat is a false issue in witnessing for Christ.

There is one exception where the law of expediency supercedes the law of liberty. The perception here of the unbeliever or unbelievers at the dinner party and the conscience determine that we need to forsake our liberty. We must willingly limit our liberty.

1Cor. 10:27 **If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience.**

Now, let's say that someone makes an issue out of this. This verse begins with  $\delta\epsilon$ , a conjunction of contrast, which limits liberty of the previous verse. *But*.  $\epsilon\alpha\nu$  = *if*. Then we have the present active subjunctive of  $\lambda\epsilon\gamma\omega$ , which means *to say*. **But if should say...** The previous verse was introduced by  $\epsilon\iota$  and here, we have  $\epsilon\alpha\nu$ . They both mean *if*. The first is followed by the indicative (1<sup>st</sup> class condition; the relativity of the scenario, which indicates being invited to a dinner party is a likely possibility); the second is followed by the subjunctive (a 3<sup>rd</sup> class condition; maybe this will occur and maybe it will not; uncertainty is implied here). So, if it likely that you are going to go to a dinner party, that is almost a fact. The second is, maybe someone will say this to you and maybe they won't. We don't need to worry about the circumstances of the dinner party; we need to know what we are going to learn from this and the principle that we can get from this. Paul could have used many different scenarios, and Paul chooses this particular scenario. Whether it happens this way or not is the 3<sup>rd</sup> class condition.



benefit of someone else. There are others who are advancing spiritually. There are others who might be interested in Jesus Christ.

This *anyone* is someone who has been invited to this dinner party. Two suspects could be eliminated: the believer who is the invited guest. Then v. 27: **If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience.** So, an unbeliever invites the believer to a meal. Obviously, the invited guest is eliminated. The host can be eliminated, as he is mentioned in v. 27, and the subject is changed. However, the fallacy here is, *anyone* is used to include the host as well as any other guest. Repeating the subject would have limited *anyone* to include only the host. This includes believer or unbeliever guests.

Some guest saddles up to you and says, "Do you realize that this meat had been originally offered to an idol?" So, they are making an issue of the meat. There is no question that Paul presents this so that we understand that one law can supercede another law. It is reasonable to assume that, there are some laws and sometimes one law will supercede another law in life. Under these circumstances, it would be wrong for us, believers, to eat meat sacrificed to idols, because the unbeliever or believer made an issue of the meat being offered. Eating this meat could hinder this believer's testimony to the unbeliever there or to some other person there.

Because the unbeliever host understands the significance of this meat offered to idols or because any one of the unbelievers understands the significance of what they are eating and he believes that he understands what his believing friend . He knows that they are eating something which celebrates a false god (to the believers). Meat offered in the heathen temple was always used . The unbeliever associates this with an act of worship. To the unbeliever, if the believer partakes of this meat, then he is worshipping one of heathen gods, to whom the meat had been sacrificed. The unbeliever understands what this meat signifies. The Lord Jesus Christ, in the unbeliever's mind, is reduced to just one of many other gods. The Lord Jesus Christ is simply reduced to one of these gods, and that is Syncretism. This is the impression which the believer takes from this. The believer is perceived to be syncretistic. If the believer eats, his witness to the unbeliever is compromised. It is misunderstood by the unbeliever to his detriment. The unbeliever is flummoxed and believes that he is observing an act of syncretism. Perception in this case is everything. How could the Lord Jesus Christ be unique in the mind of the unbeliever? The perception of the unbeliever. There are many ways for us to be syncretistic. The norms and standards of the mature believer must therefore apply. Now, you don't just throw up your fork and say, 'I'm leaving; I can't eat this stuff!' The law of liberty is set aside in expediency, for the much more important issue of witnessing for Jesus Christ.

1Cor. 10:28 **But if anyone says to you, "This has been offered in sacrifice," then do not eat it, for the sake of the one who informed you, and for the sake of conscience--**

**1Cor. 10:28–29 The Law of Love      Lesson #584      Sunday 2 August 19, 2007**

We found out that someone saddles up the believer at a dinner party and tells him, "This meat has been offered up to idols." There was an incredulous sound in this person's voice. "Wouldn't this be worshipping one of these gods?"

This is a dinner party with believers and unbelievers, and the guest spoken of here is a mature believer. Paul has made this a 1<sup>st</sup> class condition, meaning that it is a real situation which actually will happen. This gives us two possible situations: the unbeliever asked the believer if eating the meat is okay; and a believer asking the mature believer about eating the meat. The idea is, worship of the god of this beef is seen as some god, no greater and no less than Jesus Christ. Jesus Christ is thereby associated as an equal to the god of the beef that they are eating. This statement indicates that there is an immature believer there, and he is not mature enough to understand what is going on, and, to him, the meat is tainted. For this immature believer, his conscience is defiled by eating the meat. He might take things one step further. The mature believer is required to abstain from eating, as he has a responsibility toward the less mature believer who is there. The law of love and the law of expediency both supercede the law of liberty, but for different reasons. The believer must make a snap decision right then and there not to eat the meat, so that the weak believer is not confused. For the immature believer, you must realize just what is behind this question. What is his thinking? What must I remember in order to make the right decision. If the believer eats the meat, the immature believer might fall into a state of shock and anxiety. He is confused and he is not sure what to do, nor is he sure about how far he can take things.

The tough part is, this is a legitimate liberty. It is not sinful, it will not set your spiritual life back, and it is something which you will enjoy. If you don't think of your obligations, 1 of 2 things can happen to this believer. He might react in legalism and self righteousness. He might denounce you for violating his false standards. "Let me tell you how wrong you are, and next I am going to tell a bunch of other people how bad you are." Or, this weak believer cannot determine the boundaries and then takes his liberty into sin. Two trends of the old sin nature: legalism or antinomianism, and either one can determine which direction this person will go in. This all depends upon the immature believer's thinking, and how far they are willing to go. So, the mature believer, must act, to some degree, as his conscience, as a backup for his lack of norms and standards. There is a lot more satisfaction applying the law of love to a weak believer than enjoying that beef.

Expediency and/or love supercede love. Where liberty is perceived as license and becomes a gospel hearing issue for the unbeliever or a stumbling block issue for the believer, it must be curbed.

An example of this is taking a person to court, something discussed earlier in this book. You may have every right to take a believer or an unbeliever to court; however, you may want to consider what you are doing. Paul even forbids us taking other believers to court.

1Cor. 10:28 But if anyone says to you, "This has been offered in sacrifice," then do not eat it, for the sake of the one who informed you, and for the sake of conscience--

This is obvious not our conscience, as Paul tells us that it is not. The unbeliever's norms and standards are not an issue here; we are not concerned with his conscience. The problem concerning the unbeliever is, *just how important is this Christ, if you are eating food offered to some other god?* Will this Christian be syncretistic or what. The unbeliever's conscience is not affected by the believer eating the meat here; and the believer who is mature, it has no effect on his conscience. Therefore, the only person that we are speaking of here is the weak believer, who might be judging the other believer's liberty or his imagination might be going out of control, thinking about all of the stuff that he can do.

Sometimes our approach is, *they are already saved; we have kicked them through the doors of the church; so let's just let them wander around for awhile. Or, they are just legalistic; let them get over it.* Nothing is worse than a legalist. A confusing aspect of the Christian life is, *how do you deal with legalists?*

### **Our Relation to Legalists**

1. The law of expediency is not a law for legalists.
2. We do not placate legalism.
3. Do not bend to a legalistic believer who sees the spiritual life as nothing more than taboos and legalism. These things have nothing to do with the spiritual life.
4. The legalist interprets everything that does not meet their standards as being antinomian.
5. The legalist demands that other believers conform to their legalistic standards.
6. The problem is, their conscience does not just lack doctrine, but it is biased and prejudiced by legalism.
7. Legalism is more than just a lack of doctrinal norms and standards; it is an active antagonist toward grace. It is mutually exclusive with grace; it is anti-God because it is anti-grace. If we are anti-grace, then we are anti-God. We might still be saved and still going to heaven, but we don't understand the most basic concept of Christianity, which is grace.
8. Liberty is lost because grace is lost. Where there is no liberty, we have been short-changed. No one has a right to take it away from us. Maturity demands that we have a different perspective.
9. We are no obliged to conform to legalistic standards. We never come down to their level and turn against grace.
10. We must conform to Biblical standards in our mature conscience. We must also conform to the standards of impersonal love. How do you handle a legalist when you must be in their periphery?

### **How Do We Work with Legalists?**

1. It is not our place to act contemptuously toward anyone. Sarcasm, giving them a hard time, rubbing their nose in it.
2. We must always conform to grace standards; we are not to placate legalism.



all the time. The weak believer, the immature believer, whose conscience is in danger here.

### **Why Any Immature Believer would Have a Problem Here**

1. His conscience is in danger because he does not have enough doctrine. He thinks that it might be Syncretism.
2. The norms and standards of his conscience are under-developed. Norms and standards are what the conscience is all about. This is what we use to evaluate all the events around us.
3. Because of his weak conscience, his reaction to liberty would be to judge the mature believer. He will run headlong into sins of the tongue, based on his underdeveloped norms and standards.
4. The result is, his spiritual advance would be curbed. This is the immature believer; not the legalistic believer. The indiscriminant exercise of the mature believer's liberty could actually halt the advance of the immature believer.
5. Because of his immature conscience and the misreading of another's liberty, the immature believer is in danger of succumbing to antinomianism or to legalism. He may see this liberty and misunderstand it and dive headlong into sin. He reacts to the mature believer and begins to judge and malign.
6. For the sake of the immature believer's conscience, the mature believer must show restraint in his liberty. This can cause a crisis for the immature believer's conscience.
7. We must make an application of doctrine for the immature believer.
8. The immature believer's weakness of conscience is the motivation for the mature believer to apply grace orientation and impersonal love. It is his weakness which should be our motivation. We must be able to recognize that weakness.
9. This means the mature believer falls back on the strengths of the doctrinal norms and standards of his conscience. The most difficult application for the mature believer is the attack of legalism. . Legalism is in direct conflict with grace. This should be very obvious to the grace oriented believer. The relaxed mental attitude and the grace orientation of the mature believer is easily offended by legalism. Even when spiritually mature, you do not appease legalism; we are not required to appease legalism as mature believers. The legalist just sees the Christian life as a list of taboos that you do not do. He demands that others conform to the distortions of their conscience. You are antinomian if you don't follow his rules. True liberty is lost on the legalist.

When Dealing with the Legalist: Restrain and humility should be shown toward legalistic believers. You do not scorn or excoriate the immature legalist. You do not show contempt and you do not rub his nose in your liberty. That just causes his self righteousness to kick in. We are the one with grace orientation and we have impersonal love. They do not have these things; and we should manifest these things in graciousness and with love. We do not bait them with our freedom; we do not exacerbate their problems. They may harden themselves, but we do not heed to contribute to this. The law of love is just a furtherance

of our spiritual life. We all need to grow up. By definition, those that we are speaking of need to grow up. Norms and standards need to be placed into the weak believer's conscience. You cannot help them by indulging in legitimate liberty in their face. Do not kowtow to legalism and do not aggravate it either. Bobby learned this quite quickly when he matriculated in seminary. Bobby planned to just check the place out for one semester, and he met people whose spiritual life hinged on legalism. He had just come out of ten years of the army where there was no legalism. He did not antagonize them and he did not make an issue of their legalism. Bobby would ask questions to see how they were thinking. It was a learning experience for Bobby. It was much easier to just let their legalism slide. Love and tolerance is a good way to go. Bobby enjoyed seminary and grew because of it. He saw the other side of the fence and knew that was not the way to go. Some of these students had no life experience; they had been in a Bible school and a seminary, and they were full of legalism.

### **General Application**

1. Be aware of your actions and how they affect others, believers and unbelievers. You cannot just go tripping through life. You live in a world with other believers.
2. You have the obligation to witness to unbelievers. It is a great obligation. You have the obligation to encourage the advance of immature believers. Keep that in mind when you begin to react. Encourage them by your actions and thoughtfulness, and always focus on Bible doctrine.
3. Do not react to false issues or cause false issues to become relevant to the weak. The legalistic believer looks at you and says, "What, you are going to have a drink?" Let it go. Have a drink later. Don't become a stumbling block.
4. Consider the doctrinal development of the conscience of the immature believer. Even if they never grow up and never express positive volition, you do not do anything to exacerbate that problem.

Paul indicates that you are not forgoing a legitimate liberty over your own conscience. The immature believer has already evaluated this situation incorrectly and the circumstances. The mature believer has a conscience with good norms and standards; and he has figured out he can eat this meat. Where it came from is unimportant.

There the mature believer sits, about to enjoy the meat, and someone nudges him saying, "What should we do? This meat was offered to idols." Paul warns the mature believer not to eat. Suddenly you say, "I've got an issue because he has a believer." Hopefully this does not occur with those that you hang with who are mature believers. The mature believer must take the immature believer's conscience into account. He focuses away from legalism and the false issue of the meat, to the issue of grace. The immature believer easily gets his eyes on other believers. You do not want his focus to be on you. Keep the focus on Bible doctrine and not on yourself. This is the answer to any grey area in life. Give no offense. It is enjoyable to give no offense. And, after they climb off their high horse, you can direct them toward doctrine and toward Scripture. It is a wonderful exercise in your own spiritual life. How you treat other people is important in this life. There is

application in doctrine and tests which accelerate your spiritual growth. You maintain the filling of the Holy Spirit and you build the edification complex.

The law of love relates to our personal relationships. Not just how he or she perceives your actions, but we must think how your actions will affect this person. In no way should a personal relationship infringe on the life of an immature believer. The law of love demands that we pull back to remove the stumbling block problem. This is especially true in a romantic relationship. If the person you date is a believer, they may not be mature. So you have to use the law of love in relationship to their spiritual growth. Romantic relationship should never take precedence over spiritual advance. You must allow for that person to gain some room to grow personally. This is a mature believer applying the law of love toward a person in a personal relationship. As the immature believer advances, then the relationship can be further explored. The overriding principle is always spiritual advance.

The law of love is critical in marital relationships. Personal issues in marriage can easily take precedence over doctrinal focus. When problems occur, doctrine sometimes goes by the wayside. Doctrine gets forgotten or neglected too easily, and the problems of marriage multiply. In marital turmoil, the application of the law of love is always the solution. Every issue does not require confrontation. You don't always have to be right. Personal considerations must be relinquished in marriage at times so that spiritual growth can occur. The application of the law of love is one of the greatest motivations that there is. You think of them first and you keep the focus on doctrine, not on your injury or on what you want, but upon doctrine. Applying the law of love stabilizes us. We can focus on problem solving devices, and not on the problems. That love is part of our corporate witness in marriage. The law of love is far-reaching and it all depends upon our perception of the immature believer and their perception of us and how we handle it.

It is the clarity of doctrine which cuts through all of the subjectivity of doctrine. The law of love bring objectivity. The focus is taken away from us, which is subjectivity, and focuses it on doctrine, which is objectivity. The mature believer recognizes the solution rather than dwelling on the problem. The mature believer forgoes his own liberty in personal relationships for the purpose of another believer's spiritual advance.

The spiritual life always comes first in everything. Under difficult circumstances, under relationship pressures. Grace orientation, relaxed mental attitude, sharing the happiness of God, occupation with Christ, etc., then you will pass the test and you have done everything in your power to encourage the immature believer to advance. This means that we have done our part and we have fulfilled our application. *I'll eat when I get home*; and in the meantime, you have not discouraged the weak believer.

1Cor. 10:29 I do not mean your conscience, but his. For why should my liberty be determined by someone else's conscience?

Sharing the happiness of God is the top floor of the edification complex. We have great happiness from this, a great mental attitude. What we do has great meaning, and great purpose.

As v. 29 concludes, Paul introduces a question, a separate sentence, an interrogative sentence, and it does not seem to be connected to anything. This introduces, if the mature believers weak conscience passes judgment on the strong believers liberty, then the immature believer's growth is halted. Paul is interjecting a reason for the application of the law of love, and he is interjecting the reason for applying this law of love. Don't give cause for the immature believer to judge. Encourage spiritual advance; don't impede it; don't bring up false issues. How is this interrogative sentence placed here? Does it belong in v. 29 or with the next verse. This phrase/question should be taken as connected to the main idea of the context, which is found back in v. 28. It is not related directly to v. 29, but more to v. 28b. **Do not eat it (v. 28b) for his conscience sake, you do not eat it. So, why is my liberty determined by another's conscience?** (V. 29b). V. 29a is more of a subordinate clause. The rationale is, *what are you going to gain by the eating?* Certainly it is good food, but do not eat this meat at this moment. This is the immature believer whose conscience is at stake here.

A principle of leadership is, the leader never eats before his troops eat. The leader must put the welfare of his troops before his own welfare. The troops are hungry and cannot wait to get their chow. You don't shove some poor private out of the way and call for yours. The privates under your command get fed first. It is the same idea here: concern for the welfare of the immature believer. You do not shove your way in front of the chow line, even though you can. The immature believer always comes first and that is the way things our. Bobby had men in his platoon that he would rather see starve first, but it was his position to look out for them first.

**Why should my liberty be condemned by another's conscience?** Why should I cause this breach of conscience? When my liberty is judged by a weak conscience, then my liberty is not important. Why should I used my liberty to give offense to the immature believer? The immature believer is going to judge Paul or any of the other guests, so what does this do for us?

This is not just about a dinner party in 68 A.D. What does this mean to us?

#### **What is Paul Trying to Do in this Rhetorical Question?**

1. Paul is giving reason why we should defer to the immature believer. There will be some liberty which we have that some poor immature believer does not understand.
2. This question is designed to motivate us to apply the law of love. The application of the law of love is to keep the immature believer from misunderstanding and judging the mature believer.
3. Paul is giving the mature believer a scenario for application.

4. What is the scenario? Apply the law because you are mature; because you can. Do not cause further weakness in another. The law of love must be applied.
5. Don't cause the immature believer to judge your actions of liberty. Do not indulge so that the immature believer judges us because of it. Temporarily let the liberty go. It is not as though you are giving it up forever. You can let it go for a few minutes. For the sake of the immature believer, you are doing it for a higher purpose.
6. When someone judges others, it is out of weakness and not out of strength. You let God do the judging. You are furthering the weakness
7. Judging is getting eyes on people rather than getting your eyes on doctrine. For the mature believer, they need to keep their eyes on doctrine. For the immature believer, he is to get his eyes on doctrine. The immature believer should not keep his eyes on people. It reverses spiritual self esteem. He looks at a role model and he does not understand the liberty, and all of a sudden, he loses his spiritual self esteem. Without spiritual self esteem, you are somewhat lost. If you are judging someone, you are not building spiritual self esteem, but you are confused. Paul knows that the mature believer can eat this meat at a normal dinner table and to exercise this liberty.

We are perfect at liberty to go to a dinner party and have a glass of wine or two. The problem is, someone might be there who has a problem with that. What do you do? You simply forego the wine when dealing with an immature believer who thinks that no one should be drinking. Your liberty should not supercede his weakness. You must always be cognizant of the affect of your liberty before immature believers and before unbelievers. You don't want to send them into a tail spin, so that they cannot take their eyes off you.

Paul also asks them this question, so that they do not give the legalist additional ammunition to wander off to every other immature believer and start a gossip riot in the church. It takes a little thoughtfulness; it takes a little maturity; it takes a lot of impersonal love. This is the very definition of a mature believer. Mature believers do not want to be the cause of mental attitude sins in anyone else. If you are a mature believer and you may be judged for a number of reasons, and many of them are beyond your control; but you try not to cause others to become judgmental. You don't place your own interests above the immature believer. Don't eat at which time that it is a problem.

Bobby is browsing through a series of essays on the Holy Spirit. There are two camps in this book: the pure doctrinal camp and the others are those who the Holy Spirit moves and there are lots of Holy Spirit activities going on in their lives. That is such a misnomer and a distortion of the truth. Doctrine is important, but application is important as well. We are not just here learning doctrine for ourselves; we are learning and applying doctrine. In our rush to our own spiritual maturity, we need to realize that there are other believers around us. That is the end result of all of this. This is not just a dry, academic pursuit.

Paul is the most mature believer who has ever lived and he is not going to become a stumbling block for anyone. He does not place his own personal welfare above anyone else. Remember, *I am of Paul, I am of Cephus, etc.?* Paul will not become a stumbling

block for any of these people. He will retard the spiritual growth of others and set them back.

This meat represents logistical grace. That is what the meal represents. This is why we say grace, to recognize the logistical grace of God, in supplying those things which nourish us. That is why eating this meat is bona fide. It is logistical grace and logistical grace overrides everything, including eating meat sacrificed to idols. Paul also wrote 1Cor. 8:8: **Food does not commend us to God; we are not the better for eating and not the worse for not.** The immature believer does not have this advantage yet. Paul want to give him by applying the law of love. When we begin to grow up, we begin to find that we have a great deal of freedom as believers.

### **How do we know that we are hindering the immature believer?**

1. The obvious one is the immature believer begins to judge and malign; you can see it in their eyes. When the immature believer asks the mature believer, "Do you know this meat had been sacrificed to idols?" That was the clue.
2. Why is this a hindrance? This confuses the immature believer seeing a mature believer involved in this activity. He sees the eating as idolatry. That is what comes into his mind. Just like, some things they might observe and think are sexual immorality.
3. The stumbling block principle: in reaction to your actions, the spiritual advance of the immature believer could easily be diverted into legalism. If our actions exacerbate legalism, we need to curb our freedom.
4. Grace orientation gets retarded because when the immature believer is judging, he is out of fellowship, and he has no interest in metabolizing doctrine.
5. The other obvious indicator of hindrance to spiritual advance is when the immature believer goes berserk in antinomianism.
6. His weak norms and standards do not understand the boundaries of liberty. They can take liberty too far into sinfulness. You do not have a glass of wine with a recovering alcoholic.
7. In that case, in the case of the antinomian, liberty becomes an excuse for sinful and indulgent activities.
8. It is very simple: we are never at liberty to sin. We must know the difference as well and we cannot take our liberty too far and take immature believers with us as well. As a mature believer, these things should be apparent to us. We think with the mind of Christ so we should be aware.

Living the spiritual life is all about 1John 1:9 and learning doctrine. You cannot apply the law of love apart from the filling of the Holy Spirit. 1John 1:9 is applied in status quo carnality. The guilt brings you into carnality. It is not a part of the spiritual life. Its use results in returning the carnal believer to spirituality. Rebound is the gateway to the spiritual life. Just as salvation is the gateway to a spiritual life, rebound is the gateway to the spiritual life. Rebound works every time that you use it. You are always forgiven your sins no matter what. God never has reservations about our failures, regardless of our

attitude. Our attitude about a sin does not matter. If you regret the sin, it does not matter. No matter how you feel about your sins, it does not matter. It does not matter how often you repeat that one sin, that does not negate rebound. You are always forgiven and always restored to fellowship when you use rebound. And this places you into the environment for spiritual advance. There are no other prerequisites in rebound to have your sins forgiven. Spiritual growth provides the attitude of change; but a spiritual attitude is not necessary to rebound. You may have an attitude, but that has nothing to do with the working of rebound. Rebound works regardless of your frame of mind at the time that you name your sins.

One caution is the use of rebound: chain sinning, even though you consistently rebound, it does deter your spiritual advance. You don't stay in fellowship long enough to advance. Rebound was never designed to be a license to sin. I can sin with impunity because I can always rebound. You can always rebound and it always works every time. Don't view rebound as an aspirin for a hangover. Rebound is not a license to sin; it is a grace license to grow and glorify the Lord. To use it as a temporary fix with the emphasis on temporary is to misunderstand the grace plan of God. It always opens the door to spiritual advance, but you need to keep that door open for awhile.

Let's say you rebound with the intention of repeating that sin again. You not only know that you are going to do it, but you want to. Every sin prior to that moment of rebound is forgiven. What is affected by that attitude is your spiritual advance, not the workings of rebound.

We all have an area of the sin nature which causes us problems, and that takes us into carnality, back and forth. Rebound always works, regardless of what you think about it. **God is faithful and just to forgive us our sins.** You need enough time in fellowship to grow; you cannot just hunker down on rebound. God applies grace to us; we ought to apply it to others. The more we advance, the less we want to commit that sin.

1Cor. 10:29 **I do not mean your conscience, but his. For why should my liberty be determined by someone else's conscience?**

**1Cor. 10:29**

**Lesson #587**

**Sunday 1 August 26, 2007**

Berachah Church is founded and dedicated to the worship of Jesus Christ. **They assembled in the Valley of Berachah and blessed the Lord.** In many churches, emotion rules the day; there are rock bands, the use of gifts which are no longer extent, etc. The key to the worship of Jesus Christ is knowing the Lord Jesus Christ. Worship requires love and dedication and loyalty and consecration to the person and word of Jesus Christ. This can only come from know Who He is and what He has done for us. It is our spiritual IQ, not our human IQ, which allows us to grow.

No believer in Jesus Christ can afford to polarize other believers by judging and maligning them. We see much of that in politics today, and our nation is surely polarized today. There is truth and there is something else, which is our in our politics today. However, the

acrimony that we find cannot be justified. Similarly, a believer cannot advance in a state of acrimony. A believer is not to judge other believers; we are not to have mental attitude sins toward other believers. Our focus then is upon another believer rather than on Jesus Christ. Going down that road is extremely destructive to the believer in Jesus Christ. We all fail, and it is important that we keep this in mind, if we have a mind to judge someone else. Leave another person's failures up to God. Openly judging other believers is not an option God has left to us. When one believer condemns or judges another believer, he supercedes the Lord as the rightful judge of all of us.

The immature, weak believer (as described in 1Cor. 8 and 10) is the believer who becomes preoccupied with the failures and weaknesses of others. The nosey, busy body who intrudes in the lives of others, in the guise of helping a brother; but it is really a way to bully another believer who does not fit into the norms and standards or the judging believer. Taboos mistake legitimate liberty that we have in Jesus Christ for sin. The weak believer is short on doctrine and he does not grow because of his attitude of self righteousness. The immature believer does not and cannot understand the principles of grace. He is controlling; he is arrogant; he is petty, inflexible. He does not have the ability to apply impersonal love to other believers or to unbelievers. He has a propensity to judge the mature believer, whose liberty in Christ he does not understand. The weak conscience does not comprehend those liberties. They see this liberty as antinomianism. He cannot distinguish between sin and liberty. He cannot distinguish between real sin and no-sin. Through this judging, the weak believer furthers his weakness. Then we have the mature believers, in reaction to the self righteous judging of the immature believer also becomes arrogant and contemptuous of this moron believer. He lowers himself to the level of the immature believer. The conscience of the mature believer should be able to apply doctrine; instead, he finds his application being distorted by mental attitude sins. Self righteous and contempt is an occupational hazard of knowledge of Bible doctrine. Knowledge can make a person arrogant. Biblical knowledge can make a person arrogant, when falsely used, falsely applied, or applied when out of fellowship. The hazard is, this mature believer becomes irritated. He foments in his own soul, mental attitude sins. The mature believer falls into a maligning mode, which ends up polarizing the church. Instead of using the law of love and grace orientation, there is division and polarization. Superior knowledge, but he does not apply doctrine at the right time. It brings into his soul a defiance and a judging and maligning of others. Sometimes when we face legalism, we become defiance and angry, and we judge and malign them.

There is nothing wrong with morality; it is not the spiritual life, however. It would be good if the unbeliever is aligned with the divine institutions. When judging and maligning take place, we have division, no matter who does it. There is no reason for division in the body of Christ. Believers, weak and strong, all have old sin natures. We will never rid ourselves of these sin natures until we are raised again and given resurrection bodies. The difference of the strong in relation to the weak is grace orientation and impersonal love. Without those two in the soul of the strong believer, the church would be torn to pieces, because of judging and maligning. Both strong and weak believers have different occupational hazards. The weak believer tries to make his weak standards the rule for all believers. If the weak believer has his way, all would be as weak as he is. Rather than

judging, the strong, mature believer uses doctrine. Applying the law of love is the obligation of the strong believer toward the immature believer. If you have to judge, then judge yourself under the rebound technique.

The judging by the weak is the specific problem addressed by v. 29b. In this case, the liberty is eating meat, which the weak believer sees as being sin. There is no question that any believer can eat meat, even if it was originally sacrificed to idols. Any believer can attend dinner parties and eat the meat which is served without worrying about where this meat came from.

Vv. 28–30 is the warning, which almost seems contradictory to v. 27. However, it is not; it is the law of love. If the weak believer judges the strong believer, the strong believer must react with the law of love, rather than with animosity. You apply impersonal love to those who are around you, including the obnoxious ones. It is easy to forgive those that you like; impersonal love is what you must apply to those that you just do not like or those you do not respect. The immature may look at us and judge and malign. If the weak believer begins to judge, the mature believer must respond with the law of love. When faced with criticism, or faced with anything which is antithetical to that person's welfare, respond with impersonal love.

V. 29b should be affixed to v. 28b. **Do not eat [the meat at the dinner party]; for why is my freedom judged by another's conscience? Or, Do not eat, for what good will be gained if using my liberty to eat incurs judgement from the weak conscience of another. Or, why should I make use of my liberty to keep from giving offense to the weak believer?** Every weak believer has the right to grow spiritually, and we have no reason to get in their way. We must not become a stumbling block to any believer. To do so would become a polarizing situation and you descend to their level. This introduces a principle. If the immature believer's weak conscience responds to the mature believer with judgement, his spiritual growth will come to a halt. His weak conscience passes judgment. A weak conscience focuses on other people. This weak conscience has a desire to control and manipulate. What is your obligation to not react? What is our obligation not to be a stumbling block to these types? Our ability to apply grace orientation and impersonal love can have the greatest affect on such immature believers. This is what they expect; they expect you to react, and they want to control you in this way. Your proper response as a mature believer, which is mandated, which can catch their attention. You do not make an issue out of a non-issue. You do not polarize over something which is meaningless.

When the mature believer recognizes that there is going to be a problem, he recognizes that he must not eat if he is going to become a stumbling block to the immature believer. Do this because you are mature. Don't give cause for the immature believer to judge your actions. Just cool it; and use your liberty later. If there are going to be repercussions, then refrain from applying your liberty.

A parent does this all of the time. The parent has earned the money to buy the food, and the parent can eat whatever they want when they want. However, they set up meal

schedules and good meals for their children and they generally allow their children to eat first. They place the welfare of their children above their own.

When a believer becomes a stumbling block, he can retard the growth of others and his own as well. Our lack of application is to our detriment. To this point, doctrine is only gnôsis.

There is a practical application to all of this, since eating meat sacrificed to idols is not something which we generally contend with. There are many other liberties which we have which we must content with in the face of the immature believer.

So, how do we apply the law of love; how do we keep from offending the unbeliever or the immature believer? Put yourself at this dinner party, invited by an unbeliever who is an old friend of yours, and he invites both believers and unbelievers. One of the immature believers sitting next to you says to you, "Did you know they are going to serve meat sacrificed to idols?" So you decide, "I cannot eat" so that this other believer does not fall into judging and maligning. You can offend the immature believer or you can offend the unbelieving host, who has prepared this meal. You do not want to offend the unbelieving host who invited you. So you are in a dilemma. Bobby suggests, *eat everything but the meat*. Take a little meat, but don't eat it. Quietly give it to the dog under the table. You need to consider both sides of the fence and consider both situations to determine which course that you must take. How do you keep from offending the host, who is an unbeliever; and how do you keep from offending the immature believer who has it wrong.

Now, do not make an issue of your love; don't tell everyone that you are applying the law of love. You do not need to project false issues on anyone in order to gain a merit badge of those around you. When you have the option not to offend someone, then do not offend them. With impersonal love and grace orientation, you can eventually explain the issues to these people.

You have liberties and do you partake of these liberties or not? How do you accomplish that which you need to accomplish in order to keep from being offensive to others? As you learn doctrine and learn how to apply doctrine, the options become clear.

1Cor. 10:29 I do not mean your conscience, but his. For why should my liberty be determined by someone else's conscience?

**1Cor. 10:29–30**

**Lesson #588**

**Sunday 2 August 26, 2007**

Bobby observed believers criticizing his father often, and for many superficial things, and they judged and they maligned and they spoke to various friends of theirs. In Bobby's own life, many people knew the name of Thieme and they knew a few things about what was being taught and the manner in which it was taught.

A person approached Bobby and said, "Thieme, that's an interesting name. Do you know about the cult which is down in Texas." Bobby had the inclination to blast this person.

However, this guy was only speculating, repeating that which he had heard in the past. Bobby said, "I have heard of it; in fact, that is my father." Bobby wished he could reproduce the look on this guy's face. He apologized, invited Bobby to lunch, and he recognized what he had done. The issue was not whether or not Berachah was a cult; the issue was not to make an issue out of it.

A missionary speaker would come into Western, and one of them came from a church in Ohio and he proceeded, not by name, to lambast the believers at Berachah. We spent all of our time doing this or that, and how it was a cult. Bobby later went to theology class, and his professor said, "Now, Bobby, take 3 minutes and give your side of the story." Bobby said, "If studying the Bible is a cult, then we are a cult. But Berachah is as mainstream as most Baptist churches." The guy who spoke to Bobby originally stood up and said, "This missionary is from my church and he does not know what he is talking about. I made the same mistake."

The idea is do not give offense. Apply doctrine. Don't make an issue of yourself. Don't become divisive. You do not need to be confrontational in a judging and maligning situation. You explain grace and the principle of grace whenever you have the time to; but you must also show graciousness. No one is going to buy into this unless you show graciousness. Be sensitive to each situation on all counts. You must not react. Reaction is always a bad solution. It will always lead to a mental attitude sin. Reaction will simply antagonize those who are wrong. Bobby saw Bob being gracious on many occasions, when he could have sweated that person's shadow into the wall. Be sensitive to the situation and give no offense to those who are offending you. Do not use your liberty to arouse criticism. That is counterproductive to everyone concerned.

It is liberty versus love. Liberty, maybe; love, always. You cannot control the other person's conscience. You can control your response, and the norms and standards you have. You decide to forgo a liberty under certain circumstances; but you will be able to enjoy that liberty elsewhere. Do not be self-centered or reactionary to those around you.

You might have a permit to carry a concealed weapon. In some homes, this would cause the host to flip out. Carrying the weapon is your right; however, in some circumstances, you would not carry the weapon, so not to give offense.

Public figures get much more criticism than those who are not in the public limelight. It does not matter if Bobby is out of line or if we think he is out of line; just don't get involved. Maligning and judging will take us down the wrong road.

1Cor. 10:29 **I do not mean your conscience, but his. For why should my liberty be determined by someone else's conscience?**

Paul then uses himself as an example. Paul knows his own situation and he knows about all the slander that he was received, and he injects himself into the situation. **If I partake [of this meat] with thankfulness, why am I denounced for that which I give thanks?** Paul is at liberty to eat the meat here.

Paul uses the 1<sup>st</sup> class condition and uses the noun χάρις, which means *grace*. Grace is the principle, that the earth is the Lord's and all that it contains. All food which comes to the believer is a manifestation of logistical grace. It should be received with thanksgiving. It did not come from the kitchen or from the chef, but it came from the Lord. It is all logistical grace. It is too bad that the host or his guests may not understand this. Grace is the basis for liberty. Because it comes from the grace of God, we know it is a true liberty. It begins with salvation and continues to our spiritual life. We now gain capacity for life and capacity for love, and capacity for things which we never had capacity for before. We always should focus on grace and this is the direction that the immature believer should advance, growing in grace and the knowledge of our Lord and Savior Jesus Christ. This is the direction that we, as mature believers, must encourage. Be gracious in all circumstances; show impersonal love in all circumstances; impersonal love and grace are practically synonymous.

**Why am I slandered for that which I give thanks?** Why should we be denounced to taking what is given to us by the grace of God. Our Lord changed water into wine, which was His first miracle, at Canaan. Could you be criticized for having a glass of wine or two? Could you, as a believer, have a glass of wine at that party, as a believer? This is a liberty provided by logistical grace. So many times, legalistic believers think that if you have a glass of wine, you are sinful.

Obviously, we would be tempted to drink a big old glass of that wine in front of legalists, to let them know where things stand. This does not mean that you might not have a glass a little later. You must understand that you know things that the immature believer does not understand. Some day, in the future, you might toast with a person like this. You really must be sensitive to the immature believer. It costs you nothing but a glass of wine at that moment.

*Slander* here is the Greek word *blasphêmeô* (βλασφημέω) [pronounced *blahs-fay-MEH-oh*], which means 1) *to speak reproachfully, rail at, revile, calumniate, blaspheme*; 2) *to be evil spoken of, reviled, railed at*. In the passive, it can mean *to blaspheme [God]*. This is slander which has no basis in reality at all. This kind of slander might be taken into court today, although it is prohibited between believers. Being slandered for this is immaturity or serious legalism in some. Wherever logistical grace is involved, eat and drink with thanksgiving. This is why Paul asks, *why on earth should this happen between believers?* Why should other believers criticize Paul for enjoying logistical grace, as how can you criticize someone for taking that which God has given us.

These kinds of believers are incapable of grace; they cannot apply graciousness in every situation. We are the mature ones. We need to be the ones who apply grace.

In the final phrase, Paul reveals just how outrageous this is, and what it takes to apply impersonal love. Why should I be denounced for that for which I give thanks? Present active indicative of *eucharisteô* (εὐχαριστέω) [pronounced *yew-khahr-ih-STEH-oh*], which means 1) *to be grateful, feel thankful*; 2) *give thanks*. Strong's #2168.

1Tim. 4:4–5: **For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, for it is made holy by the word of God and prayer.** Do not ever get shy at a dinner table at a public place. How do you handle grace in a public place. Bobby, when believers are assembled, he prays. Believers need to understand gratitude.

Unbelievers do not understand the meaning of logistical grace, so we do not raise false issues in a crowd of unbelievers by requiring that everyone give thanks to God. But, it is reasonable to bow your head and to give thanks. There are times when you are 1 on 1 with someone at a dinner table, and you tell them, “I am going to thank God for this food; do you have a problem with that?”

Paul responds with impersonal love. That is how we should handle it.

1Cor. 10:30 **If I partake with thankfulness, why am I denounced because of that for which I give thanks?**

**1Cor. 10:29–30**

**Lesson #589**

**Wednesday August 29, 2007**

Aug. 27, 2007 op ed piece from the Houston Chronicle. Living dangerously in the absence of holy fear. It is an article about divine establishment. The consequences of cringing at the ten commandments. The commandments are seen as hazardous to the community who want to ban them. We could find them quite revolutionary and an attack against the self. A dangerous book is Klinghoffer’s “Shattered Tablets.” Our society has cast off the decalogue authority. Klinghoffer is a religious Jew, but his argument. The justice of the commandments is guaranteed by the God who gave them, who will judge us based upon this law.

The old fashioned phrase *fear of the Lord* meant respect toward the Lord and His laws. The degree to which individuals believe in a God affects their morality. You don’t need to believe in God to be moral, but it helps. This is the same conclusion by Phillip Reaf, who was agnostic. He said, all cultures result from prohibitions. *You will not* and *I will*. There is a balance between these two. Tyranny versus chaos. In Biblical terms, we have lost the fear of the Lord, making us terrors to ourselves and to one another. Western man has passed into a perilous state where his fear and anxiety can only be endured through pleasure seeking.

We are wealthy and cultured, but we quickly approach a state of barbarism, throwing off the inhibiting authority of the past. That is rapidly disappearing. Jesus as best friend is a phoney substitute for Jesus is the God of the universe. How a culture thinks about God will go a long way as to how it thinks about other people. No culture has treated the individual as great as our western civilization, which has gotten its views mostly from the Bible.

Many of us think of the Ten Commandments as ancient and unimportant; funny, how these old ideas turn out to be the most important of all.

Every believer has freedom to do a great many things; however, other people will affect what we actually choose to do. Without the proper norms and standards in the immature believer's conscience, he cannot understand all that we are able to do. They end up judging all other believers from their faulty and weak conscience.

1Cor. 10:29 **I do not mean your conscience, but his. For why should my liberty be determined by someone else's conscience?**

The question of v. 29 can be restated, *why should I make use of my liberty to give offense to another believer?* Is there a good reason to abstain from application of your liberty? Do not every provide a reason for immature believers to judge our actions of liberty. That is the application of the law of love, to make certain that we do not become a stumbling block to such believers.

V. 30 continues this thought. The truth is, he is being slandered, especially when thankfulness means that he eats this portion of this meal with gratitude. God provided the meat. **The earth is the Lord's and all that it contains.** Every time we pick up a fork, spoon and a knife, we are enjoying logistical grace. All food is a manifestation of logistical grace. All should be received as such. The attitude of gratitude. Even when this attitude is present and demonstrated. Even when eating with the proper motivation, we can be slandered by the conscience of the weak believer, which is a defamation. It is a violation of the grace of God and the principles of grace. This is what makes the application so important, even though the slandering and judging of immature believers is completely unjust. That is the very essence of the law of love. This is why Paul uses slander and judging. This takes a mature believer with a strong conscience with proper norms and standards residing in his soul. Slander does not diminish one bit the law of love. We are never justified in abrogating the law of love. When the law of liberty becomes a stumbling block for someone else, then we need to apply the law of love.

People have a hard time dealing with this. We have all the equipment that we need to have the mental attitude of impersonal love. When we can apply that, we have something great. Slander is a great people test and an opportunity for us. Using the law of love strengthens our own conscience.

*Why should I provoke blame for that which I give thanks?* Giving thanks is εὐχαριστῶ = *to give thanks, to return thanks, giving gratitude, this is the expression of the attitude of gratitude.* This refers to saying grace before a meal. Do it before partaking of a meal, which includes meat that has been sacrificed to idols.

It is ironic, that Paul is partaking in logistical grace; God provided this for Paul's nourishment, and he has expressed gratitude for it; and he should not be slandered for this. Grace before a meal is a great expression of thanksgiving. This should all be remembered by a believer, then and now. Some may fear to bow your head in public; that would be weak. When in a group of unbelievers, don't demand a moment of prayer (although you may be asked to). You can do it quietly. Who cares if someone notices? It should not be a long, drawn out prayer in public. Save the long prayers for private prayer

or for prayer meetings. Prayer is not an obligatory ritual. Jesus Christ did provide this for us. Everything that He has provide is good. When it comes to us, it comes from His logistical grace.

Don't be a self righteous vegetarian. You can eat only fruits and vegetables. Don't force this on other people. God provides meat for nourishment just as much as He provides vegetables for nourishment.

Whatever may be injurious or harmful in the food is set apart when we say grace. This doesn't mean that we knowingly eat something harmful and spoiled. We don't eat rotted food; but praying over food means what is harmful that we don't know about is handled. We don't bless hallucinogenic mushrooms and everything will be okay.

Bobby tactical process, and on one assignment, they had live animals to eat. Always say grace overseas and don't drink the water. It is always important to our mental attitude.

Paul is operating under this law. Logistical grace and the law of liberty and Paul is being slandered for it. We should never stand in the way of an immature believer's advance, no matter how much it costs.

1Cor. 10:30 **If I partake with thankfulness, why am I denounced because of that for which I give thanks?**

A summation of the truth and liberty. These are the overarching considerations in deciding which law should be applied and when. This is for the next 3 verses: 1Cor. 10:31–33: **So, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense to Jews or to Greeks or to the church of God, just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved.** This is why we take in Bible doctrine, to glorify God. This is why we develop the mental attitude that we have and why we apply Bible doctrine in the circumstances that we have.

Paul will try to please all men in all things, attempting to please all men in all things, giving no offense to anyone.

Inferential use of the conjunction ovv; we are summing up what has come before. Paul looks back at meat offered to idols, and the law of love and the law of liberty, and partaking of thankfulness. When swining a golf club, we cannot have complex thoughts; there will be a couple of key thoughts, and this is what Paul is doing. He is going to lay out some simple, key thoughts. In golf, a confused thought pattern is going to result in a confused swing and a wild ball pattern. Paul is going ot focus and simplify all of our thoughts. He will funnel it all down to one or two thoughts. We have split seconds to decide. We have split seconds to decide. We had better have some simple thoughts here. Do I have the liberty? Will I be giving offense? Am I thankful? The simple thought to determine whether you go for or against liberty in the final moments. The golf swing is complex, but the thought process before the swing is simple.

1Cor. 10:31 **So, whether you eat or drink, or whatever you do, do all to the glory of God.**

**1Cor. 10:31**

**Lesson #590**

**Thursday August 30, 2007**

1Cor. 11:1 belongs with chapter 10. No punctuation, no paragraphs; just a line of capital letters. Later on, some decided to break these up into words, sentences and paragraphs.

These final few verses will correlate our interactions with people and the application of Bible doctrine to the circumstances. The law of liberty and the law of love and the law of expediency. As Paul closes out, he turns to the illustration that he has been using throughout. A huge portion of 1Cor. 10 has dealt with eating and drinking at the table of demons versus the table of the Lord. Is eating and drinking idolatry or is it liberty in Christ? We need some guidelines so that we can distinguish between our liberties and syncretism; but we also need to know when we ought to forgo our liberties. When does eating and drinking move beyond legitimate nourishment and when does the perception of others get in the way of our liberties.

In these last 3 verses, Paul moves beyond this illustration and he expands the application to whatever we do; whether we eat or drink or whatever we do, do all to the glory of God. Give no offense to Jews or to Greeks or to the church of God. 1Cor. 10:31–33: **So, whether you eat or drink, or whatever you do, do all to the glory of God. Give no offense to Jews or to Greeks or to the church of God, just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved.** These are the summation verses when it comes to our liberties and what we can or cannot do. Seek that many can be saved. We should be able to decide what we can do in any given circumstance, and we should be beginning to see the impact of this idolatry question, even though it may not seem at first to have any application to our lives in this century.

### **3 Important Principles to remember**

1. Do all the glory of God, which should be an overriding objective of our lives. Our glorification of Jesus Christ and God the Father for His plan is part of our witness to others for their salvation.

There is an imperative here, and that means there is no other option. We are not taken home when we believe in Jesus Christ, we are left here on earth to glorify God. There are many ways in which we do **all to the glory of God**. There are many aspects of life that don't seem to fall under the category of glorification of God. Most of realize that witnessing is part of glorifying God, but there are mundane things which we do day after day which glorify Him as well. Glorifying God is much wider ranging than just our activities. It is not all about *accomplishments*. We may think that pleasing people pleases God; the Christian world thinks that if I can do certain things which please other believers, then I have glorified God. In these cases, you are mostly glorifying yourself.

**What is Glorifying God?**

1. Glorifying God is the consistent motivation of doctrine from our right lobe.
2. It is the center of our life being divine viewpoint. This is the key to where we are going with glorification tonight.
3. Our thought processes which become doctrinal orientation. Glorification begins in our thinking and not in our activities.
4. Glorification of God always begins with the filling of the Holy Spirit. That continues as you use the grace apparatus of perception.
5. Glorification of God is something as simple as saying grace over your meal. Even saying it silently is glorification of God. The key is the correct motivation; the motivation of thanksgiving. It is what we think. A lot of denominations go through obligatory ritual and there is no thought involved. It is all about thinking and motivation. We have a moment on Sundays to give to the church. All of that is related to motivation. **Not gurdingly or of necessity, because God loves the well-motivated believer.** It is the thinking; the motivation; not the action. This encompasses our entire spiritual life from beginning to end.
6. Glorification is the mental attitude first and the action second. Most believers make it all about what they do. The imperative is wider than that.
7. Your thinking without any activity glorifies God.
8. Any recognition of God's grace, his logistical provision, or the resources for our spiritual life, glorifies Him. We recognize His grace by being grace orientation. When we rebound, that is the fundamental grace of God in our lives.
9. The imperative of ποιεω = *to do, to take action*; is more than just our activities, but it is maintaining the motivation which glorifies God.
10. In short, ποιεω is divine good. You cannot produce divine good apart from the filling of the Holy Spirit, but after, your actions are divine good.
11. This was the entire spectrum of glorifying God.
  - a. Filling of the Holy Spirit + doctrinal inculcation.
  - b. The resultant motivation from doctrine.
  - c. The application of doctrine from inculcated right lobe.
  - d. Service, using our spiritual gift or whatever opportunity comes our way.

No matter how many people you witness to and no matter how much you try to function in your spiritual gift, unless you are filled with God the Holy Spirit, you are not producing divine good. This places you miles ahead of believers who think that what you do on the street is glorifying God.

### **3<sup>rd</sup> Time through:**

1. All of these aspects glorify God. Each is dependent upon the other in glorifying God. You have inculcation, which is Bible class. But you need to be filled with God the Holy Spirit. This is where glorification begins.
2. With inculcation, you have doctrinal advance, which is dependent upon inculcation, which is part of God's plan for the believer.

3. From this, you gain the motivation to serve the Lord. It comes from this doctrinal advance. You gain spiritual self esteem. You recognize your destiny in the plan of God. You recognize life in the view of eternity.
4. You are advancing, you are motivated, and you thereby glorify God.
5. At the very end, you have actual acts of Christian service, but it is a result of the previous things. You must begin with the filling of the Holy Spirit and the motivation of our life.

There is the believer who stays out of fellowship; who doesn't inculcate doctrine, who cannot glorify the Lord; it is not the motivation of his life. Divine viewpoint does not drive his thinking. Our thought process glorifies God. We glorify God when we think with divine viewpoint. That is how we begin to think in every area of our life. The believer who is out of fellowship who does not understand how to glorify God, may give some nod toward service for God. *I've got to do it, so I'll do something which looks really good*; and he thinks that he has fulfilled his obligation to serve God. It is obligatory and it is done grudgingly. He is out of fellowship and there is no doctrine flowing through his stream of consciousness. Outside the plan of God, there is only glorification of God. Self-centeredness rules his life; he falls into human viewpoint. He lives in the cosmic system—this is the believer who has not advanced and who is not motivated. He might be able to serve and get out there and hustle and think he is glorifying God, but he is not. He lives in the cosmic system and syncretism is his modus operandi. When none of this works, all there is which is left is pleasure seeking. Without that, your soul is hurting. When you fulfill your purpose in life, it makes your life wonderful. This believer may turn to legalism or to tabooism or to self righteous arrogance, and without ever glorifying God. With legalism or antinomianism, there is no glorification of God. What matters is, you don't stay in this condition. What matters is, you recover divine viewpoint. That is your thought process; that is where it begins.

As we advance spiritually, we glorify God whether we realize it or not. That is recovery and that glorifies God, whether or not we are doing anything which seems spiritual. When out of fellowship, the only thing you can do is to rebound. It is fundamental to the Christian life. But acknowledging His grace is the simple act of recognizing His grace. It is the only thing that we've got when we are out of fellowship. Always remember, recovering and resuming the spiritual advance glorifies God. We are back in His plan. We utilize His grace resources to accomplish His will. This is the essence of glorifying God.

#### **What is the Essence of Glorifying God?**

1. Utilizing His grace assets to advance; fulfilling the mandate to grow in grace, and then, with proper motivation, serving Him.
2. This is the whole package of glorification; not just what we do; not just our activity. Glorification of God is so misunderstood.
3. Growth and motivation always preceded effective service. Witnessing to someone is always a great thing and if they believe in Jesus Christ, that is a great thing; but

there is nothing which glorifies God insofar as you are concerned if you are not filled with the Holy Spirit.

4. It is a balance:
  - a. The invisible glorification of God through the thinking process of divine viewpoint. That is the attitude of glorification. Thinking with the mind of Christ glorifies the Lord.
  - b. The visible application of doctrine.
  - c. This is the imperative of **do all to the glory of God**. It is doing all which glorifies God.

This whole package is where immature Christians clash with mature believers. Immature believers are confused by all of this and, most of the time, they just glorify themselves. They become narcissistic. Without the proper motivation, it is simply self-centeredness. Their deeds are marked only by human viewpoint. They are always outside the plan of God. Outside of this plan, you never glorify God.

Christian activities may be better than Christian activities, but this is not anything which glorifies God. Someone is set on a pedestal, and they are iconoclasts.

Practically speaking: what happens to Christians who do not really glorify God. All the other parts of their lives are compartmentalized. They live their lives; their work life, their recreation life, their church lives; and each one is a little compartment. They pigeonhole their separate lives and only one little area, and one area does not overlap into another. Doctrine never seems to be there. God is what we do at church. Sitting in Bible class becomes the spiritual compartment. This intake of doctrine is all important. There is no substitute for metabolizing doctrine. However, if this doctrine does not break through to the rest of your life, then all you are doing is leaving it in church. It is just gnôsis. If you are compartmentalized, then every aspect of your life is removed from your Christian life. However, you need divine viewpoint for every portion of your life. You will build an edification complex; you will apply the problem solving devices. The spiritual life is designed for all of your life.

When you fill your regular seat in Bible class, doesn't that fulfill the big requirement of the Christian life? Isn't 4 hours a week enough? If God is the most important part of my life, then aren't a few hours a week reasonable to devote to Him? But what do you do when you leave this building or turn off the MP3 player. What happens when there is no doctrine in these other compartments? What happens when you cannot glorify God in all these other compartments in your life?

Sometimes doctrine intrudes into our lives when we are in trouble; but the rest of it, we never give a thought to. **Do all to the glory of God**; everything in your life. From the moment that you wake up until the moment that you go to sleep.

1Cor. 10:31 **So, whether you eat or drink, or whatever you do, do all to the glory of God.**

1Cor. 10:32 Give no offense to Jews or to Greeks or to the church of God,

1Cor. 10:31

Lesson #591

Sunday 1 September 2, 2007

We as believers in Jesus Christ remain in life in order to glorify God. We might want to head right into heaven but our mission statement is *Glorify Christ*. We cannot advance the glory of God; no believer can diminish or increase the glory of God. God's glory cannot be enhanced; God is perfect glory. Why are we so mandated if God's glory is fixed. The glory of God has already appeared on this earth in the form of Jesus Christ, God among us in the flesh. We are witnesses in both realms of the glory of God. We can reflect God's glory to the world around us and to accomplish His plan. What's the key to fulfill this mandate? **Whether you eat or drink, or whatever you do, do all to the glory of God.** That is the mandate of this verse. The real answer to ποιῶ in the imperative mood is to think with the mind of Christ, which has been provided for us. We glorify God when we think with His mind. We glorify Him by our spiritual advance. We use His grace resources, using the grace apparatus for perception. *Doing* is not a set of acts which we perform, but it is our entire life which glorifies God. Grace is the key, not us. This is our life; this is the most important concept.

The passage that we are dealing with is an illustration of glorifying God in our relationships with different people. The use of these laws requires good decisions. This chapter tells us that we believers have many liberties in our lives. We are not cloistered in these little cells where we cannot do anything. All that is not sinful, we are at liberty to do. However, freedom can always be abused. When individual liberty conflicts with evangelism. In Corinth, the liberty in question is eating meat which had been sacrificed to idols. This eating could have an adverse affect on unbelievers who observe you eating; and it could cause a weak believer to stumble. We should put the welfare of others before our own liberty in the Christian life. Soldiers put their own liberty aside for the sake of others. The problem is, what is the stated criteria when it comes to putting our liberty aside. The overarching principle is, **do all to the glory of God.** V. 32 gives the 2<sup>nd</sup> criterion: **Give no offense to unbelievers or to weak believers.** Don't block the gospel from unbelievers. The 3<sup>rd</sup> criterion is in v. 33: **Do not seek personal profit, but seek the profit of others.** Glorification of God is much more than overt activities. Do all to the glory of God is the mental attitude first; then, afterward, comes the action. Your mental attitude comes from thinking with the mind of Christ. That inculcation and attitude is possible by the grace of God. The power to apply ἐπίγνωσις doctrine to any circumstance in life. This is learning and thinking doctrine and the production of divine good. Human good does not glorify God. Whatever we do outside the filling of the Holy Spirit does not glorify God. The difference between doing it under your own power and under the power of the Holy Spirit. Doing it under our own power is really doing it to glorify ourselves.

There is a benefit to us by leading a life glorifying to God. This is a life of contentment. We are doing great things for ourselves and all others. There is always the believer who fails to glorify God, who stays out of fellowship on a regular basis. What is his life like apart from glorifying God? Outside of the plan of God, we can only glorify ourselves when we are not filled with the Holy Spirit. We fall into the pattern of the cosmic system and

syncretism. Syncretism becomes our *modus operandi*. Without glorifying God, without living the mental attitude, our life is compartmentalized. All of the other aspects of our lives are kept separate from our spiritual lives. Our working life, family life, recreation life are all sealed off bunkers to the spiritual life. One does not leak into the other. Sitting in Bible class becomes our spiritual compartment, and that is where it ends. We leave church and doctrine remains in church. That's a classic nod to God. You give a little time to God, giving Him a few hours, and after it is over, you get on with the real world outside. That is tantamount to negative volition. If it stays in Bible class, it is negative volition. You have got to inculcate ἐπίγνωσις and then run with it. If we compartmentalize, our lives will be an abject failure. Glorifying God does not mean that we will live cloistered boring lives; we are dedicated to glorifying God. We are in the place where doctrine may come into our souls and maybe one day, we will be motivated to live the spiritual life in every aspect of our lives.

We can compartmentalize college football and if our happiness depends upon our team winning, we can lose our happiness and contentment.

At the workplace, we do our job as unto the Lord. We show up everyday and our motivation glorifies God. We ought to be motivated to glorify God in our work. Without the motivation or application of Bible doctrine, we again glorify ourselves. Our motivation is greed, promotion, recognition when we compartmentalize. One major result of excluding Bible doctrine at work is a lack of integrity in what you do. You are influenced by all those who are around you. One of the worst ways is, you hatch some scheme to fleece others, including those at Berachah. *I'm a Christian businessman and have I got a deal for you.* Backstabbing someone else to get ahead instead of just doing your job. God will promote us at exactly the right time. This requires spiritual advance and application and a good mental attitude. Doctrine must penetrate that compartment of your life. Your greatest credentials at work is glorifying God at work.

1Cor. 10:31 **So, whether you eat or drink, or whatever you do, do all to the glory of God.**

1Cor. 10:32 **Give no offense to Jews or to Greeks or to the church of God,**

1Cor. 10:33 **just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved.**

**1Cor. 10:31–32**

**Lesson #592**

**Sunday 2 September 2, 2007**

Our mission statement in life is **Do all to the glory of God**. There is more to this than to just get out there and hustle for God. The people in South Korea are extremely upset with the missionaries who were in Afghanistan. The Koreans in general were upset because people drove through with loudspeakers giving the gospel. But what is their motivation. Are they hiding behind some vehicle blaring out the gospel message?

We may spend some time witnessing for the Lord Jesus Christ, and that is great. However, never think that because you give the gospel, do not think that with the wrong

motivation that just giving the gospel glorifies God. You don't produce divine good from the flesh.

The workplace is the example from the previous hour and doing our job as unto the Lord. We are not there to get promoted or to make money; but the key is the motivation involved. These things may or may not come to us. The approbation of those around you or even the number of people that you witness to; but it is the application of doctrine from the filling of the Holy Spirit which is key.

The compartment of family—you must infuse doctrine with the family life. Some see that Bible doctrine does not intrude on this life. Compartmentalized family life means that there is no corporate witness in the angelic conflict; a marriage is one of the great witnesses and the operation of marriage and the divine institutions is part of our glorification of God. The family does not grow together spiritually. Children never get the perspective of parents dedicated to the Lord; they need to see parents whose lives revolve around doctrine. Not parents who force doctrine down their throat. Drop the kids off at prep school and drive off; what impression does that give the child. They see the parents; they see the Bible doctrine is not important to the parents. There is nothing like parents who reveal the true impact of doctrine to their children. They need a spiritual solution and children will respond more to what they see you do rather than what you tell them to do. It is a matter of leadership; leadership in the home. A failure to teach children doctrine. A parent should teach his own children doctrine. Prep school should not be designed to be independent of parental teaching. How many times have you put the kids to bed thinking you are too tired to pray with the child. Read them a Bible story until they fall asleep; something to infuse their souls with doctrine. Evangelism starts early in the home. Both parents need to be involved here. The two go together in our family life. Self-centeredness is not the environment for love. Preoccupation with self is not the environment for Christian parenting. You cannot be too busy with work of play to work with their little souls. Without this guidance, they can end up as self-centered as we are and they grope their way through life.

Amusement, recreation and entertainment, and this is a place where we tend to compartmentalize. Here is where liberty supercedes love and expediency. Social life becomes utterly self-centered. No witnessing. Social life can become a distraction and an incubator of divine viewpoint.

Assembling yourselves is one of the best environments for learning and it is also an environment where you can meet people of like mind. Bobby's been under all circumstances of learning—on tapes, in Fx groups and at Berachah. Doctrine is learned and great social life can come from church. Make our intimate associations with other believers. However, we can become utterly distracted and unduly influenced by human viewpoint in our social lives. You must be cognizant all the times of their perceptions at certain times and in certain places. This is the application of eating meat or not; going to the Temple or not.

The wrong place at the wrong time; having an adult beverage in a restaurant or in a bar with or around Christians. Some think that it is wrong. But we have an obligation to glorify God. We have the freedom to have a cocktail or a glass of wine; but there are times when we don't. You don't flaunt this in the faces of those who have problems with drinking.

The other problem is when legalism raises its ugly head; you are judged and maligned for taking a drink. You have a tendency to react. Do not kowtow to legalism or bend to their false standards. You must be sensitive to the perceptions of the immature believer; even the dreaded legalist. A drink with a friend does not take precedence over wounding another believer. Liberty is always there. We don't live our lives in air tight compartments. Liberty does not take precedence over love or over expediency. Glorification of God is a moment by moment business. It is not haphazard. It is not compartmentalized; it is not kept out of this or that aspect of your life. The believer places this thinking into every aspect of his life. Doctrine must always be infused in that endeavor. This command in v. 31 includes every facet, every compartment of your life; none excepted. This is why doctrine is available to us and that is why we must apply it. It is not just the visible glorification but what goes on in our soul first.

When it comes to giving, the key is motivation. If I drop money into the plate, maybe God will bless me. That is the wrong motivation. If I drop money into the plate, maybe this ministry will further the teaching of the Word of God.

When liberty does not glorify God, then apply love or expediency. The more we advance, the more we are able to glorify God.

1Cor. 10:31 **So, whether you eat or drink, or whatever you do, do all to the glory of God.**

The 2<sup>nd</sup> principle is found in v. 32. We are not to give offense to the categories: Jews and Greeks, which are two categories of unbelievers. There were Jews and a number of other races, and the other races were incorporated under the heading *Greek*. These are unbelievers who are among God's chosen people and unbelievers among those who were not chosen as a people by God. What affect are your words and deeds having on those who need to hear the gospel?

It is like a golf swing. It is a very complex set of moves, but your thinking is not going to cover every aspect of that golf swing. There are one or two thoughts which should be in your brain, but not everything is under consideration. In a split second, we must understand how to apply the law of love or the law of expediency.

The church of God includes all who have believed in Jesus Christ. This relationship deals with mature believers and immature believers. This does not exclude legalistic believers. Do not even give offense to legalistic believers. The taboos that they have; but there is no exclusion here. Do not placate their standards of legalism. If they are offended by God's grace manifested in you, then God offends them. God's plan is grace and they do not grasp that. So we do not bend to legalistic standards. Grace orientation is excluded from giving offense. Conversely, when grace and impersonal love are extended toward the

legalist, you have fulfilled the mandate to give no offense. With some, you cannot help but give offense.

It is a display of spiritual sophistication and doctrinal orientation when we function under the laws of these verses. We are a work in progress. We are advancing spiritually, even though we never reach a point of absolute maturity. You never get enough doctrine.

Our life advances in a progression; it takes time and continuity and continuous positive volition on our part.

1Cor. 10:32 **Do not become a stumbling block** [or, *do not cause stumbling*] **to Jews or to Greeks or to the church of God,**

1Cor. 10:33 **just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved.**

## **1Cor. 10:31–33**

## **Lesson #593 Wednesday September 5, 2007**

We can choose to supercede our own liberty with the law of love or the law of expediency. Do all to the glory of God; give no offense; and do not seek personal profit but the profit of many—these are the 3 guidelines.

1Cor. 10:31 **So, whether you eat or drink, or whatever you do, do all to the glory of God.**

The law of love is actually the God-ward side of things; but giving no offense is the man-ward side. Looking at the second factor, give no offense is a negative particle + a noun + a verb. The verb is γίνομαι, which means *to be, to become*. *Do not be, do not become, give no cause* is how we should render this. It is in the imperatives. The NASB *give no* is too wishy washy. Απροσκοπος = *offense*. This noun has quite a bit of bearing on how we ought to understand it. It does *not* mean that we are somehow able to keep from offending anyone. We cannot go through life with the idea that we are not going to give any offense to anyone. If you give the gospel to an unbeliever, he may take offense in rejecting it. People even become antagonistic when it comes to giving the gospel. Should we not give the gospel? Or should we keep from offending Christians who want to see fruit and not doctrine. Some Christians think in this way. Grace giving can rattle some pastors. So, there are legitimate ways to offend people whom you may not want to offend. You must offend someone. You will. Guaranteed. This does not mean absolutely that you will give no offense to no one ever.

Offense is not the best translation. Απροσκοπος = *stumbling block*. That is a better rendering of this noun and it fits in well with the entire context. This is combined with the believer and the unbeliever. Our actions should not cause the unbeliever to stumble over the gospel; you do not cause the believer to stumble in his spiritual advance. It refers to both here.

We must be sensitive (sort of a fluffy word); we must recognize other people and their thoughts and needs. We must be thoughtful to those in the church and those outside the church. They can easily mistake eating meat offered to idols with idolatry. They could have no contact whatsoever. They would make a legalistic issue of the Mosaic Law.

We do not call God *Allah*; that is not an application of the law of expediency for a Muslim. They are not two names for the same Person.

The Brussels Journal [www.BrusselsJournal.com](http://www.BrusselsJournal.com) who is *Allah*? This is a fine example of syncretism. Europeans love to mock the salience of religion in US society. The de-Christianization of Europe because of tolerance is driving this shiftless continent into the arms of Islam. Even Catholic clergy are jumping onto the Islamic bandwagon. Roman Catholic bishop of Breda says he wants Christians to start calling God Allah, thinking that this would promote harmony between Christians and Muslims. "Shouldn't we all call God Allah?" If the names are interchangeable, why not ask the Muslims to call God *Jehovah*? They wouldn't. Words still mean something. Is the Allah of Islam the God of the Bible? In pre-Islamic times, Muslims claim that their God began with the Biblical God of Abraham, Isaac and Jacob. The worship of the moon god was the religion of the middle east. What about where Islam was launched? Prominent archeologists found that the dominant religion during the time of Mohamaed was the moon god. The chief deity of the moon god call Al-elah, shortened to Allah, meaning god of the idol. They even used Allah for the names that they gave themselves. Historians say that pre-Islamic Arabs would bow toward Mecca and they would fast for a month beginning with the crescent moon and ending with the same. They run around the Kabbah 7 times. All of these are Islamic practices. Note the moon on the Islamic flags. The main deity from the Arabian pantheon and he was taken to be the greatest; Allah Akbar, Allah is great. There are several different beliefs which go back to paganism like praying 5 times a day and virgins waiting believers when they die and other things. So some scholars call.

Muslims claim that Islam is Judaism and Christianity reformed. They accuse the Jews and Christians of changing the original versions, and they claim the Koran clarifies it. The Koran offers a different god diametrically opposed to the God of the Bible. The Koran says that Allah is an unknowable, impersonal deity. The God of the Bible desires to be known. The Bible says that Abraham is a friend of God. Allah wants to avenge sinners; but Jesus came to this earth and died for our sins. Islam says Christ is not God; Islam does not provide any sure way for man to be reconciled to God.

Mohammed thought Christians would receive him as a prophet. Christians rejected him as a false god, and Mohammed turned against Christians. This bishop thinks he can buy a fake peace with the Muslim religion. Muslims understand much better that ecumenical appeasement is a symptom of a weak and dying Christianity. It has been more than 50 years since C.S. Lewis warned us of what was happening in Europe and post-Christian Europe. This is syncretism.

One more article from Bakersfield fx group. From a newspaper in Bakersfield "Christianity in a Pluralist Culture." Christianity is on the defense. Ted Turner says Christians are

losers. Many view Bush's Christianity with contempt. Atheistic writes. Jesus is being removed from the calendar and replaced by CE (common era) instead of AD. Teaching religious studies in college is pure syncretism. Christianity has its roots in Judaism and they had a need to recognize a monotheistic god better than anyone else's. Paul picked up on this exclusivism theme and looked at non-Christians as lost souls. The idea of God playing favorites makes God seem arbitrary and cruel especially when coupled with hell for non-Christians. Young children making friends with Muslims and Hindus just don't buy into it. They eventually reject Christianity outright. Christianity at its best is a beautiful religion, placing emphasis on charity and devotion. The world needs a message like this. [this guy doesn't believe the truth of this]. Christians must learn to see this message in other religions; not only in theirs. Christians need to rise up against their narrowly educated teachers. Each planet receives light from the source of the sun, which is God. Each planet is another religion, and this is the hope of the world; we ought to move away from exclusivism.

The boundaries of our very traditions might be where we meet and catch a glimpse of glory as seen by others, by a Harvard person. Perfect example of syncretism.

Exclusivism Christianity becomes hated, and is seen as stopping the world from getting along; we must eradicate these Christians and everyone will be fine. Christians have been persecuted and killed because they would not renounce Jesus as the only way. Bobby can easily see this coming about in this country as we begin to appease the Muslim more and more and fear him more. Some will do anything to assuage their fear.

Our generation or the next may face trading our lives for our beliefs. We are spoiled; our constitution allows us freedom of religion, but we could lose it. We can see those who hate us rise up and say *no more*. Christians who believe in Jesus Christ have died for the faith for centuries. No matter how persecuted Christianity is, it will live forever, because Christ lived forever. Do not ever fear the Muslims or those who would compel us to be ecumenical.

You've got to be sensitive and thoughtful, inside and outside of the church. A careless display of liberty could have confused weak Jewish believers. A careless display of antinomian syncretism might turn off the Greeks as well. They see you and figure they are no better and no worse than you.

Europe is dead because they have moved into syncretism. From all Bobby has heard and read, there are a great number of Christians in China; they meet in homes and meet wherever they can. Christianity often flourished under great pressure.

1Cor. 10:32 **Give no offense to Jews or to Greeks or to the church of God,**

Paul is a great example of v. 32; he is not asking them to do anything which he is not doing. Paul faced incredible pressures and incredible insults and attacks. He made application of these three criteria. He does not seek his own profit, but the profit of the many.

Ευρισκω should not be rendered *to please*. Paul is not soliciting approval from everyone. He isn't trying to be esteemed and loved by all. Paul knows he cannot please everyone. A believer carrying out the mission of spiritual advance and following the divine mandates of our Lord. There will always be opposition, attacks, etc. It is not our purpose to please everyone; exactly the opposite is true.

1Cor. 10:33 **just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved.**

**1Cor. 10:33**

**Lesson #594**

**Thursday September 6, 2007**

In California.

An extensive condition report on R. B. Thieme, Jr.

A Fort Riley soldier was killed in Bagdad. He was one of our own. His parents have been members of Berachah and he was listening to tapes.

This looks like the last verse in chapter 10, but it is not. The final principle of syncretism tonight.

People have a tendency to want to make someone else as the fault for everything in their lives. They want an excuse for all of their failures in their lives. This is a part of people testing. The mandate of the Apostle Paul was to preach the gospel and his mandate was to preach. He will do nothing to interrupt that mission. He does not want to cause any believer to stumble over the gospel. People mostly stumble over those who present the gospel.

Paul has taken a lot of backstabbing and attacks by this people. His response is grace orientation. He has applied the law of love in his own life and ministry. There is no way that we can please everyone. How can we be an imitator of what he is doing? Paul cannot be attempting to get approval by others. Very few people esteem him. Negative volition can be quite vigilant in his opposition and some will become quite livid. There is nothing like the gospel to go straight to the soul of the unbeliever. Paul's mission is to proclaim the gospel. Christianity is exclusive and absolute. The truth is the truth and there is only one truth, and that truth comes from the pages of the Word of God. It excludes all other religions. He teaches the exclusivity of Christianity, of Jesus Christ. When you stand for the truth of Bible doctrine, you will be disliked and sometimes even hated. It would not be a shock for people even in this time for people to be attacked for their Christian beliefs. People are afraid of what might happen if we make the Arabs mad, so that we might placate them. This is Satan's world and he hates you. You are in the cosmic system, designed to work against you. Even Christians ruled by human viewpoint cannot be pleased by divine viewpoint. They do not want to live in that place. We do not get to throw out anything that we want to from the Bible. So pleasing all men cannot be exactly what Paul has in mind here. The key to the meaning is found in the noun which follows it. Συμφορῆς is translated *profit, benefit, advantage*. What Paul seeks here for all men is a

benefit, an advantage, not to please them, but to benefit all men. He wants all men to have the advantage that he has.

So many of us ask, *what should I do to please them* and you have gone way beyond the meaning of ἀρεσκω. You may think that you need to leave divine expectations and do what human viewpoint desires. We must benefit others. The benefit in this verse is the gospel hearing for the unbeliever; of, in the law of love, the benefit of advancement or not to cause one to stumble in their advance. Whatever it takes to achieve that is rendering service to all men. You cannot please human viewpoint. If you do that, you will depart from the divine approach.

You are not pleasing them from your expectations, but you are approaching them with whatever it takes to communicate their profit, their advantage. Paul is a benefactor, not necessarily from their viewpoint, but from Paul's understanding of doctrine, which is divine viewpoint. We are benefactors, whether those you benefit know it or accept it. When you advance spiritually, you are a benefactor. Paul is not pleasing all those who cannot stand him, but he is there for their benefit, whether they understand it or not.

Paul is not trying to be popular or trying to increase approbation; but he is doing these things hopefully that any and all will be saved. Every time you give the gospel, you are a benefactor, and that is to everyone's benefit, although some may not like it. That is why Paul is a benefactor of all men, but he is not a pleaser of all men. A great example, is one of our soldiers who fell in Iraq. He is a benefactor to all of us, his spilled blood, which provides freedom and security. Many of us recognize that benefit and appreciate it. There are not enough words to say to express the sacrifice which he has made. However, there are others who mock it. War protestors go to funerals of fallen soldiers in order to express their views. That is the evil or arrogance and activism. Those fallen soldiers are the very benefactors of those who despise them. They are συμφέρω. Antiwar activists just do not realize it. They do not recognize where the advantage of freedom comes from. Rodney J. Johnson is our benefactor, just as we are a benefactor to anyone who receives the gospel from us.

1. Any believers who presents the gospel is a benefactor.
2. That is regardless of whether it is accepted or rejected by the one who hears it.
3. In that sense only, can you please all men, even though not all are pleased.
4. The gospel is the benefit; the one who witnesses is the benefactor. We are the messenger of this great advantage.

#### **In this principle is the final commentary on Syncretism**

1. Syncretism is trying to please the human race from the human perspective. That is relativism. They do not like absolutism or the exclusivity of Biblical truth. You cannot please everyone.
2. In syncretism, some Christians collaborate with human philosophies and religions which are diametrically opposed to Biblical Christianity. The goofy idea that God is

the sun and all religions are like planets circling around Him. However, every religion is out of step with God. No other religion has as its core the grace of God. That means, you have nothing in common with the rest of the world.

3. This is what we call ecumenicalism, Christianity accepting some of the doctrines of other religions, so as to play down the differences between Christianity and other religions.
4. Or, accepting falsehoods or heresies which are anti-Biblical. In other words, anti-Christian.
5. Liberal theology often denigrates divine attributes and Biblical doctrines usually for humanism or for man. As Biblical theologians, we start with God and with us as lost. God is absolute; His truth is absolute; His essence is absolute. Any denigration of that is a denigration of God.

Bobby also read an article about a Bishop in Netherlands, saying that we ought to use the name Allah for God. "What does God care what we call Him?" If you will recall, Allah came out of idolatry. Allah is very different from the God of the Bible. Allah determines everything, including evil done by the Muslim. Why did this guy make such an untrue statement? To placate our Muslim brothers; to show that we are brothers. That is syncretism. They will not use the name of Yahweh. That bishop has no solution but a human one, which is no solution. Christianity is exclusive, not one religion among many. He calls himself a bishop of Christianity. If Christianity is truth, and if the Lord Jesus Christ is truth, when He says, "I am the way, the truth and the life, then there is no other way. Therefore, Christianity is a separator of the human race from those who reject Jesus Christ. That is humanism. People are filing by Lucy at the museum and thinking that she is our ancestor. Lucy will not bring us all together. Believers are brought together by the work of our Lord. The rest of the world will not be unified ever. Humanism hates that narrow view. Humanism makes us into God. How can you unify with that? We are not God. We are made in the image of God. We are just as spiritually dead as anyone else born into this world. We will be separated from those who do not believe. We have the only message of unity. You do not please God in syncretism either. The Muslim today, syncretism is weakness. The Christian who capitulates to the Muslim is seen by them as weak. And they will exploit that weakness to the detriment of mankind. Syncretism is a compromise of the truth of God's Word. There is no benefit for believers or unbelievers. Seek the profit of all. The gospel is worth living for and worth dying for. Paul died by the hand of Nero, and Nero died shortly thereafter. Thousands have died as martyrs and they are all benefactors. Always remember, to live is Christ and to die is profit; that is what to remember when the world hates you.

We can do good all of our lives and it benefits no one. We are that exclusive. The Lord Jesus Christ provides the only true future.

1Cor. 10:33 just as I try to please everyone in everything I do, not seeking my own advantage, but that of many, that they may be saved.

1Cor. 11:1, should be in chapter 10. Paul is not the epitome of perfection, but he is a benefactor and that is what we all ought to be. There is dissension in Corinth; incredible arrogance, and they are at war with one another. There is nothing good among the factions of that church.

“You have heard the examples of how to use the law of love” and the have read this and have absorbed it. They cannot claim a legitimate liberty for intolerance toward one another. We must have the best interest of one another in mind. We need to develop the problem solving devices and learn them and use them. Learn the doctrine I am giving you and apply the doctrine I am giving you. This is all about imitating the doctrine, not the personality.

1Cor. 11:1 **Be imitators of me, as I am also of Christ.**

**1Cor. 10:**

**Lesson #595**

**Sunday 1 September 9, 2007**

In California

Specialist Johnson from Berachah was killed in Iraq.

Bobby is unsure as to how to present this delicate information to us. He may have to be an imitator of Paul. 1Cor. 11 is just as much as inspired as the gospel of Jesus Christ.

#### **Overview of this Epistle**

1. In the first 6 chapters, Paul deals with lack of harmony in his church and the carnality which was widespread among all believers. Not one of us has remained in fellowship all the time. Believers filed lawsuits against each other.
2. In 1Cor. 7, Paul takes up various instructions and aids for practical living; marriage and divorce; and how believers handle being married to unbelievers. Eating meat sacrificed to idols, which dealt with the problem of syncretism when we are inundated with human viewpoint all of our lives.
3. There is a necessity for the application of the laws of expediency and love so we know how to use the laws of expediency in our life. We unequivocally understand that we have an obligation to one another. We must not be the cause of someone else stumbling over us or over the gospel or over Bible doctrine. They can do it on their own, but we must not be the cause of this stumbling. The law of love always eclipses our liberty. As we progress in the spiritual life, we will keep in mind the best interest of others over our own. We cannot be intolerant, antagonistic, etc. Grace orientation and iml must rule our relationships with other. We did not deserve salvation when we received it. So now we understand the only way to fulfill our obligation to one another is to advance in our spiritual lives. So we build the edification complex and learn the problem solving devices, all of them.

Now, in chapter 11, Paul will continue to expound and deal with hair and veils and we may wonder *what does all this matter?* The overarching principle is authority. We will be stunned, and hopefully, we will come to our senses about authority.

There are other portions of this chapter which deal with the Communion Table and how important it is to approach Communion with sobriety. What you have in your soul must be applied to our everyday life. We must have some doctrine in our soul to apply it. To just sit here and acquire knowledge is not enough. That is the means of spiritual advance, but it is not the entire picture. This is not just humanism; this is divine viewpoint. This is a help to us to be able to utilize the doctrine which is in our souls.

These people to whom Paul writes know him well. He spent 11 months there face to face with them, teaching them. They know the priority of Bible doctrine in his life. They have seen his *modus operandi*. They have seen his impersonal love. They do not earn or deserve it. They have been real back stabbers to Paul. He still fails and he still has the problems of human life which we all face. However, he tells them, **Imitate me**. Paul has feet of clay; he has a sin nature, and if they view Paul in this way, they will scream hypocrisy when it comes to imitating him. However, it is not about imitating Paul's human life. He is not some charlatan boosting money from other believers. This guy is the real deal. This is not about Paul; this is about being Christ-like; if they follow Paul, they will follow his instructions and his mandates and they will advance spiritually just as he is; they will take on the mind of Christ; they will fulfill the plan of God for their lives.

1Cor. 11:1 **Be imitators of me, as I am also of Christ.**

**1Cor. 11:1**

**Lesson #596**

**Sunday 2 September 9, 2007**

In California

We must be very careful when we approach a statement like, *be an imitator* of someone. We often want to imitate some quality of someone that we like. Anyone who has qualities that we want to emulate often has some negative qualities as well. It is also possible that there are qualities which they do not like. This is not what Paul is saying here.

Μιμητης = *mimic*. Γίνομαι = *to become*. **Be imitators of me...** This can be loosely translated **Use me as your model**; or, **strive to behave as I do**. Striving is not what we do in the Christian life. This can also mean *be followers of me*. Paul does not want to allow them to become divisive as they have been before, because some have said, "I am of Paul" and others have said, "I am of Christ." This is an imperative of entreaty, which means, Paul is not making a mild request, nor is he emphatically mandating them to imitate him; he is appealing to them; he is urgently emphasizing them to use their positive volition to become imitators. The best translation is **become imitators of me**, which indicates a process, which means they become like Paul. That process is the spiritual advance. To fulfill the purpose which Paul is compelled to fulfill. As a mature believer, he understand that, and he wants them to be compelled, by their positive volition, by their spiritual advance. There is a person to imitate for all believers. He seems to be setting himself up

as the one to imitate, but there is no arrogance involved here. There is something much more important than mere imitation here. The caveat, *imitate me as I imitate Christ*; they are to imitate the example which he sets. Paul is not trying to set up a faction here. Imitation here is a call. It is a call to unity and to fellowship in the Corinthian church. It is not just a unity, but a doctrinal fellowship. When Bobby closes out with a prayer thanking God for allowing us to fellowship, this is not a social thing, but the association in the Word.

Bobby has his own spiritual advance before the Lord, just as we all do. Imitate the spiritual advance of the man who is advancing spiritually. Social fellowship is great when you are of a like mind. Imitating Bible doctrine. Paul means for them to imitate him. That is how the believer is to imitate.

In the previous hour, we should have been occupied with Jesus Christ while we participated in Communion. It is a time to explore our own dedication and loyalty to the Lord Jesus Christ. What did we think? Where was our mind? Were you thinking about what you were going to do later? What about the purpose of the Communion Table? What about the Person Who should be foremost in your thinking? It is a privilege to be an imitator.

There are very few of us who are original. Some of us are plagiarists. As long as it is not stealing someone else's material, including Christian material. Christians have these sorts of problems. They are not the imitators which we need to be. Paul needs for us to imitate him as he imitates Jesus Christ. Paul hated those who were not Jewish. One of his first martyrs was Stephen, found in Acts 7, holding the coats of those who stoned Peter. Here was a man killing those who believed in Jesus Christ. What did Jesus Christ do for him? He was riding on a horse and Christ struck him down from his horse. Jesus personally appeared to Paul to cause him to change his mind. What great impersonal love. He did not strike Paul dead, but he struck him with the gospel. He poured our salvation richly upon someone who deserved none of it. Paul wants these Corinthians to imitate how he treats them with impersonal love, as he was treated with impersonal love from Jesus. He is making a policy.

Have we seen Paul? Of course not. Humans cannot imitate other humans that they have not observed, and this was written to us. We cannot imitate his personality. They have not a clue. We have not seen His ministry; we have not seen Him walk the earth.

#### **How do we imitate if we can't see?**

1. We are imitators by inculcating Bible doctrine and executing the spiritual life. The only way that we can know Christ We can only imitate what we know about him from the Scripture.
2. The unique spiritual life was pioneered by Jesus Christ in the 1<sup>st</sup> century. He was filled with the Holy Spirit and He grew spiritually like any other human being does. He was tempted like us, yet even greater, as He could see Satan and was tempted by him directly. He is our Savior and He is our example. All of the problem solving

devices were used by Him to the maximum. These we possess as well, even though we are imperfect.

3. He was the prototype of our spiritual life. We have the same spiritual life.
4. That is His legacy. When He departed, He left the spiritual life behind, the very one which He operated under. He gave us all of it. That is riches beyond our imagination. It has nothing to do with what we can do. It has everything to do with what He can do for us.
5. Filling of the Holy Spirit is part of our lives, and He went to the cross under the power of the Holy Spirit. If we use the power of the Holy Spirit in our spiritual advance, we are imitators. He grew in spiritual knowledge and He build perfectly the edification complex structure. He used all the assets which we have.
6. All of these are the mechanics of our spiritual advance. Paul is summing up for us just exactly what our mission is in the Christian life. Now he gives us the mechanics, which we have from the Word of God.
7. By utilizing these spiritual resources, growing spiritually, and making application to circumstance, any believer can become an imitator of the Christ in the first advent. We look around at ourselves and say, "I can do that?" He is so far above us; but He left behind the ability and the resources which we can use to imitate Him. Christ-likeness is the very depths of our souls. Without the proper motivation, we can't be Christ-like.
8. Through utilizing the spiritual resources, and making application to circumstances, any believer can endure insults, antagonism with humility, patience and kindness. You won't emulate Him perfectly, but, as you grow, you can endure things that you would never endure before. Why? Why don't you strike back? What a relaxed content way to live when your life isn't consumed with the idea that you will get back with someone, if it takes you the rest of your life. That is not an imitation of Christ. He took everything that they could give Him, and He gave back salvation. We have salvation and we can be imitators.
9. In short, any believer can utilize grace orientation.

Paul himself is a fine example of spiritual imitation by his own life. So, he can write to them, become imitators of me. When you try to get back at someone, they then try to get back at you, and it is an endless cycle. *Be imitators* of me is a wonderful grace statement; not to imitate his personality or his traits, but to follow his spiritual life, through the same mechanics.

You are not to imitate the personality or the style of Paul or any other human being. We like someone's personality, so we try to emulate that. It is a poor substitute. Too often Christians pick out other Christians whom they attempt to imitate. Someone who is very pious or someone who raises hell and calls himself a Christian. It is a superficial imitation. You need thinking and motivation, not superficiality; not a facade. There must be a change of attitude, which comes from epistemological rehabilitation. The change of imitation is wrought by Bible doctrine in your soul. That change comes from the inside. You see a mature believer and you try to emulate the way that they walk or talk or whatever attracts you. They try to get some approbation by having the proper personality.

Now you understand Who you are to imitate and who you are in Christ, and that you are to be grace orientated and doctrinally oriented.

1Cor. 11:1 **Be imitators of me, as I am also of Christ.**

**1Cor. 11:1**

**Lesson #597 Wednesday September 12, 2007**

In California

Killed in action on the 4<sup>th</sup> of September; he attended prep school, etc.

Who was Paul that we should ever even consider imitating him? Isn't it presumptuous for him to hold himself up as a model to imitate for all time? The Corinthians know him very well, so they understand what he is saying. He is an Apostle, one of the 12. Even more than that, they knew him as a teacher and a writer of the inspired Scripture, as a missionary traveling throughout the ancient world. In those churches, especially in the new ones, he carried out pastoral duties, including the Corinthian church once he formed this church. He could speak in tongues and he could heal, and he had all of the gifts. He could reprove, correct and instruct in righteousness. He ended up as a martyr for the faith at the order of Nero. He had all of the gifts as an Apostles, everything which epitomized the Christian life. He would be a great Christian to mimic, based upon his wide range of Christian activity. As Christians, let's pick some of these gifts? Imitate his works? All the things which he is doing? This is not what Paul is saying here. There is no imitation of activities here. Too often Christians pick out some other Christian and they attempt to mimic others. And these others want you to think that they are the greatest Christians in the world. Many people want to be notices and to be seen by others as something special and someone to imitate. This is not Paul. That is superficial imitation of activities and effort, and there is no real motivation. There is nothing phoney about the Apostle Paul. A superficial imitation of someone is fleeting, especially if you suddenly see their feet of clay. They stumbled and you think, they are hypocrites, and instead of following them, you are maligning them. They disappointed you, and there you were, an imitator. You should not be imitating activities, duties, obligations or whatever of another believer.

There was training at the seminary where Bobby went. Bobby never got the right heart. The pastoral heart, which seemed to Bobby to be a certain type of personality. For them, it was a sweet, offend no one, godly personality, and the actions to go with it. This may include some good qualities, if it sprang from the doctrine resident in their souls. This is how many there took it. Don't raise your voice to the congregation; pat them on the head; make them feel good. The problem is, you encourage people with doctrine and you correct them when it is necessary to correct them. Bobby understood that there was a time to get tough. Many Christians disliked Bob's personality, and it was not one sweet Christians would imitate.

You cannot be an imitator by aping someone's personality or disposition. The correct motivation comes from epistemological rehabilitation. When you try to make a personality

changed based on superficialities, it is worthless. You may see a quality you don't have and you try to mimic it.

There is not set personality or temperament for a pastor. The imitation here is on the inside, not on the outside. Paul is one of the most doctrinally oriented of the believers. We were to imitate Paul's way of thinking. The mature believer is motivated by divine viewpoint.

#### **Imitation**

1. Paul operates with the mind of Christ from Bible doctrine. He has implanted in his soul the mind of Christ.
2. He consistently used the operational spiritual life. Christ was the prototype and we have the operational system.
3. When the Corinthians become imitators of Paul, they are motivated by an internal change. Epistemological rehabilitation.
4. They are now thinking with divine viewpoint, which is imitation.
5. They are not only imitating Paul but Christ, as the prototype. He was the model of the Church Age believer spiritual life.
6. Applying doctrinal thinking to all the circumstances of their lives. It is always about inculcation and motivation and application. This is the only way to imitate.

It does not matter what your personality is like; it is the 6 points above.

1Thess. 1:6–7 is a parallel passage, with a different twist: **And you became imitators of us and of the Lord, welcoming the Word in much affliction with joy of the Holy Spirit. So that you became examples to all those believing in Macedonia and Achaian.**

You cannot become an imitator without receiving the teaching of the Word of God. It is the prerequisite. It is doctrine and the promises of the Word of God and the techniques of the Word of God, like rebound and faith rest; it is the entire divine viewpoint of life. It is not imitating a person's actions but imitating the change within. Thessalonians believers are heavily persecuted. Nothing like a little pressure to get the believers into the Word of God. You get yourself in a bind and what do you do? You come running back to the Word with your tail between your legs. Adversity accelerates the advance. Tribulation and joy are put together in this Thessalonians passage. These people went through many trials and adversity. They understood contained in this doctrine were all the problem solving devices that they needed. They began to utilize and apply divine viewpoint. Filled with the Holy Spirit they are happily motivated, even in tribulation. Here is a church advancing, taking in doctrine with great anticipation. Be imitators with this church. The believer inculcates in order to become an imitator, to live the spiritual life. This is how we become an imitator. That is the mandate; to imitate.

Paul has this marvelous spiritual life and he knows that it is wonderful, and he is trying to impart it. Paul was a prototype of the spiritual life; he had it and he executed it. It is all internal; it is not external. Those in Thessalonika were some of the first to respond to

Paul's teaching. You may want to call this a blueprint church at Thessalonika. The Holy Spirit is that which makes doctrine real to their soul. They have positive volition and they are in great anticipation of their pastor-teacher teaching them. We also in looking at Christ, at Paul, at anyone functioning in the spiritual life.

In Thessalonians, Paul does make a reference to imitating us and the Lord. Paul, and these others, are only messengers. They are illustrators. He is a purveyor of doctrine and its application to the extent that their thinking and actions conform to Jesus Christ. Paul must conform to the life pioneered by Jesus Christ. This is why he adds the source, Jesus Christ. It is all about imitating Christ and doing so by inculcating the mind of Christ and utilizing the thinking of Christ, the faith rest drill, and all the Jesus used to withstand all the temptations which He faced. It is about how He thinks and is motivated. His motivation and His actions are our motivation. Christ invented the unique spiritual life. He could not have gone to the cross without the power of the Holy Spirit and doctrine in His soul. He was God and true humanity, like us in every way. Therefore, He thought as we do, He developed as we do, and we must imitate it. The Lord Jesus Christ glorified the Father by His thinking and His actions. That was the greatest glorification of all. The spiritual life has such great happiness and contentment; it is a by-product. He perfectly shared happiness and contentment.

#### **Application to the Corinthians and to us**

1. Part of our imitation of Christ as we grow spiritually is His graciousness and His love toward us, which is worth imitating. He loved us so much that He gave His life for us; He paid a penalty which was not His. **We love because He first loved us.**
2. Our emulation of His attitude should be extended to all through the laws of love and/or expediency applied from the increasing capacity to love gained by our increasing capacity to love. Paul has just given us a long dissertation on the laws of love and expediency, and he applies to these idiots these two laws. Paul gives them an example. They have not treated Paul well. He could have easily said, "I am washing my hands of you and going back to Thessalonika where they appreciate me." Imitate grace orientation, personal love for God, and impersonal love for all mankind.
3. The application of the laws of expediency and/or love is our objective and the true solution to conflict among people. It is the alternative to conflict among believers.
4. Imitation is the means to maintain our witness to unbelievers and believers and to encourage other believers to grow. Imitating Paul is imitating Christ. You maintain your witness, which is expediency. The real test of your spiritual growth is how well can you imitate. When you utilize the problem solving devices, that is the result of your imitation.
5. This is what Paul imitated in his relationship with the Corinthians. This will affect their relationship with one another.

#### **More Points**

1. The doctrine that circulates in our stream of consciousness, which is the source of our imitation of Christ, is the basis for our grace orientation, for our divine viewpoint, for our relaxed mental attitude, our personal love toward God and impersonal love toward all mankind. We can have the same relaxed mental attitude as our Lord had, walking toward the cross. We have the resources; we have everything which he had.
2. This is the highest and best motivation for all in life. People are motivated by all kinds of things. We know what our motivation is. This is our spiritual life and everything which comes from it.
3. Without this motivation in our soul, there is only a surface imitation.
4. Without any real spiritual advance, there is no real underlying spiritual motivation.
5. If you have impersonal love in your soul as motivation, and you apply the law of love, which is an application of impersonal love, then you will approach conflict that same way that you approach harmony. That is a skill that we all need to have. How relaxing is that? That is a real relaxed mental attitude. That is a great skill for when you are married.
6. You will then think like Christ with a relaxed mental attitude and graciousness toward all, as did Christ and Paul by utilizing the spiritual life. Imitate so that you can apply the law of love. Do not become a stumbling block to anyone. Do not seek benefit for yourself but the benefit of all others first. This all goes back to the previous chapter.

1Cor. 11:1 **Be imitators of me, as I am also of Christ.**

Now we move to v. 2, which is a different tact and a different subject, and we are moving into chapter 11.

**1Cor. 11:1**

**Lesson #598 Thursday September 13, 2007**

Some one from Berachah died, and possibly it was a soldier who is well-known?

Paul has just told the Corinthians to copy him, and he will actually give them a little encouragement under the law of love. These Corinthians have given Paul quite a few problems, but he needs to encourage them, as a person who loves them would. They have not done much right, but apparently they have done something right. Paul is not going to give them some false praise.

We need a little background. We should understand that Paul is actually responding in this first epistle to a letter which had been previously sent to him from the Corinthians. He recognized that these people needed some answers, and under the inspiration of God the Holy Spirit, he penned them a letter. All of these things which Paul covers in this epistle did not just come out of the blue. There is evidence of this first letter in this text. Paul's answers are so specific that they could have only come from specific questions; these answers, sent from Ephesus, had to have knowledge of what was going on there; and he had not been in Corinth for some time. Scholars also believe that the epistle that we are

studying is not Paul's first letter to them. Any letter written prior to this one is now entirely lost to us.

These Corinthians must have expressed some kind of desire to conform to his instructions. It is like, *we got your letter and we want to conform and go along with your guidance*. They also expressed confusion and deviation in other areas. Paul obviously had reports of their deviations, squabblings, and cultic behavior. Paul could still say that there was some positive volition and some desire to do what was right. These problems which had been expressed to Paul, he addressed directly. Paul acknowledges that there was a certain amount of loyalty in this church.

Paul uses an interesting word here: *traditions*. Παραδοσις = *teachings, doctrines [not traditions]*. This includes what he had taught face to face. This included the facts of the gospel and the teachings of Christ. In the first 30 years or so, after Paul planted all of these churches, they had no knowledge of what Christ had said.

#### What Paul Taught

1. Paul had to circulate what was known from Jerusalem. They could only know about Jesus through one of the Apostles.
2. What Jesus had spoken was transmitted by the Apostles until it was put into writing.
3. And, of course, Paul taught the mystery doctrine.

They understood what Jesus did on the cross; the hypostatic union. They had not become gnostics or fallen into a cult, but they had problems with one another. Paul also writes practical instruction and doctrinal mandates. After his encouragement, Paul begins a new area of instruction.

1Co 11:2 **But I praise you, brothers, that in all things you have remembered me, and even as I delivered them to you, you hold fast the doctrines.**

Portions of the next verse are rather difficult, and we may be able to become very subjective when dealing with this verse. We just need to set aside in our minds what is coming. We need to let the 2<sup>nd</sup> phase go.

The underlying principle of this paragraph is all about authority.

Paul uses some illustrations, and each one of the relationships which he covers requires authority orientation. The ones which are clear help to explain those which are not. The chain of command is crystal clear.

This is parallel to Eph. 5:23–24: **...because a husband is head of the wife, as also Christ is Head of the assembly, and He is the Savior of the body. But even as the assembly is subject to Christ, so also the wives to their own husbands in everything.**

What is missing is, *God is the head of Christ*. We are dealing with two deities. Philip. 2:5–8: **For think this within you, which mind was also in Christ Jesus, who subsisting in the form of God, thought it not robbery to be equal with God, but emptied Himself, taking the form of a slave, having become in the likeness of men and being found in fashion as a man, He humbled Himself, having become obedient until death, even the death of a cross.**

Μορφη = *the whole set of characteristics which makes something what it is*. This is the very essence of a person; it is the essential nature of a person. The form of God is in fact God. Christ in hypostatic union had all of the attributes of God. He existed in the form of God. During the first advent, Christ subordinated Himself to the Father, even though He was the exact essence of God. In the first advent, this God-man subordinated Himself to God the Father in order to accomplish our salvation. Christ did not seize on His deity, refusing to be subordinate; He did not require equality with God as a thing to be held. God's plan required our Lord to take on the form of a slave. He was a slave in the likeness of men; again, μορφε is used. It is a mystery how God can be God and man at the same time He subordinated Himself to the Father. He was true and perfect humanity, and under the authority of the Father for His mission. He is never said to be inferior to God; subordinate, yes, but inferior, no. This is true in every area of authority that we find in v. 3 below.

#### **Doctrine of the Kenosis**

1. Kenosis takes its name from the Greek verb κενω = *empty, emptying; to deprive oneself of a rightful function*. Taken from v. 7. It does not mean that He emptied Himself of His deity.
2. Kenosis explains how the supreme God of the universe could take upon Himself the form of a man and to be truly man forever and ever. He condescended to become a man and endure the humiliation of the cross. This is how God became man and dwelt among us and died for us.
3. Kenosis does not mean that Jesus gave up His perfection to sin; He did not surrender one attribute of deity and not even a little bit, while becoming man. He willingly restricted the independent use of His attributes. This is in compliance with His Father's plan for the Incarnation, which is the heart of the doctrine of kenosis.
4. That is the meaning of God is the head of Christ. That Christ willingly restricted the use of His attributes in His incarnation.
5. Christ was subordinate only in His role as Savior. He had a role to play as our Savior. He was not inferior because He took upon Himself the role of a man.
6. This is the crux of headship in our passage. This is the prototype for headship: authority, but not inferiority; headship but not inferiority.
7. There is another great statement in Scripture of our Lord's subordination. Luke 22:41b–42: **And having placed the knees, He prayed, saying, Father, if You purpose it, take away this cup from Me; but not My will be done, but let Yours be done.** Perfect God praying to be released from this path which He was on. He did not want to bear our sins. Many times women do not want to submit. There has never been more authority orientation in history; Jesus did this because He was

authority oriented and he was totally dedicated to the purpose for which He came into this world. God has volition just as man does. Jesus in His humanity had volition. This required subordination to God's plan. This is the epitome of authority orientation.

**Imitate me and imitate Christ** is what Paul told the Corinthians to do. You must be authority oriented.

1Co 11:3 **But I want you to know that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

**1Cor. 11:3**

**Lesson #599**

**Sunday 1 September 16, 2007**

Funeral for fallen soldier in Berachah last Friday. There were many in Berachah and all who showed up heard the gospel. There was a motorcycle group there to protect against anti-war protestors, who did not show.

Authority is involved in every aspect of our lives. Without authority, anarchy and chaos results. Too much authority is tyranny. There is a balance between tyranny and anarchy. Authority was an issue in the garden. It was their anti-authority decisions which cause us to pay the price. These verses present illustrations in the divine and human realms. These verses are of God's authority. We no longer have to debate about authority as Scripture is clear in this area. This passage will clear up for us leadership, subordination and our obligations. We may or may not accept what we will hear. However, the key is positive volition toward doctrine.

This passage sets up authority. There is a relationship between God and Christ; and Christ, man and woman. There is a chain of command, and a reason for this chain of command. Authority-orientation in the divine realm is the pattern for authority-orientation in the human realm. We start with the final phrase of v. 3: **God is the head of Christ**. If Christ is God and co-equal and co-eternal with God, how can He be, in any way, subordination? Doesn't subordination suggest inferiority?

Let's go to Philip. 2:6–9: **Jesus Christ subsisting in the form of God, thought it not robbery to be equal with God, but emptied Himself, taking the form of a slave, having become in the likeness of men and being found in fashion as a man, He humbled Himself, having become obedient until death, even the death of a cross. Because of this also God highly exalted Him and gave Him a name above every name.** *Form* is the Greek noun μορφή. Christ, in the form of God, had the complete essence of God. He is in the form of God. He is co-equal. God's plan required our Lord to empty Himself, to take on the form of a slave, **being made in the likeness of men**. Christ was truly human, in every sense of the word, in the likeness of mankind. Christ has a divine and human nature in one person; that is His hypostatic union. These two natures were inseparably united in Him without any mixture or loss of separate identities. There was no a mixture nor did He lose a portion of His deity. These persons were united in one person forever. Jesus was in the form of a

bond servant. This helps us to understand the authority issues. As undiminished deity, Christ was not nor could He ever be inferior to God. In true and perfect humanity, Jesus Christ subordinated Himself to the Father. Equality and subordination. These are absolutely key in all other relationships. Our Lord submitted Himself to the plan of God for our salvation; and this included the agony of the cross. The agony which He endured was perfect humanity bearing the sins of the world. This was certainly something which Jesus Christ did not want to do. Luke 22:42. Shortly before going to the cross, He said, “**Father, if You are willing, remove this cup from Me. Yet not My will, but Yours be done.**” This is the power of impersonal love.

As God, Jesus was not inferior to the Father in any way. He was not in some way lesser than God the Father. **He emptied Himself...** He did not empty Himself of His deity.

Kenosis comes from *to empty oneself*. It is better understood to mean *to deprives oneself of a rightful function*. Jesus Christ was completely God during the entire period of His incarnation. He did not set aside His deity for any part of His 33 years. He deprived Himself of the independent function of His deity. He had equality with God. He could have shed the whole thing and joined God in heaven. However, Jesus did not use His deity for His own benefit. He did not fall back on the equality clause, but He certainly could have. He was never independent of God’s plan. He used the spiritual life that we have in order to accomplish the first advent. He never stepped outside the plan of God.

Subordination to authority always requires volition to do so. Our subordination to God requires our free will as well. Our submission to authority does not come naturally. It requires humility and virtue in order to do. Our spiritual life and our attitude in life all have to do with the authority which is over us. Authority is critical in life.

It is important to recognize that Christ was subordinate *only* in His role as Savior. He was not inherently inferior because He took the form of a man. A woman is subordinate to a man; but the woman is never inferior to the man. **Our Lord Jesus Christ humbled Himself to the point of making Himself obedient to the cross.** This is the crux of headship and authority in our passage. What we have just heard carries over to us, with respect to the relationship between a man and a woman.

1Co 11:3 **But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

**1Cor. 11:3**

**Lesson #600 Sunday 2 September 16, 2007**

Some men were really happy to hear that they are in charge. However, if you are not a leader, then the woman is not going to be much of a follower. Subordination depends upon the leader and if the leader can’t lead, he is not even going to have a following of one.

These illustrations are connected. The woman is of the same nature and of the same characteristics as man. Christ and God are of the same  $\mu\omicron\rho\phi\eta$ ; and the same is true of

men and women. The woman is also the *imago dei*, which is the image of God; and this applies to men and women alike. This is true, even though the woman was created second. This is the essence of shadow image.

The woman is not inferior to the man in any way. The woman is a responder. She responds to the husband and submits to the authority of the husband. Men and women both have subordinate roles in the spiritual life, and we should not react to this, as Christ had a subordinate role in the plan of God as well. We are to love and care for our wife and to look out for her. We have a greater responsibility and we should never forget this. The leader in the relationship. This is the parallel. Christ did not submit to God the Father because He was inferior, but because that is divine design. The woman is subordinate to the man by divine design. The woman was created as a responder.

It was a difficult role for Jesus Christ; and after, He was exalted above every name. The woman needs to be oriented to authority in order to fulfill her role. The question looming large in most minds is, *what is submission? What is initiation and leadership?* The picture of authority has even a greater connotation. Authority and subordination are pervasive concepts throughout the entire human race; it is a part of divine establishment. It is more than simply Christian establishment. Without divine establishment, every believer is a law to Himself. Anti-authority is the epitome of arrogance. Authority is inescapable. The time in which we live from the 1960's is totally anti-authority; they think that there is no law above their own personal whims. There is no doubt that we are inferior to God; He created us and we are certainly under His authority. This paragraph will make it clear exactly what the lines of authority are. Many people have a problem accepting the authority of God. These are humanists who place human authority above all. There are naturalists who place human authority below nature, and attempt to subordinate human volition to nature (or, their view of nature).

Monday morning, we will step into an office and someone there is in charge, whether we like it or not. We all have authority in our lives. The question is, how do we deal with it? What happens if we reject it? There is always a battle for power and authority among people. Someone is always trying to take more authority or to usurp authority. They do not understand the true nature of authority; authority will always be abused and rejected. Authority is a divine institution; it is part of human life. There is authority in all relationships of mankind. Authority is a part of the church and of marriage and in all mankind.

Keep in the back of your mind: this is a critical principle to keep in mind while covering this chapter. This is not about cultural issues. Paul is dealing with spiritual issues when it comes to authority. He is dealing with Christian men and women in the church. This passage has validity for the relationships between men and women and people in general. Authority is a divinely sanctioned principle.

When authority is attacked, then freedom is at risk as well. You might think that, if you overthrow authority, then you'll have more freedom. However, not enough authority means anarchy and chaos, which means no real freedom. Freedom is based upon authority. God is not trying to limit the freedom of men and women or of anyone else. If authority is

handled right, whether in a nation, at home, or at work, it allows for the greatest amount of freedom. Unless authority orientation is taught in the home, freedom will be lost outside the home. We have a generation which is entirely anti-authority and look where we are. This is a universal principle. Try speaking on a college campus if you have the wrong viewpoint. You will be shouted down. No freedom of speech. This is anti-authority; this is lack of authority orientation.

**As God is the head of Christ, Christ is the head of man; and man is the head of woman.**

This is the chain of command. kephalê (κεφαλή) [pronounced *keh-faw-LAY*], which means *head; superior rank; superior authority; a person designated with authority; 1) the head, both of men and often of animals. Since the loss of the head destroys life, this word is used in the phrases relating to capital and extreme punishment.; 2) metaphorically anything supreme, chief, prominent; 2a) of persons, master lord: of a husband in relation to his wife; 2b) of Christ: the Lord of the husband and of the Church; 2c) of things: the corner stone.* Strong's #2776.

In our Lord's subordination resides great glory. There is a glory in having authority orientation. This passage will say there is a glory in a woman who is under authority. The woman with authority orientation is exalted because she is inside the plan of God.

In mental capacity and capabilities, women are equal to and even better in man areas. It varies from man to man and woman to woman. This is not about who have the capacities or abilities between the genders. Designated authority as in v. 3 does not mean superiority in any realm. This is the mistake of feminism. Feminists see themselves as inferior when they are subordinate; and men who misuse their authority also make things out to be that way. When a man has true humility, some women mistake that for weakness. True humility in a man is a quality of greatness; and some women mistake it for weakness, which can be a problem.

Now, there is the problem when the dolt of a man is hooked up with a brainy woman. Authority to this guy? Subordination to him? This was a mistake that you made, if you married someone like this. You need to marry someone who has authority orientation, and someone to whom you are willing to be subordinate.

The plan of God is not suspended because you make a bad decision. It does not work that way. This passage is difficult because some superimpose their experience over the principle. This is why a woman needs to be so careful about whom she closely associates with; and whom she falls in love with. A woman should not put herself under the authority of a man who cannot handle it. It is hard enough for a woman to subordinate herself to a man; much more difficult if he cannot properly wield authority. A man does not have to be smarter than the woman nor does he need to be anything else more than the woman; he needs to know how to use his authority. Taming of the Shrew is a good example of this. A man needs to know when to be gentle and when to be tough (but, there is no place for brutality; that is abuse of authority). Leadership takes patience in the face of disrespect in the face of anti-authority. We men have the responsibility regardless of what the response is; and women had their subordinate role regardless of how poor of a leader he

is. Brutality is a lack of patience; brutality is an expression of frustration and it is absolutely wrong.

Women, be careful to whom you place yourself under authority to. Bobby's been under great authority and under lousy authority; however, we gain ground under bad authority. The military is great for spiritual advance. The military provides all kinds of illustrations.

1Co 11:3 **But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

**1Cor. 11:3**

**Lesson #601 Wednesday September 19, 2007**

he 2<sup>nd</sup> and 3<sup>rd</sup> part of this verse may cause some minor problems. A subordinate relationship is being set up. *Κεφαλη* = *head, superior rank, authority*. When dealing with authority orientation, there are problems. We mostly understand what a higher rank is and we respect this higher rank, even when they are not superior to us (obviously, in the human realm). Authority orientation is the mode of the Christian life; how we relate to God and to each other and in marriage. Authority orientation is a universal principle.

A subordinate relationship in the divine realm. God is the head of Christ. Bobby wants to cover this for the hardcore Wednesday night.

#### **God is the Head of Christ**

1. This does not refer to a superior status of the 1<sup>st</sup> and 2<sup>nd</sup> members of the Trinity.
2. They are absolutely totally equal in all ways. There is no inferiority or subordination among the Godhead.
3. There are different rolls in the economic Trinity. Bobby first heard this in Seminary. This is a theological word for how the Trinity works. 1 God in 3 persons; and how do they work among themselves. The practical side of the Trinity. Christ was the agent of creation according to Heb. 1:2.
4. In the same way, there are different rolls in the working of the Trinity in relation to man. Everything was written into the decrees.
5. But, in spite of these rolls, there can be no inferiority or subordination where Deity is in relationship to Deity. That is impossible. Christ was born into this world as Deity and as humanity.
6. In spite of Christ's subordination as God and man and He is subordinate as man in the Hypostatic union. There is no inferiority because He took on the form of man. He became true humanity.
7. Christ demonstrated humility as a man when in relationship to divine authority in God's plan. It take humility to be in subordination.
8. God is the head of Christ; that is our phrase. There is that senior relationship between God the Father and God the Son.
9. Jesus Christ was authority oriented; He had to be. The authority orientation of the Lord Jesus Christ in the Hypostatic union is the pattern for us today.

10. When He walked the earth, He was equal to God; but He submitted Himself to God in His humanity. This is for a specific mission, His mission as the Savior. The God-man had to subordinate Himself to the Father. This is our pattern; we are not perfect; far from it. Remember the mandate of v. 1: we are imitators of Him in every way.
11. This role as subordinate, God the Father as the head of Christ was not what Jesus Christ wanted. He had to submit His will of the Father to this task; He submitted in full humility.
12. Therefore, He deprived Himself of the independent use of His divine attributes. This is what emptying means. Also, likewise, He humbled Himself. We will never know what He did and how much He gave in this way. He showed the greatest humility in this world. He became obedient to the death of the cross. The compressed doctrine of Kenosis.
13. This describes the breadth and the depth of His authority orientation as the Savior. God descending, humbling Himself, to become a man, the God of the universe, and takes on such a role of weakness.
14. This is the concept of authority orientation. The amazing thing about this is, this is a status that we must emulate. God is the head of Christ and we must emulate that. Being an imitator means grace orientation, it means authority orientation.
15. This authority orientation by us always requires a positive decision from a motivation of humility and virtue. We must understand that we can, through our spiritual life, emulate Jesus Christ. It is called Christ-like.

Secondly in this verse is another indisputable line of authority: Christ is the head of every man. This establishes that.

### **Christ is the Head of Every Man**

1. Based on His position as the Savior and our requirement to believe in Him, He has an inherent authority. Acts 4:12: **There is no other name under heaven given among men by which we must be saved.** There is no other name. That is authority.
2. Believing in Him requires a modicum of faith; that little bit of faith, orientation to His position, is our understanding of Him as our redeemer.
3. So in this verse, man refers to gender, not to the human race as a whole. The use of *man* in this verse refers to the male gender only.
4. Therefore, according to this phrase, Christ, as true humanity, has superior rank over every male of the human race. Those who are cast into hell may reject His authority, but they will experience it. His authority will condemn and throw the unbeliever into the Lake of Fire.
5. There is an equality between the humanity of Christ and man. Christ is the mediator between God and man. Therefore, there is a certain equality there. He is our substitute. He has to be true humanity in order to be our substitute. In this way, there is an equality between the humanity of Christ and man.

6. However, in the hypostatic union, Christ is superior to man. A superior/subordinate relationship between God the Father and God the Son; and a superior/subordinate relationship between God the Son and us.
7. A chain of command is what is revealed in this verse. God, Christ, man.
8. Each person is senior over the next.
9. Each person is a subordinate in the chain (except for God the Father).
10. So in these 2 phrases is established a ranking of senior/subordinate relationships.
11. Man is the superior rank over a woman. A similar pattern; no inferiority, but a different rank. There is both an equality and a subordinate relationship.

Gen. 2:18 gives the rationale from creation for the different rolls. Gen 2:18: **And Jehovah God said, It is not good for the man to be alone; I will make him a helper to complement him.** Adam is quite conscious that he is alone. The rationale for making the woman is v. 18.

### **The Man and the Woman**

1. Understand that by position, a helper is a subordinate. The Hebrew word *ʿezer* which means *helper*.
2. This word means more than just an assistant who eases the load of life for man. If we are a carpenter and we have an assistant, we treat them like an apprentice and they do the dirty work for us.
3. Correlation, association and fulfillment.
4. This word denotes a counterpart or a complimentary component.
5. The helper is the part that corresponds and responds to the man. The opposite number which specifically fits man. Doesn't fit the woman.
6. So the woman fulfills the man's soul yearnings. She completes him physically, relationally, mentally; in every way that a husband and wife can unite. There is also responsiveness and authority. This is the Word of God.
7. The woman is therefore subordinate in her mission as helper, yet equal in essence. She is a counterpart; a corresponding part; but she also responds.

So Christ, man and woman all have subordinate rolls. However, in this chain of command, the woman has no command role. There is an equality throughout; and subordination as well. Someone has to be at the top and someone has to be at the bottom. The woman is not an initiator; she is a responder only. There is no initiation here by the woman. She does have a little authority as a mother.

This chain of command is not tyranny and not absolute command; there is love, protection and logistic and spiritual leadership for those who are in a command position. The one with authority has responsibility as well.

Adam's Leadership Position 1Tim. 2:12–15: **And I do not permit a woman to teach or to usurp authority over a man, but to be in silence. For Adam was formed first, then Eve.**

And Adam was not beguiled, but the woman being beguiled, fell into transgression. Nevertheless she will be kept safe through childbearing if they continue in faith, love, and holiness, with self-control. In Bible class, men respond to the pastor-teacher. There were some problems with women who wanted to teach in this church. Adam was given priority, because he was created first and the woman second. This is why Paul is labeled a misogynist. Paul recognizes the priority of man in God's design as delineated in the creation account of Genesis. **Man was not created for the woman's sake, but the woman was created for the man.** Κεφαλη refers to superior rank, but it does not mean they are a superior person. The man is designated to have the authority. People who react to this confuse authority with superiority. The woman can be superior in many ways to the man.

The less respect that one has means the more important that authority orientation is. Part of the equation is to make a good choice to begin with. Secondly, if you made a mistake, then respect the authority if the man. If you cannot respond to the man, then respond to the next higher authority: Jesus Christ. If you do not respect the person, then you must respect the rank. The greatest way to lead a woman is from your spiritual maturity. Just because a woman does not respond does not mean the man is relieved of his duty. It takes thought, maturity, understanding, and inculcation.

God designed us in specific ways; and we cannot enjoy life apart from His plan. There is a word for a woman who cannot respond or a word for a man who cannot lead and inspire.

1Co 11:3 **But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

**1Cor. 11:3**

**Lesson #602 Thursday September 20, 2007**

3 gals at the office had signs; we are not speaking; we're at the bottom of the food chain.

This verses establishes a chain of command. The word used is κεφαλη and this refers to superior rank. Christ is the head of every man and man is the head of a woman. Adam perpetrated the fall and Christ brought the solution. This phrase establishes a continuation of the chain of command. There is also an equality between Christ and man. He is equal to man, but without a sin nature. He substituted Himself for us and in that, there is an equality.

Man is the head of a woman. Man is the authority; superior rank. This is the same pattern of subordination and equality found in the previous phrases. There is no inferiority. There is an essential equality, but with different roles in life. The woman fulfills the *helper* for man. The woman is also the one who responds as a helper. She is subordinate and responsive in her role yet equal in her essence. This completes the chain of command: God, Christ, man and woman. The man is also a responder to Those Who are above him. Man responds to Bible doctrine and he is in a senior subordinate relationship. He understands leadership and subordination. In the illustration given us, women are responders only.

Leadership does not imply inferiority in the one who is being led; and it does not justify bad behavior. There is no inferiority there at all. Leadership requires authority. There are two types possessed by any leader. A good leader has inherent authority, by virtue of his qualities. Flexibility, assertiveness, compassion, humility, a sense of humor are all qualities needed by a leader. The man has vested authority; he has the office of authority. The great leader has inherent and vested authority. These qualities can be and should be learned. Bible doctrine brings leadership qualities to life in the soul of the designated leader. Unless a woman follows her man, such a relationship is doomed. A woman must maintain her role as a responder to authority, whether the man is a good leader or not. The man still holds the office of leadership, if not the qualities. A woman also learns responsiveness. This causes a woman to become beautiful through her responsiveness. Taking on divine viewpoint. A woman understands her role as responder.

A woman should remain a responder and not a reactor to bad leadership as long as she can respond to Bible doctrine. Gen. 3:16 describes this for a woman. Gen 3:16: To the woman He said: *I will greatly multiply your sorrow and your conception; in pain you shall bring forth children; your desire shall be for your husband, and he shall rule over you.* Hebrew poetry works off parallel thinking; Greek poetry worked off of meter; ours words from rhyme. These two lines pronounce the woman's curse. This is not just a reference to delivery; it covers all of reproduction. The second half of the curse is the next couplet. *Yet he will rule over you* is the helps to understand the first couplet. The wife desires to rule over her hands; she will always try to usurp the man's authority; that is part of the curse. Just as there is pain in childbirth, so the woman will want the authority over the woman.

#### 4 Points on the Curse

1. God pronounced the curse. The man is cursed as well. But because God pronounced the curse does not mean that He caused it. ‘
2. What did God do here? He simply reveals the results here. Get out of the garden.
3. The woman's sin nature has a propensity for usurping authority.
4. That is the divine pronouncement. Bobby is not trying to manipulate anyone so that he can be in charge.

Subordination requires humility at every level. If Jesus Christ was subordinate to the Father, then humility is a virtue, not a fault. An attitude of anti-authority is an attitude of arrogance and mental attitude sins. You know the attitude: “No one is in authority over me; I am my own authority.”

it is apropos to illustrate with military structure to teach this chain of command. God the Father is the General Officer. Christ is 2<sup>nd</sup> in command, the Battalion Commander. He is subordinate but not inferior to His commanding officer. The man is like the company commander, the superior officer of the woman, but not superior to the woman. The woman is analogous to a lieutenant. She may have authority over children and over some other women in some situations. Higher ranking officers are not always more capable people. However, we do have a system where the cream rises to the top. We have some of the

very best men at the top. However, sometimes, higher ranking officers are completely incompetent. The British army during the British empire were often poor as they bought their positions; and the junior officers were the key to the British army success. So, subordinates can be more capable; but the higher ranking officer is designated; he is vested with responsibility and command. You respect the rank even if you do not respect the person. That is authority orientation.

Bobby is speaking in the human realm; God and Christ are fully worthy of praise.

Deference of higher rank is the way that the system works. Christ has to be subordinate to God in order to accomplish the mission.

We need authority orientation in order to be a witness for the prosecution in the angelic conflict. If we don't do that, we are not witnesses in the angelic conflict. The arrogance of anti-authority thinking is what got us where we are today arrogance and anti-authority in Satan, and then in the woman and then in the man. The first anti-authority thought came from one angel, Lucifer, who was greater and more beautiful than all of the other angels. Satan plotted to overthrow God in order to usurp His authority. Anti-authority sedition erupted, which disrupted all creation. This cosmic rebellion continues even until now. Satan had this option first, and then man had the option. Anti-authority is the first sin and the cause of all that is wrong in this world. What God did to facilitate His design, is He married the first man and woman, and this solidified the first relationship. Adam looked around and realized that he needed a mate, one who corresponded to him. God placed the authority with the man and that is the root of the problem.

The garden, in essence, was an incubator. Adam and the woman were charged not to eat of a certain tree in the center of the garden. It was exactly the same in the garden as it is right now. That was the function of the first marriage under ideal conditions. However, the chain of command still stands, despite the fall.

The Greek concept is, the gods sit up there and watch us to be entertained. Marriage is to our benefit because inside of it, there is a structure. We must understand what our authority is and we must respond to it.

1Co 11:3 **But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

## **1Cor. 11:3 Authority Orientation Lesson #603 Sunday 1 September 23, 2007**

The human race has a system of authority which allows man to function without anarchy, chaos or self-destruction. Authority is what provides protection of freedom. Authority is designed to protect the freedom of others through the rule of law and others are subordinate to that rule of law. The principle of authority as a system designed by God is paramount to all of us, despite the fact that it can be distorted. The system of authority in the human realm requires a chain of command; a senior and subordinates. Superior rank does not mean a superior person. Designated authority does not mean a superior person.

Authority must be wielded with great care and love; that is the way that authority was designed to function. To fulfill those designated obligations, a leader needs assertiveness, a sense of humor, compassion, humility, flexibility. Megalomaniacs do not make for benevolent leaders. Such a person must develop these qualities when dealing with subordinates. God is at the top of the Biblical chain of command, and He is the commanding general and to Him is all authority. He is the originator of the divine decree for the human race and for angels as well. The decree is the immutable will of God regarding the events of history and their precise order of appearance. He has total and absolute authority, but the decree is designed for the benefit of all mankind. God the Father shows great love and grace for all mankind. The greatest authority and its greatest use. 1Cor. 11:3 puts God the Father over Jesus Christ. Christ is subordinate in His role as our Savior. Jesus Christ in His humanity bowed to God's will. As God, He is equal to God; but as the God-man, He has made Himself obedient to the will of God the Father. The chain of command continues with Christ as the authority. Christ over man and the man over the woman. Gen. 1:27 and identical essence of souls.

The woman is not inferior to man, and the Bible never indicates that. The woman has a different rank, but she is never seen as inferior. Men and women have different roles in life. The woman was designed by God to be a responder and to fulfill that role, she must be authority orientated. She is the helper or the *ʿezer* in the Hebrew. She is man's counterpart. A correspondence and an equality of nature. She is subordinate by virtue of position as a helper. She is also called the weaker vessel. That has been greatly misapplied, because it does not mean that she is inferior. The weaker vessel means that she is subordinate. Obviously, a woman is not necessarily intellectually inferior, although some prefer to find men whose intelligence she respects. Maybe that makes subordination easier to be under. In this chain of command, the woman carries no authority. Bobby did not make these rules; he did not decide to make the woman subordinate to the man. This does not mean that men have a tyrannical role over the woman; this is not to make a woman barefoot and pregnant in marriage. God has so designated these roles and there must be an important reason for Him to do that. 1Cor. 11:8–10: **For man is not out of woman, but woman out of man. Nor was man created through the woman, but woman through the man. For this reason the woman ought to have authority on her head, because of the angels.**

From the fall of man, we have the fight for rule between the genders. The woman's desire is to turn her subordination upside down. All subordination in authority requires an attitude of humility. In her role as wife and responder, the woman must adjust to her role in marriage. The husband must protect and care for his wife to maintain her ability and desire to respond. It is not all about *I carry a big stick, I have authority, and you will obey.*

Authority has been an issue from the very beginning from Satan rebelling against God, and then the woman and the man. Satan is the prototype for anti-authority. **"I want to be the Most-High; I want to have all of the authority."** We are in the middle of this issue; man and woman are created by God as rational creatures and possessors of free will, just like the angels.

When the woman came on the scene, God married them; and marriage in part was designed to teach something: the senior/subordinate roles. This teaching was needed from the beginning. This was an issue in marriage at the moment the woman was created. God charged them not to eat of a certain tree in the garden. They had to use their free will not to violate that mandate. God designed marriage in part just for that purpose. The one tree in the garden that the man and the woman were not to eat from was the one test of volition and authority. The tree was the absolute mandate of God not to eat from. It was man's turn to respond to God's authority. Satan made man anti-authority. His objective was to have the woman go outside of the authority of the man, and for the man to reject the authority of God. This would determine the life and the death of all mankind. The woman, as a responder, had this in her hands.

The Lord came in the cool of the evening and He taught Bible class. He trained them in marriage. He taught them how marriage was to work. "Adam, you are this; and woman, you are this." The Lord taught them the test. Do not eat of that tree.

Satan distorted their relationships and authority. Satan represents the misuse of authority. Adam and his wife needed to maintain a proper balance of authority and freedom. They needed to remain as initiator and responder. However, the only way to abuse their freedom was to eat of the Tree of the Knowledge of Good and Evil.

The issue was authority and it continues today. Would they learn this lesson from Bible class on a daily basis.

#### **4 Points on Marriage and the Garden**

1. Marriage was the training ground for authority orientation. For us, it is different. Our training ground for authority orientation is in the home. They had no parents, so God began to teach them authority orientation by marrying them. God was their parent, for all intents and purposes.
2. The authority structure of marriage was critical to their decision whether or not to retain their sinless state or to plunge into spiritual death. If they plunge into spiritual death, then we do the same. We are affected.
3. If the couple metabolized the doctrine essential for a successful marriage, then they would have authority orientation based upon their own relationship. They learned authority orientation through Jesus Christ in the garden and the man/woman relationship.
4. If they followed what Jesus Christ taught them in the garden, they would be protected from the attacks of Satan.

Satan determined to inject himself into the authority equation. He knew that man and woman had volition and how he could best get to them was that which he considered before attacking them. Satan was the interloper. He wanted to force himself between Christ and the human race. Would man respect or abuse his volition. Would man and woman use their freedom and authority orientation to succeed or fail? The first marriage failed in the realm of authority orientation.

Because they were not authority oriented, the fall occurs. The greatest attack today is authority orientation. *Don't trust authority; question authority.* There is an authority we can trust: the Bible. God. Are humans trustworthy? No. Women are not men and vice versa; we have proper roles. We all need authority, and we sometimes go anti-authority; and every time, that rejection comes from arrogance.

When we lose our respect for authority and stop responding to authority, then we lose out. This is a training ground where we mature. We can only fall back on arrogance or the doctrine in our souls.

1Co 11:3 **But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

## **1Cor. 11:3 Authority Orientation Lesson #604 Sunday 2 September 23, 2007**

For many people and families, authority is a bad word; it is something demanded by some people over others for no real reason. It has been a problem between men and women since the beginning of time. The great training ground for this couple was the marriage relationship. God designed marriage for a training ground. Adam named the woman; in this way, he showed his authority over her, just by virtue of giving her a name. God showed authority orientation as the pattern for the human race. Gen. 1–3 would show us how God introduced authority orientation into the human race, and the first marriage is key here.

Anti-authority and negative volition in the human race, and Satan found it, using all of his deceptive ability and his evil genius. He understood exactly at what point to divide and conquer. That was the issue of authority orientation with disastrous consequences for the human race. Authority orientation continues to be an issue during the appeal phase of the human race/angelic conflict. .

You would think that if God Himself stood in the pulpit in front of us and said it is easy to get; and they did not even have a sin nature. They had free will and they had a certain orientation, which began with God. God was obviously the top of their chain of command. They had volition and authority orientation and that was it. The woman in reaction to Adam's authority. She reacted to Adam's authority and she began to respond to the deceit of Satan. She took him as her authority. She could respond to God and to her husband; or she could respond to Satan. The curse of Gen. 3:16 began in the garden. God pronounced a curse that she had put herself under. Her anti-authority feelings were given as her judgment. The woman's role is for a woman to respond. Satan understood that the woman was more susceptible to anti-authority thinking than Adam, because she was a responder. This is why he attacked her. Satan, in his genius, chose to divide and conquer.

### **How Satan Divided and Conquered**

1. Satan would go after the woman—not the man. He went after her independent of her husband. He used secret, provocative conversation. All of this is documented in

Scripture. This all parallels contemporary authority issues today. This is the central issue. It is all wrapped up in doctrine and volition and in all of the characters involved in the angelic conflict in the beginning.

2. Satan would attempt to make himself the initiator to her soul instead of Adam. He would usurp Adam's authority and use his own to get her to respond.
3. Satan initiated a response in the woman, but not through love. The man initiates love and protection; Satan used flattery and deceit. Initiation was designed for love. Satan was not a leader, but he is a deceiver. He promises what he cannot deliver. Satan saw her as the weak point, which is perhaps why Peter calls her the weaker vessel.
4. Satan cunningly disrupted her soul; he interrupted her response to her husband. The woman responded to the subtleties of Satan. She picked the wrong person to respond to. Some time when she was out of the sight of Adam, there was some sort of a failure in their marriage before Satan could consummate his deception. She wanders the garden and instead of responding to Adam or to Christ, she began to react, rejecting legitimate authority and she responded to illegitimate authority. Freedom does not mean that you do whatever you want whenever you want. Freedom and authority are designed to function together. Eve decided that she was free. She was a free spirit. She flaunted her liberation. She started a conversation with a strange serpent as though he was some old friend. He was someone that she did not know and someone that she was unsure of. She should have understood his innuendos as being anti-authority. She did not immediately say, "God is my authority; Adam is my authority; and you are selling me something I don't want to buy." She had already rejected Adam's leadership. He apparently failed to provide the proper love or leadership. There were no constraints on the woman's freedom. She should have recalled the lines of authority. Adam was not her only authority. Authority is designed to protect freedom. Originally, principals in schools were designed to protect teachers and give them the freedom to teach. The woman attended Bible class, but perhaps she got bored? Something went on in her mind which clicked off the authority orientation that she was supposed to have. She clicked off the authority of the Lord Himself.
5. The tree was the only prohibition that the woman had. God demonstrated one authority obligation to the woman: "Do not eat from that tree."

The Lord never lets us down. Human authority is abusive and can be abusive. As believers in Jesus Christ, we have no right to go anti-authority, no matter who is in the white house.

We know that Adam rejected God's authority by their conversation in the garden after Eve had fallen. "I can become as smart as God?" This sounds like parallels to scientists today. They are revered and respected and obeyed.

Satan subverted the woman by offering her an opportunity. We have no idea how much time was involved. But, at some point, Satan asks to hear a point of doctrine. He is going to probe her for a weakness.

Gen. 3:1–5: Now the serpent was more cunning than any living thing of the field which Jehovah God had made. And he said to the woman, Has God indeed said, You shall not eat of every tree of the garden? And the woman said to the serpent, We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, You shall not eat it, nor shall you touch it, lest you die. And the serpent said to the woman, You shall not die the death. The woman, in v. 3, adds to God's mandates. She made her own interpretation. This indicated the reactive state of her soul; the inaccuracies of the doctrine in her soul. For God knows that in the day you eat of it your eyes will be opened, and you will be as God, knowing good and evil. Bobby wonders if the woman fell in her soul and then in her action; and he'll ask God that. But, there is only one prohibition, and that is not to eat of the tree. Had Adam been there and said, "Stop." Then things would have been fine until the next temptation.

#### **6 Things:**

1. The woman was easily deceived by Satan's sweet talk. It was seductive. She was deceived. She rejected the truth. When you reject the truth, you can easily be deceived.
2. The woman made herself vulnerable by rejecting every authority made to protect her. She was not a stupid woman, but she made herself as vulnerable as anyone can. She rejected the authority designed to protect her.
3. She ended up spiritually dead by rejecting the authority over her.
4. Her anti-authority self-absorption was her undoing.
5. She has swallowed Satan's lie instead of metabolizing God's truth.
6. So she ate the fruit violating the authority of God and of her husband. Not only will I touch it, but I am going to eat it.

#### **How Satan Deceived the Woman**

1. Satan deceived the woman by attacking her function as a responder.
2. In her dialogue with Satan, the woman was socially unfaithful to her husband.
3. The woman ignored the man's protective authority and the absolute authority of God's mandate.
4. In responding to Satan, the woman relinquished her responsive attitude to her designated authority, making herself susceptible to confusion, ignorance and to a display of arrogance.
5. Everything that happens to a woman in marriage happened to her.

Now the woman initiated. She was not responding to Adam, but she initiated an enticement to her husband to ignore God's Word. Now Gen. 3:16 kicks in. She desires to usurp the authority of those over her. Adam responded to his wife's overture and flagrantly disobeyed God. He knowingly failed to subordinate to God. He willingly and knowingly disobeyed God. Because of this, death followed. That is the impact of being anti-authority. Rejection of authority was the downfall. Free will rejected the authority. Freedom and authority go together. Upon Adam is the greater culpability for the fall, and

Jesus Christ placed the blame on Adam in Gen. 3:9. God first dealt with Adam, and then later with the woman. Leadership is responsible, and God dealt with Adam first. He was responsible. What happens when a group of soldiers fail? Their leader is excoriated and possibly removed. He is responsible for them. Adam surrender his authority and he failed in his obligation. If Adam had been better in his leadership, it is possible that this could have been averted. Adam was the head of the household; his authority was key here. He neglected her. Maybe he was playing golf? The man has a responsibility as does the woman. He has the responsibility here. God has provided the pattern for us. Adam and Eve provided the pattern for failure which stands up even to today.

1Co 11:3 **But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

### **1Cor. 11:3 authority orientation Lesson #605 Wednesday September 26, 2007**

The subject is authority orientation. Authority was Satan's problem, as well as Adam's and the woman's. The woman entertained the deceit of Satan. The authority vested in Adam was suddenly turned to the woman and Adam became the follower, which is not the way things ought to be. Teamwork inside the church and accomplishing the mission and it is impossible when everyone tries to do what is right in their own eyes. Too many want to superimpose their own ideas on God. Our understanding of God comes directly from the Word of God. If we are not authority oriented, we will reject God and His attributes and we will reject the Christian life. Without accepting in the authority of the Word of God, γνώσις will not become ἐπίγνωσις.

When you pick and choose which doctrines you will metabolize. Our sin nature is fundamentally anti-authority. Adam passed down his sin nature down to all of us, which includes a built-in anti-authority attitude. You cannot grow without accepting the Word of God.

Man is the head of the woman. Applying authority orientation is very difficult, because it goes against every fiber of our being. Each person in the hierarchy of v. 3 responds to a different authority. God's plan is grace; God is the initiator. We like that, because we get that grace for free. Christ is God's grace plan, so it is easy to see Christ and God as our authorities.

Man responds to God's grace. The first response is faith alone in Christ alone. We accept the authority of God the Father and we accept the authority of Jesus Christ. Accepting His authority is one of the earth acts as a Christian. We subordinate ourselves to Christ and the plan of salvation. We respond to this authority; all of us do. We respond to the doctrine taught. That is our responsibility. 1Cor. 11 has thrown some curve balls to Bobby. We respond to his teaching with spiritual advance.

The final initiator is the male, and this is why God took a rib from Adam and made from him and created a woman, so that there would be one to respond to him. The woman was created for the man's sake, not vice versa. Adam looked at the woman, thought of his own

name, Isha, and named her Isha. One one thing names another, authority is expressed. 1Cor. 11:11 gives us this particular role. Adam immediately understood his role and he immediately took responsibility toward the woman. The man initiates love and he carries the authority, and the woman responds to man.

God has not suddenly changed His mind in the modern world. Women's liberation did not change God. The role has not changed between the man and the woman.

What about Gal. 3:28: **There is neither Jew nor Greek, male nor female, slave nor free.** That has nothing to do with the authority roles of these. In this passage, we all have the same resources and we all have the same souls. Gal. 3:28 has to do with equality of nature, but it does not deal with our roles with respect to authority.

### **The Woman and Authority**

1. The woman is the ultimate responder, who responds to all levels of authority. You will note the chain of command. The woman is the ultimate responder to all authorities in this verse.
2. Caveat: this is the way that God designed it.
3. When the woman becomes the initiator, she departs from her role as a woman.
4. She will then attempt to usurp the authority of the man, the wife over the husband. Gen. 3:16.
5. The natural order of initiator-responder from Gen. 3:16 is turned upside down.
6. The result is anti-authority reaction.

Many women reject this role, sometimes violently and sometimes with subtlety. Christian women must remember the example.

### **The Analogy**

1. The Lord Jesus Christ Himself took a place of subordination. If He was willing to take such a role, that should tell the woman something.
2. Jesus Christ was equal to God, just as the woman is equal to man.
3. Jesus Christ accomplished the plan of salvation for man through authority orientation.
4. Ultimately, the Lord Jesus Christ was glorified in His subordination. Philip. 2:9

It requires humility to subordinate.

### **Humility and Authority Orientation**

1. Humility expresses grace orientation. Grace orientation is orientation to the plan of God.
2. This is a recognition that there is a plan greater than your plan. Humility recognizes that God can have a better and greater plan.

3. In the natural order of the universe, there is always someone under someone else's authority. Miserable moments can result as being unable to submit to authority.
4. To orient to any authority requires humility. They go together.

V. 3 is the general rule in the universe: God, Christ, man, woman. Men do unquestionably abuse their authority, which is tyranny. A man must learn what authority is and he must learn how to use it. He must provide leadership. The man must learn how to lead just as the woman must learn how to respond. He must learn to treat the woman in tenderness, compassion and with understanding. 1Peter 3:7: **Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be cut off.** *Weaker vessel* does not mean mentally weaker and sometimes not even physically weaker. The man cannot abdicate his authority. There is not woman who has ever lived who hasn't been quite successful in usurping the authority of her man.

To avoid tyranny, a man must grow spiritually. When a man cannot exercise authority properly and the woman has nothing to respond to. If she gets cruelty and indifference, her natural reaction is to revolt. When this happens, the man is responsible for the overturning of the natural ordering of life, because you have not correctly applied your authority. She is the responder and she will respond to what you initiate as a leader. If a man does not act within his role, he will pay a great price.

The man is to initiate love, compassion, etc. Now, if the man screws up, the woman has no excuse when it comes to remaining under the authority of the man. And if the woman acts up, the man still is the leader.

Bobby knows the practical questions. There are some issues in our everyday world which must be addressed. What about the authority of women today in the workplace? What about them giving orders to men in the military? What about deaconesses? How does this relate to what we are studying? A woman can be the CEO of a company. Are these situations anti-authority and anti-the plan of God? Many women are in this situation.

Women do receive delegated authority in many situations in life. Delegated authority over men in certain types of positions in the society at large is not necessarily prohibited by the Bible. Our passage deals with the Christian home and the church; not the outside culture or society. The principles found in this passage are generally true for all relationships between men and women. Authority over men is not a woman's natural role or position. This is even if the woman is fully capable of fulfilling any role that the man has. There is always the occupational hazard of woman who wield authority over a man; she can end up abandoning her responsive nature to her man. Like, a woman CEO may lose this aspect of her femininity. It is that much easier to become something else; not a responder. How you come home and how you handle yourself in the church.

There is also the danger of improperly wielding authority, which I have observed in a number of instances. .

1Co 11:3 But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.

## 1Cor. 11:3 Authority

Lesson #606 Thursday September 27, 2007

V. 3 is the general rule of authority for the universe. All the basic superior/subordinate relationships. Christ and man are also initiators of love, authority. Jesus Christ also carries ultimate authority as our Savior. We are also to be imitators of Christ. He is the authority of our spiritual life. He wields authority over the woman. Woman at the lower end of the chain of command is the ultimate responder and the utmost in the subordinate position. She is a responder to all of her authorities. She has no one in her command with whom she can initiate authority, love, respect, protection except for children. There is that occupational standard; the innate desire of the woman to become anti=authority. She will want to usurp the God give authority given to the man. When she becomes the initiator, she has departed from her role as a woman. The world is turned upside down. That is a disaster. This is exactly what we have studied in the garden of Eden. What happened in the fall was that she became the initiator. The man had a problem in the area of wielding his authority. She allowed an outsider to enter into the chain of command. When she fell, she turned around and became the initiator to Adam. Adam responded and he ate when he should have said *no*. Had Adam been there, he could have stopped the woman. He responded to the woman and disobeyed God by responding to the woman. Adam was fully cognizant of his disobedience. The fall of the human race in the garden is laid right at the feet of Adam. It was Adam's fault and the man that God called to task. Adam abdicated his authority.

Leadership always has the greater responsibility for failure in a relationship. They both failed; God took Adam to task. That lays the duty of leadership as a first priority for the man. The result of both of their anti-authority actions was spiritual death. Not only for them, but for the entire human race. That sin nature which we have acquired from Adam has the same propensity as theirs. They were the first to show an aptitude for anti-authority actions. This is passed down through the human race. Anti-authority and arrogance go together. The fundamental inclination of the sin nature is to be anti-authority. It does not matter what the trend or areas of weakness and strength, the fundamental flaw is anti-authority. This is expressed the same way by Adam's progeny as Adam and the woman.

The number 1 attack on authority is the role-reversal between men and women. This fact has general application to the human race at large. These have become cultural norms which surround us in today's society. There are divine mandates in the Christian realm, but also for men and women together in regular life.

Women have vested authority in life today just as men; it is a part of our culture, since World War I. Should Bobby now denounce those women who are in authority in secular positions? Obviously not. But the question still stands: What about women in these positions?

Delegated authority over men in certain types of positions by women in society at large is not necessarily prohibited by the Bible. Bobby is making some very practical application for us in life. Delegated authority is not necessarily prohibited by the Bible.

There is some tension here. God did not design woman to be in authority, but she may find herself in that position. The problem is this: there is always an occupational hazard for women wielding authority over men. She cannot abandon the responsive nature. Holding the secular authority is not the problem.

### **The Woman and Secular Authority**

1. By virtue of holding an authority role, a woman can take on masculine characteristics.
2. The woman who becomes more and more masculine becomes less of a responder. Most unbelieving women could care less about this. Non-Christian women are still responders; they just don't know it.
3. The woman moves outside her natural role as a responder.
4. What happens is, a woman in that position is not more predisposed to succumb to the Malady of anti-authority.
5. The problem in the secular realm is not the delegated authority. The problem is the consequences in her soul. Wielding authority can have an effect on the soul of a woman, a very unhappy effect.

Bobby has known women who have maintained their femininity when in authority and some who have not. This is in the secular world. A small example. This is the woman who refuses to take her husband's name in marriage, which happens every day. This is a Christian tradition. The argument is, this is a sign of oppression of women. Taking a husband's name in Christianity is a recognition of his authority. This begins in small ways and mushrooms. Often, there is separate names and separate lives. If the woman does not take the man's name, it is an authority problem from the beginning.

When Bobby is asked to marry a couple, when a woman says, "I don't want to obey the clause in the wedding vows, look out." It even happens in Christian marriages. Some women accost Bobby after a wedding for that. That is a serious breach of authority orientation. The man's troubles are just beginning.

There is the extreme example of Lesbianism. She always has a responding nature and she will respond to someone, even if it is not a man. Lesbianism is not about sex but about authority orientation and rejection of authority.

Homosexuality is capitulation of the male role. We all have choices, and being anti-authority, you can say no. Whether this is from birth or not, you can still say no.

One reason given today for promiscuity today is sexual abuse of a child, which is a terrible and damaging thing. This abuse becomes a later problem of authority orientation. Children sexually abused by an adult has no natural defense to say no, and they develop

a deep distrust of authority because authority was destroyed. The one in authority did not function with the proper characteristics.

The adult who was abused as a child should not blame himself or herself for what happened. It was beyond his or her control. They had no means to resist the abuser. Children trusted the authority. The abuser abused his authority over them. The adult must evaluate the past, not from the viewpoint which they currently have. Guilt should not be later transferred to themselves later as adults. The result is anti-authority. Is the child a victim? Absolutely. The adult who was abused as a child must not foster a victim attitude as an adult. Doctrine should step in to remove the blame and confusion. Doctrine takes up the slack. Doctrine is authority orientation, in direct opposition to becoming anti-authority. One who has been abused cannot reject the general concept of authority because one person misused their authority in a terrible way. Authority is not negated because the child was abused. Bobby believe in a cruel and unusual execution for children abusers.

Back to the woman in secular authority. The real problem for the woman in a position of authority is her loss of her ability to respond. You are not prohibited. This can carry on over into the home. This needs to be left at the office or the barracks. This is how we got women pastors. Women pastors are a fairly new thing and they parallel the rise of women in authority in our culture. A woman in an authority position in other areas is not denied that position by this passage. The general principle of authority must be maintained. Having authority in the human realm does not excuse Biblical authority. Authority-orientation is just as much a secular principle as it is a Christian principle.

Bobby still needs to teach how to be a leader and how to be a responder.

1Co 11:3 **But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

**1Cor. 11:3**

**Lesson #607**

**Sunday 1 September 30, 2007**

[I'm in Arkansas]

Without the power of the spiritual life, we would be no different than any other religion. John makes it possible in 1John for us to worship God and to study His Word. You need the filling of the Holy Spirit, which requires 1John 1:9.

This confirms the leadership role of man and the subordination role of the woman, which requires the attitude of humility. What else backs up this principle of authority? Man was created first and then the woman was brought to Him. In the woman's creation, she was designed to be the responder to the man, the helper to him. She is an equal counterpart in a subordinate role.

The woman completes the man in every way by her response to him, and he initiates in order to prompt her initiating nature.

At every level, someone has to carry authority. Harry Truman had on his desk, *the buck stops here*. He was the final authority.

That the man has authority over the woman is also a part of the creation order. The context is specifically concerning marriage and the church. Paul is not specifically addressing the surrounding culture of the society in Corinth. God's design has not changed. Woman has not evolved into man or vice versa (unless this occurs in their thinking). The rolls of men and women offer the bona fide place of authority and happiness. The RM/RW relationship is the training ground for much of the rest of life. The sin nature is a universal affliction and authority-orientation is critical. That nature has destructive tendencies, personally and corporately. It is authority-orientation which counteracts these destructive tendencies, holding back lawlessness. Satan's prehistoric fall came from the arrogant expression of his attempt to usurp the authority of the Almighty God. Satan fell and man later followed him, using arrogance expressed as anti-authority thinking. First it was by the woman and the man followed. She responded to the authority of Satan and the man responded to the woman and her enticement to eat the fruit. The woman could not be seduced unless she was receptive to that seduction. This is the basic anti-authority function of the human race from the beginning. The reversal of male female rolls. Authority-orientation is the bedrock for the function of the entire human race.

What about the operation of authority-orientation of the man and woman in this secular society today? Women are in positions of authority delegated to them by our society, and there are many jobs open to women today which were not open to them 50 years ago. Is this anti-God, anti-establishment?

Delegated and invested authority of women over men, in the workplace, in the military, is not necessarily prohibited by the Bible. Our passage deals specifically with the Christian home and the Christian church, not with the outside society. There is a second answer to this question, this Biblical injunction does have validity for the secular world. There is a caution, which is to Christian women, and a caution to all based upon the divine design. Having women in positions of authority is not the correct way for things to go, even when a woman is more qualified than a man, since the woman has a natural propensity to abandon her role as responder. She can easily become de-feminized or a feminist in the worst sense of that word.

Bobby is not talking about equal pay for equal work; he is talking about the nature of the woman as designed by God. In doing so, she is fighting with herself, with her own nature. The woman becomes the authority by her appointed position and she sometimes loses her ability to respond and she becomes pre-disposed to anti-authority thinking. She is delegated certain place in our society, and she, with authority, can end up rejecting the authority in her own home. I'm sure you have heard the statement, "No man will ever have authority over me." This can come from many places, but that statement is made often. That is an unhappy woman filled with soul conflict. She will always be at war. No contentment in her. Some women may dispute this and think they can only be happy in a leadership role.

A woman not taking the name of the man indicates that she does not understand her role as a woman in marriage. She takes his name to submit to his authority. Authority and authority-orientation are just as much principles of divine establishment for unbelievers as for believers. So these have application to both believers and unbelievers. All divine institutions in this world depend upon authority-orientation and confusing authority confuses these divine institutions.

Bobby is presenting a huge caution light—do not lose responsiveness or femininity in a driving flurry of ambition or in a consuming desire to rule over men or because you hold the feminism. Anti-authority is a special area of attack. As it was at the garden and the fall, so it is now. Throughout history, and in our generations as well, the desire to usurp the authority of the husband is an occupation hazard for the woman. Wielding secular authority can inflame the soul in that area. The Christian woman heeding this caution requires something. We have the equal opportunity and privilege and this includes the doctrine of authority-orientation. Authority-orientation protects the responsive nature of the woman. Never forget what God has ordained in our word as divine establishment and as Christian mandate. If you forget this, men become women and women become men, and the society is turned upside down. And anti-authority is rampant everywhere in society.

This is a very difficult subject, since every area of culture disagrees with this. You cannot advance past the Word of God. You cannot advance past His divinely designed and ordained roles for men and women. As soon as you do, you will see destruction in every area of life.

This is not an option and this is not a suggestion and Bobby is not the one making it. This needs to be carefully considered and not rejected out of hand, since this is the way God set things up. Consider our own experience and consider the results. We can do this in the privacy of our own souls. The principle is for us to apply this in our own lives.

1Co 11:3 **But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

**1Cor. 11:3**

**Lesson #608 Sunday 2 September 30, 2007**

I'm in Arkansas

Bobby made most of his comments about women in the previous session, but he's not going to leave the men alone. You don't bring people to Berachah church so that they will hear some doctrine and get straightened out. You come to Berachah for yourself. The Holy Spirit has a way of grabbing people and shaking them until they get the general idea. This is the divinely inspired Word of God and we need to take it as such. Bobby was personally commanded by a female colonel. In infantry, there are no female officers. The feminine colonel was one of the worst which Bobby had. It can be confusing to a woman to have a responsive nature and to be in a position of authority. One with Bible doctrine can deal with it, and she can do it by growing spiritually. The person without doctrine will

be de-feminized by having authority. Once you cross the line, you can come back. A woman removed from her responsive role is not pretty

when the man is no longer an initiator and a leader, the woman takes over, and it is a disaster. God designed these roles, and when they are reversed, there are big problems. This verse is why many feminists despise Christianity. There is some sort of case to be made for the suppression of women, but Christianity and the Mosaic Law put women on an equal footing with men; different roles, but equals. The solution is in the Word of God, and never forget that. The concepts of a superior and subordinate relationship between a husband and wife must not be discredited by feminists or anyone else. They characterize this as the ravings of a misogynist speaking during oppressive times.

We as men often wonder what makes a woman tick. Women tend to have a better idea about how to handle men, whereas men are often confused by women. To improve your marriage and to have true objectivity in life, this chapter will speak to that.

The greatest problem in this area of reversal of roles are homosexuality and lesbianism. they become responders and initiators to those of the same gender and it does pull down a society. It is also not true that Iran lacks homosexuals, as the sin nature is everywhere; and that is what it is, a sin.

Marriage is effected and children are affected adversely. Freedom is sometimes used as a cover for anti-authority. This is the Biblical exposition of authority-orientation in every area of life, as believers, we must inculcate this doctrine, as we are surrounded by an anti-authority world. It is a great thing for a young person to go into the military as this trains them to understand authority. You begin right away in basic training. You had better have some authority-orientation in basic, or you are in deep...trouble. Bobby is glad that he spent 10 years in the military, as it has given him a good understanding of authority and how to use it and how it is abused. The abuse of authority does not make the principle wrong. The principle is how we survive. Do not mistake one person's anti-authority or abuse of authority as an excuse to be anti-authority in every area. This is Satan's world; he is anti-God, which makes him anti-authority. He probably rules his angels with an iron fist. Dictators hate the law, but they demand the law from their subordinates. Satan is the original and the consummate antiauthoritarian. When the woman goes outside of that role, she is outside the plan of God. She forfeits the contentment of soul. When the woman is responding, it is one of the most beautiful things to see. She is happy and content. When she gets out of fellowship, you have a woman at war, with herself and with us.

Women know when they are out of line; they know when they are anti-authority. That is what we must be on guard against. Some women stormed out after the first service as this is a powder keg in our culture.

Bobby has to teach those doctrines from the Scripture which are not popular, but must be taught anyway. Bobby is not trying to teach the superiority of the male gender, but the divine design of the male-female rules. Just put aside for awhile your political correct

distortions, and pay attention to the teaching of the Word. The man will learn not to be the oppressor, but to be the leader and initiator. The alternative to this is female revolt.

With the time left, Bobby wants to address some particulars. When am I responder and when not; when can I get out of being the authority. You must apply it to your own circumstances; Bobby is not going to answer detailed letters about when to do this or that. These principles are about how we think, not about our actions.

How can I be a responder if you are not a leader? How can I lead if you do not respond? You cannot control the actions of another person. It cannot be done. The more you try, the more frustrated you will get. A woman who will not respond will become hardened and unhappy. The man must be the initiator in love, even if his wife does not respond. Our problem is to initiate. Response and initiation is not standing around and finding fault. And women, if you nag your husband all the time, you are not responding. A husband needs to lead, no matter what the wife does. When you do it right, there can only be one problem. The only way a woman can some day respond is for the man to always lead. This is why 90% of this is all on the man. Without leadership, armies lose, and relationships fall apart. Ladies, if your husbands cannot lead, that does not allow you to take over leadership, as when you do, then you are at war with him. A man's natural inclination is the lead and the woman's natural inclination is to try to usurp that authority. A woman must respond to authority in doctrine in order to be a responder in marriage. You learn to be a leader in doctrine and you learn how to be a responder in doctrine. If you are out of fellowship or if you reject divine truth, then it is flip-flopped.

Bobby will pick up with, *why is the history of Corinth important here; and why is Paul teaching authority-orientation to them?* When we get into this passage, there will be no doubt in your mind what the principles are.

1Co 11:3 **But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

**1Cor. 11: Lesson #none Wednesday October 3, 2007**

No Bible class

**1Cor. 11: Lesson #none Thursday October 4, 2007**

No Bible class

**1Cor. 11: Lesson #none Sunday 1 October 7, 2007**

Rick Hughes guest speaker; in another set of notes

**1Cor. 11: Lesson #none Sunday 2 October 7, 2007**

Rick Hughes guest speaker; in another set of notes.

**1Cor. 11:3**

**Lesson #609**

**Wednesday October 10, 2007**

Bobby saw a news report where a group of scruffy looking types were protesting the war. They always seem to be unwashed or unkempt kids; or some old grizzled radical. Bobby watches these guys, and most of them have long hair. Long hair is an indication of anti-authority thinking. They were not just protesting the war but they were also protesting authority. This is very enlightening considering our passage. For them, authority appears to be the root of all evil. They think that if authority is removed, then you take away all freedom. Truth is always inverted in Satan's world. Authority is a Biblical principle. Authority cannot be eradicated any more than war can. Anti-authority is not freedom but chaos. In watching these people, you can tell that these are angry people with unsettled souls and they want to destroy something related to authority. Obviously authority can be abused by anyone; when authority is abused, tyranny is the result. History is the study of abuse of authority and the loss of freedom. However, the fact that authority can be abused does not make authority wrong. Now, what these protestors did really want is not to remove all authority, but to set themselves as authority. The French Revolution and the Russian Revolution replaced one oppressive authority with another. They were under tyrannical governments, and these governments were replaced with tyrannical leaders.

Christ is the head of every man and the man is the head of the woman. The concept of authority orientation in the entire universe is maintained as well. All authority is invested in God the Father. The chain of command extends to the human race, including the Lord Jesus Christ, Who was authority oriented, even though he is God. He was obedient to the plan of God even to His death on the cross.

#### **The Concept of Authority**

1. Authority orientation is critical to making good decisions from the free will of man. If you are not authority orientation, you have chaos of soul. Chaos of soul guarantees that you will make bad decisions.
2. It is critical to the function of marriage and family. Marriage does not work in this world apart from authority orientation. This is true with Adam and the woman and it is still true today. If there is no authority orientation in the family, in the children, then you have an entire generation of children who are not authority oriented.
3. Authority orientation is critical to the divine establishment function of God. What are we oriented to? We should be first and foremost oriented to the authority of Bible doctrine. The church is not just formed, but it thrives. Most churches teach with few absolutes and without authority orientation. This makes them a disaster for the most part.
4. Authority orientation underlines all the divine institutions. Authority is a principle ordained by God. All we hear about is the abuse of authority. Without authority, we as human beings would destroy ourselves. This is why God has given us the divine institutions and why they are based upon authority.

5. In the wider arena of the human race, there is a divine establishment, divine institution aspect to authority. This is what the protestors to the war do not understand. This world is filled with nations ruled by those who abuse their authority or exploit anti-authority.

The senior subordinate roles in the church. Our passage is about marriage and the church. This passage is a guideline as to how women think as responders to authority as a subordinate. The point is not *what do I do to be a responder under authority*; the idea is to inculcate the principles. Everyone wants examples. Tell me what I do in this situation. I'm married and my husband does this or that; how am I supposed to respond? Most women want to have examples and how to handle every circumstance. What we need are the principles of authority planted in our souls. We need to do what Bible doctrine dictates. When we are authority oriented, we make good decisions from a position of strength.

We must know, what is response to authority? Most women do not understand response. And they especially do not understand it over the long haul. We have to know what is response to authority. Unrestrained response to the wrong man and to the wrong authority is a recipe for disaster. Eve responded to the serpent rather than to her husband. A woman is going to respond to something; this is her nature. So we need to know to what to respond to and how to do it.

Men have 51% of the stock, so they must know how to demonstrate authority. Some men do not understand authority or how to use it; and they exhibit authority abuse. Those in authority operate for the benefit of those under your authority. The man must be the leader in love and in protection. If we have no capacity for love, we will not be a leader or a protector. We cannot learn about love from the Word of God; not from hanging out in a bar. When we understand the love of God, then we can begin to understand our position of authority.

A man who is self-centered can be easily manipulated. That is easy. A woman with half a brain can manipulate a man who is self-centered. If you cannot lead, you will never activate the wonderful relationship between one man and one woman. The woman is going to respond to our leadership. If we show no integrity, the woman will not respond.

The man has got to be a leader.

Some more background. Why is authority a particular issue in Corinth? Why do the Corinthians need this message? They came from a culture which absolutely oppresses women and uses women. What is often forgotten is, heathen cultures and religions make women subordinate and inferior and enslaved. Ancient Greece held up by many as the golden age and the 5<sup>th</sup> century Athens and the bastion of enlightenment. The weaker gender were not included in any civic responsibilities. Women could not make any contributions to the Greek state. Women were the same category as children, slaves, and old people. The highest purpose for a woman was to produce children there. They did not treat women very well. They were polytheists; they were heathen, not Christians.

The Spartans are an extreme example of male dominance and tyranny. Military men look up to them for their prowess. However, rampant homosexuality in Sparta. The rate of childbirth seriously declined. The phallic cult was quite pervasive. Women were mere objects. They were used and abused. They were not revered in marriage or protected as responders.

Most of us know about the Muslim culture, which enslaves and represses women. They are segregated in every area of life, including in the Mosque. Bobby was required to go witness to some other group, like Jehovah Witnesses; he went to a Mosque. The women were in the Mosque, but separated behind a veil. Even in their holy place, women were 2<sup>nd</sup> class citizens.

When Bobby was in the service, he was stationed in Fort Wachuka. There were several officers from other countries. Bobby got one officer from the Sudan, a Muslim Luitenant. The guy offered to set Bobby up with several wives. Bobby told him, "You are out of your mind; it is hard enough to rule one woman; and it is considerably more difficult to rule over more than one." Big Love degrades women. They see their husbands once and awhile, but not enough; no initiator-responder. Women can be murdered in a Muslim society, they can be killed for falling in love with the wrong person; an honor culture. Even the Jewish culture around the time of Christ and rabbis were encouraged not to teach women or even speak to them. They were ot have no knowledge or education or inclusion in the man's domain. This is heathen practice; it is not Old Testament practice.

### **Women in the Old Testament**

In Old Testament law there was a great contrast to surrounding civilizations. The woman under God's reign has a great place.

1. There is a special concern to recognize the dignity of women in the Old Testament; unheard of in surrounding civilizations.
2. The Old Testament recognized the significance of motherhood; not just as child bearing.
3. Mothers are frequently recognized on a par with fathers, especially concerning rights.
4. Frequently daughters and sons were listed equally in legal proceedings.
5. Daughters could be family heirs, Num. 27, which is unheard of in heathen culture.
6. Appropriate safeguards for the women and welfare in the Mosaic Law. Women wer protected under the Law.
7. They could occupy exalted positions; even positions of authority. Miriam, the prophetess, Ex. 15:2 Deborah was a judge, which she shared with Barak. Holda, a prophetess in 2Chron. 34:22. Biblical Christianity in the west brought women out.

Christianity has had a great impact on women and an influence on their place in society, more than anything else in history.

### **How Jesus Dealt with Women**

1. There was a place stressed for women, by our Lord's approach to women. The rabbis did not show them any respect.
2. Christ was willing to speak to women, like the Samaritan woman. They were considered lower than dogs.
3. Jesus educated women. Luke 10:38–42. This was unheard of in Jewish culture.
4. The women became His followers and had a prominent place in His ministry, despite objections. Luke 8:2–3
5. Christ featured women in many ways.
  - a. They are central in many of his parables. Matt. 13, 24 25:1–13  
Luke 18:1–5
  - b. He seriously angered the Jewish leaders because He healed a woman on the Sabbath. This was seen as works; and healing a woman was a serious breach. Luke 13 or 10. No rabbi would soil his hands like that; on the Sabbath.
  - c. He performed many miracles on women, showing the high esteem which He showed them. He showed that to those who were His disciples. Matt. 9:18–26 Luke 7:11–17 John 11.
6. He safeguarded the rights of women in marriage and divorce. This was following the Old Testament. Widows were well-taken care of in the Old Testament; there were laws about that, including laws in marriage and divorce.
7. After His resurrection, Jesus appeared first to women, and they brought the word to the Apostles. These women would understand and believe. When they told the Apostles, many of the Apostles did not believe it or understand it. Matt. 28
8. It was not our Lord's purpose to liberate women but He gave their gender their due. However, he never changed their role as responders. He designated them as responders. Gal. 4:28 there are no distinctions.

Men and women have equal opportunity and equal privilege in Christ. It is Christianity, not feminism, which gives women rights;

1Co 11:3 **But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

**Gal. 3:28 1Cor. 11:**

**Lesson #610**

**Thursday October 11, 2007**

Gal. 3:28 was antithetical to Greek culture. Slaves were not free and women were lesser persons than men; and Jews and Gentiles saw the other as inferior.

Women did not participate in the arts. Greek plays did not feature women. All of the actors were men, even those who played women's parts. The education of girls in ancient Greece was nonexistent. An Athenian woman was not educated, even though philosophy and knowledge were highly revered.

When a Greek man wanted the company of an intelligent woman, they would turn to a well-educated class of foreign women. These women were called companions, who had a position somewhere between wives and prostitutes.

Demosthenes said, "We keep these women for pleasure...for the care of our person. We keep wives to bear legitimate children and to be trusted guardians of our household." Greek women lived in an entirely male-dominated society. They could not contribute to public forums, like politics. These women had no freedom at all. Their highest purpose was to bear children and run a household. Houses were divided into men's rooms and women's rooms. Men were involved in politics and philosophy, women took care of things at home. They were not trusted outside the house. The men did all of the shopping?

There were various women's festivals and they were distinctly designed for women. They were confined to quarters even when married. When men entertained guests, the only ones present were prostitutes. There is abundant proof of all of these things in Greek culture. Bobby studied their literature in college. Shakespear took much of what he wrote from Greek tragedy. In order to figure out what happened, you read their literature and their history. The literature tells about their actual culture.

Electra and Antigony by Sophocles, women are told to get indoors, as that is where they belonged. Virgins were not every to be seen outside the house before marriage. Some of the suitors saw their prospective brides. One play described a man serenading a woman that he did not get very close to. It was difficult for a man to actually meet a woman for social life.

When it comes to the choice of a husband, the Greek woman was not included here. That was the choice of men. There was a great deal of homosexuality in the Greek culture and it was seen as normal and acceptable. There was no coming out of the culture. Men treated other men with greater tenderness and respect than they treated women.

In religious polytheism, women were used for sex as temple prostitutes. That was considered a high calling for a women outside of the home. They were degraded as objects of worship related to Aphrodite.

For Paul to write, Gal. 3:28, this was a revolutionary concept. This must have been an incredible revelation for those who read this passage and possibly set off a bunch of questions.

On the other hand, this was not set to liberate women from a subordinate role; women were not inferior, but they were subordinate in Christianity. However, Christianity redefined the role of women in ancient society, but it did not redefine their nature or their status in God's plan.

A woman had equal privilege and equal opportunity to advance to spiritual maturity. In other words, a woman was spiritually educated; they could be epistemologically rehabilitated. In this process, you develop a desire to know these things. Simply by writing

Gal. 3:28, Paul was saying, "Educate women in doctrine." In Christ, the woman was a person to be revered and loved by the husband, something unknown to the surrounding culture. Their status as equals was elevated.

Paul educated women with Bible doctrine. Men were not favored by our Lord Jesus Christ. Christ died for everyone, and women were created in the image of God. Jesus Christ paid for the sins of women as He paid for the sins of men.

This doctrine of educating women has been restated and elevated by theologians ever since; and it has been apostatized by theologians as well.

100 years after the Lord Jesus Christ, one of the Alexandrian fathers, Clement, who lived from 150-211 A.D., and he made a clear statement of spiritual equality for women, and hence an equality of life for women. He wrote in a church context, an early father of the church; and he wrote when women were not treated well in the surrounding culture. Heathen never treat women well. Africa women are raped and killed in the Congo; Muslims abuse their women, and so do the Chinese. *They [women] that possess life in common and grace in common and salvation in common; they also have virtue in common, and therefore, education too.* This is a statement of Clement, interpreting the Scripture.

It is Christianity which elevates women to their proper role and their proper life; the record of Christianity has been distorted. Clement took this doctrine and made application, indicating that women needed to be educated in spiritual matters. This would be the only education of women.

At times, this doctrine was perverted inside of Christianity. Whenever the church got into serious heresy, the doctrine of the equality of women was also perverted. These were the Dark Ages; there was no light of doctrine (or very little light). There was some accurate teaching, but, by and large, the church was in heresy in the Middle Ages.

Origen 185–250 A.D. the church's first systematic theologian, writing in Latin, but he was influenced by a great heresy of the time called Gnosticism. Gnosticism had dualism, which influences Origen. His writings were very unfavorable to women. *Gender is not a part of the world of spirit.* Body was seen as evil and spirit is seen as good. Gnostic dualism and Greek dualism have this basic premise. *God does not favor what is corporeal.* The human soul and the human spirit are both corrupted by the sin nature, just like the body is corrupted. He brought into the dualism, this good and evil of the human being. Some Gnostics went so far as to say that sexual intercourse between men and women was evil, because the women tempted the men in that way (Origen may not have held to that). The supposition was the women fell further in the garden than men did. The upshot was, women were evil and they could not rise to the level of men spiritually. Unfortunately, Origen was very influential in the western church. Satan can always deceive where Scripture is ignored. We need to know and understand Bible doctrine. Apostasy reigns where doctrine is not known.

Now let's relate all of this to Corinth. Their culture was as Bobby has described. No equal worship; women used and degraded in the phallic cults; and women were relegated to an inferior status in the Greek culture. They were expected to submit as inferiors and in wrong ways. Men over women then was tyrannical.

Humanists see the golden age of Athens and Greece as the greatest of human cultures. As believers, women are free in Christ. These newly converted Christian women in Corinth were coming out of this culture in Greek; this was ingrained in their thinking. Their mothers lived this way and their grandmothers lived this way. What they saw here was a completely new status in Christianity. Women are equal with men.

**Gal 3:28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus.**

These women were not sure how to handle their new-found freedom; how not to abuse it and how not to go overboard. Bear in mind that much of this was taught verbally to the Corinthians when Paul traveled through.

Now, this can be distorted to feminism and it can lead to them departing from their roles as women. Women were not to be liberated from the authority of men, but they were clearly equal to men. Women have more freedom today than in any other time in history. The time in which we live, women have greater opportunities than ever before in human history.

There is use and abuse of freedom, and Paul needs to clarify this here. How should the woman relate to the man and how should a man treat women and his wife? The men and women of Corinth and Galatia were coming out of the same culture. There was confusion; the tendency was to abuse freedom. It would be easy for them to forget their responder function with regards to the men.

The woman's desire is to rule over her husband. This is a natural tendency of the old sin nature. How should men and women deal with all of this.

### **Women, Authority, Equality and Freedom**

1. The limits of freedom; the roles of men and women, and the necessity and principles of authority. Paul was concerned about a number of things. He was concerned about Greek culture and how freedom would be understood. Paul needed to inform them of these limits.
2. He will relate the balance between authority, leadership, deference to superior rank, initiation and response, love, humility,
3. The woman needs to understand in spiritual freedom that the Christian woman has not been removed from all authority. Feminism removes women from all authority. They should not be removed from their roles as responders. The woman is under authority. God, Christ, man, woman.

The woman still has the responder role with the husband, but she is never to be abused or tyrannized by her husband or by the church. These are things which these people had never conceived of before. This defined the very nature of the relationships in marriage and in the church.

Israel in the Old Testament had much of this understanding, but this was divinely driven and not culturally driven. The church cannot function apart from these doctrines. The Christian men and women had to remove themselves from the thinking of their culture and take to heart the doctrine of authority orientation and initiator and responder.

1Co 11:3 **But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

**1Cor. 11:3–4**

**Lesson #611**

**Sunday 1 October 14, 2007**

V. 3 introduces us to the authority orientation which is covered in vv. 4–11:

πας ανερ = *of every man*. Genitive case. Κεφαλη = *head, authority*. Every man must be authority oriented. A more common word for *man* is ανθρωπος = *the category of man, including men and women; mankind*. Γυνη = *woman [in contrast to man]; married or unmarried woman*. ανερ = *the male gender*. *Every man* does not refer to all mankind. This is further limited by the proper noun χριστος = *Christ*. Every male is under the headship of the Lord Jesus Christ. These males are specifically believing men. Christian men. Unbelievers have not accepted the Lord Jesus Christ, and therefore they are not under His authority. Now they might be under divine establishment authority, but not under His direct authority. Γυνη is a believing woman under the headship of Christ and her husband as well. The woman is under everyone's authority. The problem is, even though her direct authority is her husband, it is possible that he will not give her anything to which she can respond.

Doctrine is the soul initiator for a woman without a man or one who initiates. Christ is the head of the church. V. 4 is the first half of the comparison.

1Co 11:3 **But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

These few verses seem as though they are some vague, weird cultural tangents. What is on or off the head represents the correct or incorrect role of men or women. Paul has already established the chain of command. That is the overview of the rest of the paragraph. The rest of these next few verses will give illustrations of authority.

This morning, it is all about what you wear or don't wear.

1Co 11:4 **Every man praying or prophesying, having anything down over his head, dishonors his head.**

The chain of command is critical in order for us to maintain our orientation.

Roger Lewis and Bobby were talking in the office about Bob teaching and there was not one time when Bob did not come out to teach, even in all sickness. With responsibility comes authority and dependability. Bob's leadership did not fail us. Authority carries a velvet glove and a hammer of a fist. This chain of command is the way we live. We must understand authority orientation when we are under it

1Co 11:3 **But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.**

A disgrace for a man is having something on his head. A woman without something there dishonors her head. These are cultural references which we need to understand; men and women understood exactly what Paul was speaking about here.

Πας ανερ refers to all Christian males. During the activity of praying and prophesying are both temporal present active participles. When a man is involved in these things, his head needs to be uncovered. *Prophesying* is the Greek verb προφητεω = *to proclaim a divine revelation; to foretell the future*. In the time that this was written, it was the pre-canon era of the Church Age. We hold in our hands the canon of Scripture. These books have been included in the canon for very good reason. This is all that is necessary for us to know.

#### **Prophecy—Written and Verbal**

1. This means *to speak under divine inspiration*. Paul wrote and spoke under divine inspiration.
2. This is much more than prophesying the future.
3. The church was a brand new and unique age and no one knew what that meant and there was nothing in writing for it, no field manuals. The only way to know it is men who spoke and later wrote under divine inspiration.
4. The mystery doctrine of the Church Age before the written canon was in existence had to be spoken.
5. This was the doctrine that believers in this new unique age needed to know. No one would have any idea about what was going on without Paul and the Apostles. How do you think they found out about Jesus Christ? They were told. Only later were the gospels available. They did not have this information as we do.
6. This doctrine was available to them in no other way than prophesying. Paul includes women in the activity of prophesying. This is interesting because elsewhere in Paul's writings, Paul says women are not to speak in church. "You may prophesy" and then he says, "You cannot speak in church."

Today, unlike the time that this was written, the canon is closed.

### **Prophecy in the Post-Canon Period**

1. There is no brand new revelation to be prophesied, regardless of the Muslims, the Mormons and anyone else who claims there is new revelation. It is all revealed already.
2. All that we need for faith and practice in the Christian life is contained within the Bible. People think that we need to know more things and need to move past where we are, but this is false. All that we need to know is already in front of us. Any church claiming new revelation is heretical.
3. Prophesying today is the teaching of the Word of God; that which is already in existence. Bobby is a prophet but he does not tell us about future events. There are prophecy conferences all over. Eschatology gives us great confidence and hope in our future. We are assured of what we hear about; we know what is ours. It is nice to know. Prophecy conferences do not advance us spiritually. Bob used to say dying is the great experience of life; those who go up with the rapture will be wimps. They do not get to enjoy dying grace. You are only a little ways from eternity, and you see the grace of God like never before.
4. Prophesying today does not mean speculating about future events. Still, you can turn the tv on and find someone talking about future events which are not in Scripture.
5. When there is speculation like that, it borders on adding onto the Word by human theorizing. Will it make your life any better because you know exactly when the rapture will take place? This type of stuff is pointless. There will be a rapture, a bodily resurrection, and we do need to know that.
6. Making prophetic predictions today is not divinely inspired and therefore it is not valid as divine revelation. All we need to find is in the Bible. The apocrypha was added recently added by the Roman church—about 100 years ago. Why do you need new revelation if all that we need is already in the canon of Scripture. You cannot in your lifetime study the entire Word of God. Unfortunately, many Christian ministers are foretelling the future and not teaching the Word of God.

Prayer is the next topic.

### **Prayer**

1. When teaching the Bible, you must approach it with humility. You are going to the throne of God. One who does this is rebound.
2. Immediately it is understood the submission to authority is involved.
3. When you ask God for something, that is authority orientation in prayer.
4. The very act of requesting from God in prayer is an act of submission and an act recognizing His sovereignty.
5. When you pray, you are recognizing divine authority. It takes recognition of authority to pray or to prophesy. No believer can ever afford to trifle with the Word of God. The Bible contains God's mandates and instructions.

The Scripture contains all of God's mandates and instructions. Bobby stands before us in humility, bringing to us the authority of God the Father and God the Son. We receive it under the authority that Bobby has as the pastor-teacher. He is not a prophecy that he brings on his own; he is illuminated in order to teach. No inspiration; no new revelation. Bobby's authority is from his gift, not from his person. Bobby doesn't hear voices or dream dreams of doctrine.

Bobby once asked Bob about a funeral and if he ever gets nervous about this crowd. Bob said, "I am a professional." He might get nervous, but he functions regardless. Bobby is also prepared; and he also has the language. There is a chain of command even as we learned it now. Bobby is prepared and God the Holy Spirit used his preparation. Bobby does not stand up in infallibility. He can be out of fellowship, he can draw wrong conclusions, etc. With the help of the Holy Spirit, Bobby can bring us to maturity. We can have impersonal love for all man and personal love for God. It is never a good idea to be under the authority of more than one pastor. When we listen to 2 or 3 pastors and we hear divergence. It is subtle, but we need to be under authority. With several pastors, we remove authority from the chain of command. We should not set ourselves up as the final arbiter is truth. The Holy Spirit, the pastor-teacher and then us, in that order of authority.

That should make us think about the grace apparatus for perception. The Holy Spirit is right there with Bobby when it comes to studying. The chain of command is in every aspect of the spiritual life. There is more in authority instead of just us and God. Some move outside the lines of authority of the church. They begin to conceive of their own interpretations of Scripture. They pull it out of context and then they proof text it without training and by claiming the Holy Spirit gives them some mystical insight. There is no governor on that. It is very dangerous territory for amateurs, dilitants and charlatans to try to interpret the Word of God. The pastor must dig out the meaning that God intends for a pastorate, not just for ourselves. Scripture must mean what God intended it to mean. Theology is not an easy thing.

People think they can just read theological books and get it, but this is not true. We need to be trained in theology; we do not know the oddball predilections of the authors we read. We will get more out of reading the passages which we have been taught.

Then they want to perpetrate their fallacies on others. Let me tell you what I have found. What kind of responsibility we are taking on here. We are representing the Lord Jesus Christ and we are giving someone who needs doctrine falsehood. We do not want to shoulder that responsibility. We should not put ourselves between a pastor and his congregation. Bobby answers directly to the Lord. We are answerable to Bobby but only in the area of the Word of God. Going around to hear this or that speaker can lead us into all kinds of problems.

Bobby, as our authority, has a system of authority or a chain of command. As a private, you do not go to someone in a different unit or command to get their instructions. We need to stay without our own platoon or company.

The amateur pastor is analogous to the woman in the chain of command. Bobby is not being self-serving here, but simply giving the chain of command as per the Scriptures. We may want to know and we may want to study the Word, but there is an underlying arrogance here and stepping outside of the legitimate areas of authority.

We must not come between the pastor and his congregation. This is anti-authority and destructive to the church. There is such a tremendous delegated responsibility and it should be handled with great care and circumspection. Handling this should never be taken lightly. We do not mess with the Scripture or trifle with the Word of God. It requires great submission and humility. No good ever comes to the believer who is not so gifted and trained or who attempts to lead the sheep astray or attempts to lead the sheep away from the pastor. If you play fast and loose with the Word of God, God will come down on us.

1Co 11:4 Every man praying or prophesying, having anything down over his head, dishonors his head.

1Co 11:5 But every woman who prays or prophesies with her head unveiled dishonors her head, for that is one and the same as if her head were shaven.

**1Cor. 11:4–5**

**Lesson #613**

**Wednesday October 17, 2007**

The subject of authority orientation has inspired some colorful illustrations. “If you are an unmarried woman and you have no respect for the man you are engaged to, you are going to have a very difficult time submitting to the person; and you ought to think twice about marrying such a person.” After that, on Sunday, an engagement ring was dropped into the offering plate.

A note from another lady yesterday from another city, who wrote to Bobby about Adam’s failure in the garden to be a leader for his wife. “If Adam was anything like my husband, I sympathize with the woman.” This is after a half century of marriage

What covers the head is not about fashion or manners or culture; a head covering or lack thereof represents the correct in incorrect attitude. The head covering serves as an illustration.

If you just read these two verses, you would be totally baffled as to what they mean. Πας ανερ = *every man*. This was used back to v. 3, and this refers to male believers. The gender is the emphasis here as opposed to *men and women*.

The function of praying or prophesying should not be done by a man wearing some sort of head covering. The head covering indicates that the man is under authority. With the woman, the issue is authority orientation. Women should not be teaching from the pulpit of the church, so why should Paul talk about this? The issue is authority orientation for the woman; the issue is authority in the case of the man.

Is there a head-covering cultural norm that we need to know about? The Greeks worshiped bareheaded in their temples. The Romans worshiped with their heads covered. The Jews required men to wear a covering for their head in public services, the tradition of the yamika. So, there was no standard for heathen culture and worship. There is no reason for Paul to suggest that the Greek customs were better than the Roman or Jewish customs. Paul is not dealing with cultural lessons. There are 1000's of churches to day which are inundated with cultural influences and are schooled primarily in the surrounding influence of the primary culture.

This is strictly about what is occurring outside the church. This is not and should not be made to mean that Bobby should wear or not wear a hat in church. If Bobby wore a hat, that might be bad manners, but it would not indicate that he has abdicating his authority.

Wearing a hat is about a mental attitude about humility and authority orientation. It is not about the literal wearing of a hat or not. This is an issue in some churches. A pastor came out of Berachah and kept a bunch of hats at the back of the church on a table for women to use.

There was a norm from that time period for women to wear hats or head coverings. The head covering has to do with the lack of humility in the soul. Bob used to say, it does not matter what you wear to church; what matters is what is in your soul.

Paul introduces this subject other than to deal with some cultural thing. This is all about the women in the Corinthian church. This is where Paul is going with this. The cultural norm for the women of that time was that, appearing uncovered for any woman was a disgraceful thing. This was all groups of women, and that is the basis for this illustration.

#### **Cultural Norm for Women**

1. Prostitutes were uncovered; they resisted the authority of one man and sold themselves to many men. The woman needed to show what she looked like. This was considered illegitimate for a woman in public.
2. So, all legitimate women wore some kind of head covering; that made them appear respected.
3. The Talmud gave the culture of the Jews of the time, and women's hair was beautiful and erotic.
4. For that reason, a woman's hair needed to be covered, simply because the hair was a come on (much like Arabs today). This was a cultural norm for all women at that time. It was not true for the men, but it was for the women .
5. For the woman to go with uncovered hair was unacceptable in society then.
6. In order to conform with the cultural norms, the women needed to wear a head covering. However, at the same time, female believers were equal.
7. Going without a head covering was a flat rejection of authority.

8. Women who read this understood all of this based upon their culture. This illustration hit home without any explanation. They understood exactly what Paul was referring to.

Maybe the deal is, Paul was dealing with the law of love. Women actually did have the freedom to go without the head coverings. However, being part of the society, they needed to wear these head coverings.

There is nothing wrong with decorum today; it is necessary for protocol. A society without protocol is confused and often out of control. No decorum and no protocol. Men and women in our society have, at time, eschewed their roles as men and women.

#### **What is the point of all this?**

1. The head covering issue was to confirm the lines of authority, already stated in v. 3 in an illustration which they all understood.
2. Vv. 4–5 is a continuing example of the roles of men and women as an initiator and as a responder. Bobby will define soon an initiator.
3. No covering on the head was the symbol of the man's leadership position. If his head is covered, he is not exercising leadership.
4. Being covered is abdicating authority by the man; changing his role.
5. While being uncovered for the woman reveals an anti-authority attitude of these women in the Corinthian church.
6. They were challenging the divinely designated leadership of the church. Praying and prophesying with their head uncovered. V. 5 is more complex than v. 4.
7. The head covering is an illustration of authority, leadership, initiation and response.

Remember, Gal. 3:28: women are free in Christ with equal privilege and equal opportunity. They can move as fast and as far as any man. Gal. 3:28 does not go this far here. The head covering drives home the point which Paul made in v. 3. Paul with the head covering disgraces his head.

Disgrace is the present active indicative of *καταεσκυω* = *to dishonor, to disgrace, to shame, to humiliate, to bring to shame*. Here, they are bringing to shame his authority; his head in this verse to be precise. A leader may listen to a subordinate, but he does not capitulate to a subordinate. It is okay for a man to listen to his wife.

When you abdicate authority to a subordinate, that is a disgrace; that is a *κατεσκυω*. His subordinate will lose all respect for him. A common problem for men today is abdicating their authority; these men do not know how to lead; they have abdicated their authority completely.

Some have taken this line to mean, *the man brings shame to Christ, Who is the head*. The idea that, when he prays or prophesies, he brings shame to Christ. However, that is not what this verse means. However, in this verse, the man is disgracing Himself, not Christ.

We all man and woman carry the responsibility for our own actions. If we did, we would have about 90% fewer lawsuits today. When you do not take responsibility for yourself, you will constantly be defending yourself; you will be constantly rationalizing your own actions.

A commissioned officer comes out before his men unshaven, dirty shoes, hair too long, etc. is a disgrace to his uniform. His appearance reflects what is going on in his soul. He belittles himself by his appearance. This is the person who must enforce his authority and his appearance can destroy his authority. His troops are required to fall out in pressed clothes, shined shoes, shaved, etc. He loses their respect and he loses his authority and his ability to lead. His higher commander has already given directions as to how to wear the uniform. This does not reflect. He brings shame upon himself. That takes him outside his role as a man and outside the plan of God. A man who prays and prophesies covered is not a man, but he is a responder. He loses his authority. He has abdicated his authority.

So, now Bobby needs to explain what it means for a man to be a leader or an initiator. Some of us have abdicated our position as leaders. You can be shy and quiet and be a leader. You do not have to be rough and tough to be a leader. You can be small. You don't have to be a big man to be a leader. Leadership is a learned skill. There is such a thing as a natural leader, and they say this because of the way he looks and acts. Some people in school are naturally able to lead. That is only a small part of leadership. The best leaders learn the skills of leadership. Some only know how to have a strong personality, which does them no good when running into a person with a stronger personality. Bobby attended many classes on leadership in the service. You can be a success as a military officer if you understand leadership.

Bobby was assigned to Alaska as a controller; maneuvers in cold weather. It was a fascinating time and Bobby got to see a great leader. Bobby observed him very closely. Everyone in his company had respect for him. He wasn't the kind who had to bark orders; he was not a big man. He was always out in front. There was a warming tent. This officer went out every hour to check on his men, even though he could stay in the warming tent. He was an inspiration. Leadership is a learned skill and we can each learn it.

1Co 11:4 Every man praying or prophesying, having anything down over his head, dishonors his head.

1Co 11:5 But every woman who prays or prophesies with her head unveiled dishonors her head, for that is one and the same as if her head were shaven.

**1Cor. 11:4–5 Leadership**

**Lesson #614**

**Thursday October 18, 2007**

The subject of leadership is quite vast and volumes of books have been written on this subject, and we observe it during elections, during a war, in a classroom, etc. When two or more people are involved in some way, there is leadership. It takes place in every area of life. Authority in government demands the leader, the president; authority in academics

demands a teacher; the family demands parental leadership; authority in the church demands pastoral leadership.

*Why do we need leadership? Why can't we just take care of ourselves?* It is necessary or order, direction, guidance, accountability, motivation, organization; and because we all have old sin natures. Leadership comes in all sort of packages—autocratic and democratic; with all kinds of styles, but style is not leadership. Leadership is principle. Carrying authority has a lot of responsibility.

Leadership results in a common bond rather than in antagonism. There is no cohesion and no integrity or subordination in antagonism. V. 4 illustrates authority. An uncovered head is authority in leadership. The assumption is the man has authority in leadership.

In v. 4, the man has a head covering. When he does this, he disgraces his head when praying or prophesying (teaching). With a head covering, he brings shame to his leadership. To be a leader, he needs to have his head uncovered. Covering his head means that he is relinquishing his authority and his leadership. The church is left leaderless without protection, without guidance, without decision making, without accurate teaching. This is also true in the area of marriage.

When a man abdicates his role as a leader, he has been beaten into submission, which places the man and women in the worst positions that they can be in. What does it mean to be an initiator? A leader is an initiator, and he carries designated and delegated authority.

He must also learn how to be an initiator. He is born with a natural affinity for leadership; he has an inherent aptitude for leadership and for initiation. An aptitude implies a learning process; it does not mean that you can do it; it means you have a propensity which can be developed. If he has the qualities and the designated authority, then he can show the optimum in good leadership. Most people have not a clue as to what it means to be a good leader. They have no idea how to learn how to be a good leader. In the human realm, the best way to learn leadership is to join the military.

The man is mandated to be a leader to the woman and no woman will respond to the man who lacks leadership or who does not initiate. This is why we need to be a leader and we need to be able to initiate. So, how is authority to be exercised? Where does the man cross the line to become covered; a responder, or when does he cross the line to become a tyrant in stead of a leader?

Eph. 5:22–25 is a good place to get a feel for leadership. **Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her** (Eph. 5:22–25), Subordinate and leader. There is not doubt that the woman is a responder; she is subordinate to the husband and to Jesus Christ. The husband is the head, which is that same noun κεφαλη,

which is the head or the authority; the superior in rank. He is the leader the initiator. He is head over the wife just as Christ is the head over the church. Christ is the Savior of the body; and there is a parallel here. As the church is subject to Christ, so also the wives ought to be subject to their husbands. **Husbands, love your wives just as Christ loved the church and gave Himself up for her.** Love is a part of leadership; it is the responsibility of leadership. Be subordinate comes from υποτασσω = *to be subordinate to, to be subject to*. This occurs in v. 21, but not in v. 22. It is not repeated in v. 22; since there is no verb in v. 22. It is implied, however. ὑποτάσσω is a military word.

Bobby is going to give a little scenario. An infantry company is ordered to set up a defense in some location; a defensive position. The leader of that company is the company commander and he is totally and completely responsible for the tactical deployment of his company. The fact that we have been given leadership; responsibility is the key word here. This commander, particularly in combat, has many things in his mind, including the lives of his men and the mission which he is given to accomplish. His responsibility is right in front of his eyes. He must always keep his composure and his calm. No matter what the circumstances, a leader keeps his composure. The company commander must issue sound, clear orders and he must follow up, in order to see that these orders are followed. Leadership is leadership by example, and this is where the leader gains respect.

The company does not set up its defenses on its own. Only without a leader and being dazed, do they ever try this on their own. The company commander has to coordinate them as whole. This is one reason the soldier in command is an issue. Leaders must be thorough in their thinking, and then they ask for questions. A leader must initiate the action and his subordinates must respond to his orders. The leader initiates the action and he does this in the best interest of mission accomplishment and troop survival. Accomplishing the mission and taking care of the troops are his concerns. The mission comes first and the troops understand this as well. Great leadership keeps their best interests in mind. A leader can be the best leader on earth, but without a response, nothing works. The husband leads and initiates, but the wife must respond.

The husband initiates in love; leadership is to give his all to his subordinates, which is his capacity for love, and he leaves nothing on the table. His subordinates know that he will give his all to accomplish the mission, even his life. When this is in the marital situation, the marriage is great.

The acts of authority are by the order of the Congress. There was a bar on Bobby's uniform, and he was vested with authority, but he was not a leader; that takes extensive training. For the husband, that is the development of capacity for love. We get this training from Bible doctrine in the soul. The wife is like a subordinate soldier to her commanding officer.

If there is no confidence in a leader, then the subordinates will not obey their CO. The troops want to see their leader out front; they want to see that he cares about them. He can be tough, but they must understand that he cares about them, through the actions which they can observe.

The wife needs to see competence of leadership; she needs to have confidence in him. The good leader elicits the desire to respond; he instills teamwork; family teamwork. Yet, there is a place where the buck stops.

The subordinate will want to gain the respect of his leader. He must initiate using the leadership qualities which he has developed. He is charged with the welfare of his subordinates.

### **The Qualities of a Husband Leader**

If you have these qualities, and if you learn to use the skills inherent to this qualities, you can be a husband leader.

1. **Maturity.** Maturity is the ability to make wise decisions by applying doctrine. These decisions should elicit confidence from the wife. If you are mature, you are wise and confident. And you build capacity for love, which is what the wife sees and which gives her confidence.
2. **Flexibility.** This means making timely and appropriate changes when necessary. Leadership in marriage means that you are never closed minded; you cannot afford to be closed minded and you cannot be threatened by a wife who suggests a better way. The wife may know some of these things better than the husband and the husband should not stifle that. She is not a woman who says *yes sir, no sir*. There is a great difference between leadership and merely issuing orders. A man becomes inflexible when he fears failure. When a man fears failure, he doubts; and it controls your thinking and your life. No leader can afford to have fear or doubt in his soul.
3. **Endurance;** the ability to weather the repeated storms described in Gen. 3:16; the woman who desires to rule over her husband. You must be able to weather these storms with patience and constancy; you should not lose your composure. You should not lose personal control in anger. When you are angry, you no longer think, you are simply reacting. There is strength in endurance, and part of endurance is persistence. You do not ever defer your leadership; you do not step down from your position of leadership; you do not delegate your leadership to your wife. You should be flexible and with an open mind; but you do not give away your leadership. These qualities are not individual, but they work together. You must learn them as a whole.
4. **Decisiveness.** This is sound doctrinal judgment to make good decisions at the proper time. Inactivity is a loss of leadership and do not defer decision making to the subordinate. Decision and initiation are almost synonymous.
5. **Poise** is the next one. This is the stature of a leader. If you do not have poise in life, then you might as well quit. Poise is composure marked by self assurance. Some men seem to wake up with self assurance. Some learn it just because of the way they move and act and others respond to them. Spiritual self esteem is composure and poise. Leadership must be able to act under pressure. The responder, the woman, responds with emotion; and her emotion may be more difficult for her to control it. A stressed out man is not a leader. As soon as stress hits, you see who the leader is and who isn't.

1Co 11:4 Every man praying or prophesying, having anything down over his head, dishonors his head.

1Co 11:5 But every woman who prays or prophesies with her head unveiled dishonors her head, for that is one and the same as if her head were shaven.

**1Cor. 11:4**

**Leadership Lesson #615 October 21, 2007**

**Sunday 1**

This verse does not refer to a head covering in general. However, if teaching and praying should be done with a bare head, then we need to revise GAP and the doctrine of prayer.

By divine design, the concept of authority exists in the universe. That is the big picture topic. The chain of command was given back in v. 3: God, Christ, man and woman. There must be authority orientation and a response to authority. Leadership and subordination to authority.

Decision making, efficiency, guidance, motivation, accomplishment, accountability, are all a part of a leader/subordinate relationship. When 2 or more people are involved, there must be some kind of leadership. In our context, this leader subordination refers to the man and the woman both in marriage and in the church; and it is man who holds the leadership position. This does not mean that the man is the superior person. Women can be superior to men in many ways, but the vested leader is the man.

In v. 4, the man is wearing a head covering for praying and prophesying. This is a sign of subordination. He is humiliated as a leader; he has abdicated his leadership position; he is in dereliction of duty before God. There is no excuse not to exercise leadership. There are women in authority in business and in many other places. In our world, the relationship here is between husband and wife. Leadership is the designated role of the husband; and Bobby's designated role is leadership for the church.

Leadership in man requires vested authority. The man must learn how to deal with authority. The man is vested with authority. Aptitude always implies a learning process. A man needs to learn these qualities. You have authority, now what are you going to do with it? This is where the war between men and women begins. Leadership must be learned. We men lead by example, which comes from the developed qualities and characteristics of the soul. Our subordinate will come to reflect our example. It takes time, thought and training to develop leadership skills. If a man does not develop these attributes, he will either abdicate his God-given role or he will become a tyrant. In either case, the man is a failure before the Lord. What a man is depends upon his beliefs, his values, his ethics, and his character. Beliefs and values have great motivating power. That is the object of the leader, to motivate; to lead by example. The Christian man growing in grace and knowledge will have the greatest ability to lead that a man can possess. He will know the divine value system; he will understand divine viewpoint. He will understand the characteristics that he must develop and internalize. His value system must be conveyed to the subordinate. Some husbands have failed here; the wife takes in

doctrine and the wife runs the spiritual show. The man should be the spiritual leader in your family. As you go, so goes your family and so goes your children. Your ethics must be spiritual ethics, characterized by virtue love.

Truly, all of these things must be developed in the soul of the subordinate, but the man, as the leader, must develop these things. Virtue love is the essence of the Christian leader. **Husbands love your wives with virtue love, just as Christ also loved the church.** Christ gave Himself up for the church, and the husband is to love his wife like that.

We need to keep stress out of our lives, as this will destroy a unit. The husband should not show stress; he needs to develop spiritual self esteem which exudes confidence and stability. His qualities motivates her to respond to Bible doctrine. When it is seen in the soul of a man by the wife, that becomes a strong motivator.

The man also must develop grace orientation, and we need to have an attitude of graciousness toward our wives. It begins with grace orientation and as we begin to understand what salvation means and what grace God has bestowed upon us.

The man brings a contentment and a peace into the home. Contentment in our souls means that we are one of the greatest examples of leadership. This always affects our subordinates. It is what we need to show in our family and in our life. We are leaders based upon what is in our soul.

The wife assesses us on a daily basis; she learns whether we are open and honest and trustworthy, or if we are lazy, indecisive or trustworthy. She sees if we are consistent with the values that we profess.

If you, as a man, cannot apply doctrine as a leader, then your head is covered; you are not a leader. The closest parallel is the military where the officer whose beliefs and values are strong; and his subordinates will die for him.

The qualities and values must be resident in his soul. They are phoney and they cannot be faked; true for the Christian leader as well. You must have something in your soul in order to lead.

### **Qualities of a Great Leader**

These apply in the spiritual realm as well as in the world. It is possible for a woman to respond to the wrong man; it is possible to respond to human viewpoint. The source of all leadership comes from Bible doctrine. These qualities are a part of capacity for love.

1. Maturity; the man has a sense of responsibility; it is taking responsibility; there are no excuses. A leader is never a victim. You are not impulsive. Make wise decisions based upon doctrine and not upon emotion. You should not live by emotions or by feelings, but you live by Bible doctrine.
2. Flexibility. Making timely and appropriate changes when necessary. This is very tough when she has a better way and she tells you about it and you recognize it.

Leadership does not mean that you are closed-minded. Some people just cannot be wrong, and that is dangerous. A woman is not an automaton who simply says yes, *sir* all the time. A man becomes inflexible when they fear failure or when you doubt your ability. If you doubt your ability, then you do not have Bible doctrine in your soul. You must acknowledge your mistakes when you make them. It is so easy to say, *I am right and you are wrong*; that is not leadership. Then you have a unit that does what you say and they will not follow you out of a paper bag. This is what women do when they are not led.

3. Endurance (stamina); the ability to weather the repeated storms. The wife has the desire for her husband's authority. Gen. 3. The wife desires authority. Keep going spiritually; never let up. Do not break your momentum. This will break your leadership. Your leadership goes with momentum; there is strength with endurance. Endurance: once leadership is taken out of the hands of the husband, it is hard to get it back. Just like with children; you let your leadership over them lapse, and it is hard to reign them back in.
4. Decisiveness: sound, doctrinal judgment to make good decisions at the proper time. When it is time, you must be ready. In the military, it means violent choices at times (but not in marriage). Have the courage of your convictions. Absolutes leave you with no doubt insofar as to what course you should take. The leader can exemplify absolutes.
5. Poise is the stature of a leader; this means composure marked by self-assurance. You can think or act under pressure. When you are certain of your ground; when you are convinced of absolute truth, then you will exhibit confident controls of your emotions. One great pitfall is marriage, which can be the most adverse of circumstances. Toleration, self-restraint, self-control, self-regulation. You cannot be poised an arrogant. Poise is our ability to think without bitterness, antagonism, without self pity. An attitude of poise comes from spiritual growth. The poised Christian leader is a man with spiritual self esteem. If you do not have this, you will fold under pressure. Poise is the mature spiritual life. In the mature spiritual life, you can solve problems before they begin. This is because you do not become reactionary to your subordinate or to your circumstances. People falling apart in emotional revolt.

1Co 11:4 Every man praying or prophesying, having anything down over his head, dishonors his head.

**1Cor. 11:4**

**Leadership Lesson #616 October 21, 2007**

**Sunday 2**

If you are single, separated or divorced, then you have a leader, and this is Bible doctrine. The leader who exemplifies these qualities. These qualities are adapted by Bobby from the field manual on leadership. These are the qualities developed in a good combat leader. We are in the angelic conflict; we are in marriage. Marriage is a corporate witness in the angelic conflict. Everything that we are stems from our leadership ability, and this comes from one place: Bible doctrine.

## Leadership Qualities

6. Fair treatment; it is not being tyrannical toward the wife. We might get up in the morning and want to get everything straightened out because she cannot do anything right. You cannot be just authority. It is not just about authority; it is not just a chip on your shoulder, but an attitude. You must grant some amnesty to your spouse from time to time. Sometimes you might deliberately overlook an offense. There is a fine line between justice and nagging. Bob was a master at this (not nagging). He knew when to correct and when correction would be self initiated. When you initiate your own correction is when doctrine kicks in. Bob repeated so much because he could look into our eyes and tell when we have it or not. We must maintain impartiality and even-handedness and give her the benefit of the doubt. No legalism in dealing with your subordinate. Legalism and justice are antithetical. Justice is impartial. When you have capacity for love, that is how you treat them. Even when they commit an offense, you have to treat them in love. And be careful what you say, because there are things that you can say that cannot be taken back...on either side. Control yourself, even if you think it. No legalism, but you do have to hold the line for integrity. Remember the righteousness and justice are two sides of the same coin. Nothing is more important than to be objective and just. No more difficult or terrifying situation than to have bullets flying by your and having to lead men in battle. You must maintain objectivity.
7. Assertiveness: taking charge when necessary. Leaders take charge. What does this mean in a marital situation? Make your thoughts known. You cannot afford to internalize everything. Problems do not get solved if they are ignored. You have to communicate in order to lead. Asserting yourself involves communication. A woman follows a man with presence, but it must be spoken. Confidence comes from Bible doctrine; you do not have a spirit of timidity, but of doctrine and of sound mind.
8. Compassion: and we must be careful here. Some think that if you have compassion, then you are a wimp. There is nothing wrong with being sensitive to your wife. If you are callous, the wife knows it immediately; that means that you do not care. 1Peter 3:7: **live with your wives in an understanding way as with a weaker vessel.** This weaker vessel needs compassion and understanding. This weaker vessel is responsiveness. Do not destroy the little girl inside of her. That is a delight to watch. Without compassion, you will harden the woman against you. Compassion comes with impersonal love; as we develop impersonal love, we develop compassion. We overlook faults. We are faulty. To many men who think of themselves as leaders do not recognize their own faults, but they think that the woman has all the faults.
9. Sense of humor. You need to lighten up. Be able to critique yourself; be able to admit your own short-comings. You need to have some sort of sense of humor about yourself. Handle some problems with humor; it deflects conflict and settles issues without a fight. You do not need to impose your will very often. Sometimes, you need to be self-deprecating. This is as long as you can have a sense of humor about yourself. Sometimes, these sorts of things and sometimes relationships

should be enjoyed and we can share the happiness of God. God has a sense of humor; He has a great sense of humor.

10. Humility: acknowledge your mistakes. A bad leader cannot wield authority if he cannot be under authority. He bends the rules in front of his subordinates; he runs down his boss to his subordinates. You need a gracious attitude and that must be projected. Grace precludes the anger which is a part of relationships. In marriage, you must put your wife's interests above your own. Jesus Christ put our interests in front of His own. Humility is developed, as we grow in grace and knowledge.
11. Self-discipline: forcing yourself to do what you know to be right...even if you do not want to do it...even if it is the last thing in the world that you want to do. You follow your values of Bible doctrine. You make application to your own circumstances. Do not compromise in the area of doctrine.
12. Dependability. This is what makes you dependable. This is so people know what to expect. You are wise and prudent, so you are poised and compassionate and mature.
13. One quality may be exercised over another in a particular time and place, but do not let one outweigh the others. At some times, these qualities will need to be applied. When do you apply this or that quality? One may be more effective than another under a certain set of circumstances. The spiritually mature believer can do this. Some great military leaders know exactly what to do at the right time in order to get the correct response from your subordinates. If you want to get the right response from the wife? Then live these qualities and practice them. It takes wisdom and Bible doctrine. It starts now. You cannot forget that you are a leader. You can never give up on leadership. You can never abdicate it, you can never turn it over to the wife; because when you hand it to her, she will take it. Spiritual maturity will grow simultaneous to leadership. Ideally, both the husband and wife grow together. 51% or more of the franchise is dependent upon the husband. He is responsible for initiating the blessing, and strength, and tranquility in the marriage. The wife has the responsibility to respond to doctrine and she will respond to the man in the chain of command. The woman will respond to Bible doctrine, but never forget, in your human relationships, she will respond to us, or she will react to your lack of leadership. Men do not understand that what they sow, they reap.

1Cor. 7:3 gives the duties of the husband to the wife: Due benevolence is the key to an initiator responder relationship. How does the husband do this? You have just heard. A principle of business and investment illustrate the point. Some of us will illustrate this. Some men think that if they make enough money, then things will be okay. But money is not a substitute for leadership. Your family will not understand any of the principles.

Capital must be invested and it will create wealth; it will create a return. If you invest a lot of money, you will make a lot of money. Your financial position appreciates. A 401 K continues to grow. The analogy is, when a man makes a good investment to his future in marriage: a contribution of the capital of love, care and attention to the woman, he receives a good return on his capital investment from his wife. If you do not invest anything, you will receive little or nothing in return. A negative response is active reaction to a man who is

indifferent. The worst leader is a person who is indifferent. Indifferent people cannot lead or initiate. When a leader does not care about his men, then laugh about him behind his back; they know he does not care, so he does not need to care. Good investments appreciate over time, on and on and on and on. Marriage appreciates over time; it is not a flash; it does not occur overnight. If you do not make the investment and grow, you will get nothing out of it.

The longer I am married, the worse it gets; that indicates that there is all kinds of problems. You are not initiating love, memories, shared experiences. When you strip everything away, what is left is spiritual growth, and when you get older, your relationship is the best. TV tells us that only when you are 21 when the relationship is the best. If television says something, then they are probably wrong. When spiritual growth occurs in tandem, it is a magnificent blessing personally and as a pair. Manipulation means there is no capital investment; there is no investment, no response. Many men have yet to understand, what they sow in the home, they reap in marital discord or marital happiness. It can become so ingrained that, the wife is subjected to apathy, abuse, mistreatment; and you will never get back love. If you only show kindness when you want sex, the woman will go into full scale reaction. There is no due benevolence in the husband; he does not know how to initiate love. It is our responsibility in every aspect of life. There is no substitute for good leadership ever. Every area of love requires it. It exists in heaven and it exists on earth.

1Co 11:4 Every man praying or prophesying, having anything down over his head, dishonors his head.

1Co 11:5 But every woman who prays or prophesies with her head unveiled dishonors her head, for that is one and the same as if her head were shaven.

**Eph. 5:25                      Leadership   Lesson #617   October 24, 2007                      Wednesday**

Daylight Savings changed to Nov. 4 this year.

Leadership for the Christian man is really easy; you think and speak wisdom from doctrine and the Christian woman will respond. Training and thought develop the spiritual qualities for leadership.

#### **A Final Summary on Leadership**

1. Maturity, which engenders a sense of responsibility. The greatest sense of responsibility is Bible doctrine which circulates in the soul. You do not live under impulsiveness or emotionalism. Maturity is an over-arching principle, which is critical.
2. Flexibility—not being closed minded. You can be closed-minded about a principle of Bible doctrine. This is an absolute which is not negotiable. You base your life on Bible doctrine. We need to be flexible in making changes in this area. We

employ the faith rest drill. We are flexible when we understand His promises. When we are uptight, there is no flexibility at all.

3. Endurance is the stamina in dealing with resistance. Perseverance and love toward the subordinate. Love and care for the subordinate. Impersonal love is the key; impersonal love toward the insubordinate. You must always look toward the long haul. You don't go with the first blush of emotion.
4. Decisiveness, the right timing and conviction in making sound doctrinal decisions and persevering in their execution. If you lack the conviction of Bible doctrine in the soul, then you will not be decisive. You cannot be stupid about doctrine. Stupidity and decisiveness do not go together. The absolutes of Bible doctrine cannot go along with lack of decisiveness. You make the correct decision without wavering or 2<sup>nd</sup> guessing yourself. With the principles of Bible doctrine, you evaluate the decisions that you make.
5. Poise is something which we must all have in every aspect of life. It is thinking or acting under pressure with composure. We have all seen people lose their composure when under pressure. This means control of emotions under adversity, which is not always easy to do under marriage. A personal sense of destiny. The believer leader gets poise from a personal sense of destiny when in Christ. We share in all that Christ is and has. We have a destiny in Christ. That is our personal destiny. This brings spiritual poise into our soul. Here is where we gain spiritual self esteem. This is the confidence which brings poise. That poise is the stature and dignity of a Christian leader to stand under any adversity.
6. Fair treatment. The Christian leader must balance authority with clemency. He must be able to deal with insubordination, antagonism and defiance. You want to slap it down with legalism, but you must maintain impartiality in the soul without legalism. You do with with the knowledge of the integrity of God. We must gain the fairness and the impartiality which comes with Bible doctrine in the soul.
7. Assertiveness, which is taking charge at the appropriate moment and in the appropriate way. You must communicate in order to lead. Assertiveness in your life is the by-product of consistency. If you don't take charge of your own life, you cannot take charge of anyone else's. The greatest resolve of all is having doctrine in your soul. The leader must think in terms of absolutes, and only the Christian leader is able to think in absolutes. The more you are involved in human viewpoint, the more relative your thinking is.
8. Compassion; sensitivity to the feelings, interests and well-being of your subordinates. 1Peter 3:7. Compassion comes with the development of personal love for God. When you know God and understand Who He is and what He has done for us, we cannot love Him apart from Bible doctrine in our souls. We build our personal love for Him with doctrine in the soul. As He is compassionate toward us, we reflect this compassion toward others. The more you know about Him, the more you reflect upon Him. Doctrine always does because it is consistent and because it is truth. We begin to apply all of these things, and you do not become defensive.
9. A sense of humor. You must be able to laugh at yourself and self-critique your own shortcomings, and you do it in the light of Bible doctrine. You laugh at yourself; you

don't take yourself so seriously. When you critique yourself in the light of Bible doctrine, you see yourself objectively and all your short comings. You don't fear someone seeing all of your weaknesses. Have a sense of humor. Don't become defensive. Don't try to justify yourself constantly. Once two people become defensive, they will have lost the compatibility. When you make mistakes, then laugh sometimes. If you have a sense of humor, then you can laugh and not be offended. We get so offended when someone notices that your spouse is not perfect. Have a little sense of humor.

10. Humility, you are teachable and as you are teachable, your thinking adapts. These are the grace procedures so we are learning. We begin to apply God's charitable policy of undeserved favor to all those around us. In this application of humility, we put our wife's best interest ahead of your own. The military is a great illustration of this. The subordinate knows that his head will take care of them to the point of personal discomfort, hunger and even death. Put the best interests of the subordinate ahead of your own. Leadership is not a breeze; you will get opposition. You will find it constantly in marriage. Do not be a pushover.
11. Self-discipline. Forcing yourself to do what you know to be right. This is one of the greatest assets in life. You can do anything with self-discipline. To discipline yourself in the spiritual life means you follow the absolute principles of life. You do not compromise doctrine under pressure. What does doctrine tell me to do under these circumstances? With self-discipline, we are dependable. That is an invaluable in leadership. Constancy and dependability.

How does this affect the subordinate? A woman will respond accordingly if she grows in doctrine. She will respond with deference, honor and respect. This is the greatest characteristic of leadership that she can have. She responds with deference and love and, at the same time, she responds in kind, by taking on the same qualities that he reflects. These characteristics are not just for the leader, they are for everyone. The combination of Bible doctrine in your soul and the leadership which we receive, allow for the reflection of these qualities in our soul. The greatest capacity for love comes from Bible doctrine in the soul. Bobby read the word *love* about 50 time in the first few pages of some Christian book. You must have capacity for love. The greatest capacity for love comes with spiritual growth. Personal love for God and impersonal love for the subordinate. Personal love is all about the quality of the person which is loved; impersonal love is all about the integrity of the one who loves. The object of your love might not always be attractive or nice, and this is where personal love fails. Virtue and integrity in the one who loves. It is the integrity in the soul. That is capacity for love.

How is the woman to respond if she does not receive her due benevolence? She might become resentful, hostile, sarcastic, anger (toward the whole concept of marriage). Neither the man nor the woman has to make a full investment in living together, which is why so many choose that. Don't criticize the woman; look at yourself and change yourself if necessary. Self-absorption, self-deception, self-justification. Bitterness, despair, promiscuity, revenge and even suicide. Faced with this sort of reaction of his own making, the leader-husband begins to react. If the man cannot fulfill his obligation to lead or initiate,

then his soul turns feminine. There is nothing for the man to fall back on if he cannot initiate from problem solving devices resident in his soul during a time of adversity. He cannot lead and his wife will not follow. Then he mirrors her bitterness, her resentfulness, her promiscuity. He finds his happiness outside of the home. What happens is, they begin to despise each other. Human viewpoint solutions are only temporary at best. You must have the solution, which is doctrine in the soul. The only solution is the spiritual solution. Rebound and keep moving; and then you focus on the only solution, which is doctrine. You must keep your eyes on the solution, even if the man gives her nothing to respond to. She responds to doctrine. The woman needs to respond to something, and if there is no husband or he is out of line, then you respond, as a woman, to Bible doctrine. When you neglect Bible doctrine, you will stop leading and you will stop responding. When a Christian man leader leads his wife into Bible class, that is a great initiation of love. Love begins in the soul; it does not begin in a bar or in bed. The husband and wife begin to understand the role that they play in their relationship. They begin to understand and grow, and all the garbage of their soul begins to clear out, which is when capacity begins. This does not happen overnight. It takes daily intake of doctrine. This is the best and only solution to marital problems.

Eph. 5:25: **Husbands, love your wives, as Christ loved the church and delivered himself over as a substitute for her,** Jesus Christ is the model for leadership. He gave Himself up for her (the church). What a critical phrase for the leader to understand.

Christ loved the church with personal love. Then it says, **He delivered Himself over as a substitute for her.** We are worthless sinners with every fault that man can have.

1Co 11:4 **Every man praying or prophesying, having anything down over his head, dishonors his head.**

1Co 11:5 **But every woman who prays or prophesies with her head unveiled dishonors her head, for that is one and the same as if her head were shaven.**

**Eph. 5:25 1Cor. 11: Lesson #618 October 25, 2007**

**Thursday**

In marriage, the husband is vested with authority and leadership. As the leader, he must learn to initiate a response in his wife. He is to give due benevolence to his wife. He must show all of the leadership qualities from the other night. Whether a guy wants to have this position of leadership or not, he is. The more you learn, and as he grows spiritually, he applies his leadership qualities as a part of normal consequence. These things all fall into place as you grow and begin to understand your role. So, a man's first and foremost role is the grow to maturity.

This is not just about men; women are responders, and all women will respond to something in some way. There will be times when Gen. 3:16 kicks in, and the wife's desire is to rule over her husband. With spiritual growth, the genuine and complete response will be available to us. However, both the man and woman must be consistent about growing spiritually. The husband will become a spiritual leader. He will lead in other areas, but his

spiritual leadership is the most critical. He will exemplify the benefits of Bible class. Then he will initiate her interests. Sometimes, the wife is the positive one and the wife is not.

You wives can influence your husbands when it comes to doctrine. Bobby has seen many instances of wives who are positive to doctrine and they are dedicated to spiritual growth, and they have had the greatest impact on the souls of the husbands; both for salvation and for spiritual growth. In some cases, the husband has even taken his rightful place as the spiritual leader in the home. Some women do advance, even with hostility at home. Many men resent Bible class and many hated Bob's voice. However, a woman cannot nag a man into spiritual growth.

For the husband whose wife is not positive, the solution is exactly the same. You hang in there in Bible class and you continue to grow and you exemplify all of the wonderful qualities of leadership. The woman will be aware of your leadership and character and she will know where it comes from. You must remain remain positive and compassionate, even if the wife has no interest. If the wife responds to doctrine, ultimately, she will respond to the husband. As she sees you grow, that is the only way that she will take an interest in spiritual things. Don't get impatient. It won't happen overnight, and the growth will take time as well.

Husband and wife, under those conditions, will grow up together, in their marriage; the Christian husband and the Christian wife begin to gain capacity for life, as leader and responder. The children are also affected for their benefit.

Children will do what they see; not just what they hear you tell them.

To Eph. 5:25, which is the key to leadership. The initiation of love by the husband; is the principle of leadership. The husband has a model for this kind of love; his model is Jesus Christ, Who initiated love for the church in this way. He gave Himself up for her. This is a critical phrase for the leader-initiator to understand.

Impersonal love and personal love. As this happens, so he becomes a leader.

#### **Some Points on Eph. 5:25**

1. Christ demonstrated impersonal love by become our substitute; He gave Himself up; He died for us, for our salvation. He paid the penalty; He delivered Himself up over for us. He gave the last measure of His life for us. That is impersonal love.
2. We do not deserve such unselfish benevolence.
3. His impersonal love reflected His won character and virtue as a man. We know what His sacrifice entailed; perfect subordination to the Father. What agony, paying for our sins, sins which were not His own.
4. That is the extent to which He went to initiate love toward us.
5. There is no greater love than the application of impersonal love. This is irrespective of the virtue, integrity or attributes of the object of that love. Do you think that Jesus

Christ, when He died for us, looked at our worthiness and figured, we were good enough?

6. Impersonal love chooses to act, despite the negative aspects. Impersonal love is the depth of **husbands love your wives as Christ loved the church.**
7. The husband's love for his wife is dutiful (this is meant in the best sense of the word); this is due benevolence.
8. The initiation of due benevolence does not depend upon any response from the subordinate. Does our response matter to Jesus Christ with respect to His dying on the cross? Christ died for every man, but the response of the subordinate is not important. It does not matter.
9. Impersonal love is both the power of love but also the premier problem solving device for marriage. Marriage will not be optimum without the power of impersonal love. If she is the most attractive woman in the world, but she becomes much less attractive in many other ways with a love response.
10. The husband cannot be consistent in his initiation of love, through the application of impersonal love.
11. Impersonal love applied from doctrine in the soul of the mature husband. The first quality of leadership is maturity. Impersonal love applied from doctrine in the soul from the mature husband takes precedence over the faults and flaws of the relationship. It takes precedence over the conflicts and the personality clashes and the policy arguments of marriage.
12. It is the same for the wife who responds to doctrine. Doctrine cuts both ways.
13. Personal love depends on attraction and response from the object. That fades or turns into reaction. In impersonal love, the subject or initiator expresses virtue.

Don't ever think that impersonal love won't work. Everyone thinks that personal love is what it is all about. Do you think there has ever been a marriage based upon physical attraction or personality compatibility, which lasts? Impersonal love is the only chance that any of us have for maximum marital happiness or fulfilling our roles in marriage.

There is another aspect to love.

#### **More Points**

1. The Lord also love the church, with is the body of believers; and He loves us with personal love. He died for us with impersonal love. We were spiritually dead; we were unattractive to Him.
2. In becoming believers, we respond to the initiation of His impersonal love on the cross. We are ugly to God because of our fallen nature. We express faith alone in Christ alone; this is where is begins. That is the response to impersonal love. When we receive impersonal love, it hard not to respect that or to respond to that. It is a hard woman who cannot respond to that.
3. Our Lord imputes His perfect righteousness to us. That is His merit imputed to us. God loves that righteousness in us. This is perfection and He loves us in this way.

4. We develop our own personal love and respect in return; this is reciprocal love. When we know Him, we understand Him and love Him. Personal love does not last in any other way. We are the responders. As we come to know the One Who saved us and provides for us.
5. With further spiritual growth, the response of personal love gains greater depth and intensity. Surface personal love does not go very far.
6. When personal love gains greater depth and intensity, the beauty of the object of love grows. That love is cherished and respected, appreciated and nourished and the love grows. The combination of personal love and impersonal love is what makes the relationship work.
7. This is analogous to personal, reciprocal love between husband and wife. You see the virtue in each other; and you see the great value in one another. Our beauty will fade; and in no time, your physical attributes will no longer be what is was. This combination of impersonal love and personal love is the virtue necessary for initiation and response. That is what is necessary for initiation and response in marriage.
8. What this love is not: it is not sentimental or emotional. It is virtue dependent. It is doctrinally dependent; grace dependent. The virtue grows in the soul of the husband with doctrine. Then the wife responds with respect and develops her own virtue love.
9. A husband must so love his wife that he will give of himself in every way that a human being can give of himself. Emotion may be a part of all of this—in fact, it will be—personal love is not sterile or clinical; there are deep sets of feelings in all of this. However, emotion is secondary to all of this. Impersonal love is devoid of emotion. Impersonal love is about virtue, not emotion. If emotion is involved, it will distort impersonal love. Emotion comes in with personal love. However, personal love does not carry with it the power of impersonal love.
10. If no response can be drawn, the wife has no capacity for love. This is the difficult thing.
11. But, the man must still initiate from the virtue in his soul. Christ continues to initiate love toward us, regardless of our response. God still continues to offer it until the day that we die, whether we respond or not.
12. Love does not mean a leader is a pushover, a rollover or a tyrant. No subordinate respects this sort of thing. A leader is assertive and there are times to apply these qualities of leadership.
13. It all boils down to *be imitators of Christ* (1Cor. 11:1).
14. When personal love for God and impersonal love for people unite, that forms the great quality of virtue love. Virtue love is what is directed from the husband to the wife. *Christ loved the Church and gave Himself for it.*
15. With virtue love, neither the husband or wife will be stapped with cruel intolerance, smoldering anger, judging, hatred, or any other mental attitude sins.

### A Few Practical Points

1. In virtue love, the husband's love will not be distracted. It will not ruin his life; he will not have the smoldering anger.
2. He won't
3. He will imitate the Lord with endurance, poise, humility, etc.
4. If the man has those qualities and applies them, the wife will appreciate them and respond. She will respond with the greatest extent of her ability.
5. Bobby is going to close with this verses: 1Cor. 13:4–5: **Love is patient, love is kind, love is not arrogant, it does not seek its own, it does not take into account a wrong suffered.** All of the aspects of impersonal love are found there. Virtue love suffers these negative things. Eph. 5:33a: **Love his own wife as even himself.** Is there anyone who does not care for himself? Who stops providing for himself or protecting himself or feeding himself?

Eph. 5:25: **Husbands, love your wives, as Christ loved the church and delivered himself over as a substitute for her,**

1Co 11:4 **Every man praying or prophesying, having anything down over his head, dishonors his head.**

1Co 11:5 **But every woman who prays or prophesies with her head unveiled dishonors her head, for that is one and the same as if her head were shaven.**

**Eph. 5:25, 33a 1Cor. 11:3–4 Lesson #619 October 28, 2007**

**Sunday 1**

1Co 11:3 **But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.**

V. 3 seems to be unrelated to v. 4, but they are intimately connected. A head covering was the official emblem of submission. When a man wears a head cover, he is submitting to authority; and, in and of itself, it is not bad. The problem is, to whose authority has he submitted? The authority relationship focuses between man and woman. In v. 4, man has brought shame upon himself, as he is praying and prophesying with a head covering, indicating subordination to those about him. However, in praying and prophesying, the man is expressing God's thoughts, and therefore, should speak with the highest authority.

We are currently studying what this leadership in the man requires. There has to be more than having stripes on his sleeve or bossing others around.

Impersonal love is by far the most important; it is the bedrock of a relationship. There was apparently a very demonstrative couple in Berachah last session, but they seemed to know a lot about personal love without knowing anything about impersonal love. Impersonal love is epitomized by Jesus Christ giving up Himself on our behalf. He suffered the horror of dying on the cross as the Savior of all mankind. He took the penalty of sin and death upon Himself. He took all of these things upon Himself, out of love for us. There is no great

illustration of God's love or of the concept of impersonal love than Jesus Christ dying for us on the cross.

Personal love is weak and it changes and it goes up and down; and it is hard to love someone when they do not love you back. Attractiveness is never the basis for a real and lasting relationship. Impersonal love depends upon the virtue and integrity of the one who initiates the love. Attraction can be for many reasons and it is often based upon the way that someone looks. However, it goes way beyond that. Personal relationships cannot be based upon that alone. Even when the wife's exterior attractiveness diminishes, the husband's impersonal love kicks in, and firms up their relationship.

The wife can also have this same maturity and virtue, and it is applied in a different way, as the responder. She can still respond. She can respond to Bible doctrine. Impersonal love is the love which must be applied by the husband to the wife as a part of his initiator, leader role. This means he initiates an enduring devotion and a dedication to her and consideration of her. Her worthiness is not a part of this. The only constant and stable love is based upon this impersonal love. After all, Jesus Christ died for sinners, and we had no attractiveness or virtue. Impersonal love always takes precedence over the policy conflicts, e.g., how the toothpaste tube is to be squeezed or how money will be spent. Judging or hating can all crop up when personal love fails; his impersonal love should kick in. Man's brutality toward a woman is one of the great failures today of men and their leadership.

The husband is a leader with authority; his impersonal love is fist in a velvet glove; this does not mean that the man is a pushover nor does it mean that he is brutal. The husband always puts the welfare of his wife first, whether she appreciates it or not. When a man has that kind of love for a woman, she will appreciate it. The leader, the husband, maintains, objectivity, and he provides stability and dependability. That is what a leader does.

Bobby is reading *The Coldest Winter* which is about the Korean War. It is about a man who cared for his men, who would die for him and who had the greatest of respect for him. He showed true leadership, and it was recognized as such. He took care of his people, never forgetting what his mission was. He controls his emotions and provides stability and dependability. No more adverse conditions than the winter of 1950 in Korea. This was the coldest winter in Korea in 100 years; but leadership pulled them through. That is what it is like in marriage as well. Bobby went to a 50 year wedding anniversary, and the secret to marriage is impersonal love. However, it does not stop here. You cannot leave personal love out of the equation. Jesus Christ loved us with personal love because He found something pleasing and attractive in us: His perfect righteousness. Jesus Christ does not find our good deeds attractive. At the moment of salvation, we became the possessors of perfect righteousness. Experientially, we are not righteous. All of us have sinned more than once since we believed. What is attractive is His perfect righteousness in us. That is the target or home for His personal love. With impersonal love leading the way, and with continued spiritual growth, the beauty of both man and woman can be realized and appreciated and respected and nurtured. The attractiveness and the personal

love comes from the soul metabolizing doctrine and creating inner beauty of the soul. This becomes attractive, regardless of your exterior. Personal love must have a home or an object which is worthy. Impersonal love is the key; spiritual growth is the key. The greatest interchange of all is the personal love for the one who has impersonal love. **Husbands, love your wives.**

Eph. 5:25: **Husbands, love your wives, as Christ loved the church and delivered himself over as a substitute for her,**

How about Eph. 5:33a: **Husbands, love your wives, even as yourself.** This requires aggressive love. This does not mean brutal. It is impossible for a man to be indifferent to himself; he will not neglect himself. This is the staying power; this is the personal and impersonal love. He is always concerned with himself; he will protect himself. We all have a normal love for ourselves insofar as we take care of ourselves. He must have impersonal love in the face of all adversity. Marriage can be one of the most adverse circumstances of life. Impersonal love is necessary, because the woman will test the man on a recurring basis. When her old sin nature is in control, she will test the man. The man needs to continue to initiate with impersonal love. You don't smack the woman around or yell at her because she is in revolt. You remain as initiator and leader. It must be in tandem with impersonal love. The husband must provide an environment for her responsiveness, to protect the little girl in her. You do not want to harden her or to abuse her. You want to take care of her just as you would take care of yourself. A doctrinal leader husband lends support to his wife in adversity and in prosperity. The result is, she comes to respond to her more and more.

The wife gaining virtue love is becoming her most beautiful. There is a greater beauty on the inside.

1Co 11:4 **Every man praying or prophesying, having anything down over his head, dishonors his head.**

1Co 11:5 **But every woman who prays or prophesies with her head unveiled dishonors her head, for that is one and the same as if her head were shaven.**

**1Cor. 11:5**

**Lesson #620 October 28, 2007**

**Sunday 2**

You do not gain impersonal love 2<sup>nd</sup> day out as a believer. One of the great aspects of the Christian life is impersonal love. We think we have the capability of loving so strongly, but it is based upon Bible doctrine, which gives us the capacity to love when things are going well or not. We must have resources, which requires spiritual growth, which involves sharing the happiness of God. We enjoy life, despite the fact that our circumstances are not enjoyable. Marriage can be miserable and extremely happy; however, we can be happy in either circumstance. Personal love and impersonal love; virtue love; it is so critical for all relationships of life. With virtue love, you have fulfilled the obligations of Eph. 5:25. This is the way a husband should think. A wife should be able to respect her husband even if he is not the initiator that we think that he should be. Impersonal love

depends upon our own virtue and not upon the virtue of our opposite number. So, sometimes, we must respond to the doctrine in our souls as opposed to responding to our opposite number.

The man has a response to Jesus Christ and initiates love to the woman, and these are connected activities. The woman responds both to Jesus Christ and to the man, and these responses are connected. If you cannot apply virtue love as a man, you are a disgrace.

1Co 11:4 **Every man praying or prophesying, having anything down over his head, dishonors his head.**

Now we go to the woman. The woman prophesying with an uncovered head, is like the woman with a shaved head. Δε, which contrasts with the previous verse. The woman's status of disgrace as compared to the man's state of disgrace. Compare and contrast man and women from the standpoint of authority. This is what vv. 4–5 are all about. The test, of course, is our life.

We may start with the fact that man's head is covered in v. 4, but that it ought to be uncovered. Here is the beginning of its contrast. The woman's head being uncovered is one who has usurped authority. Her shame is her head being uncovered.

This comparison begin with *πας γυνη* = *every woman*. The first phrase of v. 4 is *πας ανερ* = *every man*. This is the contrast; parallel phrases. *Γυνη* refers to all the female gender and *ανερ* refers to the masculine gender. The woman here could be a wife or a single member. However, the issue is authority orientation and response. The parallel is her resistance to authority or her lack of response.

If there was ever a graphic illustration of shame, it is a woman who has a shaved head. The Greek word is *καταλυπτω* and there is a cultural aspect to being *covered* or *veiled*. At the time that this was written, a discrete, dignified woman wore a head covering. This was a universal practice, which represented a woman's chastity and honor. This was true for Jewish culture and Greco-Roman culture. This does not mean that there women were chaste and honorable; but this was a sign of that.

Peplum is Latin for a mantle. It was thrown over the head, like someone running down the road wearing a jacket. We can see this style in the female Muslim population here. There is also a veil which reveals only the eyes of a woman. There are many Arabs and Muslims in Houston because of our connection to oil. Does this mean that a woman today needs to wear a head covering as a sign of her subservience to man? This is what it means to Muslim women. It is easy to talk about a man being uncovered, but what about a woman being covered? The answer is *no*, that is not the application of this passage. Paul is speaking of the customs of his time. A woman without a head covering would identify her with prostitutes; such women submit their bodies to many men, but their souls are submitted to no man. A prostitute rejects the authority and leadership of one man. The head covering was a sign of decency and morality, whether the woman possessed these attributes or not. The head covering today is associated with the social norms of that day.

Today, the parallel social aspect would be a woman with multiple sex partners; this is a woman who rejects the authority of one man over her soul. Obviously the promiscuous man has a parallel problem, and he cannot initiate love to one woman, the one which God designed for him.

Mistakes in our past do not mean that we need to stay there. We can always rid our souls of the garbage which is in it. We can always breathe out this scar tissue of the soul.

A veil in our society does not have the cultural meaning that it did in that era.

Miss Manner's described a lady today as one who might now and again use some profanity, but never on her tee shirt.

There is no stigma or cultural mandate for a woman to be without a head covering. Today this head covering means nothing, concerning authority, which is what this passage is all about. The concept is authority orientation. However, the culture has changed, so the cultural aspects of this passage are different than those of today; however, the underlying principle is the same.

In that culture, a removal of the veil was not what they should be aiming at. Such an act violated the social customs of that day. Paul did not want the rest of society to look at these women and think that they are out of control.

Now, at some point, Paul speaks of the hair being the covering for the woman, which may have been an indication of a cultural shift.

If you live and work in the Middle East, it is a good idea for a woman to wear a veil. There, it is a symbol as it was in 50 A.D.

Some churches actually provide scarves or head coverings for women; and a table was provided for men's hats. That is legalism and a misapplication of this passage.

It was a practical consideration when Bob chose for women not to wear hats which obstructed someone else's view of him.

A head covering today is more a picture of pure legalism as opposed to the principle that this passage teaches. It is the interior of the soul which is a requirement.

Feminism takes Paul's teaching on women and says that these are antiquated views and lumps them in with the cultural things as our passage. When we remove the teaching, then we remove all norms and standards. God wants us to get the meaning of this passage.

Κατακαλυπτω here appears with an alpha prefix, with is a negative. This means *to not be veiled; to be without a head covering*. The woman is humiliated when she has nothing on her head, but the real humiliation is the attitude in her soul. It is a disgrace before the Lord.

The Lord looks at the heart. It is a disgrace for a woman to be anti-authority. It is not disgraceful that she lacks some kind of head covering; the real problem is, she is rejecting her position as a responder.

There was a cultural crisis occurring at this time, and that was that women were not wearing head coverings in church. They were recent Christians, and they had not learned a lot, and there was this anti-authority attitude in these women. However, it appears as though this might be a passing cultural norm.

The throwing off of this head coverings was a sign, in some cases, of a woman rejecting the authority of men. This was an act, for some, of revolution. We are not called to revolutionize our society. These women might be even considered activists. *We are free in Christ, free of all the bonds placed upon us.* The way we revolutionize our society is through our souls. The unbeliever might look at these women and think they are out of control; and some of them were. Even unbelievers can recognize women who are out of control.

The unbelieving world saw their attitudes as anti-authority, which they were. The Christian woman must conduct herself in such a way as to not usurp the authority of the man. Equal opportunity in the spiritual life does not erase gender distinctions.

In the secular world, we are attempting to erase gender distinctions in every possible way; it is especially anti-Biblical. Paul is making it clear that attending church uncovered is a sign of spiritual equality.

So Paul is saying, *put this principle in your soul and live it.* This is a sign of your doctrinal attitude. Have this attitude; don't just cover your head.

1Co 11:5 **But every woman who prays or prophesies with her head unveiled dishonors her head, for that is one and the same as if her head were shaven.**

**1Cor. 11:5**

**Lesson #621 October 31, 2007**

**Wednesday**

A woman without a veil was ostracized, and to go without a veil would be to suggest that one had a bad reputation. It was important because it coincided with a strict, rigid, societal norm. This was not something which could be ignored. Wearing a head-covering was a common norm of their society. On the surface, this verse may have little meaning for us culturally. Today, it matters not whether we wear some sort of a head covering. The head covering there represented authority orientation.

We men cannot force a woman to be authority orientated. Paul could not demand that these women be authority orientated. He could have said, *that's it; just do it!* This here is a voluntary orientation. However, the man cannot just demand that the woman obey him. The demands that a woman obey him is just going to cause friction. A woman is not going to automatically respond. A Christian woman with doctrine knows that her role involves authority orientation. However, that is her potential and it is realized only through her own

positive volition. A man cannot be the positive volition for a woman. The man cannot just sit around and say, "Woman, you need to obey me." He has missed the point. Similarly, the woman can't say, "Man, you need to show me love and initiate in order to get my response." You cannot control the volition of another person. That is completely distorted.

For a man to have to demand obedience from his wife, that is a failure of leadership and it is embarrassing. The man who becomes petty and whines about this, is less than a man, and he gets no respect. The epitome of leadership will draw out respect. He needs to show leadership qualities which will in themselves demand the woman's respect.

When the woman is out of line; when she is rebelling in her soul. The man can and should communicate with her. You cannot just shut down; you cannot throw your hands up and say, "I can't do anything about that." You should make clear your viewpoint as an initiator. You do not demand; you clarify. You cannot demand that she get in line. Your words can cut and slash or mend and reconcile, and you need to be careful about the words that you say. You can say things in anger that cannot be taken back. The wrong words can leave battle scars and bad memories. Therefore, temper your words. Do not unload those terminal words. Do not unload words that are so scathing and nasty that they leave behind scars. A leader should not lose control of himself and he must maintain his poise.

A man cannot manipulate a woman's response by continuing to demand she obey the Word of God. A man needs to communicate with the woman and use his leadership skills. Eph. 5:25 is what the man needs to do. This are actions; not words or feelings. You do not beat up on a woman verbally or in any other way. The woman is a voluntary helper. Treat her as you would treat yourself.

And ladies, you still have a responsibility to respond to him from your soul; even if you have to respond to Bible doctrine, if he is not a leader. Both need to give of their souls. You cannot be concerned about whether one or the other will respond to you. You can only take care of yourself; you can only become a responder or an initiator; you cannot impose this on another person. Responding is not an obligation, but it comes from a soul filled with doctrine.

Bobby speaks about giving. Giving grudgingly is not meaningful; it is pointless. Demanding response has no meaning; it is pointless. You can only fulfil your own obligation; you cannot demand that the spouse fulfils there.

Christian women of that era who are uncovered are called *κατεισκυνω* = *dishonored, disgraced, shamed, humiliated*. This reflects an attitude of rebellion against authority. It is not divine design for the woman to rebel against authority. The women there were showing up to church with uncovered heads. This reflected a spiritual problem, rather than an appearance problem. They were souls in revolt. Could this have any reference to the law of love? Could this be a legitimate freedom that they did not necessarily need to rub the noses of society in? No head covering was an act of revolution. It indicated what was in their soul.

Wear a head covering for the sake of the gospel; that is the law of expediency. We do these things because of the gospel. Consider our appearance before the unbelieving world. The requirement of a head covering indicates a problem inside and outside the church. The Christian woman must conduct herself in such a way as to not usurp authority from the man. She needs to act willingly.

Paul puts a finishing touch on his thinking here. A woman appearing without a head covering might as well just shave her head.

The shaved head is the epitome of disgrace and shame. Most women would not go out in public with a shaved head. How many times do you enter into Berachah Church with rebellion in your soul? You might as well walk into Berachah with a shaved head.

Shaving the head of a woman might be done for adultery or to a runaway slave or as some form of punishment. This head shaving thing transcends culture. Women with a shaven head is a disgraceful thing. A photo of Dutch women who had sexual relations with German soldiers, and as soon as Holland was liberated, these women were taken out in front of the entire town and shaved their heads and led them around. That is shame and degradation.

There is one final question which needs to be answered in v. 5 (it is a sideline, but important to the Church today): prophesying meant to deliver through the power of the Holy Spirit the divinely inspired message from God. In v. 5, the woman is prophesying. Now, we understand prayer, but prophesying is a whole different thing. A question should come to mind: *are there women at that time who were prophesying?* This indicated that they revealed mystery doctrine, doctrine which was unique to the Church Age. This doctrine had not yet been revealed. The mystery doctrine was not available yet.

The Holy Spirit inspired the writers of holy Scripture; but that was not available to these people; the canon of Scripture was incomplete; so there were those who prophesied in the church. However, since we have the canon of Scripture, there is nothing new which is required.

Bobby prophesying is simply teaching what is already written down. Prophesying then refers to those who spoke the Word of God, the Church Age doctrine. When a man prophesies, he does it without his head being covered; he does it from a position of authority.

Women are in subordination to men, but the one who prophesied here, does she carry authority? Is this an exception to man's authority? Is this a slip up? This is neither a contradiction nor an exception.

The man's authority is not abrogated by the prophesying of a woman. Since women prophesied, they had some sort of authority. Because we have some problems here, we need to figure out what exactly is going on in this church.

1Tim. 2:12: **And I do not permit a woman to teach or to usurp authority over a man, but to be in silence.** There is a problem there: in our verse, they are prophesying; and in Timothy, the woman are told to shut it up. Silence is also imposed on women in 1Cor. 14:34: Let the woman keep silence in the churches, for they are not permitted to speak, so let them subordinate themselves.

Women with their heads covered are authority orientation; and those without a head covering, have no authority orientation. This authority is not negating the authority of the woman prophesying, who is under authority. The woman must pray or prophesy with her head covered. Women overstepped their bounds when they prayed or prophesied in the assembled church when their heads were not covered.

The woman is never authorize d to usurp the mans authority. Wherever people assemble to study the Word of God is a formal teaching situation. However, the woman is prophesying; no question about that. In the assembly of the church, she is silent.

We need some background to understand this. It is documented that certain women of the Precanon era did have the gift of prophecy. Acts 21:9 His 4 daughters had the gift of prophecy. He was an evangelist and not a pastor-teacher. These women would at character Maybe they were inculcating other women in the mystery doctrine? They could prophesy under authority, from from a different from teaching in the church. They could not show authority over men; and doing so in the church was out of line. This verse does tell us that women were prophesying, but it had to be done outside of the church assembly.

Paul and other pastors were not under the authority of this woman. The proper chain of command was still in effect: God, Christm man and woman.

The gift of prophesying for the womanis no longer in existence. The canon is complete and the pastor has the legitimacy to teach it. Everything that we need to know is found in the Bible today.

One more point, that Bobby wanted to get to? Does this give the green light for women's Bible classes? Doesn't this give them the option of prophesying today?

Titus 2:3–5: **the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things; that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the Word of God may not be blasphemed.** The Word of God is not to be taught without authority. These verses indicate an informal situation. It is a high calling for a woman of spiritual maturity to teach the younger women. Women do this by word and by example. Prep school is fine; there is not problem teaching a woman teaching kids.

There is a reasonable place for a woman to teach a Bible class to other women or to kids; and a woman can teach and teach well. However, it is easy for the woman to usurp the authority of the man, who is the true authority. There is no spiritual gift for a woman like

pastor or evangelism. If she gets to a place where the pastor is no longer in control, there is a problem. The woman teacher in that setting places herself between that man and his authority. This is teaching uncovered. The same mistake is having to pastoral authorities.

So many churches promote such outside classes; but how many churches really put the emphasis upon doctrinal teaching from the pulpit. The end result is, teaching women are off elsewhere violating the man's authority, because he has no idea what they are teaching *his* congregation. There may be a whole batch of pastors teaching whatever. Bob stopped allowing Sunday school teaching by assistant pastors. They were teaching things which were outside of his authority.

A woman should never usurp the authority of the male pastor-teacher.

1Co 11:5 **But every woman who prays or prophesies with her head unveiled dishonors her head, for that is one and the same as if her head were shaven.**

**1Cor. 11:5, 16–17 Ti. 2:3–5 Lesson #622 November 1, 2007**

**Thursday**

Bobby dealt last night with women's Bible classes, as we move ahead in 1Cor. 11:5. Bobby wants to make certain that we understand what he is saying. Bobby did not intend to scare us away from every church where a woman is speaking. There are some very good women speakers and who do not speak on a recurring basis. This is a hot topic today and controversial in some circles.

What may a Christian woman do? She can speak on the problems and practical applications which a woman faces. However, a woman with the problem solving devices has more on the ball than a woman speaker with a lot of human viewpoint. A woman speaker may speak on missions and the mission field. Bobby heard a lot of excellent speakers in chapel and one was Elizabeth Elliot, whose husband was murdered in Ecuador, and she gave a spell-binding presentation on the difficulties and rewards of the mission field. The same group of men who killed her husband also came over to Jesus Christ, and even the one who killed him became a Christian leader there. However, the caveat is she was not teaching doctrine.

Titus 2:3–5: **the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things; that they admonish the young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the Word of God may not be blasphemed.** Teaching what is good is teaching divine viewpoint, but not teaching doctrine from the pages of Scripture. She often teaches by personal example and sometimes verbally to individual women. Teaches women to be sensible, pure, being subject to their own husbands.

#### **The Women Teachers in Titus 2:3–5**

1. Nowhere in Titus do we have a woman teaching the men of the church.

2. This woman is the model of the doctrine of authority orientation of the woman.
3. She teaches practical information about the women as a responder, but not Bible doctrine in the assembly of the church. There is no specific reference in this passage to teaching doctrine. She is teaching practical application, but not to the congregation in the church in a formal setting.
4. She teaches by example and sometimes verbally.
5. She must respond to the doctrine that she has been taught, and she cannot teach by example if she does not learn under the authority of a pastor-teacher.
6. She is under the authority of a pastor-teacher and she recognizes that authority and she actively promotes his authority. She does not undermine his authority with her teaching ever. She is not in competition for listeners or for bodies.
7. So she sets the example for younger women in the marital relationship. She is older, as v. 4 tells us, which probably indicates spiritual maturity and I would suppose some real experience in this area.
8. She will respond to the doctrine in her soul whether her husband initiates leadership or not (which is his responsibility). Then she is the greatest responder to doctrine.
9. As Titus 2:5, she teaches in such a way that the Word of God is not dishonored.
10. Bottom line, she does not teach men in the assembly of the church. Let the women remain silent in the church; let them subject themselves. She is not to teach with authority in the church. She is not to exegete and teach the Scripture. Then she is teaching *uncovered*.
  - a. This means that she has placed herself along side the pastor-teacher under a formal setting, either verse-by-verse or topically.
  - b. In this situation, she often teaches men, in contradiction to 2Tim. 2:12; some even pose as pastor-teachers, although they do not have this gift. The Holy Spirit did not give this gift to any woman in the church. Bobby did not write this. Some women are highly capable, but no woman is authorized to so teach.
11. What is wrong with these Bible classes?
  - a. These Bible classes are taught outside the legitimate authority of the church.
  - b. They are outside of the doctrinal teaching of the pastor. They are extra-curricular, even though they are very much a part of church activity today.
  - c. Since a woman cannot be a pastor, there can be no real spiritual authority exercised when teaching Scripture. She does not wield this spiritual authority. Not being gifted means she does not have the pastor or evangelist gifts; she may be innately gifted.
  - d. Authority is part of teaching doctrine. This is authority which she cannot exercise, even though she may try.
  - e. What is she actually doing? Bobby is not going to impugn the motivation of some of these teachers; she is attempted to do a right thing, but in a wrong way. This will help us when someone asks you to go see a woman teacher.

- f. What inevitably happens in these Bible classes, is this woman usurps spiritual authority; she cannot help herself. When you teach, you teach with authority. She takes authority from the pastor-teacher.
- g. Other women and sometimes men are then subject to a false and non-Biblical authority.
- h. When such misapplication of authority takes control, it will sooner or later go awry. Whenever you go against the tenets of Scripture, it will eventually go awry.

Men may have the innate ability to compartmentalize, which is something which a woman cannot do. A woman sees things more connected. The problem here is, she can become emotionally involved with her teaching and her mistakes and sins. A male pastor-teacher can sin and still speak against that sin. He can compartmentalize that sin.

#### **How can Bobby be so mean to our favorite women Bible teachers?**

1. She is placing herself between another legitimate authority who is designated to advance them spiritually and those who need to advance.
2. She might bypass and supercede the pastor in competition.
3. In either case, whether blatant or inadvertent, she has placed herself over the pastor.
4. That is nothing more than a lack of authority orientation. She is uncovered in prophesying.
5. Her women pupils responds to an illegitimate authority outside the church.
6. The legitimate authority, the man charged with teaching doctrine to his congregation, has no knowledge of what is being taught in those classes. And he certainly does not have the time to go check in on all of these classes.
7. Because he has no knowledge about what is being taught, he has no ability to correct what is being taught incorrectly.
8. The untrained woman who teaches the Bible with authority, she becomes a de facto pastor.
9. Those listening get hoodwinked into listening to a false teacher.

Bobby doesn't think he gave the summary the other day in enough depth. He needs to protect us against aberrations and false doctrines.

#### **Summary Points**

1. This is like having two pastoral authorities. When you hear false concepts from one or even subtle differences, you have to decide which is right. You will eventually hear something which is different. And, there you are, and the more doctrine you know, the more difficult it becomes. You end up making the decision, as to which doctrine is right. You have usurped the authority of a pastor.

2. Which authority do you accept when there are contrasts or variances? You don't have to accept either one; you can take a little of this or that.
3. When you accept the authority of two, then you accept no authority.
4. The more you get into the mix, the more confusing it becomes and the less authority oriented you become.
5. You become the arbitor of doctrine yourself; you make the choice.
6. So you ultimately have to decide which teacher is right and which you will have to accept. When one is a woman Bible teacher, you ought to reject her outright.
7. When you decide what authority to accept, that is a bad precedent to set.
8. This can lead to the arrogant disregard of the authority of the one who teaches with the spiritual gift.
9. In making this decision, you have a 50-50 chance of choosing the right one or the wrong one, which are bad odds when it comes to spiritual growth.
10. This is a momentum stopper, even if this is a right choice. It will come back to bite you on down the road. You have to decide which way to go when you come to a fork in the road. You are charging ahead in the spiritual life, and you stop and look at it like a cow at a new gate.
11. What happens is, your example is set by a woman teacher who actually becomes the arbitor of her own doctrine. She has begun by being out of line. She is setting the example for you.

**What if this woman is just teaching what her pastor is teaching? What if she teaches the same doctrine the pastor is teaching.**

1. If she teaches the same doctrine, why do you need her in the first place?
2. Get your doctrine from the person who is designed to teach you doctrine. There were a bunch of guys in seminaries who just wanted to know more about the Bible, because they were not getting it in church.
3. If it is a personality thing, or you would rather listen to a sweet woman, then you have the wrong priorities. Doctrine is the priority, not a pastor's personality. There are people who have started churches all over Houston just to please people. If you want to learn the Word of God, then you need to find a pastor who teaches with authority.
4. For the woman to mimic or to try to repeat what the pastor is teaching, there is a greater possibility of making an error. Get it straight from the horse's mouth.

1Co 11:5 **But every woman who prays or prophesies with her head unveiled dishonors her head, for that is one and the same as if her head were shaven.**

We should not misuse these verses. Women are made in the image of God as well. Here, in a few words, we have the concept of a responder. The woman is the glory of the man. That is the meaning of, *let her cover her head* in v. 6. There is a glory and grandeur here.

Eι = *if*. This is a conditional particle. This goes with the present middle indicative of κατακαλυπτω = *to cover*. this makes this a 1<sup>st</sup> class condition. The middle voice + the negative ou means *to not cover herself*. We are assuming that the woman does this. The covered head was a sign of a woman's humility. The women of Corinth were not wearing this head covering. Paul knew that they were not wearing this and they had thrown off authority orientation.

We also have this phrase: if the woman has her head uncovered, then let this woman cut her hair off. That is a picture of shame. This is tantamount to having her soul out of sorts with authority and she is a collaborator with the enemy.

A barber shop at a basic training camp is a rite of passage; almost a badge of honor. The women do not get this treatment, which is correct. If a woman wants to usurp the authority of a man, then let her look like one. She should not hide her manliness. She should not come out of the closet. Let her be what she already is.

1Co 11:16 **But if anyone seems to be contentious, we have no such custom, nor the churches of God.**

1Co 11:17 **Now in this that I command you, I do not praise you, since you come together not for the better but for the worse.**

**1Cor. 11:5–6**

**Lesson #623 November 4, 2007**

**Sunday 1**

The new Daylight Savings time change (actually, going back to regular time).

Avoiding disgrace by passing the buck. We use this for many things, and our conscience is clear, whether it ought to be or not. Disgrace is not something which people want to endure; it should be avoided not by making excuses or disclaimers, but you own up to it. You take responsibility for your own bad decisions. It is usually something which is a result of your own bad decisions.

For believers, there is only one option: we rebound and we keep moving toward spiritually maturity. We do not dwell in our own disgraces or humiliations. If we simply try to blame someone else, we pass the blame to someone else. **Forgetting what was behind and pressing forward to what is ahead.** On the good side, if one has a working conscience and good norms and standards from doctrine in the soul, these kinds of things are often avoided simply by our own thinking.

There was a societal stigma attached to the removal of hair from a woman. Lack of head covering, as Paul has already defined, is a lack of authority orientation in the woman. No authority orientation is disgrace and humiliation.. The woman is designed to be a responder or authority. Anti-authority is the woman rejecting the plan of God for her life.

Eι+ the indicative is a 1<sup>st</sup> class condition. With the negative, it means *not to cover, to uncover*. She decides to be uncovered; she does not cover her own head by her own

decision. This is her decision. The 1<sup>st</sup> class condition makes the assumption that this is a true statement, meaning that the Corinthian women were not wearing is to obey God. These women decided, *I don't need to wear this covering anymore; I am free in Christ.* The veil was worn in the church to indicate their authority orientation. They were no longer in the mode of responding.

The apodosis: **Let her also have her hair cut off.** This is not a command; Paul is exaggerating out of respect. He says, "Let's take this all the way—chop off all of your hair." Bobby shows another photo of Dutch women who had their heads shaved because they associated with the Germans. They were humiliated. Shaving a man's head is not a stigma of any sort. But it is to the woman. This is because it is the men who have the authority.

For the woman to take on the look of a man is tantamount to taking on the physical appearance of a man. She is no longer a responder; let her come out of the closet and show herself for what she is—a masculine female. This reflects this is the background for Paul's later statement. We have to carefully understand what everything means here; and what does the image of God mean in this context.

The woman's soul here is in revolt. No hair means no authority, no humiliation. Therefore, the woman has departed from her beautiful function as the glory of the man. Bobby checks out the audience, and it is clear no one shaved for church. The hair is much a sign of submission to authority. If the woman is not a responder, then she no longer has her hair, figuratively what is inside of us should be authority orientation.

Paul here is being very sarcastic at this point. Paul is not recommending that the rebellious women be hauled outside and have their heads shaved and then parade them around. Some women do have relatively short hair. Do you need to start growing it out? Do you need a wig? Bear in mind that this is an illustration. We should be concerned about what is in the soul; not what is on top of the head. Whether it is the man with long hair or the woman with short hair, it is still the attitude which counts.

No one knows how Jesus looked; no one has a description of Him. The pictures we are familiar with came out of the Middle Ages. Does any woman want to shave her head? Only those with authority problems. No one else would.

### **They Symbol of the Shaved Head**

1. The shaved head of a woman shows disrespect for authority.
2. If a woman goes into marriage or in the church, with a negative attitude, then it is equivalent to having a shaved head in church.
3. We are disgraced because we have removed ourselves from the plan of God. Our actions follow our thinking and attitude.
4. So without the head covered, the woman is truculently displaying for all to see her attitude as an initiator.

Paul is telling them, “Women, get over yourselves; look at the big picture.” Be authority oriented.

Present middle imperative of κατακαλυπτω, where is it in the imperative. “Let her hair be covered.” A husband cannot mandate a response from his wife. No woman can be ordered into a responsive attitude. “You will obey me” is likely to get the opposite response. Some men get rough because their ego is easily affected. The husband must show leadership here. It takes time for the humility from doctrine circulating in the soul to replace human viewpoint and egocentricity. A woman responds to leadership; not to bullying. Pray the woman responds to doctrine in the soul, not to bullying. She covers her head with doctrine, and she will respond in the right way to us. She will do this because we have leadership. Women respond by their own choice; even if you bully a woman into responding, you do not have a true response; she has only acquiesced to something.

The woman responds to doctrine circulating in the right lobe, even if the husband never gives her anything to respond to. You are what God wants you to be. It is an attitude in your soul.

1Co 11:5 **But every woman who prays or prophesies with her head unveiled dishonors her head, for that is one and the same as if her head were shaven.**

1Co 11:6 **For if a woman is not veiled, let her also be shorn. But if it is shameful for a woman to be shorn or shaven, let her be veiled.**

**1Cor. 11:5–7      Rom. 12:2    Lesson #624    November 4, 2007      Sunday 2**

We will get to the man in v. 7. As a preview of coming attractions, the woman should keep her head covered because of the angels. That stunned Bobby. This gives an idea just how important it is for us to recognize authority orientation. There will be an entirely different slant given to the angelic conflict. V. 6 speaks about the woman shaving her head; and that she might as well go all the way and shave all her hair off; but the key is what is in the soul. It is her soul which is uncovered; her soul is anti-authority. Paul says, “Let her head be covered if she does not want her head shaved. Let her have an attitude of authority orientation.” The man cannot order this; he cannot beat her into submission. If there is no authority orientation in the soul, there is no response. Men, you want response from the woman. You cannot force the issue; you cannot demand the issue. If you have to demand this, you are a failure; a failure as a man and as an initiator.

Rom. 12:2: **And do not be conformed to this world** [this is human viewpoint thinking; Satan’s thinking is human viewpoint; and, in context, this is an anti-authority viewpoint], **but be transformed by the renewing of your mind** [we can only get away from human viewpoint thinking by renewing our minds; we must begin to think with the mind of Christ; we apply divine viewpoint thinking to every aspect of our life; the way we think is what we are], **that you may prove what is that good and acceptable and perfect will of God.** In this case, it is the woman proving the will of God for her, and being a responder. When a woman is

epistemologically rehabilitated, she is proving what the will of God is. Rom. 12:2 is the key to the Christian life. As you think, so you are.

The crux of the argument against Paul is, he is misogynistic; and they reject these sections of Scripture. You have to accept it or you have to reject it. Ladies, you are at your glorious best as a responder, as that is the greatest place for a woman. A woman as an initiator is at her worst. Women do not make good men.

1Co 11:5 **But every woman who prays or prophesies with her head unveiled dishonors her head, for that is one and the same as if her head were shaven.**

1Co 11:6 **For if a woman is not veiled, let her also be shorn. But if it is shameful for a woman to be shorn or shaven, let her be veiled.**

A reversal of authority and the divine design is ignored. This is the rationale for the man holding the authority. This is a comparison of roles; not a comparison of essence.

Gen. 1 is the creation of the man and the woman; their souls are the essence of God. However, that is not what this verse is talking about. Both the man and the woman were created with volition, mentality, self-consciousness, etc. In this way, there is no inferiority, no superiority between men and women. What the key is, is their roles. They were both created in the image of God. What is the comparison between the two?

#### **What this Verse is About**

1. This is the relationship between men and women.
2. This is not about the relationship between women and God.
3. What this is, is a reflection of the chain of command.

Paul is remaining with the context; he is not leaving his train of thought. Paul has a context and he stays within this context until he finishes the thought. This reflects the chain of command in this context. The man precedes the woman in the chain of command. He responds directly to God in this chain of command. The woman responds to God and to Christ as well. Both genders respond to Bible doctrine; but the woman also must respond to the man in the chain of command. Both of them respond to Jesus Christ and to God the Father; they have to—Rom. 12:2. However, the woman must respond to the man as well. There is this dual response which you cannot overlook. The man holds authority over the woman, but not vice versa. When you flip-flop this, you overturn the divine chain of command. This is not how men and women were designed. The woman holds no authority over the man. The man must still learn to wield authority. Men must learn what it takes to be a leader; otherwise, you will never get the kind of response that you were meant to have.

The man is called the εικον = *image [from which, we get the word icon]*. Then we have δοξα. We are the image and glory of God. This is where man comes in the chain of

command. He is named here as the direct image and glory of God. Man is directly responsible to God, and therefore he is called the image and glory of God.

First, we need to start with God, Who is the reality, that we are the image of. God is the ruler; He is the sovereign. He is sovereign authority over all mankind. Jesus Christ is called the King of Kings and the Lord of Lords. Man reflects this image and glory. Man is the designated authority. So man reflects this image and glory in the sense. So far, half of Berachah likes this and half do not. The majesty of God is reflected in the man. The image here is an image of authority. This is the leadership position in the chain of command. This is not a discourse on the character and the essence of men and women. The woman is called, in the next phrase, *δοξα = glory*. She is not the glory of *θεος* but of *ανερ*. Women would love to see herself called the image and glory of God, but Paul does not write this. The woman is the glory of man. She is not called the image of either man or God. Here, we are talking about a person's role in life; so being the image of God or of man is not an issue. **Man is the image and glory of God; and the woman is the glory of man.** Man, as the image of God, is the soul-image of God. The woman reflects the man's glory as he reflects the sovereign image and glory of God.

Now Bobby goes for the example. Let's look at royalty. A woman becomes king if two things are there. The husband is king or her father is king. She becomes queen if the husband passes away; or if there is no male heir. She is qualified for this position of authority by default, and she is the image of these men. She manifests the glory of that court for all to see. She probably demonstrates it more than the king. Now it is the same with the wife, who reflects the glory of the husband.

#### **The Husband and the Wife and the Glory of God**

1. The husband possesses the image and glory of God because of his position of authority. He was simply given the designation authority. Men may want to say, "I must be pretty special" but we are not.
2. The woman possesses glory as she reflects the glory of her husband. If the husband has no glory to reflect, that is his fault, not hers.
3. The woman is the glory of man in her authority orientation and in her responder role.
4. The woman is truly at her most glorious and beautiful when she is authority oriented and responding to the authority of her husband.

Men and women are never completely independent of one another; there is a balance there. How does Christ express His authority to us as the Church? Christ loved the church and gave Himself up for it. This is how the man expresses the glory of Christ in leadership. The woman has no glory apart from responding. The woman can have glory if she responds to the Lord. The man reflects the leadership of God. Christ gave Himself up for the church, as the absolute epitome of love. This is a beautiful picture of exactly what God designed.

#### 4 Quick Points

1. The man must respond to God, Who is the sovereign.
2. The woman responds to the man, who is the woman's authority, leader, and initiator.
3. So, in this response, the woman has the opportunity to give a visual illustration of what it means to be responsive to the man, just as the queen reflects the majesty of the court. The woman has a far more beautiful role than the husband.
4. The woman reflects the husband's response to God. That is her glory.

1Co 11:7 For a man indeed ought not to veil his head, since he is the image and glory of God; but woman is the glory of man.

1Cor. 11:7-12

Lesson #625 November 7, 2007

Wednesday

Bobby got a tour of his families lineage beginning about 1900. Began in Ft. Wayne and then to Beverly Hills. Our true genealogy is the royal family.

The concept of glory, which is used in several different ways in 1Corinthians. The glorification of God always begins with the filling of the Holy Spirit and then knowing doctrine. The execution of the spiritual life. We glorify God in our thinking and in our actions. We have also seen glory in relation to the person. There is the Shekineh Glory, which is the manifestation of Jesus Christ in past dispensations. As the Shekineh glory, which means *to dwell*, the glory of God was with Israel throughout history. While on earth, our Lord visually showed His glory. This was the glory of our Lord Jesus Christ on the Mount of Transfiguration, where His face shown like the sun and His clothes which a bright white.

We also see glory in our relationship with the Lord. We are to glorify God in our bodies, as we have been bought with a price. Glory in our bodies is intimately connected to the Shekineh glory. Col. 1:27 to make known what is the riches of the glory. The same God, the Lord Jesus Christ, Who dwelt with Israel, the same God at the Mount of Transfiguration, that same God dwells in us. We can reflect His glory in our bodies, because He indwells us. We all, with unveiled face, behold Him as if in a mirror. We are being transformed (remember Rom. 12:2?). The epistemological rehabilitation is the mirror, and we are transformed into the same image as the Lord Jesus Christ, from glory to glory (in eternity). 1Cor. 15:23: **Your body is sown in dishonor, but it will be raised in glory.** We are in union with Christ and we will be raised in Him.

God, Christ, man and woman. A man ought not to have his head covered, because he is the image and glory of God. But the woman is the glory of man. The woman is made in the image of God just as man is. The passage will take us there. Both man and woman are equal as the image of God. However, this image is a contrast between man and woman and their roles in relation to each other in the plan of God.

Man is the image of God in relation to authority. His head should be uncovered.

### **In what way is he the image and glory of God?**

1. God and Christ are sovereign and Jesus Christ is called the king of kings and the Lord of Lords.
2. Man is the immediate subordinate to Jesus Christ in the chain of command.
3. Hence, man reflects divine authority vested in him from the very beginning. Christ is the authority over man and man over woman.
4. Man reflects the authority of Christ; it was vested in him at creation.
5. In responding to divine authority, he is the glory of God—the image and glory of God.
6. Man reflects God's authority in his relationship to woman. He reflects God's authority because he is the authority over the woman.
7. As the subject of a sovereign God, he directly responds to God and Christ.

### **What About the Woman?**

1. The man precedes the woman and is her designated authority.
2. The woman is mandated to respond to man, just as she responds to God and Christ.
3. The woman was designed as the ultimate responder. This is because there is no one below her. Well, she does have some authority over children. She is the lowest commissioned officer.
4. Therefore the woman is the glory of man because of her position of responder; she responds to him, who is the image of divine authority.
5. She is his reflected glory as she responds to man's leadership.
6. The woman is truly at her most glorious when she is authority oriented and responding. The man is at his best when leading and responding to God.

The woman's role is no less glorious than the man's, but they do have different rolls. The man becomes a responder if the chain of command is reversed. If the woman is no longer the responder but an initiator, the glory is gone, in both cases. There is no glory in disrupting God's design for us.

1Co 11:7 **For a man indeed ought not to veil his head, since he is the image and glory of God; but woman is the glory of man.**

Vv. 8–12 is a parenthetical explanation of what is going on and it is the rationale for all of what has been said. This is a group of verses which are among Bobby's faves.

1Co 11:8 **For man is not out of woman, but woman out of man.**

1Co 11:9 **Nor was man created through the woman, but woman through the man.**

1Co 11:10 **For this reason the woman ought to have authority on her head, because of the angels.**

Bobby was chatting with someone awhile back and he asked, *when are you getting into the Angelic Conflict?* Well, this is where, and there will be a whole new slant to it.

1Co 11:11 **Nevertheless, neither is man without the woman, nor woman without the man, in the Lord.**

1Co 11:12 **For as woman is out of man, even so man also comes through woman; but all things are from God.**

There will be a lovely balance here, and we should be able to understand here a rationale for our place in this world.

Authority, priority and equality. In v 8–9, the woman is clearly presented as the one under authority. Two facts are given: (1) she was formed out of man; her physical origin came from the woman. (2) The woman was created for the man as well.

This is another place where the New Testament authenticates the Old Testament. These testaments are not independent of each other. They are intertwined. God's plan has continuity. There is a continuity of history, salvation and doctrine. All of this is contained as well in the New Testament. The dispensation of Israel from the exodus to the dispensation of Christ. The pages of the Old Testament are splashed all over the New Testament.

The Old Testament views history in a different perspective than the New; they are not autonomous works nor is there any contradiction between the testaments. The New Testament reveals the advent of the Messiah, which is also revealed in the Old Testament and anticipated by Old Testament prophecies. There is progression here with complete continuity.

The New Testament also reveals the church, which was never before revealed in the Old Testament. The church is not revealed in the Old Testament. There is discontinuity and continuity in the testaments. The Millennium and the Tribulation are both prophesied in the Old and New Testaments. However, the Church Age is found only in the New. Both reveal the coherence of salvation.

#### **Hermaneutical Summary**

1. Both testaments reveal the plan of salvation through the Lord Jesus Christ, one looks forward to it and the other looks back. He is Jehovah Elohim. Messiah is not used in the Old Testament?
2. Bible doctrine is consistent from start to finish. One can illustrate the other.
3. There are no contradictions between the testaments and within the testaments, despite the fact that they reveal different dispensations.
4. The New Testament is the progression of Old Testament history and the fulfillment of salvation for all mankind.

5. In vv. 8–9, the doctrine of authority orientation is now going to be validated by an Old Testament passage.

Gen. 1:26: Then God said, Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the flying creatures of the heavens, and over the beasts, over all the earth and over every creeping thing that moves on the earth.

To make is (הַשִּׁיחַ) [pronounced *ah-saw*]. *Man* here refers to all mankind. There is no distinction here between man and woman. Here, it means *to make something after a pattern*. That pattern is His image. Betselem (בֵּית שֵׁלֶם) [pronounced *beht-seh-lehm*].

The Image of God

1. This is to be done next time, apparently.

1Co 11:8 For man is not out of woman, but woman out of man.

**1Cor. 11:8**

**Lesson #626 November 8, 2007**

**Thursday**

Communion on Sunday for Veterans Day, plus a special speaker; the father of a wounded Iraq veteran. This will be the beginning of the 2<sup>nd</sup> service.

Man is the image of God and the glory of God; and in responding, he must respond through Bible doctrine. The woman also has glory. Man's image reflects the chain of command which God set up from the beginning. Glory in both cases is response; man's response to God and the woman's response to man. The woman was designed as the ultimate responder.

There is also a balance here, an intermingling of authority and response. The woman has one more layer to respond to; and both responses are necessary for the woman. The man is the image of God in his designated authority and the glory of God in his response. Paul did not just leave it there; he did not just make a statement of image and glory and move on. Paul determined that further information and further emphasis would be needed.

These 5 verses are commentary on the woman being the glory of man. These are a confirmation and clarification of the woman as a role responder. They further define the interrelationship between man and woman. This is an intricate concept of man and woman. They are inextricably united in this way. So it will be a beautiful picture of the relationship between man and woman; it was made in heaven and defined in heaven.

1Co 11:8–12: For man is not out of woman, but woman out of man. Nor was man created through the woman, but woman through the man. For this reason the woman ought to have authority on her head, because of the angels. Nevertheless, neither is man without the woman, nor woman without the man, in the Lord. For as woman is out of man, even so man also comes through woman; but all things are from God.

An image of God which is an essence of humanity (male and female); there is the image of the priority of man and the image of equality between the two. Beginning with vv. 8–9, we will go into this image and the images.

Gen. 1:26: **Then God said, Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the flying creatures of the heavens, and over the beasts, over all the earth and over every creeping thing that moves on the earth.**

The Hebrew verb *asah* = *to make, to manufacture something after a pattern*. Man in v. 26 refers to all mankind, both male and female; so there is no distinction here between the two. God used Himself as a pattern to create man. *In our image* was how it is described. *B<sup>e</sup>tselem* = *image*.

### **The Image of God**

Imago dei = the image of God. There has been great debate on this topic and 100's of years spent on this.

1. In the imago dei, God is spirit (John 4:24); God does not have a body; God is not corporeal. .
2. So the image of God in man refers to a spiritual rather than to a bodily facsimile.
3. *B<sup>e</sup>tselem* conveys not a physical structure but an immaterial image.
4. Man is not a physical image of God; he is not a physical duplication of God.
5. Immaterial image describes something invisible but nonetheless real. Things can be invisible but very real. Some people say, *I don't believe in God because I cannot see him* (rationalism).
6. God has bestowed on man and woman an invisible essence which is just as real as the material side. You can feel and touch your own body and you know it is physically real. The invisible essence cannot be seen.
7. Therefore, we are human beings, male and female, are made in the spirit-pattern of God. We are all the image of God.

What does God have that we are the image of?

### **What is the Essence of God?**

There are 3 persons and they have a relationship with man in a number of way.

1. God has mentality. God has logic; he reasons; God has a plan and He has a plan for us.
2. God has volition; God chose to create, and that is what we are dealing with. God did not have to. He chose to accept Satan's appeal for the angelic conflict.
3. God is self-conscious; He completely knows Himself as a personal God and He completely knows the other members of the Trinity completely and totally. This is why God will always be God, because He knows who He is.
4. He is a personal God and is described as such in the Bible. A person has attributes and essence and they are described in human terms. God is described using

pronouns. He has names like adonai, and Elohim and Yahweh (people have names).

5. God is not just some impersonal force out in the universe. This essentially makes the universe itself as God. The big bang is the universe somehow creating itself. Evolution is essentially pantheism. God is not an impersonal, subjective idea.
6. God has absolute standards of righteousness; this is one of His attributes; and He has sovereign control. The end of all things will be as He determines them to be.
7. God has infinite relational capacity. So He relates to us as man. He relates to us in perfect justice, righteousness and love. God is love; that is part of His essence. People have relationships and clearly God has relationships.
8. God has perfect character with no flaws or shortcomings. God has no relation to sin, nor is he capable of sin nor is He responsible for sin. We are responsible for sin. Our free will is truly free. God has not determined our decisions out in advance; but He knows what our decisions will be.

Being in His image means that we are endowed with rational, moral and relational attributes. Human beings are the only creatures which uniquely reflect God. No other creature is ever called the image of God.

#### **Man as the Image of God.**

1. As the image of God, we have reasoning power; we can think logically; we can work out problems with logic. We have this capacity for logic. We think our way through things and come up with solutions.
2. We are responsible, self-conscious, and self-determining beings.
3. We all have a conscience with standards of right and wrong. When Adam fell, he was embarrassed. He knew that he had made the mistake of his life.
4. We have the capacity to relate to one another. We have the capacity for relationships; intricate relationships.
5. We are capable of having a relationship with God through Jesus Christ. This relationship will blossom into perfection when we reach heaven, and we will truly understand Him as a person. God provides a personal future for us and a personal relationship with for throughout eternity.
6. Man was designed to rule over every other creature. This is where we get into authority. Man was designed to have authority over every living creature and the earth. No other creature is going to have this authority.

Two conclusions from this:

The *imago dei* is the image of God. The immaterial essence is the soul of man, which includes the qualities of human personality.

#### **What Happened to the Image?**

1. At the fall, my lost the perfect virtue of the image and acquired a sin nature.
2. So the image of God in us is marred in the sense that it falls far short of the perfection of the divine character and personality.
3. Even though we have a sin nature, the image has not been destroyed because of the fall; we have not been reduced to animals, although some act that way from time to time.

Gen 1:27 **So God created man in His own image; in the image of God He created him; male and female He created them.**

Barah means to create something from nothing. No one else can create something from nothing. We can only create from existing material. Ex nihilo, which means *from nothing*.

#### **Barah is used Thrice**

1. God generated from nothing the heavens and the earth. There was no dust, there were no molecules, there was nothing of substance.
2. God generated life to animals in Gen. 1:21. Life comes from ex nihilo.
3. God created life in man where no life previously was.

The spirit pattern was made from no material at all. Only God can create something from nothing.

Man does not originate from woman.

Now, let us focus on man as a gender.

Gen. 2:7: **And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.**

The 3<sup>rd</sup> verb is yatsar, which means *to form from dust*. This is the forming of the original body, which, in this case, was formed from dust, and He made a functioning, living male body. That is corporeal. This life is in all of the cells of the body. The material part of mankind. God created from dust a living, biological being, which is the living, physical person of God.

Then God breathed into the man's nostrils, and man became a living being.

#### **The Image of God.**

1. In this verse, *and* is identified from the simple letter wa`
2. This is a wâw consecutive; it means *and then*.
3. Body and then God breathed into Adam's nostrils. Very similar to **All Scripture is God-breathed and profitable for doctrine**. WordPerfect began acting up a lot here, so I lost many of these points.

4. That phrase *breathed into his nostrils, the breath of life*, is a beautiful picture of the soul of man. Man had to have nostrils in order for God to breath life into him.
5. When this happened, this is the bestowal in Adam of life.
6. God breathed soul life into the living organism made from dust. However, that which God breathed into us is eternal.
7. Biological life and soul life is combined in this one body. **Adam became a living being.**
8. Biological life and soul life is the human life of a human being. There is no human life without both.
9. So there was a logical order to the creation of man.
10. That order was the formation of biological life from dust and then the imparting of soul life to the human body.
11. The result was a living person.

We will put together the creation of man and woman as the creation of God and the creation of man, and then the creation of the woman, to see the difference.

1Co 11:8 **For man is not out of woman, but woman out of man.**

**1Cor. 11:7–9      Gen. 1:26    Lesson #627    November 11, 2007      Sunday 1**

Veteran's Day—the father of one of Berachah's soldiers will be here for the 2<sup>nd</sup> service.

Vv. 8–9 are proofs of Paul's contention from v. 7: **For a man indeed ought not to veil his head, since he is the image and glory of God; but woman is the glory of man** (1Cor. 11:7). He backs this up with vv. 8–9: **For man is not out of woman, but woman out of man. Nor was man created through the woman, but woman through the man.**

Paul backs this up with these references to Gen. 2:7

Gen. 1:26a: **Then God said, Let Us make man in Our image, according to Our likeness;...**

Man is not a physical duplication of God nor is man a physical representation of God. Man is a likeness of God's invisible essence, which is just as real as the material bodies which we possess and just as real as the material universe in which we live.

#### **We Are Made in God's Image**

1. God has mentality and logic and He reasons; He is rational. God has a plan; He made a plan; making a plan requires logic. We, as human beings, can also think with logic and reason.
2. God has volition and will; God chose to resolve the angelic conflict by creating man. He could have resolved the angelic conflict the moment that Satan sinned by throwing him into the Lake of Fire. We also have volition and will. We make

hundreds of thousands of decisions in our lifetimes; and we are totally free to choose for and against God.

3. God is self-conscious. He is completely aware of Himself and He is completely aware of the other members of the Trinity. He maintains His perfection. Man also possesses self-consciousness. We are aware of ourselves and the world.
4. God is conscience He knows right from wrong, and He always chooses righteousness. We also have a conscience and we choose between right and wrong. Adam had standards which were those that matched God. When Adam sinned, his conscience was marred; it distinguished between right and wrong, albeit, imperfectly. Nevertheless, we are made in the image of God.
5. God is a person. He is described in this way in the Bible. He has the attributes of a person: He has justice, love, righteousness; He has names: God, Elohim, the Lord, Jesus Christ. He is referred to in Scripture with personal pronouns. God is not an impersonal force in the universe. God has, as a person, an infinite relational capacity. God and Christ have a relationship. We are also persons; we have love, righteousness, justice, and we have the capacity to relate; we have intricate and real relationships with others. This shared image between God and man is the immaterial part of God and man. However, we also have a sin nature, which mars this image.

Paul offers proof of what he says in 1Cor. 11:7–9:

Gen. 1:26a: **Then God said, Let Us make [to make something from nothing] man in Our image, according to Our likeness;...**

We always use something to make something else; but God made our soul out of nothing. The material parts of men and women were created differently. The souls were not. Because the material aspects of men and women were originally created differently, there is a pecking order; an order of authority.

Gen. 1:26–27 tell us how man and women are equal and created equally.

Gen. 2:7: **And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.**

1Co 11:8 **For man is not out of woman, but woman out of man.**

**1Cor. 11:8                      Gen. 2:7    Lesson #628    November 11, 2007                      Sunday 2**

In March 2005, Paul Statser, a national guardsman from Pennsylvania, and he was on foot, and an IED went off and severely wounded. It was designed to take out a vehicle. He took the brunt of the explosion in his own body. Surprisingly, he lost none of his limbs. James Statser is his father, and will speak on his behalf..

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His son has been on the prayer list immediately. He took a 155 from 2 feet, and took the full blast from it, and he survived, and it is because of God's faithfulness. This was the big test and the peace and contentment is there. This ministry prepared them.

He wrote a letter to his town newspaper (which would be appropriate to any community in the US): He received a phone call about injuries his son received by an IED which would be designed to take out a Humvee. There were no details at that point, but Paul was in pretty bad condition. A brain surgeon called and said he could not get him stabilized. He did not think that the son would make it through the night. He made it through the night, and was taken first to Germany. He was told that he might not make it on a trip to Walter Reed Hospital. He did. A woman from Kokomo, Indiana brought him a great banner and she speaks around the country now, Alison Mansfield, about how freedom is not free.

Paul has survived wounds which have doctors amazed. For the soldiers at Walter Reed, the most important thing are the prayers and support of the people in the US. Many have given the ultimate sacrifice.

There are people who fight to maintain our freedom.

One eye has been lost and a nurse told him that he is totally blind and he is on a respirator. The nurse conveyed that he was like a vegetable. James called up and said, he is not going to allow his son to be kept alive on a respirator as a vegetable. James figured he would be going somewhere, so he went out to get a haircut. He prayed to God, if he is blind and on a respirator, then take him home. If he survives, he prayed for him to not have a lot of pain. So far, Paul has not even had a headache. He was in pain, but out, in a coma for a month. He does not remember any pain. James said, I will leave it in Your hands.

James pulls into the parking lot, and the doctor tells him that he is not a vegetable, that he was not totally blind, and that he was so doped up, that they kept him on a respirator.

Today, the doctors at Walter Reed cannot believe that Paul can walk and talk. He has shrapnel in his neck. Titanium in his head. He went golfing the other day.

A pastor asked him how he was prepared; and James told him, he has ben taught by a great theologian R. B. Thieme, and that God has prepared us for every problem that we will face.

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When Bobby heard about the severity of Paul's wounds, and his first prayer was, if Paul is in that state, then, Lord, take him home. Bobby did ask, *why did God let him go through this? Why is he kept alive?* Paul has been a tremendous witness for the Lord Jesus Christ and his father has been able to speak with boldness on this. He is a picture of the grace of God. God still has a plan for Paul's life, just as He has for our own.

We are currently putting together the distinctions between man and woman. However, we have first seen the equality of man and woman, how we are made in the likeness and image of God. It is our self conscious and out mentality, etc., which are made in the image of God.

Adam was formed, and that is the Hebrew *yatsar*, which means *to be formed*. Adam was formed from the dust; and this dust was from the previous creation of the heavens and the earth. God somehow took the dust, and however He formed man, it was from the ground, and He breathed life into Him. He breathed biological life into Adam, and God breathed life into his nostrils and Adam became a living being.

We have a *wâw* consecutive, so it means: [And Jehovah Elohim formed man out of the dust of the ground and then He breathed into his nostrils the breath of life and then man became a living soul.](#) The origin of life

Now lets take these two verses and put them together:

Gen 1:26a: [Then God said, Let Us make man in Our image, according to Our likeness;...](#) Man and women are made in the image of God. This is the immaterial part of man.

Gen. 2:7: [And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.](#) Their bodies were created differently.

God would perform radical surgery upon Adam. He put him under an anesthetic. God banah's a woman. Banah means *to form, to fashion, to build, to construct*. God did not use dust, but God build the body of the woman directly from Adam. Adam woke up to the sight of the most beautiful creature that he had ever seen, and he probably gasped. Adam made an immediate identification in his soul. He knew what was taken out of him, his rib. Similarity, exact similarity, and difference. She was bodily constructed in the image of man. She was just as human as he was, but different. In keeping with Adam's divine task, which was to name the animals (that was his occupation). Adam gave her a poetic word, to mark her as his partner in life. He also has authority over her, as he names her. The very act of naming something means you have authority over them.

He names her *Ishshah*. Man's name was *Ish*. Adam names woman, and he recognizes the soul and body correspondence. The woman completes Adam, she came from him; and one cannot live without the other. Adam's immediate recognition was that there was something missing in his life. What was removed from him graciously came back with interest. She is the most wonderful gift. The woman was given to man.

### **Creation of Man and Woman**

1. The point is, man came more immediately from God and was already designated as the ruler over nature. The very fact that Adam named these animals indicates his rulership over them.

2. This is the picture of the chain of command.
3. The woman was created second, formed from man's rib and brought to the man.
4. Then Adam named the woman in commemoration of her origin from himself.
5. The woman was made in the image of God, but she was created out of Adam. Authority, priority, and equality.
6. That indicated her equality but also her responding position to Adam's authority. Initiator, responder, leader, follower.

Paul reflects this account.

Gen 2:21–23: *And Jehovah God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. And the rib which Jehovah God had taken out of the man He rebuilt into a woman, and He brought her to the man. And the man said: This now at last is bone from my bones and flesh from my flesh; she shall be called Woman, because she was taken out of man.*

1Co 11:8 *For man is not out of woman, but woman out of man.*

**1Cor. 11:8**

**Lesson #629 November 14, 2007**

**Wednesday**

We will complete v. 8 tonight. *For man does not originate from woman, but woman from man.* Asah means *to make after a pattern, to make after an image.* *God created, barah, man, in His own image; in the image of God, He created him; male and female, He created them.* God created man and woman out of nothing. from His own image.

We still have the image of God; it is our soul. No other creature has such an image. Authority orientation design in man and woman, and this is found in Gen. 2:7: *Then the Lord God formed man from the dust of the ground.* This is the tangible, corporeal, living flesh-and-blood man. Then man is linked with a soul, which is created from nothing. *Then God breathed into his nostrils the breath of life.*

Our essence is the soul. Spirit is given to us in order to understand God. Man cannot understand God after the fall, as we lose the human spirit. Man was alone, the only creature without a counterpart. He observed this with the animals. Man was a soldier a long way from home. Most of us have experience loneliness; however, few have experienced loneliness as Adam did, with no counterpart on earth. God understood this and He did not leave Adam alone.

*God then took a rib from man and He fashioned (banal) it into a woman.* God placed a soul within the woman, as per Gen. 1:26–27. So Adam wakes up from his operation, and Adam immediately makes an identification. He could perceive a similar origin for her from himself. This beautiful creature was from the hand of God. God had perfectly provided what man was missing. Adam recognized that the woman was his counterpart, the bone of his bone, the flesh from his flesh.

### The Creation of Man and Woman

1. Man was created first, more immediately by God.
2. The woman was formed out of man from his rib and brought to the man.
3. By virtue of the physical creation sequence and the method of creation.
4. Adam had priority and authority by order of creation and by method of creation.
5. Order of creation coincides with the chain of command.
6. The original creative design of God set the pattern for the man as the initiator and the woman as the responder. That was God's original design.
7. Adam upon seeing woman named her, in commemoration of her origin. Naming the woman was an indicator of his authority.
8. They were both made in the image of God, male and female. They had equality as human beings. There was no inferiority in the woman, even though her role was that of a responder.
9. The woman was created out of Adam and for his sake. Her role was responder to Adam.

A commentator observed. God did not take the woman from man's head, so that she might lord it over him. God did not take the woman from man's feet, that he might lord it over her. God took the woman from man's rib, close to his heart, that he might love her and hold her close and so that she completes him.

Gen 2:21–23: **And Jehovah God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. And the rib which Jehovah God had taken out of the man He rebuilt into a woman, and He brought her to the man. And the man said: This now at last is bone from my bones and flesh from my flesh; she shall be called Woman, because she was taken out of man.**

1Co 11:8 **For man does not originate from woman, but woman from man.**

Now we move into v. 9: we have *γυνή* = *woman*. The 2<sup>nd</sup> noun is *άνερ* = *man*. **Man was not created for the sake of the woman, but the woman was created for the sake of the man.** We have the concept of the *ezer* here, from Gen. 2:18: **"It is not good for man to be alone; I will make a helper suitable for him."** This is interesting that we know what is in the mind of God; we know what God had in mind when creating woman. The verb is *asah* (אָסָה) [pronounced *aw-saw*], and this means *to make after a pattern*. Gen. 2:20 is also relevant at this point: **And the man gave names to all the cattle and to the birds of the sky and to every beast of the field, but he did not find a helper suitable for him.** There were all of these creatures in the garden with whom Adam could not speak. Animals are nice to have around, but they are not a replacement for human companionship. It says the Adam gave names to every beast of the field. Adam named all of the animals. Man learned about his Creator directly from God. His work was quite enjoyable to him.

Bobby has a friend who is a golfer, and this man works by the sweat of his brow. But Adam enjoyed his work; it was perfection. There was another dimension which man was

missing. Eccl. 9:9: [Enjoy life with the woman that you love all the days of your fleeting life, which God has given to you under the sun.](#) This verse is directed toward the unbeliever after the fall. Enjoy your woman and your work.

Man worked to relieve his own loneliness. In so doing, he was doing something else. He was cultivating his intellect as well. His mind was an empty shell. Jesus Christ had to learn in his humanity.

If you had a 3<sup>rd</sup> grade education and a few one syllable words at your command, then you limit your options in life. You limit here your ability to think. The more words you know, the more you can expand your own thinking. Adam got a little tired and he needed a little time off. He stood down and more acutely felt the pangs of his solitary existence. He pondered all that he had seen and all that he had seen and all that he had done. He recognized that there were pairs of animals, but just one of him. Adam had no one to talk things over with. No one to unwind with; to relax with; to recreate with.

Man is not a creature of seclusion; he is not designed to be by himself. By himself, Adam could never be completely fulfilled. He could exist and enjoy himself and his work. God furnished for Adam exactly what he needed at exactly the right time. No telling how long Adam was in the garden. At the right time, at the right moment, God brought the woman into the garden.

Shouldn't be enough that Adam lived in this great place, the garden, with God? Of course it was enough. Yet, God understood that man had a certain need here. There was a certain longing in man's soul for another human being. This also would serve a great purpose in life in the angelic conflict. Adam was certainly a witness for the rebuttal phrase of the angelic conflict. However, with the woman, there was a whole new spin or dimension to the angelic conflict.

Was God snubbed by Adam's need for a counterpart? God never felt slighted. He created man with the capacity for a relationship with God and with human beings. We are not robots. God has given us a capacity to express love for Him and for others.

Even though we have a great relationship with God, God has provided for us one the greatest things to come from His hand; a woman for the sake of the man.

There are times when it is good for a man or a woman to be alone; to be single, and focus on something besides a companion and a relationship. We were never alone as Adam was alone. Relationships with people are never our primary focus. As believers, we have first our relationship with the Lord, and this relationship must take priority. Our relationship with God should come first. Adam's relationship with God had to come first. There are times when a relationship with a person of the opposite sex can detract from spiritual growth; especially if they are not growing as well.

There are still the relationships of different kinds which provide companionship; but God provides at the right time in the right way. This gives us the capacity to enjoy such a relationship.

### **Relationship Before and After the Woman**

1. There are times in our lives when we need to be alone with the Lord. We do not need that one big relationship.
2. We need to be focused on spiritual growth; do not waste the time. In doing so, we gain capacity for love and life.
3. You cannot be your best as a leader or as a responder without the capacity which comes from your spiritual life.
4. If you want the optimum relationship with a mate, you need to develop your relationship with the Lord first. If necessary, God provides other things to take up the slack.

When God saw that Adam was ready for his human companion, God provided the woman at just the right time. Adam had that face to face with the Lord. God's pattern for the human race is the proper counterpart of the opposite sex. The woman was created as Adam's ezer, which is his subordinate. One who is a helper works under the authority of another.

### **What an Ezer is**

1. Ezer means more than just an assistant who eases the load of life for man and follows his order.
2. Ezer denote correlation or a complementary component.
3. Association and fulfillment.
4. Ezer is the part which corresponds and responds.
5. Ezer is the opposite number who specifically fits the man.
6. The woman fulfills the man's soul yearnings and completes him intellectually and emotionally and physically and relationally, in every way that husband and wife were meant to unite from the beginning. The woman was not created as a servant, a slave or a sex object. . The woman was also under his authority. That was the way and the reason that she was created. The woman fulfills him while she herself was fulfilled by the man. That is the interchange designed by God. It still works today, despite the sin in the world.

1Cor. 11:9: **Nor was man created through the woman, but woman through the man.**

**1Cor. 11:8-10**

**Lesson #630 November 15, 2007**

**Thursday**

We studied the Old Testament on this. Adam had an exclusive relationship with God, which none of us will ever know until we are face to face with the Lord. He lived in the greatest place that we can imagine. Adam had all of that perfection, and God too; but what

Adam was missing was a relationship with another human being. He desired human intimacy and human companionship. He wanted someone who complimented him. God understood Adam's need and He did something about it; God created the ezer.

No one in leadership is ever called a *helper*; the one so-named is under the authority of the one that she is the helper of. Now, she is Adam's helper in life, and was to be treated with love and respect. In fulfilling the man, the woman also fulfilled herself. They both had a role to play in the plan of God.

So many women today think that they can go it alone without men; to be an entity in themselves. This is the premise of feminism: you do not need a man—you can go it alone or with other women. These women try very hard to be autonomous; and even a few succeed in this. A person like this pays a steep price—not to have the greatest relationship in life as designed by God. If the woman is not a responder, her intimate relationships will be very ephemeral. The relationship that she looks for is going to be just beyond her grasp.

V. 9 clearly states the men and women were to be joined, allied; they were not meant to be enemies in life. We see the complete opposites with feminism and with women being subject to men as slaves and as those who bear his children only. The truth is somewhere between.

Men and women are given the capacity to have a relationship with God, which animals do not have. Adam had the capacity to express love, both for God and for another person. God created the woman at just the right time to be Adam's wife, as he was prepared to be a husband. This way, he could have the relationship which he was ready for.

There was another reason God created woman. Man and his woman would also be corporate witnesses in the angelic conflict. This is what is coming up in v. 10.

If you are single, don't panic because this passage speaks of the relationship between a man and a woman. In God's plan, we have the best situation that we can be in. If we are dissatisfied with our life, we are probably outside of the plan of God. Wherever we are in our life, we are in the right place, and so we can relax. God provides for our needs in every respect. That is our purpose for being here. We do have other needs which He will fulfill.

You may think that what you need to do is sit down with a financial planner, and that would solve everything, but it will not.

1Cor. 11:8–9: **For man is not out of woman, but woman out of man. Nor was man created through the woman, but woman through the man.**

The woman should have a symbol of authority on her head. The woman was created for man and his helper, so she should have a symbol of authority on her head, a symbol which she recognizes. This symbol means she recognizes the authority and the leadership of her man.

The ordinary symbol which covers the woman's head was a veil. The women of Palestine in those days properly showed up in public with a veil. She wore a veil in deference to public opinion in the streets.

The woman did not shed this veil. A woman found in prostitution had her head shaved. If a woman betrayed her country or if she betrayed her master as a slave, she got her hair cut off. This publically disgraced the woman. No cover was the essence of being anti-authority. How much more important was it for Christian women not to shed their veils in public? It was important for them to be a witness for Jesus Christ and to show that they were still under authority. Christ is not honored or glorified for the woman to be anti-authority in marriage or in the church.

Authority orientation has a higher affect than was previously understood. There is something about the woman's authority orientation which has an impact on the angels. This is an extremely important reason for the woman to be authority orientation. This is about the angelic conflict.

This phrase begins with the preposition  $\delta\iota\alpha$  + the accusative plural of  $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$ . In the previous verse,  $\delta\iota\alpha$  meant *for the sake of*. It means the same thing here. The angels were watching to see whether or not these women are authority orientated.

Angels do watch women specifically in their relationships, with their husbands and in church. They are being observed. This same observation continues right to this very moment. Higher created beings are watching the chain of command. They are watching how it is observed. It is amazing to Bobby that there is an authority issue in the angelic realm. However, Satan's problem is authority orientation. Those angels who fell, their problem is authority orientation. Satan had that issue; it is still an issue.

Bobby is going to cover the angelic conflict big time now.

The role of the woman is clearly laid out in the previous few verses. However, in v. 10, we see just how important that it is. Why would these angels watch the woman? What happens on this planet is the focal point of the angelic conflict. All angels are watching what occurs here on earth.

### Angelic Conflict

1. In eternity past, God created super-creatures, known as angels. This includes Lucifer, who is the highest creature to come from the hand of God. Numerous other angles were also created, but we do not have a clue as to how many.
2. What we do know is, at some point in eternity past, is that Lucifer had a thought: it was an anti-authority, arrogant thought.
  - a. In this one thought was rebellion against divine authority.
  - b. Isa. 14:14: **I will make myself like the Most High**. Arrogance. He thinks he will take on God's authority.

- c. There is no doubt that Lucifer set himself against the absolute authority and sovereignty of God.
- d. That arrogant moment, that one first arrogant moment of anti-authority, which is unfathomable negative volition. Thousands of people saw the Lord Jesus Christ and they chose not to believe. They heard Him and many saw His miracles.
3. So the conflict began in heaven with Satan's anti-authority moment and his anti-authority thinking was contagious. There are others who are dissatisfied. They are dissatisfied with their lot in life. Revolution is anti-authority. Bobby is extracting what he can from the Scriptures which we have. It is probably and accurate view. Bob never dealt with this one particular phrase.
  4. So divine authority became an issue of all the angels. . This has been an issue ever since. This will be an issue until the eternal state.
  5. In that prehistoric time, one-third of all the angels became affected by Satan's rebellion. Rev. 12:4 (?) says one-third of the stars fell. These are the fallen angels or demons. God knew this would happen.. Why did God make these wonderful super-creatures if He knew that they would reject Him? We will find out some day.
  6. God cannot ignore rebellion against Himself ever, regardless of who it is, whether Satan, mankind or you and me.
  7. God had to judge the rebellion against Himself. This is the definition of sin and God cannot let sin go.
  8. The negative volition anti-authority posture of Satan and the fallen angels demanded that the righteousness and justice of God kick in.
  9. God could not compromise His righteousness, even for the most beautiful creature to come from His hand.
  10. The result was, in heaven, God convened a trial. This is an illustration. No idea whether God sat at a bench of justice and slammed down a gavel. In any case, we will call this a trial. This is the theme. Satan fell, one-third of the angels fell; and the trial begins with the slamming of the gavel. God's justice insures that this trial be fair. The charged were *attempted coupe of God Almighty*. That was an anti-authority insurgency. God was dealing with a problem.
  11. The outcome of the trial: Satan and all the nagels were condemned. Matt. 25:41: **Hell was created for the devil and his angels.** The Lake of Fire is very tough for anyone to get their mind around. Literally burning for eternity and not being consumed. This is God's justice? What horror! What a cruel God! People either want to find a way out or they simply discount that hell is literal or real. The alternate view is, God would never create such a thing to throw His creatures into. The Lake of Fire is real; when Satan was at this trial, and when Satan heard, *you are guilty*; Satan saw the jaws of hell open up, and he knew what his sentence was. This is be for unbelievers as well. We don't know what happened next. Was Satan sorry? Did he throw himself on the mercy of the court? Or did he appeal? Angels and Satan are deathly afraid of the Lake of Fire. "Let's think about this for awhile. God, you created me, you loved me; how can you do this to me?"

1Cor. 11:10 For this reason the woman ought to have authority on her head, because of the angels.

## 1Cor. 11: The Angelic Conflict Lesson #631 November 18, 2007 Sunday 1

None of the references to angels are biographical or personal, for the most part, but circumstantial; that is, the angel/angels are involved in some sort of activity. We know that the angels are messengers, as this is the very meaning of their name. *Messenger* is *one who serves*, meaning that they serve God. They are called *heralds* who announce things; there were many angels in the time of the era of the hypostatic Union. Angels are given names, because they are individuals or persons.

There is the *Angel of the Lord*, which is the Lord Jesus Christ in the Old Testament. There is Gabriel, whose name means *the mighty one*. The best known arch-angel is Michael, which means *who is like God?* There are categories of angels: seraphim and .

There are the *sons of God*, a specific group of angels, can be found in *Victorious Proclamation*. On occasion, angels take on a physical form, like those in Gen. 18:1–19:1; and this is more prevalent prior to the Church Age.

Matt. 22:30: angels do not reproduce, apparently; and probably don't have genders. Angels do not die, so their numbers remain fixed (Luke ?).

The history of the doctrine of angels does not help us in this area. The wildest of speculations in the Dark Ages, which are just weird. Angels by some are thought not to exist and belong to a pre-scientific age. All that we know about angels can be found in the Bible. However, all that we need to know about angels is in the Scripture.

The doctrine of the angelic conflict. This is such an important doctrine, that this encompasses the very reason for the human race. The human race can be tied directly to the human race, making angelology a critical doctrine.

In our passage, it reads *because of the angels*. **The woman needs some symbol of authority on her head, because of the angels**, as she must have some authority orientation.

In the creation account, the woman is called *the helper*. She is a responder to leadership and to authority. Because the woman is under the man's authority and because she should be authority oriented. According to this verse, there is a higher impact of the woman being under authority and being a responder.

A woman has long hair because this appeals to the man; it is a pain in the neck to put up with, but as a responder, the woman retains her long hair.

How did the angelic conflict begin and how is the woman involved with this? The angelic conflict is a long doctrine which was begun Thursday night.

## Angel Conflict

1. Lucifer is the highest creature to come from the hand of God, and he is called the most beautiful of the angelic creatures.
2. People seem to be concerned with the number of angels. Heb. 12:2 indicates that they are innumerable. We know that angels are not glorified human beings, as we see on tv. They are way above the sphere of mankind. They are not man, but they are not God either; 2Sam. 14:20 Matt. 24:26 they have great knowledge, far beyond what we have. Psalm 103:20 they have great power. They are not equal to God, but they want to be (at least, some of them do).
3. At some point in eternity past, there was a fleeting arrogant thought of Lucifer. He was the original, anti-authority creature. Isa. 14;14: **I will make myself like the Most High**. With this, he became Satan. It is almost impossible to imagine how Satan could be in the throne room of God, and yet, as a created being, was so far below God. Jesus Christ, God Himself, walked this earth. For a 4 year ministry, He presented Himself as the God-man. People saw Him at this time, and many of them completely rejected Him, because they were so steeped in their arrogance. Satan thought and set himself up against the absolute authority of God. He launches the angelic conflict. This began with one single thought that spilled over into the entire universe. After this, Satan could not be quiet. Arrogance cannot be quiet; arrogance must be fed. It requires approbation. It began as an act behind God's back, although this is silly. Divine authority and opposition to this authority became Satan's issue and the issue for all the angels ever since.
4. As Satan began to spread his sedition throughout, he brought 1/3 of the angelic creatures with him. Rev. 12:4: **1/3 of the stars fell from heaven**. And these fallen angels become to be known as demons. When this war began, there was a universe of some sort, and Satan's rebellion began chaos on one particular planet, earth. The earth is the focal point of the angelic conflict. At some point, the earth was packed in solid ice.
5. **Perhaps the angels had some sort of physical body, as this does take place on the earth?**
6. The Spirit of God moved over the surface of the waters, and He began to restore what the earth was. God does not make formless and void; this was a result of the angelic conflict.
7. What happens to Satan and his minions? God has to judge sin. He can have nothing to do with sin. He cannot compromise His character. God could not compromise His righteousness. If God played any favorites, it would be Lucifer, as Lucifer was God's greatest angel. In heaven, God convened a trial.
8. God's indictment of Satan was a coup and an attempted overthrow of God's authority (His rulership). The outcome of the trial was a conviction. There could be no doubt about this, and Satan and his angels were sentenced to the Lake of Fire. Matt. 25:41.
9. Hell is not metaphorical but it is a literal place of torment and first, day and night, forever and ever. Fire and brimstone are used to give us an earthly picture of hell. The destruction of Sodom and Gomorrah in Gen. 19:24. The Lake of Fire is a literal

place where people will burn. Unbelievers will also reside in this location forever. As eternal judgment, there is no respite, and no final consumption by the fire. It is so horrible that people cannot believe it or accept it, and it is why we should have such a great incentive to witness to unbelievers. Satan and his fallen angels were sentenced to the Lake of Fire. No one resides in the Lake of Fire today. Satan for the first time, looked into his eternal future, which is his eternal destiny.

10. "I would rather be with the sinners than the saints" or "If my family is in hell, I want to be there too." These are incredibly stupid statements.
11. Satan has only one option remaining to him. He wanted to stop the execution of his sentence. Satan's mind thought quickly, and he appealed to God his sentence. God allowed his appeal to play out. We know that God entertained Satan's appeal, because Satan does not presently reside in the Lake of Fire. Satan is loose and roaming the earth, searching any scheme to win his appeal. It is all he has left. He has hatched many a plot to do so. His most obvious schemes were to keep Messiah from coming (which he may have expected in Moses as well). Satan is extremely dangerous, the epitome of evil, although he is able to disguise himself as an angel of light.
12. What were the grounds of Satan's appeal?

## 1Cor. 11: The Angelic Conflict Lesson #632 November 18, 2007 Sunday 2

Bobby has 2 masters and was halfway to a PhD. Bobby felt that his father did a tremendous job with the angelic conflict and that this pulled a great deal together. Bobby, when he came to this passage, first felt that he could regurgitate what his father had taught; but this is a point which his father had never covered before. He has developed some material which gives us a different perspective and a different angle than we have had before.

When Bobby read *because of the angels*, he was really stunned.

There is no passage which deals with the angelic conflict in total. We have to extract what we know from a variety of books in order to put this together.

Satan is the epitome of anti-authority; and yet presents himself as an angel of God. Angels designed to serve God, and now they are fallen angels, some of them, and serve Satan. God had to judge Satan and He convened a trial, where Satan was convicted. The sentence was given immediately, which is the Lake of Fire. Satan saw hell open up, and he knew his faint. So Satan appealed his sentence, and God, surprisingly enough, allowed. Satan is charged with sedition. His sentence would be to burn forever in a literal hell.

14. What were the grounds of Satan's appeal? Satan made the same observation that people do today. How could a loving God sentence His highest creature and the fallen angels to an eternal fire. Is that love? That is one offense. "God, let's let the punishment fit the crime; lighten up a little; why are You so brutal? Show a little

love.” To the human ear, that seems reasonable. “Why is God so authoritarian and so cruel?”

15. This was a brilliant defense.
  - a. Satan had set God’s attributes against each other. He set justice and righteousness against love. “How can you be a God of love, if you are going to sentence me to the Lake of Fire?”
  - b. Satan reasoned, and Satan was a great reasoner. If God would emphasize one attribute over the other, even temporarily; to put one attribute aside; then God would not be God. Maybe God should try to rehabilitate Satan? What would have happened would have been a contradiction in God’s character.
  - c. This would have compromised God’s entire essence. Had He favored one attribute over another, that would be a compromise.
  - d. Satan understood God’s character; he had witnessed it first hand. He knew God’s character; so he attempted to use this against God.
16. What did Satan hope? He hoped that God would remake Himself as a God a God of love and not to be so harsh.
  - a. God, in remaking Himself, would put love over righteousness and justice.
  - b. God would be more a God of love and less of a God of integrity.
  - c. Real love cannot love without integrity. They go together.
  - d. Love without integrity is mere sentimentality or emotionalism. Love is thinking and if there is no integrity in the thinking, then what is love worth? That love, with no integrity, will depart.
  - e. If that sort of love without integrity does not last, and that sort of love puts aside His integrity, then He is setting aside His perfect character. He would be flip-flopping. Love and integrity go together. They must.
  - f. God can be nothing less than absolute integrity and absolute love. If love compromises His integrity, then God is not God. Present-day religion wants God’s love to be preeminent. Universal salvation and every religion is the pathway to heaven. This is the reasoning of religion. God is either absolute truth or He is a liar. He said, “I am the way, the truth and the life; no man comes to the Father but by Me.” Righteousness and justice must condemn sin.
  - g. If God becomes relative in just one attribute or if He employs a situational ethic, then Satan would have brought God down to his level. Satan would bring God down, which is Satan’s desire in the first place (“I will be like the Most High.”)
17. God’s response: I will prove something to Satan and the angels, elect and fallen. God would show all of His attributes and He would not compromise any of His attributes. This is speculation.
  - a. God, “I am utterly worthy of your obeisance, and you want to be like Me rather than to worship Me.”

- b. "I will demonstrate that I am perfect righteousness, justice and love. I will show that all of these attributes are compatible in equal measure. None will take precedence over the other."
- c. "These 3 attributes are all equally involved in My judgment of you."
- d. "After all, Satan, did I not allow you and create you into My own abode and into My own house sitting right there with Me? Have I not done everything on your behalf? Have I not given you all that you needed?" We have a parallel in our own lives. God has set everything before us. All 3 are involved in our existence. Now, the justice and righteousness of God must take effect.

18. God would make a demonstration to Satan:

- a. God would now create a new creature. Up to this point, there was only one category of creature on their earth.
- b. God would demonstrate His absolute justice, righteousness and love toward another creature.
- c. In so doing, the angelic creatures would observe the equal balance and God attributes at work. The perfection and infallibility of God. All of God's attributes combine to operate in exactly the same way.

19. How would mankind resolve Satan's appeal?

- a. God would recreate in man the environment and choice of Satan and the angels in another creature.
- b. Man was created in the image of God. This means that man would have a soul, which includes volition, self-consciousness, and conscience.
- c. In the image of God, man could freely choose; man's choices were not pre-determined. This answers Calvinism. The angelic conflict requires that man have free choice. Even as a lower creation, man had to have similar, if not exact attributes.
- d. Angels had to have volition, which could turn anti-authority; they had volition which could rebel against God, and they did.
- e. They had to have self-consciousness, moral reasoning power, and conscience. This is an exactly copy and duplicate of what man has. What man has in his soul will resolve the angelic conflict.
- f. Mankind and angels, although constitutionally different, possess the same soulful attributes. We have the same essence as creatures of God.
- g. Both have the same ability to develop an anti-authority attitude. We must have the ability to go anti-authority.
- h. Like the angels, man in the garden, without a sin nature, had to have the ability to rebel against God.
- i. These are the characteristics of those in the angelic conflict. Animals are not a part of the angelic conflict are not active participants in the angelic conflict, but they are affected by it.

20. As the appeal phrase of the angelic conflict commenced, the angels became spectators. They needed to see it; they needed to watch it. They were in the

stands of the greatest of all venues. Then God threw something else into the mix: woman. She was thrown into the middle of the conflict, and she had a critical part to play in the angelic conflict.

21. What were the angels looking for as they observed these new creatures?
  - a. How would God deal with these creatures using His righteousness, justice and love. How would this affect their situation? The fallen angels thought, "How can Satan win this and how can we help?"
22. In order to make this a fair test, man must have the same choices as did the angels. He must have the same option for authority orientation or rebellion. Would Adam and the woman rebel? Satan wanted autonomy and then superiority, which is what launched the angelic conflict.
23. We have a fall, an appeal, and God's response, where God must demonstrate His 3 attributes, in perfect balance. Man is all ready and God is all ready, and the angels are in the stands. And they are about to observe what will happen, and we will study this next time.

1Cor. 11:

Lesson #633 November 21, 2007

Wednesday

1Co 11:8 For man is not out of woman, but woman out of man.

1Co 11:9 Nor was man created through the woman, but woman through the man.

V. 10 nails down the authority relationship between the man and the woman. The key phrase in v. 10 is, *because of the angels*. Authority orientation is linked to the angelic conflict. The angels are both warriors and observers. They have an extreme stake for everything on this earth. Never before have we considered the battleground related to the woman and her authority orientation.

In eternity past, Satan had that anti-authority thought, "I will make myself like the Most High." And Satan was then tossed out of heaven, for his arrogance. In his sedition, he dragged along with him, a third of the angels.

God convened a trial, and the outcome of the trial is, Satan and all of the angels were condemned. God's perfection, righteousness and justice cannot be tainted by any act of unrighteousness. There was found unrighteousness in him. After the guilty verdict was delivered, and after Satan stopped blubbing, he then made his appeal. The grounds for this appeal: *How could a loving God sentence the highest creature to the Lake of Fire?* Satan set God's justice and righteousness against God's love.

#### Satan's Appeal and God's Attributes

1. Satan hoped that God would change His mind and see that He was less than love in His sentencing of Satan. He hoped that God would change His mind, and this would compromise the immutability of God if He changed His mind about anything.

God is justice, righteousness and love, and Satan stands condemned. Now, if God throws out this sentence, then He is no longer immutable.

2. Satan wanted God to focus only on His love.
3. Satan wanted God to subordinate His justice and righteousness to His love.
4. Satan wanted God to be more of a God of love and change His mind about the sentence.
5. The problem is, then God would end up having a conflicted character—an innate contradiction of attributes. If one is focused on, the other is compromised.
6. That would compromise God's essence and hence, His divinity. God would not be God, if He sacrificed one attribute for another.
7. If God changed His mind, then He would bring Himself down to Satan's level.
8. If that happened, it would be a clear victory for Satan and an achievement of His original aim. "I will be like the Most High." Satan cannot elevate himself to God, but he was hoping to bring God down. This is the thinking of socialism. Bring down the rich to our level, so that we, those who are poor, will be better off.
9. God, amazingly enough, accepted this appeal.
  - a. Satan is now roaming the earth. Job 1:7
  - b. Satan is described as the great deceiver of man who disguises himself as an angel of light. 2Cor. . We always think of Satan as the epitome of evil, but he covers it, because he wants to show himself to be that way.
  - c. He goes about like a roaring lion, seeking whom he may devour.
  - d. These are the things which he does as a part of his appeal, which includes accusing believers.
10. What God is proving to Satan and the angels:
  - a. All of God's attributes are working properly in tandem.
  - b. God can properly sentence Satan to hell. This will help us to understand how God's love is involved. God placed Satan the highest of the high, next to God, giving him everything, including an eternal existence with God. That is love. When Satan says *no* to it, God's justice and righteousness had to act. In this angelic conflict, we see the working of all of God's attributes working in concert.

We have the same parallel situation. God's justice, righteousness and love all function in relationship to us. God provided for us the same as He provided for angels. We are resolved in our creation. God's justice and righteousness would be vindicated in man. God gave man comparable attributes. Satan had the same attributes as God does and as we do. There is an image of God, and we share certain attributes in common with angels.

Man is now teamed with woman. Actually, the husband and the wife are a team, just as a local church is a team.

### The Angelic Conflict Continued

23. How would it go for the first couple?

- a. They were placed in the perfection of the garden which God designed just for them.
- b. In the garden, God presented the man and the woman with a test. This was the tree of the knowledge of good and evil, and they were told not to eat of this one tree.
- c. To follow this mandate requires a certain quality: authority orientation; a simple *yes sir; got it; don't eat*. This is the first inkling how authority orientation is linked to all of this.
- d. It was a clear cut choice. There were no grey areas.
- e. If they ate of the fruit, they would exhibit the anti-authority attitude of Satan—same choice and same result.
- f. But further, God designated man as the authority over women in the garden. This was not a part of the test. However, they were a team, which involved authority and authority orientation.
- g. As we have seen, this authority structure was critical for Adam and the woman acting as a team. Adam and the woman as a team could resist the temptation of Satan.
- h. Part of the ability to resistance to disobedience is marriage and authority and authority orientation inherent in it.
- i. Adam needed something: he needed humility and virtue to initiate love, to provide leadership and to avoid tyranny.
- j. The woman, to be the helper, made for the man's sake. The woman must respond to the man's authority with respect and allegiance. Adam is the leader and the woman is the responder. She is very likely to respond; she will respond to Adam or she will respond to someone else. She is the weak link, as she is the total responder. Adam has authority and authority orientation.
- k. That was the function of the first marriage. This was all part of what was being observed by the angels. A leader, responder, relationship centered around a tree. Later, there would be another tree. Both are essential to the angelic conflict.
- l. The mandate was there. The key to victory is that authority relationship.

24. It was man's turn to revolt or to respond to divine authority. Now man can revolt like the fallen angels or he can respond like the elect angels.

- a. Satan would look to usurp Adam's authority over the woman and then God's authority over them both.
- b. Satan would attempt to seduce the woman mentally, which is where all seduction begins. That was the divine design. Satan wants to destroy the divine design. He would insert himself into the chain of command between the man and the woman, and then between God and the man. Remember, the chain of command: God, Christ, man and the woman.

- c. In this seduction, the woman, the total responder (she has no one to initiate to). Man responds to Christ but he initiates to the woman. Christ responds to God and He initiates to the man. The woman is a complete responder.
  - d. This is why the woman's responsiveness is so important. She is the key here, as she is the complete responder. That is why Satan watches her so carefully.
  - e. The woman should have the symbol of authority on her head as a part of the authority relationship.
  - f. The angels are watching the man and the woman; would the woman respond to God? If she has an anti-authority attitude. Satan has fooled the woman and she has responded.
25. Here was part of the protection that the team had, bolstered by doctrine directed from God. Adam and the woman were prepared to resist Satan and the fallen angels. They could choose against the tyranny and anarchy of Satan's arrogance.
26. If Adam and his wife maintain a proper balance between authority and freedom. As a team, they would have resisted this. The woman responded to Satan and she did not go to the husband. Satan divided and conquered.
27. Marriage is the corporate witness in the angelic conflict. The angels were not just watching Adam, they were watching both the man and the women.
- a. Individual choices here were important.
  - b. Choices in the relationship also had a bearing on these proceedings.
  - c. If Adam stayed under the authority of God and the woman under Adam's authority, they would be just fine.
28. Since man was the authority in marriage and the woman's role was to respond...
- a. Satan knew that she was more susceptible to anti-authority thinking. This is why he did not go directly to Adam. Satan concentrated on the woman because she was the total responder.
  - b. If Satan could get the woman to respond to him instead of Adam—to inject himself into the chain of command—he had them. Satan was the best of all deceivers.
  - c. So, Satan chose his plan to divide and conquer. Separate man from woman. Work on the woman individually. Satan knew the initiator/responder role. He watched the whole thing. The man and the woman were created to resolve the appeal of Satan. He understands us and he understands our weaknesses better than we do.
  - d. Satan would then attack the woman independent of her husband. He would use provocative conversation. He would talk her into something.
  - e. Satan would attempt to make himself the initiator to the woman's soul and to get a response by the woman, not a response to love, but to flattery, deceit and manipulation. Satan did not love her; he was a cheap seducer. He was working her for his own benefit.
  - f. So the quickest way for Satan to precipitate the fall was through the woman.



These are seemingly unconnected subjects: women, authority and angels. However, all three of these are closely linked in this verse. 1Cor. 11:3–9 a relationship predicated on a divinely predicated precedent. There is a chain of command which requires the authority and leadership in man. This is a principle of Bible doctrine. It is based on the creation account in Gen. 1–2. The woman is the ezer, the helper of the man. She is the one who completes the man; the one to whom she responds and corresponds. The man reflects divine authority. The woman is the glory of man as the ezer. The final phrase is an entirely new slant on the leadership of man and the authority orientation of the woman. She must be authority oriented because of the angels. What takes place between a man and a woman is being observed by angels. This is one of the key elements in the angelic conflict, which we have studied in detail. It began in eternity past as we know, by one anti-authority thought in the mind of God's most beautiful creature, Lucifer. It is hard to imagine what Satan was and what he had before he fell; that one anti-authority thought. I will make myself like the Most High. Rev. 12:4 a third of the angels followed Satan in this fall. Satan, which means adversary, is his new name.

Because God is absolute righteous and justice, and so He had to judge all of the fallen angels. This is an illustration, but we do not know from Scripture all of these facts. This is a legal illustration which is appropriate, because of God's righteousness and justice are so involved. There was a trial and a verdict of guilty for sedition and rebellion against God. The sentence is to the most horrible place imaginable, which is the exact opposite of where he resided before his anti-authority thoughts. Satan's only option was to throw himself on the mercy of the court; but he did so with an appeal. "How could God send such wonderful creatures to the Lake of Fire if You are a God of love?" Satan wanted God to focus and to focus only on one attribute, the attribute of God. He hoped that God would subordinate His justice and righteousness, at least for a short time, to the His attribute of love.

Satan is now walking to and fro on the earth, and he has disguised himself as an angel of light (2Cor. 11:14). 1Peter 5:8 tells us that he roams about like a roaring lion, seeking whom he may devour. So, since the sentence has been passed but not carried out, and since Satan is roaming the earth, this suggests to us that he appealed God's just and righteous decision. The fact that Satan is a single creature, tells us that he is not omnipresent, but he does have a demon organization, and they are everywhere. They are wherever doctrine is being taught; they hate it and they hate us who listen.

How can God resolve Satan's appeal and yet retain His essence, is He created mankind, to resolve the appeal of Satan, as a demonstration of His absolute justice, righteousness and love. The cross illustrates all 3 attributes the equal balance of all 3 attributes at work. Angels observing this would understand that God is a God of love, and yet He retains His justice and righteousness.

God would recreate in man the same choice and ability to choose as He gave to the angels. Man would have the same soul contents: self-determination, a conscience, self-awareness, etc. The elements of our soul are also found in the souls of angels. Adam and

the woman were created in the circumstances of the garden of Eden. Would they follow the pattern of the fallen angels or the elect angels. This is the test.

This commenced the appeal phase of the angelic conflict. Satan versus the new creatures; Satan versus Adam and the woman.

God gave man and woman one simple mandate: do not eat from the Tree of the Knowledge of Good and Evil. All they had to do is show authority orientation in order to follow this. The quality which Satan did not have was authority orientation. For Adam and Eve not to sin, they simply needed authority orientation.

The authority structure in Gen. 2 and, as a team, they resisted disobedience, which is also the divine design for marriage. A defense perimeter was this authority orientation along with the doctrine taught face to face with the Lord every evening. The first marriage is protection and authority and companionship. They were a corporate witness in the angelic conflict. They formed a corporate witness.

Satan understood the principle of authority orientation much more than we did, and he understood why God created one man and one woman, where they were protection for each other.

God, Christ, man, woman. The woman is the total responder. She does not initiate anything. 1Peter 3:7 she is the weaker vessel. Satan understood her to be the weaker of the two. Satan concentrated on her as the responder.

31. Satan tells the woman that this tree in the garden is the best tree in the garden. And the woman responds to his beautiful appearance and to his smooth talk and flattery, and he gets her to make up doctrine on her own. Satan's brilliant strategy is to divide and conquer. He looks to break down their witness. He looked to disrupt the soul response of the woman to her husband. When she was tempted apart from Adam, she responded to the subtleties of Satan.
32. She chose the seducer rather than the protector, her leader and designated authority, by God's design. She abandoned her authority orientation and took up with an illegitimate authority. She was in the same situation as Satan; Satan put her there. The same negative volition propelled the first humans into an exact and parallel fall. The woman was seduced and fell; and man chose the woman over God in the garden. He chose the fruit instead of maintaining His authority and leadership. He turned away from the lead of his wife right to the jaws of hell. Satan divided and conquered and he won the first round, the tactical victory of the angelic conflict. Man was not seduced; he ate knowingly. He understood the ramifications of taking a bite of the fruit. Therefore, it is the man who is responsible for the fall. Leadership must take responsibility. Adam was cognizant, the subordinate was seduced. **In Adam, all die.** They both fell because of their anti-authority attitudes. God had to condemn them; He had no choice. His justice and righteousness now come into play. They were not a part of the relationship before, because they had

righteousness, so justice was not required to condemn them. Man was now in the same predicament as the angels. Now man and angels were on the same footing.

33. How the 3 divine attributes intersect for fallen man is the story of the cross. The sins of mankind were placed on God and judged. The result was the greatest demonstration of love in all history. God demonstrated His love for us in that, while we were yet sinners, Christ died for us. Justice and righteousness and love, all in one package, all revealed in the cross. It is incredible that God loved us that much to so sacrifice His own Son. One objection to the gospel is, God would never sacrifice His Son, since man would not sacrifice his own son. God did sacrifice His perfect Son, and He did this for us. Justice and righteousness and love all meet in the cross. This is the redemption solution. Every time one person believes in Jesus Christ, he demonstrates the work of justice and righteousness and love. This answers Satan's appeal, which means his appeal is denied. The righteousness and justice of God is so revealed. Justice and righteousness condemned all mankind. God's love can never be separated, because He has given man every opportunity.

It is the grace of God which will defeat Satan. We are involved in the tactical maneuvers against Satan. We won the first tactical maneuver against Satan when we believed in Jesus Christ. There are more victories to be won in this verse.

1Cor. 11:10 **For this reason the woman ought to have [a symbol] authority on her head, because of the angels.**

## **1Cor. 11:10    Angelic Conflict    Lesson #635    November 25, 2007    Sunday 2**

Martin Luther in "A Mighty Fortress" recognized the angelic conflict.

Satan fell and was judged and condemned; then he appealed. He is at war with God, but he is also at war with us. We will show how God's essence is not internally corrupt.

We will resolve the appeal. Should not Satan have been tossed into the Lake of Fire when Adam and the woman believed? Why does Satan need any more proof? Why should human history continue? Why should it continue. The woman should have a sign of authority on her head because of the angels.

Satan fell because of lack of authority orientation; he was arrogant. What do we need? Authority orientation to resolve the angelic conflict.

33. The cross is the strategic victory of the cross.
34. After salvation is secure, man is still in the conflict. We have the redemption solution; angels fell; were they given a 2<sup>nd</sup> chance? They were in the very throne room of God. They completely understood the essence of God and they are completely and totally without excuse. If there is a 2<sup>nd</sup> chance for angels, why not at the cross? This demonstrates the justice and righteousness and love of God

toward another person. The cross deals with a related family. We are all related by blood; we all come from Adam and we all have Adam's curse. The sin nature is in every cell of our bodies and we must still choose for and against God's plan. God has another plan for us, after salvation. We must choose whether to advance or to stay in the same place once we have been saved. We can win tactical victories every day. We rebound, we take in doctrine, and Satan gnashes his teeth. When we execute the spiritual life, we know that we are a warrior. We cannot be defeated no matter what our circumstances are. We learn to believe God's Word. We submit to divine authority of His word. Authority orientation in the spiritual life. Here is that issue again. Satan does not have this; he rejected authority. This is what the Apostle Paul is trying to get across. That is what our mission is.

35. The believer must choose to apply the doctrine metabolized to his life. He must make decisions to serve the Lord to make the capacity assigned. You must step through the door of service as it relates to yourself. Being a witness in the angelic conflict; part is our service and part of it is our spiritual advance. All of this is the key to exercising the spiritual life. What is required? Authority orientation. We must be oriented to the Word of God; oriented to the Lord Jesus Christ. Only in this way, do we grow spiritually.
36. Authority is still the issue in the spiritual life. One of the greatest attacks in American today is against authority at all levels. "Mistrust authority" or "Do not trust anyone over 30." There continues to be very little authority orientation left in our country. People do have enforced authority when they take on a job. There is an authority all around us in life. The woman wears a symbol of authority on her head, and it is because of the angels. God set up the authority structure. A great illustration of the authority of structure was marriage; and it continues to be the authority structure, which Satan originally attacked and which he continues to attack. For those who are married, you are a team in the angelic conflict. To the extent that you exhibit leadership and response, that is how you reveal your corporate witness. Just one victory at the point of salvation; and then, we are able to pile up the victories. Authority orientation is still an issue for the believer that the angels are observing very, very closely. Part of God's plan for the believer is the authority relationship between the man and the woman. This includes the authority and authority orientation of the husband and wife; and it includes all the Bible doctrine taught to all believers, which is another area of authority orientation. You must be authority oriented to the teaching of the Word of God; and if you reject what is taught out of hand, then you are a loser. You don't grow and you do not have a tactical victory in the Christian life. You might end up with one tactical victory in the angelic conflict. Warriors are embarrassed who run away from combat, and we ought not to run away. The angels are closely watching the authority situation and women in the church and men and women in marriage and the pastor-teacher and his congregation. This is where we must continue to fight. It always centers in our authority orientation. It was the Lord Jesus Christ Who won the strategic victory of the cross.
  - a. God demonstrated to perfection His righteousness, His justice and His love through the Person and the work of Jesus Christ.

- b. Christ, on the cross, reconciled the enmity between God and man. He thereby demonstrated justice and righteousness on the cross.
- c. He redeemed mankind from the slave market of sin when He hung between heaven and earth.
- d. He demonstrated His justice and righteousness and love on the cross.
- e. The door of salvation is open to all because of His righteousness and justice and love. His grace saves us.
- f. That is Christ winning the strategic victory. That is the ultimate in illustrating and vindicating his essence. *His doom is sealed*, as Martin Luther wrote.
- g. Our first tactical victory is faith in Christ.
- h. The second is our spiritual advance. All of this, the angels, both elect and fallen know and observe; they know it all. They see it, they watch it, they know it. Satan has hatched many schemes in history in order to defeat, in order to win the appeal. Many of his schemes were prior to the Lord Jesus Christ going to the cross. He attempted to block our Lord's incarnation. Satan caused Adam to fall; check, but not checkmate. This was a tactical victory for Satan. He hatched another plan: the plan of the Nephilim, where there are half-angels and half-man. He tried to pollute the line. Then he tried to destroy the line of Abraham, Isaac and Jacob. He attacked the line of David through Saul and in many other ways. There were many plots. He needed to stop the strategic victory. Our Lord's moments on the cross sealed his doom. Satan knew it; he had lost his appeal at that very moment. *Hark the herald angels sing...* we have a whole new perspective now. Satan was condemned, but he fell and was not thrown into the Lake of Fire; so there must be more involved in our lives here on this earth. And Satan fights on and he will never stop. He will continue to attack believers and their loser lives. Satan can win tactical victories. He attacks Job and his spiritual life; he attacks marriages; he attacks doctrinal churches. Do you think the loss of prosperity is just bad management just a poor investment? Or bad luck? We need to continue to grow in adversity. It does not lie in our family or in our financial position. The tactical victory does not lie there unless we are married. Job had to face this. He had to face individual problems. We do not grow spiritually by binding and rebuking the devil, whatever that means; by casting out demons. All we can do is operate with our own spiritual growth and the day to day decisions which we participate in. We win the tactical victory in the way that we advance. The authority of the husband and the response of the wife are major players in this witness. Their actions are watched carefully by the angels. Satan wants to destroy the intitation and the response of the husband and wife. Satan continues to roam this earth, seeking what he may devour, and he would love to destroy marriage. Every married couple is in his crosshairs. Every woman must have a symbol of authority on her head and the man must initiate.

God seems to put a premium on corporate witnesses; and perhaps that is related to the angelic conflict? There are two factions, two corporate factions, if you will, of fallen and elect angels.

Next time, we will have the corporate witness of the angelic conflict.

1Cor. 11:10 For this reason the woman ought to have [a symbol] authority on her head, because of the angels.

**1Cor. 11:10**

**Lesson #636 November 28, 2007**

**Wednesday**

Hillary is apparently across the street from Berachah.

A letter from a woman whose husband tamed the shrew for the first dozen years of their marriage. They were apparently dance instructors. Their relationship is a slow dance which is getting better every step of the way.

Ballroom dancing, leading and following, is a good illustration of the corporate witness of marriage.

The motivation of the woman to respond is her spiritual growth. Being a responder does not mean the woman is a slave; she ideally responds to what she receives; and if she receives no leadership has nothing to respond to, unless she is on doctrine and responds to the Word of God. The key to a woman being responsive is her authority above her, God, Christ and man. The symbol which is on her head.

There is the relationship to the angelic conflict; the woman is carefully observed by the angels. We are being watched 24/7. They watch the woman's effectiveness in her divinely given role of responsiveness. The angels are observing the woman.

#### **Review of the Angelic Conflict**

1. Satan had that one anti-authority thought< "I will be like the Most High."
2. In the very throne room of God, Satan rejected the authority of God.
3. We know that Satan was tried and found guilty of rebellion along with a third of all the angels.
4. Satan appealed his sentence; hell was created for the devil and his angels. He appealed his sentence based upon the love of God. How could a loving God assign His creatures to an eternal hell.
5. We know that Adam and the woman were created to resolve this conflict. We are here to duplicate the situation of Satan and his angels at the time of their fall.
6. We know that they were created as husband and wife. God immediately united the man and the woman in marriage at her creation; and they had roles.

7. We know the woman must be authority orientated to her husband. If she failed in the garden, then they both failed.
8. This is why the authority orientation of the woman was tested; God gave a clear mandate, and they disobeyed it. They had a clear choice for or against God's authority. Same choice as Satan and the angels.
9. They could make a positive response or they could follow Satan in sin.
10. We know that for the woman, Adam's authority umbrella was protection; to protect her from the attacks of Satan, who disguises himself as an angel of light.
11. We know that the woman lost authority orientation to her husband and she was seduced mentally. She was lured away from the mandate of God. As soon as she said yes to Satan, Adam followed her; Adam responded to her. As soon as Adam ate that fruit, he died.
12. Hence we know, they sinned against God at that moment.
13. Adam and we saw God every day, and yet made a negative decision. We know that God's justice and righteousness had to condemn man.
14. We know that God would also demonstrate His love along with His condemnation. God has to condemn sin. Along with God's justice and righteousness, He will also demonstrate His love. The horror of man's fall will become conclusive evidence of God's love.
15. We know that God's righteousness and justice and love would combine. The redemption solution for fallen man.
16. We know that the cross was the strategic victory of the angelic conflict. That was the divine rebuttal to Satan's appeal. God demonstrates to Satan that his appeal is worthless.
17. Anyone who accepts the Lord Jesus Christ as Savior, and receives eternal life, he is a permanent victor in the angelic conflict.
18. We also know that the battle is not over at the moment of salvation. We do not hang up our saddle and spurs at salvation. We are here to resolve the angelic conflict.
19. We also know that part of that battle, is being authority oriented to the maximum, when you can apply doctrine to the circumstances of marriage.
20. Authority orientation is her personal witness and hers alone.
21. There is also a special corporate witness. The husband and wife project a corporate witness. This is being closely observed from heaven and Satan's headquarters here on earth.
22. Satan is looking to destroy the response of the wife to the husband. This is why believers' in Jesus Christ
23. We know that Satan still seeks to destroy the corporate met.

To fulfill her part as a corporate witness, the woman must show her part in the battle. The corporate witness of marriage wins a series of tactical victories. There is much more to marriage than sex and companionship.

### **The Reasons for the Corporate Witness**

1. First off, the corporate witness in Christian marriage is the rebuttal to the failure of the first marriage. Our objective in marriage is to stay together and to pay attention to the
2. Adam and the woman's marriage was an initial part of the rebuttal phase of the angelic conflict. God's love demonstrated God's design. Adam was the woman's protector.
3. His righteousness and justice were demonstrated in the authority options of the first couple. They must remain authority oriented. Adam oriented to the authority of God along with the woman.
4. At their creation, Adam and Eve stood before God as without sin. He was just in allowing them the same choices as Satan.
5. He was totally righteous in rejecting the wrong choice.

### **The Corporate Witness**

God Had Lovingly Designed the withstand the environment and authority structure of marriage at the Tree of the knowledge of Good and Evil

1. Adam would initiate leadership in love. Love is an attitude. It is part and parcel of the integrity of the man. Christ completely and totally sacrificed Himself for the church; that is love. The woman would respond to Adam with respect.
2. Authority in marriage was designed for resistance to disobedience. The dividing and the conquering.
3. Marriage was designed to pass the test, to maintain the rigorous standard of the test.
4. God designed a protective chain of command.
5. Adam and the woman would act as a team to survive Satan's seduction. The woman was the tota responder.
6. Umbrella of protection.
7. They were both protected by the doctrine in their soul; and, in his,

### **Their Successful Corporate Witness require**

1. The teaching of the Word of God and the structure of marriage are integrally connected. They sinned, so they were thrown out of the garden. The justice and righteousness and love are all illustrated in the corporate witness of a marriage.
2. As believers in Jesus Christ, we know have the righteousness of God in us. Before God, we are justified.
3. This is point 5: Christian marriage is the environment for the greatest environment within which to respond to God. Two sinner
4. By executing His plan, we glorify God in our body.
5. So when to believers growing to maturity, unite in marriage; God is glorified.
6. That makes Christian marriage

7. The battle is between the married out and the schemes of Salf Satna does this in a myriad of ways. We can see the battle all around us sometimes.
8. The divine institution of marriage; feminism is one of the great attacks against marriage

we need to breakdown the spiritual life so we know what is required as a spift. We need to know the problem solving devices from Freedom Through Military Victory. The advancing couple solve the problems of marriage, family and outside influence as a team, something which Adam and the woman failed to do. The advancing couple solves the problems of outside attacks. The advancing couple can be anvil... There is problem solving and you learn how to problem solve together. There is a unique and intimate interplay between the husband. This is the opportunity to be a corporate witness. God has provided this special relationship between two human beings for just this purpose. Husband and wife have a unique influence on each other like no other influence in life. This is the source of the influence. Two thinking and applying doctrine in synch instead of just one. Two people dancing in synch. They provide encouragement and refreshment for both. This tactical victory is the greatest which can be won in the human race.

1Cor. 11:10 **For this reason the woman ought to have [a symbol] authority on her head, because of the angels.**

**1Cor. 11:10**

**Lesson #637 November 29, 2007**

**Thursday**

Bobby was in a hurry last night, and he plans to complete v. 10 tonight.

The corporate witness of Christian marriage. How is authority orientation in the woman the ongoing appeal of Satan in the angelic conflict related to the corporate witness of Christian marriage? Where is the connection?

#### **How Is this all Connected (A Summary)**

1. In this verse, there is a clear relationship between the authority orientation of the woman, illustrated by the symbol of the head covering.
2. The woman's authority orientation is linked to the angelic observation of fallen mankind. This is integral to the appeal phrase of the angelic conflict. They are warriors and they are observers.
3. As the angels watch, authority orientation in the woman is demonstrating something to them. There is a demonstration going on by every Christian woman who is authority orientated. That is the point of this passage. She should be authority oriented because of the angels.
4. Part of the human witness in the appeal phase of the angelic conflict, for the divine prosecution of Satan and the fallen angels, is the demonstration of authority orientation by the woman. That is what this verse is talking about. If you don't think authority orientation is important, then you do not understand this verse.

5. The responsiveness and obedience of the woman either to her husband or to Satan has a fundamental affect on the conflict. This was true from the very beginning, from the first marriage, was the first battleground involving Satan and the woman and Adam. It continues to this very day.
6. Marriage embodies the basic structure of authority and authority orientation in the human race. Marriage teaches the basic structure of authority and authority orientation. The man woman part are indelibly linked in this chain of command. Man has the divinely accorded authority.
7. Christian marriage is the ultimate demonstration of leadership initiation by the husband. It is the ultimate demonstration of authority orientation and responsiveness in the wife. There is no better environment for leadership or authority orientation than in marriage.
8. Therefore, marriage is the embodiment of authority orientation centered in the wife. She is the greatest demonstration in authority orientation in the angelic conflict in the spiritual life. That is why this passage is here. The interaction of husband and wife becomes the corporate witness. The leadership is implied and corporate witness is being watched by the angels.
9. A large part of Satan's current tactical scheme and his opposition is to destroy the initiation and response of the husband and wife, just as he did with Adam and his wife. We probably won't fact an indwelt serpent, but every Christian marriage is attacked. This is what Bobby has been working toward; the doctrine of the angelic conflict explains so much; but this passage focuses directly on us and the married couple, starting with the wife.

There were some whiners from last night. So, a quick review of last night.

#### **From Last Night**

1. The corporate witness in Christian marriage is a rebuttal. It rebuts the failure of the first marriage precipitated by Satan's seduction of the woman.
  - a. Adam and the woman's marriage was an initial part of the appeal phase of the angelic conflict. God would show His justice and righteousness and love through theses new creatures.
  - b. His righteousness and justice are demonstrated in the authority options given to the first couple. There is justice and righteousness in this first mandate; and Satan and the angels were fully aware of what was going on.
  - c. Adam and the woman met the righteous requirements of God. God cannot create anything which is unrighteous.
  - d. God was just in allowing them the same choices as Satan, which demonstrated to the angels His justice. Human beings were given a fair chance in making their decision.
  - e. Justice and righteousness were also demonstrated when Adam and the woman rejected the love of God and all that He had provided for them.
2. God has lovingly designed the structure of marriage for their test.

- a. Adam would initiate and the woman would respond to him.
  - b. Authority in marriage was designed as resistance to disobedience to the divine viewpoint mandate.
  - c. Marriage was designed to pass so that the man and the woman could pass the authority orientation test. Would they both remain authority oriented.
  - d. God provided a protective domain and chain of command which excluded Satan and his schemes.
  - e. Adam and the woman would act with teamwork to repel Satan's seduction, as a team.
  - f. Adam's umbrella of protection was his initiation of love and leadership to the responder woman. Both were protect by doctrine in the soul. Adam was the spiritual leader there. The Christian husband is always the spiritual leader of the marriage.
3. Their successful corporate witness, they must respond positively; first to the teaching of the Word of God; Bible class every day. Secondly, the positive response required within the authority structure of marriage. These are integrally connected; intertwined, if you will. Their point of contact then became the justice and righteousness of God, when they reject His authority and provision, which was given in love. The 3 attributes working together for salvation. Everything which God does for us in conjunction with justice and righteousness could be defined as love.
  4. Christian marriage today is the opportunity to win back the ground lost at the fall.
  5. Christian marriage is the environment for the greatest opportunity to utilize that spiritual life.
  6. When husband and wife execute together the spiritual life, they glorify God, and they are an unbeatable team in the angelic conflict. There is no more beautiful sight to the eyes of the Lord and to those who watch; and a tactical victory that the fallen angels cannot stand. Two working in conjunction is a double-glorification of God.
  7. When two believers united in the divine design of marriage, God is glorified. Remember when He said, "When 2 or more are gathered in My name" ?
  8. The marriage is an intense battleground. Because it is a corporate witness in the angelic conflict, it is the focus. Women are a focus; the authority orientation is a focus.
  9. The battle is between the married couple and the schemes of Satan, who attempts to destroy the marriage structure in marriage. Satan wants to obscure and destroy this.
  10. So how then is a corporate witness accomplished? It is accomplished through the execution of the spiritual life.
  11. Husband and wife to grow and to use problem solving devices together; that is a corporate witness. When two people in the pressure cooker of marriage, that is a corporate witness.
  12. That is the supreme application of Bible doctrine and the means of the corporate witness. The means is the spiritual life and our execution of it and our application of it.

13. The advancing couple solve the problems of marriage, of family and outside influences as a team, applying doctrine to every circumstance. This is why God designed the first marriage.
14. The advancing couple can be mutual support for each other in spiritual growth, problem solving, raising a child in the ways of the Lord. The concept of the ezer. When one member of the team is not playing very well, the other picks up the slack.
15. There is a unique and intimate interplay between the husband and the wife with doctrine in the mix. Doctrine is the catalyst for the corporate victory. Without it, there is no corporate victory.
16. The corporate witness provides an elevated opportunity and an enhanced ability to apply the problem solving devices and to be a corporate witness. Together the husband and wife move forward and there is mutual support. When two are applying in one unit, you have something which is great.
17. God has provided this special authority relationship; He created for two human beings for just this corporate purpose. He provided the authority structure and the institution of marriage.
18. Husband and wife have a unique influence on each other; there is nothing like it. They demonstrate teamwork to the angels; what Adam and the woman did not.
19. Husband and wife had the privilege of applying doctrine. We have the privilege of seeing our spouse do the same thing. There is a great life as well; they advance as a team. It is a great tactical victory in the angelic conflict.
20. What a great thing it is to have a wife as an ezer. The symbol of authority over the head of the woman. It is a great thing when the husband demonstrates love and leadership. Both make mutual application of doctrine to marriage and to the circumstances of life. Satan despised this. Nothing makes him madder than seeing the corporate witness of a married couple. They are the highest witness of the Christian life. That is the guts of the corporate witness of marriage.

We now have the guts of the corporate witness. This is why Satan has a mission to overthrow the authority structure set up by God. The wife is the paramount demonstrator of authority orientation, which was the cause of the fall. When the wife rebels, Satan smiles. That is the example of a great failure of a witness.

The wife should study the wife of Job in the negative. Think about it when you are in rebellion. You probably have many reasons to be anti the husband's authority. Stay within the author envelope. You are being watched. Job was applying doctrine in his terrible circumstances; he lost everything and he sat on a pile of ashes and praised the Lord and everything. He still applied doctrine. He was an outstanding witness for the prosecution. His wife was a different story. She thought about herself only and was concerned for herself only. **"Do you still hold on to your integrity, Job? Curse God and die."** She questioned God's integrity and love. She was defeated. She lost everything. She lost all the material things in life and then she lost her corporate witness. Satan could not bring Job down, but he brought down Job's wife. This is the perfect example of a corporate witness which is broken.

Marriage is not just about sex and companionship. There is a very important aspect to marriage, which is companionship. But, it is more importantly about a tactical victory in the angelic conflict. We may not have a great physical relationship in marriage, but the tactical victory is greater. Victory in the corporate witness is a solidarity of doctrinal thinking; being of one mind concerning doctrine. That is demonstrated by the corporate use of the problem solving devices by the husband and wife.

There is no corporate witness in marriage between a believer and an unbeliever. This is another reason why you don't become unequally yoked. You take yourself right off the playing field unless you grow spiritually, in spite of the fact that you have no help. There is no spiritual life with an unbeliever, so there can be no corporate witness. The Christian husband and wife, therefore, have to go it alone in their spiritual life. The corporate witness in marriage is uphill all the way to the end. The believer married to an unbeliever becomes a sole witness. Like Job, a believer who stands alone. You can have some great impact; but you lose the great corporate witness.

A single, invisible hero has impact among the angels, and he reveals the intelligence, justice and righteousness and love of God. As married, you have the greatest opportunity for victory. That is the awesome spiritual aspect of the marriage.

There is another spiritual aspect. When two believers are married, but if one is immature, then the other must go it alone. There is little corporate witness in that respect. Just remember, as a believers with like minds, it is the best way to go. The issue of a corporate witness is tied to dual spiritual advance. Spiritual leadership or authority orientation cannot be understood in marriage, if one person is advancing, but the other is not. Spiritual dynamics in the Christian marriage is one of the greatest objectives in the Christian life. It is a unit of heroes; a company of heroes; invisible heroes. Where two people are closely connected in marriage, two sets of problems are involved; however, they can be solved corporately with doctrine.

### Summary

1. A corporate witness is glorifying God in a way that Adam and the woman in the garden failed to do.
2. The greater the spiritual maturity, the more effective is the solo witness. It takes two solo witnesses to make up a corporate witness. You cannot be concerned about the spouse; you have to be the solo witness advancing, and pray that the other advances as well.
3. The greater the spiritual growth of the husband and wife, the greater the corporate witness, because of the angels.

1Cor. 11:10 **For this reason the woman ought to have [a symbol] authority on her head, because of the angels.**

**1Cor. 11:11 Interdependency Lesson #638 December 2, 2007 Sunday 1**

In most churches today, adoration is equated with emotion; and that is being self-centered; that is being centered on yourself and not on Christ. The only way to understand Him is to understand Christ through His Word.

We are now leaving the study of the angelic conflict. V. 11 takes a different tact: **Yet, in the Lord, woman is not independent of man nor man independent of woman.** In vv. 3–10 we have looked at the leadership and responder roles of the man and the woman. Here, Paul reveals the interdependency of man and woman. Is Paul now going soft? Is he the consummate politician, trying to head off any criticism? Paul is the straightest shooter anyone could imagine. Paul never leaves one subject in order to contradict it with another.

Man and women were not created to be independent of one another, either in marriage or outside of it.

Original sin was a failure of the corporate entity of Adam and the woman; a Christian marriage teaches the angels about God's love, justice and righteousness with their corporate witness..

The man and the woman, the husband and wife, are a team; and when one team member fails, they both fail. This can be seen in any athletic competition. One team member can blow it for the rest of the team. When either the husband or wife fails, it is a failure of the corporate witness.

Adam and Eve died spiritually as a result of their failure in marriage. This brought spiritual death to all mankind. When the team fails, there are a number of repercussions. You can regain the ground that the human race lost as a corporate witness. There can be setbacks during the game; but you can still be a winner. You can still pick yourself up and play to your maximum. A Christian couple as teammates must first grow spiritually together. In spiritual growth, two people in marriage become of like mind and it is most critical when there is the like-mindedness of the spiritual life. Without this, you lose the game; not just have a bad 2<sup>nd</sup> quarter. In marriage, when one fails, then the other is there to help them back up. One can uphold the other as a refreshment; with a doctrinal viewpoint. To bring the other one back when one of them is out of synch. This is not nagging; this is a reminder. When one is out of synch, then the other needs to step up. There is this double-ability here. When you get out of fellowship, you have a team support, mutual dependence which begins with Bible doctrine and extends to every other part of life. That is the corporate witness; encouraging one another in doctrine. Sometimes it is not spoken; sometimes, it is just stability in one person when the other is not. Solving problems together can begin with just one person solving the problems of their spiritual life.

There is a double-strength in Christian marriage and a double-vulnerability.

The first word is and it should be rendered *besides*. Plên (πλήν) [pronounced *playn*], which means *save that, rather, yet, notwithstanding; 1) moreover, besides, but, nevertheless; 2) besides, except, but*. Strong's and Thayer definitions. Strong's #4133.

There are two nouns here and two adverbs, but no verbs. *Choris* is repeated twice; an adverb. *Choris* = *apart, without* The literal rendering is **Besides neither woman apart from man nor man apart from woman**. So, why did Paul not use any verbs here? This makes this verse emphatic; it stands out. There is this interdependence; men and women cannot live apart from one another. A unique interdependence. There is also a symbiosis, which is a perfect word for the interrelationship between man and woman. It is the intimate living together of two kinds of organism where such an association is of mutual advantage. The man and the woman are the two organisms. We have souls, which makes us different from other living things. As a united couple, we are united for mutual advantage.

Christian marriage is the most spectacular relationship that can be, as long as both are growing. There is interdependency and the initiation-response. They must function as spiritually growing and functioning believers.

Ev Κύριος = *in the Lord*. This may be described as spherical: *in the sphere of the Lord*. This interdependency is the design for marriage which the Lord both sponsors and protects.

The man and the woman are indelibly linked; and this is how it has been from the very beginning. Gen. 3:22–23: **And the man said, “This is now bone of my bone and flesh of my flesh; she will be called *Ishshah* because she was taken out of *Ish* [man].” For this cause a man will leave his father and mother and they will cleave to one another and become one flesh**. This man and woman form a phalanx, a wall, which protects one another; and this includes close family relationships. This keeps away intrusions from family members.

Man, even with authority, never has the right to look down on the woman; interdependency precludes this. Man cannot disdain his own flesh. Man nourishes and cherishes his own flesh; and should treat the woman in the same way. Men and women have command over their own bodies, and they do not abuse their own bodies. The man and the woman present a shell to protect them from the outer world. Each gender is incomplete without the other. Each one brings something special to the team. Man lacks something alone; women lack when they are alone. When the woman came along, she fulfilled Adam; and Adam fulfilled her. When the team went awry, they went down the tubes.

The interdependence today is ridiculed; feminism, which bitterly opposes man’s leadership and the interdependency of marriage. “I am woman and I stand alone.” That is the mental attitude of feminism. We sleep together and we get up in the morning and go our separate ways. There is no interdependence; no mutual dependence. Most women respond more to their bosses than to their husband. A working woman might be tired of responding by the time she comes home.

Some today see marriage as anachronistic or some form of slavery. We have this opportunity beyond anyone else in this life. Being married and on doctrine, if we focus on doctrine, then everything else will fall into place. There is no one closer than your spouse, nor should there be. Continue to take in doctrine. Marriage is a necessity, as God’s

design. There is the exception of the gift of celibacy, which Paul had. There are other benefits from this gift. Paul did not have a team, but his mission was overarching. Paul did not have time to build this interdependency. This marriage stuff takes time. Paul did not do this. That is not the norm. The norm is the interdependency of man and woman.

Counterfeit interdependency would be homosexuality, which is a huge attack on marriage. There is no interdependence between two men; and there is not authority orientation. Man is not designed to be a responder; and one must be a responder in a homosexual marriage. Adultery and fornication and lesbianism are all distortions of marriage. There is no independency with a one-night stand or with an affair.

1Co 11:11 **Besides, neither is man without the woman, nor woman without the man, in the Lord.**

## **1Cor. 11:11–12 Interdependency Lesson #639 Dec. 2, 2007 Sunday 2**

Don't take the attitude that your married friends have everything going for them and you have nothing going on. You, as a single person, can respond to God; and you have the opportunity to develop your capacity. The interdependency always begins with the husband and wife growing spiritually. As soon as you move away from that, that is where the team falls apart. That is where the team begins to work at cross-purposes. When they grow together, there are two souls where there is integrity and capacity for life and love.

Sometimes, a relationship which begins with a burst of fireworks fizzles out; but that is a lack of character and integrity. This way, a relationship does not become boring or stale; but continues with great fulfillment.

When there is a constant change of partners, there is only self-gratification, egocentricity, and selfishness. There is no place in marriage for those characteristics. Do not automatically in your search choose looks over integrity. Beauty is in the eye of the beholder; what is beautiful to one person may not be beautiful to another. Do not look for material advantages over Bible doctrine. Some think, *if I can just find that person with some material advantages; if they have all the things which I have wanted all my life.* It would be wonderful if you partner had the great looks, the doctrine, and the material stuff.

Doctrine is primary and do not sell out for less. Do not sell out. It only takes one person. If that person is not on your horizon at this moment, don't sweat it. That person can come onto your horizon at any moment. As the woman originates from the man, so the man has interdependence with them.

Bobby can see everyone; he can see movement; he can recognize the shutters when they go down in the eyes. He sees us sleeping; ability to prop your head up when sleeping. That is why this auditorium was designed as it was designed, so that his predecessor could view the eyes of his audience. Bobby needs to exercise his gift and he needs to see the whites of our eyes.

1Cor. 11:11 Besides, neither [is] man without the woman, nor woman without the man, in the Lord.

V. 12 confirms the interpretation of v. 11. There is not a lessor status for the woman even though she occupies a subordinate role.

Tyranny is not independence. If you grow together, the husband understand leadership and the wife understands responsiveness. Eccles. 9:9 is the one way unbelievers can enjoy this life; marriage and the work that one does.

The first phrase is *the woman originates from the man*. Again, there are no verbs in this verse, so is an emphatic statement. There are 3 key prepositional phrases. The first is, εκ του ανδρος. The ablative singular from ανερ. *Out of [from] the man*. This refers to a beginning, an origin, a beginning. The woman out from the source of man. Gen. 2:21–22 is where this comes from. Woman is created for man's sake, which goes back to v. 9: **For man was not created for woman's sake, but woman for man's**. This is the woman's role as the responder. She is out from Adam, but she is definitely a part of Adam. There is this interdependence.

The second phrase deals with the woman. The connective particles ουτος και = *even so, so also*. They introduce a completion of the thought of the previous phrase **woman out from the source of man, even so...**

Then we have the phrase δια της γυναικος ever since, man was born out from a woman. Even our Lord had a human mother. The first statement of our Lord is found as *the Seed of the woman*. The point is, man cannot physically exist without being born of a woman. In the beginning, the woman sprang from man. Man owes both his existence, his birth, and his fulfillment to the woman. Even though man is created out of the woman, she is his fulfillment, his helper, his ezer. Man receives his biological existence from being born of a woman. God provides the soul life when the body emerges from the womb. We are all born from woman, but given life by God. The woman gives biological life, but not soul life. The two must be combined for the total life of a human being.

Εκ του θεου = *out from the God*. This is the third phrase; ablative case. **All from the source of God**. God is the overall causality of life. He is the sovereign causality of all creation. Without His creation, there is nothing, then and now. God's creation overrides the previous two prepositional phrases. Man from woman and woman from man; but God takes precedence over all.

We cannot forget for a moment the interdependence of man and woman; and this now includes the most important interdependence—God, Who is the ultimate source of man and woman. God has graced out both man and woman. The benefit includes the roles of initiator and responder and their interdependence; they go together. All from the source of God gives the total perspective here. God takes priority here.

**Application for this Verse**

Because man was created first, and woman second, he has priority. Therefore, she is the designated responder. However, man must never be contemptuous of her.

1. The woman has a certain equality even though she has a certain role. Man is born through woman. A woman should never bully a woman, show her contempt for her, or tyrannize her.
2. The interdependency is for him to revere her and to fulfill her.
3. God also designed a protection from the tyranny of man's authority.
4. Marriage is protection of the romantic love and of the nurture of intimacy.
5. It is the divine institution in which the interchange of man and woman is properly understood and exercised. If you understand marriage, it becomes the proper interchange of man and woman understood and exercised.
6. There is no artificial substitute for the marital relationship. Not homosexuality, not lesbianism and not just living together.
7. Marriage must be exercised according to the instructions found in Eph. 5:22–31. 1Cor. 11:11–12 gives us the rationale for the mutual exchange.

It is great to interpret these passages, but some of the real fun is coming up with the applications for them. The interdependence within the family unit, in motherhood and fatherhood. The mother in relation to her son; as the origin, the one who is the origin has the authority; and the mother has authority over her children. There are a lot of children nowadays running amuck (some of them in food fights). Mother and father named the child, which indicates authority. This is a sign of authority over the child. In the woman's capacity of motherly authority.

What is the relationship between the boy and his mother. Some women think they need to help their boy get in touch with his feminine side. That is a sure way to weaken his manhood. This destroys his manhood and destroys his leadership qualities. The woman brings a gentler side of life and life to her son, and she should do that. And she should give her son a perspective about the woman and how to respect her. This requires discipline. She teaches him how to respect her. The predominate way for her to teach is Bible doctrine.

Bobby's mother taught him more about Scripture at the beginning than Bob did. It is a great responsibility. It should never be taken lightly. His mom used to read him stories; and she made him learn Bible verses. Bobby hated it then, but he can pull them up now at will. She concentrated on how to be a man in the Lord. How do you treat women. That is needed today. What it means to love a woman. The mother must understand herself; the Biblical perspective.

Fathers should be illustrations of this in the home. The child learns his place; his mother teaches him and his father illustrates it to him. Children do need to be adopted. Without it, a child does not get the entire perspective. Sometimes, a single parent is the necessity.

The teaching of the mother and by the mother must include his masculine side and its relationship to her. There is no feminine side; he is a man and he must learn how to

interact with a woman. A woman is not to feminize a man. Equality is not gained by feminizing the males of a country. One of the problems today is, feminism is, their boys are not raised to be leaders. They need to know how to love, respect and deal with women. In so teaching him, he begins to understand his role as a leader. In the meantime, the father teaches the boy masculinity from the male perspective. Boys today are confused because they only get teaching from the woman. The son needs to learn manliness and masculinity and see this in the husband's dealing with his own wife. Teach him and show him. A child does not learn this in prep school once a week.

The father teaches his daughter through virtue love and kindness; not with brutal authority or inappropriate authority. He needs to show this to his daughter and she will respond to this quality in her father. When the time comes, she will know how to respond to her husband and what to look for in a leader. Today, so many girls are clueless about leadership; they have never seen it; their fathers are not leaders; fathers may not be there.

When they are taught by the father love, and respect and shown what leadership is not; she will not need all this approbation from crappy guys. She will be secure in her father's love and protection. She will know what leadership is and she will *value* it. A daughter taught properly will recognize leadership and value it. Unfortunate men are not always available, or they do not know what to teach, or they are not leaders. Both men and women are necessary for the child's growth. You need the team.

There is no substitute. It is a Christian obligation as a corporate witness. Teach a child when he is young and he will not depart from it when he is old. You give the child the perspective from the male and female side.

1Cor. 11:12 **For just as woman originates from man, so also man comes into existence through woman, but everything springs originally from God.**

**1Cor. 11:12**

**Lesson #640 December 5, 2007**

**Wednesday**

The woman was created for the man's sake, and therefore, she is the ezer, the helper. This signifies her role as the responder. Adam's missing rib was returned to him as a partner in life. Yet, Adam had priority and authority in life. Every man has a mother, since that time, which confirms His true humanity, and yet a birth without a sin nature, so that He could be a mediator between God and man and so that He was qualified to go to the cross. He propitiated or satisfied the righteousness of God.

Man cannot physically exist without being born by a woman through that biological process. All men, apart from Adam, come from a woman. There is a mutual interdependence. There is an equality in this concept, which does not negate the initiator-responder rolls. These rolls and the interdependency and the origination all go together. **And all things originate from God**, which is from Whom we receive our human life, Who is the overall causality of life. He is the creator of all life. Creation by God overrides but does not negate the previous 2 phrases.

When Paul says **all things originate from God**, he is giving the Corinthians a reminder; to know Who the ultimate authority is in the universe. Paul throws in this fact, so that men and women do not get all uppity over what they are and can do.

Now, let's refocus on the man and the woman. There is a balance here: the woman originates from man, but all men come into life by means of the woman. These two phrases give a total perspective of men and women. Authority and authority orientation. There is an interdependency between the two genders. Woman cannot live without men and men cannot live without women. Both live in a protective envelop of authority and authority orientation. Marriage and family is one of the best ways to explain the interdependency of man and woman. Each gender is incomplete without the other. Each brings something to the table which the other one lacks. The mutual exchange and mutual respect. When they marry, they become a team, with one history and one destiny. They provide a mutual fulfillment for each other. Teamwork is critical for the husband and wife's role for motherhood and fatherhood.

### **The Mother to the Son**

1. The mother has authority over the son while he is a child. She has priority over her child, even though he is a male. She and her husband named the child, which is also a sign of authority over the thing named.
2. So what perspective does a mother bring to her son?
  - a. She teaches him with the force of authority.
  - b. She teaches a gentler side of love and life; a feminine side, but not so that it gets him in touch with his feminine side.
  - c. She gives him a perspective about women in general and how to love and respect them (just as he loves and respects his mother).
  - d. She teaches him in relation to herself. He has no other contact with the female gender as a boy. He must learn from her how to treat a woman and how to have respect. Bobby's mom had an 18" ruler to pop him with.
3. The son's relationship to her as a child will be his model for his later relationships with women; particularly with his future wife.
4. What does he learn from his mother?
  - a. He must learn all about the responder and in learning about the responder, he will learn how to become an initiator.
  - b. Who she is in relationship to her as a leader. The parents have their own perspective of leadership to teach him.
  - c. He must learn gentleness, compassion, humility and these often from his mother.
  - d. Mothers are great teachers of young children, so she must also teach her son pertinent Biblical doctrines. Bobby has authority over men and women. However, mothers do have the authority over a son. If a son leaves home and is clueless about women, he will not be a leader but he will be a predator. He will have no respect, no compassion and no patience.

Negligent mothers will produce a tyrant or a whimp. The breakdown of society comes straight from the family.

5. The father with his son teaches masculinity to his son from the male perspective; something that no woman can give her son. In a divorce, a woman often gets custody.
  - a. Bobby is not talking about the macho male but the role men have in leadership. A boy learns leadership from his father.
  - b. The father must demonstrate masculinity and the qualities of leadership in relation to his own wife.
  - c. The boy needs a model from which to learn. No just do as I say, but do as I do. The father needs to spend time with his son on a 1 on 1 basis.
6. Father and daughter.
  - a. The father teaches his daughter as a leader should teach a responder; not in appropriately or brutally.
  - b. Treat her as he would treat his wife, in virtue love, and respect, and kindness and patience.
  - c. There must be firm leadership when necessary. Very tough when those big eyes are filled with tears.
  - d. If the man shows this leadership and virtue toward his daughter, if he is enough of a man with leadership, then, as a responder, this child will respond to these qualities in her father. Secondly, she will learn how to respond to these things in her husband. She will know what to look for in a leader. So many young girls today have no idea what to look for in a man. They want someone they can roll over and someone that they can push around.
  - e. If she gets this leadership from her father, she will not seek unrestrained approbation from boys or grow up to have a miserable series of bad relationships with men. A father has a lot to do with this.
  - f. This does not mean to just stand there with a shotgun when she comes home.
  - g. If he performs his role as a father, then she will learn security in her role with her father.
  - h. In he future relationships with men, she will settle for nothing less than the qualities which she finds in her father.
  - i. She will respond to this leadership. She will know what it is and value it. She will be able to recognize capacity in a man to love her; rather than spend time with a jerk with no capacity. She knows this because she has learned this from her own father.
7. Simultaneously, the mother teaches her daughter femininity. She teaches her how to be a responder and sh demonstrate the role of responder in her response in her role as a responder to her husband. These children learn more from watching that from hearing.
8. All of this is the importance of both parents in teaching their son.

- a. The son must learn to be a leader by seeing both perspectives.
  - b. As a leader, it is good to see the perspective of the woman who will be led. He needs to see both sides of leadership. Bobby has served with great officers and those who began as enlisted men knew what it was like to be a subordinate. These men led with greater understanding. It is the same for coaches who were players at one time. It is important to understand both sides of the coin. There must be a balance.
9. The daughter is in need of the perspective of both parents. This should be normal, but it is not today.
    - a. If she does not understand her role as a responder from both the father and the mother's viewpoint, she will fill the vacuum herself. She will respond to whatever is around her, because she will respond to what the rest of society tells her. Just look around and you can tell what she will be. Without both parents, she will have no strength of character.
  10. All this is why God has provided both a mother and a father for children; to teach both perspectives. Do not buy the idea that a child needs only one parent. If you are considering a divorce, think again and again and again and again.
  11. This is why God provided a mother and a father for a child, and they demonstrate in their own relationship, an initiator and a responder. It is all about teamwork. One may be a lineman and one might be the quarterback.

Each parent share the divine design of a husband and a wife; and this is part of their corporate witness to the angels. It is teaching your children. [Bring them up in the ways of the Lord and he will not depart from it when he is old.](#)

there is nothing like a parent taching doctrine to a child. You can teach all different ages. Bobby has no clue how to do that. It really starts in the home. Bobby's mother taught him and she also taught neighborhood Bible clubs and many children believed in Jesus Christ through these classes. It does not matter how tired you are after work. The key to all this is the team advancing together spiritually. There is no substitute. Then the children can see two advancing together.

When a mother makes a statement, "I gave my child life" and thinks that means something. There is arrogance here. She is egotistically elevating herself her as a mother. **All things original from God.** Both the man and woman give biological life to their children; and the mother may be more invested in this way. However, at the moment of birth, there is no life without the source of God. Forget your role in childbirth and focus on your goal as a parent.

Focus on the training; do not focus on material things. If your children fail, the only place you should look is to yourself.

1Cor. 11:12 **For just as woman originates from man, so also man comes into existence through woman, but all things originate with God.**

The final distinction between the man and the woman is given in v. 13; and he does it with two questions. Paul first asks, “**So, judge for yourself: is it proper for a woman to pray with her head uncovered?**”

aorist active imperative of κρίνω = *to judge, to discern*. Instrument pronoun of ἐν σοῦ. **Discern by means of yourself....** Bounce this off the doctrine in your soul and determine if what I say is correct or not. In other words, you are going to believe based upon the discernment in your own soul. **Is it fitting** [or, proper]...? Paul has already given them this information. Paul has just answered this question for them. He was teaching the test in vv. 3–12. He should be able to answer this question immediately. Authority orientation is shown by the veil. It represented humility, decency, propriety in the culture of that day. They already know that they should do this. So, now, can they approach the throne of grace with anything but decorum, propriety and humility? This is proper and fitting. There is protocol. Do not ignore the conventions of propriety and decency. On the other hand, you do not take on an evil part of a culture, because you cannot make the discernment. Paul is saying hang on to the decency and propriety of the culture. Should you not also do that in the church? Of course you should. That is the whole point of this question. How could you not approach the sovereign of the universe apart from authority orientation. What are you women doing, coming into the church, and showing no authority orientation; showing no decorum, showing no respect. Just as you show respect and decorum in your society, so you behave in church. If it is true that there is humility in their souls, then they will exhibit authority orientation in all of their relationships. Then with the humility gathered from that approach, you can approach every other relationship with authority orientation. See how Paul is moving toward the inevitable conclusion.

The answer to his question is this: it is only fitting and proper for a woman to pray to God with her head covered, as a symbol of authority. Then Paul will illustrate the answer from nature. Paul will go to the natural head covering. Authority orientation in harmony with φύσις = *nature*. This will be the proof of the authority of the head covering. The head covering is the response of a grace orientated woman.

1Cor. 11:13 **Judge for yourselves: is it proper for a wife to pray to God with her head uncovered?**

**1Cor. 11:13–15**

**Lesson #641 December 6, 2007**

**Thursday**

it is a terrible inadequacy in your life to be without fixed norms and standards of Bible doctrine or if you have no criterion by which to make value judgments. Decisions based upon the norms and standards in your conscience, whatever they are. These judgments require you to compare your circumstances with specific criteria. However, with no norms and standards, then you have a shifting set of standards, a relativistic ethic, which defines the position of most Americans. Their norms and standards change based upon their moment by moment circumstances.

The standard we ought to have are the unchanging, absolute standards of Bible doctrine. Paul refers to that when he makes an appeal to the Corinthian women and he tells them to **judge for yourself**. This is a question asked by Paul to the Corinthian church, and it is

based upon all that he has taught them in this letter. Each individual must come to his or her conclusion based upon the norms and standards in their souls. Their conclusion must be made on the standards of doctrine. Nothing should be relative in their conclusions. Those are the absolute, precise standards.

We should have implanted in our souls this doctrine. When it comes up, we too can make a value judgment based upon the norms and standards in our soul. **Judge for yourselves, is it fitting (or proper)...** Our society does not like value judgments, because the underlying principle is, there are no values. That is our society today. The plan of God is protocol with a fixed set of standards based upon Bible doctrine. It is in complete opposition to the lack of standards in our society.

Protocol is a fixed, long established code and convention mandating respect for authority and strict adherence to rank and precedence, and includes precisely correct procedure. God's protocol based on the system, order and precedence of His plan. We know what all of this is from the norms and standards of Bible doctrine in our souls. So we can make value judgments based upon the protocol in our souls. It is all a part of His system of authority. You cannot follow protocol without having respect for authority. The system of protocol begins in heaven but it has been delegated. He has also delegated in the spiritual realm, which information is found in the Bible.

Authority is delegated to the husband and to the pastor-teacher. We already have the authority and the authority orientation. The protocol of the plan of God is the value judgment which we must make. The protocol of praying with head uncovered. That doctrine is the basis for the Christian women of Corinth making judgments concerning women praying in church.

Remember, the deal was, there were women praying with uncovered heads. The veil illustration. It is fitting and proper. The attitude of prayer should always reflect authority orientation. The attitude of prayer reflects authority orientation in their souls.

1Cor. 11:13 **Judge for yourselves: is it proper for a wife to pray to God with her head uncovered?**

Paul is going to confirm this conclusion with another illustration. Paul will draw a conclusion from nature φυσος herself. The natural symbol of that authority is the length of hair. The last time that this was taught was a pretty long ago, and some of the guys had pretty long hair.

This is an illustration which will go beyond culture. This is a universal symbol which applies for all people during all eras of history. It is a wrap up of what Paul has been communicating since v. 3. Paul is linking the hair on the top of our heads with authority and authority orientation. The leader and the responder. The hair on the top of our heads is lined to that.

Paul assumes that there is this innate sense of protocol in the length of hair for men and women.

### Introduction to this Long and Short Hair

1. Bobby is supposing that man and woman instinctively recognize this fact.
2. The man and the woman may not recognize how it classifies them, but inherently they recognize that it makes a difference of identification related to gender and the length of hair.
3. This is not just about long hair and feminine beauty. It goes way beyond the dictates of hair style.
4. This is a natural, no cultural. When Paul uses this illustration, Paul knows that they man and the woman will be. There is a distinction between the genders based upon the length of their hair.
5. There is a culture aspect to it as well.
6. The cultural aspect is the attitudes of people during the time when this was written.
7. That is what makes this an effective illustration. The cultural and natural aspects, just as the veil illustration was effective for them. This has a cultural aspect, but it transcends culture as well.
8. It is applicable to us as well. It is an effective illustration outside of the cultural example.
9. At the time that this was written, Jews, Greeks and Roman men all wore their hair short. The center of their life was their military. This was a warrior culture.

There was an eminent Roman author and satirist named Juvenal. He often ridiculed men with long hair. Literature reflects the culture of that time. These plays were quite popular. Long hair on a man then was considered to be feminine. Having said that, in all ages and in all societies, long hair on a woman has been considered an ornamentation. It was universally accepted as a norm for women. It was considered a mark of beauty; a natural as well as a cultural symbol. Paul was very attuned to the culture in which he lived. Long hair has always been a recognizable symbol of the woman. Paul had been throughout all of the Roman world, almost; and he understood the Roman customs.

Paul was able to connect their warrior culture and their support for this culture. Nothing stresses this sort of standard more than a military group. Greek and Roman culture defined during this time the significance of long and short hair on women and men. There were some exceptions, but, by and large, this principle was a solid part of their culture. The conquerors of the ancient world

How does Bobby know that the ancient world favored short hair on men. The coins of the woman times had the heads of Caesars and military. There were a lot of statues; and the Caesars were the pinnacle of authority.

What about Christians in that society? Were they revolutionary? There was some revolutionary thinking among the early Christians. Christians for the most part at this time period were not rebellious. They refused to give in when captured and they died. There were sculptures of Christians in the catacombs and these Christians had short hair. They were no long-haired revolutionaries.

The length of hair during the time was an indicator of the norms and standards of that culture and long hair on a male was considered to be less than masculine.

This would make a great dissertation to a PhD. The attitudes and norms and standards might be quite cute to examine together.

A few years ago in this country, the style of hair for men was very long; and it is that way today, to some extent.. Bobby remembers walking on the college campus and noticed it was that way.

The college students made up their own conventions.

1. **Long hair on men or short hair on women is often a statement of individuality in opposition to the accepted norms of society.** Anti-authority; anti-the conventions of the society in which they lived.
2. The length of hair stands out from the group who disapprove their appearance .
3. That is exactly why they wear long hair; to flaunt convention and rebel against the standards of that day.
4. A desire to be noticeably separate from their children in revolt accepted their anti-authority standards.
5. In their hair length they show antagonism.
6. Protest against societal establishment. In short long hair on a man and short hair on a woman are anti-establishment.
7. This type of individuality which rejects societal conventions, covers egocentricity.

If a man had long hair, it means that he accepts only his own authority. He will not accept norms and standards from anyone else. "Everything is relative; so I will make my own choices. Distrust authority. Since there is no humility in it, then it is filled with anti authority. It is anarchy of soul and rejection of authority. Short hair on a woman is a rejection of societal norms and it is against male. It indicates a reversal of roles.

This is an illustration of an authority oriented person; or someone who is disoriented to authority.

1Co 11:15 **but if a woman has long hair, it is her glory? For her hair is given to her for a covering.**

1Co 11:16 **If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.**

**1Cor. 11:14 The Long & Short of Long Hair #642 Dec. 9, 2007 Sunday 1**

Bobby sings a chorus from the musical *Hair*. This was a product of the hippie counter culture and the sexual revolution of the 60's. Drug use, nudity, and anti-establishment themes were a part of this musical. Long hair was a part of that culture. The most visible symbol of rebellion at that time was long hair on men. There was also the unrestrained

individuality and the reason for such nonconformist behavior was to show antagonism and protest against the establishment. Long hair in men was the symbol of anti-establishment thinking at the time. For those kids, anti-establishment thinking was a virtue. Extreme self-centeredness and egocentricity. Their scope rarely went beyond their own desires and self-gratification. There was an anarchy of soul which rejected all authority but their own. Long hair in men was an indicator of anti-establishment thinking. Many people destroyed themselves with that attitude and with the symbols of that attitude. Hair was not confined to just that time period in history. Here, our passage reads: **Does not even nature herself teach you that if a man has long hair, it is a dishonor to him?**

In the culture of that day, men wore their hair short, despite the revisionist history. The evidence is this. The art and the literature of that era confirm that fact. Juvenal wrote in that time, ridiculed men who had long hair in his plays. The statues at the time had mostly short hair. On the coins of the realm, there were stamped coins with pictures of the various Caesars, and they had short hair. They were the pinnacle of masculinity. The catacombs were caves where the Christians hid, because the Romans saw their religion as something which should be wiped out. Roman and Greek culture at the time was a warrior culture and their soldiers had short hair. The Roman army epitomized masculinity and they had short hair.

Long hair for men was outside the accepted standards of the society. The short hair of the Romans was a standard of their culture. Paul was a Roman citizen and he was very hooked into the culture of his day.

Paul just used the veil, which was a standard article of clothing. Paul understood the symbols of authority orientation and he also used these symbols elsewhere. Paul spent much of his time as a prisoner under the Praetorium guard, and he understood them and spoke of them. The military is always a very authority oriented culture. There are less structured military groups, like irregulars and

A revolutionary, at one time, was Che Guevara is an example of an anti-authority military man, and he has long hair. Paul's illustration of hair can be applied by all Christians at all times. People have a natural understanding of the gender specific short and long hair. We associate short hair with a man's masculinity; and long hair with women is for beauty and femininity.

The point of these next two verses is, long hair represents revolt against authority with men. This is Paul's illustration known and understood culturally at the time. It has a universal application to all of us. We innately and naturally associate long hair with women and short hair with men.

Our nation's founding fathers did have longer hair. What about that? Was Paul not quite right or were they not quite right? In one sense, our founding fathers were not authority oriented. They were in rebellion against the mother country, England, whether this is justified or not. They were anti-establishment in relation to the mother country. However, among themselves, they seem to understand authority (at least, military authority). Even

though these were rebels, they were not trying to destroy England's power. The long hair was a fashion thing at that time. These styles probably came with them from England, which represents anti-establishment as well. Clearly, the founding fathers thought of themselves as being authority oriented; that was their heritage from England. It was difficult for them to separate from England. Probably, women still had longer hair. The long and short hair does reflect a certain attitude of people and cultures. The reversal of the roles of men and women can be readily observed by long and short hair. Hair length can definitely be an anti-authority demonstration.

#### **Authority Orientation and Long Hair**

1. Hair length as an indicator is not just of free-thinking, although they would want you to think that. Since the 1960's, this is how many view hair.
2. When you listen to just your own authority, that is self-centered and arrogant.
3. Arrogance is anti-authority by definition.
4. Such thinking always places one's own agenda above all others—including above God's plan.

Generally, long and short hair is an identifier of gender.

Often, long hair is an indicator of rebellion and anti-authority. If it represents arrogance, a man is likely to be self-centered and self-absorbed. The anarchy of soul leads toward tyranny of others. A man like this will not make a good bf or a good husband. He needs doctrine so that he can get his eyes off of himself.

The woman who rejects the authority of her pastor and her husband; arrogance in the woman. Authority orientation requires submission to some outside authority. Submitting to your own authority is not authority orientation.

The length of one's hair tells us something about the souls of the person with the hair. When those roles are reversed, there is often a reversal of hair length. Long hair on a man is a sign of emotional revolt and reversionism. He is wearing the women's responder. The man might wear long hair because the women like it. That, in itself, is a feminine response; possibly with some ego thrown in.

didn't Sampson have long hair? Wasn't he God's man? His long hair was a symbol of authority orientation. The Nazirites and Samson were clearly exceptions. They were personally directed by God to keep their hair long as a response to God.

Bobby was observing the length of hair of those who came in this morning. By and large, most of the men have shorter hair and most ladies have longer hair.

What is too short and what is too long? There is not an absolutely definitive answer to this. However, Bobby will, in the next hour, give the most definitive answer that he can.

1Cor. 11:14 Does not nature itself teach you that if a man wears long hair it is a disgrace for him,...

## 1Cor. 11:14–15 Long & Short Hair Lesson #643 Dec 9, 2007

Sunday 2

One with long hair who was sleeping under the flag pole. Bob told some deacon, you either find a home for this guy, or he moves in with you. This guy is apparently the head of the prep school or a teacher over there. He responded to authority.

Long hair on a man represents authority disorientation. A woman's long hair represents her authority orientation.

Let's explore the logic of long hair and short hair. Recognize that hair is a symbol of authority and authority orientation. It is a meaningful symbol and it represents the soul of the man and the woman. They reflect the attitudes of the soul. As believers in Jesus Christ, we have a witness before the world. Inherently, people recognize that long hair belongs to a woman and short to a man; and when the symbols get reversed, there is a reversal of souls in the culture.

The obvious question is, how long is too long and how short is too short. Bob simply said that in a marriage, the husband's hair should be shorter than the wife's hair. Bobby is going to take a bit different tact here.

1Cor. 11:14 Does not nature itself teach you that if a man wears long hair it is a disgrace for him,...

Having said that, what can Bobby say about the length of hair for a woman?

### What About Long Hair and the Woman?

1. Long hair is correct for a woman because it reflects her authority orientation.
2. A woman's long hair is her natural adornment; her natural covering which sets her apart from man in a beautiful responding way.
3. Cross culturally andn throughout history, this is generally true.
4. Long hair is considered a womanly ornament. It is graceful, it is feminine and it is soft. It is the ideal covering for a woman.
5. A caveat: woman can have long hair and be none of these things. The symbol should reflect such an attitude, but it does not always indicate that.
6. Some women can wear relatively short hair and be stylish and attractive.
7. Here is the distinguisher, in Bobby's eyes: there is a point where a woman's hair becomes masculine, and at that point, it is too short. However, most of us can look at a woman with hair that is too short and say, *that is too short*.

8. A woman should be identifiable by her hair. So, Bobby's viewpoint of what is too short, is the look at the appearance and femininity. Shorter hair can be feminine. It should be recognizable as feminine.

### What about Long Hair on Men?

1. Short hair on men represents being uncovered. This is a sign of the man's authority, which is divinely given to him.
2. Short hair represents a man's masculinity and leadership in relationship to the woman. It is masculinity and the opposite is not.
3. There is a point where a man's hair reaches a length where his hair takes on a feminine look. Upon observation, it becomes obvious. When it is too long, it takes on the appearance of femininity. It is an outward symbol of a reversal of roles. This becomes more pronounced with the increasing of length.

The gender of a man or a woman should be identifiable by the length of one's hair. These are symbols of different gender roles. Paul is using hair symbolically. Symbols of literal meanings, which is what Paul is going for here. Everyone in the society of Corinth and in the Roman culture understand long and short hair. When a Roman legion walked by, you knew these were men. The Caesar's wore their hair short, for the most part, and they represented authority. Both long hair and short hair represent different gender rules and it was understood in the time Paul wrote.

After all, I can wear long hair and be a great leader? Aren't there great soldiers who had long hair? Bobby is not going to deal with individuals throughout history. This is a divinely appointed role, and a symbol which reveals this role. A special appeal concerning the covering or the uncovering of the hair. Symbols in the society and what they mean here.

This is a cross-cultural symbol which made sense then and is still able to be understood today. And this was divinely inspired by God the Holy Spirit and such is the Word of God. If a woman wears relatively short hair, but is authority oriented and a responder, that is what counts. However, we should not view symbols as being insignificant. If a woman wears short hair, as a sign of her feminism or a sign of her independence from men or the sign she is a lesbian, she is in direct opposition to the divine design for women. A man with long hair, there is a lot less wiggle room and it is fairly obvious.

You know what is supposed to happen here; you know the man is the leader and the woman is the responder. What Paul is saying here is, *here is an illustration of authority and authority orientation*; and he is not railing against long or short hair.

A woman with long hair, this is a glory to her.

$\Delta\omicron\xi\alpha$  = honor or praise resulting in a good opinion which brings recognition and renown to a person. This fits many aspects of life. Anyone who has success in life or is victorious in some realm, has some form of glory; this occurs whenever someone has approval for

someone else whose deeds stand out as having accomplished something great. Glory can also represent approbation, which can be a great pitfall when there is a lot of it or a great desire for it. Approbation only lasts until the next victory. He might be the victor on one day and the loser on the next day. When a coach does not have enough victories, he is gone. Δοξα here refers particularly to the woman. The woman here is associated with glory and she conspicuously dramatizes a doctrinal principle, which is the leadership and authority of the man.

There is leadership and response, and that is what is going on here. The beauty of long hair and that is the responsiveness of a woman. The woman is the responder to the man. Therefore, she is the glory of the man. What is the symbol of this? Hair. Responsiveness, glory, hair, women and men are all contained here. Our context has a whole different look. Long hair in itself is not an accomplishment. However, keeping it does require work. A woman might have short hair so you can blow and go. You don't walk into some place and say, "Look what I have grown!" For a woman, this can even be a symbol of pride; not a vainglorious ego-boost, but that the woman represents a picture of authority orientation, which represents the pride of the man. This is the definition of humility. The woman's pride is in the fulfillment of the plan of God for her life. You do not accomplish hair. It is a perfect illustration, as long as you understand what it means.

The long hair represents a woman's capacity to love and to respond to her husband. It just screams responsiveness to her man. It symbolizes her responsiveness to her husband and her acceptance of God's plan for her life. Don't get upset if your hair is shorter than the person next to you; as the idea is a symbol. If your hair at present length symbolizes beauty and femininity.

Outside Berachah, this is rejected. A woman can be a woman of accomplishment and still be authority oriented. There is nothing fleeting about the glory of the woman. In that glory and in that responsiveness, is the glory with an eternal value. When the woman fulfills her responsibility toward the Lord. What is important? The approbation for a few moments from this or that person or for the eternal value of one's life and actions? The long hair is a reflection of the capacity of the soul of the woman as a total responder who lives inside the divine design. This glory is a symbol to the world of her recognition of authority orientation. Then she is the glory of man and she glorifies God inside her plan. You cannot escape the roles which God has given man and woman. I don't care what kind of flack you get at work; you cannot escape the roles designated by God for you. They are real, they are absolute, and they are mandated.

Her long hair is given as an enveloping symbol. Περιβολιον = 1) *a covering thrown around, a wrapper; 1a) a mantle; 1b) a veil.* Why aren't women wearing hats right now in the church service? That is another big question to answer, but it is complicated. It is not necessary for a woman to wear a veil or a hat in church. The veil is a cultural symbol which meant something different than it does now. It is a meaningless symbol, Biblically speaking. Bobby will give a long look at why a hat is not for the ladies, but long hair is.

1Co 11:15 **but if a woman has long hair, it is her glory? For her hair is given to her for a covering.**

**1Cor. 11:15**

**Lesson #644 December 12, 2007**

**Wednesday**

The man is not to become the ezer; this is for the woman. The man is not to have a feminine soul. He is the leader, with all the characteristics and qualities of a leader. It demands obligations of the man as the leader. It is a dishonor to the man to become a responder. The reversal of roles for the man and the woman. There is a correspondence between long hair on the man and rebellion. He shows himself to be a responder by growing the symbol of femininity. He is operating with the soul of a woman. He is to remain uncovered; without a veil. The analogy from nature is short hair.

There is a cultural analogy and a natural analogy. Simply by having short hair does not make a man a man; however, having long hair does indicate some femininity in his soul. Long hair is indicative of a responder. If a man has long hair, there is something in his soul which is not right. Short hair does not mean a man is right in his soul; but long hair definitely indicates a problem.

What is hair that is too long? What is the right length? What length is indicative of a responder. This answer is indistinct. There is no definitive length. The length that negates his masculinity is that which approximates that of a woman is too long. There is probably something to a man's hair being less than his wife's hair, but they can both be long. There is a feminine look in long hair; there is an innate feminine quality in long hair. When one recognizes this look of femininity, the hair is too long. This is a man with chaos in his soul; a soul in rebellion. That relationship between a man and a woman cannot be what God intended; it cannot be a good relationship without these roles being observed. A man with long hair flaunts the conventions of society in general. Bobby grew up at a time when long hair was in vogue; and the men were in rebellion against establishment. A man who accepts no authority but his own. That is total arrogance. When a man gets in that situation, you can see the arrogance come out of him.

We have had two mass shootings in the past 2 weeks. Two men who felt they were disrespected; and what happened? Arrogance. They decided that they were the authorities and that no one should cross them. This is how far their soul reaction took them. They were women in their souls. They reacted to their circumstances in the extreme. Both with long hair.

The man who wears his hair long because women like it is responding to a woman. It is more important to him how the woman views him as opposed to being a man, indicates that he is a responder in his soul. An anti-authority reactor. If you are anti-authority as a man, it is a dishonor. Every man with long hair is anti-authority. They have that bent. It is a dishonor to a man. To be honorable, they must fulfill their role as a man.

1Cor. 11:14 **Does not nature itself teach you that if a man wears long hair it is a disgrace for him,**

v. 15 addresses the woman and her hair length. The woman's modesty, her adornment which sets her apart from man is her long hair. It is a disgrace for her. Her long hair reflects her role as a woman. Her long hair is a sign of her glory. The Greek word is *δοξα* = *a woman who conspicuously feminizes; she conspicuously dramatizes through a personal symbol the doctrinal principle of her role as a responder*. It is a disgrace for her not to represent this. The length of hair is the symbol of her beauty. It is not just physical, but it is a reflection of faithfulness to the plan of God. It is a beautiful symbol.

How many times do you look in the mirror and say, "This is my symbol of the role which I play in the plan of God." Instead of looking at your hair and saying, "I wish it would do this, instead of that." Your hair is always beautiful. Long hair also reflects that great beauty of one's soul. How long is long and how short is too short?

When a woman's hair approximates that of a man, then it is innately masculine; and it is something which we innately recognize as masculine. A woman without the long hair means that her head is uncovered. The long hair is a symbol of her femininity. Short hair represents a woman who is out of synch with her role as a woman. It should be clear when you see it, that a woman's hair is too short. Her soul is in reaction; she is anti-authority. There is a connection between hair length and what is in the soul. Short hair on a woman represents something which is not conventional, which is not responsive, which is masculine. Under these circumstances, if a woman is unsure about the length of her hair, then she ought to examine her own soul. You don't first think about growing it longer, but you determine what is in your own soul. Whether a woman has long or short hair, the issue is what is in her soul. A woman can be rebellious with hair of any length.

A woman's long hair is a symbol to the world of her response to her husband.

The final phrase of v. 15 is: Her hair is given to her for a covering. *Περιοβολαιον* = *a covering*. This is a different word than is used in the previous verse, *κατακαλυπτω*, which means *head covering*. However, this difference in words does not mean that hair is the replacement for veils. This does not mean that the veil could be done away with. In that culture, the veil was necessary, even though she had long hair. If the long hair replaced the veil, it would defeat the whole purpose of the previous veil reference. The woman dispensing with the veil was an anti-authority act during that time period. The Corinthian women threw off the veil because they were now free in Christ and they were not wearing the veil in church. The world looked at these women and saw them as anti-authority. Throwing conventions aside is exactly the wrong message to send. You can throw aside conventions when they are evil; but we are not called to throw aside cultural norms.

The woman who threw aside her veil, and this was a violation of convention and culture and it appeared as though they had no authority orientation. Such a woman could have long hair and throw off the veil and still be authority oriented. Her rejection of the veil was a rejection of authority. The cultural symbol is the veil. But neither illustration excludes the other; and neither replaces the other.

## Summary

1. Just as a woman has a covering in the physical realm, so she should have a covering in the spiritual realm, which is the veil in the worship service.
2. The hair in the natural realm is the veil in the spiritual realm.
3. Both illustrations represent authority orientation in all realms of life: cultural, public, church and home.
4. This is where the Christian woman's relation to God and to her husband and to society are all related. The relation is authority orientation.
5. Nature, doctrine and authority orientation meet in the male/female relationships. This is why it is such a great illustration.
6. Hair does not replace the head covering in the church in the time in which it is written, as it does today.
7. The hair and the veil, both of the illustrations, illustrate the importance of authority orientation in male/female relationships and in the church.
8. How important is this? If the woman does not recognize divine authority, neither will she recognize her husband's authority or a sign to anyone else.
9. The man's short hair or being uncovered. This is his own recognition of his own authority in the church and in the home.
10. It is also a recognition of his positive volition toward the epog.
11. It is a symbol of his capacity to initiate love toward his wife.

Bobby will get into why women are not wearing veils in public now in Berachah.

Symbolism is important. It indicates how you think and how other people think. This is Paul's doctrinal meaning in these illustrations.

A Contemporary Application for us. The question is not should this doctrine be applied literally; all doctrine should be applied in all eras. The veil had meaning in this previous century. The real question should be what is the principle that we apply today? We need to understand what we are to take from this? Do women wear veils in churches today. Paul tells these women, "you must wear the veil." Is this the literal meaning? The woman today does not have to wear a veil today; but some do, so why don't we have to do this. If you walk down the street today with a veil today, you will be taken for a Muslim. It no longer has that meaning. There is a doctrinal principle to be drawn from this head covering. We should understand why they had to do it then, but why we do not have to do it in the year 2007, even though we might be authority oriented. It is too complex to begin now, so it will be tomorrow night.

1Cor. 11:15 **but if a woman has long hair, it is her glory? For her hair is given to her for a covering.**

**1Cor. 11:6, 14, 15**

**Lesson #645 December 13, 2007**

**Thursday**

flat tire

Tonight is going to be tougher than general, like last night.

The veil was worn in the ancient world as a cultural thing. A shaved head on a woman indicated that a woman was not authority oriented. In the analogy, it is not different from wearing the veil. The length of hair is one illustration and the veil are both illustrations.

There is a shame in having a shaved head for a woman.

1Co 11:6 **For if a woman is not veiled, let her also be shorn. But if it is shameful for a woman to be shorn, or to be shaved, let her be veiled.**

Honor and disgrace, dishonor and disgrace all are linked together here. Paul wants them not to be disgraced. He wants them to wear the veil. Clearly this is a problem. How would she be disgraced?

1. Cultural standard of a woman who is authority oriented.
2. This is a woman who sheds an article of clothing which is well-accepted. Shedding a veil does not seem to be a problem, but in this case it is a problem. Shedding the veil is going against the norms and standards of that day.
3. That article of clothing illustrated authority orientation. It was a symbol of excellent conduct in a woman. People often rebel against any norms and standard, whether good or not. The same thing was going on with the Christian women in Corinth, who were shedding this veil.
4. No Christian has a right to be defiant toward divine establishment. So many times morality becomes hypocrisy and then moves into the realm of
5. The veil is a custom that Christian women in Corinth ought to follow. But this also carries over to wearing the veil in church. It represents exactly the same thing. In the church, it is a veil which demonstrates authority orientation in the church.

Could this be a cultural norm and standard which was fading away? And Paul is dealing with a fading custom?

All of these illustrations represent authority-orientation. The women had simply thrown off their veils and they were sending the wrong message to others in Corinth, by throwing off their symbol of authority orientation. They read Galatians and they misunderstood their freedom in Christ. They realized that they were no longer under all of that. They were traipsing through town without their veils. The message to them was to put the veil back on, as it is a sign of honor and authority-orientation. And women keep your hair long and men keep it short.

### **What About Right Now?**

1. This illustration of long and short hair applies as much today as it did then.

2. Hair is a natural illustration of authority-orientation. It hold true today. Long hair on a man, authority disorientation; short hair on a woman, authority disorientation, and rebellion.
3. This hair illustration has meaning cross culturally and across the eras of time. It does not matter the culture and it does not matter the age.
4. Hair length in every age separates men from women. It is a separator. A friend and Bobby were reviewing their associations with short-haired women and long-haired men, and every time, there would be a soul kink with respect to authority.
5. Hair length continues to carry an innate differentiation between men and women.
6. Hair length is a natural indicator of the leader, responder roles. This is what makes it a separator. If a man is wearing long hair to please a woman, he is responding to her, not leading her.

The hair is cross-cultural and good for all eras; what about the veil illustration? Paul is definitely mandating in this passage that Christian women wear a veil in the street and in the church. It is the correct thing to do; the spiritually correct thing to do. Is Paul looking us in the eye and telling the women to put veils back on? After all, this is divinely inspired Scripture. You cannot excuse yourself from doctrinal application because there is a cultural issue involved here. You cannot say, *this is a cultural thing, so I will disregard it*. There is always an application. So, how do we distinguish cultural from doctrinal principles? How do we know when a cultural principle is applicable to us or not. Is it necessary for us? We need to know what our obligation is, as authority-orientated women versus a cultural norm of the time. You do not get to ignore doctrinal principles. The woman must reflect in symbol and attitude and being authority oriented toward her husband. Symbols are important. Bobby, to explain this, must summarize our passage. The real concentration begins here. This issue of head-covering introduces a doctrinal principle for that time which may or may not hold true for today. Exactly what is that principle which is normative for us today? If by wearing a certain symbol, we can let people know we are learning doctrine and that we understand our role as women, that is a good thing. If it is the way to show we are authority oriented to God, to Christ, to man, isn't that a good thing?

#### **Complex Explanation: How to Apply Doctrine Written 2000 Years ago with Ancient Culture**

1. Paul was telling them to wear head-covering as a universal sign of male-female difference or
2. ...he was telling them to wear the proper cultural symbol of male/female difference.
3. In the first option, the universal sign, Paul would be commending head covering for all generations of the church.
4. If it is the second option, then Paul was saying, "Don't throw out the culturally accepted symbol of male/female distinctions.

5. That second option would be directed specifically to the Corinthian women in the time in which it was written. The first option to all of us and the second to a specific time and place?

#### **Which is It?**

1. We have already concluded from this passage that Paul did require Christian women in Corinth to wear a covering
2. The Christian woman was to cover her head as an acknowledgment of her role of a woman under authority. It does not matter the sign, the role is a doctrinal principle. Paul said, "Here is your sign, cover your head."
3. By wearing her veil, she symbolizes her role as the helper. The one who responds to his leadership and authority. These are doctrinal principles. That is what she is signifying with the veil that she is wearing.
4. The man is not to wear a covering because he reflects God's glory and divinely designated authority and leadership. So that is doctrine.
5. Paul is requiring apropos attire which reflects cultural norms and the divine design for men and women. The veil illustrated both.
6. In the time that this was written, head covering, the veil, was both a culturally specific symbol and a Christian worship requirement in the church.
7. Head covering or the lack thereof was the distinctive sign of men and women from that era. Hence it had specific meaning to that period. The cultural principle linked to the doctrinal principle.

#### **Doctrinal Principle versus the Cultural Principle**

1. The doctrinal distinction is true for all time, and there is a specific role for men and women as designed by God, leader responder. That is a divinely designed principle.
2. Head-covering was a sign of honor accepted in the Corinthian culture, which these Christian women were a part.
3. She was to wear the normal expression of male/female distinction outside of the church. You do not leave the cultural symbol off; you wear it outside of the church, which identified her as a authority oriented woman.
4. But in wearing the covering in church, she was also reflecting the Biblical doctrine of male/female roles. She wore it in the street and it was a symbol of that time.
5. Although the head covering represents male/female distinctions, one application is for that time only, the veil. Another application is for all time, including ours.
6. You are not a part of that culture, but we fall under the Biblical principle of authority-orientation.

#### **Here's the Point Bobby is making**

1. What is the application of the veil at our time?

2. To require women today to wear head covering as Paul did is to ask women to do something which has no significance today. If we walked out of the church with a veil, it has no significance in our culture (unless you are a Muslim). The symbol has to have meaning.
3. What was normal for them is abnormal for us. Now we are drawing that distinction. What is applicable to you in all of this? What is normal for them is abnormal to us.
4. Head-covering in public today does not mean what it did back in those days, except with Muslims, with whom you do not want to be identified.
5. Public head covering has no meaning for the culture in which we live.
6. Bottom line: veils are a dead issue today. Why does this matter? There are lots of churches which require head coverings for just this reason and places where culturally that is accepted, even in Christian circles. It has no meaning to day here.
7. In the tday, Christian women were to reflect their female role in the normal way of the society. Their veil identified them with honor and propriety, which is a good thing.
8. They were also required by wearing the veil to reflect the creative order and the authority-orientation stated from v. 3 on.
9. The universal principle is what we must reflect today; not the cultural symbol. Normative for all eras.
10. So, the doctrinal principle of this passage is valid today, even though the literal, cultural meaning of wearing head coverings in the church is not applicable. The veil is not applicable any more; the doctrinal principle that it represents has significance to us.
11. The universal concept of authority orientation of women, which is for us as well.

Today, we are to reflect the doctrine of authority-orientation. Bobby has given us a lesson in hermeneutics, a passage which is steeped in culture and yet has meaning for us.

1Co 11:14 **Or does not nature herself teach you that if a man indeed wears long hair, it is a dishonor to him?**

1Co 11:15 **But if a woman wears her hair long, it is a glory to her; because the hair has been given to her instead of a veil.**

Maybe the veil had meaning for that particular culture, but they were being exposed to others without that symbol. Corinth was a trading town and many cultures intersected here.

**1Cor. 11:3, 6, 14–15    Lesson #646    December 16, 2007**

**Sunday 1**

Bobby will depart and go to a Christmas message for a few sessions. Christmas is a reminder of what we have every day as believers in Jesus Christ.

We are coming to the end of our study of authority orientation. Some will be glad for the reprieve and you may not like authority. During this study you must objectively consider this subject from the Biblical viewpoint. As a believer in Jesus Christ, you cannot afford to ignore the Biblical viewpoint. The Biblical view of authority stands in stark contrast to society's view of authority. It is an integral part of divine establishment. Without authority, our world breaks down into degeneracy and chaos. Despite the fact that there is so much anti-establishment thinking, we still live in a country of authority and law. Such thinking has taken its toll. It is everywhere around us, and it will be the unraveling of our freedom. There is a lot of anarchy in this country from the top down. Much of the world has distorted legitimate authority into dictatorships; or, in the other way, there is great anarchy. These distortions and confusions are all around us. So we must be very clear about the divine intent and use of authority. We have an obligation to exercise authority properly and to be authority oriented in all areas even as we are to our Lord Jesus Christ.

1Co. 11:3–15 is one of the most detailed messages on authority. The Bible carries its own absolute authority. Rebelling against that authority always begins with rebelling against God's Word. Being anti-authority is being anti-God. All authority begins with God. To the extent with which we are anti God's Word, we are anti-authority.

We began in v. 3:

1Co 11:3 **But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.**

The next set of verses concentrate on those final things. They are combined in v. 6:

1Co 11:6 **For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head.**

The length of hair is related to authority orientation. The veil represents something in that time period. It represents her sense of propriety and her authority orientation, in that culture and in that day. An uncovered head represented her rebelling against and usurping authority. The veil is very culturally related.

It is just as disgraceful to remove this veil covering as it is to cut off the woman's hair. The doctrine which is being taught is cross-cultural.

why does hair length make a difference? Why didn't Paul just say, be authority oriented? It would not have been as effective as the illustration of long and short hair. When Bobby begins to look at a principle or a doctrine, often something will occur to him that has happened to him or to someone that he knows, which illustrates what he is studying.

The man has short hair in order to indicate that he understands authority; and the woman has long hair to indicate that she understands authority. A man with long hair indicates that he has abdicated his role as the authority figure. Authority and authority orientation is valid today just as it was 2000 years ago. A man with long hair has become a responder.

These are Paul's two illustrations. Both a veil and hair length are symbols: one cultural and one natural; and they both symbolize authority orientation.

The ladies of Corinth understood immediately the veil illustration; they were free in Christ, as Gal. 3:28 indicates. However, Paul is admonishing them to wear a veil. He is also saying, "Keep your hair long, women; and, men, keep your hair short." You must also be authority oriented at the same time. Reality must always be behind the symbolism.

Paul also understood that he was writing doctrine for all time, so he took a universal symbol of authority, understood then and now. We don't know about veils now; but hair does mean something. The principle of long hair and short hair represented the roles of men and women in that time. Hair is a natural illustration of authority orientation. It was true then and it is true to this very moment. This is despite that this distinction has been blurred.

Where is the dividing line between long and short hair? When the hair is long so that it makes the man look feminine, then it is too long; if the hair is short and makes a woman look masculine, then it is too short. Hair length reflects a person's thinking. The cultural is invalid today—the head covering in the society of Corinth. The universal doctrine is always valid.

What is our practical application from this passage? Women are not being directed by Paul to have a head covering, either in church or on the street. Authority orientation is represented by a symbol. Throwing off the symbol itself is an act of rebellion. Therefore, symbols must be taken very seriously. In our passage, long hair in the woman, short hair in the man. We comply with the hair length, but mostly with the authority orientation.

The doctrine is the universal principle of authority orientation. You must compromise the doctrine of leader and subordinate; initiator and responder. Authority orientation is a universal doctrine normative for all time.

We see all around us today the violations of this Biblical doctrine. What comes to mind immediately is a woman who ignores authority orientation and is ordained as a pastor; or a woman who has short hair to look masculine; or a man who wears his hair long. The man who wants to gain the interest of a woman through his nice long hair. Men who wear long hair as a symbol of his homosexuality or a woman who wears short hair to indicate that she is a lesbian. The Christian woman should avoid certain culturally driven fashions which contradict authority orientation. Do not dress in such a way to violate protocol or rebellion (like a whole generation of radical feminists or the hippie culture). Dressing erotically or provocatively in public. Of course, this is ambiguous. You may not intend eroticism; you may just have bad taste or inappropriate taste. Check your motivation; why am I putting this on. What does certain attire say about me as a Christian woman who is authority oriented? "Am I more driven by society than by the norms and standards in my soul?"

Paul says, "I want women to adorn themselves with proper clothing, modestly and discretely." Do not follow trends which reverse your role as a Christian woman under authority.

What symbol today represents anti-authority? Today, it is the peace symbol; and it was the primary symbol of anti-authority during the Vietnam war; and it is once again reappearing. Bobby has seen it as jewelry. Bobby knows what it represents even if she doesn't. It does not mean that to her, but it means that to the rest of society. It is a symbol; but symbols have meaning. Does it represent your attitude that you should have?

1Cor. 11:14–15 **Does not nature itself teach you that if a man wears long hair it is a disgrace for him, but if a woman has long hair, it is her glory? For her hair is given to her for a covering.**

**1Cor. 11:16**

**Lesson #647 December 16, 2007**

**Sunday 2**

If women are going to contest the clear and logical conclusions which I have drawn, and all that I have taught has failed, let me make one final, concise statement which sums up the whole thing. **In the church, we have no other practice other than authority orientation (that's just the way it is, whether you like it or not).** Paul is giving his final statement. Authority orientation always requires that the woman responds and move on. Authority orientation is the doctrine; get it? The thought-provoker is, *do you really as a woman want to challenge or usurp the authority of your man?* Not over a specific issue, but over who has the ultimate authority? It is not the veil; it is who is the leader and who is the responder. Those roles must not be reversed. Is that in fact what you are attempting to do with your man? Will winning the battle over who has authority, have you solved anything? Have you gained anything? If you have made your man into less than a leader on your insistence, have you really won anything? You have set up new and future problems. When he capitulates, you will not respect him and he will not respect you. Your relationship will sour. The constant fight; who is on top; who has authority. That is not what it is about. Get on with living. Get on with the roles which God has assigned to you. No wife is truly happy in the driver's seat of the marriage, leading. Ladies, if you discover that you can run rough shot over your man, then you are not getting what you want. You will not have a good marriage, and it is not because he is a wimp, but because you do not understand authority. No wife is a winner when she is uncovered. No man will every be a winner or have a great relationship in life unless he is a leader and has leadership qualities. Paul is now past making his arguments based upon culture and nature; here it is. Paul simply sums it up. He says, "Be authority oriented." Whether you agree with it or not, it is Bible doctrine. When you follow Bible doctrine you will solve both current and future problems. It is not what you think, it is what the Scripture says. This is tough for women who are not authority oriented or for men who do not know how to command respect.

But what if my husband is always wrong? He gets it wrong every time. You can argue about ideas; you can make your views known. But you cannot show disrespect for him as a leader. That is where it gets dicey. A thoughtful leader will listen to a woman's opinion and then make your own decision. You may or may not follow her idea; but you need to

have the open mindedness to listen. If her idea is better, then you go with it. A woman is never wrong in following her husband's leadership (you aren't lemmings; you don't go over the cliff if he leads you there). If this man is not a leader, if you cannot follow him, then don't marry him. A man cannot simply cave in when you present a direct challenge to his leadership. He can change his mind over circumstances. He cannot succumb to insubordination when he has a mutiny on his hands. He may be thrown off the ship. If under those conditions, he has no leadership qualities, he will either become a tyrant or a wimp. Many men end up this way because they do not know how to lead. Doctrine develops the qualities of leadership in a man. You cannot exist in a relationship with a woman without it; you will be buried...or you will become a tyrant or you will become a wimp. Unfortunately, men have lost the high ground of authority and they further antagonize their wives by not being a leader. Most men do not even know there is an issue of authority; and most women do not know there is the issue of authority orientation. A man may have to rule with a velvet glove, but he must be able to say *no*. A woman can say what she wants, but once he says it is done, she cannot become passive aggressive or stiff-necked or vengeful or angry. A man must be unbending in the essentials; over principles; over doctrinal principles; but not brutal or unjust. He must be patient and kind, but firm. He must elicit a response from a woman and not a reaction. It is not so easy to get her to respond when she is reacting. You help the woman to turn a corner when it comes to reaction or response. Any kind of leader needs to be able to do this. As a leader, you have a responsibility in this realm. You can never surrender to her reaction. Say no when you have to; and otherwise, be patient, loving and caring. Ladies, remember, if the man does not stick with the principles of leadership, you still have an obligation to respond. The woman loses when she does not respond. You lose when you win. There are tremendous ramifications to authority-disorientation. You lose respect for him. You are a turbinate (which is a nice way of saying that you are a shrew or that other word—I think I got that word wrong).

You cannot depend upon human standards. When human standards are in contradiction to Bible doctrine, then you lose when human standards win out. The veil thing is a test of authority orientation to the women in Corinth. It is God's Word; end of story. The benefit from it as women and so do men.

God is at the top of the authority chain; and the man is below Him and the woman below him. If the woman does not respond to the Word of God, she will not respond to the man. If you cannot respond to the Word of God as your absolute authority, then you will not respond to authority in any other realm. What you will be is arrogant. The Word of God is reality; and everything which contradicts the Word of God is a false reality. Paul has laid down the Word of God here. Women, no amount of haranguing and nagging; and for men, no amount of pulling rank, will solve the woman's natural inclination to usurp authority. Gen. 3:16. Sooner or later, the woman will do this. Women, recognize this and confess it when you do this.

In the final analysis, the women of Corinth need to decide if they will subordinate themselves to the Word of God. If you do not know the doctrinal principle, then you cannot

follow it. You can't say you love doctrine and listen just once a month. You cannot be authority oriented without doctrine in the soul. The Bible is your textbook.

First class condition in v. 16: based on the facts that Paul knows about the Corinthian believers, Paul makes these statements. He knows these women can be contentious. All women have the propensity and inclination to be contentious. The Greek adjective φιλονικος = *contentious*. This is the only place where this word occurs in the New Testament. This is a person who enjoys disputing; he is predisposed to disputing. He likes to argue for argument's sake. If you are a lawyer, it is an occupational hazard. Arguing for argument's sake is a person who is just contentious who just cannot afford to lose. His only aim is to win an argument, regardless of the cost. You examine yourself; does this fit? Am I contentious? You have no authority orientation if you are. Your soul is filled with negative volition and scar tissue. The man does not want his wife to respond; he wants to beat her down and win the argument. This principle of authority is divinely designed. Paul is confirming the authority vested in him. Paul is writing the very Word of God; the inspired Word of God. The man who writes the Word of God carries authority. *We* refers to Paul and any other person having authority in the church. Paul and a pastor-teacher are communicators of the Word of God, which gives them inherent authority in the church. Both have divinely given authority. Responding to doctrine is authority orientation in the male and the female. Paul is appealing here to doctrinal principles. The final translation of v. 16: I don't have this practice. There is no contentiousness in Christianity when it comes to authority orientation. This is a doctrine which applies to all the churches. Authority directs us in the way that our life should go. If we do not advance in the spiritual advance or bow to the authority, then we will be miserable as believers in Jesus Christ.

1Co 11:16 **If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.**

**1Cor. 11:16**

**Lesson #648 December 19, 2007**

**Wednesday**

A second letter from this woman; and she wrote about the believing wife and unbelieving husband. This was about her mother who witnessed to her father for 20 years.

She writes about leadership. She knew that her husband did these things and that there are actually happily married couples out there. Her husband began working at age 13 to help his mother. Her background was different, living a charmed life, her parents being the Cleavers. A male friend told her that she was waiting for a man like her father, and he said I should just settle, because such men were not out there anymore. Outwardly, we appeared to be an unlikely match. He's a calm individual, any more relaxed and he would be dead. She has seen his leadership skills in action. If people know you are flexible, but consistent and fair, and are able to laugh at yourself, and function with poise, people will be drawn toward you.

A final translation of v. 16:

1Cor. 11:16: **But if anyone presumes to be contentious** [rejecting authority] **we have not this kind of a practice** [we don't do that] [and] **neither do the churches of God.**

The veil and the long hair are used to focus on conditions which affect all churches, even though they were things occurring specifically in the church at Corinth. This became a stigma at the church and the overall culture where they lived. It became a stumbling block to the outreach of the church at Corinth, because of the veil thing. The women were free and stopped wearing the veils; and Paul told them to put those veils back on. This principle of authority and authority orientation is important. There is dignity, decorum and protocol. This was part of the exhortation of this paragraph.

### **A Summing up of 1Corinthians 11:3–16**

This paragraph is normative; it establishes norms and standards. It applies to all generations and all that we studied is applicable to us. We are in the society of the 21<sup>st</sup> century and we do not wear veils, but authority orientation is just as important today as then. So, there are critical principles in this paragraph which direct us. What are these attitudes, actions and doctrines?

12. There is, as you remember, a universal chain of command in this world: God, Christ, man woman.
  - a. We know right away that this is all about authority orientation. We know all about the authority orientation of Christ and how man and woman relate in authority orientation and the chain of command.
  - b. The principle exists as part of the plan of God for mankind and especially for Christians. There have been more revolutions in Berachah than you can imagine. There are a lot of empty seats filled before by those who were not authority oriented.
  - c. All believers are subject to the authority of Christ; His thinking and the execution of the Christian life which He pioneered. Bible doctrine is the mind of Christ. This is where we learn authority orientation. When it becomes a part of the soul; when we begin to apply it.
  - d. The woman is subject to the authority of the man. Especially husband to wife and the pastor of the church.
  - e. That means the man must initiate leadership; 18 year marriage which is very happy because he is a leader. A leader cannot be self-absorbed. Nothing good can happen when arrogance is involved. There is always reaction to someone else's arrogance. The man must initiate leadership while also being subordinate to Bible doctrine and growing to spiritual maturity. No man can be a great leader without spiritual growth. You grow daily and you develop these leadership skills. You don't have to think about these skills; they will grow in your soul. In the army, there were many classes of leadership skills.
  - f. As you grow spiritually, you grow the traits of leadership. Maturity, flexibility, endurance, decisiveness, poise, justice, assertiveness, compassion, humility and a sense of humor.

- g. The woman must respond to this leadership as well as to Bible doctrine, because she is the total responder. The woman is at the bottom of the chain of command, and she leads no one, apart from her children.
- h. As total responder, the woman is the most vulnerable to the problem of authority disorientation by nature. This problem and solution is being demonstrated through the rebellious women of Corinth.
- i. The bottom line is that men are the authority of the church and in the home. A man who is not a leader can abuse his authority. There are too many abuses of authority today. A leader must also hear; he must be able to make adjustments.
- j. They exercise their authority with loving, patient, enduring leadership. Will the woman react to you now and again? You bet.

13. The Genesis account

- a. Man was created first and then the woman. Adam's rib. As such, the man and the woman are interdependent.
- b. This sequence is reflected in our passage. The woman was created for the sake of man.
- c. The woman was created ezer; the helper. By definition, this is one who is under authority.
- d. The woman was placed under the authority of Adam. This model continues to this day. It does not matter if this is difficult and it does not matter if you don't like it. It is the Word of God. If you react, then you are reacting to the Word of God.
- e. Adam failed to properly exercise leadership and the woman responded to the wrong authority. Satan talked her into something and it is still happening. It brought appalling and continual consequences to the human race. They she turned around and God Adam to respond to her. It was Adam's fault; he was the leader; and he intentionally sinned.
- f. Only the authority orientation of the Lord Jesus Christ at the incarnation, the reason our Lord became flesh and lived among us. The greatest humility that ever existed was in Jesus Christ; and yet, He had the least reason of anyone to be humble. In the redemption solution, he solved our problem.
- g. The Christian man and woman in marriage now had the opportunity to retake the ground lost by the failure of the first marriage. We can take this ground lost by Adam and the woman.
- h. We do this by demonstrating the divinely inspired model where the first man and woman failed. As married, we are in a team. We succeed or fail as a team. When one falls, the other picks them up. In marriage, you are not on your own anymore, and you are interdependent.
- i. But following the initiator responder model, a couple can present that corporate witness in the angelic conflict. Adam and the woman lost their witness in the angelic conflict. We can win that corporate, tactical victory.
- j. In marriage and in the church, a man must conduct himself as a man. 1Cor. 11:4. We have the obligation to be a man; to not falter in that.

- k. A woman must not shun authority, which brings dishonor upon herself. Women don't make good men and men don't make good women.

- 14. God established equality and diversity between man and woman.
  - a. What is the equality between man and woman? They are both created in the image of God. Gen. 1:27 They have identical essence of soul. We all have volition, mentality, etc.
  - b. We both have equal privilege and equal opportunity; we are both given equal assets in the Christian life. We have our given roles in the Christian life, and these roles are enhanced by the Christian life.
  - c. Man and woman are mutually dependent. 1Cor. 11:11 the woman is not independent of man and the man is not independent of the woman. That is what makes this the greatest relationship of life.
  - d. Man and woman are designed for one another in the initiator responder arrangement in marriage.
  - e. There is also a symbiosis for mutual advantage in marriage to come together; combined as a team.
  - f. What is this mutual advantage? Can they just afford a bigger house? For believers, this is combining doctrinal application where before there was only one.
  - g. This is the basis for the corporate witness of the angelic conflict; the leadership in the man and the response in the woman.
  - h. In a Christian marriage, the advantage is illustrated as the husband and wife gain divine viewpoint advancing together and they fulfill their roles in life in relation to each other. This is why marriage is covered so heavily in both testaments of the Bible. Doctrine handles all of it. We can still be an individual witness, whether we are initiating or responding.
- 15. Both man and woman are assigned Scriptural gender roles. We are distinct in our genders, which is in contrast to what we have today.
  - a. The distinction is not to be blurred by the symbiosis of the man and the woman. There should be no blurring of these roles.
  - b. In appearance, they should be recognizable as masculine and feminine.
  - c. Their attitudes of authority and authority orientation must remain the priority of each.
  - d. Role reversal is destructive to the plan of God for their spiritual lives. This role reversal is destructive to their own spiritual lives. It is very destructive, despite of what the world says.
  - e. God is a God of protocol and manners; God has good manners; and of precisely correct procedure.
    - i. This procedure should be revealed in the believer's spiritual life. Everything in our life is protocol.
    - ii. This means that man and woman should always adhere to the conventions and protocol of the male female roles, which have been described in detail. No one should have any doubt in this area.

- iii. This means that the initiator responder relationship in marriage
- iv. A worshipful and peaceful decorum should be a part of the local church. We will examine the Corinthians completely out of line. They were drunk and disorderly at the communion table.
- v. Christian men and women should conduct themselves in a respectful, orderly manner; not only in attitude, but in their daily life.
- vi. A scattered, disorganized, disheveled person is a person who demonstrates by their person and attitude and appearance anti-authority.
- vii. A person who rebels against authority in life does not understand, much less live the plan of God. The plan of God is to understand authority orientation; otherwise there is chaos and anarchy.

This paragraph in this chapter has been one of the most important and far-reaching in what we have studied. We cannot grow one inch without have some authority orientation. If you are a man and you want the kind of relationship with a woman that you were meant to have, grow up spiritually and give your woman something to respond to. A woman who wants to have the kind of relationship that God has designed, then learn to give due respect to the authority set up by God. That is the key to all of it.

1Co 11:16 **If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.**

**1Cor. 11:17**

**Lesson #649 December 20, 2007**

**Thursday**

This begins a new paragraph which goes until the end of the chapter. This chapter is two paragraphs, the previous one being authority and authority orientation. Now we are dealing with a new topic.

Paul will approach another problem, which is critical to us as it was to them. Since they are dead, it is more critical to us. There is no letup with the Apostle Paul. Each one seems to be more profound than the previous. These are subjects which we need to know, and these are practical doctrines which we need to use from time to time. This problem is directly connected to the worship of the Lord Jesus Christ and there is dissension among these 1<sup>st</sup> century Corinthians, and they have problems with, of all things, the communion table. This faction which exists in the Corinthian church, not unlike some rebellions which have occurred at Berachah. It is hard to imagine that there are factions about the Lord Jesus Christ around the communion table. Bobby could probably divide this into 20 good communion messages.

An outline of the new paragraph; the evolution of the dispute and how it evolved. This divisiveness is one of the worse possible situations in the life in any church. The gathering together of the Corinthian church has made them worse, not better. How could assembling for worship make people worse? Isn't it supposed to make people better? The problem here is, they have rampant mental attitude sins. Before the ritual, they had problems.

Their gathering for communion was quite different from ours. They had a very different protocol, and it was much more involved than just the ritual moments themselves. These people spent a lot of time together. They met at homes. Many members of the congregation were slaves, which limited when they could get away to gather. When they got together, they spent a lot of time together.

Paul makes it perfectly clear that this was an unsatisfactory situation that anything like this would go on. Breaches of communion etiquette are very serious matters; and to fail in this airship is a total failure and shut down of our spiritual lives. Nothing can be more important than the Lord's supper. You need to be free of mental attitude sins; and you need something upon which to concentrate. What did He do? Who was He? All of these problems were present at Corinth just as they are in churches today. We ought to be careful in Communion services. You can't think for a few minutes about the Lord Jesus Christ, and this is indicative of our spiritual lives. If you have no capacity for category #1 love, then that translates to every relationship in life. If you don't love Him, at least for a few moments, then you don't love anyone.

Vv. 18–19 defines the evil in that worship service. There were great rifts and divisions among these people. They had their eyes on one another and upon these other factions. One of the big problems is, they had their eyes upon each other, just as they had their eyes should have been on the Lord. Their souls should have been occupied with Him. They looked the part; they were very pious. We have already noted in 1Cor. 1 the different divisions and factions which existed in this church: the Paul faction; the Apollos faction; the Jesus faction; and the Cephas faction. The very pious ones who said, "We are of Christ; we bypass human doctrine." The stage has already been set from the very beginning.

One little area of antagonism, and bit of division, and it snowballs. What begins as an ember is about to make the church a smoking ruin. If you allow yourself one little antagonism, it will not stop there. Walk through life always upset, always smoldering; and it will be problematic to you in all areas. Their antagonisms carried over into the holiest aspect of worship.

Part 3: they were dishonoring at the communion table. Some were overeating; some were drunk; and others had nothing to eat or drink. Gluttons, drunks and those who had nothing. This did not begin in the ritual. This all occurred prior to the actual ritual. The Lord's table then was somewhat different from ours.

#### **How the Lord's Table Different from Ours**

1. There was a sit down meal; it was a formal meal; and some actual fellowship.
2. They had a long drawn out meal before they ever entered into the actual ritual and they called this meal a love feast.
3. Their routine here was parallel to the last supper of the Lord before He went to the cross.
4. For the Lord and the disciples in the upper room, they ate the Passover meal; they were all Jews, which was a full-scale, elaborate meal.

5. So, the Corinthians and all the other 1<sup>st</sup> century churches in compliance with this pattern, at an elaborate, full-sacle meal just as Jesus and the disciples did.
6. Only after this complete meal did our Lord institute the Passover; it occurred after the formal meal.
7. His pronouncement after the formal meal is what we do—the actual Communion.
8. After the formal meal, the Corinthians shared the communion. By the time that they got to the ritual, the damage had already been done. Their social life had gotten out of hand. We partake of the bread and the cup, but we do it in great moderation. However, they did not. The Lord's Tble is not about eating; it is about remembering. It is about what goes on in your soul.
9. At the earlier formal meal, the Corinthians had developed an extreme of disunity, when it should have been exactly the opposite.
10. If they were going to have this pre-supper to the ritual, then they should have come together in fellowship and in a unified setting. They should have remembered that Judas was the only disharmony. Judas was the betrayer. They knew that he betrayed the Lord. These Corinthians became a bunch of Judases. They were betraying the very memory of the Lord Jesus Christ.
11. In this fellowship of the formal meal, they should have been preparing their thinking for the collective worship of the person and work of the Lord Jesus Christ. They were not there is whoop it up. The Lord Jesus Christ was teaching; He was informing them about what was going to happen. The Lord taught them that the Passover was a ritual observed for over 1000 years and here they were at the true Passover.
12. This unifying meal became one of segregation and factions.

V. 22: Paul says, if you want a segregated meal, then eat one at home. Do not bring that attitude into the church. That is the opposite for the purpose of the love feast. When we sit in the auditorium, partaking of the Communion supper, we are remembering Him individually, but we are also doing this as a whole. We are all in Him, and we are remembering this fact together.

### **The Pre-Meal Problems**

1. The pre-meal was a means to humiliate those who came without anything to eat.
2. Some who attended were slaves and others were just poor. There were more slaves in Rome than freemen. This must have been a potluck and those who brought nothing got nothing; how gracious is that?
3. This group of the slaves and the poor were left out altogether; and they got to watch the others eat.
4. You can imagine the resentment which that caused; class divisions; slaves versus free; poor versus the wealthy.
5. Do not ever come to the Communion Table with mental attitude sins. There is no room in the Communion table with any sin. This was their problem.

6. This formal meal had become a time when the less affluent were shunned and scorned by the richer believers. This burned Paul up. Jesus always had compassion upon the poor.

Vv. 23–25: Paul makes an appeal to these Corinthians to have the same attitude which our Lord and His disciples had.

#### **What Paul was trying to Get Across to Them**

1. This was designed for the Corinthians to understand the discrepancy between what they were doing and what the Lord intended for them to do.
2. These verses were designed to shock them into recognizing their arrogance.
3. They were so deep into this, they needed some help. They were contemptuous of communion and they did not even recognize it.

#### **Communion Table**

1. The Lord's table was not designed to be just some meal.
2. This was a memorial celebration instituted by the Lord Jesus Christ Himself.
3. The first communion table was done before the cross so that they would know where to focus. They were to focus upon His work on the cross. Participating in the wrong way at the Communion Table is an insult to the Lord Jesus Christ.

Paul then presents a solution to them. God never leaves us hanging; he presents the problem and the solution. Check your frame of mind; explore yourself. The believer needs to remove all of the sins and problems which he carries in his life.

#### **Solutions**

1. This necessitates rebound; the only way to approach communion.
2. You need to isolate the sin. You cannot keep rebounding all the way through the service. You move away from these petty problems. You memorialize the spiritual death that the Lord handles for us. The Corinthians were concentrating on each other.
3. Doctrinal preparation is required so that a believer will have a specific doctrine in mind for our Lord's service and work. Bobby's message during Communion is given so that we can think about what he is saying and that is what we ought to concentrate upon.

1Cor. 11:17 **But in the following instructions I do not commend you, because when you come together it is not for the better but for the worse.**

Phillips Brooks had taken a Sabbatical in the Middle East. He already had the reputation as being one of the most dynamic preachers in the country. He was staunchly anti-slavery, although his congregation was divided. He was called upon to give the funeral service for Abraham Lincoln. He was in Jerusalem, feeling much older than his 30 years. He spent time in the holy time and it had not brought him to motivation or sense of renewal. He had reached a crisis in his young life. He served the Prince of Peace and he had no peace in his soul.

There were huge crowds in Jerusalem celebrating Christmas. He borrowed a horse and road out the gates of Jerusalem and he found a very desolate land which had changed little since our Lord had walked there. It was a land filled with thieves and outlaws. He was able to spend many peaceful hours alone with his thoughts. He wrote into the nondescript village of Bethlehem and he found himself present at the physical scene of the birth of Jesus Christ. How could he not contemplate that this little insignificant town became the center of the universe. He came face to face with his own significance. You can read and study an event in book after book, but you get a feel for the place; and you form a picture in your mind, helped along by being there. He began to focus on the advent of the Lord Jesus Christ. God has sent His Own uniquely born Son to that place. Matt. 1:23: A virgin shall bear a Son, and He will be called Immanuel, which means *God with us*.

This man of great eloquence could not express the insight that he gained that night.

He put these things into words, and that night he penned the song, *O Little Town of Bethlehem*.

Our journey begins in Micah 5:2: **But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days.** This prophecy was given by Micah in 700 B.C., naming Bethlehem as the birth of Jesus Christ, the Messiah.

A little village outside of Jerusalem by 5 miles. Samuel anointed David there; Jesse was born there. Bethlehem means *house of bread*. This is where David grew to be a man. He came to spiritual maturity in the fields of Bethlehem. 700 years after the prophecy of Micah, the

John 6:35: **"I am the Bread of Life; he who comes to Me will not hunger; and he who believes in Me will never thirst."**

After David passed by the scene, Bethlehem went back to being a small town. Micah called it Ephrath, which means *birth*; the place of the future where our Lord would be born.

Psalm 89:32–37

Psalm 132:11: **Of the fruit of your body, I will set upon your throne.** From your line, David, will come the King of Kings, the Lord of Lords.

1000 years later, Luke 2:4: **Joseph went up to the city of David [Bethlehem] because he was of the house of David.** Luke 2:11: **Today has been born to you a Savior.**

The village probably looked much the same in our Lord's day as they did in Brooks' visit. The child was conceived out of wedlock. The child was born in a stable, and in Him was the hope of all mankind. The unveiling of God Himself to all mankind; which will never be seen again until the 2<sup>nd</sup> Advent. This manger held the future ruler of Israel. Our Lord journeyed from Bethlehem to the cross to the resurrection to the ascension to the crowning of the King of Kings at the 2<sup>nd</sup> advent.

**His origin is from of old, from the Ancient of Days. In the beginning was the Word and the Word was with God and the Word was God; and the Word became flesh and lived among us, and we beheld His glory...**

This contrast came through to Brooks Philips loud and clear. Mary and Joseph were not widely known, but now, they are two of the most well-known people in all time. No other baby in history was comparable. This is what Philip Brooks remember in 1865; he remebered who he served as a pastor; Whose message he proclaimed. The greatest message that anyone could present to the world was presented at one time. Brooks realized that he had no right to be discouraged; that he had the greatest purpose that anyone could have. We share in this purpose. We mentally travel to Bethlehem, which we see in our mind's eye, through a portal in time, our Lord resting in a feeding troth in a forgotten little village. We are in need of a Savior; God in His grace has provided just that. **There is salvation in no one else; for there is no other name under Heaven given among men by which we must be saved** (Acts 4:12).

We can also look into the tomb from which our Lord Jesus Christ was resurrected; we can also glory in the moment of His resurrection. John 14:19, He told His disciples of His reaction: **"Because I live, you will live also."**

We step through the eyes of faith, from Bethlehem to eternity. We will all see the glorious return of Jesus Christ; we will not have to imagine that. Christmas takes on a deeper and more priceless meaning. The world has ruined this event with a coating of commercialism; ruined with eating, drinking and being merry at incessant parties.

The day of His birth is a day that we can be thankful for all of our lives. No matter how we live, no matter where we come from, we can look on this day and realize that is the moment that we secured an eternal future.

As we think over the Christmas holidays about whatever it is that we think about, unwrapping presents which we get or don't get what we want. We all have the greatest present, the life of Jesus Christ, because of His resurrection and ascension.

Babylon is mentioned first in the book of Matthew; even before Bethlehem. Babylon is related to captivity; Bethlehem the cross; Jerusalem the crown. Before there is the crown, there must be broken bread. Before the prince of peace can come, before the Bread of Life can return, the Bread of Life must be broken. There is no world peace until the Prince of Peace returns at the 2<sup>nd</sup> advent. The broken bread; His body which was broken for you at the cross.

The Bread of Life gives eternal life to those who believe in Him. There are many gems which can be mined from this little village of Bethlehem. We will continue with this virtual tour of Bethlehem. A scenario of the nativity.

There is a long, dusty winding road from Bethlehem to Jerusalem. Augustus Cæsar commanded that a census be taken in order to up his revenue. People went when Cæsar commanded, because he ruled with an iron fist. Most of those on the road were Jews. Some were older and this walk was difficult and they were probably bitching about this. "Curse those Romans; one day we will get rid of them." There was always a younger group; and they see liberation coming. They see the yoke of Rome being thrown off. They want the rebirth of a glorious Israel in the days of David and Solomon. They wanted to throw off the yoke of Rome by the coming Messiah. They expected a material Savior; a Jew who would liberate them from Rome, to make them a premier nation among nations. This was their chatter on the road to Jerusalem.

There was a young rebellious group plotting treason against Rome. Why wait for a Messiah; let's throw off the yoke of Rome ourselves. The wives resignedly followed their husbands to their place of origin tired of it all.

However, during this procession were two others. A man carrying a lot of luggage and leading a mule. He left his job in Nazareth, and his wife was close to delivering her first child. She was on the mule. After a very uncomfortable journey, they arrived at Bethlehem, which was where Joseph had grown up. There was an old Inn that Joseph recalled from his younger days. He forgot to make reservations. The innkeeper may have remembered Joseph; and he is no doubt concerned about Mary, being 9 month's pregnant. He offers them a barn full of animals. That was the night when God placed a kiss on the brow of humanity. In a feeding trough rested the Messiah, born to Mary. Little did all these groups of people realize that they were walking next to the One who would deliver them, but not in the way that they anticipated. At just the right time in history, Jesus Christ entered into the city. The unintended pregnancy; the no vacancy inn; the feeding trough which would be the crib for the baby Jesus.

All of this took place in this little village. The prophecy of Bethlehem in Micah 5:2. [A branch from the stem of Jesse will bear fruit.](#) This was the home of the royal ancestors of the Messiah. Some day this baby would walk the streets of Bethlehem as the King of Kings and the Lord of Lords. The fruit born from line of Jesse.

Ephrath. This quaint little town was known for being the grave of Rachel, the wife of Jacob. She died there giving birth to Benjamin. Rachel died and was buried on the way to

Ephrath. Benjamin means *son of my right hand*. The place where Rachel died bearing the *son of my right hand*. Related to the glory of the Messiah. The Lord Jesus Christ would triumph after His resurrection and ascension. Bethlehem is an incredible panorama from Rachel to the birth of David to the birth of Jesus Christ. This is the gateway of the Messiah into this world. The world celebrates Christmas, because we know a king was born.

And you Bethlehem... Athens was the world's intellectual center. Rome the seat of world power. Corinth, Ephesus, Alendandria were centers of trade and learning. Historically, geographically and in any way, did Bethlehem have any call to human greatness. The cities which were great in man's eyes are nothing in the eyes of God. Bethlehem eclipsed all of these great cities, as in it was born the Prince of Peace.

God does not look for nor is He dependent upon the great and mighty things of this world to accomplish His purposes. This is His grace shining through to this little town.

We may think of ourselves as insignificant. But, remember Bethlehem, from a lowly place, the Person of greatest consequence came. We may have a greater effect upon this world than any president or ruler or corporate head. We have studied the angelic conflict and we know the great things can emerge from that which is small.

The shepherds and the angels were singing His praises and wise men arrived with gifts. The shadow of the cross of death hung over this little baby. He arrived in this little village to give His life for many.

Myrrh was a very bitter substance. Frankincense. Luke 2:12: **And this will be a sign for you; you will find a baby wrapped in cloth and in a manger.** The baby was wrapped in death clothes. The cloth pointed to the divine purpose for which this baby was born. This man was born to die; this is His divine purpose.

Then there was the manger, which is in every nativity scene. Mangers were a place where sheep were born. On that night was born a lamb who takes away the sin of the world.

And suddenly there appeared with the angels a heavenly host praising the Son of God. This is often the way that God does things. In the midst of so much speculation on this road to Bethlehem and a desire for freedom from Rome; and on this road to Bethlehem was the Messiah, carried in the womb of Mary. With God, we should always expect the unexpected.

We often pray on our knees that God would deliver us on our knees from some adversity in life, but how often do we believe that He will do that. We must always expect great things from God's grace. When we pray to Him, we can expect an answer. Quite often, it is suddenly; and we will be privileged in all of this to watch the grace of God. God sent into this world the solution. Unexpectedly and unannounced. Nothing is more startling than the work of God for us. In the right time, in the right place and in the right way.

Only a 10 am service on Sunday am; 8 pm service Monday night

The Communion Table is easy to understand, and yet so misguided. It is amazing that people would besmirch the Lord's table. They had deep-seated divisions, which caused the problems. It was also the love feasts prior to the ritual. This is actually a Biblical term and helps to explain how communion was handled at that time. Mostly the fault lies with the spiritual immaturity of the Corinthian believers. They had their eyes on other things than the Communion Table.

#### Outline of Paragraph

1. V. 17 gives the overall picture of this paragraph. The assembling of the Corinthian church for Communion made them worse and not better. That is a serious failure. Paul's overall attitude toward them was one of severe displeasure. Paul tells them that they are in line for the sin unto death, which is a serious reprimand. Do not corrupt the communion table. Do not fall into the pattern of the Corinthian church. When Paul says, "I have no praise for you" that is an understatement. He has had enough of these people.
2. Vv. 18–19: a new climate of divisiveness in the church. They are claimed a special leader, under whom they gathered. Now they have a new way of dividing into factions. In their factions, they had their eyes on each other. They were filled with mental attitude sins toward each other. They hated those in the other factions. The antagonisms multiplied as time went on. The leader cannot allow this antagonism to fester. There will be a mess; a non-functioning organization. This is why Paul is writing to them; he wants them to cease their antagonisms. They are deeply detracting and distracting from the Lord and the eucharist, and that is what they must correct.
3. Vv. 20–21: Paul states the problem: the church is not assembling with the purpose of the Eucharist, but they were assembling for the feast which came first, which had quite a formal spread. A pot luck and everyone participated. Everyone brought something. They were supposed to be fellowshiping over a meal before the Eucharist. There was no formal building. This meeting had nothing to do with the place where they met. This was supposed to be time for a little fellowship before they got together for the Eucharist. They had become quite stingy and the slaves and poor were being excluded and they were going hungry; and there was wine and some were getting inebriated. Disunity reigned. Paul said, you are worse off for this meal than going without. This was a time of segregation and resentment. One faction would begin to hate the other faction.
4. V. 22 Paul now condemns this situation in no uncertain terms. He wants them to understand not to bring their attitudes into the service. This situation was despising the Church of God. There was nothing right about what they were doing. Nothing could be worse than to drag some problem in with you and trying to go through the Communion service with it.
5. Vv. 23–25: Paul reminds them of the true purpose of Communion and the reason for their gathering at Communion. He explains what happened at the very last

supper. He tries to show them the difference between what our Lord did and what they were doing. They needed to recognize their arrogance and childishness in all this.

6. Vv. 26–29: Here we find the correct reason for Communion. They proclaimed the Lord's death until He returns. To do anything else in the Communion service was shameful. What believers need to do is to examine themselves. Whether they are in fellowship or not needs to be determined and corrected.
7. Vv. 30–32: the judgment. If you want to go into sickness and death, then profane the Lord's Table. So, take a look at yourself, and rebound before beginning the Communion Service. Are you prepared to concentrate? You must concentrate and focus on the Lord. That is what the Communion Table is all about from now to the end.
8. Vv. 33–: "Eat your meals at home, Corinthians." This would be to keep them from being wasted, divided and filled with mental attitude sins.

When the Lord is absent, we need to consider Him often. We formally do this for a few months regularly. Thinking of Him is a manifestation of our personal love for Him. This is our occupation with Him; our gratitude for Him. This ritual is a formalized moment of what should happen in our soul frequently. We gather together to the Communion Table where we can all spend time thinking about Him. When we think of someone often; when our soul is occupied with this person; when you cannot put them out of your mind, that is a manifestation of an enduring love. That consistent memory of the one you love shows capacity for love.

It is a test. If you have no capacity for love, then you do not have the capacity to love anyone. If you can remove a person from your thinking, then you ought to suspect your love or your capacity for love. Our appreciation and our love for Him is manifesting in our thinking and our love for Him. You have capacity of thought and you remember them in your soul.

What is love? It is thinking and memory; this is where love resides. Communion is one of the great manifestations of love. That is worship. It is not centered on an emotional experience. You can turn on the television and find people dancing and singing and lifting up their hands; and what are they thinking and what are they doing? Nothing; absolutely nothing. We may or may not have an emotional reaction to Jesus Christ; but it is our thinking. For the most part, these are ignorant believers who are emoting and they call it worship. Paul is writing this to those people and to us.

What is worship. What should our worship be? Worship is the Lord's near presence in our thoughts. It is recalling in our thoughts the great grace and blessing which He has bestowed on us. It is gratitude and love epitomized. You can't do it unless you know what He has done for us. Sometimes, a loved one just comes into your mind, and they appear to you, and you have a few refreshing moments thinking about that person. They are in our mind and in our memory; they become a part of our activities for that day. Does the Lord deserve some thinking during the day? It is hard to think about the Lord in a very

busy time. Do you ever bring Him to mind. Do you have pleasant and refreshing times of memory outside of the Communion Service? Does it ever happen at any other time? A person you love is in your soul; not just the way they look, but the way that they think. The depth of your thoughts reflects what is in your soul about that person. The depth of your thoughts indicate your capacity to love. It is not out of sight out of mind. If you never have a deep refreshing thought about that person, you do not know how to love them. If you thank God for His great grace, even if it is for just 10 seconds, then that is worship of the Lord. You can still have thoughts; He is still in your memory. His doctrine is infused in our soul. We have the capacity to love Him and to appreciate Him. We love Him; we appreciate His grace, and in a few short moments of prayer, we tell Him. He is always visually out of sight. We can only love Him in our thinking. He is a real person; He has done a real work; and He is a real object of love. He is just as real as someone else who might stand before you at a future date. If you never saw that one person again, do you realize that you would continue to love them. Do they love any less when someone is overseas? Capacity to love is in your thinking; it is in your soul. The depth of your thoughts indicates your capacity to love. This is personal love for God manifested.

One of the great tests in life, for the capacity for love, is when a loved one departs this life. You are in a state of mourning, and psychologists say that is a very healthy thing. Mourning for the believers in Jesus Christ is a reaffirmation of your ability to love the person that you have lost. You can love them because they are in your thinking; they are in your memory. That is capacity for love. They never leave you, even though you will, at some point, get on with your life. You will have a wonderful fragrance of memory. You will think of the depth of their affection for you. We all have loved ones that we have lost or are losing; and that is capacity for love and it is comfort for us in loss. Capacity is not how you act when you are with someone; it is how you think and how you operate when you are not with them. This is because love is in your thinking and in your memory of that person. Absence is the indicator of how fond your heart is.

#### **Capacity for Love in Relation to the Loss of the Loved One**

1. The pain you feel in your loss is a reaffirmation of your capacity to love.
2. If you do not have capacity then your memory of that person will be short lived or you will simply be hardened to it.
3. Or, you will attempt to disengage from the pain of loss by disengaging in the memory of the person.
4. Or you will make a substitution. You attach yourself to someone else to alleviate the pain of loss; you jump from one person to another to fill the void. Jump from one to another. You circumvent your pain by transferring your affection. This means to run from grief by running to a substitute.
5. When erasing the pain of loss in your soul is paramount and extracting yourself from the memory of the lost person is priority, then you have no capacity for love. Pain fades with time; it always does. You do not put away the memory to get rid of the pain.
6. You do not attempt to just extract yourself from the pain of loss. That is not what mourning is all about—to get over pain.

- a. Because the pain is a reminder of how great your love was. The more pain, the greater your love.
  - b. So at least for awhile, you endure and even engage the pain of loss to memorialize the love you had. Engaging the pain does not mean you behave in a masochistic fashion. If you did not love a person, then there would be no pain.
  - c. When you can endure and engage in that way, the memory becomes fragrant and not bitter. As a believer in Bible doctrine, our memory is sweet. We know the Lord gives and takes away; and our memory of that person becomes sweet.
  - d. The irony is that the memory of the one you have lost demonstrates capacity for love.
7. Now, when you put all of this together in relationship to Jesus Christ, you begin to realize what capacity for love for the Lord Jesus Christ actually means. Even though you don't see Him, you love Him. You do not dismiss or diminish someone that you love merely to alleviate the pain of the loss. There is something very empty and detached of someone who tries to counteract the pain of a loss by getting rid of the memory.

The Communion Service is a memorial for the Lord, Who is not here.

**1Cor. 11:**

**Lesson #651 December 27, 2007**

**Thursday**

In Cleveland

Military Communion coming up.

Our Lord is missing bodily from the earth. We are to remember His great grace and the blessings which He has bestowed upon us. The power of the spiritual life which defines us as believers is something else we need to remember. There are so many other details of our relationship with Him which are all a part of our thinking. It is hard to run out of memories of the Lord Jesus Christ when we have Bible doctrine in the soul. At the heart of Communion is Jesus Christ in our memory, and that content is knowing Him. We understand the depth of His love for us. We return this love when we understand how much He loves us. As we gain in knowledge and advance in the spiritual life, we know Him more and more.

Here is God's personal love toward every believer, since we possess the righteousness of God, He can love us personally. We develop capacity for love toward others. Communion is our memory based upon our personal love for the Lord Jesus Christ. **We love because He first loved us.** Communion are thoughts of adoration because of His person; appreciation for His work, cognizance of what He has done.

Focusing upon Jesus is a part of our daily life. The greater our ability to recall His person and His work, the greater the manifestation of His spiritual life in our spiritual maturity. In

our everyday life, Jesus Christ should come to mind on a frequently reoccurring basis. It is like our love for a human person which we know. We have a busy day, but we think about the person that we love, and this person is ingrained in our consciousness. We could not forget them even if we tried. That could be love or infatuation (time reveals which it is).

Capacity for love is not the time that you spend together gazing into one another's eyes, but it is how you think of them when you are apart. That is real capacity for love. Our thoughts of them give us great joy. That is recognition of the reciprocation of our love. We have great joy in that.

Bible doctrine is infused into your thinking of life. Some empiricists only believe what they see; however, Jesus Christ is real, whether we see Him or not. **Thought you not see Him, yet you love Him. We greatly rejoice with joy inexpressible.** We have a great appreciation and love for Him and this love we have for him is daily, and the more mature we are, the more He comes to mind, and the more He enters our consciousness and our thinking.

Our capacity does not increase with the time that we spend with that person. Personal love for God is the source of our increasing capacity for love. He loves us, and we love Him. Hence we can have capacity for other relationships.

Bobby gave us some principles last night about capacity for love. Someone who is absent, but in our thinking. These principles apply to our relationship to Jesus Christ. When someone is absent or lost, but they remain in our thinking.

### Capacity for love

1. One of the great human tests for capacity for love is to lose a loved one. But the pain we feel in the loss of a loved one is a reaffirmation of our capacity for love. The greater the love, the greater the capacity and also, the greater the pain when we lose them.
2. When you have no capacity for love, your memory for a lost loved one is short-lived. In the alternative, we will harden ourselves to that love, trying to get the pain over with.
3. The desire to forget is manifested in our thoughts and actions. We attempt to disengage in the loss by disengaging in the memory. If you can disengage the memory, then you figure you can alleviate the pain.
4. To alleviate the pain, we may rapidly transfer our love to another person. Rapid transfer of affection is a sign of no integrity and no capacity. Do not attempt to circumvent the pain by transferring your affection to someone else.
5. When extracting yourself from the memory of the one we have lost is your priority, then you have no capacity for love. One of the great descriptions that we find, *lest we forget*.
6. Do not attempt to just extract yourself from the pain of loss.

- a. The pain is a reminder of how great our love was. The terrible ache in your soul is a reminder of how much you have lost and how much you loved. This is what the believer in Jesus Christ recognizes with doctrine in the soul.
  - b. Hence the ache in our soul is not a bad thing. It is not to be turned away from; it is not a bad thing. This does not mean that you are morbid or that you masochistically revel in pain.
  - c. Pain is unpleasant. In this situation, it is reassuring that, if you have capacity, that love and pain frequently reside together.
  - d. At least for awhile, you engage the pain to memorialize the love. Enduring the pain of the loss.
  - e. Pain leads to a fragrance of memory rather than a bitterness of soul.
  - f. Appreciating the memory demonstrates capacity for love and it is a memorial to that person.
7. You do not diminish or dismiss the memory of someone that you love simply to eliminate the pain in your soul.
  8. Pain has a poignant quality to it in relation to the memory of a lost love.
  9. You can actually appreciate grief as it is reassuring of our capacity for love. You can appreciate grief
  10. This may sound strange to your ears, but because you honor and revere the memory of the love lost, you eventually accept the actuality of the loss and still retain the memory of that person. You do not squash the memory of a person that you love.
  11. To never lose the memory of a loved one in spite of the anguish is to honor that loved one. That is capacity for love.
  12. The memory of personal love will ultimately transcend the pain of separation.
  13. Enduring love (which is connected to capacity for love) is always a pleasant memory. Memory does not leave your soul, but the grief abates.
  14. It is our knowledge of doctrine that facilitates this memory and this capacity for love.
  15. The great comfort in grief; when the loss is a believer, part of the memory and the capacity is that they reside in heaven forever. The one we loved and lost, we will see again. The sad part, if they are not believers, we will not see them again.

If you are unable to do this, you lack capacity for love. When it comes to our worship in the Communion service, it will be flawed and fragmented. What comes to our mind; how long can we concentrate. Bobby gave the illustration of capacity to love another person. This translates to capacity for love for Jesus Christ. This requires a knowledge of Jesus Christ. When we understand Him like that, then we understand Him for Who He is and how wonderful He is. There is a love in our souls for Him and that love demonstrates a great capacity for love and life and for everything else. If we do not have capacity for love in the realm of personal love for the Lord, then we lack the ability to have a truly great human love relationship. We are all looking for love, but we will not find it without the capacity for love. That capacity will work its way out to every relationship in our life.

Bobby is going to address a specific problem in Berachah. Since the ritual of Communion is so critical for the loving memory of our Lord Jesus Christ, and because it is mandated, what about those who are not able to assemble for the ritual? This is a mandate and a moment to demonstrate our capacity for love. Those who listen to tapes on their own at some other location (or who have a DVD player or an MP3 player). The answer simple. You participate in Communion where you are. The critical part of the memorial is the memorial in your own soul. It is critical that all of us spend the time to give the due benevolence to our Lord.

How great is our salvation? Is it worth remembering? Think about what you have been spared. Think about how easy it is to unwrap the present which He has given to us. It is a test of our capacity to love and our capacity to appreciate Him. That is the mandate. Simply because we reside outside the walls of Berachah church, that does not exclude you from the mandate.

The passage about the failure of the Corinthians at the Communion Table is sad. They have abused all that it is. Everything which God has provided has been abused. God gave Israel rest I the Sabbath. It was the 7<sup>th</sup> day out of every work week. There was a break in the routine; a rest; and, also, a day to focus on Jesus Christ. In that way, there is a parallel to the Communion ritual. In Israel, the Sabbath became exactly the opposite. It became a form of oppression and a burden for all people. You can do this, but you can't do that. It became a day of legalism. And, it was considered, if you did not keep the Sabbath (as they saw it), then you were completely out of line. The perversions of the ritual of communion can be just as big of a problem as the Sabbath of Israel.

Some denominations have made the Lord's table a saving sacrament. This reoccurring ritual is necessary to them for salvation. They think of the door to salvation being opened by faith in Christ, but that there are other things which are necessary for gaining salvation. Communion can be perverted as a means of salvation.

We often want people to be believers so much that we overlook this or that fact. We are not their judge. We can never be certain that, at some point in time, they responded to faith alone in Christ alone. But the gospel does not include any form of human works, including baptism, the Lord's table or anything else. It all has to be based upon what Jesus did on the cross.

You need to be careful about some relationships. You cannot just accept someone who claims to be a Christian, and then decide to marry them. Infant baptism is wrong. The sprinkling means absolutely nothing. They have not exercised faith alone in Christ alone. The sprinkling, at best, confuses the issue. Communion proclaims to the world that you are a believer. Until the Lord comes, you are saying, I have a relationship with Jesus Christ. It also reveals to you your capacity to love (or your lack). It is not the ritual that saves; it is Christ's work which saves. Communion commemorates that. When you understand what Christ did for you, then how can you help but gain appreciation for Him. If you have personal love for the Lord, then you can concentrate upon Him. If you are able to do that, that reveals a capacity for love.

in Cleveland at 6 am; but in Humble by 9:00.

Once a year, Bobby gets to see faces that he has never seen before. Apparently, this is from people being blocked from the back rooms.

New Year's Eve Military Communion, beginning at 8:00 pm. That service is to look forward, to doctrinal thoughts for the New Year.

1Cor. 11:17–34 deals with the Communion Service, which Bobby has been setting up for the past week. Communion has a great and wonderful purpose in the Church Age. It was mandated by our Lord Jesus Christ at His last supper, shortly before Judas betrayed Him. This mandate is repeated in v. 24. This is now a ritual for all of us at all times.

Why do we observe the Communion Table once a month? This worship is not every emotionalism; that which is designed to make you feel good, but devoid of thought. Worship is thought and memory. When you are in a highly agitated state, there is no thought.

Holding your hands up, skyward, rolling your eyes and leaning your head back is not the Communion. We look back at what Jesus Christ did for us. Our memory is stimulated. Blood is an analogy; not literal blood.

Some churches have made the Communion a part of the salvation package, necessary for salvation. **Believe on the Lord Jesus Christ and you will be saved**; it is nothing more than that. Salvation by baptism, salvation by sprinkling (of a baby). Salvation is based upon faith alone; sacramental salvation is a perversion of the Lord's Table. The Corinthian church, a band of believers, have clearly abused the Lord's Table. This was just a few years after our Lord's mandate to observe this meal. Their problem was that they had become very careless and casual about the assembling for the love fest and the Communion Table.

#### **What is the Communion Table All About?**

1. The Lord's Table is the formal opportunity to recall the salvation doctrines. We have a life beyond what we could ever imagine.
2. We have intense identificaoin with the One whom we are united. We share His Sonship, His heirship, which He pioneered.
3. We can express love for Him. In fact, we ought to express love for Him. When we recall all that He has done for us in grace, then we have a wealth of reasons why we ought to worship Him.
4. Communion is a time to focus on His grace and our grace orientation is tested. How well do we understand God's grace? Do we know that God's grace provides us with every benefit of all the things that we have in Christ.

5. It is a moment—a moment in time to apply our capacity to love. If we cannot spend 30 minutes concentrating on the Lord Jesus Christ, but
6. Communion is our time of mediation and concentration. We must be able to do that. Yoga class is not the right idea of meditating; in Yoga, we mediate on ourselves. That is a true test of all that we are.

Do you understand why Jesus said, “This do in remembrance of Me.” These are serious moments in the life of the believer and they test the doctrine in our souls. The communion ceremony is our only formal corporate moment in our life. We focus on His grace and His thinking. It is not just 30 minutes once a month; there will be other times that you will think of our Lord. Vv. 17ff are designed to eliminate all misconceptions which we might have.

$\Delta\epsilon$  means *now* here rather than *but*. Present active participle of  $\text{paraggelô}$ , which is best rendered *to command*. This is a *now here this*; this is an emphatic phrase. This is *hear this; I am commanding this*. This is divinely inspired Scripture. This refers back to the authority of the person.

This begins with the demonstrative  $\text{touto}$ ; which is the first word. In the context, it is vague in its antecedent and in the context itself. So, *what does touto actually refer to?* Paul has stated his views on the subject of teaching. **Now, commanding this, I do not praise you...** Paul is not commanding that no one praise them.  $\text{Touto}$  is simply Paul moving onto a different subject, and we do not know what he is commanding us. The command is coming up; and he commands. This is Paul moving on. Paul is great upset about something. He is downright mad. We is sitting in Ephesus. Whenever Paul is commanding something, we know that we are out of line. Doesn't he ever let up? Doesn't he ever give us a break? Paul tells them that they are wrong; he is not there to praise them; he is there to bury them. He is linking the corruption of the Communion Service with those who have died. This is a serious matter! Any corruption of the communion service for us can lead to the sin unto death.

Back in v. 2, Paul says *I praise you* and here he says, *I do not praise you*. The purpose for the assembly of their church should be common to any church at any time.

### **Why We do not Assemble**

1. We do not assemble for social life. They had communion every day, and, after while became factious. Normally we have a social life, 15 minutes between classes. But the primary function of church is up to bothers. This is not an assemblage so that we can meet people as singles or meet people as couples. We may meet some of the great relationships of our life here. That is a by product of personal compatibility. We do not assemble to feel good. The Corinthians if
2. There are people who assemble to just feel good for a few moments. They do not assemble for the better but for the worse. Corinth is not unlike many other churches.



which is divine viewpoint in the spiritual life. The first question that we ought to ask is, *am I in the plan of God or not?* Maybe you are resolving to spend more time in Bible class? Without the constant, you do not stand a chance against the variables. Resolution to change our circumstances our meaningless unless we have the means to do so. The will of God, which is good, acceptable. Without this, our resolutions will mean nothing.

We are a believer making this assessment—where am I? How am I progressing in the spiritual life? What is my report card for last year? Am I glorifying God at all, or even a little bit? That is a worthy application. If you have been consistent in metabolizing doctrine in the past year, then you may have progressed more than you think. Moving to dependence upon doctrine and thinking divine viewpoint and using problem solving devices, as a spontaneous result of consistent spiritual advance. The variables are many. As we continue our spiritual advance, we must also expect testing. It is in this testing that we find evidence of maturity or lack of growth.

Your evidence testing; looking back and looking forward. Bobby is going to use evidence testing as a point of identification of our spiritual status, whether we are approaching or are on the high ground of spiritual maturity. We never stop advancing up the hill of spiritual maturity. There is a point at which we leave adolescence behind and move into maturity. Longer periods of time in fellowship; application becomes easier. Then we have come to move into the are of maturity; however, testing is inevitable when moving into maturity. Evidence testing involves personal testing. You cannot avoid all difficulties. Adversity is a necessary thing for us to understand where we are and where we have to go. Adversity + doctrinal application = accelerated growth. Divine viewpoint is being tested for application. When you apply doctrine and pass the spiritual test, you look down from the high ground of maturity to the adversity which is below or behind us. What makes our maturity apparent?

Adversity + application = blessing. Now there are two ways to identify our spiritual status for the coming year. Accelerated growth and blessing. One equation is accelerated growth and the other is blessing. Accelerated growth means blessing. The result is peace and contentment. That is the blessing, and it is a good reason for adversity and suffering. Why does the mature believer suffer? For accelerated growth. We are going to face adversity, so how should we look at it? If we see it as blessing, as accelerated growth, then we get the full impact. We do not run from adversity, but we turn into it with the problem solving devices. Doctrinal application manifests our inner strength, if we have any. As a person applies a solution from the doctrine in their soul.

1Cor. 10:13 is encouragement with regards to evidence testing. No testing or temptation will be too great for you. Spiritual strength precedes spiritual testing. Testing will not overload our capability to handle it. We are not pressed beyond the maturity level that we have attained. Passing the mosquito charge, then that is good; and as you can handle greater tests, things continue to look up. When you apply doctrine, you can bear it. When you rely on human viewpoint, when pressure crushes you, it is always your own negative volition which is the culprit. Right there, you have an indicator of a stalled advance.

A premier example of evidence testing. This is the evidence test of Job.

Job 1:1: [There was a man in the land of Uz, whose name was Job. And that man was perfect and upright, and one who feared God and turned aside from evil.](#)

Job was mature. His testing was recorded from start to finish, so that we can identify with Job one way or the other. We can see where he passed and where he failed and then make an assessment of our own lives.

This began with a conversation between God and Satan.

Job 1:8: [And Jehovah said to Satan, Have you set your heart against My servant Job, because there is none like him in the earth, a perfect and upright man, one who fears God and turns away from evil?](#)

Evidence testing also presents some as witnesses for the prosecution in the angelic conflict. We are a key witness for the prosecution, so that we must be ready to testify when we are called to the stand to give our testimony.

Job had no premonition of coming disaster. It blind sided him. Whatever we bring to the blind side is what we have in our souls. It is all we have. It will quickly reveal what we have in our soul. The point is, you have it or you don't. Once you are in the middle of this sort of testing; if you get bitter, remember, it is for your accelerated growth. In evidence testing you are actually privileged to be called to the stand.

Job 1:12: [And Jehovah said to Satan, Behold, all that he has is in your power. Only do not lay your hand upon him. And Satan went forth from the presence of Jehovah.](#)

Suddenly Job loses his wealth and children in chapter 1; then he loses his health in chapter 2. The final test is the test of friends who would influence him away from Bible doctrine, which is the rest of the book. These are the kinds of tests that we can expect as we mature. We have to be on the high ground in order to pass these tests. You can't say, *I'll just stick it out on the low ground.* What you get if you do not advance is divine discipline. However, that is just pain. Job's maturity was apparent; he obviously enjoyed all that God gave him. Prosperity did not go to his head. Job did not say, "Look what I have; I am living the dream; I've got it all." Doctrine kept him grounded in his prosperity. His capacity for prosperity indicates doctrinal strength in his soul. The same doctrinal strength which carried him in prosperity also holds him up in adversity. This glorifies God and it destroyed Satan's premise.

Job 1:11: [But put forth Your hand now, and touch all that he has, and he will curse You to Your face.](#)

This is Satan's point.

After losing his children and fortune, Job said the following:

Job 1:21–22: *And he said, I came naked out of my mother's womb, and naked shall I return there. Jehovah gave, and Jehovah has taken away. Blessed be the name of Jehovah. In all this Job did not sin, nor charge God foolishly.*

Adversity or prosperity, our focus must be on Him.

How did he do in the second test, when he got boils all over his body and was suffering great pain.

Job 2:7–9: *And Satan went forth from the presence of Jehovah and struck Job with sore boils from the sole of his foot to the top of his head. And he took a broken piece of pottery to scrape himself with. And he sat down among the ashes. And his wife said to him, Do you still hold to your integrity? Curse God and die!*

Job handled his loss of health and his wife in the same way. He used a doctrinal rationale and impersonal love with his wife, which accelerated his personal growth.

When you are betrayed by people, using impersonal love is a sure indicator of your maturity.

Job's 3<sup>rd</sup> big test is his friends showing up.

Job felt totally isolated here, but he forgot that he is never really isolated in the plan of God. He realized how cruel his wife had been; and he passed the first 2 tests and failed the 3<sup>rd</sup>. This is a setback. Every believer has free will and has the ability for failure. What the key is, is failure.

Job would recover from these reverses and successfully complete his evidence testing. This is probably based upon getting divine viewpoint at the end of this book. We are blind-sided by some testing, and we do not see it coming. Doctrine is the only thing which makes sense when it comes to undeserved testing.

#### **How does this evidence testing accelerate growth?**

1. It means dependence on Bible doctrine.
2. It purifies the soul from all human viewpoint.
3. It terminates wrong priorities in life.

what characteristics can you gather from Job and his testing? What can we take from this.

#### **What do we learn from Job?**

1. Maximum contentment in adversity; sharing the happiness of God. Contentment in the plan of God. When we execute it, we have maximum contentment in
2. Stability; mature believer views his life in the light of God's plan. This engenders confidence for God to provide solutions.

3. Great indicator of a great spiritual life.
4. We cannot lean on others under testing. Loved ones might encourage us and might now. We need to depend upon God.
5. Grace orientation is freedom from self-pity and egotism.
6. Maximum doctrinal orientation to reality. We have the ability to identify the testing.
7. Great decisions from a position of doctrinal strength. Our decisions are related to doctrinal
8. The optimum control of your life. You do not seek to coerce and manipulate others. Each believer is responsible for his own advance. No subjective comparisons with other believers. No demeaning of others to extol yourself. With Bible doctrine, you control your own life. You make decisions knowing that you bear the responsibility for those decisions.

Bobby's prediction for this next year for us is evidence testing. It will be an interesting year. It is a good thing in the coming year. It is an election year; another year of war; a year of possible health problems; a year of economic uncertainty. We might be taxed in our relationships. Friends and loved ones can distract us. We can go the way of the divisive Corinthians or we can follow the way that Paul gave them. Evidence testing and to glorify the Lord is what 2008 should be for us.

**1Cor. 11:17**

**Lesson #653 January 2, 2008**

**Wednesday**

These Corinthians know that they are going to be blasted by Paul for some failure. He is going to command them in something and he is not going to praise them. He is building up some drama and he is getting their attention. Sometimes, you don't tell someone what is wrong, but you build up to it. You don't tell them why.

People come to church for a variety of reasons. They want something positive in their life. Or they want to feel good or some social life with people who are not degenerate. Assembling for that reason is for the worst. The Corinthians are assembling for the worst, which is what Paul's overarching message is here. In this church, all the distractions which can be found in any church is highlighted by the Corinthian church. They bicker all the time, they bully, they judge, they foment revolution, they break into sects. They start by claiming different pastors. These people are excluding fellow believers from the unity of their own church. They assemble for the purpose of getting Bible doctrine. As they grow spiritually, there is a unity (a unity in diversity). As we listen to doctrine together, we become a unit. We have a great diversity; it is like the army. From very diverse backgrounds, but functioning as a unit. The Corinthians have distorted the most solemn phase of their worship service. This is the one place where there should be no divisiveness. It indicates as to how united this congregation is.

In the social time at New Year's eve was a testimony to likemindedness. A church starts with doctrine and it becomes a unit. The mission of the church, for growing, for serving God; it is all about the integrity of the church. The purpose and attitude for worship and metabolizing doctrine is lost in the case of the Corinthians; they are in carnality and even

in apostasy. Can it get any worse? One person out of line can be handled; but the whole church getting that way is like a mutiny.

In WWI, the entire French army mutinied. They essentially laid down their arms. The German army could have marched right into Paris and taken it. They leaders straightened them out and got them to defend their own country. In a church, you can have a giant mutiny. In Corinthians, the church had become an undisciplined mob; all divided; filled with personal friction and theological error. So, Paul does not waste any more time with the spiritual morons. They are in a life threatening situation. We are part of a unit. We put this unit at risk.

1Co 11:17 **But in enjoining this, I do not praise you, because you come together not for the better, but for the worse.**

Apollos ran back from Corinth complaining. Paul says, *in part, I believe it [that there are factions and divisions]*. Paul is going to give them a point by point doctrine. *In the first place* is the same as saying *point one*. So Paul is going to list some things to indicate what is going wrong there. However, Paul does not go into the 2<sup>nd</sup> or 3<sup>rd</sup> place. He just says *in the first place* for emphasis.

He makes a statement about the basic function of the local church. This tells us what and why we assemble. Today, it may not seem quite as important to assemble. We are going to look at Hebrews 10:25:

There is a sense of urgency in this verse. The imminency of the rapture, which could occur at any time. Our Lord could return in a few minutes or a 1000 years from now. Every day is a day that the Lord can return.

**...not forsaking the assembling of ourselves together...** is the point of v. 18. The believer who does forsake the assembly has shown the basic sign of negative volition toward doctrine and the first move toward reversionism. I don't want to go; I'm tired; I am not that interested; it is irrelevant. It begins with a little negative volition and ends in a stampede from Bible doctrine.

We have all kinds of electronics today. Can't we just get an mp3 or a dvd? They could not do that in the time of John and Paul. Of course you can grow without being in Berachah. This is why MP3's and DVD's are made at Berachah. However, there is a limit to this use.

#### **How Should the New Media be Used?**

1. For those who live and work in Houston, TX: recordings should be used to review what we have already heard. Much can be learned from a 2<sup>nd</sup> hearing.
2. We don't meet every day, so these things can be used as a daily supplement when we are not here. It can be used to make up what we have missed, which is how all of this got started. Clark Mitchell, in the Quonset Hut in the 1950's, and Bob said,

'What's this?' and she said, "Just talk." Then Roger Lewis did this, being able to do about 300 a month.

3. The absentee believer can learn when they are not there. Or those overseas.
4. However, we still assemble ourselves together. One of those reasons is not for convenience sake. Sometimes you miss class and strange things. A time conflict. However, don't get weird about attendance. You can make it up. But do not forsake the assembling of yourselves together. Do not make lame excuses.

Making an effort to get to Bible class is a testimony to your positive volition. It makes a statement. Bobby literally has to drag himself to class on occasion. Attendance in itself is not what we are after; it is assembling for the doctrine.

The best environment for learning is Bible class. In your own living room, there are too many distractions. People all over in the auditorium are displaying positive volition. This is a mandate to assemble.

Someone asked, *why do you go to Bible class so much?* This was not a believer. "If there is a God, and if His Son is Jesus Christ, Who died for us, and I have a spiritual life, then is 7 hours out of a week really that much?" The most important aspect of your life should be reasonable.

For Bobby, it helps to have an audience. He knows when we are getting it and when we are not. A teacher needs to read his audience.

The next line of v. 25 gives one great reason why we should meet: **encouraging one another**. You may have sat next to someone in this church for 20 years and not know their name. In v. 24, it is about love and good deeds. You cannot express love if you do not see a person.

So, what is the encoring one another all about?

Heb. 10:25 **...not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as you see the Day approaching.**

**1Cor. 11:18**

**Lesson #654 January 3, 2008**

**Thursday**

1Co 11:17 **But in enjoining this, I do not praise you, because you come together not for the better, but for the worse.**

One of the basic problems at Corinth are the factions; and vv. 18–19 presents one of the most heinous areas of disunity.

Assembly is the mode of the church, even if there is the option of staying home. Even though we can grow in grace and knowledge at home through the electronic media, God's plan is for us to grow while assembling in the church.

This brings us back to Heb. 10:24–25. We see the day drawing near and the assembly of the church must be done, and with a certain attitude. This is not an attitude of divisiveness; it is exactly the opposite. When the assembly of the church breaks into this kind of a faction, there is a problem. The assembled group should be unified and encouraging to one another. There is a unity of purpose; the very notion of encouraging another believer. The assembled group should be unified. One believer is showing some love for another believer. This is not the phoney kind of love where someone comes up, saying, “I love you, brother.” It can mean almost anything; it is almost a cliché.

What does it mean to *stimulate to love* or to *provoke to love*. There are lots of reasons not to assemble; distance, long days and travel time and traffic. Are the hassles of our time really that different from theirs? They had to walk to assemble. It still took a lot of time and energy. Many of these people were slaves and poor and they had kids and they had very little time off and they had farms and lived out of town. Corinth was a big city and they had their own difficulties. There is a difference and they really did not have a choice. There was no other way for them to get doctrine. We can listen to doctrine anywhere. We can take communion anywhere. We as believers never have to darken the door of a church in the 21<sup>st</sup> century; we can grow in a satellite situation. However, assembling is just as important.

### **Reasons Why we Ought to Assemble**

1. The discipline of an academic environment is the best way to learn. It is easier to keep your eyes open here than on your couch at home. There are many distractions at home: the refer, the cat, the dog, the phone, the door. Our electronic media keeps our momentum going. We cannot afford not to maintain our momentum, and the electronic medium can do this for us. Bobby has no idea how Bob could speak 8 or 9 times a week. It is truly amazing, with 11, 000 hours of teaching. It is no substitute for assembling yourselves together when that is available to you.
2. Associating with people who are of like mind. Growing up together spiritually. We are a family. Families grow up together. Siblings bond and grow up together. Even the advantage of being able to discuss doctrine with others. People without contact with other believers get some very weird ideas that, associating with other believers, would solve. We can make some of the greatest friendships of our lives in Berachah. We can even find a mate of like mind. It does happen. You cannot very well do that when you are not in Berachah. As a believer in Jesus Christ, you are bombarded hour after hour, year after year with human viewpoint. It is at work, on tv, at the movies, among your friends and family. All you hear is human viewpoint. You spend a huge portion of your life with unbelievers or believers who are negative toward doctrine. The time you spend listening to doctrine is minuscule compared to your life. The human viewpoint and the divine viewpoint that you hear are quite different in proportion. It is hard to fight against the human viewpoint which inundates you.
3. Making the effort to attend is also an advantage. It is a testimony to yourself as to the priority that you place on doctrine. It is also a testimony to the angels. You

recognize, at times, that this is the place that you want to be. Bobby sat out in the auditorium for many years himself. For him, there was a great comfort; it was almost like having a shell of doctrine which you could pull over yourself. You demonstrate positive volition by being in class. There must be a desire, a motivation to learn and to apply doctrine. That is positive volition. That is why being in church can be so comforting. It is the anticipation. It is taking one more step up the hill. Assembling in a group and not in a church building falls under the heading of an assembly. The Corinthians did not meet in a church. When being in such a group, there can be problems with authority. However, usually, there is someone who handles the various things which are important in order to hear doctrine. Take in doctrine and do not split time with other pastors. Under whichever person you can grow with, that is who you ought to stay with. In all of these advantages, there is always the danger of falling into the same sorts of problems that the Corinthians fell into. As you take in doctrine, those problems are solved.

4. Encouraging one another is another good reason to assemble together. In the last years of Bob's ministry, Bobby would show up early and they would sit together and chat or he'd sit in the office, and then Bob would often go in early to the auditorium and he did so in order to be encouraged, simply by seeing people come in. He knew that he was not as sharp and that it did not come out as quickly and as sharply as before; but believers encourage one another. Bobby's hat is off to those who showed loyalty to Bob because of the loyalty he showed to us.

Stimulate is the Greek word *παροξυσμος* = *to stir each other up*. This is not an emotional stirring. It can be taken that way. That does not mean that you lean on one another or prop each other up. Our strength does not come from other believers. The main source of our encouragement is Bible doctrine in the soul; that is spiritual autonomy. Will doctrine in the soul sustain us without outside help propping us up. Others can stir us out of a spiritual stupor. Many times we can be encouraged in doctrine. If you have ever been motivated by another believer to get back to doctrine, or you are reminded where the solutions are, in self-induced misery. There is impact which believers can have on each other. Doctrine makes us spiritually autonomous. There is encouragement to get back on the road to spiritual maturity.

Encouraging does not mean counseling. Allow doctrine to do that. This does not mean to judge someone; and you do not need to point out everything which is wrong with someone; that is not encouragement. Encouragement is words of wisdom. The mature believer can demonstrate grace orientation and other problem solving devices. This can encourage other believers who are not that far along. You need someone like that in your periphery. When you forsake the assembling of yourselves together, that is hard to find. So often, by our own choices, we remove ourselves from those who can encourage us. You cannot get anywhere if you are isolated. You spend all of your time with those who have no divine viewpoint.

Houston may not be high on people's lists of geographical gems. A person Bobby knew pulled into Houston, into a hotel room, and cried. Bobby has admiration for those who

decided that life in Houston, TX is where they wanted to be for doctrine. This does not mean that everyone needs to be there. Most who have come to Houston have prospered here as well. When you have doctrine in the soul, you are prospered and God often prospers you in other ways.

You do not find the encouragement at your own home as you do in an assembly. Outside the church, people do get stimulated and moved, but in the wrong way. They get inundated in human viewpoint; it is so easy. There is an advantage to being in church. Bobby has done it all; he has lived elsewhere for 20 years and he has been on tapes, in Fx groups, in DVD groups, and there is no place like home.

Bobby sees people who are in class night after night. They have an attitude of great love for the Lord. Personal love for God goes in every direction; it goes up and it goes out.

The 4<sup>th</sup> great reason to come to church, encouraged to love to do good deeds.

Heb. 10:24–25 ...and let us consider one another to provoke to love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as you see the Day approaching.

1Co 11:18 For first of all, when you come together in the church, I hear that there are divisions among you, and I partly believe it.

**1Cor. 11:17–19**

**Lesson #655 January 6, 2007**

**Sunday 1**

vv. 17–34: the Corinthians have brought themselves to a tangled web of their own making and they are able to get completely out of synch with the plan of God. We get an in depth look at the failures of the Corinthians. We are encouraged to take responsibility for our own actions. We are not to blame others so that we can excuse our own shortcomings. We are to look at ourselves in the light of the Word of God. It shows us what we are. It shows us how to make corrections by renovating our thinking through divine viewpoint. We are saved through faith alone in Christ alone.

Some people don't want to believe in Christ because then they might have to become a better person, go to church, be nicer to others. However, a believer starting out just needs to get with doctrine. The plan of God is the greatest life that there is. We see in the Corinthians just exactly what we ought not to be.

The entire Corinthian church has fallen into a dangerous apostasy. They have a corporate life and they show nothing which would attract unbelievers to Jesus Christ.

1Cor. 11:17 But in enjoining this, I do not praise you, because you come together not for the better, but for the worse.

They are assembling for the worse rather than for the better.

1Cor. 11:18 **For first of all, when you come together in the church, I hear that there are divisions among you, and I partly believe it.**

In the process of gathering they are tearing their church apart and they are dividing believers into warring factions. If they are assembling for the worst, what then is assembling for the better? This is assembling where doctrine is taught, and it is taught most efficiently to a group. No way can Paul wander from house to house to give individual teaching to families and to lay out the Word. If Paul simply keeps them all apart, then there would be no more corporate abuses; however, this is not the way things are done. We are a body; we are not independent of one another. There are important limitations to the use of the media that we have. Bobby can go house to house now and do it by means of the electronic media. Paul could not do this; but Bobby can. However, there are limitations to this. The classroom environment to the assembly is what God has designed. This is optimum. Enforced academic discipline where we sit right now. There are always problems when people gather; there are still personal advantages to us to be in a group. We are with people who have divine viewpoint. This is in contrast to the deluge of human viewpoint of everyone and everything all around you. This is the only time, apart from social life with believers, that you really have a chance to concentrate on divine viewpoint. There is a very good reason to be around people with a similar thought process. We are a family and we are among the company of mature believers in this congregation and we know blessing by association. There is blessing in this association.

When you separate yourself from those with doctrinal viewpoint, there is the danger of creeping human viewpoint. There is a certain amount of negative volition there. The very effort to get to church is a testimony to our own self of our own positive volition where we choose to make our own spiritual life first and foremost. There is a great comfort that we will be here no matter what. When there is no other way to receive and metabolize doctrine, then mp3's and dvd's come into play. If we are isolated with no church teaching doctrine, then we use this electronic media. If there is a right pastor, not in your city, then listen in a satellite mode. Your job may take you outside the environment of the local church.

What about those living in the city limits of Houston, TX. The media is good for off-days. It can be for review or for studies under Bob. Some do not assemble because they just use the media to get by more conveniently. It is a matter of priority. What takes priority in your life? This indicates just how positive we are toward doctrine (or how negative we are). However, that means you fall into the category of someone who has forsaken the assembling of yourselves together.

Heb. 10:24–25 **...and let us consider one another to provoke to love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as you see the Day approaching.**

The *day drawing near* is the day of the rapture. We first gather **to encourage one another**. As a mature believer you miss out on a great blessing. There is a tremendous blessing in encouraging another believer or being encouraged by another believer. By yourself, there

is no one around to encourage and no one around to encourage you. A mature believer applying Bible doctrine. A mature believer can provide refreshment for another believer just when that information is pertinent. They can say something to you and it clicks. This sort of encouragement generally occurs only when there is a close association. You cannot do this where you do not assemble. Encouragement does not include butting in, bullying, interfering. God the Holy Spirit can do this and parents to children; but adult believer to adult believer should be with respect to privacy.

When you see someone who can handle difficulties, that is an encouragement. Always remember, this is the whole thing about assembling together; you must be able to see other believers to get this. The second advantage is found in v. 24: stimulating one another to love and good deeds. Love is the most misunderstood word in Scripture. What does it mean?

### **What does it mean *to stimulate to love*?**

1. ἀγαπή begins as an expression of love toward God, which increases as we grow spiritually. When we find out more and more about God, we cannot help but fall in love with Him. We have thoughts toward Him and those thoughts should be love.
2. It is worship, respect, awe, enduring devotion, deference toward God.
3. Recognizing that God's love to us comes through knowing doctrine. You begin to understand just how powerful the Word of God is toward all of us. It engenders reciprocal love toward God. When we can love God, we are gaining capacity to love.
4. This is the epitome of the maturing process of the Christian life. Personal love toward God and impersonal love toward all mankind.
5. Such love motivates the believer to continue his advance. The more you love, the more motivated you are. The more motivated you are, the more you want to advance. The more you know someone, the more you want to want to know them and be with them. When the growth stops, then there are problems. Such love motivates believers to continue to advance.
6. In maturity, when you have personal love toward God and you reciprocate that love, this love is applied to all other relationships in life.
7. Maturity, when you apply this love to all relationships, that is where the stimulation for other believers comes from. Stimulate to love.
8. That love which stimulates exudes grace orientation and an attitude of humility. True love has an attitude of humility and not arrogance. You put the one you love ahead of yourself. That is what this sort of love is. This is what you gain as you gain capacity to love God.
9. Humility precludes sins of arrogance. Bitterness, guilt, vindictiveness, jealousy, judging, maligning, malice, revenge, vituperation, gossip.
10. Without these sins, a believer is a pleasure to spend time with. You look for these kind of people. It is a pleasure to be around a person who is non-judgmental; and there is no legalism with which to contend.

11. You can trust such a person and relax with them. That is what stimulates to ἀγαπή means. When a mature believer has these qualities directed toward another believer, the impact on those in their periphery, the impact is marked. It is rare to find another mature believer on the outside. They are at Berachah; but hard to find elsewhere.

1Cor. 11:19 For there must also be heresies among you, that the approved ones may be revealed among you.

**1Cor. 11:18**

**Lesson #656 January 6, 2007**

**Sunday 2**

Someone looking over your shoulder and telling you what it means to be a good Christian and a bad one, and it often has to do with good deeds, and it is manipulation. They had everything in the Corinthian church that you will find in almost any church today. We are looking at grace orientation and doctrinal orientation. These are those who can stimulate to love. It is a wonderful thing to see believers growing in grace and knowledge. All good things happen to those who grow. The greatest life imaginable is that you as a believer can stimulate to love. When a mature believer has the qualities of personal love toward God. You realize that you have something from the Lord which is irreplaceable. All of these things are wrapped up into love for God. When people see that, when they see what the spiritual life can do, that is a stimulant. In fact, sometimes, it is an intoxicant. It is something that you notice and want for yourself. You see what ἀγαπή is in the life of the believer. What encouragement that is to see a believer expressing personal love toward God and impersonal love toward all mankind. If you do not have impersonal love, then people will drive you crazy. With whatever close association there is...marriage, work, business partner. When you have impersonal love toward all mankind, then you are stimulating to love.

When you, as a mature believer, apply doctrine and the problem solving devices of your life, and the immature believer who may be lacking, sees the advantages in his spiritual life. He has to be in the vicinity. You do not get to see the results of spiritual results in other believers if you do not associate with them. You do not get to grow together as a family grows up together. We are all part of the same and we are all indispensable body. We are all fulfilling the purpose of God for our lives. Only then can we stimulate to love. Encouragement comes when we continue to advance. When the person around us witnesses our stability. People like stability in a life which goes in 6 different directions. That is the result of what doctrine can do for your mental attitude and for your life. You cannot see this outside the assembly. This is the only way you can be motivated and encouraged in assembly. You can be motivated and encouraged by Bible doctrine.

When you are the person who can stimulate to love; and when you are stimulated to love; when you have that, you are also stimulated to good deeds; divine good deeds. Those deeds which can be manifested in the assembly. That is what this context is. We are stimulated not to forsake the assembling of ourselves together. There is a greater opportunity for divine good here than anywhere else. There is divine good in witnessing;

those who are teaching in prep school are involved in divine good. Those who serve as deacons are doing divine good. There are opportunities for divine good and they open up. Sooner or later you will find your niche in the plan of God; you have a spiritual gift, how will you use it. Some people are prayer warriors, which is another reason for assembling. It is a powerful weapon. It is an association thing.

Now growth can occur outside of Berachah; but when you do not assemble, you miss out on one of the great advantages. Your association with someone in Berachah for good deeds are exponentially greater than somewhere else. It is doctrinal encouragement for spiritual growth which really counts. The stimulation which this provides can accelerate your own spiritual advance. When you apply doctrine... People watch other people; not just in airports. They may find someone attractive and they observe. They observe what goes on as far as you are concerned. You get an impression of those by talking to them. There is a reason for us to assemble. We can advance in an isolated situation. This passage makes it clear that there is an advantage to assembling together. Do not forget it and do not ignore it. There is an advantage to driving a long distance to Berachah. This is the added advantage to seeing other believers who are advancing and seeing it in yourself. It is the stimulation for your own advance. There is a comradeship found in Berachah like no where else. The enforced academic discipline is another great advantage over being isolated. It is conducive to greater concentration. There is no unnecessary movement; no refrigerators to wander off to, dogs barking, no babies squalling. There is no distraction at Berachah other than your own negative volition. This is why studying with electronic media, it is better to be in a group. If you are near an FX group or a DVD group, that is a legitimate assembly.

There is some sort of problem in the assembly of the Corinthian church. They reveal a disadvantage in an assembly. The Corinthian church is filled with factions and disagreements.

The Greek word for an assembled church is *ἐκκλησία* = *church*. This word is used in many ways.

### **Ἐκκλησία**

1. Used in classical Greek for an assembly of citizens. Athens was supposedly a pure democracy and they assembled together to decide things.
2. The assembly of Israel when Moses received the Ten Commandments and gave them this and the rest of the Law. Act This was not meant to associate Israel and the church. Some try to use this passage to equate Israel and the church.
3. A general assembly of people. Acts 19:25, 29, 32
4. It has a technical use for the body of Christ. Believers in union with Christ, which is all believers. It is not just those sitting in the auditorium. Eph. 1:22–23 5:25–27 Col. 2:9–10 It is called the universal church.
5. Also used for the local church, which is what Berachah is. 1Cor. 1:2 1Thess. 1:1 Rev. 2–3

In our context, it refers to people gathering in the local church at Corinth. It was a local assembly.

Ακουω = *to hear*. Paul is persistently getting or hearing about divisions in the church, from many different sources. From various reports, from many people. Where there is a lot of smoke, there must be fire.

Σχιζματα = *divisions, splits*. They had wrong opinions about things; errant thinking which leads to divisions. In Berachah, they are the exception; in the Corinthian church, these were the rule. Among whom, we will get in vv. 21–22. Factions, cliques, separation by social position, thinking and by activity. This existed even at the Communion table, where it was most evident. Between rich and poor, slave and free; class warfare. That is the last thing which ought to be happening in any church. There should be no class, racial conflict. There are those with more and less money; those who are better dressed, those who are more class conscience; there are different races; none of these things should divide us.

Politicians foment class warfare all the time. You hear it in political speeches all the time. It is a means of gathering votes. Fomenting class warfare is done to gather votes. If this is wrong in the church, then it is wrong in society as a whole. Manifest in taxing the rich, redistribution of wealth. It has never worked and it has been shown over and over again not to work. Soviet Union, China, South American countries. The more socialism there is, the more divisive it is. This message resonates with many people. “Yeah, tax those guys; I want some of their wealth.” The politicians think that the rich are living off the poor or exploiting the poor. Big business and capitalists who grab all the money and hoard it and vote for me, and I will fix it for you. The haves are the ones investing in the economy and providing the jobs. When there are no haves, there are mostly have-nots, which is what happens in most socialized nations.

Wealth brings more wealth to a nation. **The poor you will have with you always.** The United States does not have the terrible poverty found in the 3<sup>rd</sup> world. There are times when the wealthy are dishonest and greedy and this can be a blight on a portion of society. When people seek to seize and appropriate other’s possessions. We have laws against this in capitalism. Capitalism channels greed for the overall good. The capitalist acquires that which others possess, which is done by exchanging. You get something by giving something. That is capitalism. You give money and our society has more consumer items than has ever been in the history of the world. Sin natures exist and corruption exists; this is true of every race and every social level. Individual corruption does not negate the virtues of capitalism. Politicians need someone to blame. It is a stimulation to hate. This is what is going on in the Corinthian church. When they come together to celebrate communion, they come in factions. They come to a love feast, but the rich get it all and the poor get nothing, and they are all out of fellowship by the time that they get to the Lord’s table. There have been factions in Berachah Church in the past. They have been crushed and driven out. There are churches all over Houston with old factions from Berachah. Bobby knows many of those people.

We have the unifying quality that no one else has.

1Cor. 11:18 For first of all, when you come together in the church, I hear that there are divisions among you, and I partly believe it.

1Cor. 11:18–19

Lesson #657 January 9, 2008

Wednesday

When a relationship hinders your spiritual advance, then you need to let it go. No relationship in the world is a step backwards. There are two sides to spiritual advance: sitting and metabolizing in spiritual advance; and then what happens out in the real world whether we function on the doctrine in our souls or function based upon the sin nature.

Class warfare, which is one of the things which we will see more and more of, based upon money and wealth; and racial distinctions; and these things existed in the Corinthian church. These people got divisive about spiritual gifts. Opposing factions and cliques formed. In the melee which followed, the other factions and church leadership was in the middle; and everyone was at war with one another. Apollos was run out of town. He got in the middle and had to leave. What is missing in the Corinthian church is what is missing in many of our own lives. Impersonal love is the secret to so much problem solving in life. Impersonal love is probably more important than personal love. Personal love lasts as long as someone is attractive; as long as you get along; until the veneer comes off (your or them). This is taken care of by impersonal love. The Corinthians did not have it. Many times Berachah church has sent churches out into the vicinity with divisiveness. The worse thing about all of this is the fact that it denigrates the Lord Jesus Christ; it discredits Him. He is denigrated as well when He is dragged into politics. Lawsuits discredit the name of Jesus Christ. They are filed in front of the entire community and all the dirt is seen by all. You do not air your dirty laundry in front of the entire city of Corinth. Impersonal love is the only remedy to all of that. It corrects and remedies such relationships and it revives relationships on the rocks. Wonderful fellowship in a social setting; 2 hours during Berachah's New Year's Eve.

These divisions were manifested in associations. All of this divisiveness took place in these associations, but it moved into the association, which is the Communion service.

#### **There is a background to the Communion Service**

1. Their assembly time lasted much longer and was much more involved than ours. Basically because of the nature of the church.
2. The church came together in the assembly for a meal. Many a problem has started over a meal.
3. The meal was patterned after the Lord's supper. His supper was with the 12 disciples in the upper room. It is what they patterned their feast after.
4. It was at the end of this supper, after Judas had been dismissed, Christ said, "This do in remembrance of Me." Separate and distinct from the meal, the last supper.
5. It was not until the end of the meal that Christ inaugurated the bread and the cup ritual.
6. They ate the meal first, which was the last Passover meal in all of history. This is the one in which our Lord instituted something entirely different.

7. This Last Supper was the model for the early church just like our Lord and the 12. It was a 2-part thing—a pre-meal, and then Communion.

These pre-meals were drawn out things. Many of the believers were slaves, so they could not easily get together. When they got together, the church spent as much time together as possible. They did not just stand around; they got their best chefs and whipped up some food. The church got used to having a meal before communion. Some had plenty to eat and some had practically nothing. There was alcohol; so some got loaded and they began to insult one another. There was social life dissention. As long as these long meals, believers got severely out of fellowship. There was no filling of the Holy Spirit. If you do not judge yourselves rightly, you will be judged.

This did not bode well for the ritual when there were those angry at one another. There was no unity in their Communion. This was about as far away from unity as they could possibly be.

At the end of v. 18, Paul says, **..in part, I believe it**. This means that Paul does not want to believe what is going on, but he knows that some of this is true. Paul is prone to giving them the benefit of the doubt. There is the rumor factory. Unfortunately, for Paul, this stuff was checking out to be true.

When individuals get pissy with one another, the church leadership needs to step in, which is what was going on with Paul...he would have to step in.

1Cor. 11:18 **For first of all, when you come together in the church, I hear that there are divisions among you, and I partly believe it.**

There is actually a positive side to all of this, and Paul notes this.  $\Delta\epsilon\gamma\alpha\rho$  = *it is necessary for*. Then the present active infinitive of *to be*. **It is necessary for there also to be...** *Airêsis* in the accusative plural, and it can occasionally be rendered *heresies* but here it means *factions with self-chosen views*. They have opinions contrary to doctrine. It is what they choose to believe. That is human viewpoint. It is bolstered by a very active sin nature. This human viewpoint has manifested itself in all the in-fighting of the church.

It is necessary for there to be anti-doctrinal views among you? Would Paul say that? **It is necessary for self-chosen views to be among them**. Paul won't stop here; but he will explain why. This stuff often exists for a good reason; in other words, the existence is not all bad. The divisiveness is evil, but there is a good side to it. Man meant it for evil but God means it for good. There is a beneficial purpose. *Hina*, which introduces a purpose clause. This will be the beneficial purpose behind the factions and their false views. God turns this evil tendency of factions into a positive. God turns this evil tendency into a positive. Those who are approved are mature believers, and there are some mature believers in the Corinthian church. They have not given into the wild factions. They are not corrupted by the factions. They assembled and the factions were at each other's throats. They did not give in to the temptation to join up with the wrong-thinking, self-chosen group, the immature believer group with self-chosen views. Peer pressure



place. The Corinthians cannot see it. As long as you are inculcating doctrine, your potential exists and you will grow. If you choose to indulge in a harmful, personal, social relationship, it will bring you down. Passing this test is important. Social life which blunts your spiritual growth needs to be set aside. It does not take much to move you into the realm of a social distraction.

What Bobby is talking about is what Bible doctrine or the lack thereof does for us as a believer. After all, it is our life. Without doctrine, we have no spiritual life. Paul knows what the social problems are and he presents the solution. What is the application; how does doctrine work?

We are born into this world, and we are born spiritually dead, separated from God, hopeless and with no future, and we are born with a sin nature. This sin nature was passed down to us through Adam. We can never lose the sin nature while we are in this life. We have a soul, and that soul is the image of God. We have mentality, conscience, self-consciousness, etc. Once we are born, we begin to grow. As the process of physical and mental growth continues, we are subject to exterior influences. We are raised in a certain environment and we develop trends of thinking. These are called the formative years. All this environmental and experiential input programs your soul. It creates the norms and standards of your thinking and of your conscience. It affects even how you think about yourself and it influences your volition, all which comes from the input of our environment. All of this input becomes the very fabric of our soul and life. It produces our outlook of life and our viewpoint of life. This is the human viewpoint aspect of life; the human viewpoint side. As we grow into adolescence and adulthood, we continue to learn and experience the human viewpoint side of life. All of this programming defines who we are in this natural realm.

There is parenting, and then interaction with others, and schooling; and all of this combines to define who we are in the natural realm (this is related, of course, to our innate soul). We can learn morality and establishment; and we will also learn immorality, dishonesty, verbal and overt sins; and this is the corruption of our conscience. The output here defines the trend of your sin nature. Bobby is saying that we are a blank slate. We get where we are by outside influences and volition. There is a continuous influence on our lives; all of it.

As a believer, there is another viewpoint: metabolized Bible doctrine, provided that you want to hear it. This is to help to explain what goes on within us as a believer in relationship to human and divine viewpoint. We have a sin nature; we have trends, which correspond to what we have learned in our adolescent and adult life.

Parental training comes into our consciousness for good and for bad. Some don't care about children; some had children too young; and some have carefully trained the child. Then there is divine establishment and morality. The source of this can come from parents and religious input. There is also our associations in life, other than parents. Siblings, friendships, etc. and they help to shape who we are. There are abuses in our life as well; things we are a victim of that we cannot help. Verbal, physical and even sexual abuse, and all is a part of a development of our perceptions and into this mix comes the factor, the old

sin nature. This is all lumped together and this comes out to be our human viewpoint and how we live our lives. The blending of all of this establishes who we are as a person, the good and the evil, which we all have to a greater or a lesser degree. We can move toward criminality; we can move toward great morality and establishment orientation.

Then we have the other factor, which is Bible doctrine, and this is the other side of the equation, and it is the only side of the soul house which comes from God. It may appear to be outweighed, but it is not outgunned. Filling of the Holy Spirit and Bible doctrine is we should choose to use it.

Without the influence of Bible doctrine, then you just have the input from around you, and any one of them can be terrible influences. You can have awful influences in your life; you can have liberal Mindset from school, you can have lousy parents, and horrible associations in life; and these all gather to determine who you are. If you do not use the spiritual resources which have been provided for us; if you have nothing to fend off all of this; if you cannot fend that off, then you think and you act just like an unbeliever. Garbage in and garbage out.

Since we have a sin nature, even with the best influences in the world, it can be distorted by the sin nature.

1Cor. 11:18 **For first of all, I hear that when you come together as a church there are divisions among you, and in part I believe it.**

**1Cor. 11:18**

**Lesson #659 January 13, 2007**

**Sunday 2**

You have a soul and all of this input comes into this blank slate of the soul. However, the influence is not complete and overpowering, as you have volition which can counteract this input. All of this forms your thinking, good and bad. Do not ever forget that you have volitional aspect; you are not just a creature of environment or learning. In the realm of human nature with the input of human viewpoint, out will come human viewpoint.

The sin nature has a temptation aspect as well. Garbage in and garbage out. All of this makes up us. What makes us up? Sin nature, volition, soul and all the input. We have the advantage of Bible doctrine input and the filling of the Holy Spirit which empowers the doctrine to be metabolized, no matter what occurs elsewhere.

Let's take the negative side first. Human formative input is not removed any more than your sin nature is removed. Doctrine does not remove your formative input; it can't; it is part of your human experience. It is the way you make decisions; it is the way you act. Doctrine is an addition. You cannot purge your soul from all of this formative input. It does not matter if you are conscious for this thinking or not. Doctrine will not erase the human development; you will have the same urges, same propensity and the same destructive behavior. Whatever your weaknesses are, they are a part of your tendencies. Doctrine will not take us back to some pristine state where we have never been before; that it will free us from all outside, formative influences. You can escape this, and these things can

be defeated by the grace of God, so that they do not control your thinking, actions or emotions; and this is the flow of Bible doctrine into the soul. This flow, which requires the filling of the Holy Spirit, you have hope. Confidence. You cannot reverse your bad decisions, but they are in the past. They can be defeated by the grace of God.

### **The Reformation Process of Doctrine**

1. Doctrine gives us the divine alternative to human viewpoint.
2. Doctrine gives the different perspective, apart from the sin nature and apart from the human input and apart from the corruption of many years of human viewpoint.
3. This is generally true: doctrine sheds light on the darkness of the soul. It reveals just who you are.
4. Doctrine reveals who we are in the plan of God. This is also the real *you* in the plan of God.
5. Doctrine gives us the options and the means to overcome all human viewpoint and to resist the trends of the sin nature. Volition + sin nature + input results in specific trends. Doctrine is the render human viewpoint ineffective.
6. Doctrine overhauls our thinking. We have a way of thinking. It is all dependent upon thinking, input, the sin nature. It changes the way that we think.
7. It does not remove the experiences of our life...especially the terrible ones which haunt us.
8. The memory and the effects of the past are still operational.
9. They can still affect us, unless doctrine intervenes and permeates your thinking. That is our temporal salvation. That which changes us. It is like renovating an old house. The old house needs some things. It is old and antiquated. It needs walls knocked out, new countertops, new fixtures, etc. The old house represents us and all that we are from the human perspective. The old structure of the house, the framework, it is still there; just like our sin nature, our formative experiences, the trends of your sin nature are still there. The renovated house gives a whole new perspective—a whole new look—to the house. It is still the same foundation and the same basic structure, but it no longer dominates the view of the house. As a believer, we can be renovated. Rom. 12:2. **And do not be conformed to this world, but be transformed by the renewing of your mind, in order to prove by you what is that good and pleasing and perfect will of God.** The trends, the propensity, the darkness, the human input is all still there. Rom. 7:15: **For I don't know what I am doing. For I don't practice what I desire to do; but what I hate, that I do.** The old influences are still there.

### **How Does Renovation Occur?**

1. As doctrine is inculcated, the old things fade away; they are overwhelmed. They are less apparent. Doctrine is the input and it is apparent by how it comes out. The old way of thinking, this human viewpoint, begins to fade, and it becomes less and less apparent. Through this entire pipeline comes a whole new way of thinking.

2. Doctrine becomes the main influence instead of the human viewpoint. Don't look down at someone because of the garbage in their souls; you have garbage in your soul as well.
3. Human viewpoint becomes less potent in your life.
4. As you mature, divine viewpoint begins to supercede the human viewpoint and the garbage. It does not happen overnight. Before you know it, divine viewpoint comes out more and more. It begins to supercede this other thing.
5. This means that you fall back on human viewpoint less and less, and you take in more and more doctrine. The old viewpoint the old problems and even the human good all fade away. As a believer, you have divine viewpoint and human viewpoint, and you will fluctuate between the two; it is inevitable.

### **Renovation of the Mind**

1. When you continue with doctrine, gradually, imperceptibly to us, human viewpoint will be pushed into the background. It does not happen overnight. You can't go to 5 Bible classes and think that human viewpoint is gone. Even after 20 years, human viewpoint is not wiped out.
2. Your human propensities and trends learned and experienced over so many years are imprinted, and they will be renovated to a new way of thinking.
3. It always requires the inculcation of doctrine so that your thinking can be renovated. You can either renovate your thinking or you can live off of human viewpoint.
4. This renovation is manifested in your application of doctrine. It comes out.
5. The application supercedes the human influences of a lifetime. The propensities you will have for the rest of your life; those are your trends for life. Don't be discouraged here. You can still lapse into doing things which are hateful and destructive to yourself. When you fall back, don't say that doctrine does not work. In this situation, you have made the bad decision. As divine viewpoint pushes to the forefront, your spiritual maturity will reflect your divine viewpoint being dominant in your thinking. It involves consistency and metabolism of Bible doctrine. No matter what circumstance you find yourself in, no matter how askew that it gets and how that input affects you, you are in Bible class and you have the option and opportunity to suppress all of that and to think with divine viewpoint. The more you learn and apply, the greater your ability to resist the old viewpoint and trends; the more you are able to choose the spiritual options which you have. This is developing a conscience filled with doctrine. As you develop this conscience, as you make more and more good decisions, the old excuses, the old explanations, the old relativism, the old human viewpoint are all overruled and they lose their hold and they do not govern your thinking or your behavior. They are there, but they are pushed back. You do not cancel out the old thinking and trends, but you do not fall for them either. Your divine viewpoint is the active resistance, which is more effective. You go from "I won't do it" to "I don't want to do it."

One day you wake up and you operate from spiritual maturity. Now you cling to doctrine as your life. A life of human frustration and emptiness, as versus a life which is wonderful.

There will be times, as human beings, you will fall off the wagon and the old trends will reassert themselves. However, do not get discouraged because you do the very thing that you hate. Rebound and continue the process of advancing. One day you will wake up and you will no longer want to go back to the human viewpoint destructive ways.

The ones who are running the marathon see the results and they are on a runner's high, and they do not want to go back.

Dependent upon the depth of the human viewpoint thinking resident in your soul, and all those things which are corrupt; the maturity process can take a different period of time. It will happen. Just stay positive and consistent. Just have hope because you are in the process of renovation. When a house renovation is stopped midway, it looks worse than it did when you started.

Bible doctrine represents the very words of God. Maturity means there is little desire to return to the old ways of thinking. Continue to take in the Word, continue to rebound, and the rest will not go away, but it will fade, and it will become less and less the great temptation that it has always been. Divine viewpoint will define your thinking and your way of life. If you think your happiness represents your social life? When you realize what divine viewpoint does for you, you will not believe that you resided in that old mess. Bobby hopes we experience the runner's high.

1Cor. 11:18 **For first of all, I hear that when you come together as a church there are divisions among you, and in part I believe it.**

**1Cor. 11:20**

**Lesson #660 January 16, 2008**

**Wednesday**

There is some divisiveness and it occurs at the love feast prior to the Lord's Supper. There is the negative particle and the stative verb. *Ouch estin* simply means *it is not* and better rendered *it is impossible*. **Therefore, when you meet together, it is impossible...** There is a social gathering, which has become a distraction for a large number of believers in the church. It had become a real social nightmare. Their social lives and social standing have come into play here, retarding their advance. This social life was entirely contradictory to the unity of the church. There was no unity; there was no reverence. These were manifestations of the spiritual state of the church. This meal took on the character of a family meal where a squabble breaks out. For those who are in the conflict and those outside of it, there are uncomfortable moments and lots of mental attitude sins. They cannot even have the notion of a meaningful ritual. Communion cannot take place when these people are all out of fellowship and there is no occupation with Jesus Christ. Under the wrong conditions, a social life cannot exist. The wrong relationships take a believer out of fellowship. A little social life can go a long way to bringing you to a decision to supercede doctrine with something else. Then you return to the trends of the sin nature. Social intercourse of that type can only progress around the sin nature. This sort of social life is not worth anything, if it is a detriment to your spiritual life. The deeper the believer goes, the more out of fellowship they remain in this sort of social life. They are ultimately headed for a personal disaster. Intimate secular relationships have nothing that you need.

If you are having a relationship with someone who is not positive to doctrine, that relationship is destructive and that relationship will take you into pain and misery.

Bible doctrine is your lifeline to the spiritual life. You cannot allow the rate of learning doctrine become less the rate of forgetting doctrine. You would be letting doctrine be supercede by secular life. All the human viewpoint and formative input in your soul overwhelm divine viewpoint in your soul. You essentially have a negative balance of doctrine in the soul.

At Berachah, there are 4 hours a week offered to us to get divine viewpoint so that we can get doctrine and grow. That must offset 16 waking hours X 7 minus the 4 hours: 108 hours while we are awake during the week when we get human viewpoint. This means, we need to take in doctrine over the week in some other way, or to knock off the human viewpoint exposure.

When you are in school and you got 3 hours of lecture in a classroom, then you needed to get some study time in as well. We are mandated to think with divine viewpoint. We gather doctrine into our soul so that we can use it at other times.

A relationship with someone who is negative toward doctrine is a hotbed of human viewpoint. You have put yourself into harm's way. The option is to make certain that your rate of learning exceeds your rate of forgetting. While at work or at play, do you give one minute of thought to doctrine; is doctrine even remotely on your radar screen out in the world?

When you choose to supplement the human viewpoint which constantly assaults you with close interpersonal secular relationships is going to push you in a lopsided way. Doctrine can often be pushed into the background when in such a relationship, because of the impact of that relationship because you want to please that person. There are compromises. What do you get in return? Nothing which furthers your own spiritual advance. This is what is known as an *empty manner of life*.

What people tend to do is to compartmentalize. The human viewpoint coupled with the sin nature. When in the secular social life, you get mostly or all human viewpoint, and the trends of the sin nature are in full operation. In church, you take that as a separate compartment from what happens on the next day. We might rationalize in order to have our own way about this. Bobby is just there to teach us, not to judge us. Our function in life is between the Lord and us.

All of this formative input: parents, some establishment principles, associations in life (good, bad and indifferent), abuses (some much worse than others). All of these help to form our personalities. These might even continue to influence us. All of this human viewpoint is constantly bombarding us. Our conscience, volition, mentality is all taking this in all the time.

The only thing that we have to renovate our thinking is that tiny ratio of Bible doctrine. This indicates the ratio of doctrine to human viewpoint: 4 to 108 hours. We need as much doctrine as is possible, if you are serious about spiritual growth.

The filling of the Holy Spirit is much more powerful than all of this other stuff. It won't take will power to avoid some of this stuff, but you will desire to stay away from this stuff. Some of us have become numbed to divine viewpoint; and nothing numbs us faster than an interpersonal relationship with a person who does not take in doctrine. The more it progresses, the more it removes us from doctrine. You cannot afford to forget the doctrine you hear; you cannot afford to be inconsistent.

1Cor. 11:20 **Therefore when you come together in one place, it is not to eat the Lord's Supper.**

## **1Cor. 11:20 Personal Relationships Lesson #661 Janu.17, 2008 Thursday**

Bobby was asked a question by someone who had a long term association with someone in the workplace. There were other questions.

What is an intimate personal relationship. This is a relationship which involves much time and effort. Those relationships that you cultivate; those that you work on. Those people with whom you have deep and personal conversations with. There are many types of relationships like this. There are confidants; those to whom you reveal yourself. There are those who are your consistent companions when they do not have to be your consistent companions. Bf and gf relationships. What is the key? Compatibility would be nice; it is a good start. Definitely is like-mindedness. For the believer, like-mindedness means the object of the relationship is divine viewpoint. Without divine viewpoint, there is no like-mindedness. Any compromise of standards will mean that a crash of the relationship after the first blush. That which does not stem from like-mindedness. If someone is not like-minded for you, then why do you give them the time of day. It is hard to be lonely sometimes; however, there are a lot worse things in life than being lonely. The quickest way to get distracted in this life is a personal relationship with someone who is not like-minded. You will meet people who have nothing but human viewpoint, which is involved in every realm of life. Some negative volition relationships are necessities. However, these are not the ones that you seek for companionship or love. The more you associate with human viewpoint, the more that it rubs off on you. Personal relationships with those with human viewpoint are invertible; but close personal relationships with those of human viewpoint are not necessary. How do you know when it is a go or a no-go for a relationship? (1) When you have such a relationship, you will need to evaluate your own personal circumstances. (2) You need to evaluate the person involved. (3) You need to evaluate your own areas of weakness. You cannot make these calls without doctrine application. These are times for spiritual growth or retrogression. Some of the greatest temptations you will have are in personal relationships. This is where all the problems come in, as well as all the great joys.

Never begin an intimate personal relationship unless you have evaluated the person, yourself and your motivation for this relationship. Then apply doctrine to the situation.

Think, think, think before you leap. Don't disregard that evaluation; act accordingly. Don't forget your evaluation. Sometimes you know in your gut what is right or wrong, and when you have a gut-full of doctrine, then you need to listen to it.

### **Rules of Thumb**

Although there are no hard and fast rules, there are some rules of thumb to go by.

1. No close personal relationships with unbelievers. This is a recipe for bad influence. No unbeliever can think divine viewpoint.
2. What is the best way to tell if a person is an unbeliever or not? Bobby makes a suggestion here: ask them, "How do you get to heaven." This will tell you immediately what they think of Jesus Christ and you can tell immediately if works are involved. An unbeliever is going to simply lay out a system of works, if they believe in heaven.
3. You cannot allow any human association to affect your own divine viewpoint thinking. If so, you are out of here as fast as a lightning bolt. You cannot afford to retard or reverse the renovation of your soul. An inappropriate personal relationship will do that. Anyone who is anti-doctrine is unsuitable to be with you.
4. Best way to test: get in a conversation with them about the Lord Jesus Christ. The mention of His name is the greatest discriminatory; it is always a producer of emotion. Take a stand on Jesus Christ and your spiritual life. Then sit back and watch to see if they are indifferent, argumentative, or antagonistic.
5. If any of those 3 appear, then forget it. There can be no real intimacy of like-mindedness; it is impossible.
6. In order to have an intimate relationship with a person with human viewpoint, and you already know that they have human viewpoint; you then have to compartmentalize. This means that you keep your doctrine and spiritual life in church and your human viewpoint relationship out of church.
7. If you are afraid to bring up the subject of Jesus Christ to this person, for fear of offending them, or ruining the relationship, then you have a problem.
8. There is no basis to be intimate. One of the easiest ways to be drawn away from divine viewpoint is a relationship with someone of the opposite sex. You want to please that person; but when pleasing means you compromise Biblical standards, then human viewpoint wins. Refrain from the arm candy. Once it is a done thing, the emotion and the subjectivity make it very difficult to extract yourself.

How do you know if you are being adversely affected? Especially if you are an immature believer. This doctrine was inserted between points 2 and 3 of the previous doctrine (or 3 and 4?).

### **How do you know?**

1. One good way to know when that relationship consistently kicks your sin nature into gear. It normally runs along the lines of your trends.

2. When you consistently make bad decisions which take you out of fellowship. If they help to take you out of fellowship regularly, then you know the relationship is problematic.
3. If you are tempted in the association, especially in your area of weakness, by the very nature of the relationship, and you easily concede., then you slide right back into your old patterns, the trends of your sin nature.
4. That destructive, personal intimate relationship will have no good ending for you.
5. If you find yourself out of fellowship much of the time while in their company, then rebound and remove yourself from their company. Rom. 7:15: **I am not practicing what I ought to do, but I practice the things which I hate....** This let's you know that there are things which are out of synch.

The rationalization might be, *it is only a dinner*; and you may find them quite attractive and enticing. But this is how it starts. It is hard to make the choice where there is casual contact. When it is obvious that you have an unbeliever by the tail or someone who is not interested in doctrine, then you cut them loose.

You do not need an intimate relationship in order to present the gospel. When do you push it and when do you pull back? Be careful out there, because it is not going anywhere. If you take it somewhere, it will be destructive to your personal life.

Make good decisions from a position of strength. You are gaining a position of strength from Bible doctrine. Do not walk out of church and compartmentalize your life. What is the point of doctrine if you don't actually apply it outside of Berachah Church? We are in Bible class for a purpose; if you don't use it, it is pointless. You will have a life of great purposeless and misery.

The Corinthians are assembling to meet for the Lord's Supper, but Paul says they are not really meeting for the Lord's Supper.

In Acts, they daily gathered for a meal and Communion. In the early church, Acts 20:7, they met for the Lord's Supper on Sunday.

The biggest problem was a destructive social time. The early church associated the Lord's Supper with the Love Feast, which was a meal. It was about unity and brotherly love, supposedly. It was to be a time of fellowship, but it was exactly the opposite. A close personal relationship destroys our personal life; and their social lives were destroying their spiritual lives. This is what Paul is addressing.

1Cor. 11:20 **Therefore when you come together in one place, it is not to eat the Lord's Supper.**

**1Cor. 11:20–21**

**Lesson #662 January 20, 2007**

**Sunday 1**

Feb. 3<sup>rd</sup> business meeting instead of a 2<sup>nd</sup> service.

The Communion Table is the doctrine resident in your soul. It is a test of our spiritual standing and our capability to worship Jesus Christ. V. 20 reveals a test failure; if they fail here, then that means they have failed in their primary purpose of spiritual growth. If you are unable to concentrate, then what is in your soul? The problem is, when they assembled, their social life took precedence over all else and their spiritual life took a back seat. Their departure from spiritual momentum took place at a meal, which was their social life. This meal was the problem. It became the overriding factor in the assembly. Social life supplanted the doctrine which they had previously learned. There was no consideration of Jesus Christ. They ate a meal, but it was not what they were supposed to do. At the same time, they were fomenting factual squabbles amongst themselves. This pre-meal set the tone for their time of worship. It was immediately preceding Communion and it set the tone for Communion. This social gathering degenerated into a divisive, segregated groups of people with mental attitude sins. This intruded on the worship service of Communion.

The soul worship and the unity simply cannot happen under the conditions in which the Corinthians meet. Why is social life so out of line? These believers are rarely in fellowship, because they got out of fellowship when having their love feast. They remained out of fellowship, being conflicted and at odds with one another. They had mental attitude sins, verbal sins, and they committed overt sins.

The relationships could only progress around their sin natures. Doctrine could not be metabolized and they were starving for spiritual food in the midst of a feast. Carnality and human viewpoint always clash with metabolizing doctrine and divine viewpoint. Their relationship with the Lord cannot progress and their relationships with others simply was a manifestation of their sorry spiritual life.

Social life can be the greatest distraction of the spiritual life and spiritual growth. Be careful with whom you choose to associate; human viewpoint companions lead to human viewpoint thinking. It is never about whom you can please. Life is about pleasing the Lord and everything else false into place.

When they come together, it is not for the Lord's supper, it is for this social feast and all-out warring against one another. Ironically, this meal is called the agapê feast.

1Cor. 11:20 **Therefore when you come together in one place, it is not to eat the Lord's Supper.**

1Cor. 11:21: **For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk.**

**1Cor. 11:20–21**

**Lesson #663 January 20, 2007**

**Sunday 2**

Unbelievers have nothing but human viewpoint; and they certainly cannot have any Bible doctrine. A dear friend of Bobby's from the church wrote a book called "Love, sex and shacking." THE EARLY church linked to the love feast: they had the meal< which

The computer screwed up and died.

1Cor. 11:20 Therefore when you come together in one place, it is not to eat the Lord's Supper.

1Cor. 11:21: For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk.

## John 13:34–35 capacity for love Lesson #664 Jan. 23, 2008 Wednesday

The last Passover. John 13:34–35 are the very words that our Lord spoke after Judas left. **A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.**" Are they supposed to make a public display of affection even if they really don't like one another. Bobby's been to a church where they stand up and turn around and say I love you. There is an attitude which is being talked about here. They were all intimate friends and followers of the Lord Jesus Christ. His expressed attitude toward them was a personal love for them.

Peter could not generate enough love to claim the Lord during the crucifixion. He is exhorting them to the same sort of personal love that He has for them, which requires a maximum of virtue which includes impersonal love. That virtue is the key for capacity for love. They were to acquire a proper mental attitude toward one another. Yet Jesus is exhorting virtue love of these believers for one another. Spiritual advance is the only way to gain capacity for love. In this passage, our Lord is actually instructing them to advance spiritually in order to fulfill these mandates.

Over and over again, our Lord demonstrated personal love and impersonal love with the disciples and with others in His close circles.

Bobby is going to give us a full-blown doctrine of personal love. Jesus is saying these things not just for His disciples but for us as well. Between intimate associates there is personal love.

### Capacity for Love

1. Capacity for love is expressive thinking. When you begin to think with divine viewpoint, your thinking is expanded. It is no longer confined to the narrow pathways of human viewpoint. That is when capacity for love begins to happen.
2. In that sense, capacity for love has a similarity to occupation with Christ.
  - a. Occupation with Christ is a love which concentrates and focuses upon Him; you focus on doctrines of soteriology. God is absolutely perfect and He is infinitely worthy of our love. This love concentrates on the object of our love.
  - b. Our capacity for personal love entails our ability to concentrate on the object of our love. We are able with capacity to concentrate on the object of our love.
  - c. That person is part of our thinking all the time.
  - d. The ones you love personally are at the center of your existence. All of those are at the center of our world. In the same way, but not as intensive,

the ones we love personally, our intimates, are at the heart of our existence. When you can do that, that is capacity for love.

- e. If our attention drifts and we become restless, which is a lack of capacity; if we cannot focus on that person and we cannot focus on them, we have no capacity. That is the story of so much romance.
  - f. Capacity for love means there is no intrusion into your bond from the outside world. You don't allow it. Your personal love does not change because of outward pressures or because of anyone else.
  - g. Capacity for love ; part of this is about teaching us if we have capacity for love.
  - h. Capacity appreciates and lauds the qualities of the object of our love. We are enamored of that person's qualities.
  - i. Capacity for love never takes the intimate relationship for granted. As you develop capacity, you develop it and you appreciate it and you nurture it. If you have no desire to do this, then you ought to question your capacity for love.
3. Capacity for love projects a relaxed attitude in the presence of the person whom we love. No insecurities. No need to impress or to gain approbation.
  4. Capacity for love is an acquired deference. It is acquired by spiritual advance. Personal love toward another person is an acquired deference. It is consideration for that person and maximum respect for that person and maximum admiration for that person. That is exactly the way we think about the Lord Jesus Christ when we are occupied with Him. Deference, consideration, esteem, honor, respect for that person.
  5. Capacity for love is not self-centered; it is not self-serving; it is not deceptive. Do you think you love someone when you are constantly deceiving them? Capacity for love is not uptight. Capacity for love is not agenda driven; you have a plan and you intend to impose it no matter what it takes. Capacity for love is not manipulative. Personal love without capacity does not need to be manipulative. It is not based on various lust patterns of the sin nature. Personal love is not a lust pattern. Capacity for love and the operation of the sin nature are not compatible.
  6. Lack of capacity is manifested by certain things: temporary infatuations, lusts (approbation, sexual, etc.), the need to lie (do you have to lie to the person you personally love?), unreasonable demands on the one you love, by self-justifications, by fake flattery.
  7. It is the staying power in a relationship.
  8. Capacity for love is the ability to put another's interests and concerns above your own. We wonder what others are thinking about us, etc. that is self-centered when it overrides the interests and concerns of the one you love.
  9. Capacity for love is developed to its fullest by utilizing its mechanics of the spiritual life. There is a certain amount of capacity an unbeliever can have and a certain amount of capacity that the believer negative to doctrine can have.
  10. Capacity for personal love is virtue dependent. If you do not have virtue, you do not have capacity for love; hence the importance of doctrine.

11. If you do have virtue, you are the world's greatest lover...and Bobby does not mean the world's greatest physical lover. A physical relationship, particularly premature one, masks the lack of capacity for love. You lose perspective; you do not know if they have any capacity. You cannot every step back to that pristine moment where you can determine if you can be a friend of that person. That is the recipe for never finding true personal love. There is no virtue to be found. You are not looking for it when you have a physical relationship. If you have no capacity, what do you bring to the table? You are looking for this person and you are not finding them. You are finding others with no capacity for personal love. This does not make for very good personal relationships. You are finding those with no doctrine and all human viewpoint. It is not possible. This is not the capacity which you need as a believer in Jesus Christ. What is the basis for your great friendships and relationships. If you have not developed capacity from virtue you will not recognize it in others. Our Lord demonstrated it and now the Apostles will know what it is. You may like what you see, but you won't know where it came from or how to reciprocate it. The one with capacity will recognize that you don't have it. You have to bring capacity for love to the relationship from your spiritual growth. If you don't have capacity, you will not develop it inside of a relationship. It comes from doctrine resident in the soul. You don't get that in a relationship. If you continue to seek relationships with those with no doctrine and no capacity, then you will not find real love. Looking for love in all the wrong places (human viewpoint). The more you associate with human viewpoint, the less capacity you will find.

Christ has a personal love for these disciples, **"As I have loved you, love one another."** His personal love is our pattern for personal love. This is a tall order. You will need to think with the mind of Christ in order to fulfill it. That is how you love one another even as the Lord has loved us. It is not to look for someone who is attractive but to gain capacity in your own soul. You will find someone who is attractive, but the most attractive quality in a person is their soul; and their capacity for love. That is the most attractive thing they have. The most beautiful people on the exterior are often those who are the most self-centered.

The content of our Lord's love and capacity is exemplified in a passage Eph. 5:25–30: **Husbands, love your wives, as Christ loved the church and gave himself up for her, might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body.**

You can't have enough intimate personal relationships, but you cannot have too many. Personal love can also decline or disappear even. Capacity for love can decline with spiritual decline. Virtue love also requires the application of impersonal love. Personal love will not carry the day; impersonal love is the basis for personal love among people. No greater demonstration of personal love than our Lord on the cross. Personal love

depends upon attractiveness. You won't love someone personally unless you have some basic values in common. All of this can change. Their capacity changes. You may become quite disappointed with a person when you find out what their political viewpoint is. Personal love is all about attractiveness and capacity for love. Impersonal love has nothing to do with that. We have impersonal love for another believer because they are in Christ and a part of the body of Christ. There is the reason and the motivation for impersonal love. There is a reason for it. Our Lord loved everyone of us believers. Bobby is glad he does not know about our lives and that we do not know about his. We are all members of the body of Christ. Do we have any less obligation to love one another? Those disciples were His intimates. Our Lord needed impersonal love too, not dependent upon the personal attractiveness of the object but on the virtue of the lover. The one you love will not always be attractive; momentarily and for a long period of time.

You must maintain a relaxed mental attitude. No personal love exists there. You cannot love every person with personal love. You only love intimates with the same basic values, compatibilities, and like-mindedness. However, impersonal love can be used to supercede the obnoxiousness of the believers with whom you do not share these things.

Christ is commending us to love other believers in this John passage. All of this is not present in the unbeliever or in the negative believer. You will not find capacity for love in an unbeliever or negative believer. Divisiveness cannot exist where impersonal love is applied. Virtue love among believers drives out such divisiveness. Virtue love is based upon doctrine in the soul.

At the Last Supper our Lord announced that He did not want His disciples to become divided and fractured. The Corinthians are doing exactly the opposite, demonstrating no capacity; they were not fulfilling the Lord's mandates. We are also exhorted to love one another. This does not mean that you walk out into the parking lot, grab a random person, and say, "I really love you." because you don't.

**1Cor. 11:**

**Lesson #665 January 24, 2008**

**Thursday**

on Sonny's computer

**1Cor. 11:20–22**

**Lesson #666 January 27, 2008**

**Sunday 1**

The plan of God is all contained within the pages of the Word of God. We are to make application of His Word to our life. It should not seem to us to be a grey, dull purpose.

The Communion Table is a critical aspect of the worship service, so it is critical even for them. However, these believers at Corinth are incapable of making this a meaningful worship. If you do not have enough doctrine to concentrate during the Lord's Supper, you

might as well eat at home for all the good that it does you. This will be Paul's recommendation in v. 22.

1Cor. 11:20 **Therefore when you assemble, together in one place, it is not to eat the Lord's Supper.**

The are accomplishing the form of the Last Supper but not the intent of it. V. 21 speaks of the love feast which occurred prior to the Lord's Supper. The conclusion of v. 21—some believers are hungry and others are drunk. The well-off believers brought a lot of food and drink, and they took their own supper first and they ate a lot. Possibly the idea was to leave others out of it. There was gluttony and intoxication. They were excessive in their love feast. Some believers were poor and some were slaves. When they arrived, they anticipated sharing a meal with those at the love feast. They got ignored, snubbed, and they went hungry. The well-heeled believers unpacked their food and wine, and commenced to gorging themselves. These believers lacked impersonal love and it was all human viewpoint. This is how these people lived, and human viewpoint spread like wildfire. They are negative toward doctrine, they are divided into factions, and they could only think with human viewpoint when assembling. So they capitulated to the trends of their sin nature. This is classic reversionism. They are falling back on their old input. We are born with a sin nature; we all have it. The input in our lives is the environment interfacing with our souls. As we grow, there are formative inputs. Most have parents or something similar to that and there is always input from those persons. We have are associations, those we are associated with in life. These associations can be good or bad. There are also abuses which we face and in some cases, it is very destructive, but, it is a part of the formative input. There is the current human viewpoint influences which we face each and every day. Sometimes we choose to be intimately involved with it and sometimes we don't. Religion which can bring with it morality. Many learn religion from morality.

The prior religious experience of the Corinthians was the phallic cult of Aphrodite. That experience was they had a great feast, and they feasted there to a point of gluttony and drank to a point of inebriation and they fornicated with some temple priestess to celebrate fertility. This is what temple worship was all about, and the more they went. What was occurring was, the more scar tissue that was formed on their soul, the more that they returned to their cultic religion. We understand it as destructive and immoral, but that was their formative input, which is a pattern of lasciviousness. It certainly appealed to their sin nature. Their pre-meal was becoming more and more like feasting at the heathen temples. This became very exclusionary, and everyone was out of fellowship. The hungry poor and the slaves were mixing to some degree with the well-heeled, but they were not included in this meal. Their class distinction far outweighed the doctrine of the believer in the body of Christ concept. This is social life and corruption; ;doctrinal standards are compromised. These kinds of people can only influence you to human viewpoint. If you seek human viewpoint, it will affect you and it will compromise your doctrinal standards. At the very least, it slows down your doctrinal advance.

Have you ever said no to an intimate relationship with human viewpoint. There is an association with corruption and human viewpoint in the church. What do you think that you oppose in this life? Human viewpoint is our opposition. It is that which corrupts your thinking. It corrupts the soul. When human viewpoint influences them the most, then you cannot advance. These Corinthians are more influenced by their temple feasts at this point, so they are falling back to their own formative patterns.

We all fall off the wagon now and again; we have a sin nature, which is a part of the cell structure of your body. As you depart from human viewpoint thinking and the more that divine viewpoint begins to inundate your soul, the more often you stay in fellowship and the more growth you experience. We can never equal the life which God has made for us. Bobby enjoys life much more because of Bible doctrine; he knows where to draw the line; does he slip? Of course he does, as do we. What we do is, we mount up again when we have fallen off, and ride. As we advance spiritually, it happens less and less. Human influence retards us.

1Cor. 11:21: **For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk.**

Now Paul will condemn this entire rotten situation.

There are two negatives in this one phrase.  $\Gamma\alpha\rho + \epsilon\chi\omega = do\ you\ not\ have$ . This is an intense phrase.  $M\eta\ ou\chi$  expresses and emphatic denial. It is so strong that it has a positive meaning. **Surely, you do not mean that you do not have...** There is a note of scorn in Paul's condemnation of them. He is emphatic and scornful. It makes an impact, which is what they deserve. They had corrupted the nature of Christian fellowship. Being with people of like mind is a good thing.

What passes for fellowship is just human viewpoint. They don't see it; they do not recognize their heathen practices. They are no longer fornicating, and that they see as being quite spiritual.

Here, the translator of the NASB adds a very nice touch with just one word. Bobby has found that the input of those in a committee when it comes to writing a book, and the suggestions are generally quite good. Here, the translators throw in this emphatic English interrogative: *what?* Is this what I taught you? Is this divine viewpoint? With one word, Paul and the translator get across the idea of divine viewpoint versus human viewpoint. *What? What are you doing? What are you thinking? What is wrong with you? Why are you fomenting human viewpoint in your thinking?* The rate of forgetting was exceeding the rate of their learning. They were getting negative returns on the inculcation of doctrine. The Corinthians are in the red when it comes to doctrine, but they ought to be in the black. The result is factions and dislike for those outside of their own little faction. It is social life reversionism. This one word conveys the disdain and disgust which Paul has for this situation. **What? Do you mean that you don't have houses...?**

1Cor. 11:22: **What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.**

**1Cor. 11:22**

**Lesson #667 January 27, 2007**

**Sunday 2**

**What? Do you not houses in which to eat and drink?** Paul has had enough of these people. He actually has some praise for them. This statement is directed toward the abusers, who we have already studied. They have big problems and this statement is directed toward them. They are the ones who do have houses in contrast to those who do not. If you are going to do what you are going to do, then just keep it at home. Paul is talking about the entire assembly.

### **What is Paul Saying?**

1. If you are going to eat and drink to excess then home is the place to do it.
2. If you are going to involve yourself in this old life (gluttony and drunkenness), donot bring it into the church.
3. Even though Paul is saying, *do it at home*, these activities will still impact their lives negatively. It is not necessary to be exposed or to expose the trends of your sin nature to those who do not need to see it.
4. Do not flaunt what you have to the have-nots. This does not mean that you cannot dress well; you just do not flaunt it.
5. Do not involve others in the mental attitude sins. Do not take others down. This goes right along with love one another.
6. They do not need to observe your corrupted social life or to participate in your old social patterns.
7. Everyone has their own issues to deal with. We all have our own patterns and our old issues; we all have issues and background and human viewpoint in our lives. If you have a corrupted social life, do not drag other believers into it.
8. In effect, this is the old stumbling block principle. Use your own judgment, if you have any judgment at all. If you see this and if you are positive toward doctrine, then avoid it. There were no church buildings in those days. They assembled in private homes in those days. They were drunken and disorderly in someone's house. Those are bad manners. Paul tells them to leave it in their own home.
9. Paul is not suggesting that it is wrong to have a social life; but it is not wrong to have one. Paul is saying, be careful in the way that you do it. It can be one of the most wonderful things in life and one of the most destructive as well.

Do not expose yourselves unnecessarily to human viewpoint in order to have a good time. Do not over-expose yourself to human viewpoint in order to see and to be seen. Just be careful with whom you do this and be careful about your own motivation. Bobby likes to watch people, to see how they dress and act. It is all about motivation and it is all about who you choose to spend your intimate time with. If you are going to be out of fellowship, if you are going to be fractured, then leave it all at home. These reversionists are affecting

everyone. Such a thing will cause a setback in your spiritual advance. Some people look to advance spiritually and Bobby knows they want to advance; and yet, you make choices in this life which is exactly the opposite. When you compartmentalize your life, you will not have the divine viewpoint that you have been designed to have. Paul's strong suggestion is, *if you are going to arrive out of fellowship, then stay at home and be out of fellowship there*. Do not bring your sorry mental attitude into the church.

If the Corinthian believers are so petty and so crass that they will not even share their food and drink with other believers, then stay at home and eat and drink—you do not have to share there. The purpose of the love feast is harmony and fellowship between members of the congregation. This launches them into the unity of the ritual.

There was a last supper where the disciples enjoyed their companionship and that of Jesus Christ on His final night with them. They did not realize this at the time, because they did not pay attention to doctrine. He passed around the bread and the grape juice and celebrated the Passover, converting it to the Lord's Supper.

Each one of us individually worship God when partaking of the Communion. We are assembled together worshipping together. If we have been out of fellowship and we are sitting at the same aisle as someone that we do not like, then we are out of fellowship while partaking of the Lord's Supper.

You cannot come into the Communion service out of fellowship and thinking about those you like or dislike. We celebrate the Lord's Supper in a corporate environment, and this is because we are all in Christ and it pictures the union of the body of Christ. We are many members and one body. We have a purpose as the body of Christ. As a body, we must be unified. We are a family and families have their squabbles, but as a family, there are times when we must come together. We worship individually and corporately. These doctrines should be manifested in Communion. How easy it is to fall into that pattern of human viewpoint. The corporate picture of union with Christ. Social life reversionism. That social life reversionism fragments our own souls as well as the souls of those at the love feast. They ate and drank to excess, which was the pattern of the temple of Aphrodite. They exposed those who were in poverty to humiliation. This is a lack of impersonal love. We are close to those with human viewpoint, and we judge based upon human standards. Social life reversionism. Lack of impersonal love. Instead of eating and drinking to excess, Paul offers an alternative to these people. If you are hungry and thirsty, take care of that at home, because you are profaning the entire occasion. Drinking and eating to excess is all about you and the Lord's Supper is all about Jesus Christ. Paul is saying, if that intrudes on your spiritual life, then you have a problem. This is a spiritual problem. Get your spiritual life together, and the rest of it will follow.

Then Paul says, **You despise the church of God and shame those who have nothing.** Present active indicative of καταφρονεω = *to look down on, to scorn, to treat with contempt, to be contemptuous of*. These people were being contemptuous of the church of God. How does this happen? Social life with those who have human viewpoint in their souls who viewpoint affects your thinking and actions. In their activities, they are



That we can simply name our sins to God is a wonderful grace provision. We don't have to go anywhere, beg for mercy, see anyone else.

In vv. 20–21, Paul has told these people that their rate of forgetting doctrine has exceed their rate of metabolizing doctrine. For these people, there is very little doctrinal input. There is a negative balance of residency in their souls, with the result that human viewpoint rules their lives (or ours). Consequently, their thinking and activities are completely corrupted and distorted. Social life reversionism. The church is instituting the Love Feast. Now, most people, we do not have a natural affinity for. That is where impersonal love must kick in; the tolerance which we need in order to deal with these obnoxious people. These Corinthians are nothing if not obnoxious toward one another. Paul is looking to foster some sort of harmony and fellowship among them, as they are about to partake in the Communion supper, which requires them to be in fellowship.

They have reverted to the formative input of their past. There are others who are appalled by what is going on, in reaction. They are falling back on their old trends as well. Their old ways are the Temple of Judaism. They see this immorality and they are shocked. In the middle of all of this are these slave and poor believers who are ostracized, and their sin nature trends are functioning as well. They are humiliated and rejected as a part of the Love Feast, and they are falling back on their own formative trends. They look at each other in the love feast are despise one another. They are about to go into the Lord's Supper. They are not ready to worship our Lord and they are corrupted, factional, arrogant, self-absorbed, and they can only see their own viewpoint. They can only understand their own argument against those who piss them off. These people are in grave danger of the sin unto death. What a finale for this sort of reversionism, as they approach the Lord's Supper.

Gal. 6:7: **Do not be deceived, God is mocked. Whatever a man sows, so will he reap.** This is a marvelous verse for anytime that we see human viewpoint seeping into our souls. The Corinthians have perverted social life and it has deeply influenced their spiritual life. When you mock God, there will always be unpleasant repercussions. God is mocked by those who profess to love the Lord and yet continue to live their lives outside of the spiritual life. They are not in fellowship, they are not advancing spiritually. This is why social life reversionism is such a great illustration here. People in social life are looking for some little bit of pleasure, and yet out of fellowship, outside the bounds of the spiritual life, this pleasure which is sought returns in emptiness, without benefit, without filling that black hole within you. What you sow is what you reap. You cannot mock God and sow pleasure. It is the law of volitional responsibility. When you have the truth, you are mocking God.

Paul has laid out the situation for these Corinthians and now he is going to give them the solution. He transitions to the last Passover supper which will then be normative for the Lord's Supper. This is a wake up call for the Corinthians, so they can compare what they are doing with what the Lord's Supper is all about. There is a reason why Paul makes it clear to these hard-headed Corinthians specifically where this originates. Paul is reminding them that Jesus Christ is behind what he is saying to them.

1Cor. 11:20 **Therefore when you assemble, together in one place, it is not to eat the Lord's Supper.**

1Cor. 11:21: **For in eating, each one takes his own supper ahead of others; and one is hungry and another is drunk.**

1Cor. 11:22: **What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.**

εγο + παραλαμβανω = *I recieved*. Aorist active indicative. What Paul received came at a point in time. Paul received this message at a specific point in time.

The genitive case indicates source, and this message comes from the source of the Lord. It came from a point in time. This message came from a specific person from a specific point of time. He will claim direct authority from the Lord in what he is about to say.

The Corinthians are out of line; they are berserk; they are factionalized. This is to really grab their attention. At this point, they are screwed up, that he has to let them know that this is from God. This has an impact which no other verse has. Paul is claiming direct authority from the Lord. What does it actually mean?

A debate about how Paul received this information from God. If Bobby said, "I have a message from God for you specifically." we might wonder exactly happened to Bobby. In any case, Bobby thinks the text tells us here just how Jesus Christ spoke to him or communicated this information to Paul.

Many authors of Scripture did not witness all of the events which they write about. How did Moses write about creation? It could have been passed down by oral tradition. How did Paul get this information? Was it direct communication from God? This has a lot of theological ramifications as well. We can rest assured that what follows is divinely inspired. All of us should recall 2Tim. 3:16: **All Scripture is God-breathed**. This is an exhale from God Himself.

What does it mean to be God-breathed. God so directed the human authors of Scripture, without intruding or destroying their individuality [He did not make them autonomans], nor did He change their personalities, or their literary style [there are many different literary styles in the Bible] [John's writings are simple Greek; Paul's are wonderful prose], God's complete thought was recorded on the pages of Scripture, without error in the original manuscript.

How did we get this Bible? Throughout the centuries, this Bible was copied over and over and over again by hand for many Millennia. They passed it on, without printing presses. So the epistles got passed around. They copied it. When 10 people copy a paragraph, it does not necessarily come out exactly the same. Through all of those centuries and all of that copying, we have essentially the autographs. There are centuries of study which

scholars have done. And the theology has not changed one bit. There are about 5000 copyist errors and not one of them makes a difference in theology. Paul is writing divinely inspired Scripture; it is God-breathed and what we have in front of us is God's word. The Bible is also infallible; it does not record error. There are sins, bad choices, etc., and the Bible records these things accurately. When the Bible is properly interpreted, Scripture never teaches error. When error occurs, it is when Scripture is ignored or manipulated. There are means and methods involved in properly interpreting the Word of God. One must understand literary styles. We must look at the information in Scripture and grow from it. When Bobby teaches without error then we are getting the Word of God. We get enough correct doctrine in Bible class to grow.

Paul is saying, "I got this message from God and I am giving it to you, so you ought to listen." Paul is making it clear to them that, this is not just Paul's opinion.

How did Paul get this? Bobby thinks that Paul did not get this information from others (however, this is possible). John and Peter were there, and Matthew. They were all at the last Passover. Did Paul get it from them? This would not change the divinely inspired material here. However, Bobby thinks that this came from Jesus directly.

This is punctiliar action sarte. Historical events may be learned from several sources, and these accounts are corroborated. Historians compile information and write it as they understand it. The preposition *απο* means *from the immediate source of*. This was therefore not relayed to Paul by another Apostle. This revelation did not come from someone who witnessed the event. The aorist tense and the preposition *απο* together indicate that Paul got this directly from the immediate source of Jesus; it was some point of time. The Lord appeared to Paul on the Damascus Road. We do not know how many times the Jesus appeared to Paul. This was one of those times.

1Cor. 11:23 **For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread,**

**Lesson #none**

**1Cor. 11:23 February 3, 2007**

**Sunday 2**

Business meeting

**Lesson #671**

**1Cor. 11: February 6, 2008**

**Wednesday**

Reflections on a Higher Call is a newsletter which Bobby received in his email. David Atchison wrote it entitled *Traveling Companions*. Who are you listening to these days? **He who walks with wise men will be wise, but the companion of fools will suffer harm.** Too much time with people who lack judgment will rub off on you. Are my standards inviolable? Do I have standards? Relative standards are no standards. Situational ethics. These are human viewpoint standards. Sometimes you must serve clients who have no regard to God or morality in general. Acknowledge that God strategically places believers where His guidance and influence is desperately needed. Can you exert that kind of influence? Some people do not want to be ridiculed or rejected. This is a critical issue, because we

are called up to demonstrate impersonal love toward every person that we interact with. It is easy to live a spiritual life in your own mind; but how well do you lead this life in front of others? Prov. 19:20: [Listen to advice and accept instruction](#). In the end, you will be wise and spiritually mature. You listen to fools, you become a fool; listen to wise and you become wise. Who do you intimately associate with? It is easy to err to one extreme or to the other. Take the initiative to find traveling companions who are followers of doctrine. Who can you listen to today?

You ingest the body and the blood the Christ is transubstantiation. Consubstantiation: Christ is still in the elements, but without a mystical transformation of the elements. Calvinist view: the dynamic presence in the elements; His sacrificial death is made effective by partaking of the elements. The Catholics, Martin Luther and Calvin all got it wrong. Zwingli got it right, where Communion is a memorial. The elements trigger our memory.

Paul receives a message which he must relay to the Corinthians. Απο + the genitive singular κυριου = *from the source of the Lord*. Over what period of time did Paul receive this message from the Lord? Παραλαμβάνω aorist punctiliar action sarte; message was received at a point in time. It came from a specific person from a specific point in time. Whatever is received of the Lord; that message is always divinely inspired. What Paul has received is a divinely inspired message directly from the source of the Lord. Paul's objective is to attribute divine authority to His account. The chain of evidence goes from to the Lord to Paul and to us. This is the chain of evidence, which chain must be preserved. Evidence is no longer usable without an unbroken chain of custody. All are trustworthy servants. All that Paul taught is from the Lord and however Paul received it, it is divinely inspired. This gives supremely added weight to Paul's reprimand for their actions. Paul wants them to know that this comes from the Lord.

This message comes straight from the right hand of God the Father. No greater authority exists. This is serious that Paul would make this statement. The idea is, *sit down, shut up and listen*. There should be no doubt that this is an inerrant account for the first Communion.

1Cor. 11:23 **For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread,**

The attitude among the disciples was great solemnity. This was a very poignant memorable moment in their lives. This was a short time before the greatest event in the history of mankind. Jesus is spending the final moments of His life with these men. It was your last night on earth before going to heaven. Jesus knew this would be the last moment that He would spend with these men on earth. These are His intimate friends and disciples. These 11 men and Paul would spread Christianity throughout the world and change the world. They would go to the uttermost parts of the earth.

What a contrast this is to the revelry of the Corinthians and what they did at their love feast and then at the Lord's Table. There is quite a contrast. There was a grave situation. A

great unity among the disciples. The unity of the Lord with the disciples. These Corinthians are showing disrespect toward some and humiliation toward others; some are drunk and some are still hungry. Now it is the Corinthians who mocked the work of Jesus Christ. **Beware, God will not be mocked.** Why would God bring the sin unto death to people who were a little drunk and a little gluttonous at the Lord's Table. This was incredible disrespect. The last supper was a tender moment. He was about to sacrifice Himself for all the sins. **For God so loved the world that He gave His only begotten Son,...** He looked at these men, and these men represented every man, woman and child that He would die for. That is impersonal love; sacrificing Himself for the benefit of all of us. He was also demonstrating great personal love for these disciples. These are His intimate associates in his personal life. That love feast was cruel and a blasphemous imitation of this personal love which our Lord expressed for His disciples.

This Corinthians were divided and factional. Judas was there for the meal; and the Lord told Judas, "Go do what you intended to do." Even though Judas was there, he did not share the harmony and the unity of that situation. Unlike Judas, these Corinthians are believers in Jesus Christ. Their attitudes and actions are indistinguishable from what Judas did. They are betrayers of the Lord Jesus Christ. This is why we ought to come into the Communion Service with our minds clear, so that we can be occupied with Jesus Christ. In essence, when we take the Communion message, we are there, thinking about what He would accomplish right after.

Believers who approach the Communion Table with hatred are not grace orientated, they are not doctrinally oriented; they are a Corinthian. When you cannot concentrate, you betray the Lord and His memory. If you are in that mode, you are on the road to reversionism.

Παραδίδιμι = *to betray, being delivered up*. Being betrayed is the act of Judas; but being delivered up reminds us that He was delivered up for us all. He was betrayed and would be crucified, but He was delivered up for us all. Imperfect tense. During these moments when our Lord was instituting the Lord's Table, Judas was betraying Jesus to Ciaphas. While Jesus did this He knew He was being delivered up. These are the circumstances preceding our Lord's being delivered up. Paul said, "What are you Corinthians doing?"

Their behavior was exactly opposite what it ought to be during the Communion Table. If you knew with certainty that the Lord was speaking directly to you, would it make a difference in your actions? If you knew the Lord was giving you a specific mandate, would it make a difference. Every page is from God. This message is designed for doctrine, for reproof, for instruction in righteousness. We cannot afford social life reversionism. We should get the importance of the Communion moments; and no social life should affect our relationship and advancement negatively.

**Matt. 26:26–28: Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.**

The bread was in front of them on the table.

Matthew, Mark and Luke write the exact same account, but they did not sit down together and decide what they were going to write. Jesus began this sequence of events by picking up some bread, which He broke and began to pass out. As the Passover meal, this would be unleavened bread. This had great meaning in looking back over the Old Testament age.

These disciples were transitioning in this moment as well; from being disciples to being Apostles.

1Cor. 11:24: **and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken on behalf of you; do this in remembrance of Me.**

1Cor. 11:25: **In the same manner He also took the cup after supper, saying, This cup is the New Covenant in My blood. Do this, as often as you drink it, in remembrance of Me.**

**Lesson #672**

**1Cor. 11:23 February 7, 2008**

**Thursday**

### **Unleavened Bread**

There are 4 accounts of the initiation of the Communion Table: Matthew, Mark, Luke and 1Corinthians, and each of these compliment one another. Matthew's gospel was about the first gospel written about 50 A.D. Mark wrote about 55–59 A.D. Luke was not an eyewitness and he wrote his about 58–60 and these were all written independent of each other. Luke was an historian and he used various sources from which to write his gospel. He was a very careful historian and he consulted several eyewitnesses directly. He had contacts in the Herodian court and could obtain court records. His gospel gives a more comprehensive grasp of the times. Each gospel was written from a slightly different perspective, from a slightly different angle. Matthew concentrated on the teaching ministry of Jesus Christ, and his primary audience was Jewish Christians; and his primary goal was to relay our Lord's teachings. Mark concentrated more on what our Lord did. He focused on Jews and Gentiles. Luke emphasized the universal message of the gospel, primarily for Gentile consumption. Luke has close contact with Paul, at least for a time. All of these accounts were done under the control of the Holy Spirit. It would have been easy to write accounts which did not jive. This is a great proof that these were written under the control of God the Holy Spirit. Their content is complimentary. Paul wrote the 4<sup>th</sup> account of the Last Supper and first Communion; and Paul probably received this as a direct revelation.

The ritual looked backwards. 4–5 B.C. to 30 A.D. was the Dispensation of the Hypostatic Union; and our Lord fulfilled all of the rituals of the Old Testament. He enjoyed the final Passover meal with His disciples. This was a transition period. There was a Communion ritual which replaced all of the rituals of Israel. The details all agree, although there are differences between what Paul writes and the gospel accounts. Bobby is going to show us the differences in the accounts.

For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." (1Cor. 11:23–25).

Matt. 26:26–29: Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

A little more detail, with the same exact words, but Matthew leaves off the remembrance clause. The remembrance is for the Church Age; and they do not know about the Church Age fully, so Matthew left it out. Matthew gives our Lord's actions, taking the bread, breaking it, and giving it to His disciples. Matthew adds that this is *for the forgiveness of sins*. There is a content of memory. Matthew gives the reason for the atonement.

Mark 14:2–24: And as they were eating, he took bread, and after blessing it broke it and gave it to them, and said, "Take; this is my body." And he took a cup, and when he had given thanks he gave it to them, and they all drank of it. And he said to them, "This is my blood of the covenant, which is poured out for many."

Matthew said, "Take, eat, this is My body." Mark just has "Take, this is My body." The blood of Christ, is *the blood of the covenant, which is poured out for many*. Each author has a different angle and recalls a slightly different aspect.

Luke 22:19–30: And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me." And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood. What Luke writes is identical almost to Paul, and this makes sense, as they traveled together. Luke has the remembrance clause with the bread, and he does not repeat it with the cup, as he writes with ellipsis.

One phrase runs through every account: *This is My blood of the covenant*. This is an amazing phrase which Bobby has studied for about a week.

The agreement in these accounts is amazing. They wrote in different places at different times and they agree.

Paul is reminding the Corinthians of the solemnity of this occasion. Paul is the only one who says, Jesus took the bread off the table. Since this was the Passover bread, it was unleavened. We have gone through the 4 views.

There is another controversy is, is it necessary for us to use unleavened bread for the Communion? To answer this, we need to understand why unleavened bread was used in the first place.

### Unleavened Bread

1. Unleavened bread eaten at Passover was a memorial; it commemorated the Jews hasty departure from Egypt in the exodus. They had seen 10 plagues and when the firstborn died, pharaoh wanted them out quickly.
2. They had to move out quickly before Pharaoh changed his mind. The Jews threw things into wagons, went into Egypt for some gold and things, and left.
3. In their haste, they had no time to put leaven in the bread. They normally put leaven in the bread and baked it. No time for that here.
4. Eating unleavened bread was a part of their feast. No time to bake leavened bread while leaving. Every time they ate this unleavened bread, they thought about what happened.
5. They could picture the solidarity and unity of their deliverance.
6. Hence, unleavened bread was designated by the Law. This time was set up as the feast of unleavened bread.
7. The first day of the 7 day feast was Passover. When our Lord shared this supper with His disciples, He was eating Passover. Our Lord Jesus Christ fulfilled to the letter the Mosaic Law. He fulfilled every bit of the Law. To understand negative volition, think about pharaoh and then about the pharisees.
8. Unleavened bread was not just a picture of the deliverance; it was something more.
9. It had a theological meaning. It was a picture of their deliverance from the slave market of sin. Redemption; that is what redemption is.
10. Hence it represented their fellowship with God as a redeemed people. He physically redeemed them from the Egypt and from the slave market of sin. It fits together so well.
11. Therefore, the same unleavened bread eaten by Jesus and the disciples was an act of fellowship with significant salvation meaning.
12. This foreshadowed the redemption that Christ would bring to all mankind. Our Lord would be subjected to illegal trials, beaten to a pulp, and died for our sins. This transitioned us from the Age of Israel to the Church Age.
13. There are no accidents in the Scripture or what our Lord does or in our life. We are not a stumblebum walking through life with no purpose. As we mature spiritually, we begin to see every part of our lives has a purpose. Bobby can see all sort so decisions and actions which put him in the pulpit in Berachah.
14. Unleavened bread was the picture from the Old Testament feast of the passing over of sins. This was our Lord saying, "This is My body given for the forgiveness of sins."
15. These Jews were adherents to the rituals of the Mosaic Law, so they understood to some degree what Jesus was doing. They knew and now we know.

16. In the Church Age, we do not observe their commemorative feasts, the feasts of the Mosaic Law, which includes the Feast of unleavened bread. We do not partake in those rituals because Christ fulfilled the Law in every respect. The Law itself was a testimony that they needed a Savior. Every sacrifice told them that redemption came through blood. We do not do those rituals in this age, because there is only one ritual which looks back.
17. The New Testament never mentions using unleavened bread for Communion.
18. It simply says, bread which represents His body given for us.
19. Therefore, unleavened bread is not a necessity for Communion in the Church Age. But you ought to understand what the bread stands for. The type of bread is not necessary for our remembrance of Him. Just know what it means. It is the same with the cup, wine or grape juice. The significance is what is important.

Judas was present as the Passover feast. All 12 were at this meal. John 13:27: **After the morsel, Satan entered into him** [Judas] and Judas was therefore an unbeliever. **And Jesus said, "What you do, do quickly."** Jesus needed Judas out of there while He instituted the Communion to memorialize this.

There is no meaning to the unbeliever in Communion. This ritual only has meaning for the believer, Who has appropriated the blood of Christ. This is the pattern for our Communion. Ευχαριστω = *eucharist, to be mindful of benefits, to be grateful, to be thankful*. **Our Lord gave thanks**. Can you imagine our Lord giving thanks, understanding what He was about to face. He gave thanks for His sacrifice. The broken bread represented our Lord's body being broken on the cross. This indicates how much He loved us, that He gave thanks for being slaughtered for us. The physical beat down was nothing in comparison to the pouring out of our sins on Him.

**After He gave thanks, He broke the bread and gave it to the disciples.** He will then explain to them what is being done. **"This is My body which is for you."** This is a representative analogy which is a memorial view. The bread is like a statue in a park which represents a person. It is an inanimate statue which personifies someone.

Sam Houston on his horse on Main, and this represent his work. He was a soldier and a statesman. This is a memorial which stands for something, just as the broken bread represents our Lord's death for us. This is not just His physical, bodily suffering, but the real horror of bearing our sins in His body on the cross.

#### **Why Was it Necessary?**

1. Christ had to have a body to give for us.
2. He had to be human in order to die and to suffer.
3. He had to be God in the flesh to receive the imputation of the sins of the world.
4. He had to become man to be a Mediator between God and man, equal to both parties.
5. John 1:14 He became flesh and dwelt among us.

1Cor. 11:23 For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread,

1Cor. 11:24: and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken on behalf of you; do this in remembrance of Me.

1Cor. 11:25: In the same manner He also took the cup after supper, saying, This cup is the New Covenant in My blood. Do this, as often as you drink it, in remembrance of Me.

## Lesson #673

1Cor. 11:25 February 10, 2007

Sunday 1

The parting of the bread is what Bobby covered; in the same way, He too the cup also after supper, saying, "This cup is the New Covenant of My blood. Do this as often as you drink it, in remembrance of Me." Too much wine was at the Love Feast prior to the Communion. Not much memory involved when drunk. These Corinthians were involved in conduct unbecoming a believer. Today, this is not that much of a problem. It did happen then; a hangover is more common today. Inebriation does have an application however: approaching Communion without any recall is tantamount to a total lack of respect for the Lord. If you have no love for the Lord, how do you think you will function in interpersonal relationships. If you stumble into Communion with a hangover, your miserable indiscretions, from whence you have come and where you are going, you must rebound and prepare to concentrate. What you are doing without rebound is profane, like those who showed up drunk to Communion at the Corinthian church. It would be like one of the disciples saying to Jesus, "Pass me by with the cup and bread." Our concentration upon God should be as if it is the last time. Individually, it occurs in our soul. If it were not so important individually, then Bobby could do this for us. He is not our substitute. The only substitute is Jesus Christ. When you fail to concentrate, that is what you do and what you are saying, is like one of the disciples saying, "I'll sit this one out."

v. 25 was a repeat, except with the cup. Jesus blessed the cup and distributed it to the disciples. Where the bread represented His humanity, the suffering for our sins in his body on the cross. The cup represents the New Covenant in His blood. Bobby will explain this New Covenant.

1Cor. 11:25: In the same manner He also took the cup after supper, saying, This cup is the New Covenant in My blood. Do this, as often as you drink it, in remembrance of Me.

## Lesson #674

1Cor. 11:25 February 10, 2007

Sunday 2

### The Blood of Christ/Covenants

The cup represents the New Covenant of His blood. We need to know that the blood represents. There is the complete book "The Blood of Christ" which teaches that the blood the Christ is linked to the Old Testament blood sacrifices with Christ on the cross.

That is the complete picture throughout history of the work of Christ. The past ages which pointed toward His work and the present age.

These books are there for us to study when we do not have Bible class. If we come for Communion but we have no doctrine in our soul, and we come and we cannot even remember the Communion message for even 5 minutes, let me suggest, there are at least 5 soteriological books back in the Library: King of Kings, Slave Market of Sin, The Levitical Offerings, etc. Reading some or all of these books would give the complete work of our Lord. If your mind is blank while sitting in class with the cup in your hand, read one of these books.

Bobby will give us what His blood is and what it accomplished on the cross.

### **Blood of Christ**

1. The blood of Christ is not literal blood; it is not the literal blood which runs through your veins. Bob got more flack for writing this book. Some hated hearing it called figurative blood, some wanted to carry a pot of blood into heaven. However, in the soteriological class that Bobby took, it was taught exactly the same. How can you remember anything about the blood of Christ if you do not know what it is. Jesus Christ did not bleed to death on the cross. There was blood certainly, from the thorns, from the nails, from the punching, from the beating of His back, but that is not what saved us. Jesus Christ died physically when He gave up His own spirit. He did this after His work was complete. Literal blood and the cross should never been seen as the same. Bobby brought the book to his seminary professor and said, "This is what you just taught."
2. The picture of spilled blood is a universal image of death. This is why this is so apropos as an analogy of blood. His blood is always associated with death. Christ's blood is the picture, the analogy of His spiritual death on the cross. He did not bleed to death. Blood is an analogy to this death.
3. Our Lord died twice on the cross. We died spiritually in Adam; we all died in Adam; but this is not physical death. Our spiritual death had to be handled. His spiritual death was His separation from the Father while He was bearing our sins on the cross. Death is simply separation. That is the fundamental meaning. Physical death separates our body and soul. Spiritual death is separation from Jesus Christ. Eternal death is separation. This was a separation from the Father while bearing our sins. When He imputed all of our sins to Jesus Christ, God the Father had to turn His back on Jesus; and they were separated. This is why Christ screamed on the cross. Whenever you see this phrase, *the blood of Christ*, it is an analogy.
4. His physical death followed His spiritual death. He experienced physical death just as we will experience it. He did not die from a loss of blood. He died by dismissing His own Spirit. John 19:30 He called out, "I thirst." Some sour wine was sopped up and put in His mouth. Why did He need this? So that He could loudly call out "Tetelisti." Then He bowed His head and gave up His spirit. Literal blood was not a part of either of His two deaths. If His blood does not refer to literal, physical blood, then it is an analogy.

5. His blood is connected with the fact that Jesus Christ, as the Lamb of God, is the fulfillment of the Levitical offerings. These were literal blood offerings, and they were a bloody mess. Once the throat was cut, there was blood everywhere. It was terrible to see, but that was the point. Nothing compared to His death. Bobby would hate to take his favorite bull or goat to the altar and see it killed. The blood sacrifices confirm one thing: it was not that Jesus was a cruel or bloody God. The blood sacrifices that sins could be forgiven only on the basis of shed blood. Graphically it was so depicted, and this was the picture for all of them. The Jews saw the animal blood all over the altar and graphically viewed the price of their sins. Their sins were ritually forgiven. The physical death was a picture of forgiveness of sins.
6. That literal shedding of the blood required in the Mosaic Law always pointed to the blood of Christ.
  - a. The literal blood pointed toward the figurative blood or the death of Christ. This was a beacon or a finger which pointed toward the future, pointing to the spiritual death of Christ, our substitutionary spiritual atonement.
  - b. The sacrifice of the Lord Jesus Christ was the real forgiveness of sins. His blood was retroactive on the cross; for the Jews first and also to the Gentiles.
  - c. His blood was an analogy for the real forgiveness of sins.
  - d. Just as the real shedding of lamb's blood represented the forgiveness of sins, so the figurative shedding of the blood of the Lamb of God is the actual forgiveness of sins. The Jews at the cross should have looked at the cross and have seen this; they should have gotten it and some did. There was their Messiah on the cross.
7. How did the Old Testament sacrificial lamb represent the work of Christ? What did the Jews see when they saw the lamb slaughtered. The priest would accept a lamb, a bull or a goat and place him on the altar and place his hand on the offerer and on the animal, which represented the transfer of sins. The gesture was symbolic. It illustrated the transfer of sins to the offered animal.
8. When the lamb was then slaughtered—the priest cut the throat—and the literal blood poured out on the altar, it illustrated Christ's future substitutionary death for sins. This animal blood could not forgive sins.
  - a. The literal blood of the lamb represented the figurative blood of Christ. There are a few layers of representation here. Literal blood on the altar; represents the blood of Christ, which is not literal.
  - b. Christ's blood was the analogy to the real payment for the forgiveness of sin. Literal blood in Israel represented the future forgiveness of sins; the blood the Christ represents the real forgiveness.
  - c. The blood of the animals was literal. The judgment and transfer of sins was all symbolic. It was a picture. It was done over and over again for 1500 years or so. Probably longer.

- d. On the cross, the blood was symbolic. Literal on the altar. The substitutionary death of Christ and judgment of sins and transfer of penalty was literal.
- e. Christ as our sacrificial lamb shed His blood for the remission of our sins. We should be able to make the symbolic relation. We should be able to see this and have the completed picture of our atonement. His spiritual death is our salvation. His was the real sacrifice. Matt. 27:46. It is inked with this, the New Covenant of the blood. This is a new idea using old terminology. Why do you use old terminology. This helps to make a transition to a new idea from an old one. Christ used the New Covenant idea. What the disciples understood was *covenant*, and Old Testament word. It is the background for Christ's use of the term and Paul's use of the word in our passage. The disciples came from this usage and environment.

### Covenants

1. Covenants were God's agreements with Israel.
2. Israel understood its relationship with God. This was a legal term. It was a contract, as a lawyer would understand it.
3. When our Lord pronounces the New Covenant in My blood, the disciples understood the meaning of a covenant. This was a specific reference to a covenant which the disciples knew.
4. Definition: an agreement between two parties (a contract); in the national sense, between nations, it is a treaty or an alliance. It is a contract between two people or a treaty or alliance on a larger scale. They were an integral part of Israel's history. A part of their spiritual and national history. In the Church Age, we are a body of believers; separation of church and state is valid; but then, that nation and the relationship to God was amalgamated. God dealt with His people through several covenants. He made a treaty with them. He made a personal covenant with them. This is how God dealt with them. We have an entirely different relationship with God today. First made with Abraham, reiterated as a land contract, and a kingdom contract with David, and a new covenant relationship with the King of Kings. The entire Jewish history was about several covenants.

This is a great transitional phrase.

1Cor. 11:25: **In the same manner He also took the cup after supper, saying, This cup is the New Covenant in My blood. Do this, as often as you drink it, in remembrance of Me.**

**Lesson #none**

**1Cor. 11: February 13, 2008**

**Wednesday**

no Bible class

**Lesson #none**

**1Cor. 11: February 14, 2008**

**Thursday**

## Covenants

In 1Cor. 11:24, our Lord has completed the breaking and passing out of the bread. Jesus gave thanks for the breaking of the bread, which stood for the breaking of His body, He gave thanks because this would result in the salvation of the many. **He bore His sins in His body on the cross that we might die to sin and live to righteousness.** This was instituted, that His disciples might look back upon what was done on their behalf. With His death, spiritual death is no longer our end; and physical death no longer leads us to the Lake of Fire. Physical death and spiritual deaths are no longer issues.

1Cor. 11:24: **and when He had given thanks, He broke it and said, "Take, eat; this is My body which is broken on behalf of you; do this in remembrance of Me.**

Only half of the ritual is completed when the bread is eaten. There is the same command *do this*, which is applied to the cup. **This cup is the New Covenant in My blood.** This is a very technical phrase, and this will explain exactly what He did and exactly what He promised to Israel and to us as Church Age believers.

In a cup, normally a liquid is poured out down our throats. From this cup is poured our Lord's blood—not His literal blood, but it is a representation of His blood. This is His figurative blood; His metaphorical blood. This is life-giving to all mankind. The Lord Jesus Christ shed His blood for us. Heb. 9:22: **And according to the Law** (Hebrews is written to Hebrew believers) **almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.** Shed blood is a universal image for death. The shed blood of the sacrificial animal is the animal's death. The Levitical priest laid his hand on this doomed animal. The priest lays his hand on it, and on the head of the one who offers this lamb. The sins are transferred from the offerer to the offering. The offerer's sins are symbolically forgiven. The animal was innocent; this animal did not deserve death. Our Lord died for another's sins. These sins were no longer the sins of the offerer but they were placed upon the offering. It was a gory sight and not anything that any of us would want to watch. The Jews saw this animal blood pouring out on the altar. The literal spilled blood is the sacrificial death of the animal, which is the substitutionary death for the sinner. Israel understood the significance of blood and they understood the pouring out of the blood on the altar. It was all a part of the promise of the Mosaic Law. This Mosaic Covenant pointed toward our Lord Jesus Christ. Their sacrifices in Old Testament Israel. **Knowing that you were not redeemed by silver and gold and other perishable items from your empty manner of life...** This is the connection between the sacrificial animals and the sacrifice of the coming Messiah. Every time that Israel sacrificed an animal, it pointed directly to what would happen when Jesus came. Yet, Israel looked for the king and not for the slaughtered animal. The literal shedding of blood pointed to the sacrifice of the Messiah. Just as the real shedding of lamb's blood represented forgiveness of sins, no lamb's blood can be efficacious.

Our Lord's blood was an analogy as well. His shed blood was an analogy to the real forgiveness of sins which Christ gave us from the cross. It is a representative analogy for his Substitutionary spiritual death. How does Bobby know this? Many Christians think that this is literal blood and they see the literal blood and somehow cleanses us from sin.

Theological definition of death: *separation*. Physical death means the separation of the body from the soul. For a believer, the separation from the soul and spirit. There is spiritual death, which is separation from God, that we are separated as sinful human beings from God. Then there is eternal death, which is separation from God for all eternity. Death is not the end, but the beginning—of either eternal life or eternal condemnation. The Lord Jesus Christ experienced the first 2 deaths on the cross; His spiritual death was His separation from God the Father when bearing our sins on the cross. Our Lord never sinned; He lived a perfect life, and yet, He was separated from God on the cross. When God the Father imputed all of our sins to God the Son, He had to judge these sins and separate from His Son. God cannot have contact with sin.

Our Lord screamed "My God, why have You forsaken Me?" and then He said, "It is finished." Then He bowed His head and gave up His Spirit. He gave up His life intentionally as an act of volition; because His work had been completed. If literal blood is not a true substitute for our sins, our Lord's literal blood is not a substitute for our sins. The lamb gave its life for the sins of the offerer. The literal blood of the lamb pictured the remission of sins. There is an exact parallel. No Jew of Israel should be confused by this.

Covenant is terminology which Jews understood. Covenant is an Old Testament term, so the covenant should be understood with Old Testament history.

#### **What is the Context of Covenant**

1. Covenants are a part of Israel's personal relationship with God.
2. Israel understood her relationship with God by means of a covenant.
3. When the Lord Jesus Christ made this statement, His disciples were fully aware of the meaning of a covenant. It must have shocked them to hear, "This is the New Covenant of My blood"
4. A covenant is an agreement between two parties; it is a contract. For nations, it is a treaty or an alliance. It applied personally to the Jews and to the nation as well.

When our Lord mentioned a covenant, the disciples should have understood what our Lord was saying, that He would be their substitute.

#### **Historical Background**

When Israel was formed as a nation, the covenant format was already in use. When a lawyer wants to make a contract, there is a format already set up, which a lawyer can pull out of his computer. You might hate history, but now your life does depend upon it. You need to understand the present in order to understand the past.

1. A covenant was a custom of city-states of the ancient near-east to make treaties with neighboring tribal groups. City-states were the national entity of the day. There was the walled city and the surrounding area.
2. A powerful city-state exerted great influence on a weaker tribal group, and these tribal groups are not going to be as well organized. Hence the city-state would initiate a covenant or a treaty, and this would often keep them out of war. Wars were damaging and expensive, so they stayed out of it if they could.
3. This agreement was for the mutual benefit for both parties. Economic, a mutual defense against common enemies, etc.
4. Both parties got something out of the covenant. It was a negotiation between parties. There is an isagogical model for the covenants of the Old Testament. There is an historical background. Suzerine-vassal (a sovereign-a subject, a subordinate) covenant. A document or contract was drawn up. It was put in writing. Some of you may care less about the format of this Suzerine-vassal treaty. For some, after the first paragraph of a contract, you are bored. God used this exact same format when making a covenant with Israel.

1Cor. 11:25: **In the same manner He also took the cup after supper, saying, This cup is the New Covenant in My blood. Do this, as often as you drink it, in remembrance of Me.**

**Lesson #676**

**1Cor. 11: February 17, 2007**

**Sunday 2**

### **The Suzerain-Vassal Treaty**

Archeology has discovered many things in the past century which has borne out all that is found in the Bible. We are dealing with the New Covenant of My Blood and we will stay here for awhile. Jesus Christ is the center of history. His blood represents His spiritual death for our sins; and our Lord makes this statement during a transitional age. What does this covenant have to do with us? We had the Old Covenant and now we have the New Covenant. This is a dispensational phrase. It is central to our understanding as to how that work is efficacious. You cannot begin to understand this covenant treaty without understanding what is found in the Suzerain-Vassal treaty.

#### **The Format of the Suzerain-Vassal Treaty**

The Suzerain is the ruler, and he initiates the contract. He goes to his filing cabinet and pulls out a contract, which will be modified for this particular situation. However, the contract is no good unless the vassal gets something out of it too.

1. It begins with a title, which identifies the author of the covenant. Who is the Suzerain? This is the preamble.
2. Then there is an historical prologue, which defines any previous relations between the parties. It tells what has transpired between these parties in the past. Past benefits already bestowed upon the vassals by the king. He tells them what a good

guy he is. Look at how nice I have been to you before; I did not wipe you out with my great armies. This is a bargaining chip; and it is a bit like extortion.

3. The acceptance of these benefits puts the vassal under a perpetual obligation to the suzerain.
4. Once the vassals were convinced of their past and future benefits with the king, there are provisions of the alliance are drawn up. These are the stipulations. The Mosaic Law is simply a covenant. The suzerain draws up the covenant with these stipulations. What was required of these vassals by way of obedience?
5. Then, like any good contract, there was a signing and there were witnesses to the contract.
  - a. A long list of gods were invoked from the pantheon of national gods. Once the treaty was settled, a long list of gods looking down were invoked as witnesses. The idea is, go against the treaty, and these gods could mess them up.
  - b. The vassal swore allegiance.
  - c. To the vassal, benefits were outlined.
  - d. Curses were also enumerated to those who violated the covenant. This is the carrot and the stick of the covenant; the benefits and the curses. The blessings and the cursings.
6. Then copies were made of this covenant were made with all of its provisions and stipulations was placed in the temple of the gods. This was a storage place for it.
7. Periodically, the document was to be taken out and there was to be a public reading to remind the vassals of their obligations. It might be done once a year. This was like a contract renewal. There was no free-agency or negotiations going on.
8. There were ceremonies associated with the ratification of the treaty or covenant. These ceremonies involved the slaughter of animals on the altar which sealed the deal. These were sacrifices to the god—the witnesses—so that they would look favorably upon the treaty and the parties to the treaty.
9. The Mosaic Law or covenant was given to Moses. He went up to Mount Sinai and he recorded the Law in Exodus, Leviticus and Numbers. God gave the Jews a contract which they understood in the context of the day in which they lived. When Moses and the Jews picked up all of their stuff, there was no time for their bread to rise, so they had unleavened bread. “This is My nation, the one which I promised to Abraham.” says God. There was a spiritual code, which was found in the 1<sup>st</sup> service this morning. All the ceremonies which looked forward to Jesus.

This Mosaic Covenant was in line with what the people understood. They understood the purpose of this covenant; they had seen it before; it was the legal format of the time. They were making an agreement with their God, their Suzerain.

### **How the Mosaic Law Matches up with the Suzerain-Vassal Treaty**

1. There was a preamble: Ex. 20:2 Deut. 1:1–5

2. Historical prologue; what God had done for Israel and where they had come from as a nation. Ex. 20:2 Deut. 1:6–3:29 Joshua 24:2–13
3. The stipulations, which are the guts of the treaty; what they were supposed to do. Ex. 20:3–17,22–26 Those are the basic stipulations, but there are detailed one as well: Ex. 21–23 25–31 (these are some of these; there is more here)
4. Provisions and depositions of the covenant: Ex. 25:16 Deut. 10:1–5
5. The public reading requirement which took place every 7 years. It was kept in the Ark of the Covenant. Deut. 31:10–13
6. The witnesses; no list of gods, of course. Joshua 24:22 and others as well. Many applications to the Law in the book of Joshua. The application to the Law is all there.
7. There were curses and blessings in the Law. Lev. 26:3–13 Deut. 28:1–14 Lev. 26:14–20 Joshua 24:10

We can date the Mosaic Law based upon the Suzerain-vassal treaty to the 2<sup>nd</sup> millennium B.C., when this treaty was well-known. A circa date is applied this way. It is interesting to see how scholarship has dealt with the Bible. The Bible is not a legal textbook a book of history, or a scientific textbook, but it contains these sort of references and where these are found, they are true. Scholarship has also perverted the Bible as well; including those who have presupposed the Bible not to be true or the Word of God to begin with.

This Suzerain-Vassal treaty provides a marvelous backdrop for God's covenant with Israel. This makes Israel a client nation to God. There is great blessing to the nation when it honors its obligations; and cursing when they do not.

721 B.C. and 586 B.C. are examples of Israel turning away from their covenant, and the 5<sup>th</sup> cycle of discipline is a part of the cursings. Here is what you do and here is what you don't do; and when God lays these down, Israel has to obey them. We are no longer under the Law in Rom. 10:4. The pivot of mature believers who take in doctrine into their souls; and a client nation is blessed by God's grace in association with these believers. The salt of the nation is needed more than ever before.

We have energy problems you cannot believe; military problems, internal problems; no one can defeat our nation militarily at this time, but we can be destroyed from the inside. We are not the nation Israel; it is no longer a client nation to God. There have been many client nations in the Church Age. They are not client nations under the Mosaic Law. Israel was blessed by their adherence to the covenant.

The Mosaic Covenant is a conditional covenant, and both parties had to fulfill certain obligations. There were conditions laid down by both. Israel needed to know the requirements of their Suzerain in order to fulfill them. Israel must understand the provisions which God has made and what He expected of them.

There were special blessings provided for Israel if they fulfilled their obligations, and cursings when they did not, it was only fair for God to give this covenant to Israel in writing. The blessings and cursings came from the Mosaic code. There was a spiritual aspect to the Mosaic Law which is not found in the secular Suzerain-vassal treaties. This aspect proclaimed the grace of God as the way of salvation; and it revealed the Messiah Who would die for us and for Israel. The Mosaic Law gives specific instruction as to how to build the Tabernacle. Every aspect has doctrinal applications. The artisans who put together the Tabernacle and the furniture, were endued by the Holy Spirit. The Mosaic Law declared faith as the non-meritorious way of attaining blessing from God. The stipulation was unconditional. The Lord Jesus Christ provides everything, and the Mosaic Law pointed toward this. This is entirely grace.

Israel has the Mosaic Law and they have a New Covenant. There are unconditional covenants to Israel, like the Abrahamic covenant. There is also the New Covenant in Jer. 31 which points to here. The reference to the New Covenant is a reference to the past and to Israel's future.

1Cor. 11:25: **In the same manner He also took the cup after supper, saying, This cup is the New Covenant in My blood. Do this, as often as you drink it, in remembrance of Me.**

**Lesson #677**

**1Cor. 11:25 February 20, 2008**

**Wednesday**

### **The Suzerain-Vassal Treaty**

The New Covenant in My blood is the topic. This is a very technical subject, which is all about covenants, which may not interest us. Nothing to do with our spiritual lives and we're not in Israel, etc. would be typical complaints. This encompasses the entire spectrum of the work of Christ on the cross. The blood of Christ is a metaphor the saving work of Christ on the cross. In the Levitical offerings of Israel, the lamb gave its life on the altar for the offerer, and their sins are transferred to the lamb. Sins had to be forgiven on the basis of blood.

Perhaps the pain we have in our own lives gives us some appreciation as to the pain Jesus Christ endured for our salvation. The figurative blood of Christ did the real sacrifice for the remission of our sins. The blood of Christ is a metaphor for the spiritual death of Jesus Christ.

The 2<sup>nd</sup> part of this phrase is the *New Covenant*; which was understood by the Jews and we find it in Jer. 31:31–34. They understood the New Covenant from Jer. 31. This terminology was heard by the disciples at the Last Supper. It is important that we remember that this terminology provides the disciples a transitional link from the Age of Israel to the Church Age. Actually, to the Age of the Crucifixion/Resurrection or the Age of the Hypostatic Union. This is a keynote dispensational concept.

How does Israel relate to the church? The covenant theologian tells us that we are just spiritual Israel, which leaves out any future for Israel. The new covenant is a guarantee

of a future for Israel. This phrase encompasses a great deal of Old and New Testament history. The atonement of Christ is connected to every dispensation. The atonement of Christ is linked to every dispensation. This terminology has special meaning for all the disciples who hear it.

When you sit in this auditorium, and something hits you between the eyes, you might not want to hear it; but the applications can sting.

We must first understand the covenant concept.

#### **What is a covenant?**

1. This is a contract; an agreement between 2 parties.
2. In the national sense, it is a treaty or an alliance.
3. The covenant concept was a central part of Israel's national history. This is how God dealt with His nation—through His covenants.

We will see how God dealt with Israel with a covenant. Lawyers from the 2<sup>nd</sup> millennium B.C. would recognize the standard verbiage found in the Mosaic Law.

#### **History**

1. It was the custom of the city states in the ancient near east to make treaties or covenants with neighboring tribal groups. The city-state is not just the city and all within the walls, but there are often outlying areas which are included. Babylon was the seat of power for the Chaldean empire, which even stretched all the way to Jerusalem, which is the book of Daniel in 605 B.C., where Daniel moved to Babylon and lived for the rest of his life. Israel chose to make a covenant with Egypt. When Israel made a covenant which was against God's will (with Egypt), God dispersed them.
2. A powerful city state could have a great influence on a weaker group. The way they really wanted to do this by a covenant. Wars were expensive and destructive.
3. This treaty was of mutual benefit between the city state and the other group. This was for the benefit of both. Contracts do not just favor one party. The contract gave benefits to both parties, which is why both parties signed onto it.
4. Both parties were to get something out of the covenant. It was a negotiated deal between the two parties.
5. There is a model which is the basis for the Mosaic Law. It is called the Suzerain-vassal treaty. This is how God relates to Israel.

#### **Suzerain-Vassal Treaty**

1. To initiate a covenant in the Suzerain-Vassal treaty required documents to be drawn up. The suzerain is the man in charge.
2. The document began with a preamble or title.

3. The Mosaic Law also had a preamble in Ex. 20:2a "I am the Lord your God." Nebuchadnezzar might initiate with, "I am Nebuchadnezzar, your lord."
4. Then there is an historical prologue. The suzerain writes down what he has done for the vassals in the past. These are the benefits bestowed in the past.
5. The Mosaic Law also has an historical prologue. Ex. 20:2b God says, "I am the Lord your God and I brought you out of Egypt."
6. Now, there are provisions drawn up; the stipulations. The future obligations of the vassals.
7. The Mosaic Law also had stipulations. The feature most people think of is, the Ten Commandments.
8. There are witnesses to this. Someone has to view the signing. In the Suzerain vassal treaties, there were a long list of gods who are worshiped. The target vassals accepted the oath by allegiance.
9. To the vassal, blessings were promised. In the Mosaic Law, we have some of the blessings found in Leviticus 26:3–13.
10. But, curses were also enumerated.
11. In the Mosaic Law, God and the people were the witnesses. Joshua 24:22 Joshua chared with taking the children of the original generation into the Land. Joshua tells them, "You are witnesses to yourself." And the children of Israel said, "We are witnesses." The stones were His witness as well. A monument built as a witness to
12. Once this was done, then this was placed into the sanctuary of the gods.
13. In the Mosaic Law, it is the same thing that existed in the Ark of the Covenant.
14. Periodically, this contract was taken out in order to remind the vassals of their duties and agreement.
15. Deut. 31:1–13 the people were to have the covenant read to them every 7 years.
16. There were ceremonies associated with the ratification of the treaty.
17. The form of this treaty provides a beautiful relation.

God is the originator of the Suzerain-Vassal treaty. There is a cursing for a nation which does not obey the agreement of this covenant. There is a nation, but it is not a client nation today. Israel was blessed by their association with God. The Mosaic covenant had a list of agreements and conditions.

what was expected of these Jews in Israel, as related to their Suzerain, the Mosaic Law was given in this same format. The Mosaic covenant the grace of God was presented as the way of salvation.

### Summary

1. The blood of Christ is depicted by the animal sacrifices.
2. The precise layout and the furniture of the Tabernacle taught the blood of Christ.
3. There was the ceremonial clothing of the priests.

4. There were rituals which the priest performed. The Mosaic Law also claimed faith the means of attaining a relationship with God. Entering into the Lord's blessings. The Mosaic Law shows us that we cannot do it; we do not have the ability to fulfill the Mosaic Law. We all fall short of divine righteousness. Hence the Levitical sacrifices. Since we cannot fulfill the Law, we sacrifice an animal.
5. There was also a spiritual code in the Mosaic Law which pointed toward the grace of God.

The Mosaic Law was conditional, and it contained rituals which allow us another route to a perfect God. Every regenerate person fell under the unconditional covenants for Israel.

1Cor. 11:25: *In the same manner He also took the cup after supper, saying, This cup is the New Covenant in My blood. Do this, as often as you drink it, in remembrance of Me.*

**Lesson #678**

**1Cor. 11: February 21, 2008**

**Thursday**

### **The New Covenant of My Blood**

Suzerain-Vassal treaties between individuals and nations.

Each dispensation has a different sort of leadership. Preamble is Ex. 20:2a; the prologue is Ex. 20:2b (which is what God has done for them in the past). Provisions and stipulations which were the obligations of the vassals (the Ten Commandments are examples of these). The oath and the witnesses, which is the oath taken by the people. Joshua 24:22. They are witnesses to themselves that they themselves are under the oath. *"As for me and my house, we will serve the Lord."* When accept Jesus Christ as Savior, we have mandates in the Scripture, and we have taken an oath to grow in grace and knowledge of our Lord Jesus Christ. And if we do not do this, we let our own selves down. Joshua knew there is nothing greater than this pledge.

For Joshua, there was the construction of the altar, which is Joshua 24:20; and a copy of the Law was put into the Ark. He lived in the Holy of Holies, as they moved through the desert, and the Law moved with them when they moved.

Periodically, the Suzerain-Vassal treaty was taken out and re-read. The Mosaic Law was also read to the people every 7 years. God expects for us to fulfill His mandates. These sacrifices which point toward the Lord Jesus Christ was their spiritual code. Jesus Christ fulfilled the covenant; He was the fulfillment of all these covenants.

Like a Suzerain-Vassal treaty, there were terms and conditions, and both parties agreed to contract. Each party has an obligation. God will keep His side; and certain conditions which the Vassal must fulfill. The blessing and the cursing came to them. The Mosaic Law had a condition; and it was conditional because the vassals have obligations to the Suzerain.

There is a spiritual code and there is an unconditional aspect to this spiritual covenant. All of the ceremonies and all of the other things pointed toward God, Jehovah, and toward salvation. Every time there was a sacrifice, every time they set up a sacrifice, and when they looked at these things, they were looking at God, Christ and His salvation.

What was the Mosaic Law? Stipulations, mandates; here's what you follow. It showed that no one had the ability to keep all of the provisions of the Law. This is because the Law came from God and was therefore perfect; we are not perfect. No one could meet the standards of the Mosaic Law. The Law could not save because no one could keep all of the provisions.

Therefore, someone needed to fulfill the Law, because we could not. The one who would propitiate sins and satisfy the righteousness of God. All of these sacrifices and rituals pointed toward He Who would keep the Law.

There is one condition for salvation: non-meritorious faith in Jesus Christ. What did Joshua tell those people? "Swear an oath" and they said, "We swear." This is the moment of faith; and there is also content to that faith.

For the regenerate person, there was no removal from the covenant. Our covenant and Israel's covenant. Simply put, this is the salvation package revealed in the spiritual code of the Mosaic Law.

The spiritual code revealed the spiritual life of the individual regenerate Jew. That was their spiritual life. It was consummated every time they took a lamb to be slaughtered. Every part of the ritual and every cultic activity and all that they did was a part of the spiritual life. All of the feasts and all of those things revealed to them the gospel. The artisans who constructed the Tabernacle were endued with the Holy Spirit. David also had this. We have the filling and the new dwelling of the Holy Spirit.

Israel, as a whole, was supposed to be a client nation; they were to be regenerate. All of those who left Egypt painted the flood on their tent doors.

There were other unconditional covenants given by God

#### **Unconditional Covenants**

1. This began with an everlasting treaty which God entered into with Abraham.
2. That covenant represented only God's provisions from His grace. There are no obligations of Abraham.
3. This everlasting treat extended to Abraham's progeny.
4. There was a stipulation; the stipulation for entering into the unconditional covered.
5. The central statement in Gen. 12:1-3 is called the Abrahamic Covenant. These contain the benefits to the Suzerine. Abraham is the vassal; God is the Suzerain. God gives and Abraham gives nothing.

### Abrahamic Covenant

1. Faith in Christ is the only condition of the covenant. God chose Abraham as a believer.
2. This covenant established the Jewish race based upon faith in Christ.
3. There was a promise: a future nation Israel as a client nation before God.
4. The nation Israel as a whole, at its inception, fell under the freedom and establishment.
5. The Mosaic Law had application to believers and unbelievers. It pointed toward salvation and the nation had to be governed, which means believers and unbelievers.
6. However, the promises of the unconditional covenants were made to
7. The exception was the anti-Semitism clause in Genesis
8. To fulfill this covenant,
9. The unbelievers are a part of the Jewish race, and God tells them that He would

There is this anti-Semitism clause, which is for believers and unbelievers both. The fulfillment is only for believers. In the time that we live, there are a lot of unbelieving Jews.

There are other parts of the Old Testament. There were 4 other unconditional benefits of the covenant

### God Elaborates

1. There will be personal blessing. God will bless Abraham and make his name great. This is unconditional; meanings it will happen.
2. There was a territorial part: there was land to go with it. Palestinian covenant. This is also unconditional. Israel only has a small portion of this area today. God will fulfill this covenant. We can bet on it. When He returned
3. A national blessing. 2Sam. 8 and it was directed toward one man, David the King will come and reign for 100 years.
4. The Lord Jesus Christ is the basis for any unconditional covenant. There was a universal blessing. Gen. 12:3b all the families of the earth is mankind.
5. The seed of the woman; the humanity of Christ was come from Abraham, Isaac and Jacob and the entire world would be blessed through this descendant of them. Gal 2:14 relates this covenant to us. What is the blessing of Abraham? It is given to Abraham because he is a believer. The only way we receive these blessings is through faith alone in Christ.

In the Church Age, we are not governed by covenants. The greatest blessings will be

Psalm 89:33–34: **but I will not remove from him my steadfast love or be false to my faithfulness. I will not violate my covenant or alter the word that went forth from my lips. Once for all I have sworn by my holiness; I will not lie to David. His offspring shall endure forever, his throne as long as the sun before me. Like the moon it shall be established**

forever, a faithful witness in the skies." Selah. But now you have cast off and rejected; you are full of wrath against your anointed. You have renounced the covenant with your servant; you have defiled his crown in the dust. You have breached all his walls; you have laid his strongholds in ruins. All who pass by plunder him; he has become the scorn of his neighbors. You have exalted the right hand of his foes; you have made all his enemies rejoice. You have also turned back the edge of his sword, and you have not made him stand in battle. You have made his splendor to cease and cast his throne to the ground. You have cut short the days of his youth; you have covered him with shame. Selah.

This is some oath; it is the oath of the great God. Covenant. Land covenant.

we are coming to the New Covenant of My blood.

1Cor. 11:25: **In the same manner He also took the cup after supper, saying, This cup is the New Covenant in My blood. Do this, as often as you drink it, in remembrance of Me.**

## **Les #679      1Cor. 11:25 The New Covenant of My Blood 2/24/08      Sunday 1**

No other religion or philosophy or ideology has its underpinnings in the grace of God as does Christianity. No other religion understands what we understand. We will study the unconditional covenants to Israel, which were given solely by the grace of God.

The New Covenant of My Blood is a pivotal phrase in Scripture. When you understand this one phrase, you need never go blank when partaking of the cup of blessing. This is our Lord's legacy to all of us. In this one phrase, the cup of remembrance is connected with His Own blood, which He then connects with a New Covenant. This is a phrase which is pregnant with meaning. With this one phrase, He links His atoning work on the cross with a covenant concept. Covenant is an Old Testament term, which is used to define God's relationship with Israel throughout the history of Israel.

Mosaic Covenant given to Moses just a short time after Moses led them to Mount Sinai. This covenant was patterned after the Suzerain-Vassal treaties of that day. The Mosaic Law epitomized divine establishment as well as morality. The government and the divine establishment codes are conditional stipulations. They are agreed upon by both parties, as per the Suzerain-Vassal treaties. God provided blessing or cursing based upon Israel's adherence. In all the Law, there are the animal sacrifices, the construction of the Tabernacle, all of which spoke of the spiritual life of Jesus Christ. There was the priestly clothing and all of the rituals which they partook. These procedures and rituals were to be followed exactly by the children of Israel. Did the Jews earn the right to be liberated? Were they so deserving that God looked down and decided, "Hell, these people are just too damn good; they get freedom."

The spiriual code looked toward the Messiah. No conditions can be on the grace of God. The 2<sup>nd</sup> type of covenant is the unconditional covenants which God had given to Israel. There are no obligations placed upon man when it comes to the fulfillment of the unconditional covenants. This treat could only be based upon God's work, and never upon

man's work. Abram's permanent blessing, "I will bless you and make your name great." There are no conditions here; it is a statement of fact. This covenant extends not just to Abraham, but to all Jews throughout history. God gives Abraham His righteousness, and then He can bestow blessings upon him because His righteousness resides in Abraham. Abram is born again through the non-meritorious function of faith. Faith is appropriating the work done for us. We simply believe that it was done. There is nothing that we do to earn the favor of God.

It is not physical birth which defines the Jew who receives the unconditional covenant from God; they were a new racial species based upon regeneration. In the Abrahamic covenant, the future client nation of Israel was promised. God promised Abraham that he would be a great nation. Faith is not a condition for blessing; it is an acceptance of a work already done on our behalf.

There were several elaborations on this covenant to Abraham. Deut. 28–30, which is an elaboration on the real estate gift from God to Israel. Sometimes this is called the promised land, as it was promised to the Jews. Whatever God promises stands in perpetuity. Once God gives you something, it is yours. When we are given something from God, it is forever. The Jews still have the promises of the unconditional covenant.

2Sam. the Davidic Covenant, which provided for the establishment of the royal dynasty. The throne was promised to David and his progeny and this throne would some day be occupied by David and his progeny. The Lord Jesus Christ fulfills the Palestinian covenant and the Abrahamic covenant. "In you, Abraham, all the families of the earth will be blessed." This is a promise made of all of us.

Some mistakenly think that, if we have taken over these covenants, then we are now heirs to the Abrahamic covenants, and the Jew is no longer in play. But this is incorrect. That Jew in this dispensation is apart of the church; but in the future, God's promises will be fulfilled to Israel. The covenants are a wonderful springboard to understanding dispensational. God promised way back to Adam that the seed of the woman that this seed would be passed down.

When we believe in the finished work of the Messiah, then we enter into a covenant promise with God as well. It is the central event of history. There is only one thing which underlies the promises of the unconditional covenants: the blood of Christ.

For where a covenant is made, there must be the death of the one who made it. This is a legal will, essentially. This sort of covenant is not valid until there is a death; the death of the one who made it. Who made the unconditional covenant. God made it. However, God cannot die; He is incapable of death.

That covenant, He designates the New Covenant of His Blood. This covenant covers all time and extends all the way to the end of time.

The Jews also had a New Covenant, and this was a promise made to them, which became particularly important. Very few statements of our Lord were revealed before He went of the cross. The New Covenant to Israel is not the same as the New Covenant of His Blood. The first is given to Israel and the second is universal.

700 years before our Lord speaking about the New Covenant of My Blood, Jeremiah spoke of a New Covenant to Israel before the 5<sup>th</sup> cycle.

Jer 31:31–33: "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

God said, "I took these people by the hand and led them to His covenant." All the rituals pointed toward the unconditional covenants. Israel had broken the eml over and over again; they were not fulfilling their client nation. *Although I was a husband to them, I could not have loved them more.* Here, Jeremiah lays down the New Covenant.

The Jews are about to go out under the 5<sup>th</sup> cycle of discipline, so God has to reassure them that He is not done with them. He still gives them promises. That is the grace of God. This will all be fulfilled after the Tribulation and at the Millennium.

*"I will put My Law within them."* The Law used to be written on stone tablets. There is only one way which God can forget the sins of the Jews—the sacrifice of Jesus Christ.

1Cor. 11:25: *In the same manner He also took the cup after supper, saying, This cup is the New Covenant in My blood. Do this, as often as you drink it, in remembrance of Me.*

**Lesson #680**

**Jer. 31:31– 1Cor. 11:25 February 24, 2008**

**Sunday 2**

## **The New Covenant of My Blood**

You may think, why study Old Testament covenants, but this is the basis of the grace of God and fundamental to the faith. This was the grace of God. These Jews were about to be deported and God had not forsaken them. No matter how bad things are, and no matter how far out of line that you get, the grace of God is still in action. God will still spank us, and we are His sons; but we remain related to Him. However, His grace never fails.

God has never rescinded this covenant which He made to Israel. God brought Israel out of slavery and they are about to go back into slavery, and God reassures them that He will maintain a covenant with them, despite the discipline.

Jer 31:31–33: "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

### **The New Covenant to Israel**

1. In those days, means that this is future. We will be a part of this.
2. He will destroy Israel's enemies.
3. He will rule over and restore Israel as the King of Kings, Lord of Lords. This covenant wraps up all the previous covenants. We have a spiritual life like no previous group of people in history. However, we are not promised a land or a king; we share His Kingship. Israel still has her promises
4. God will make Israel as a client nation a blessing by association to all the earth. Zech. 8:23.

### **Why Does Jesus Use this Language—the New Covenant of My Blood?**

1. Jesus means to say that His blood (figurative language for the death of Christ for us on the cross), Jesus uses New Covenant in a general way, but in a very specific way.
2. Jesus is speaking to the Apostles to the church; at this time, they are His disciples. They would understand some day what this reference is.
3. The redemptive requirement is fulfilled. He is saying, I am going to make a new will and I will simply reiterate this will to you. I will die for you, which is the reference to His blood. When He dies for us, the covenant kicks in. Salvation, propitiation, redemption all kicks in. The wrath of God is propitiation. The wrath of God was directed toward Jesus Christ on the cross. It clicks with the disciples. "I am the New Covenant." This is the basis for every underlying covenant in the New Testament. It is mankind's covenant. The Jews understood this reference in their context, but they would soon understand this is a much greater context. This is the transition, from the Age of Israel through the Hypostatic union. The resumption of the unconditional covenants.
4. The term *New Covenant* had a special meaning to the Jews. The disciples were regenerate Jews. It would have an even more special meaning in the years to come.

### **Why Did God Make these Covenants**

1. God wanted to reveal His intentions toward Israel on this earth. Israel was a theocracy, ruled by God directly. Even though Saul made a mess of things, God still had a covenant with Israel. This was why God made a covenant with David.

2. The covenants revealed God's method for redeeming and blessing Israel. This is the cross. The grace of God, the epitome of the grace of God; the spiritual code, the Davidic covenant all based upon Jesus on the cross.
3. It was revealed by the covenants which provisions and the basis for man to have a faith relationship with God. These covenants epitomize the grace of God. When we look at the history of Israel, we realize just how little they deserved it.

These disciples understood the analogy which was being made; this was the destiny and history of the Jewish nation, all bound up in the covenant to the Jews.

Jesus was sitting in the upper room with the 11 disciples; the God of the Universe, localized in one room, and here He is, referring to a New Covenant. The Messiah reassures them, before a very dark hour, that this is what He would do. He reassures them using covenant imagery and language. In 70 A.D., the Jews would be spread across the face of the earth. By far, more Jews live outside of Jerusalem than in.

#### **What Jesus was doing**

1. Jesus was rephrasing that which He spoke through Jeremiah. The Lord was a great word smith.
2. Jesus was confirming to them an eternal relationship with His redeemed people, based upon His blood. We are also His redeemed people. The cross crosses dispensational lines; the cross is for everyone. He is confirming an eternal relationship with His people.
3. There was nothing conditional about this covenant. The cross was the provision and non-meritorious faith was the only entrance. The Lord took words from the past, which He spoke during the present, telling His disciples of what would happen in the future.

Jesus indwells this body of ours, which is the sign of a new covenant. This is the New Covenant. For the disciples, the Old Testament was their Scripture. This was the Scripture of our Lord Jesus Christ. 300 years before the appearance of our Lord, the Old Testament was translated into Greek, and this was the Bible of the Jews at that time. They understood from this Testament that Messiah had arrived.

The genealogy of the Lord Jesus Christ. The genealogies of Matthew and Luke tell us. The one sitting in front of them was the promise to these Jews.

People like to say that this is some lowly carpenter. The Romans put "King of the Jews" on His cross as sarcasm, but it was true. These men would understand that He was the future Millennium ruler. They knew that Israel would also possess the land promised to them as well.

Jer. 31:34–37: [And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest,](#)

declares the LORD. For I will forgive their iniquity, and I will remember their sin no more." Thus says the LORD, who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar-- the LORD of hosts is his name: "If this fixed order departs from before me, declares the LORD, then shall the offspring of Israel cease from being a nation before me forever."

1Cor. 11:25: **In the same manner He also took the cup after supper, saying, This cup is the New Covenant in My blood. Do this, as often as you drink it, in remembrance of Me.**

**Lesson #681**

**1Cor. 11:25 February 27, 2008**

**Wednesday**

### **The New Covenant of My Blood**

What about new covenants in the Church Age? The book of Hebrews cites the New Covenant and makes a very big deal out of it. The Tribulation is the resumption of the Age of Israel. There is no way you can know where you are going unless you know where you have been. We are a progression of God's plan for Israel. But what is the relationship between God's plan for Israel and God's plan for us? We need to know how we fit in. It is sort of like the United States of America. There has never been any nation on earth the likes of what we have today. We live in a window of freedom and prosperity as has never been known before, just in the past 50 years. Everything needs to be changed; everything needs to be turned around; complaints about nothing. People do not appreciate where they are unless they know where they have been. Part of this confusion is this statement which the Lord has made. Jesus was not confused about this; He knows exactly what He is speaking about.

This last supper appears to be applying the covenants of Israel to the church. But, bear in mind, the covenants belong to Israel. We do not live under covenants. The conditional covenants and the unconditional covenants were all given to members of Israel.

The Mosaic Law was essentially a written constitution for Israel. It defined the theocratic government of Israel. We still live under divine establishment. We think our constitution is the greatest document of human freedom ever written; but the Mosaic Law trumps ours. Ours is great from a human standpoint; but the Mosaic Law was written personally by God. We can look at this document at any point and recognize that it defines divine establishment that was a revelation for all humanity. Secondly, it was the first written expression of God's will for man given in an organized, detailed form. It had not been codified before. It was conditioned upon their response. It was designed for individual response to God's theocratic rule. The Mosaic Law was never given as a means of salvation, even though many have tried. Salvation in every dispensation has always been by faith alone in Christ alone. The only difference is the name that Jesus is known by. The Mosaic Law pointed toward the Messiah and His future work on the cross. It was important that Israel knew what was coming.

The Mosaic Law contrasted man's inability to keep the law. This shows man that he has no ability to approach God's righteousness. It was the absolute standards of God laid

down for His people. No one had been able to keep it. Every time the lamb was put on the altar and slaughtered, it was clear that they could not do it. The grace of God was pictured. The blessings of His grace would be revealed in another covenant. This covenant was made with regenerate Abraham. There were 4 blessings promised to Abram and his progeny: Abraham was promised great personal blessing from God and it would be fulfilled during Abraham's lifetime (Gen. 12:1-3) and with this covenant came a new name; he went from Abram to Abraham. Abraham amassed a great personal fortune, which was a part of his blessing. He was known in the time during which he lived. They knew him in the era in which he lived. He also received a real estate endowment. He had a nice piece of real estate and Abraham lived in a tent throughout the Land of Promise. There was a line of kings as a part of this promise, which included the line of the Messiah; an eternal kingdom. The throne of Israel would be in the family of David, which was established forever. Abraham would be a blessing to all the nations of the earth. This was Jesus, Who came from the line of Abraham. Joseph was not the father, but as a man had to be related in the genealogy for the proper conferring of the promise to Abraham.

In contrast, the Mosaic Law showed Israel how short they fell of righteousness. The Abrahamic covenant emphasized the means. The Abrahamic Covenant was not fulfilled during his lifetime. Abraham would have his covenant fulfilled throughout the history of Israel. Because of their failure to obey the Law of Moses, they were sent out of the land. Was this 5<sup>th</sup> cycle the end of the covenant for Israel? Nope. It just means that Israel is under discipline. Jerusalem is about to be leveled. Jeremiah announced this new covenant right before it happened. Jer. 31. This was directed toward the Jews when outside of the country. He looked beyond their times to the regathering of Israel.

Israel, at this moment, is under the 5<sup>th</sup> cycle. There are 4 million living in the land today, but it is not the client nation. Why doesn't Bobby assert that this will be the Israel which will launch into the Tribulation as the client nation. In the Millennium, all of the promises to these covenants will be fulfilled. The pronouncement in 1Cor. 11:25 does not removed these covenants and pass them along to the church. The covenants belong to Israel through Abraham. We are related to Abraham as his spiritual seed, to some degree.

#### **The New Covenant to Israel**

1. The seed of the woman will return to the earth at the 2<sup>nd</sup> advent. Jer. 31:31.
2. The Lord Jesus Christ will restore Israel from the 5<sup>th</sup> cycle of discipline. They went out in 70 A.D. and that is still in effect. They will not be a client nation again until Jesus regathers them.
3. The fulfillment will be Jesus as the Lord, fulfilling all the unconditional covenants as the ruler in the Millennium.
4. He will also make Israel a blessing by association. Zech. 8:23.
5. This is the future fulfillment of all the previous covenants. Jeremiah gave them a new Covenant so that they realize that they were not left to rot.

There is no race today in the Church Age. However, in our passage, this is a different covenant. This is not the New Covenant of Jeremiah.

### What Did Jesus Mean?

1. His blood at the cross is a New Covenant.
2. Jesus confirms an eternal relationship with all of His redeemed people, regardless of the dispensation.
3. He will unconditionally fulfill the redemptive requirement for all mankind in His blood.
4. He is also making a reference which would catch the attention of His Jewish disciples. These in part was what He was saying.

### More Points

1. The New Covenant was very explicit.
2. Where a covenant is, there must also be death.
3. The disciples sitting there get a little of the meaning, hearing the word New Covenant. This blood is all of mankind's atonement, which they may not have understood. Our Lord connected this with something that they never connected it with.
4. There is a continuity between the unconditional covenants to Israel and what was being spoken of here. He said New Covenant and they began to get it; and then He said, "Of My blood" which may have thrown them off.
5. Christ fulfilled the old covenants. He is also the benefit of redemption for all mankind.

Christ now links this covenant with the cup of remembrance. We drink the cup of remembrance. It is His blood which guarantees two things. The blood of redemption is salvation for all mankind. This does not transfer the old covenants or put them together, but it is a link. All that came before and all that came after is centered there. Jesus said this in one term: the New Covenant of My Blood.

Bobby asks, "Why did our Lord not just cite his blood here and why tie it to the covenants? Why did he have to throw in the term New Covenant?" Covenant theology could not cite this as some sort of a proof text. Remember that His audience were all Jews, but Jews in a New Age, the Age of the Hypostatic Union. This was a wonderful age; the age of a window of a time when our Lord walked on this earth. This was a short 32 years. Shorter dispensation is the Tribulation. This was the greatest dispensation of history.

This separates two great dispensations. This is the central moments of all human history. It is the transition dispensation, and during this when our Lord initiated the Lord's Table. Jesus was looking at these disciples and He knew that they were slow to get things. Jesus makes this announcement, as these Jews had been brought up in the covenant concept. They were undoubtedly familiar. In this announcement, the Lord makes a distinction. He said, "**This is a New Covenant in My blood.**" This was terminology that they did not know. The transition from the past to the future. The Age of Israel transitioning into the Church Age. The New Covenant of My blood encompasses all of God's redemptive activity, while picking up some of the part.

### Conclusion

1. Jesus Christ was the Messiah of Israel and He fulfilled these promises to Israel.
2. When the disciples heard this, Israel's future was guaranteed.
3. For the church, it is our reminder of His redemptive work. We look forward and He looks back. This was not for the Jews only. It was for all mankind. It was as the promise of an eternal future to all who believed in Christ.
4. This is something for all to remember and to celebrate in the Church Age in the ritual of communion. This transitions from the Passover of Israel to the Communion of the Church Age. It is the promise connected to the fulfillment and to the future.

1Cor. 11:25: **In the same manner He also took the cup after supper, saying, This cup is the New Covenant in My blood. Do this, as often as you drink it, in remembrance of Me.**

**Lesson #682**

**1Cor. 11:25 February 28, 2008**

**Thursday**

### **The New Covenant of My Blood**

The New Covenant to Israel was given specifically to the nation Israel. It was a very propitious time when Jeremiah made the announcement of this New Covenant. Daniel had already been taken as a hostage. He was already ensconced in Babylon and he would have a lot to do with keeping Israel on the right track. This New Covenant reiterated all of the old covenants.

On the night Jesus was about to be crucified, and He proclaimed a New Covenant of My Blood. This particular pronouncement was a transitional age; the age of the hypostatic union, which lasted about 30 years.

The covenant to the church is called the better covenant. So, we have a continuity of covenants possibly going right through the dispensations. When the church is removed, then we have the Tribulation. This is the final 7 years of the Age of Israel. It is a very interesting study as to how we get these additional 7 years, which Bobby will cover in v. 26. It is the prophecy of Dan. 9.

The Mosaic Law comes back for the Tribulation. It is a part of the last 7 years of the Age of Israel, which is the Tribulation. There is a resumption in the Temple of Jerusalem the animal sacrifices. At 3.5 years, the abomination of desolation will be put up in the Temple, which is a statue of the Roman dictator. This is the time of Israel's trouble. Some will head to the hills and massacre after massacre will take place.

The New Covenant to Israel will be fulfilled, which is the future of Israel, promised around 586 B.C., to be fulfilled in the Millennium. There are no covenants per se in the Church Age. There are covenants throughout the Age of Israel; but there is this non-formal better covenant. This means that this is a new relationship. God made formal covenants with Adam and Noah as well, which carry through even into the Millennium. However, no covenants in the Church Age. Covenants belong to Israel. New Covenant to Israel. Age

of the Hypostatic Union. Millennium is the kingdom promised to Israel. This is how God communicated His plan with Israel—through covenants. However, He does not communicate with us in this way.

We are administered each one of us in the Church Age individually, by the filling of the Holy Spirit. Jer. 31 lists this New Covenant.

#### **What is this New Covenant to Israel?**

1. This New Covenant of Jeremiah replaces the Mosaic Law. It will be a law engraved on their hearts.
2. Israel's new covenant is a follow-on to the other unconditional covenants. It defines them, guarantees them, and looks to the future.
3. Israel's New Covenant deals with the national future of Israel and the fulfillment of all the promises of the Abrahamic, Palestinian, etc. covenants. But the New Covenant to Israel does not apply to the church.
4. The baptism of the Holy Spirit in the Church Age never before occurred in any other dispensation. It occurred on the day of Pentecost. The nation Israel no longer represents God on earth; we, as individuals represent God on earth. All the great Old Testament heroes have nothing like we have. We have such greater knowledge; and we know God so much more better. We have Him defined so well in the New Testament. It is a whole new relationship.

The word New Covenant certainly triggers something in every Jew. New Covenant to Israel is not the same as the New Covenant of My Blood. Our Lord meant for them to think. He could have just said, "This is the cup of My blood." But He threw in the covenant, which struck a chord with the disciples.

#### **What is this New Covenant of My Blood?**

1. New Covenant in My Blood is a statement of the substitutionary sacrificial death of our Lord Jesus Christ. This phrase was never said before. Then He says, **"Remember this, every time that you drink."** Religion today is just filled with all of these rituals today, designed to please the gods or to represent the gods. We have one ritual. We are to recognize those moments when our Lord died for us.
2. His death is efficacious for all people in every dispensation of human history. This is the New Covenant in His Blood.
3. So the New Covenant in His Blood transcends every dispensation, whereas the New Covenant to Israel goes to just one dispensation. This covenant links all dispensations to the only means of salvation.
4. In every dispensation, there is but one way to be saved: faith alone in Christ alone, based upon His death on the cross. The means of salvation is faith in Christ.
5. This is clearly revealed in all dispensations. His substitutionary death guarantees everything. He is our Savior and the basis and grounds for all that we have.

6. In the Age of Israel, this term, New Covenant in My Blood, is revealed in the Mosaic Law. The blood of Christ was revealed by the blood sacrifices. The disciples heard this and immediately connected this to the animal sacrifices.
7. The New Covenant in His Blood is the pivotal fact and statement of history. This links us all together, even across dispensations. Salvation is the same in every dispensation.
8. The New Covenant was a term that the disciples understood. For most of us, at the beginning of this study, New Covenant probably meant very little; but Jesus' disciples did understand this.
9. This drew their attention to Jesus sitting before them. All of the rituals performed over 1000's of years. These men, whether they knew it or not, were transitioning to the Church Age. They were being given a ritual for the Church Age only.

### **So what was this Transition Period?**

1. These disciples were the men who would introduce the Church Age to the Jews and Gentiles throughout the entire earth. They would explain salvation and then the mystery doctrine.
2. The foundation of the Church Age was the New Covenant in My Blood. Not only the Church Age, but the salvation of those in every age. That was the transition and the unifying factor.
3. But the disciples also introduced to the world the unique ministry of God the Holy Spirit which defines the Church Age. This is the bedrock of mystery doctrine. This is the only way that we can utilize the problem solving devices.
4. That was the design that God had for the administration of the church. God had different administrations for different eras. These men revealed the design which God had for the church.
5. The disciples would not introduce a New Covenant to the church. That was not their purpose. They were transitioning from a covenant concept in Israel to a new relationship with the Lord Jesus Christ, one guaranteed by the Lord Jesus Christ. It was the harbinger of a new relationship between us and the Lord Jesus Christ. What our Lord did by mentioning a New Covenant was not to introduce a New Covenant to the church, but it was a phrase, but it was the harbinger of a new relationship between God and the in this one phase, He summed up all of salvation history. This is all we need to know about the history of mankind and what Jesus Christ does for all of us.
6. The New Covenant in My Blood was a transitional statement from the Age of Israel to the Church Age, as it passed through the Hypostatic union. It was the trans-dispensational promise. And the new relationship between God the believers in the Church Age is what is being promised.

We will look at several chapters of Hebrew next; and it was written to Jews who were 30 years into the Church Age, and they were still confused and scratching their heads. The Levitical priesthood was still making sacrifices. Probably before the Nero persecutions, which was 65 A.D. They were still confused about our Lord's sacrifice; and about the

sacrifices which they offered. The writer of Hebrews will take them by the hand and walk them through the changes. We will be transitioned into the Church Age via the book of Hebrews.

1Cor. 11:25: **In the same manner He also took the cup after supper, saying, This cup is the New Covenant in My blood. Do this, as often as you drink it, in remembrance of Me.**

**Lesson #683**

**1Cor. 11:25 March 2, 2008**

**Sunday 1**

## **The New Testament [Covenant] of My Blood**

A recent article tells us that evangelical Christians make up the largest religious grouping in the United States.

We are going to be studying 1Cor. 11:25 by way of the book of Hebrews, where the covenant concept is covered. The question is, *do covenants belong to the church? Do they belong to Israel and the church?* You may not be very interested, but we are studying Biblical history from the standpoint of the divine perspective. We get the panorama of divine history and we get to see where we fit in. "Don't look at me and say, *oh no, the covenants again!*"

The questions posed must be understood from 1Cor. 11:25 and what did our Lord mean? This verse belongs to the Church Age and it is for us to obey. It uses the term New Covenant, which is definitely an Old Testament concept. The Old and New Testaments meet at this term. We have a test coming, which is coming up next Sunday morning, which is Communion. To understand the New Covenant in My Blood is to pass the test.

We must understand these terms in the context of dispensations. 586 B.C. is where this begins. Jeremiah, prior to or around the time of 586 B.C., made a prophecy of the New Covenant in Jer. 31:31–34, and this covenant was all about Israel's future. Israel had utterly disregarded the Mosaic Law and they had become apostate and heretical. They were about to fall under the 5<sup>th</sup> cycle of discipline. They would soon spend 70 years in horrific slavery to the Chaldean empire and they would wonder if God had forgotten them; were the covenants no longer valid. The answers, of course, are *no*. God's covenants with Israel could not be cancelled. The grace of God; and God is immutable. He gave His Word to Abraham and to the progeny of Israel. Jeremiah's prophecy was to assure them of their future.

God's covenant with Abraham was made with a believer in Jesus Christ. This is why God changed his name from Abram to Abraham, to indicate that he was a believer, a regenerate man, newly born. When Jeremiah spoke of this New Covenant, he was reminding Israel of their covenants with God, and to make certain that they knew that God still had a covenant with them. Jeremiah tells them this prior to the 5<sup>th</sup> cycle of discipline.

Daniel became the Prime Minister of Chaldea at this time, and he prayed to understand the future of Israel. Dan. 9:24–27 is where he receives a vision from God. This vision would

confirm the details of Israel's future under the New Covenant. This even gives us a timetable which is to the day. The Church Age will terminate at a time unknown; however, once we are taken up, then the clock starts,

Our Lord sat before the disciples and He spoke of a New Covenant in My Blood. This can be confusing to those who understand God's covenant relationship with Israel. What was He talking about? Israel understood the New Covenant given to them and these men were Jews. You cannot understand this term without understanding the dispensation of this disciples, and from whence they had come and where they were going. With these words, Jesus encompassed all of the covenants in the past and those which would come to pass. The means of salvation is the same in all dispensations. The blood of Christ is the means of our salvation. We are all covered by the New Covenant of His Blood. That was the universal impact of Christ's statement. The blood sacrifices of Israel would be hereby linked to the sacrifice of Jesus Christ on the cross and linked to our Communion, which is linked to the Passover, which is linked to the covering of animal sacrifices. This New Covenant in My Blood could not be simply applied to the New Covenant of Jeremiah, but it is even more universal. These words had a unifying affect and it also differentiated out dispensations.

A covenant is simply a relationship between two peoples or a treaty between nations. The New Covenant which our Lord speaks of is a relationship between two entities. The reality of His blood is His sacrifice on the cross. This is new; it is not the old relationship between Israel and God; nor is this about the relationship between God and Jews and the animal sacrifices. This new relationship is with the church and a new relationship predicated on a new spiritual life. Jeremiah covenants had meanings for all mankind but it also had a meaning for the church. It calls to mind a certain terminology but it looks forward to our Lord on the cross. Our Lord take the cup and He holds it up and He says, "This cup is the New Covenant of my blood." The disciples here this and they think about Israel's covenants. They had just completed the last legitimate Old Testament ritual which would take place. The New Covenant reference had great meaning for them. This New Covenant in His Blood was not a reference to Israel. Unbeknownst to the disciples sitting there, after they took part in the last legitimate Passover meal—our Lord would be crucified as the true Passover—the new ritual launched by this phrase would replace all the sacrifices of Israel. It prophesied it. There is a shift. These 11 disciples would introduce a new relationship with Christ which would characterized the Church Age. They were to transition from the Jewish disciples to the Church Age Apostles, and this would be related to the New Covenant in My Blood.

Of course, they would give the gospel, Who He was and What He accomplished. They also spread some basic doctrine. All these men did one thing; as they taught, they also spoke of the distinctions of the Church Age. They spoke of the unique ministry of the Holy Spirit. These disciples would shortly see our Lord Jesus Christ on the cross, and they would eventually understand that He was the Passover Lamb, the Savior of all mankind. The Church Age would begin. All of this would begin and it transitions with the New Covenant of My Blood. It was not a formal covenant but a new relationship with the Lord Jesus Christ. It is a new relationship with Jesus based upon the blood of Christ. He would

die and be resurrected. He used a spiritual life which carried Him to this point and through the cross; this was the prototype spiritual life. All of this was happening at this one moment. The old covenant and this new relationship. This was in a way that had never before been seen or heard of in the Old Testament. Some in theology think, this church has a new covenant and that the church now has assumed a covenant relationship with God instead of Israel. The disciples did not teach that the church usurped Israel's relationship. The relationship between Christ and the church was founded in His blood. This was also a transitional statement, taking us from one dispensation to the next. We have that new relationship. They did not have the relationship of their forefathers of Israel, but a new one, which would be established by the blood of Christ and our relationship to God the Holy Spirit.

We will begin to spend some time in the book of Hebrews and we will see how regenerate Jews are transitioned from the Age of Israel to the Church Age. Now, the new regenerate Jews are confused. They have heard about this new relationship with Christ, but these old sacrifices are still occurring in the Temple. They knew, we are Jews, and they were confused as to what they were to do. They faced a dilemma. The disciples just did not know. What would happen would confuse them. When Hebrews was written in 64 A.D., they were told that they had a new relationship with Jesus Christ, and it abrogated the covenants to Israel.

1Cor. 11:25: **In the same manner He also took the cup after supper, saying, This cup is the New Covenant in My blood. Do this, as often as you drink it, in remembrance of Me.**

**Lesson #684**

**1Cor. 11: March 2, 2008**

**Sunday 2**

## **Dispensations**

There were several songs in between dealing with the history of Texas (Aggie war hymn and some other one). March 6 is the anniversary of the fall of the Alamo and it defines liberty because war defines liberty. They lost at the Alamo, but they won. Apparently nearby. We have more freedom in this state than almost any other state in the union; and in part, because of believers at Berachah. The US has more freedom than any other nation in history; and Texas more than any other state in the union.

In the book of Hebrews, we will see how regenerate Jews are transitioned into the Church Age. A future is guaranteed by the blood of Christ. This is a phrase for the future of all mankind. Without the blood of Christ no one can have a relationship with God. A future for client nation Israel which is separate from us, and this is a foundational statement for dispensationalism. That is the heart of the matter.

### **What is a Dispensation?**

1. A dispensation is a period of human history defined in terms of divine revelation. We can define periods of history in a variety of ways.

2. According to the Bible, history is a sequence of divine administration. How does God relate to His people during a specific time in history.
3. These consecutive periods of time in history reflect an unfolding of God's plan for mankind.
4. The dispensations constitute the divine viewpoint of history and the theological interpretation of history. That is what makes dispensations important to us. There is a certain art and science of the interpretation of Scripture, and you cannot properly understand history and the Scriptures apart from dispensationalism.
5. Each dispensation represents the progress of divine revelation from the creation of man through to eternity. This is a progression of administrations.
  - a. Age of the Gentiles: there was just one race on earth, and gentiles might be one reasonable term for it.
  - b. Abram came along and he lived in the Ur of the Chaldees. God made a covenant with Abraham, because he had become the father of the Jewish race. 400 years later, we have God taking Israel out of Egypt; and God gave Israel the Mosaic Law.
  - c. We go down through the ages of history and come to our Lord Jesus Christ, which is about 5 B.C. This Age is short and a central point of history and a transition from the Age of Israel to the Church Age.
  - d. We are the church, which began on the Day of Pentecost. It runs until who knows when. It is over when our Lord comes and meets us in the air, and resurrects every believer and we go to meet Him in the clouds.
  - e. After the rapture of the church, Israel begins a 7 year dispensation called the Tribulation. Satan will do his best to destroy the Jewish race. Much worse than even the holocaust.
  - f. At the 2<sup>nd</sup> advent, the Lord will destroy the enemies of the Jews at the Battle of Armageddon. Then the Millennium occurs. 1000 years of our Lord reigning on this earth.
  - g. At the Millennium, the Jews will have all of these covenants fulfilled.
6. There is a continuity in the dispensations. Salvation is the same in every dispensation. That is the point of continuity. Slaughtering a lamb at the altar is a picture of salvation. The New Covenant in My Blood is a central statement of history.
7. But there is continuity and also discontinuity. There is a contrast in the administration of the ages. This means, how does God administrate the eras of history. What is the profess of nations Israel was administered by covenants; but we are administered by the filling of the Holy Spirit in our age. Paul brought to us the mystery doctrine.
8. Each administration reflects the progress of God's plan in history. This final 7 years of the Tribulation are the last 7 years of Israel. God has to fulfill these covenants which He made with Abraham. All of these covenants are the different administrations.
9. This doctrine is the vehicle by which believers living at a specific time in history can orient to God's will, His plan and His purpose for our lives. A lot of Christians have

no idea as to what is unique to them in this dispensation. What God has provided for us to execute His plan, and it is far beyond what anyone else has had. Each covenant must contain a promise of salvation and the means of this salvation. The gospel is first given in Gen. 3:15. Adam had a covenant; and Noah also received this promise in Gen. 6:18 9:21 or something like that. Abraham received the promise in Gen. 12:1–3. David in 2Sam. 7. All of these promises are there within their dispensations. All of these covenants point toward the Lord Jesus Christ. But each covenant also corresponds to a different dispensation institutional structure for the administration of God's plan in human history.

- a. The first covenant is the initiation of human history, sometimes called the Adamic covenant. It was a personal covenant given to Adam. It was the salvation promise through the seed of Adam, which refers to the Lord Jesus Christ.
- b. Noah received the promise of the Ark. This promise indicated that the line of Christ would be preserved. There were a group of polluted mankind and without a pure race, Jesus could not come. Promise of the Savior.
- c. Israel got the Mosaic Law, which was the administration of Israel and the spiritual law. All other laws come from God's Law. Great law reflects divine establishment.
- d. The ultimate kingdom promise of the Millennium, the new kingdom promise to Israel where Jesus Christ would rule Israel directly on earth.
- e. The only age lacking a covenant is the church. There is not formal covenant relationship between God and the church. The church is not an individual. It is made up of individuals. The church is not an individual or a nation; it is a living organism. There are no racial or gender distinctions. Today there is no boundary or racial barrier. We are the church; we are every race. Equal privilege and equal opportunity.

### **Church Age Distinctives**

We will be there in the Millennium, and we will rule with Christ.

1. The church's leader is Christ Himself. There is no Moses no David; no one intercedes between us and Christ.
2. The church has a baptism into Christ. 1Cor. 12:13 and it is unique. It began on the day of Pentecost. Every time a person believes in Jesus Christ, they receive the baptism of the Holy Spirit.
3. The church has an internal empowerment initiated by Christ, according to John 7:37–39 1Cor. 6:19–20. That is the power of the Holy Spirit, all of which became operational after the day of Pentecost.
4. There is the administration of the dispensation. We have such an administration in our government which is changed every time a new president comes to power. The program of the church is unique from all other dispensations.

The church is Christo-centric and it is administered by precedent. In the Age of Israel, they were administered through covenants. The precedent of the Lord Jesus Christ is what guides us. The proto-type spiritual life initiated by the Lord Jesus Christ is what we function under.

### **Our Precedence**

1. The precedence was set by the Lord Jesus Christ during the hypo-static union. Heb. 6:20
2. The task of the present age is to be imitators of Christ. 1Cor. 11:1 Eph. 5:1 We are to glorify God in our bodies, but this could never be said in any previous dispensation. They had no Holy Spirit; no indwelling of the Holy Spirit. A few men had the indwelling of the Holy Spirit for a short period of time. No one had what we have.
3. We share all that Jesus has. He is a royal priest, and we share this. We have a new relationship in His blood. We are a priest, an adopted son; and we have an inheritance which no one else has ever had. Wherever you go and whatever you do, you are and have a new relationship and to whom much is given, much is expected. We are unique.

Moses longed to see the day in which we live. Every day that we sit in Bible class, we are one step nearer to fulfilling the objective. We are also the ambassador of the Lord Jesus Christ. Did you ever think that your actions make a difference. We have a new relationship and we need to live it. We are not ruled by covenants but by God the Holy Spirit.

**Lesson #685**

**Heb. 1: March 5, 2008**

**Wednesday**

we know that a covenant is an agreement between two parties. Covenants are the way that God interacts with Israel. He promised a land and a king and a kingdom, and that they would bless all of the Gentile nations. Covenant had a great deal to do with the history of Israel. At just the right time of history, a time of God's own choosing, a time which was perfect, for the advent of our Lord Jesus Christ. Then He spoke that phrase *a New Covenant in My Blood*. His death on our behalf would occur just a few hours later. This verbiage would evoke the thought of a New Covenant mentioned in Jer. 31. That New Covenant was not the same as our Lord's statement sounds the same. New Covenant in My Blood conjures up thoughts of Jeremiah's New Covenant. Jesus was the fulfillment of the promise of the Abrahamic covenant. He is the only means of our salvation, and the salvation of all mankind. Our Lord was making a statement of the continuity of every dispensation. The means of salvation is the same, regardless of the dispensation. It will be the same for the last sinner who believes.

To understand the concept of a new time period, we will examine the book of Hebrews and see the transitioning of believers who are Jewish into the Church Age. The continuity of it and the non-continuity of it is dispensationalism as we know it.

### **Dispensation**

1. A period of human history defined in terms of divine revelation.
2. According to the Bible, history is a sequence of divine administrations. Each one has its own unique qualities. We can call this how God administers this dispensation.
3. These consecutive eras reflect the unfolding of God's plan for mankind. Each increment is one more progress in the history of mankind. It takes us from the creation of man, to the patriarchs, to the nation Israel and finally to the Church Age.
4. Adam and Noah and the patriarchs (Abram prior to regeneration).
5. At the exodus, the nation Israel is born, which is when a new age began. When a covenant is given, a new dispensation is begun. Our Lord in His 32 years on earth. The church is the only dispensation from the exodus to the end of millennium which has nothing to do with Israel. We take the Millennium as a literal 1000 years where the unconditional covenants to Israel will be fulfilled. The Temple will be built in the Tribulation, but it will continue in .
6. Theological interpretation of history? Hermeneutics is interpretation of Scripture; and this is based upon understanding of dispensations. Those who try to make the church as the follow on to Israel, confuses some, and their theology is skewed. Some of Christian theologians do not understand that the Millennium is a continuation of the Age of Israel.
7. Each dispensation represents the progress of revelation.
8. There is a continuity in the dispensations—the work of Christ for our salvation. The sacrifices done in Israel did not save.
9. There is a contrast in the administration of the dispensations. Israel is administered by covenants. The final millennium is the fulfillment
10. So this doctrine is the vehicle by which believers living in a specific time in history can do
11. Adam and Noah and Abraham all received covenants. To national Israel and to Israel in the tribulation and the millennium. The prophecies

### **The Church and How it Relates to other Dispensations**

1. The church is Christocentric.
2. It is not administered by covenant, but by precedent.
3. Jesus Christ set this precedent during the age of the hypostatic union.
4. The task of the present age is to be imitators of Christ.
5. We in the Church Age learn Bible doctrine or mystery doctrine, which is one of the ways that we are administered. The Old Testament saints had no idea as to what would be taught. The universal filling ministry of the Holy Spirit. We have more than Moses or David had; and we have it for our entire Christian lives.
6. All of this is the operational spiritual life in the Age of the Hypostatic Union. .

There are certain Biblical keys to the place of Israel. There is a change in the covenant and the change of the priesthood. This all takes place in Hebrews. We have the unique advantage of being priests in this time period. Noah was a family priest; Adam was a family priest. We have direct access to God. The Levitical priest had to go through a series of... We have direct access to God, as we are priests. We are under the priesthood of Christ and not the Levitical priesthood. There is no more a need for the Mosaic Law, because our Lord has already been sacrifice. He is our great High Priest. We have direct access to God, the great high priest. The book of Hebrews reflects this.

Heb 1:1–2: Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

We will stop at some time and look at Daniel's prophecies and in order to put some time on this. God speaks through one voice, and that of His Son. In the Old Testament, there were many prophets who spoke.

#### **This essentially reflects the dispensational approach.**

1. The promise of salvation through Christ is continuous through the Bible.
2. This promise comes through the promises; but directly through Christ.
3. Jesus is the fulfillment of the covenants.

Hebrews was written to Hebrew believers about 30 years after the Church Age began. It was before 64 B.C.

#### **Transitioning to the Church Age**

1. There were sacrifices still being offered in the Church Age.
2. These Jewish believers needed to know that this is a different dispensation.
3. These Jews of the early Church Age were very confused. These Hebrews needed to be transitioned just like the disciples were transitioned into the Church Age.
4. This teaches Israel about their future progeny and it teaches that God has something far greater for Jews who eternal life in Christ. God has provided equal privilege and equal opportunity in the Church Age. In Israel, it was about race. But Israel always had a little problem with the goyim; with the Gentiles. We are so much better off in the Church Age.

this was a time that these Jews needed to understand that they were no longer in the Age of Israel. Titus would march in and destroy their Temple. At the 2<sup>nd</sup> advent, Israel will be gathered as the second we are unique; we are the pinnacle of progress of revelation. We have this privilege. To whom much is given, much is expected. We have rebound, the grace of God, and the mystery doctrine to continue to grow spiritually. We need to know how much we have as believers in the Church Age. We will rule. We are under the better covenant that Hebrews speaks of.

Heb 7:22–24: This makes Jesus the guarantor of a better covenant. The former priests were many in number, because they were prevented by death from continuing in office, but he holds his priesthood permanently, because he continues forever.

His disciples watch our Lord's life and they saw Him execute His life we are the recipients of the greatest life that this world has ever known. We are guaranteed a better covenant. A new covenant exists, but it is not a formal covenant. It is better than what came before. This new relationship does not include the transfer of national promises to the church. We do not need these promises because we have something which is so much better.

The word covenant is used over and over again in the book of Hebrews, but not elsewhere in the New Testament. This is because the church does not become some sort of a spiritual Israel. The author uses covenants in a way that the Jews understood. It is their heritage. Just like the constitution is our heritage. Someone speaks of violating our constitution, it is a part of our heritage. When they hear better covenant, they know that here comes a new administration and a new relationship.

## Lesson #686

Heb. 7:22–24 1:1–2 March 6, 2008

Thursday

The immediate context begins around v. 11, and it is a comparison between the old Levitical priesthood and Christ. This priesthood was administered through the tribe of Levi, and the Mosaic Law gave the outline of what their duties were. From the very beginning, this was clearly an imperfect priesthood. All of the Levitical priests were imperfect. Heb. 10:1 indicates that they are fallible. The Sacrifice had been made, so there was no need for the animal sacrifices. This had been done. His sacrifice was the only sacrifice which could make an atonement for sin. His work is finished; it was completed on the cross. Israel no longer looked forward to Christ's work on the cross. He is the end of the Law. The result of the

### Jesus Christ, our High Priest

1. We now have a great High Priest Heb. 4:14–15
2. He is the great High Priest because He died and was resurrection and He ascended and He is now seated on the right hand of God.
3. There, at the right hand of the Father, He makes intercession for all believers of the Church Age. This includes believing Jews who lived past Pentecost. All believers in the Church Age.
4. The priesthood of Christ is the perfect priesthood; the Levitical priesthood was imperfect. He is the only one without a sin nature.
5. Church Age believers share this priesthood, since we are placed into union with Jesus Christ.
6. He is the High Priest; we are a kingdom of priests.
7. Therefore, we are royal priests. He is the great high priest.

8. The Levitical priest was born into the priesthood. Each was a priest because he was in the tribe of Levi, a descendant of Aaron.
9. Church Age believers are born-again into the royal priesthood. We are not physically born into a priesthood, but we are regenerated into a priesthood. Faith alone in Christ alone is the only qualification to be a priest.
10. As priests, each one of us represents ourself before God. This is an awesome responsibility. Most Israelites looked to the priests to offer up their sacrifices. They stood between the Israelite and God.
11. As royal priests, we are mandated to pray without ceasing. It means consistency. For most of us, this means a scheduled prayer time. This can be done at any time, in a car, with your eyes open. As royal priests, our prayers are offered to God. We pray to God the Father, through Jesus the Son. We have a direct channel to God because we are priests.

These Jews, they must realize that this is an entirely different procedure from which they came. The old priesthood is gone. Their priests and High Priests were fallible men. But they were no different than any other Israelite. They were just as fallible as anyone who brought a sacrifice to them. No imperfect human can make an efficacious sacrifice for another fallible human. Their doctrine came from their rituals. They understood everything that they needed to understand through their rituals. This was how they knew salvation. Faith alone in the Savior, Who makes atonement for all of us. It had to be a perfect person.

Jesus has become the guarantor of a better covenant. This covenant concept had a great meaning for the Jewish believers. Covenants are given very little coverage in the other books, but it is a major topic in the book of Hebrews.

The occasion for this book, believers were still offering up sacrifices to God. The ceremonies were continued. They were confused and they needed to understand. The rituals of the Jewish Temple were now obsolete. This was their heritage. It had been done for hundreds of years. Should they abandon the Temple? That was their heritage. They were no longer under the Mosaic Law. They had a better covenant. This is the New Covenant in His Blood.

The better covenant guarantees a new relationship with all believers. This is a new relationship between God and man, and this new relationship is for a new dispensation. Their relationship is the same as ours today. Therefore, the book of Hebrews is addressed to us as well. Unfortunately, there are Christians today who still hold to the Mosaic Law.

The writer of Hebrews uses a familiar language for these Jews. They are as steeped in their covenant relationship with God as we understand our own constitution. Someone was now addressing their situation. What we do now, boss? They were making a word association and this is why the author speaks of a new covenant.

This better covenant is a transitional phrase to the Jews at this time. The New Covenant in My Blood was the transitional phrase for the disciples. Christ, as the New Covenant, is the assurance of a new relationship based upon being in union with Christ. This is not a promise of a future kingdom relationship with Him. We know the dispensational layout, which does not put believing Jews of the Church Age into a continuation of the Age of Israel.

#### **The New Covenant to the Church**

1. The better covenant is a brand new relationship of the church, based upon and predicated on the new ministry of God the Holy Spirit.
2. This better covenant is accomplished by His work on the cross.
3. This was based upon the spiritual life which Jesus Christ test-drove.

No other dispensation has the resources which we have we have the f the. We have so much simply by living in the Church Age.

#### **The New Covenant in His Blood**

1. A limited term, defining their relationship with Christ. It does not refer to the New Covenant with Israel.
2. The better covenant arises from Christ's priestly sacrifice; this is His blood, the better covenant.
3. The sacrifices of the Mosaic Law are inferior and defunct.
4. The result is a new dispensation administered by the great High Priest.
5. The Church Age has a better spiritual life, poereed after the precedent of the Lord Jesus Christ. This includes the power of the Holy Spirit.

They understood, to some degree, the reference to the New Covenant; and they new that it was not new for Israel but for the Jews in the church. All those sacrifices over all those centuries could not redeem man from sin. Only He could redeem them. Not the blood of bulls and goats. The old priesthood made these sacrifices and followed the Law. He pioneered the new spiritual lie as him into in

#### **this Chapter Reveals**

1. The abolishment of the old priesthood.
2. The new High Priest, Jesus Christ. He is the infinitely superior High Priest.
3. However, that priesthood continued to operate in Jerusalem in the Temple. The writer of Hbfws has to make this serious to them.
4. The Lord Jesus Christ is the new High Priest. His priesthood is after the order of Melchizedek. He was a king-priest, great than that of Abraham, who was a family priest. There were Levites, but they were inferior. We have a uniqueness.
5. The priesthood of the Lord Jesus Christ replaces the old priesthood. He is the guarantee of our new relationship with Him.

In this change of dispensation, we cannot forget God's immutability. This is why many people think that God changed the covenant. The change in priesthood does not change the unconditional promise made to Abraham obsolete. We are in a new administration. Once God promises something, He cannot renig on this promise. No one can remove this salvation because God placed us there. It is one of the 39 irrevocable absolutes. God gave Abraham promises that never become obsolete. They were given to Abraham and Israel in perpetuity. What God promises, He does not turn around and give it to someone else. National Israel is not left behind, despite their many spiritual failures. Jews are under the 5<sup>th</sup> cycle of discipline at this time. The Lord will regather these Jews and He will provide the fulfillment. That is the promise of the New Covenant to Israel. Our covenant is a new relationship with the Lord Jesus Christ. It is all our and it can never be taken away. This takes us through past history and through present history, and it does it in one fell swoop.

Heb 7:22–24: [This makes Jesus the guarantor of a better covenant. The former priests were many in number, because they were prevented by death from continuing in office, but he holds his priesthood permanently, because he continues forever.](#)

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Dr. George Meisinger from Chafer Theological Seminary President coming to speak after class.

He apparently was in class in the 60's and he eventually got the epoint that the languages were important. The first time he heard Bob, it really made him mad. He hammered legalism and he hammered him. He refused to listen to him for a whole year. There was another guy who kept after him, from his Greek class, and he showed up, just to get the guy off his back. He kept going back, even though he did not like the preacher at all. Eventually, he even got so that he liked him. He and his wife even lived with Bob and Betty at that time in 1965.

A group of pastors met in Huntington Beach and decided that there was a need for a Seminary which there were not so many extra classes which drew off your time, energy and resources. Last April, they moved from Southern California to Albuquerque, which he saw as some backwater town. The city now has a million people and the cost of living is much lower than southern california. In California, people had to work 40-50 hours a week to make it, and they could only take 1 or 2 classes a semester. Now they can work less, study more, and graduate in a more reasonable amount of time. Why should someone with the gift consider Chafer Seminary? Why do we request prayers? When you look around the theological landscape, there are hundreds of theological seminaries. A man with the gift should consider a seminary because God uses equipped men. Moses spent 40 years in the desert in Midian. Paul spent 3 years in the Arabian desert and 10 years in the local church of Antioch, and then God launched him into his missionary work.

Luther spend years upon years wondering how is a man justified before God. Charles Ryrie, Dwight Pentecost, etc. There are different levels of training and some are trained to teach in high school, college, elementary school. Many schools do a good job for

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training men for the ministry. However, they believe 4 solid years of Greek, Hebrew, and Systematic Theology; and then there are other classes as well. Each man has a choice to make. He can be content to be something less than he can be; or he may aspire to be the best that he can be. There will be many sacrifices of time and of finances and long hours of studying Greek, Theology and Hebrew. Sacrifices of being away from his family. It is important that a wife will support and encourage him in all of these hours away from her. Some wives are not willing to make the kind of sacrifices that the husband is willing to make. There will be blood, sweat and tears in a good seminary. But this allows a pastor to dig into the Word for himself. He does not have to depend upon commentaries or church dogma. The prepared pastor will be personally satisfied and content. He does not go into his study with the feeling, *Oh, God, another day*. He is enthusiastic, because he has the tools to get into the Word. It is a super blessing to see others who grow and they become productive, as God uses us as an equipped servant.

An overview of what things would be like in the first year. With no language background, you will go through half of Chafer's Systematic Theological book, and with no language background, you only start Greek. If you have a background in the languages, then you do both languages. Both languages in the 2<sup>nd</sup> year no matter what. In the 3<sup>rd</sup> year, there is Biblical theology. You want to find out all to the book of Hebrews has to say about the covenants. Then you go to Galatians and 1Corinthians, and you learn what they have to say about that topic under their context. Might be the Holy Spirit or Christology. In the 4<sup>th</sup> year you move into systematic Biblical theology. You take what the individual books say and you pull it into a category. This allows you to have the complete picture of that doctrine. If someone raises their hand and asks a question, then you can come up with an answer. The final step is to take the Word and see how it related to God's world. What does it say about the sciences, entertainment, social sciences, etc. The people in the seats can take the Word and go home and now they have answers for their lives. So they can deal with the heartaches and problems in their lives. God has given us everything which deal with life. We do not need extra taboo lists and other things which Christians tend to create.

If you have the spiritual gift of a pastor-teacher or an evangelist, and you want to become the best, come to Chafe Theological Seminary. God has called you and even in the womb, He has begun to shape and fashion us. Some musicians are born with perfect pitch; IQ too. At the 2<sup>nd</sup> birth, there are other gifts and abilities. The choice today is, do we develop these gifts to the maximum. So many have called George about the seminary and when they find out about the Greek and Hebrew, they hang up the phone.

Sharpen the abilities which God has given you.

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A pub owner in Ireland refused to have *Danny Boy* played in his pub on St. Patrick's Day and gives several reasons. He said it was depressing, but these are the greatest lyrics of all.

New Covenant in My Blood is a transitional statement. Israel already had received a New Covenant from God and this covenant was about their future. The better covenant is found in Hebrews, and this book was written to Jews in this age. This is a transition from that age to the Church Age. This initiated the Communion ritual. This portends a better covenant to all of us. We are born into the Church Age and are a part of this New Covenant in His Blood.

Heb. 7 is a great passage on this topic. Salvation is the same throughout every dispensation. It runs from Genesis to Revelation. That is the continuity. There is also a discontinuity. The spiritual life of the Jews is outlined in the Church Age. The abolishment of the old levitical priesthood is revealed in Heb. 7, and in favor of an infinitely superior priesthood. Jesus Christ is an infinitely superior High Priest of the Church Age. He is a priest after the order of Melchizedek. He is a type of Jesus Christ, and reveals the great High Priest to come. All believers in the Church Age are now royal priests in union with the King Priest.

The problem for these Jews to whom this book is addressed, there was a still functioning priesthood offering up animal sacrifices in the Temple. These Jews were confused and they needed to understand that the priesthood and the rituals of the Mosaic Law were truly obsolete. Christ was the end of the Law to all who believe. What better way to get across this message to these Jews but to use the old terminology of covenant and indicate the change which has taken place. Now there is a New Covenant; a new relationship for all Church Age believers. They must leave the Mosaic Law behind. They must understand the uniqueness of the Church Age. We have a uniqueness which no other dispensation has.

Heb 7:22–24: [This makes Jesus the guarantor of a better covenant. The former priests were many in number, because they were prevented by death from continuing in office, but he holds his priesthood permanently, because he continues forever.](#)

## **Lesson #688**

**Heb. 7:22–24 March 9, 2008**

**Sunday 2**

Hebrew was written to Jews during the early Church Age. They knew that there were sacrifices going on in the Temple; but they also understood the meaning of these sacrifices. They were confused. "How are we supposed to live in this Age?" Their understanding will help our understanding in the Church Age.

Thomas Paine had a negative view of the sacrificial death of Jesus Christ. Bobby quoted this in the communion service.

We look back in our Communion to Jesus Christ on the cross. These sacrifices were their history and heritage. These Jewish believers needed to understand that they were no

longer a part of Israel. There were still Jews gathered in this land. There was still a temple at this time. There was still a future which was promised in the New Covenant to Israel which Jeremiah spoke of. Every race is part of the church. The nation Israel has a future, but the Jews of the Church Age were not connected to this future any longer.

Jesus was taken up to a high mountain and tempted. From that time on, He was empowered by the Holy Spirit. The Holy Spirit was given to us on the day of Pentecost and we have the same Spirit which empowered Him. The spiritual life is centered on the power of the Holy Spirit. No longer is the priesthood the imperfect Levitical priesthood. Now we have direct access to the great High Priest. The unconditional promises made to Abraham and to his descendants do not change. They were given expressly to Abraham and his progeny.

So, what does become obsolete? The Mosaic Law becomes obsolete. The Mosaic Law which governs the nation. That spiritual life is no longer a part of the age in which we live. This is because Israel has been set aside temporarily. The cross was the center. The church followed the cross. Israel had been temporarily set aside. This is not the New Covenant of Jeremiah. This is the new relationship of the Church Age.

How do we know that the church does not take on itself all of the promises of the Age of Israel? This is because God is immutable. Didn't God become disgusted with Israel and toss them out? Doesn't that mean He changed the Old Covenant to the New Covenant? Isn't Israel completely defunct? God's promises never change. He can never default on His promises. Certainly the divine outline of history progresses. History progresses, but God does not withdraw His promises. God is immutable and His promises can be depended upon.

All of the dispensations move toward the same objective. The promises of God do not change. God's plan for Israel is her irrevocable plan. God's plan for the church is irrevocable as well. Israel will return to the stage of divine history. Covenant theology completely overlooks the place of Israel in the Tribulation and the Millennium. The Tribulation is the resumption of the Age of Israel. Dispensational doctrine is critical to properly interpreting the Bible. Israel has not lost the promise because of her past failure. Let's thank God that He does not negate our salvation because we fail. Will He negate His promises to Israel? He is either faithful or He is not. The New Covenant to Israel is still their future.

We have a New Covenant, a new relationship, as the church; and so does Israel, beginning with the resumption of the Age of Israel. These are different covenants.

Heb. 13:20–21: **Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.** Bobby says this at the end of a wedding service. Both of these people have eternal life and a mission by the

Word of God. The blood of His eternal covenant and why not remind the bride and groom of the uniqueness of their spiritual life.

The words *eternal* and *better* go together. They refer to the same covenant which God has made with those in the Church Age. This is not a formal covenant as God made with His chosen ones in the past. Why did the author of Hebrews use this word if this is not a formal covenant? Why would he use a word which is so Old Testament.

### **Why Does the Author of Hebrews use the Term *Covenant*?**

1. The word covenant is not to propose a new formal covenant between God and the church. This is not a transfer of the covenants made to Israel. This is not proposing a New Covenant relationship in the Church Age.
2. This emphasizes, using Jewish terminology, the continuity of salvation for Israel and the church and indeed for all mankind for all times. He uses *covenant* to trigger thoughts of God's relationship with Israel.
3. This is also used to distinguish between the distinctions of worship in each dispensation.
  - a. A change of priesthood from Levitical to the Great High Priest, which is Christ.
  - b. There are no more blood sacrifices.
  - c. Christ is the true blood sacrifice and He will never be sacrificed again. Why would anyone want to continue to sacrifice animals? This is a great salvation message as well.
  - d. This is a change of administration and function as well.
4. This reminds these Jewish believers that the Lord Jesus Christ is the guarantee of the New Covenant to Israel. These Jewish believers were certainly concerned about their nation and where it was; and in 7 years, there would be no nation Israel. Titus in 7 years would level the Temple. This is when Masada takes place. This is when Jews jumped to their deaths. This is when Jewish are sent all over the earth as slaves, and remain scattered. But they will never be completely destroyed. This should remind believers that Jesus Christ is the guarantee of God's covenants to Israel. The nation that they love so much will not be wiped from the face of the earth.
5. This covenant language indicates Christ's prototype spiritual life, the new relationship. A better covenant. Covenant triggers for these Jews. This is something that the old nation never had. The author's intent is to compare the inadequacies of the Old Testament relationship with the promises of Jesus Christ in the new, based upon His death on the cross.

The Ten Commandments are a part of the theocratic government of Israel. There is no nation of Israel today. The same God governs us. This is the intent of the author of Hebrews. That mystery doctrine never before understood or even presented in the Old Testament is now understood.

The Jews now in the Church Age are being informed as to the changes of dispensation and what the change means to them. They are a part of a new administration. We call a new presidency a new administration. This is what is occurring here. There are points of continuity and points of discontinuity. The author of Hebrews say, "It's gone; forget about it."

God says, "In case you don't get this, try worshiping without a nation; try worshiping without a nation Israel." The old Mosaic Law is gone; and with it, the sacrifices of the Temple. Why would anyone want to rely on a Levitical priesthood when they have such a superior High Priest. They had an old fallacious, faulty priesthood, and it is now gone. Remember, there were those in this priesthood who persecuted Jesus Christ. All the new Christians, for the most part, were Jews, even though the nation Israel rejected Him as a whole. The pharisees and priests and scribes and sadducees rejected Him.

The Age of Israel ceases with the 1<sup>st</sup> advent. One of the great prophesies of the Old Testament is Daniel 9, where we have the timetable for Old Testament Israel to transfer into the Tribulation. We know the events and the clock which tells us when everything will occur, once the Church Age ends. We will know all of these things to the very day.

The living organism replaces the nation Israel. We are a body of many members. We are not a nation but a living organism. Perhaps this was used so that there could be mistaking that we are a continuation of some sort of the nation Israel. We are priests reporting directly to the Lord Jesus Christ.

The New Covenant in His Blood is cross dispensational. It is cross-dispensational; and the focal point of all dispensations. This reminds the Jews in one word of Gods new plan for them in this new dispensation. The Lord Jesus Christ guarantees a New Covenant relationship and he has brought it about His new action. The new relationship is valid. This contrast is clearly seen in Heb. 8, where we will start next lesson.

Heb 7:22–24: [This makes Jesus the guarantor of a better covenant. The former priests were many in number, because they were prevented by death from continuing in office, but he holds his priesthood permanently, because he continues forever.](#)

**Lesson #689**

**Heb. 8:4–6 March 12, 2008**

**Wednesday**

Bobby could continue to loop back and back and back on this particular covenant discussion and how these covenants are all related. However, he cannot spend the rest of our lives on covenants. We will see exactly what Israel's future is. It is terminated for a period of time, but things will kick in at some point.

This period in which we live has been hidden from all previous dispensations and it just happened. God realized that He could keep this age hidden, as His Son would be here with many signs and wonders; and that the Apostles, witnesses to Him, would also be here with many signs and wonders. Therefore, God knew that this age could be easily set up on the fly by His servants.

As a priest, we have a direct line to God. Jesus is our High Priest and He makes intercession for us; and He is also the Mediator of a New Covenant. Our Lord Jesus Christ, as the Mediator of the New Covenant, is a true priest. All the High Priests were all men and they could do nothing. Only Jesus could make the true sacrifice. The Levitical priesthood could never do this.

Jesus is a priest after the order of Melchizedek. He was a unique priest in the annals of history; in fact, he was a king-priest, and a type of Christ. The Lord Jesus Christ is the guarantee of the New Covenant. He has brought this all about by His own actions. No Levitical priest could make such a sacrifice.

There were priests at this time who continued to offer us sacrifices in the Temple. Jesus would never do this, because He was the sacrifice. Even Caiphas the High Priest brought in animals to be sacrificed, and he demanded Christ be crucified. These priests are still doing something which looks forward to Him, and He has already come and He has given Himself as a sacrifice for us.

The Levitical priesthood is now obsolete. Christ is the reality and His priesthood is superior. He is the sacrifice; He is the reality. He brings a new relationship in that covenant with us, apart from the Law. The Law is no longer valid. So many believers today want to return to the Law. We do not live by the Law today; the Law is dead.

Now, He has attained a much greater ministry. Mediation would be understood by any attorney as a legal difference. It is legal terminology. This is how mediation and covenant go together. Our Lord is resolving the relationship between God and man. There is a perfect illustration of what our Lord does on the cross on our behalf. It is a great concept.

This mediator function is enacted on better promises. The new relationship is the contrast. If the first covenant had been faultless, there would have been no occasion sought for a New Covenant enacted on better promises. If the Mosaic Law could save, the sacrifice of Jesus Christ would not be necessary. Why would Christ come and sacrifice Himself if the old Mosaic Law was still in effect and if there was some sort of efficacy in it.

The pharisees tried and some felt as though they were doing okay. They were looking for messiah to rescue them from the Romans. These Jews believed that the Mosaic Law were efficacious and these are the same Jews who crucified Jesus Christ.

No one who is without righteousness can have a relationship with God. Relationship with God is for believers only. You have his personal love, etc. We have the filling of the Holy Spirit. This is our fellowship; this is our relationship. All that God can do is condemn, when others lack His righteousness. When you are convicted, you are being dismissed by the Judge. That is not a relationship. You will be separated from the Judge. Just as someone who is before a human judge and is sentenced to jail; he has no continuing relationship with the judge. He is separated from the judge.

As soon as Adam sinned, the relationship was broken. All God does in grace is provide a means for a relationship. This goes all the way to the beginning and all the way to Israel, to the Church Age, the Tribulation and the Millennium.

Therefore, we need a High Priest Who can mediate between us and God. We cannot mediate our own covenant. No one can mediate their own covenant. God always gave the covenants to Israel. When the Savior came, the Law no longer need to point to Him; because He has come.

His ministry was only for 4 years. He lived for 30 years. He did not have a long public ministry; He lived in Egypt and we have no idea what He did. His public ministry only last for 4 years. He walked a road to Palestine. The priests and sadducees wanted to kill Him. This ministry culminated in His great sacrifice.

This paragraph is a comparison between the real and the shadow; the images and our real High Priest. He completed a more excellent ministry. This better covenant of Heb. 8:6 is the New Covenant in His Blood.

There was a priesthood in the Old Testament other than the family priesthood and other than the Levitical priesthood. There was another priesthood which pointed toward Christ. This was the priesthood of Melchizedek.

Heb 8:4–6: [Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain." But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.](#)

#### **Melchizedek**

1. Melchizedek was unique; no one like him.
2. Melchizedek had an eternal priesthood.
3. He was symbolically connected with the future Head of God's people. Psalm 11:4.
4. He was a union of priest and king.
5. He was called the priest of Et Elon = priest of the Most High God.
6. He was also the King of Salem, which later became Jerusalem. He was a real person. He was not just some symbol.

Gen. 14:17–20. He was a contemporary of Abraham. Abraham had just rescued Lot from some raiding kings. Abram heard about it. He assembled over 200 men and he took off after this raiding party. Abram had a lot to defend. He was a rich man. After this triumph, Abram went by Jerusalem. Lot was allied with the King of Sodom; and Abram went by Salem and the King of Salem went out to meet Abram and he brought out bread and wine to Abram, which were staples of the time.

### **The Bread and the Wind of Melchizedek**

1. These were to celebrate God's deliverance of Lot.
2. Melchizedek blessed Abram with bread and wine. There is a similarity here to our Communion.
3. Melchizedek ministered to Abram as a priest.
4. What did Abram do? He tithed to Melchizedek. He gave him a tribute. Melchizedek is a type of priest. This is the absolute and total picture of Jesus Christ in the Old Testament.
5. This means that Abram saw Melchizedek as a true priest. This was not just an act of kindness; this was an act of intercession. This was not the first Communion; but it was a symbol of the priesthood of Mel.
6. This blessing and Abram's offering meant that Melchizedek, meant that Abram recognized that Mel was superior to him.
7. There is nothing about Melchizedek and how he became king and who his ancestors are or anything about his background. This allows the writer of Hebrews to make a comparison between Jesus Christ and Melchizedek.

### **How was Melchizedek Unique**

1. He was a royal priest.
2. The Levitical priesthood was not royalty. The line of Judah was royalty. They did not come together.
3. Abram was a family priest, but he was not a king.
4. David was a king but he was not a priest. Not even Moses has this unique status of Melchizedek; he was both a king and a priest.
5. The perfection of his priesthood is that it stands forever.
6. Melchizedek as a king was superior to the Levitical priesthood.
7. As a priest, Melchizedek was superior to any king of Israel. He was superior to everyone.
8. Psalm 110:4: **You are a priest forever according to the order of Melchizedek.**

### **Melchizedek and Christ**

1. Melchizedek represented the superiority of the priesthood/kingship which He was.
2. As a king priest, He was a type of Christ.
3. Christ is the great High Priest and the King of Kings.
4. Melchizedek as a type of Christ is a union of priesthood and kingship. Zech. 6:13
5. Christ has a priesthood which is superior to the Levitical priesthood. We are a new priesthood; a new dispensation and new relationship. We ourselves follow after this priesthood. "What are you doing going down to the Temple to those priests; you are superior to them."

We are finding a contrast between the old covenant and the old priesthood with the better covenant and a new priesthood. This is really a study of dispensations. We are now looking at the old covenant, which is clearly the Mosaic Law. The old priesthood is the Aaronic priesthood. The sacrifices of the Mosaic Law and the Day of Atonement and the feasts were mere shadows of what would be revealed in Christ. The old priesthood was imperfect and they could not mediate peace with God for themselves or for others. No longer are the sacrifices at that conditional covenant valid. This was written around 60–64 A.D. and the Jews are quite confused, and they are about to see the 5<sup>th</sup> cycle of discipline descend upon them. They need to know that they are no longer Israel but they will be the church. God allowed this to happen to nation Israel and to the Levitical priesthood in order to wipe all of these things out. These new Apostles just needed to communicate the Church Age doctrine to the believers of that time period.

The author of Hebrews also point out that Jesus Christ could not be a Levitical priest. He is the fulfillment of the picture presented by the Old Testament sacrifices. He is the true sacrifice and the new priesthood. Why would he go back to the old. He is the High Priest that the Levitical priesthood was the shadow of. These priests foreshadowed the ultimate reality. Psalm 110:4 11:1, 15, 17 Jesus is a priest after the order of Melchizedek.

#### **Melchizedek**

1. He was a priest of Salen and the priest of the Great God or the Most High God (El Elyon) and that twas before Abraham was Abraham.
2. Melchizedek ministered to Abram, as Abram returned from rescuing Lot. There were these type would would get looped and go out raiding and they would kidnap people, so Abram rescued Lot.
3. Melchizedek came out and ministered to Abram with bread and wine.
4. This blessing and offering of Melchizedek meant that Melchizedek as a king and priest was superior to Abram.
5. Abram recognized that Melchizedek was superior because he paid Melchizedek a monetary tribute. Abram knew that he was greater than the founder of Israel. Melchizedek was a king and a priest in combination.

#### **How was Melchizedek Unique**

We get theological information that most believers have not even a clue about; it is not even taught in many seminaries. Bobby wrote a very long masters thesis as to how the New Covenant to Israel was not the New Covenant to the church.

1. The Levitical priests were inferior because they were not royalty.
2. Abram was a family priest. Until the Levitical priesthood, Abram was.
3. The old covenant made David a king, but he was not a priest. Aaron's tribe was not royalty.
4. Melchizedek was both royal and a priest. He was a type of Christ.

### **Melchizedek was a Shadow of Jesus Christ**

1. Melchizedek was a shadow of Jesus Christ in the Old Testament. The ehp is always superior to the other priests. Revelation calls our Lord the King of Kings and the Lord of Lords.
2. So the Messiah is a union of kingship and priesthood after the order of Melchizedek.
3. The perfection is confirmed by the fact that His priesthood is eternal. Heb. 7:17, making it greater than Melchizedek's.

Jesus Christ provides a better covenant than the Old Testament Law. He brings a new relationship apart from the Law. This is why Christ's king-priesthood was superior to everyone else; and why Melchizedek's priesthood was superior to all other.

### **Why Does this Matter?**

1. The Levitical priesthood could never affect true reconciliation to God.
2. Therefore, the Levitical priesthood was preparatory for the future.
3. In its rituals, we have reconciliation and propitiation, but not the fulfillment of these. Only Jesus Christ could fulfill these things.
4. The Levitical priesthood taught that blood, death, and substitution was necessary for the atonement of sins. The priests were also the teachers of Israel. The Levitical priesthood did the rituals and they taught what was meant.
5. What did the rituals teach?
  - 1) An innocent victim in the sinner's place. There was no sin there in the lamb. The lamb became the substitute for that sinner. The sins were transferred.
  - 2) The animal was a substitute for the person making the offering. Redemption, propitiation, salvation. When an individual Israelite saw this sacrifice, he would believe in Jehovah Elohim and he would receive eternal life.
  - 3) The shedding of blood on the altar portrayed a death of a substitute for the sinner.
6. What did these sacrifices do?
  - 1) They awakened the expectations of a perfect priesthood represented by Melchizedek.
  - 2) That was a perfect priesthood that could make efficacious sacrifice for sinners. The expectation of a perfect priest who could make sacrifice for sinners.
  - 3) That perfect eternal priesthood is understood in the unique person of Jesus Christ, Who is the King. This fulfills the Davidic covenant.
  - 4) This is who Melchizedek was—a priest-king. The Levitical priests could never match this.
  - 5) We in the church age are royal priests after the order of Melchizedek.
  - 6) This is indicative of the better covenant; the new relationship.

We are a royal priesthood and we have direct access to God and we will rule with Him as resurrected Church Age believers. This is how unique we are.

Jer. 31:31–34 are the better promises. This is quoted in the Greek of Heb. 8. When an Old Testament passage is quoted in the New Testament, it has a special meaning in the Church Age; it is brought in to have a new meaning for the Church Age. It is always in the context of the Old Testament. It is always within those confines. There is always a connection.

Jer. 31:31: "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah,

This is a prophecy that days are coming when the Age of Israel resumes. These Jews at this time needed to know that God is not forsaking His people, even though Nebuchadnezzar would conquer them.

Heb. 8:8: For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah,

*days* here are a succession of days. 586 B.C. and 70 A.D. a dual meaning. This succession of days will deal with a crisis coming to Israel. Israel is being promised a deliverance. All those promises given to Israel have yet to be fulfilled. Israel is in a diaspora today. The nation Israel today is not the Israel of the Bible. Israel in the Bible is a place of believers in Jesus Christ. This is yet future because these covenants have not yet been fulfilled. They have never occupied all the land. They have never had a king-priest who will reign forever. Right before the 5<sup>th</sup> cycle of discipline, Jer. 31 and Heb. 8 are written.

You are Jews and you hope that at some point, God will revive Israel; and this is a guarantee that He will. If God promises you a union with Christ, the promise carries forever. The faithfulness of God is quite wonderful.

This study of covenants allows us to see the faithfulness of God over time. Our promises are different from those made to Israel. There is the New Covenant to Israel and to us, the New Covenant in His Blood. All these covenants will be fulfilled. This days will lead up to a rule of 1000 years, where all the covenants will be fulfilled.

Jesus Christ will return and He will destroy the enemies of Israel. This will be followed by the removal of Satan from this world. When he is incarcerated at the beginning of 1000 years, there will be perfect environment in the Millennium. All of the Jews in Israel will be believers beginning the Millennium. The nation which will be regathered will be the fulfillment of a regenerate nation.

There will be actually those who enter the Millennium who are believers who procreate—they will not have resurrection bodies, and some of these children will say *no* to Jesus Christ. The Jews rejected the Messiah even though the Bible predicted Him. The Pharaoh of Egypt saw 10 plagues and was still negative.

## Lesson #691

Heb. 8: March 16, 2008

Sunday 1

This is called the beginning of holy week.

Jesus said, “**Do this in remembrance of Me**” and “**This is the New Covenant in my Blood.**” The most holy part of this week is the crucifixion and the resurrection. That is the basis of our salvation, as He paid for our sins and He became our substitute. What greater way to celebrate this week than with the Communion.

What is the difference between the dispensation of the church and the Age of Israel. The church is a living organism of individuals; Israel is a nation made up of individual believers. At the moment we are saved, we are placed in union with Christ. The church has the ultimate divine truth in Jesus Christ. The modus operandi of the spiritual life of the individual Israelite was not the same as the Church Age believer. We are a unique product of God’s grace.

The nation Israel also shared in God’s grace; that is universal in all dispensations. Salvation is the same in all dispensations. Grace was manifest in the Mosaic Law, which defines the rituals and all of the doctrine which they needed. They learned doctrine through the feasts, the special days, the priests. God’s grace was manifested to a king. The Jews have been in crisis for centuries, but God has seen to it that they stay alive.

The Mosaic Law was violated in every possible way. The vassals revolted against the suzerain. 721 B.C. the northern kingdom of Israel was taken out by the Assyrians. Chaldeans took out the southern kingdom. They did experience slavery under the Chaldeans, but they would be restored to the land in freedom. Even in spiritual failure, God still accepts. Just as God’s Word is true and faithful to Israel, it is also true and faithful to us.

The promise of a new future is the New Covenant made by Jeremiah in 31:31–34. This promise was made when thousands were taken into captivity. The Palestinian covenant, the Davidic covenant, etc. were all reiterated in the New Covenant. Daniel reminded the Jews in Babylon what God would do for them. Bobby will cover this in the not-to-distant future.

Let’s move to 30 years after our Lord’s birth, around 32 A.D. when the Church Age began. At that moment, a new relationship existed between man and God. This relationship was not defined by a formal set of covenants as with Israel. It is defined by the mystery doctrine. It includes all the resources and the spiritual life. All of this comes under the heading of a better covenant. Why do we have this terminology of the New Covenant in My blood? Does this mean that the church is now spiritual Israel? Our promises are not

Abraham's promises. He is promised a land this epistle is addressed to Jews. The Jews during Hebrews are a group of confused Jews, so the author of Hebrews has to explain to these Jews what their place is.

Jer. 31:31: "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah,

God promises a New Covenant to northern and southern Israel, even though they were about to go out under a Chaldean attack.

The writer of Hebrews deals with Israel's rebellion. Israel had become apostate. The writer just takes this word for word. *Days* is in the plural, referring to a succession of days. This is encouragement to the Jews to two generations almost 600 years apart. God's grace is persevering through the final crisis. The Jews are scattered throughout the earth still; they have been persecuted throughout human history. There was the holocaust; they will continue to be persecuted. Yet this new covenant to Israel and they are promised a national deliverance from this crisis.

This promise is quoted at a time before Israel would be disbanded as a nation; but they were no longer God's special people. God promises them that they will be delivered. Israel will resume being a nation. The encouragement here for the nation Israel is also encouragement for the individual. In the Church Age, there is no such thing as race or gender. Things are given to us assure us of God's faithfulness.

Ἐρχομαι a future event which is regarded as so certain that it is already happening, given in the present tense. A futuristic present. An absolute promise. There is the certain reality of the Millennium reign of Jesus Christ, and that is the certainty that the Jews ought to have. Jesus Christ will rule as a monarch over all things. When the Millennium starts, everyone in the Millennium will be a believer. The unbelievers will all be wiped out at the Battle of Armageddon. We will all be resurrected at that time, and guarantee of our resurrection is that of Jesus Christ. In union with Christ means that we will share His body and share in His eternity and we will share His kingship. We will share this kingship and therefore rule with Him. This is a covenant promise to Israel and a promise to us. We share everything that He is and everything that He has, which guarantees our future.

Heb. 8:8: For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah,

**Lesson #692**

**Heb. 8:8–9 Jer. 31:31–32 March 16, 2008**

**Sunday 2**

The purpose of this quote is to give the Jews a purpose. They will be taken into captivity for 70 years to Babylon; and they can look to this covenant while being in exile. It should be no surprise to any of them that Zerrubbabel was allowed to return to the land to rebuild Jerusalem. This New Covenant is promised to Israel, but we are dealing with it in the book of Hebrews, which is written to the Jews of the Church Age.

Jer. 31:31: "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah,

συντελω = *to carry out, to fulfill, to complete a project*. Bobby would work on a book and it seemed as though he could never complete it. However, this is an event which is fully expected to be completed in the future. The 1000 years of the Millennium is the succession of days. This is an unqualified assertion of doctrine. He initiates and he fulfills the New Covenant to Israel and all of the covenants. This New Covenant in Hebrews refers back to the covenant made to Israel.

This is not the covenant to the church as some sort of a substitute for Israel. There is a branch of Christianity which believes that Israel got so far out of line that all the promises made to them are transferred spiritually over to us, as the spiritual Israel. God does not go back on an individual promise made to anyone. God knows everything from eternity past when He makes a promise to anyone or to any group. The author of Hebrews is still referring to the New Covenant of Israel.

Heb. 8:8: **For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish [or, effect] a new covenant with the house of Israel and with the house of Judah,**

Israel continually violated over and over again the Mosaic Law; they kept going after other gods; they chased after the God of their neighbors. God is not mocked, which the prophet Hosea says to them (which is repeated in Galatians). You do not get to just chase after another God. Whom He loves, He chastens. God wants to redirect our lives in the way which He wants us to go. It is what we learn here and apply here which makes things better. Expect that if we just go off on our own merry ways, that we will pay the price for mocking God. Remember that the price you pay is for your benefit.

Israel did it the hard way, and they did it the hard way so many times that God interdicted the old age with a new one. God has a future for us and a future for Israel.

Many take this to mean that we take over the promises which God gave to Abram are now ours; which is a false doctrine.

Jer. 31:32 **not like the covenant [the Mosaic Law] that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD.**

The author directly lifts this verse. Ποιῶ = *to make, to produce, to put forth*. Aorist active indicative. This was not like the covenant which I made with these people when I took them by the hand and led them out of Egypt. It is not Moses who took them out of Egypt by the hand but God. This is an anthropomorphism where God does not actually have a hand. This was given to Jews in the time of their childhood. You take a child by the hand to lead them. When you are with a child in a crowd, you grab his hand to lead him and to keep him safe.

### Metaphor

1. God treated Israel at its inception of her nationhood as a minor.
2. She was placed under special written laws and regulations until maturity cured.
3. All during the time of Israel, God regarded them as an immature nation and they lived up to this.
4. In the Millennium Israel will be regarded as a mature nation. The law will be written in their hearts at that time, meaning that they are mature.
5. The very nature of the content of the Mosaic Law is compatible with the child metaphor of the Mosaic Law; the Mosaic Law takes them by the hand and it leads them in their spiritual life. It leads them in the laws of divine establishment.
6. The Tabernacle, the animal sacrifices, the Temple, the Levitical priesthood, the holy days, were shadows and visuals and explained what was going on.
7. The Mosaic Law was a children's book; this is what they learned from. In prep school, there is a whole department which puts together visuals for children. Israel had all of this doctrine. They learned all this doctrine, the do's and the don'ts. Just like children, you have to spell it out. The absolutes. The Mosaic Law is filled with absolutes.
- 8.
9. The system of rewards and punishments, cursing and blessings of the Mosaic Law are typical of the way children are raised; do right and you are rewarded; do that and you are disciplined. Egypt had one of the great armies of the ancient world. The Jews were not soldiers, and they fell apart when the Egyptians charged them in their chariots. They got out of slavery because God brought them out. This was apart from any ability on their own. We are in slavery to sin and death and the only way out for us is by Jesus' death on the cross.

Liberation theology looks to man today, which is found in South America, and revolution is allowed under that theology. There is no freedom there; you will know the truth and the truth will set you free. In this nation, we could lose this freedom in a short amount of time. Do not let any man tell you that he is a liberator or he knows how he or some group can free you. That is a lie. Jesus Christ is the only liberator. It was God's grace in the unconditional covenant to Abraham which made the nation Israel inevitable. They had to be liberated in order to fulfill this promise. These children did not get the do's and don'ts of their upbringing. How can anyone in that desert march not understand the grace of God, starting from the moment which they left Egypt. They got food and water which they did not deserve. The redemption from slavery was a picture of our redemption from slavery.

Aorist active indicative of ἐμμενω = *to stand firm, to remain, to persevere*. One generation of believers can get it; the next generation does not. That is functioning without knowledge of God's grace when one is emotional without having any doctrine in the soul. Israel went out under the 5<sup>th</sup> cycle of discipline with no doctrine in the soul. If you put your hope in someone to be elected, that you will be disappointed. We have direct access to God. The nation hinges upon what we do and what we learn. We get caught up in the world around

us; we got caught up in human viewpoint. But we are not like everybody else. We do not have to be led by the land; we have the filling of the Holy Spirit. We are mature as believers. We know all of it. We see the whole picture. Israel just sees a few rituals.

The Israelites needed a new covenant to sustain them, but they were out of line and so they needed to be disciplined as well. God's promises are faithful. We have volition and God provided us with a spiritual life. We need to use it. God cared for Israel but He punished them, because they would not learn in any other way. Israel went apostate. 70 years after 586 B.C., God will bring them back into the land.

Heb 8:9 **not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord.**

## Lesson #693

**Heb. 8: Jer. 23: March 19, 2008**

**Wednesday**

We are going to stay with Heb. 8 and Jer. 31; the New Covenant to Israel defines their future. There is still some application to us from Jer. 31, even though that is from the Age of Israel. The Jews to whom Hebrews is addressed, need to understand what their place is during the Church Age. Where do they fit in this Church Age? What is their relationship to a future Israel? There is a New Covenant, but what does that mean for them? These are believers in Jesus Christ and they are members of the body of Christ.

There should be no divisions between believers in Jesus Christ. We come from different backgrounds and different socialization. However, salvation and Bible doctrine are the great levelers of our society, and they are the true source of any racial harmony. The only real achievement of racial harmony comes right here in Bible doctrine. The true relationship status between believers is found in Gal. 3:28. We are studying the Jews relationship to the church; it is a racial thing. **There is neither Jew nor Greek, slave nor free [rich, poor, middle class], male nor female, for you are all one in Christ Jesus.** It does not matter what the color of your skin is or what your social status is, if you believe in Jesus Christ, you have equal privilege and equal opportunity. We have all the opportunity to live the Christian life. The spiritual life has implications for every aspect of our life. Everything is all wrapped up in what God has given us in our spiritual life. This harmony between believers is only through spiritual growth and the execution of our spiritual life. Any pastor, whether Black or white, who teaches separation, is ignoring our unity in Christ. It should not be preached otherwise, no matter what the history or what the cultural differences are. Prejudice, hatred, anger, etc. all finds its solution in true Christian doctrine. This is one arena when racial differences should not be drawn; and if such separation is emphasized over our unity in Christ, it is apostasy. There is no Black, brown, yellow or white; we are one in Christ.

The Jews here are one with the Gentiles, no longer a part of the Jewish Age, but of the Church Age. Bobby wishes that every pastor in America should teach this passage after seeing what has occurred over the past few days [Obama's pastor Jeremy Wright's outrageous comments were made public].

Heb. 8:8: **For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish [or, effect] a new covenant with the house of Israel and with the house of Judah,**

Futuristic present is used here in Heb. 8:8; it is certain because the Lord has said it. You can only have certainty in the area of our spiritual life; these days include the return of Israel to Jerusalem. That is the direct reference from Jer. 31:31. The ultimate fulfillment for this passage will be when God effects a New Covenant with the house of Judah and with the house of Israel. The Assyrians marched into Samaria and took them captive; and the southern kingdom would be removed in 586 B.C. This New Covenant refers to a specific covenant between God and Israel. This is not a covenant between God and the church as some sort of spiritual Israel. The New Covenant is in contrast to the Old Covenant.

Jer. 31:31: **"Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah,**

Heb 8:9 **not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord.**

It is reiterated in Heb. 8:9 that this is all about Israel; the Jews hearing these words would understand this. "Yes, God has a future for your nation; no, this does not include you, since you are a part of the Church Age."

It is a marvelous metaphor for God to take Israel by the hand and to lead them. God gave them their spiritual code, which is the Mosaic Law, which is God's leading Israel along by hand. He lived in the Tabernacle and He was with them and among them and led them hand through the desert, and He led them by the hand; and His Shekinah glory dwelt in the Temple when it was built. **For they did not continue in my covenant, and so I showed no concern for them, declares the Lord.** Israel did not stand firm with the Mosaic Law; they became reversionists; they did not live under the spiritual code under the Mosaic Law; and they ended up under the 5<sup>th</sup> cycle of discipline. God disregarded and He punished them. Punishment is not forgetting Israel; God did not remove them from the unconditional covenants. God still loves Israel even though He is disciplining them. You can trace the history of the Jews since 70 A.D., and they are the most persecuted people of history. God still loves them. They have not been disinherited. God has not given up on Israel. The Jews are protected under the anti-Semitic clause of the Abrahamic covenant. **"I will bless those who bless you and curse those who curse you."**

The Mosaic Law was a teacher; it was a teacher of children.

Jer. 31:32 **not like the covenant [the Mosaic Law] that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD.**

Heb 8:10 For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.

Διατιθεμι = *to ordain*. God ordains a New Covenant with Israel. Just as God freed the Jews from slavery, something where they could not free themselves. God freed these Jewish slaves; not Moses. It does not matter what your circumstances are. In the future, God will provide for them what they could not provide with their own ability.

In slavery to Egypt, Exodus emphasizes just how unable the Jews were to free themselves.

In the Tribulation, the entire world will encircle Israel to destroy Israel and to wipe them off of the earth. They will be aided by a Jew, who is the Jewish dictator of Israel at that time. Every time a holocaust comes up, Satan is behind it. Satan seeks to destroy Israel, as that means God's promises cannot be fulfilled.

Jer 31:33 But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

Is deliverance important? Of course; but notice the emphasis: *I will put My law within them and I will write it on their hearts.*

Present active participle of διδιδμι = *I will cause to put*. God will be the direct cause of putting His Law in their minds and hearts. This is a grace operation; this is GAP. In the Old Testament, there was no empowerment. That is something which we have which makes us unique. In the Millennium, doctrine will no longer be etched in stone, it will be engraved upon the right lobes of Israel. Throughout the Millennium, there will be universal knowledge of God. This occurs through the ministry of God the Holy Spirit.

Doctrine is given to us from the pulpit.

#### **How is Doctrine and the Holy Spirit Involved in the Millennium?**

1. The believer's post-salvation growth will include the filling of the Holy Spirit. Otherwise, it would not be etched upon their hearts.
2. Unlike the Spirit's filling in the Church Age, There will be revelatory prophecy, dreams and visions in individuals. It is all internal.
3. These dreams and visions will be received directly from the Holy Spirit to the mentality of the soul.
4. In our dispensation, we get this through the teaching of pastor-teachers.
5. This is much the same as the prophets of Old Testament Israel as they received their prophecies; but only a few actually received this. This was given to these men directly from God. Daniel is a perfect illustration of this. Dan. 1–6 is all about Daniel and his background, and Dan. 7–12 is revelations from God.

6. This revelatory state may include extreme but temporary emotional excitement; even ecstasies. Joel 2:28–29. Animal sacrifices will also be authorized for the Millennium. This will be done

#### **Animal Sacrifices in the Millennium**

1. This is done as fragrance of memory.
2. This remembers the cross; it looks back on the cross, on which their Messiah was crucified (which Jesus they now recognize).
3. This is their memorial to the fulfillment of all the covenants made to Israel.
4. Sacrifices are a retrospective memorial to Jesus Christ.
5. This is comparable to the Eucharist in the Church Age.

### **Lesson #694**

**Heb. 8: March 20, 2008**

**Thursday**

Bobby got some pithy little statements, and some are corny. “Many folks want to serve God, but only as advisors.” “God did not create anything without purpose, but mosquitos come close.” “He who angers you controls you.” “If God is your co-pilot, swap seats.”

We have been studying all around the New Covenant as of late. This is not the same as the New Covenant in His Blood. The New Covenant is made with the house of Judah and the house of Israel.

This New Covenant is made because these Jews are the most insecure people in this earth. Because they have spent so much of their time under the fifth cycle of discipline that they lack security; but God’s covenant to them is their security. The New Covenant lets the Jews know that He will rescue them from utter and total destruction from Satan’s minions during the Tribulation.

Heb 8:10 **For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people.**

God will put His Law into the minds and write His laws on their hearts. These laws will be engraved in their souls during the Millennium. There was no gap in the Age of Israel, but we have that now due to the Holy Spirit.

#### **Summary**

1. The Millennium grace apparatus for perception includes the filling of the Holy Spirit. It also has a different ministry which we do not have.
2. The Holy Spirit in the Millennium will bring revelatory prophecy, dreams and visions into the minds of individual believers.
3. This is similar to the way that Old Testament prophets received their information.

4. This special revelation will be in synch with what has already been revealed in the completed canon of Scripture. There will be no departure from the existing canon of Scripture.
5. The dreams, the visions and the prophecies may contain doctrine beyond what our current Bible reveals. What is in our Bible is exactly what God wants us to know.
6. In the Millennium, the Lord is present; He is on the throne before the entire world. This is a new administration. There is a new revelation. Israel had the Mosaic Law. We have the mystery doctrine, given to us through the Apostles and other writers of the New Testament. There will be new revelation in the Millennium.
7. A new dispensation requires knowledge of any new modus operandi of the spiritual life. There will be a different (perfect) environment in the Millennium.
8. In the Millennium such new doctrine is valid because it comes directly from the Holy Spirit to the mind of the believer. He will not contradict what has come before. There is always continuity
9. Today, we are limited to what the Holy Spirit reveals to us through the completed, written canon of Scripture. Our doctrine comes through Bobby and the power of the Holy Spirit.
10. Today, we do not get special revelation from the Holy Spirit. We will not be in the Tribulation for those horrible 7 years of Israel's trouble. All that we need is contained in the mystery doctrine. Many new cults have begun with a special message from God (Christian Science and Mormonism; Islam). When someone has new revelation, but it is different and contradicts Scriptures. Anything which is outside of Scripture is directly from the mind of man. Whatever comes opposed to Scripture is from Satan.

Jer 31:33 **But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put My law within them, and I will write it on their hearts. And I will be their God, and they shall be My people.**

I will be their God and they will be My people. This is a future assurance. This promise of a New Covenant to Israel was made right before they were ready to be taken out by the fifth cycle of discipline. They were believers in Jesus Christ and they were about to see their nation taken apart. It is possible that we will view this with our nation as well.

We have everything that we need; we do not need to fear anything. In a few short years, they will see the destruction of everything that they know. If the US is destroyed with all of its freedoms, then you are left with doctrine in your soul.

Some believers were skeptical; they did not know what to think. When they saw their nation being destroyed, then they knew that they had to hold onto God's Word.

Sometimes it takes devastation in order for truth to take hold. There is a time coming when Israel will see the fulfillment of every promise made to them.

Jer 31:34 And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

everyone will know what God is doing; everyone will know what He is saying.

Heb 8:11 And they will not ever teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest.

Διδάσκω = *to teach*. We also have 2 negatives: μη ουκ and a double negative means an emphatic denial. There will be no teaching about Jesus Christ; there is not teaching then about the Lord.

they will not have to teach their fellow citizens

#### **What We do not need to Teach in the Millennium**

1. Everyone will already know God.
2. He is on the throne of David and He will reveal Himself to II.
3. They will all observe Him, know him...
4. The Millennium is the greatest period of saturation of Bible doctrine in all of human history. How could anyone be an unbeliever then?

There is the rapture of the church; the 7 years of the Tribulation. All unbelievers begin the Tribulation. There is a lot of evangelism, and the Jews beli. Then we have the 2<sup>nd</sup> advent which ends the Tribulation. The Jews are about to be annihilated, and Jesus wipes out every unbeliever from the earth. The Millennium begins with believers only. We will be in resurrection bodies, and they will not. They will take their sin natures into the Millennium with them. There will be perfect environment, no more poverty, no more war, no reason to complain about anything external. The weath and environment will be perfect. Bu they will reject because their eyes will be on their environment. Prosperity can be a big problem. Negative volition is what occurs. They reject Jesus right beofre their eyes, not seeing the source of their prosperity.

Some people are stupid and some are smart; some are the least and some are great. There will be a variety of responses.

#### **Application for Us**

1. Perfect environemtn, perfect government, perfect justice does not change the hear of man with a sin nature.
2. Perfect environment still requires capacity for lilfe in the soul in order to enjoy it. Capacity for life is necessary to enjoy anything. Bible doctrine gives us capacity.
3. Perfect environment demands doctrine in the soul. Then we can share the happiness of God. The soul is important in crappy environment and in perfect environment.

4. We need doctrine just as much in good environment as in terrible environment.
5. In terrible environment, you actually can recognize your need.
6. The solution to man's problem is not a good environment or by hitting the lottery or even defeating terrorism. The solution is in our soul. Salvation and spiritual growth. Some of you wish you had more or a greater environment.

## Lesson #1

## 08 Easter Special March 23, 2008

## Sunday 1

Easter message (perhaps communion?). John and the first miracle. Keeping the Sabbath and the changing of the water into wine.

The Temple was filled with loan sharks charging high fees. There were lamb inspection stations which was a scam; if the lamb did not quite meet their standards, the lamb would be rejected and a lamb would be sold to the offerer for an exorbitant amount of money. This is like churches today which constantly demand money. Priests constantly made money from the worship of God. The priests were corrupt.

Our Lord walked into the Temple with great intensity and He was anything but meek and mild at that moment. He made a whip and he used it to drive out all of the livestock which was being sold. He did not heed any of their cries of injustice, as He is perfect justice. Then, with a voice of incredible authority, he tells these religious racketeers to get out. John 2:16 says, "Take these things away. Stop making My Father's house and house of merchandise." This was a spectacle. It was something to see. He removed all the trash from His house. Makes you wish He could go to Washington and do the same.

The Old Testament was the Bible of the Jews. He often quoted from it during His ministry. The rabbis, the religious leaders, His antagonists, had superimposed upon them the rot of their legalistic interpretation. Their humanistic writings and false teachings had been imposed upon the Scriptures. "Twisting the Scriptures to justify their own thoughts and their own actions; that is mocking God, and when someone does that, then the chickens come home to roost.

The Sabbath had been turned into a quagmire of legalistic interpretations. **"The Sabbath was made for man, and not man for the Sabbath."** Many pastors today want to keep their flock in line with legalism. Their oppression concerning the day of the Sabbath was in direct violation of its purpose. Matt. 12:10: the Messiah performs a miracle that they interpret as a violation of the Law. **And a man was there with a withered hand. And they asked him, "Is it lawful to heal on the Sabbath?"--so that they might accuse him.**

Jesus reasons with them. He knew their greed and they put money before the Sabbath. He gave them an example of their legalism and His grace. It is grace that separates Christianity from every other religion on this earth. Christianity is the only one by which we are saved by grace.

Matt. 12:11 He said to them, "Which one of you who has a sheep, if it falls into a pit on the Sabbath, will not take hold of it and lift it out?"

Jesus understood their greed. Grace Jesus standing between God and man. They would rescue a sheep, but they would not care to heal a man on the Sabbath. Jesus created the Sabbath; He created the Mosaic Law. Keeping the Sabbath had become their God.

Matt 12:12–14: Of how much more value is a man than a sheep! So it is lawful to do good on the Sabbath." Then he said to the man, "Stretch out your hand." And the man stretched it out, and it was restored, healthy like the other. But the Pharisees went out and conspired against him, how to destroy him.

According to tradition, the temple could only be cleansed by members of the Sanhedrin, the religious leaders of Palestine, who were corrupt. Or by a prophet or by the Messiah, according to Mal. 3:1–3. In this Temple cleansing, Jesus just introduced Himself as the Messiah. This was the beginning of the revelation of the Messiah. It was the beginning of many people believing on Him.

They ask Jesus for a corroborating sign of His Messiah-ship. "How can you prove it? Give us a sign." Asking for a sign was just evidence of their unbelief.

Matt. 12:39: our Lord pulled. The sign of Jonah was given instead. Jonah was swallowed by a great fish in its belly. He was thrown onto the land near Nineveh. Jonah did not want to be there; but he had to be. The plan of God included the resurrection. In their thinking, only the Law could save them.

Matt. 12:39–40: But he answered them, "An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

Jesus was resurrected from the grave of Joseph. We will be in heaven for eternity because Christ was resurrected. Because He lived eternally, we will live eternally. This begins with faith alone in Christ alone.

John 2:18–22: So the Jews said to him, "What sign do you show us for doing these things?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" But he was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

Didn't the Lord just cleanse the Temple? Now why is He talking about. It took several decades to build this temple; are you going to raise it up in 3 days? He was telling them that the Temple was His body. He would die; these religious types would kill Him. They did not understand when He said, I am the temple.

We have salvation because He died and because He was raised again. What good is there? He was resurrected and He still lives. That is what we are celebrating today is the resurrection.

## Lesson #2

## 08 Easter Message March 23, 2008

Sunday 2

John 2. We have gone through several miracles. The cleansing of the Temple, where our Lord announced Himself as the Messiah. The Pharisees were His great opposition. Our Lord is giving them a sign, which is the sign of Jonah. The sign of 3 days and 3 nights in the tomb. The Jews answered and therefore said to Him, "What sign will you give to us?" "Destroy this Temple and I will raise it up." Jesus had just ruined their cash cow, their racket.

John 2:18–22: So the Jews said to him, "What sign do you show us for doing these things?" Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" But he was speaking about the temple of his body. When therefore he was raised from the dead, his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

Jesus was physically very powerful. He was true humanity, but without the sin nature embedded in every cell. He had no business asserting Himself with God the Father, in the eyes of these religious types.

Most of the world thinks of Jesus as a man, a good man, a man who did nice things for people. If this is all Christ was, then we are wasting our time. He is God and man in one body. How could He be a good man to deceive everyone in this way? He is either God or a tremendous liar.

This statement makes these Jews angry. Why is this interloper screwing up our enterprise in the Temple.

The name of Jesus Christ is the most talked about person. His name is more well-known than any other. Rarely is someone neutral. Usually there is a strong reaction. No other human being has ever experienced being brought back from the grave. No one else has been resurrected; no one else is called the Son of God. So this sign of the Temple of His body being raised in three days was the key to His true identity and His true significance.

John 2:23 Now when he was in Jerusalem at the Passover Feast, many believed in his name when they saw the signs that he was doing.

No one had ever before spoken of the Temple as His Father's house. No one in the Old Testament would ever say something like that. Who was He? Jesus did not care that this bothered these religious types.

Jesus was not really addressing these religious types who had rejected Him; He said these things for the others who are standing there; He said these things for us off in the future.

The religious leaders thought the destruction of the Temple destruction was the brick and mortar building before them. The body houses something holy. We, no matter how rotten we are, house God the Holy Spirit; and if we named our sins, we are filled with the Holy Spirit. If His resurrection was false, then there is nothing special about Jesus. The idea that His body would be torn down is not that bold of a statement. The idea that the body would be resurrected 3 days later. This is the ultimate proof of His divinity. John 20:8–9: **Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the Scripture, that he must rise from the dead.**

**Matt 16:21: From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised.**

**Matt. 17:22–23: As they were gathering in Galilee, Jesus said to them, "The Son of Man is about to be delivered into the hands of men, and they will kill him, and he will be raised on the third day." And they were greatly distressed.**

These disciples were still clueless; all they could think of is themselves and how much they would miss Him. They had not yet gotten the point about His death and resurrection.

There was a lot that His disciples did not get. Following Him around did not reach these disciples; seeing all of His miracles did not reach them; doctrine in the soul is what reached them. Most of them died as martyrs for Him.

These disciples denied Him, and scattered like scared rabbits. When they gathered on Pentecost, they were bold, and the scattered throughout the world to teach Christ.

The Bible is the only objective knowledge. Do you think that someone made this stuff up in some hallowed hall of theology? Many men and women have made up their religions. We must believe in the divine authority of His Word of Truth. It is the Living Word.

Angels arrived and said, **"He is not here; He has risen."**

Once a year on the Day of Atonement, the High Priest killed a goat. He entered into the Holy of Holies and sprinkled blood onto the Mercy Seat. This is a picture of the blood of Christ which covers our sins.

The High Priest went in on behalf of the Jews. When he emerged alive indicated that God accepted the sacrifice. This is like the resurrection of Jesus Christ. So many had died going near the Ark of God. The priest emerging from the Tabernacle was like Christ emerging from the tomb. Christ was the only one who could die on the cross. He was the one to emerge from the tomb.

At the empty tomb, on the morning of His resurrection, our Lord revealed Himself first to Mary Magdalene. He spoke to her. This was not an apparition.

John 20:16–18: Jesus said to her, "Mary." She turned and said to him in Aramaic, "Rabboni!" (which means Teacher). Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went and announced to the disciples, "I have seen the Lord"--and that he had said these things to her.

Jesus emerges from the tomb as the acceptable sacrifice. We know and they knew that He was made an acceptable sacrifice. He was seated on the right hand of God as our High Priest still making intercession for us. His return as He promised is now possible. His future is always a great concern for people. What is our security. The Bible declares the promise of better days. Even a time when the world will enjoy perfect environment. At the same time, Satan will be bound. They will remain there for 1000 years. This all hinges on the return of our Lord Jesus Christ. If He did not rise again, then He cannot return. If He does not live, then every promise that He made cannot stand. His resurrection determines our future.

Raising Him from the dead means that we no longer need to be concerned about a future. We have all wondered. What is it like when I cross over the river? What is this immortality. Death has always been the master since the fall of man. If man dies, will he live again? It is the all-time disturbing and oft-repeated question. 2Tim. 1:10: **But now has been revealed by the appearing of our Lord Jesus Christ Who has abolished death.** Jesus Christ challenged the mastery of death. His resurrection was the final and complete manifestation of His sacrifice. We celebrate His death and resurrection. This is not some fairy tell, some time-worn dogma, some point of doctrine; this is a truth which has been expressed for centuries.

If we leave the Savior buried in a tomb, then we are lost. Christianity becomes just one more religious hoax (and all other religions are hoaxes). It would topple and fall over without the resurrection. We have the best of reasons to celebrate today. No other moment in time has more import in our life than this truth. **If Christ has not been raised, then our teaching is in vain, and your faith is in vain.** Our salvation is worthless without a living God sitting on the right hand of God.

There are no atheists in a foxhole. Death is so near and they are afraid. Our prayers reach into heaven because He lives. We have royal access. The Living Christ is our Intercessor. If He is still dead, we have no hope. **"I am with you always, even to the end of this Age."** These words gave his disciples fantastic confidence. These words are meant for you and I. Christianity is not a lifeless or a lonely experience. No believer walks by Himself. He is risen and He will be with us until the end. And there is no end. When our life is over, it is just beginning. That is the impact of this day.

The unconditional covenants are suspended at this moment, and Jews at this time in history are not recipients of those covenants. The writer of Hebrews is trying to get his readers to look forward. The promises are not abrogated by the Church Age; these unconditional promises are still in existence, but not for this dispensation. The Church Age must run its course, and the fulfilment of God's promises are yet to come.

Heb 8:8 **For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah,**

God has found fault with Israel, but there will be a time to come after the fifth cycle of discipline when they will be regathered and the covenant to Israel will be fulfilled.

Heb 8:9 **not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord.**

The Israelites did not continue in God's covenant and they were stubborn, stiff-necked people, and they refused to obey the divine mandates of the Mosaic Law, and they went whoring after foreign gods.

Heb 8:10 **For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put My laws into their minds, and write them on their hearts, and I will be their God, and they shall be My people.**

V. 10 begins the description of the New Covenant which replaces the old one. Ultimately the crisis of the Tribulation will come to pass, and this will be followed by the fulfillment of God's covenant to Israel. One aspect of the covenant is still in effect today—God still blesses those who bless Israel and He curses those who curse Israel. The anti-Semitism clause is still in effect.

Even after God took them out of Egypt by the hand, they rebelled, and God still stands by Israel. Doctrine will be engraved directly into the left and right lobes; upon their hearts and minds. This will be done through revelatory prophecy, dreams and visions to individual believers. They will receive doctrine directly from the Holy Spirit.

All of these covenants will be fulfilled in the Millennium. He will wear the crown, as was promised to David as David's greater Son.

Heb 8:11 **And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know Me, from the least of them to the greatest.**

We are charged in this dispensation to teach, but not in Heb. 8—they will already know of God, from the least to the greatest. Bobby will be out of a job at that time.

The Millennium will be the greatest period of teaching and saturation of doctrine in all of human history. God will communicate individually to all believers, from the least to the greatest. This will be a great leveling of all. This is perfect environment and what better environment to learn in than perfect environment. There will be no external problems; but there will be problems. Some children of the original believers and their children will reject Jesus Christ. Jesus Christ will return and He will arrive and we will meet Him in the clouds and so shall be forever be with the Lord. At the 2<sup>nd</sup> Advent, He touches down on the Mount of Olives.

It is an interesting thought as to what it will be like when every believer is removed from this earth. There will be no salt of the earth, there will be no client nations. It is called the Tribulation because this time period begins with only unbelievers. Who knows what kind of chaos will happen? Will there be people who fly out of airplanes or out of cars? Families will be broken up. They will go into the Tribulation and there will be great chaos. God's grace is still here, and there will be great evangelism. You will begin to have believers.

There will also be a parallel group of unbelievers at this time as well. There are believers who are fully aware of just exactly how long this dispensation will last. The last 3½ years will be concentrated evil. At the end of these 7 years, the Lord will return. Some will be told to head for the hills. When the Lord returns, this will be the great Armageddon. He will destroy every unbeliever on earth. The Tribulation begins with only unbelievers and the Millennium begins only with believers.

Perfect environment and universal knowledge of Jesus Christ will not be enough. There will be those who still reject Jesus Christ. You have to ask yourself, *how can that be? Jesus Christ is present; perfect environment; how easy is that?* They get their eyes on their own environment; they get immersed in other pursuits in life.

We reject or we neglect doctrine, and in the end, that all amounts to the same thing. Without doctrine, you get your eyes on yourself, and there you have it...you reject it. You live in the realm of human viewpoint. You reside in the realm of syncretism. Liberation theology is one of those Syncretism. Christians get involved in that, and that results in divine discipline. We become aimless and miserable. No amount of prosperity or self-indulgence or rationalizations can deal with this.

Prep school kids were asked to name some of the problem solving devices. A few answers, and one young man said, "the colonel said that sex is not a problem solving device." Only doctrinal education is going on in the prep school. Perfect environment does not mean perfect Christians or perfect marriages. Sex is designed for personal love and intimacy in marriage. Outside of marriage, it becomes a problem-solving device. If you don't think so, ask either of the governors of NY. There will be no difference in perfect environment.

Perfect government and perfect environment does not change the heart of man. Imperfect human beings in perfect environment. Capacity of the soul is required in order to enjoy

perfect environment. Doctrine is necessary under both conditions, now and then. It is not the solution to anything, and it is not a problem solving device either. It is always doctrine and capacity for life which count.

### **The Ingredients of Perfect Environment**

1. There will be no Satan, no demonism and no religion. Satan will be bound and thrown into hell for the Millennium.
2. There will be a perfect system of free enterprise.
3. This will perpetuate the greatest period of prosperity in all of human history. There will be no poverty. That will be the only time in history when there is no poverty. Poverty will be with us always. The Scripture demands that we deal with those in poverty, but don't ever think that you can solve that problem.
4. There will be great social life.
5. There will be no such thing as a person in privation. The external problems that we know now will not be a problem now. All of our concerns today will not be a concern. All the external concerns will be gone. There will just be the internal conflict.
6. There will be no necessity for welfare.
7. The budget will be balanced; ours as well as the nation's.
8. There will be no warfare. There is a war going on someone in the world. Last time Bobby looked, there were 50 wars going on in the world.
9. There will be perfect freedom for all. Freedom will not be an issue, except the freedom in our souls.
10. There will be absolute security under the reign of Christ. We will not need to worry about burglars. God provides security for us in every way. The environment will not be a threat.
11. There will be a perfect administration of justice. There will be no injustice. There will still be in the human race the old sin nature. Perfect environment cannot overcome the human flaw; the old sin nature. There will be those just as unhappy with their perfect environment as Al Gore is with our imperfect environment today.

We might be worried about the next 5, 10 or 15 years, but these things are insignificant in the light of eternity. Our only job is to utilize doctrine to solve these problems. When we begin to understand what our spiritual life give us and what this life is all about, then we have capacity for everything else. Then we really begin to enjoy life. All the things which we want and all the angst and all of it is put into perspective. We have the most wonderful life because we have perfect environment in our souls because of Bible doctrine. When we put this into perspective, everything else fades.

Environment is not the solution to man's basic problems. "We have seen the enemy and the enemy is us."

Jer 31:34 And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."

Heb 8:12 For I will be merciful toward their iniquities, and I will remember their sins no more."

#### What does this mean?

1. This is the grace of God toward Israel; they do not deserve it; none of us do.
2. All of their failures under the Mosaic Law and all of the problems of discipline and the fifth cycle of discipline will be forgotten.
3. All past failures of Israel are blotted out forever. They will be His people and He will remember their sins no more. They get a completely new start in the Millennium. God led them by the hand out of Egypt, He gave them the Mosaic Law, and the Land of Promise, and they blew it. They get a new start as a nation.
4. Evangelism will continue in the Millennium for those who reject Christ. God never gives up on anyone until the day that they die.
5. Those who become regenerate who accept Christ as Savior will inherit the promises of Abraham. Those who do not believe are not under the promises of Abraham.
6. All of this is based upon one thing: on the work of the Lord Jesus Christ on the cross.

All of this got started with the New Covenant in His Blood. The extended quotation of Jer. 31:31–34 in Heb. 8:8–12 confirms the re-establishment between God and Israel and this was first administered to the nation as whole through the Mosaic Law.

Jer 31:35 Thus says the LORD, who gives the sun for light by day and the fixed order of the moon and the stars for light by night, who stirs up the sea so that its waves roar-- the LORD of hosts is his name:

Jer 31:36 "If this fixed order departs from before me, declares the LORD, then shall the offspring of Israel cease from being a nation before me forever."

this is an iron-clad promise. If those things which God runs—the sun and stars and moon—are guaranteed just like His promises to Israel.

**Lesson #698**

**Heb. 1: March 27, 2008**

**Thursday**

We should start putting together all of these covenants. This is not well understood even in many seminaries. It is even more difficult for a covenant theologian to try to explain. The promises given to Abraham are still valid and Israel will be restored beyond the Church Age. So few people in Christianity today understand this. It is a tall order to get every Jew into the land of Israel, but Jesus is able to do this. All unbelievers are thrown into the Lake of Fire. The Abrahamic covenant and the Davidic covenant and the New Covenant are all parts of the same covenant. What God promises, He delivers on this promise. God's covenants to Israel are irrevocable. As long as God is in heaven, Israel

has a valid covenant promise which cannot be abrogated. God's immutability and omniscience see to this. God's promises to us are just as iron-clad. The New Covenant is the grace of God toward Israel. All of Israel's failures under the Mosaic Law will be forgotten. All of its spiritual apostasy will no longer be remembered. A regenerate nation will be regathered at the end of the Tribulation to receive her king. All of this is based upon the work of Jesus Christ.

For Jewish believers who first receive the book of Hebrews, were very confused, and this promised that these promises would be fulfilled. However, these promises would not be fulfilled to the recipients of the book of Hebrews. This New Covenant dispensation is a separator. There is a new ritual and a new relationship with Christ and it all hinges upon a New Covenant in My Blood. Only the mystery doctrine and the filling of the Holy Spirit. This New Covenant citation is not directed toward Jewish believers in the Church Age; and they should be glad for this, as they have so much more in the Church Age. Vicariously, we know that we have exactly the same thing.

There is a school of theology which takes this citation of Jer. 31 as proof positive that Israel's promises are passed along to the church. Where Bob went at Trinity, there were covenant theologians and dispensationalists; and the former came out more confused than when they went in. The New Covenant was one of the centerpieces of their new theology. The New Covenant is no longer Israel's.

Heb 8:8 **For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah,...**

Heb 8:10a **For this is the covenant that I will make with the house of Israel after those days, declares the Lord...**

Both of these verses speak specifically of this covenant being made with the house of Israel and the house of Judah; and that they would be fulfilled *after those days*.

Now we know more than many well-known professors. Bobby was the only dispensationalist out of the 10 PhD candidates. The rest were all covenant theologians. The meaning of these verses is a two-edged sword.

#### **What Does This Mean?**

1. The New Covenant reference is God's reassurance of His fulfillment of His covenant to Israel. The King had been rejected; His disciples knew that He was the Messiah and hadn't they seen every aspect. When He said a New Covenant in my Blood, for the Jews, they made the association with the term. The King would be the King of Kings.
2. The New Covenant in His Blood is an assurance that the blood of Christ is efficacious for all mankind. When He added the words *in My Blood* this was a reference point for believers in both dispensations.

3. It is the assurance that the covenant in His blood is an eternal one. The New Covenant to Israel is a 1000 year reign. This is unconditional for all mankind for the New Covenant in His Blood.
4. The New Covenant in His Blood provides the blessings of salvation for all of us and a spiritual life; our spiritual life.

The Jewish believers who received this epistle, these words about the New Covenant would have very special meaning for them.

#### **What is the Special Meaning for Jews?**

1. To the Jewish mind, a covenant was central to God's purpose for Israel. It defined the relationship of God and the nation.
2. The fact that the New Covenant was Israel's promise would reassure these Jews that God had not forgotten the Jewish nation, even though this covenant was not for the Jews of the Church Age. There was still a covenant to Israel, but not to the Jews of the Church Age. The New Covenant to Israel was not their covenant.
3. So blood also served to proclaim the efficaciousness of God's redemptive activity.
4. It served as an effective indicator of something new; a New Covenant in My Blood. This was something new that was about to happen. Jesus was initiating a new ritual at that time. This was going to be the
5. Hence the covenant concept coupled with the reference to His blood, provided an effective transitional bridge between the Age of Israel and the Church Age. That Hypostatic union.
6. His blood was the guarantee of future blessings of the unconditional covenant to Israel; of salvation for all in every dispensation and for Church Age blessings. These are the big 3.

In Heb. 10, the author was making a strong differentiation between the old Age of Israel and the Church Age.

Heb 10:4–7: **For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'"**

the blood of bulls and goats cannot take away sins. **When He comes into the world, the Lord says, "Sacrifices and offerings, You do not desire."** These sacrifices can never satisfy the righteousness of God. God is not looking for these rituals. Instead, Jesus Christ is supplied with a human body. God took no pleasure in various animal sacrifices. Jesus Christ was born into this world and He died on the cross. There are to be no more blood sacrifices. Only the blood of Christ. That is something new. He is the sacrifice. Everything that the old sacrifices pointed to was right in front of them. New Covenant in

My Blood is the transition. Christ is the end of the Law, the end of the dispensation of Israel.

#### **What is this change?**

1. Church Age believers share the greater priesthood of the Lord Jesus Christ. Heb. 7:17 covered Melchizedek.
2. Church Age believers are empowered by the Holy Spirit just like the humanity of Jesus Christ in His hypostatic union. The Apostles were constantly teaching and they were evangelizing and giving the mystery doctrine. Church Age believers find out that they are so empowered just like Jesus Christ in His Hypostatic Union and they find out that they have the mind of Christ available to them. This is what happened in the first 30 years of the Church Age. There was a transition time.
3. Church Age believers have a new spiritual life. It is no longer based upon the imperfect Mosaic Law. They learn from the mystery doctrine what is now. Now these disciples can look back to the ministry of the Lord Jesus Christ and they can see How He operated under the power of His humanity. He suspended the use of his divine faculties during the time of His ministry.
4. The blood of Christ provided redemption for men of all dispensations. We are reconciled to Him on the cross so that we might die to sin and live to righteousness. We have a spiritual life.

These Jewish believers should now understand the source of their blessings and they understand the blood of Christ and the entire scope of its meaning.

#### **The Scope of the Meaning of the blood of Christ**

1. The blood of Christ was efficacious for their salvation as well as for Israel's salvation.
2. This fulfilled the New Covenant to Israel.
3. For reassurance that the New Covenant to Israel was still a future reality even if the nation had been temporarily set aside for the church. They could rest assured that God had not forgotten the nation Israel. There was still a nation Israel and there were still Jews who saw themselves as being in the Church Age. They did not grasp the fundamental change of their time.
4. This was also an indicator of a change in dispensation.
5. These Jewish believers had received a new relationship with God as Church Age believers. This is not the old covenant relationship.
6. They had received His prototype spiritual life which was pioneered for them during the time of the Hypostatic Union.
7. The life of Jesus was the prototype of the believer's life in the Church Age.

The blood of Christ is the basis for what is new. It reminds them of Israel's future kingdom, of the substitutionary death on the cross.

Heb 9:14 **how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.**

This is an incredible phrase here. This links the blood of Christ. He offers Himself through the eternal Spirit.

#### **What is meant here?**

1. Christ's perfect life and death were accomplished through the Holy Spirit. Matt. 4:1  
Luke 2:40 Acts 10:38
2. It is the power of the Holy Spirit through which the Lord Jesus Christ accomplished every phase of His ministry, including death on the cross. We think of the Lord Jesus Christ as the great loner, but He was empowered by the Holy Spirit exactly as we are empowered in the Church Age. All we have to do is utilize the power of the Holy Spirit and knowing a little doctrine. Bobby is gagged by talk radio and how much they talk about love and how nice Jesus was. We have the same power in us as He had.
3. The Holy Spirit remained with the Lord even when the Father had to turn His back on the Son as he bore the sins of the world in His body. The Holy Spirit still sustained the Lord Jesus Christ when He was screaming on the cross.

#### **How did this happen?**

1. The humanity of Christ remained perfect while being judged for our sins on the cross. He was only acceptable this way.
2. Jesus Christ was not a sinner; He was a sin offering. Like the animals sacrificed.
3. When our Lord went to the cross, He received the imputation of our sins as a perfect person without a sin nature and without ever having committing one person singular.
4. None of the sins which were imputed to Him were antecedently His own. They did not belong to Him.
5. All the sins of the world had no affinity with anything in our Lord. They were not His sins.
6. As He hung on the cross, He was still the spotless Lamb of God who did not deserve the punishment for these sins.
7. The cross is the only time in history when spiritual death occurred and perfect continued simultaneously. His death was substitutionary, and He remained perfect even as He died this spiritual death.
8. This is why the impeccable humanity was totally acceptable to the Father's perfect righteousness. Perfect man and God.
9. As our substitute who bore our sins, God the Father had to turn His back on the sins themselves. Spiritual death is separation. **Christ was made sin for us**; He did not become a sinner.

What was our Lord's intent of saying, "This is the New Covenant in My Blood" ? The promise was that God had not and would not forget His promises to His people. His own people were rejecting Him. In less than 24 hours, He would be convicted for no crime and put on the cross. It was His substitutionary spiritual death which would guarantee Israel's future as a regenerate nation. This New Covenant guarantees that Israel, after being destroyed, would still have a future. He guaranteed a kingdom to them.

Secondly, this had a wider meaning; it had impact. Thirdly, this indicated something new; a new covenant. Something in God's plan for His people. Jesus was instituting a new ritual and the New Covenant in His Blood was the center. The bread is there as well, but the blood spoke of His atonement. These believers would be priests and ambassadors for Christ and they would receive an operational spiritual life pioneered by the Lord Jesus Christ. This is something that no one could imagine. It was His life which is now the precedent for the Christian way of life. No one else has had the unique empowerment of God the Holy Spirit. Some believers had the Holy Spirit for a specific period of time; and we have this which the average believer did not have.

Fifth, these Jewish believers were to understand their new status. Christ Himself was the New Covenant; this was not a covenant written in stone. This New Covenant in His Blood is the only means of salvation for all mankind. All of this is confirmed through the blood of Christ.

Heb. 9:14: **...how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.** The blood of Christ is important to us. His perfect life and He was empowered by God the Holy Spirit. The Spirit powered not only His death, but His resurrection. He did not use His deity unless this was a part of God's plan for that point in time. His humanity remained perfect even while being judged for our sins. He was never a sinner; He was a sin offering. He committed not one of these sins; these are our sins poured out on Him. He was still a perfect person. He was born without a sin nature and He lived His entire life without person singular. The cross is the only time in history when spiritual death occurred and perfection continued. We are spiritually dead when born into this world.

The Lord Jesus Christ had to die spiritually in order to be our substitute. This is why He came to this earth. There was no other way to satisfy the demands of God the Father. That is when the Father forsook the Son. The Son was totally acceptable to God the Father as a sacrifice. His perfect righteousness and His perfect justice. No other way could His perfection be satisfied. This is how we are reconciled and redeemed. He had to be perfect humanity and He had to accept our sins when on the cross. He was the go-between God and man. As our substitute, He bore our sins. Christ's perfect life and death were inexorably tied to God the Holy Spirit and in conjunction with the eternal Spirit is our precedent for today.

**The Spiritual Life of Jesus Christ**

1. He had the prototype.
2. We have the operational spiritual life based upon the filling of the Holy Spirit.
3. That means, we have the same power which sustained Jesus Christ even on the cross. This same power is available to us.
4. The omnipotence of God the Holy Spirit is now available to every believer. This is not just to a couple of us, but to all of us. This is for our own operational spiritual life. Our conscience is cleansed of dead works. We have new norms and standards. We understand as we believe in Jesus Christ.

#### Human Good

1. You cannot keep a tally on the good works that you have done. You cannot present this tally sheet to God. Dead works cannot be added to faith alone in Christ alone.
2. Dead works are anything that you add to spirituality.
3. Dead works are the human good of the believer who functions outside the operational spiritual life.

Pre-salvation sins are forgiven; post-salvation sins are removed temporally. The Church Age believer can be supported by the same principle by which Christ in hypostatic union. He gained in stature and knowledge and we have that same power which He used to grow. We metabolize doctrine and we mature. We can produce divine good. No one else can. We are unique in this aspect. We serve the living God. **Cleanse your conscience from dead works to serve the Living God.**

The Levitical priesthood was dedicated to spiritual service and we, as a family of priests, also are dedicated to spiritual service. You had to be born into the Levitical line in order to have this service. There is no longer a specialized priesthood. The priesthood of a few based upon physical birth is inferior. We follow the Lord Jesus Christ, we serve Him through the power of the Holy Spirit, and it is Christ Himself. Heb. 9:14 our conscience is cleansed from dead works. All wrapped up in the New Covenant in His Blood.

**Lesson #700**

**Heb. 9:15–16 1Cor. 11:25 March 30, 2008**

**Sunday 2**

1Co 11:25 **In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."**

Heb 9:15 **Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.**

The impact of the New Covenant is the New Covenant in His blood. The mediator removes the estrangement and brings them to a common goal. He is a mediator of a New Covenant. Christ brings together two estranged parties in a common goal. God and man are the estranged parties. We are born estranged. Jesus mediated between the perfect righteousness of God and our sin. A mediator must be equal to both parties, which means

that Jesus Christ had to become man. He had to become man in order to mediate for us. He had to be man in order to be an acceptable sacrifice. In hypostatic union, he is the only one qualified to be the mediator. The New Covenant in His blood. We as believers have the same goals as does the Lord Jesus Christ. We have the ability to achieve these goals for His glorification.. That is achieved the grace way. This does not mean that we fulfill these goals. Our conscience is cleansed of dead works. Our unique assets for living the spiritual life. The author of Hebrews is not using New Covenant in order to set up some administration to the church. Israel was administered by covenants. We are not governed by the Mosaic Law; but Israel is.

New Covenant is a play on words which would be familiar to Jewish Christians. This would show these Jewish Christians the basis of their new life. They were now priests and even more so than those of the Levite family. They were royal priests; they shared His Kingship and shared His Priesthood. These were racially Jews and they did not change to Gentiles; but race does not matter. It did not matter and it still does not matter. The Jews and Gentiles are unified in Christ. When they believed in Jesus Christ as Savior, they had it but they did not know it. As we examine this passage, we should also recognize that this covenant in His blood that Israel still has a future. The Jews in Israel are not representative of the eternal Jewish nation because these are not believers. Israel will come into existence when God regathers the Jews Himself. The great holocaust ever will occur during the Tribulation. Israel has a future. God has not forgotten them. All of this is mediated as a New Covenant. All of this is insured by the blood of Christ.

Heb. 9:15: **Jesus is the Mediator of a New Covenant, so that those who are called** [believers in Jesus Christ] **may receive the eternal inheritance which has been promised** [salvation by faith alone in Christ alone], **because a death occurred which redeems them** [believers] **from the transgressions committed under the first covenant** [the Mosaic Law].

Jews have the same destiny as Gentiles have in Christ and this was all brought about by the New Covenant in His Blood. There is an eternal inheritance to Jews from the Abrahamic Covenant. However, all mankind is the beneficiary of the New Covenant of Christ.

### **The New Covenant in His Blood**

1. All mankind in essence receive a New Covenant relationship with God in Christ.
2. This is not the New Covenant as promised to Abraham. That is for Israel alone.
3. The New Covenant in His blood is not a specific reference to the New Covenant to Israel. There is no formal New Covenant to the church.
4. There is only a New Covenant in the sense of the redemptive work of Jesus Christ. This is the New Covenant in His blood, which gives us salvation.
5. Also the New Covenant in His blood guarantees the spiritual life to believers in the Church Age. He made us adequate. The Mosaic Law just shows us how far we have fallen. Our righteousness is completely relative. On one side of the ledger is our human good and on the other is our sins. The letter kills; the Law condemns every person.

The Holy Spirit through dreams and visions implants directly in believers divine viewpoint during the Millennium. We receive this from a pastor-teacher as he fills our soul with doctrine. The Age of Israel is administered by covenants. Our dispensation is governed by the filling of the Holy Spirit. How do you know how you are governed unless you know Bible doctrine. You cannot know what it is all about unless you understand the doctrine in the New Testament. It is amazing how some people think Christianity works. Give me some positive thinking, let someone pump me up in life, because I am a negative thinking. The Word of God lives and abides forever. If our purpose in life is not the mystery doctrine, then our life is worthless and pointless. Everything else falls right into place. When you take advantage of the New Covenant in His Blood; when you take advantage of that which He has provided; when you metabolize doctrine in your soul, you do not need a lot of social life or money; you need what you have in your soul. Christians want to push and pull and they want to explain to God what they need and want. They put the cart before the horse. The cart is how they think they should be living. The horse is Bible doctrine.

2Cor. 3:6: ...who has made us competent to be ministers of a new covenant, not of the letter but of the Spirit. For the letter kills, but the Spirit gives life.

Jesus Christ pioneered the spiritual life.

Heb. 9:16: For where a will is involved, the death of the one who made it must be established.

A covenant here is understood as a legal will, the beneficiaries of this legal will are those who receive the benefits. He wills to us all that we have. These are distributed at the death of that person, who, in this case, is Jesus Christ. His legacy is distributed to us.

1Peter 1:4: ...to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you,

Heb. 9:17–18: For a will takes effect only at death, since it is not in force as long as the one who made it is alive. Therefore not even the first covenant was inaugurated without blood....

We are all trust fund babies. That inheritance is our spiritual life. How many trust fund babies do not use their inheritance. We will have the final inheritance. How do we use it now?

This is the end of our study of the New Covenant in His Blood. This is the entire spectrum of the progress of redemptive history in this world.

**Lesson #701**

**1Cor. 11:26 April 2, 2008**

**Wednesday**

When Jesus instituted the Passover ritual, He made a specific reference to the New Covenant in My Blood. He was about to die; He knew it, but the disciples did not seem to grasp this. The Mosaic Law rituals involved blood, and they would be drawing to a close.

All of the animal blood which was shed was to portray Jesus Christ. The Lord Jesus Christ the night that He lifted the bread and the glass, He had arrived at the point of truth, the reason for which He came to this earth. The substitutionary spiritual death was what the Levitical rituals looked forward to. This is the only ritual which belongs to the Church Age. This ritual has never belonged to Israel—the cup and the bread. This ritual could not go into effect until He died. When He died, a new dispensation administered by a new covenant took effect.

### **What was that New Covenant?**

1. The church was never under the Mosaic Law. Gal. 2;19 Rom.
2. We do not live under of any of Israel's covenants.
3. The church is no longer governed by a formal covenant, as was Israel.
4. The church is administered by the mystery doctrine of the epistles. Mystery doctrine is the way that we live in the Church Age.
5. So that is a metaphorical covenant of the church, the mystery doctrine, initiated by the blood of Christ and the New Covenant in His Blood.
6. The church's New Covenant is that which the blood of Christ provided.
7. That covenant is the blessing of salvation. The individual indwelling and filling of the Holy Spirit. The mystery doctrine. Only in this sense do we have a better or new covenant.
8. Israel had only their old formal covenant relationship with God. We are a corporation. We are in union with Christ. We have 39 irrevocable absolutes. A change of dispensation never means a change of salvation.

### **Some Final thoughts on the Book of Hebrews**

1. The book of Hebrews is addressed to Jewish Christians. As such, it has the preponderance of the usage of the term covenant. This word is rare in the rest of the New Testament.
2. This term makes sense in the book of Hebrews, since it is directed toward the Jews.
3. The subject of covenants is not a man part of the New Testament. It is found in Hebrews to show the plan of God for all ages.
  - a. It shows the continuity of God's provisions.
  - b. A reference to Old Testament covenants.
  - c. An analogy for us.
  - d. The term covenant is used sparingly in the rest of the New Testament.
  - e. Why don't they use covenant as much? It did not apply as an administrative principle of the church.
4. The central theme of the Church Age is the mystery doctrine; not covenants. There is a comparison in the book of Hebrews between the old system and the new. The Jews were confused about the Mosaic Law and how it related to them. Covenants were points of reference for them.

5. Heb. 8 illustrates what they have gained in Christ. Now they need to know what they have in Christ.
6. This in no way construes the inauguration of the Church Age New Covenant.
7. It is true that certain promised spiritual aspects of the New Covenant are present in the church. We are not governed by covenants but there are aspects of the New Covenant which are contained in Church Age doctrine. Doctrine is written on our hearts rather than upon stones. Part of this will be given to Israel in their New Covenant.

Now we have the full spectrum of the “New Covenant in My Blood.”

Paul will make an interpretation of something here. This is not some human approach putting on this his own little spin. What He writes is divinely inspired. We do not look at this and say, “Paul is just giving his opinion; we don’t need to take this seriously.” If Scripture is not the Word of God, then it falls into allegorical and humanistic interpretation, which is rampant in many theological approaches. One of these approaches is called Liberation Theology.

Bobby is going to give us a false theology. This is an example when someone distorts the Scriptures and makes it a humanistic interpretation. A presidential candidate has been brought up in a church teaching liberation theology. What do they really mean? So much of Christianity today does not take the Bible as the divinely inspired Word of God. This is done so that we are taught just how important it is to understand and appropriately teach the Bible. When you take the Scripture as not the Word of God, then you can do all kinds of damage to it. It will be helpful to see this sort of distortion.

### **Liberation Theology**

This is theological, ideological.

1. Liberation theology is an attempt to unite the Word of God with social and political concerns. Liberation theology is a perfect example of Syncretism.
2. It is not based upon the literal interpretation of the Bible. It is based upon a subjective view of God. In general this type of theological theory is the foundation for all social gospel. This is the gospel of social interaction of people, of economics, of politics, and syncretistic, humanistic theology. Liberation theology is just one branch of this liberal theology. This is liberal as a theological and not political term.
3. Liberation theology assumes that God cannot be understood in objective language or by divine revelation or in a list of doctrines. In other words, Bobby cannot teach Who and What God is in objective terms, according to liberation theology. This assumes that God cannot be understood in this way.
4. So God is defined through an allegorical interpretation of Scripture. This is the type of interpretation that this approach takes.
5. God cannot be understood in objective terms; He cannot be understood in terms of doctrine. He is only understood in the course of human history, in human events and related only to our experience of those events. The liberation theologian takes

his own experience and the events of his life and interprets the Bible according to these events. You begin with yourself to understand God instead of the other way around. They attempt to find God through man and human history.

6. That finding God through human experience opens the door to all sorts of interpretations of God based merely on man's conception of God. There is an entirely different approach to interpreting the Bible. They think about their own experience and they put themselves into what they read.
7. Liberation theology interprets God in human history as a God of emancipation. However, they see Him in the socio-political sense; not in the spiritual sense. Liberation theology was born after Vatican II in Latin America and it had a fertile ground there as there was always a revolution going on there. They desired to be liberated. That approach to Catholicism spread to Asians to Blacks to Hispanics to native Americans. It can be found in all groups who consider themselves to be down-trodden and needing emancipation. The liberation theologian interprets God in human history as a God of emancipation in the socio-political sense. This is what the pharisees did when looking for the Messiah. They wanted Him to be the emancipator from Rome. Liberation is emphasized and not salvation.
8. The Christian experience in liberation theology becomes a permanent cultural revolution instead of an epistemological rehabilitation based upon the words of the Bible.
9. Hence, the Bible is interpreted as symbolic and not necessarily as literal.
10. In this way, salvation is equated with the process of human liberation. Salvation is human liberation from oppression and injustice and the evils of capitalism. There is oppression and injustice in this world; but that was not the purpose of Jesus Christ. This cannot be had in the Devil's world. There is no such thing as a perfect freedom in the devil's world. The truth and true liberation is in the soul. There is no race in Christ; there is no social status in Christ. It has nothing to do with human history and human events.
11. The blood of Christ no longer represents His substitutionary spiritual death. That is salvation. When salvation become liberation from oppression and injustice, we miss the real liberation.
12. The cross becomes just a symbol; a symbol of Christ identifying with suffering mankind. Did He identify with suffering mankind? There is some truth to that. However, He suffered for us for our salvation and spiritual liberation; not for our social liberation. We are free from the power of sin and death rather than free from oppression and injustice. Some have the experience of injustice and oppression, but that is not the Bible. This is pure humanism; it is not the salvation plan of God as the Bible presents it.
13. There is a lot of humanism and socialism and Marxist doctrine incorporated into liberation theology; that is part of the syncretism.
14. The history of salvation is a human class struggle; Marxist philosophy, symbolized by the struggle of Christ and the pharisees. He struggled with the pharisees, so we struggle with class warfare. That is their point of view. In class warfare, one class

is good and the other is bad. However, every race, every person and every class of people have sin natures.

15. Sin in liberation theology is defined in terms of man's inhumanity to man. It is a sin and there are horrible abuses, but this is too narrow of a definition. Sin encompasses much more than man's inhumanity to man. Sin encompasses everything in our soul which is in opposition to the will of God as found in the Bible. It is turned into a revolutionary theology.
16. For liberationists, the Bible illustrates the quest of human dignity and human justice, which are worthy goals.
17. They take Israel's liberation from <sup>b</sup>vegypt in the exodus and Jesus' life and death, all as prototypes for the contemporary human struggle for liberation. They do not see His life as the prototype for our spiritual life. We have something which is so much greater. What Christ pioneered is so much greater and it is not about class struggle.
18. Biblical events signify a human struggle for justice and human dignity; it is humanism. They are altruistic. They truly want to help mankind. They are not necessarily phoney; just misguided.
19. Therefore, for all practical purposes, liberation theology equates loving your neighbor with loving God. You begin with yourself and move toward God. The emphasis is upon community activism. This is not to denigrate the social work which they do. It is the wrong emphasis.
20. You do not begin by loving your neighbor in order to love God; we are to love God in order to love our neighbor. Doctrine first.
21. Developing love begins with knowing God through metabolizing Bible doctrine. How we love God and how we reciprocate His love. The more we love him the more we know Him. This is objective revelation about God. We must begin with objective knowledge and then we can reciprocate that love.
22. Then maximum love is expressed in impersonal love and personal love toward others. The starting point is different. They reverse our point of reference. There is nothing wrong with compassion for the downtrodden and there is nothing wrong with freedom for all. However, there is a freedom of soul where we are liberated in the soul.
23. Liberation and social justice is not the central theme of Christianity. It is salvation by faith alone in Christ alone. We are not saved by our own good works toward mankind. We would certainly wish that anyone being treated unjustly and is in poverty, that this could change; and we are mandated to show charity. This is a result of doctrine in the soul.
24. Liberation theology demands loving people first; not loving God first. In fact, loving people is loving God.
25. Hence the main objective is not growing spiritually, but compassion toward the poor, community service and political change. Much of that is fine, but this is not the main objective of Christianity.
26. In other words, this is human good, not divine good.

27. The heresy of this theology stems from the departure from literal, Biblical interpretation. They have presuppositions and we must understand these in order to see where they are coming from.
28. Liberation theology denies God's self disclosure in objective terms. It is subjective to them.
29. This means that liberation theology makes the temporal processes of history become absolutes.
30. The process of social justice and liberation become divine.
31. Liberation theology is equated to God's salvation work in history; and not the cross as in substitutionary theology.
32. The conclusion: it becomes very difficult to distinguish between theology, ideology and secular humanism. They are mixed together; some truth and some falsehood; it is syncretism.

Paul's interpretation is divinely inspired. V. 26 explains why we continue communion.

1Cor. 11:26 **For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.**

## Lesson #702

1Cor. 11:26 April 3, 2008

Thursday

the Corinthians have completely distorted the Communion service. They have taken the Lord's table and they have turned it into a nightmare of divisiveness and apostasy. They should have been commemorating the Lord's death for their salvation, but they did not. Instead, they had a love feast where there was corrupted social life which precluded meeting with the Lord in fellowship during Communion. They discriminated against the slaves and the poor. They made a mockery of the only ritual that they were to participate in.

In vv. 24–25, Paul recites the words of our Lord, so that they would know exactly what this was to be. In v. 26, following the Lord's words, Paul himself has a few things to say. Paul shifts to his own take on the communion ritual. This is something which the Corinthians need to understand. They need to understand the gravity of the ritual. Paul reveals in v. 26 an interpretation of the Lord's words and a time frame for the observance of the ritual of the Lord's table. This is not some human addition to the Lord's instructions. He is not a member of the press trying to engineer a desired result from his readers. He is not a politician manipulating his constituency. Any interpretation which he makes is the interpretation of God the Holy Spirit. It is the Holy Spirit Who inspires the writings of Paul. We proclaim the Lord's death when we eat and drink.

We begin with the explanatory conjunction *γὰρ* = *for, the fact is, indeed*. The adverb is the adverb of time *ὡς* = *as long as*. Paul is not giving a timetable here; he is not specifying how often we are to observe Communion. We must keep the memory of the Lord's work always current in our minds. We must continue to remember and think about. Don't let your thoughts of Him lapse. He is not setting a time frame for doing it. There is a duration

of time in hosos. We know that a duration of time always has a termination point. So there is a termination point for this ritual of eating and drinking. He is talking about a final termination of this particular ritual. The termination point will be when our Lord returns. The rituals of Israel terminated with the 1<sup>st</sup> Advent of Christ. The change of ritual coincides with the change of dispensations. When Jesus instituted this Communion service, He would be on the cross within 24 hours. When the ritual changes, it coincides with a change of dispensation. There is a new ritual with the church, the ritual of eating and drinking; but even that will have a termination point. This will coincide with a dispensation. It ends with the rapture of the church, which also ends the Church Age. At that point, the Age of Israel resumes.

Age of Israel with the Mosaic Law rituals. They came to a screeching halt at the new dispensation. Our Lord instituted the transitional which is to be practiced. At some point in the future, the church ends, which is where the Tribulation begins. The ends the new ritual. Israel was entirely administered by the Mosaic Law. We are administered by the mystery doctrine and the filling of the Holy Spirit.

The change of ritual; the termination point of the Communion ritual. V. 26 speaks of this termination point, which is not the end of the Communion service, but the end of the Church Age. We will move into an area of prophecy. We can read book after book on prophecy and we see all kinds of people who claim to be prophets on tv. There is a change of ritual and a change of dispensation. You cannot miss God's hand in it when it comes to prophecy. Prophecy is a precise time schedule for Israel. They are on a time schedule; we are not.

Israel's clock begins in Daniel and with the fifth cycle of discipline. Israel went out under the fifth cycle of discipline under Nebuchadnezzar. He moved all of those that he did not kill to Babylon. Jeremiah gave this prophecy as an encouragement.

There were survivors of this holocaust. One of them was Daniel, who ended up in Babylon. There was 70 years of captivity. Many of these Jews did what many Jews have done since. They began as slaves, as captives, and they became very prosperous. They assimilated themselves into the culture. They have done this in previous diasporas. There were hundreds of thousands of Jews in Germany and they had become great citizens of German around WWI. Many were even high up in government. They were shocked to be persecuted in 1933. For all practical purposes, they were Germans. As has always been the case, Satan would not allow the Jews to be. This was exactly what the Jews did during the Babylonian captivity. Daniel was a prime minister; he was fully ensconced in great comfort. However, He never forgot the great doctrine in his soul. Even as a ruler in a Gentile empire, he still had a strong desire for the Word of God. Daniel would not let the Jews forget. He looked forward to the coming Messiah. The Abrahamic covenant; Israel had a promised land and they were not in it. Jerusalem lay in ruins. Daniel knew there was a promise; he knew God would deliver.

in a dream, Daniel received a prophecy. God answered his prayer request. This prophecy is recorded for us in Scripture. To Daniel 9:24:

Dan. 11:24: "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

Dan 9:25: Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

Dan 9:26: And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.

The Messiah will be cut off and He will have nothing. That is Jesus, Who came unto His people and is killed. The prince who is to come is not the Messiah is a future prince, the opposition to the Messiah.

Dan 9:27: And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

We have rituals which have resumed at this point. No more sacrifice and grain offerings. Then one will come who makes desolate.

This prophecy was given 600 years prior to the 1<sup>st</sup> advent. There has been more ink spilled over this prophecy than any other prophecy. God reveals to Daniel His plan for Israel's future. This is the history and the destiny of Israel. What will happen to Israel. There are some very grim aspects to this prophecy; but all of God's prophecies would still be fulfilled.

There were those like Daniel who had not assimilated himself into the culture and He remained apart from the culture.

So we need to begin at the beginning; with the 70 weeks. Daniel was sleeping one night and dreamt this during a time after Israel had been in Egypt. There was a 70 weeks to come to pass. Actually, 70-7's (of years).

How does Bobby know that this is *years*? We must deal with this in the context of the Old Testament.

#### **How were weeks defined?**

1. Heptad simply means 7. However, this does not simply mean
2. Gen. 29:27: Complete the week of this one and this is to be understood as 7 years.
3. This is defined at the end of v. 27 as 7 *years*.
4. One heptad is equal to seven years.
5. 70 heptad's is 70X7 years.

6. 490 years.
7. The termination of the Babylonia captivity and the Age of Israel would have exactly 490 years left.
8. So the ticking clock of Israel is counted down from 490 years to the end of the dispensation. Israel from a certain period of time had exactly
9. The clock ticks off the years. At the end of this time, 6 things will be completed, which is what is found in the rest of v. 24. The Age of Israel will stop at the 2<sup>nd</sup> Advent. What is missing in this prophecy is the Church Age. The termination point.

1Cor. 11:26 **For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.**

Paul is saying that this ritual will continue until the Church Age is over.

**Lesson #703      Daniel 9:24–27   1Cor. 11:26   April 6, 2008      Sunday 1**

Bobby is talking about possibly going through the history of the Bible.

Since we began studying 1Cor. 11:20 and on, Paul has been dealing with problems dealing with the Communion and how this has been completely abused by the Corinthians. This again reveals factions and divisions within the Corinthian church. It had become a huge party which excluded the slaves and poor who are a part of this congregation; and there was an epidemic of mental attitude sins at the Communion Table.

Paul will continue to reprove the Corinthians throughout this chapter.

1Cor. 11:24: **...and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me."**

1Cor. 11:25: **In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."**

Paul gives a time frame for this ritual. If they understand the gravity and the necessity, Paul hopes that they will get back in line. V. 26: Every time that you celebrate the Communion service. Of course it is a memorial to the souls of the Corinthians, but this is also a proclamation to the rest of the world. The time period during which this is to occur is *until He comes*. This may seem so distant and so nebulous, that it may have little meaning to us. Our Lord could come back at any time—today, tomorrow, or a thousand years from now.

We ought to remember when we celebrate Communion how important it is to memorialize His saving sacrifice.

When Paul wrote this epistles, Jesus had ascended about 30 years previous, making intercession for us. Perhaps His making intercession for me may be why it is taking Him so long to return?

The Communion ritual is exclusive for Church Age believers, and it was instituted by our Lord at the last Passover, which took place during the Last Supper, and it became the first Communion ritual. This ritual replaced all the Old Testament rituals. This new ritual was an indication that we were moving into a new dispensation. The Church Age is given one ritual. Baptism is a ritual. Baptism did take place during the pre-canon period, but it seems to occur less and less in the epistles. It is questionable as to its importance.

Now, if this ritual of Communion ends, then that would also indicate the end of this dispensation. Where there is a change of administration, there are a host of other changes, which include a change of rituals. What was instituted at this Last Supper was a new ritual never celebrated before: the Church Age Communion ritual. At some future time, the Lord returns and we are resurrected, and then we go into a new dispensation. Every time there is a dispensational change, there are changes in rituals. The termination point of a dispensation coincides with a change of ritual.

*Until He comes* will be explained by Daniel, in Dan. 9:24–26, and we will get the time clock from this passage, even though the Church Age is not mentioned. We do not have a time clock for the Church Age, despite that boatload of crackpots who are making predictions.

If you ever stumble into a prophecy conference and you are given a list of prophecies for this dispensation, they are incorrect and you might as well wander out. There are no list of events which herald the rapture. So many want to associate some dictator with the anti-Christ, and say, "The rapture's coming." The alarm is set, and it is set for our exit; we know it will go off, but we do not know when. Israel knows exactly and precisely when their future will unfold.

The first 6 chapters of Daniel are when Daniel was taken captive in 605 B.C., we remained with some aristocratic Jews. Nebuchadnezzar returned in 586 B.C. to level the city.

Now, after this, the Jews adapted will to the situation and many were living very comfortable lives and they were prosperous and living comfortable lives. In Babylon, at that time, the Jews were living in prosperity in Babylon much as they do in the US today. This was due, in part, to God's grace. Daniel became prime minister. Daniel continued to pray for insight into the fulment of God's unconditional covenants to Israel. He prayed to understand the future of Israel. Of all the prophets in the Old Testament, he is the only one named without a load of sins and problems. Bobby has had to study this very hard to understand this.

70 sevens [of years] are decreed concerning Your people and your Holy city.

Daniel 9:24: "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

Daniel knew that this would happen, but it was far into the future. The exact amount of time before our Lord arrives is given. 600 years before Christ, this book was given.

Daniel 9:25: Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

The Messiah being cut off and having nothing would be the crucifixion. After this, we have that which is future for us.

There is a prophecy of the Messiah Himself; a prophecy of the remaining age from Daniel to the end of the Age of Israel. There will be events which lead up to these last things.

Daniel 9:26: And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.

There is great accuracy in this prophetic passage. It was a great encouragement for Daniel and for those who shared this same view. So, certain Jewish believers and Daniel were all encouraged by this prophecy.

Daniel 9:27: And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

1Cor. 11:26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

## Lesson #704

Dan. 9:24–25 April 6, 2008

Sunday 2

A portion of Daniel is about what has already happened and a part is about that which is about to come. This does have an effect for us. He is one of Bobby's favorites. Daniel was a man for the crisis. Most of the prophets of Israel spoke them Israel needed it; but Daniel was taken captive at a very young age, and he had been torn away from his people and culture; and he prophesied from the Chaldean empire. He was not swayed by the Chaldean religion or by the culture of the Chaldeans. He was to rescue his people from the inculturation that they were undergoing. This prophecy was a time clock for Israel of what would happen in the future.

We begin with the 70<sup>th</sup> week of Daniel. *Your people* = Jerusalem; *your city* = Jerusalem (which, at this time, had been leveled). The numbers are problematic.

Heptad = weeks refer not to a literal 7-day week, but to a period of 7 years. Gen. 29:7 is a parallel usage. So this means 70 7's of years, which is 490 years. Daniel in a foreign land has received a 70 week vision, which is 490 years. Daniel knew there was a history and that Israel had a destiny. There were be a point at time where the clock would begin to tick.

by the time these 490 years are completed, there is be 6 things which are completed, and they are all listed in v. 24:

### 6 Things to Complete

1. To complete the transgressions of Israel. הֵלֵךְ
2. The baptism of fire, which is the identification of all unbelievers with Satan and his angels. This puts an end to sin. Matt. 24:36–39 Rev. 19:11–16 Satan will be bound for a 1000 years.
3. To make atonement for iniquity: the verb is כָּפַר which is the Day of Atonement. This is our Lord's death on the cross. The only means of atonement for sin is Christ's blood. This is how God dealt with a guilty people. Jesus made atonement for their sins. This plays out when Israel is regathered and there is a reconciliation between Israel and God, their Messiah. All of this is based upon the blood of Christ on the cross.
4. To bring in everlasting righteousness. בא which means *to cause to come in*.
5. To seal up both vision and prophecy, all of which will occur before the end of 490 years.
6. To anoint the most holy place. מָשַׁח which means *to dedicate*. The site of sacrifices, which will get underway at the 2<sup>nd</sup> advent. All 6 of these will occur at the 2<sup>nd</sup> Advent.

Daniel 9:24: "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

The Jews need to understand and to implant this eschatological doctrine in their souls. They must expect that God will fulfill this prophecy. They need to know and believe that God has not forgotten them. They do not deserve God's grace here. This verse reveals the detailed time-fulfillment. The future to the nation of Israel and the appearance of the Messiah. V. 24 tells us how long the clock will tick and what will happen. V. 25 tells us when the clock begins to tick. If we begin at the wrong time or do not get the time frame right, we cannot see the proper progression of this prophecy.

There will be an issuing of a decree to rebuild and to restore Jerusalem. What will be rebuilt are the plaza and the moat. This is the street and the wall of Jerusalem. You need

to have streets and a wall in order to have a true city. Daniel was speaking of a reconstructed city.

What decree is issued and by whom and at what time? This is critical; this gives us the exact year. There are several decrees. There were several decrees made by Persian rulers. Ezra 1:1–2 6:3 Neh. . There were 3 returns to Jerusalem. There was the return under Zerubbabel, one under Ezra and one under Nehemiah. Whose decree was it and how did it happen? By 539 B.C., Cyrus the Great, a Persian, had conquered the Chaldean empire (the Babylonian empire). Daniel was still the prime minister at that time. He survived another power change; another conquering. The Jews were still in Babylon, and they were still captive, essentially. However, they have new rulers.

140 years before this happened, when Judah was still the southern kingdom, Isaiah prophesied that a man would issue a decree to allow the Jews to return to the land, and the Jews were not even out of the land. Isaiah 44:28 45:1 calls him by name. It was Cyrus the Great who conquers Babylon and he is the one who sends some of the Jews back. He had a military reason for doing so. He was gobbling up land and he had his eye on Egypt, but he was not quite ready to go down there. He had a big idea. He would send these Jews back to Judah, and they would become a military buffer for him. This bought him time to take care of business elsewhere. They accomplished the buffer. This had never happened to a subjugated people before. Some of these men had become very successful and wealthy. There was also a spiritual reason. This was God at work for Israel. Ezra 1:1 tells us how God worked through Cyrus: [In the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing:](#) Cyrus is thinking about doing this thing, and here is the prophecy which urges him to do the same.

Now, not all of the Jews wanted to go. These Jews had rejected doctrine and God's unconditional covenants to Israel. They had assimilated into the culture and covenants and Israel. However, this is not the decree we are talking about. There are 3 decrees and only one of them is the correct decree. Cyrus's decree here was to rebuild the Temple. He was not decreeing for the rebuilding of the plaza and the moat.

The Temple had to come first, because the Temple represents God in Israel.

Daniel 9:25: [Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.](#)

**Lesson #705**

**Daniel 9:24–26 1Cor. 11:26 April 9, 2008**

**Wednesday**

1Cor. 11:26b: [We are to proclaim the Lord's death until He comes.](#)

This was to be a repetitive ritual (Communion) until He comes. At that point, the ritual terminates. There are actually two returns of Jesus Christ. He first returned for the church for the exit resurrection. He returns, but not to earth. He does not actually touch planet earth. 2Thess. 4, we go to meet the Lord in the air. This entails removing the entire church from the earth, thus ending the entire Church Age and beginning the Tribulation with only believers. The key phrase is *to meet the Lord in the air*. We will all be involved, either dead or living.

The second return is called the 2<sup>nd</sup> Advent and He actually touches down. This ends the Tribulation and begins the 1000 year reign. He rules on earth. Therefore, we need to ask, *which return is denoted in v. 26?*

Age of Israel and at Pentecost, the Church Age begins; and then there is the exit resurrection. Sandwiched between the resurrection and the exit resurrection is the church. This prophecy of Daniel has nothing to do with the Church Age. It is the panorama of the Age of Israel and the fulfillment of the unconditional covenants. This prophecy does tell us something about the duration of the church. We continue the Communion ritual until He comes. We can now see the time frame and the rest of events which will occur. This prophecy has been partially fulfilled and will be completely fulfilled in the future. Unlike the church, Israel knows exactly the dates and the time for specific events to occur.

70 weeks is 490 years. From some point of the fifth cycle of discipline there are 490 years remaining. God will complete the transgression of Israel. The 5<sup>th</sup> cycle of discipline will be completed. The Jews will continue to survive, even though this is the Church Age. The 2<sup>nd</sup> advent will occur 490 years after the clock starts. He will make an end to sin, which is the baptism of fire, which is Matt. 3:11–12. Satan and his angels are removed from the earth and bound in Hades for 1000 years. All Tribulational unbelievers are identified with this defeat of Satan (Matt. 24:36–39) and they will be tossed into the Lake of Fire. They will be first annihilated at the battle of Armageddon.

The blood of Christ is the source of the future of Israel and the fulfillment of Daniel's prophecy, which requires the New Covenant of His Blood. They will all be with resurrection bodies, so they will have no sin. The 5<sup>th</sup> event is to seal up prophecy. The last prophecy will be sealed up with the 2<sup>nd</sup> advent.

Daniel 9:24: ["Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.](#)

This is addressed to the Jews and the decree will start the clock ticking. It is about restoration and building. It is the rebuild Jerusalem; plaza and moat. This is to rebuild Israel in 539 B.C. Cyrus was a Persian ruler, and their empire had conquered the Chaldean empire. Daniel's job as a prime minister just carried over. Daniel had institutional knowledge of all that went on, so he knew how to govern the old Chaldean empire. Cyrus's decree was to build the Temple but not to build any defensive systems. Israel would

gather around the Temple. Cyrus wanted them there and knew they would gather around the Temple.

Ezra 6 a decree of Darius in 458 B.C. Ezra was the next man sent back and there was a great spiritual awakening which took place and many Jews responded to his teaching and preaching. This was about the Temple and the renewed worship in the Temple.

There is then a 3<sup>rd</sup> decree, and by process of elimination, this is the one. This answers the description of Daniel's prophecy. His name is Artaxerxes Longimanus. He was a grandson of Xerxes. This decree sent Nehemiah this time to rebuild the city wall (Neh 2:1–6). This was certainly miraculous. This was completed in a record number of days—51 or 52 days. They were under great duress. They needed protection. God delivered the Jews. He used different emperors in order to do this. The decree which began this time clock saved Israel. They could have been wiped out. This is found in Freedom through Military Victory.

#### **Daniel's Prophecy**

1. Neh. 2:1–8 this decree was made in the 20<sup>th</sup> year of Artaxerxes reign.
2. Because of this statement, the time of his decree can be precisely determined to the very year of 445 B.C.
3. In the date of this decree is what started the 70 weeks of Daniel's prophecy.
4. 445 B.C. begins the 490 year clock.

There will be 7 + 62 weeks until another event occurs. The time span for Messiah the prince is 7 + 62 weeks. This is a pivotal fact of the prophecy. This is history for us. It was prophetic for Daniel, but history for us.

#### **More Time line Stuff**

1. According to Daniel, the time lapse is 69 weeks, for 69x7 years.
2. Each week is 7 years and this gives us 483 years.
3. So 483 years is the number of years in this 69 weeks of v. 25
4. So the Messiah comes 483 years after the decree after the decree of Artaxerxes Longimanus.

490 years – 483 years is the 7 missing years, which is significant. This is a missing week from Israel's time clock.

#### **More Date Stuff**

1. The number of days in a year is based upon a lunar calendar of 360 days in a year.
2. 483 years X 360 days = the number of days for the lunar calendar 173,880 days.
3. 173,880 days are the number of days in this 483 years.

4. Neh. 2:1–8 not only was the decree made in the 20<sup>th</sup> year, but it also gives the very month it was made in: Nisan.
5. Nisan approximates the month of March.
6. The 1<sup>st</sup> day of Nisan corresponds to the 14<sup>th</sup> of March for us.

#### Our Own Calendar

1. We have 365 days in our calendar.
2. 476 years from the starting point to the crucifixion.
3. Only one year is counted between 1 B.C. and 1 A.D.
4. So there are 476 years X 365 days = 173,740 days. We are short.
5. Leap year. 116 days for leap years for the 476 years,
6. Also, we have to add the days between the 14<sup>th</sup> of march to the date of April the 6<sup>th</sup>, which was the Palm Sunday date that our Lord entered into Jerusalem. 24 days.
7.  $173,740 + 116 + 24 = 173,880$  days. This takes us to the day our Lord entered into Jerusalem.

Jesus called this *your day of the king* in Luke and *the time of your visitation*. And Zech. 9:9 and He entered as a king and they rejected Him. This is the fulfillment to the very day. The pharisees studied the Scriptures religiously and they could have known this.

Daniel 9:25: Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

Daniel 9:26: And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.

**Lesson #706      Daniel 9:25–26    1Cor. 11:26    April 10, 2008      Thursday**

The prophecy of Daniel was written to Israel. How do you know that 70 weeks is 70 x 7 years? If this was 70 weeks, there would not been enough time to even get to the decree. Bobby keeps saying 490 years. In the Hebrew, the term could mean 70 weeks or 70x7 years.

*Freedom through Military Victory* has Nehemiah building these walls. Daniel and the people who heard him were looking forward to the 490 years, even the start gun. It is interesting, how much of this did Daniel understand? Obviously, this is what God wanted to communicate. We know that Daniel understood that 69x7 years would go by and Messiah would come. He also knew that Messiah would be cut off and have nothing. Bobby suspects that Daniel understood that this means death. Daniel was familiar with the

prophecies of Isaiah and the suffering Servant of Isa. 53. There are other details which Daniel did probably not understand. The decree in question occurred several decades later and Daniel was dead by then. Daniel did not know that these 490 years would be interrupted at 483 years. In fact, no one in the Old Testament knew about this. There was nothing of the Church Age in the Old Testament. Only Jesus Christ Himself would begin the process of introducing the Church Age to the Jews. He did this by setting aside the Passover for the Communion. The Lord introduced a continuing future as well. He also introduced a continuing future as well. We know some of the details because we now have the New Testament. Some is in Matthew and elsewhere. Daniel lacked this information, but he have it. Daniel did not know about this gap of the Church Age. We have a clearer picture of all that Daniel prophesied. We look back and we have the vantage point of history. We can look back on events which have already happened. For Daniel, it was all future; and for us, half of it is Israel's history. We have much more information about the future and prophecies which Daniel did not have. The discipline of eschatology was the very last discipline to be developed in the theological sequence. It was so overlooked because it requires a number of passages to be brought together and correlated and synthesized. Dispensations allows all of this to be put together with few problems. We have the entire picture, something which Daniel did not have.

#### **What is it that we know about this prophecy?**

1. We know the actual time of the Messiah's appearance. His birth, His entering Jerusalem to the very day (Palm Sunday) and we know when He died. We know the actual date. He died on the 14<sup>th</sup> of Nissan. That was designated as the Passover in the Mosaic Law, the date of every Passover. Our Lord died on the Passover. What was He doing at Communion? He was eating the final Passover meal.
2. We know who made the decree that Daniel prophesied. It was the Persian emperor Artaxerxes Longimanus. We know this because his decree required the rebuilding of the wall of Jerusalem, which fits Daniel's description. The plaza and the moat were to be rebuilt. That is what Artaxerxes ordered.
3. We know from Neh. 2:1-8 that this decree was made in the 20<sup>th</sup> year of Artaxerxes decree. This was in the month of Nissan (March/April of our calendar).
4. That is our numerical baseline from which we can start our prophecy.
5. Since we can calculate in retrospect the number of years to the day, then can we not trust the rest of this prophecy to be just as accurate? Bobby would trust it. When we see how accurate this is, then it should be obvious that this is Word of God. Such a calculation proves the divine origin of this prophecy.

14 Nissan 445 B.C. until Messiah would come is said to be 69 weeks = 483 years. Multiply by 360 to get the number of days: 173,880 days. Then we go to the Gregorian or Julian calendar and we calculate each year as 365 days + a leap year every 4 years. Then we figure how many years there are from the decree until the Messiah came. 445 B.C. to 476 years which is multiplied by 365 days which gives us 173,740 days. There are 116 days for leap year days. Also, we add in the days between March 14 to April 6<sup>th</sup>, which was

Palm Sunday in 32 A.D., which gives us an additional 24 days. We put these together and come out with 173,880 days.

We can see that this is a partial fulfillment of Daniel. These are not original to Bobby and they were first made by Sir Robt. Anderson who died in 1918. He was English and greatly interested in prophecy. So, we know the eschatology is a relatively new discipline.

Some see his calculations as incorrect. Some see it as a problem because of the 445 B.C. start day. Over 100 years, there might be new information. What different year? What year was the 20<sup>th</sup> year of Artaxerxes. So, why do we use Anderson's dates if there are problems? This was a man who did not have all of the information. The day He entered Jerusalem was the day we are talking about.

This has to be *years* here because this fits in with the week of the Tribulation, which is 7 years.

Harold Honer is or was a professor at Dallas Theological Seminary. He says new evidence places this start time is 444 B.C. and he claims it did not occur until 1 day of Nissan. This gives us a new start point to the prophecy. That means we have a new terminus to the calculation. But in Honer's calculations, beginning with the 5<sup>th</sup> of March, 444 B.C. and running through the same sort of calculations, the terminus point was Psalm Sunday 33 A.D. Same day exactly on both calendars. This would be 30 March 33 A.D. This is equivalent in the Hebrew calendar to 10 Nissan, which was in fact the Palm Sunday day of 33 A.D. That would put our Lord's crucifixion on 14 Nissan 33 A.D., which is Passover by the Levitical law, which I think he said was March 30, 33 A.D. He is the Passover Lamb. Even though the start point is different, we still end upon on Passover.

Bobby's point is not to quibble about calculations. He prefers the latter set of calculations. Jesus Christ controls history to the day; to the minute. Only God could reveal and execute this prophecy. Ezra went back in 458 B.C. and he got the Temple worship going again. He went with a small contingent. Later Nehemiah went back. All of these men trusted in the covenant of God to Israel.

God has sovereignty over time and nature; He controls the very time in which we live and all history. Our free will is truly free and we can still make dumb decisions. God did not determine that we should be idiots; this is something that we manage all on our own. The course of history did not change. Daniel called it and it happened just that way. So did God change His mind about Israel, even though they had become apostate? No. The future will continue to roll on exactly as it is supposed to.

Bobby has been thinking about this, and even though it is just a few verses in the Bible; and when we read this, how can we doubt God's plan? We fail to execute this plan and to embrace our future? God is not visible to us and there are no visions; but His Word stands forever. Sometimes, we don't think that God comes through for us in the way that we want Him to. How often we think, I know what God ought to do for me. Israel wished for a lot of things. All we need to do is continue with positive volition toward His Word.

Renewed confidence every day and to execute the spiritual life every day. The payoff is to look back at our own lives and to see His hand in it. Is His hand any less on us than it is in Israel's history. It is a great encouragement to recognize what God has done in our lives.

Daniel 9:25: Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

Daniel 9:26: And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.

God's plan is always there for us for our greatest happiness. Whatever our circumstance is, we have a future. We always have the choice to remove ourselves from the plan, even in the face of so much evidence.

When Jesus came into Jerusalem, the pharisees did not say, "Oh, this is God's plan." Instead, they said, "Let's kill Him."

Every day, we are neglecting/rejecting Bible doctrine or we are growing. But all that is left to us is to face our Lord at the evaluation seat to answer question. Were our pursuits for our lives that much better? The most sincere person in the world is a woman telling a lie, Bobby heard in a movie the other day. We are idiots if we mock Him and His plan. However, we have rebound and we can get back into fellowship. This is His plan for all of us in the Church Age. There is nothing more exciting than being in the plan of God. There is no greater life that you can live than being in the plan of God. There is not greater spiritual life that what God has give to you. There is no comparison between living in His plan or living outside of His plan. The same God which brought Daniel's prophecy to fruition is the God Who will bring our own futures to pass. He knows as much about us as He does about His plan for Israel.

## **Lesson #707**

**Daniel 9:25 1Cor. 11: April 13, 2008**

**Sunday 1**

490 years until the greater Son of David sits on the everlasting throne of Israel. This prophecy of Daniel was given while the Jews were under the fifth cycle of discipline and they needed some encouragement.

The clock of Daniel would begin ticking with a decree.

We look back on v. 25 in retrospection and the decree for Jerusalem to be rebuilt with a plaza and a moat. 1 Nissan 444 B.C. was the starting point of Daniel's prophecy. We can watch the course of Israel's history. The time between this decree is 7 weeks and 62 weeks, 483 years was exactly 173,880 days, which takes us to the date 10 Nissan 33 A.D.,

when our Lord made His triumphal entry into Jerusalem. However, the clock stopped at that palm Sunday because Messiah the prince had come. He was rejected by the Jews and crucified on 14 Nissan 33 B.C., which is the day of the Passover. He was eating the Passover supper with his disciples. This would have been the night before His crucifixion, which is part of the same day in the thinking of the Jews. It would be 7 more years before He would sit upon Israel's throne, but these 7 years have not been accounted for yet.

There are 7 unaccounted for years; the 69 weeks were fulfilled. Jesus is not currently on the throne of David in Israel. 50 days after His resurrection, Pentecost and the beginning of the church. 37 years passed into the Church Age, and then in 70 A.D., Israel the nation was decimated Jerusalem. By this time, the Jews had been scattered by the legion of Rome. The unconditional covenant had not been fulfilled. The clock had temporarily stopped at 483 years, and 2000 years later, the clock is still on pause. There are still 7 years left on Daniel's clock, during which the fulfillment will take place. On the day of Pentecost, the clock stopped ticking. We know the event which will begin the clock ticking again: when the Lord returns at the rapture. When that ritual ceases, the Lord has returned. The final 7 years after the church If the previous 483 years is accurate, can we not reasonably conclude that there are 7 years to come which are also equally predicted?

Daniel 9:25: [Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.](#)

## Lesson #708

**Daniel 9:26 1Cor. 11: April 13, 2008**

**Sunday 2**

Eschatology is one of the favorite topics of some believers. Some of these believers do not like plodding ahead day by day with Bible doctrine, which requires consistency. Prophecy coincides with our passage 1Cor. 11:26. There will be a time when the rapture of the church will come, and some of us may be alive and some of us may be dead. There will be one generation of believers who depart this life not tasting death. When it happens, we will return as well, receiving our resurrection bodies when we meet the Lord in the air.

What happens after the church leaves this earth?

The Anointed One will be cut off and have nothing; and the people of the Prince Who is to come will destroy the city and the sanctuary. The end will come as a flood. The 62 weeks refer to what? There is 7 weeks from the previous verse to add to the 62 weeks. The overall period is still 483 years.

There are two terrible events: Messiah will be cut off and have nothing. His initial appearance is His birth. He will be cut off after His triumphal entry into Jerusalem. He did not receive His kingdom; the King of Kings. For centuries, Israel had slaughtered a Passover lamb and celebrated their redemption from Egypt, which represents Jesus Christ being slaughtered for their redemption. 14 Nissan was prophesied by Isa. 53, which tells

us exactly what would happen, along with Ezek. 12:10. The pharisees knew the book of Isaiah; they knew the Suffering Servant.

The Hebrew word for *cut off* is used for the death penalty used against a criminal. The pharisees despised Him. They heard His messages and saw His miracles, and they were blinded to the truth. All they could do is plot to kill them.

The Jewish religious leaders should have known Who they were crucifying. He was right in front of them and He fulfilled to the letter every prophecy, which is why Christ could say, **“Forgive them for they do not know what they are doing.”**

The kingdom promised in the unconditional promises would not come to pass. Jesus was cut off and He had nothing—He had no kingdom. **He came to His own and those who were His did not receive Him.**

The 2<sup>nd</sup> event is the people of the prince will come and destroy the city and the sanctuary. Daniel, before the Temple is rebuilt, tells us that it will be destroyed. It would be destroyed, even though it was being rebuilt. Everything which follows is a shift. The first event occurred in 586 B.C.; Jerusalem was destroyed by Nebuchadnezzar and Daniel is promises that it will be rebuilt and then it would be torn down. Luke 21:24 the Lord added that the Jewish people would also be decimated. The rest would be taken captive and scattered all over the world. And He prophesied this when it was still future. Matt. 24 and Luke 21 cover the same subject, which is called the Olivet discourse. 37 years after the crucifixion of Jesus Christ, the destruction of Jerusalem and the Temple were destroyed by Titus and not one stone was left upon another and the Jews were slaughtered, with the captives being scattered.

The Jews are still scattered all over the earth and there are only 20 million Jews on this earth today. The Roman destruction of Jerusalem was promised. Israel was no longer a client nation. If this is the case, there must be another future catastrophic event which will be fulfilled by Daniel. Israel has never been regathered, but there is another future fulfillment of this prophecy, beyond the attack and destruction of Titus. There will be a future crisis for Israel. How does Bobby know this? How do we know there is a future 7 years?

If the 70<sup>th</sup> week immediately followed the 69<sup>th</sup> week (i.e., the additional 7 years), then a certain event would have occurred within 7 years of the 1<sup>st</sup> advent. There would have been the inauguration of the kingdom of the Messiah. These 7 years are still awaiting fulfillment, which means there is a gap between the 69<sup>th</sup> and 70<sup>th</sup> weeks. In this gap, we find the Church Age. The Age of Israel has 7 more years to come to pass, 7 more years to be fulfilled. The church intervenes between the 69<sup>th</sup> and 70<sup>th</sup> weeks. Even though there is this gap, God promise to Israel is still valid.

So many Christian theologians see this is the end of Israel and that promises to Israel were transferred to the church. They lump the 2<sup>nd</sup> advent and the rapture together. That is sloppy scholarship. The world has not seen the last seven years.

### Daniel's final week

1. We understand the fulfillment for the 70<sup>th</sup> week and that is future to our age. We believers will not be here on earth. All members of the church, living or dead, will be off the earth. This is when the Judgment Seat of Christ occurs. We will reside for 7 years with the Lord and then we will return with Him and we will rule with Him. There are 7 years which take place on earth.
2. The Church Age must be completed before the final week of Daniel takes place. That is what dispensations tell us. The proper sequence is put to the time frame of history.
3. The final 7 years of Israel will then be completed.
4. The kingdom promised to Israel cannot be fulfilled until the Messiah's kingdom is initiated, which will be after the 7 years of crisis. The end of the Tribulation will be the termination point, which leads to the kingdom.
5. At the end of the crisis, the return of Jesus Christ to the earth, the 2<sup>nd</sup> advent, will begin the Millennial kingdom. The rapture is not an advent. He does not return to earth at that time. We meet the Lord in the air and so we will ever be with the Lord.
6. He was here as the God-man Savior and the 2<sup>nd</sup> advent, He will be here as the King of Kings, Lord of Lords.

The greatest crisis will come to pass; war will continue until the end. The Church Age, the return of Christ for the rapture, 7 years, and then He returns to the earth. The overall description of these 7 years are war and desolation. Revelation and Matthew and Luke tell us what will occur during this time period. These are the worst years we will ever see.

What makes us think that we can somehow achieve world peace. We will not achieve world peace because we have a sin nature. There will always be war because men have sin natures.

We must protect ourselves because Jesus has told us that war will continue. It is the 2<sup>nd</sup> advent of Jesus Christ which ends the crisis of tribulation. War will end with the Lord making war, called Armageddon. He will totally destroy the armies of Israel in order to bring in His 1000 years of peace. No more war in the Millennium. But prior to that, there will be war.

Jesus will become the literal Prince of Peace. He was the Prince of Peace at the 1<sup>st</sup> Advent, as our Redeemer. When He returns, there will be the event of world peace.

The 70<sup>th</sup> week will not occur right after the 69<sup>th</sup> week; it cannot occur until Jesus returns. The clock stops at 69 weeks when the Messiah is cut off and has nothing (He has no kingdom).

Destruction of the city and the sanctuary will occur. This is not the Prince of Peace, but the prince of the people. The 7 years in which the prince to come is called the Tribulation. This is when Satan attempts to eliminate all of the Jews. It is the final 7 years of Satan. He will pull out all the stops. The Holy Spirit will not be around to restrain Him. The Holy



Biblical eschatology is what we are dealing with. What is God's plan for the future and what does it look like and when will He return? Bobby is not speculating about the future. The only true eschatology is in the Bible. All the dependable answers to the questions of eschatology come from the Scripture. None of the prophecy deals with the Church Age. There still is a timetable, which is for the future of all God's people. Bobby is giving us this look of eschatology so that we know our place in history. This is so that we know what has come before and what is ahead of us.

Therefore, we need to see the statement of 1Cor. 11:26, in order to get our place in history. The context of v. 26 is the Communion at church. The future of Israel has a bearing on the future of the church. They coincide and they interface. We are not out here on our own. One dispensation must end before the next dispensation begins. We have looked at the Age of Israel from the time of the Exodus until Jesus Christ appeared. When the Age of Israel ended, the ritual of the Tabernacle and the Temple. Rituals go with each dispensation. The Communion ritual ends when He comes. This Communion ritual is given specifically to the church, and that is why Paul tells us that this is the endpoint for this ritual.

Daniel gives us what precedes and what follows the church. Daniel looked forward 70 weeks, which is 490 years. 70 weeks have been decreed for your people.

Daniel 9:25: [Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an Anointed One, a Prince, there will be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.](#)

From the time of the issuing of that decree until Messiah comes, 483 years will pass. The order was issued 444 B.C., I believe.

Daniel 9:26: [And after the sixty-two weeks, an Anointed One will be cut off and He will have nothing. And the people of the prince who is to come will destroy the city and the sanctuary. Its end will come with a flood, and to the end there will be war. Desolations are decreed.](#)

Jesus was the Passover Lamb, slain; and the unconditional covenants to Israel were not instituted after His triumphal entry into Jerusalem. In that sense, He was cut off and He had nothing. However, the promise to Israel was not abrogated; it is, in fact, guaranteed by the New Covenant in His Blood.

Then we have the very strange prophecy: [And the people of the prince who is to come will destroy the city and the sanctuary.](#) Daniel gives this prophecy while the city is in pieces; and he is promising that the city will be destroyed again in the future. Daniel's rebuilding prophecy was fulfilled. The Temple was rebuilt, beginning in 516 B.C. (?). 444 B.C. the rebuilding of the city. Jerusalem had been rebuilt and the Temple was still in existence

This new destruction is a shift, which takes place after the 1<sup>st</sup> Advent of Jesus Christ, meaning that this destruction is future. There was a destruction of the Temple in 70 A.D., which was a massive destruction. The legions of Titus and the legions of Rome came in and destroyed Jerusalem and took the survivors and made them all slaves.

Bobby spoke to a Christian several years ago who was anti-Semitic, despite Gen. 12:3, based this upon, the Jews in Israel are not really Jews. How do we know they are really descended from Abraham, Isaac and Jacob?

Israel today is not the promised kingdom of the Messiah. The full land has never been occupied; the Jews do not occupy all of the land promised to them in the Palestinian covenant. That is the dispute in that land today—who owns this land? The Messiah has not returned to sit on the throne. This is the only democracy in the Middle East, although Iraq is trying.

The prince of destruction is still to come. How do we know this is still future? Daniel's prophecy is of 70 weeks, 490 years, but only 69 weeks have been accounted for so far. If the 70<sup>th</sup> week had occurred, a certain event would have occurred. If the 70<sup>th</sup> week would have occurred, the Messiah would have been on the throne.

There is a gap between the 69<sup>th</sup> and 70<sup>th</sup> week, which is the gap where we are. Israel's clock stopped at 69 weeks. 7 years to remain to be fulfilled. The promised fulfillment of the 70<sup>th</sup> week is still future. This will occur after the church, which is still in progress. After the 483 years when the Messiah was cut off, and after the Church Age, however long it runs, then is the completion of the final 7 years of Daniel's prophecy. We will be raptured and during this 7 years, we will be evaluated. In between the rapture and the 2<sup>nd</sup> advent is the Tribulation. During this 7 years, there will be no Communion. If all the believers are raptured, then there will be very little reason to share Communion.

There will be some rituals which will be restored. Daniel's final week. V. 26b: [Its end will come with a flood, and to the end there will be war. Desolations are decreed.](#) There has never been any lengthy period of time when there was no war. When Jesus returns, then and only then will there be peace. He brings peace by destroying His enemies. That is a Biblical principle.

## **Lesson #710**

**Daniel 9:26–27 1Cor. 11:26 April 27, 2008**

**Sunday 2**

At the end of the 7 years, the crisis ends with the return of Jesus Christ. There will be enemies on all sides of Israel. Jesus Christ will annihilate all of Israel's enemies at this time. Jesus Christ will destroy all of the armies which oppose the Jews and He will remove all of the unbelievers from the earth, setting them up for eternal judgement. There will be a kingdom of peace, and Jesus Christ will become the Prince of Peace by destroying all of His enemies.

This prince who is to come will come onto the scene after the rapture of the church. Satan knows that if he can somehow block the fulfillment of any of God's promises, he becomes

successful in his endeavor to discredit God. Satan wants to do this to discredit God and Satan is the father of anti-Semitism. Those who are anti-Semite fall right into the cosmic system. They oppose God and His plan. When our nation stops supporting Israel, we will receive the cursing found in Gen. 13. This 7 years is the culmination of Satan's great schemes against God.

The prince who is to come is a direct arm of Satan.

Daniel 9:26: [And after the sixty-two weeks, an Anointed One will be cut off and He will have nothing. And the people of the prince who is to come will destroy the city and the sanctuary. Its end will come with a flood, and to the end there will be war. Desolations are decreed.](#)

V. 27 gives us a clue about who this prince is. He will make a firm covenant with the many for 1 week, but in the middle of the week, he will put a stop to sacrifice and grain offerings. In other words, during the Tribulation, there will be a resumption of Mosaic rituals. There is a covenant signed at the beginning of this 7 years, and it will be a 7 year covenant. The Jews sign a peace treaty with this prince, and suddenly and without warning, he stops sacrifices and grain offerings. In order for him to stop such a system of offerings, there must be a system of offerings occurring. This is the final 7 years, the 70<sup>th</sup> week of Daniel; no more Communion, but a restoration of the Levitical rituals.

What is this covenant all about? The covenant must be a religious covenant allowing Israel to practice animal sacrifices. There is possibly an allowance for the Jews to build a Temple, and it can be constructed quickly. Understand, there is a problem for the Jews. There are Jews in the land of Israel, but there are no animal sacrifices and there is no Temple. We know where the Temple is located. What is there now is the Dome of the Rock, a Islamic mosque. Such an act would unite Arabs. It would unite the Islamic world if the Dome of the Rock was razed and a Temple was put up. This sort of thing will unite the Arabic world, strongly united against Israel. There are huge numbers of Muslims in Russia and in Europe, and they may drive this attack upon Israel.

Jerusalem is, in many ways, the center of the earth, and what happens there has impact upon the world. Oil is just a vehicle to keep the world's eyes on the Middle East. Whoever this prince is who will come, he must be extremely powerful; he must carry tremendous influence throughout the world. He must be a religious figure as well as a leader of great stature. His protection is the only way that Jews could carry out such a plan to reconstruct the Temple and to restore animal sacrifices. These events are not about current events. We can speculate all day long on whether or not the events in the Middle East are lining up with the events of Daniel's 70<sup>th</sup> week. Some say it was Hitler, some say the pope, some said Napoleon.

This leader will get concessions and this pact will not go unnoticed. Every news network will carry news about this covenant. This is not some local treaty with local repercussions. This treaty has a worldwide impact. There will be repercussions for everyone. Everyone

will be affected. It may be about oil, but it will probably be about religion, as religion is the devil's ace trump.

Perhaps this worship will be ceremonial for the purpose of historic curiosity. Tourism. Maybe the events of the rapture make these people think, we ought to do something here to appease God, and so they allow animal sacrifices.

We are in a religious war right now. Every terrorist in the last 40 years has been Islamic. It is a religious war. They want to impose Islam. It is not just about power; it is about imposing religion.

For the final 3.5 years, there will be no treaty. Things were tame until this midpoint; or at least, by comparison.

Who is this prince to come? What clues do we have as to his identity. We cannot identify this guy by name. Isaiah identified Cyrus as the one who would make a decree. But no prophecy in Scripture identifies this person; nor can we set a date for his appearance. He will be in power at the date of the rapture. We don't know exactly where he will be, and he may be a man of minor power at this time; and he may suddenly take over a great deal of power. His power will greatly increase as the 7 years progress. His power may increase to the point where he can do whatever he wants. However, no one knows the day or time of the rapture.

Bob took the conditions of his time and superimposed them upon eschatology as illustrative.

Daniel 9:27: [And he will make a strong covenant with many for one week, and for half of the week he will put an end to sacrifice and offering. And on the wing of abominations will come one who makes desolate, until the decreed end is poured out on the desolator."](#)

We know that this is a prince of the people who are about to destroy Jerusalem. In order to understand this, we will need to examine a previous prophecy of Daniel's back from chapter 2. Nebuchadnezzar had a dream, and there was this huge image, and it was composed of various materials, and it disturbed him greatly; and Nebuchadnezzar calls in all of these various soothsayers and religious types. None could interpret this dream. So he finally calls in Daniel. Bobby will summarize.

This image describes the empires of history during and after the time of Daniel. Chaldean empire, and then the Persian empire (an empire of the near future, which would destroy the Chaldean empire); the Græco-Macedonian empire under Alexander the Great; the iron empire also known as the Roman empire. These are historical empires which live throughout the Age of Israel. Daniel's prophecy was made with reference to Israel, its future and destiny.

The church began during the Roman empire, which began before the church began. The Roman empire continued. None of Daniel's prophecy had anything to do with the Church

Age. The 5<sup>th</sup> and final empire from Daniel 2, that empire can not yet have come into existence. It is involved with the Age of Israel. This empire has to come along after the Church Age. Or at least, the fulfillment of it. The 5<sup>th</sup> empire is in the 70<sup>th</sup> week; the others are in the 69 weeks. The others are history and this 5<sup>th</sup> empire is future.

The 5<sup>th</sup> empire is described as Iron and Clay. The Roman empire is called the empire of iron; and this 5<sup>th</sup> empire is somehow related to the Roman empire. It is also called an empire of clay, and there is apparently a future revival of the old Roman empire and dispensationalists call this the revived Roman empire. It should have roughly the same area and people as the ancient empire. These empires are separated by the Church Age.

The feet and toes of the iron of clay. The old empire would crush everything in its path and the old Roman empire conquered all over. The British Empire may have rivaled this in land mass, but not in period of time.

**The empire is made up of 10 toes of iron and clay. Daniel 2:42: ten nations within the empire,** ruled by 10 kings. This new empire will be strong iron, but brittle, like pottery. The 10 nations will combine like a federation. Iron and clay do not really go together and they will not adhere to each other in this nationalities. There are 10 kings which are not really unified. The separated iron will dominate the brittle portion. The prince who will come will subjugate the others. This is how he progresses in gaining power.

**Lesson #711**

**1Cor. 11: April 30, 2008**

**Wednesday**

There is a switch in Daniel from history to eschatology. All of it was eschatology for Daniel; but for us, it is half and half. Dan. 9:26b: **And the people of the prince who is to come will destroy the city and the sanctuary. Its end will come with a flood, and to the end there will be war. Desolations are decreed.** The Messiah will be cut off, and that moment brings a halt to the clock, at 69 weeks. There is a gap between the 69<sup>th</sup> and the 70<sup>th</sup> week. That gap is positioned between the first half of v. 26 and the 2<sup>nd</sup> half of the verse. Daniel had no idea that there would be a time lag in this 70 weeks. We are in this gap, which is the Church Age. We know our position in this time period. After the Church Age gap, comes the final week of Daniel. No one knows or can know when the Church Age will end. There is no prophecy concerning the Church Age. The Church Age must end before Daniel's prophecy can be fulfilled. At the exit of the church, Israel's clock resumes. The clock begins the moment that the church exits this earth. This is going to be a terrible time during the history of the world. There will be unparalleled savagery. It does not matter that some think that we are evolving into better homo sapiens. It does not matter that some think that we are evolving to a point where there will be less war. Satan has seen time and history pass; he has seen the strategic victory of Jesus Christ pass. Satan rejoiced when the Messiah was cut off; but he also became aware the this was the strategic victory. Satan, as time goes on, he realizes that his own time is limited and he becomes more and more desperate. His last gamble is a scheme which he has had for centuries; to destroy the Jews; to wipe them off the face of the earth. For God not to fulfill these covenants, he

must destroy Israel. He will direct tremendous energy toward the destruction of the Jews. There will be terrible anti-semitism. What will happen will be many times worse than the middle of the 20<sup>th</sup> century. There will be no other time like it in the history of the world.

The 2<sup>nd</sup> half of v. 26 and v. 27 will be all about the 7 years. The city of Jerusalem has been rebuilt, but the Temple of God has not been rebuilt. In order for this prophecy to be fulfilled; in order for the Temple to be destroyed, it must be rebuilt at a future time.

There are different elements of this statue and they are interpreted as 5 great empires. The Chaldean, Persian, Græco-Macedonian empire, and the Roman empire; the 5<sup>th</sup> empire is that of iron and clay, which is the one we are interested in, because it is yet future. All of Daniel's prophecies are directed solely toward Israel. There was no thought of the Church Age. Daniel's prophecies were a part of the Age of Israel. All the empires of Daniel 2 must be contained with the Age of Israel.

The Age of Israel began at the Exodus; and within that age was the Chaldeans. The peak was about 506 B.C. 538 B.C. Chaldean empire. Then comes the Græco-Macedonian empire, a height under Alexander the Great around 313 B.C. 40 or 50 B.C. is the great empire of Iron; the empire of Rome with the first great Cæsar, which is Julius Cæsar.

The Roman empire began in the Age of Israel; but it did run into the Church Age. It ended around the 4<sup>th</sup> century A.D. No one of these empires can begin in the Church Age. Rome overlapped, but it began in the Age of Israel.

We do not know when the church will end. How many empires are left? There is one 7 year period; the rapture and the continuation of the Age of Israel.

### **Eschatology and the Empires**

1. Since none of Daniel's prophecies for the Age of Israel; the 5<sup>th</sup> empire cannot be in the Church Age. There was no prophecy of a 5<sup>th</sup> empire to begin in the Church Age.
2. The 5<sup>th</sup> empire must begin in the Age of Israel. They must all fall within the 70 weeks.
3. So the time clock of the prophecy cannot run during the Church Age. The time of Israel came to a screeching halt when Messiah was cut off.
4. Hence, the 5<sup>th</sup> empire cannot be a part of the Church Age.
5. That empire will begin at the end of the Church Age.
6. The time of the prince and his people will be in the future, the feet and toes of iron and clay.

There are similarities between the 5<sup>th</sup> and 4<sup>th</sup> empires. There are 10 toes made up of iron and clay. Revelation has much information here. These toes represent 10 nations within the empire ruled by 10 kings. Similarly, the Old Roman Empire was made up of groups of conquered peoples. According then to Daniel 2:43, the nations will combine as a confederation. However, clay is brittle. Pottery shatters. Furthermore, iron will not adhere

to clay. So there are 10 kings loosely connected and feuding within the confederation. The strength of the iron will dominate the brittle clay. Hence the prince who is to come brings the people of the Old Bemoan Empire under his control. These are those who live in the same land area of the Old Roman Empire. The prince becomes the powerful dictator of that future empire. This is a future empire which is truly strong. This empire; this leader; this prince; must also be a great religious leader. The people are a part of the same general area and it is therefore called the revived Roman Empire.

Daniel 9:26: [And after the sixty-two weeks, an Anointed One will be cut off and He will have nothing. And the people of the prince who is to come will destroy the city and the sanctuary. Its end will come with a flood, and to the end there will be war. Desolations are decreed.](#)

V. 27 describes the activities of the prince. There is 1 week, which deals only with Israel. The content of the treaty is revealed here; and that content concerns worship, sacrifice and grain offering. The logical place for the worship is in Jerusalem on the Temple site. In order to make such a treaty, this prince must be quite powerful. He must have tremendous influence throughout the world. Any treaty made in the middle east requires power and leverage. For someone to do this, he must be extremely powerful and a religious figure as well. Somewhere, somehow, the Jews will be able to worship on the Temple mound. There would be all-out war if they tried that today.

He leaves these Jews high and dry suddenly and then in these last 3.5 years, he leaves them unprotected. Rev. 7:14 and Matt. Names this as the Great Tribulation. There will be kings from all compass oints which bear down on Israel.

The time is also terrible because the church has been removed. There are no more believers on earth when this age begins. Our departure will leave this world in a frenzy of confusion and a mass of destruction. Millions of people throughout the earth will suddenly disappear. This will bring great chaos. Cars and buses going down the street without drivers. Children without parents and wives without husbands and vice versa. Incredible chaos. This all begins the very moment that we depart.

What will be even worse; people will look around and be in despair, seeing their believing friends taken away suddenly. Those who think they are saved by their works will have a rude awakening. There will be a total catastrophe for everyone who is left. What happens after that? The events will be explained, spun; and the rapture will fade away. Skeptics will rationalize this event away, just as Christianity is explained away to day. There will be excuses made as to why some were left behind. Questions about what really happened. They will come up with some way to rationalize this away. These rationalizers will come under strong delusion. We see this sort of thing all around us right now. Imagine what it will be like when there are all 100% unbelievers everywhere. Someone tells a lie and it lines up with your belief; you then just choose to believe the lie. The truth is hard to face. They have a hard time facing the world in hunger, in chaos, in genocide. It is easy to believe lies. Facing the truth means that they have no answer. They can delude themselves as to how to handle the situation.

They will spin facts to fit their own conceptions and ideas. This is how things should be. They hype what they are going to do. It does not work, but they won't admit it. Minor happenings are seen as major and vice versa. The manufacture problems which they solve; and do not solve the problems which are there and real.

This is also the case of the believer who does not execute the spiritual life; they too become subject to strong delusion. They deaden their souls to the realities of failures and flaws. Such a believer glosses over what he knows to be true about himself; and if they don't admit it, they don't have to fix it. If they don't get with doctrine, then they just make up their own solutions.

Some will see with their own eyes. Theirs will be empiricism when it matters. Even when they have objective proof right in front of them, they refuse to think about it. They will deaden and harden their own souls. They will delude themselves in exactly the same way as pharaoh did. Pharaoh saw 10 plagues from the hand of God and denied them all.

These delusions which these people have are the exact same delusions which Satan has. How does he think he can defeat God?

The worst thing which can happen is the Holy Spirit, Who restrains the full power of Satan and negative man; but He will be withdrawn as we are withdrawn. His common and efficacious grace is still here. But the Holy Spirit opens the way for Satan and his minions to fire up the Tribulation.

Daniel 9:27: [And he will make a strong covenant with many for one week, and for half of the week he will put an end to sacrifice and offering. And on the wing of abominations will come one who makes desolate, until the decreed end is poured out on the desolator."](#)

**Lesson #712**

**1Cor. 11: May 1, 2008**

**Thursday**

One of the central figures of the Tribulation is the prince who is to come. He is a key figure in all of this. What we know about him will help us to understand the entire spectrum of eschatology. Tonite will be a summarization of who the prince is and what he does.

#### **Summary of the Prince**

1. He is a figure strong man; a religion figure with world-wide influence; and a very prominent person.
2. He is the ruler of the 5<sup>th</sup> empire revealed in Dan. 2.
3. His kingdom is called the feet and toes of iron and clay. Dan. 2:41 Each empire is described as a body part as well as a certain element.
4. The element of iron in the image; this common element connects the 4<sup>th</sup> and 5<sup>th</sup> empires. The 4<sup>th</sup> empire is the legs of iron, which is the old Roman empire. The 5<sup>th</sup> empire may be called the revived Roman empire. This covers the same geographical area as the old empire, roughly.

5. The feet and toes represent 10 nations within the empire, ruled by 10 kings. The prince will rule over these 10 nations and 10 kings. With this powerful confederation, he will project his power throughout the rest of the world. Apparently the other kings are powerful in their own right; but the prince will dominate them.
6. In this attitude, he is set to make a treaty, a covenant with Israel. Dan. 9:27a He will make a firm covenant with the man for one week, but in the middle of that week, he will put an end to sacrifice and grain offering.

### **What is the Treaty all about?**

1. This treaty allows Israel to sacrifice animals in the Temple in Jerusalem; and this will be a part of their worship.
2. The prince's interest is in religion as a tool. He uses religion.
3. He will be the master at using religion and how religion is used to day will seem silly and small compared to him.
4. Once the Jews have furthered along the prince's plan, he will abandon them; he will leave them high and dry.
5. The treaty is broken half way through the Tribulation. The second half is called the Great Tribulation. The Tribulation is ratcheted up.
6. This will be the last great push of Satan to wipe out the Jews. He wants to destroy the race which was promised the unconditional covenant.

Once the Holy Spirit's restraining ministry is removed, the world will go crazy. This is a devastating period of time. Where there is chaos and devastation, there is opportunity for anyone ruthless enough or unscrupulous enough to take advantage.

Throughout history, the Jews kept trying to make treaties with people who were not good for them and they continually had problems because of this.

### **The Prince to Come**

1. The prince who is to come, the dictator of the revived Roman empire, is the prince of the feet of the image. This image provides a look at his power position in the world.
2. He is a king who is insolent and he is skilled in intrigue and his power is awesome. Dan. 8:23–24. He is a part of Satan's power.
3. The prince will oppose the Prince of Princes Dan. 8:25
  - a. The Prince of Princes is a reference to Jesus Christ.
  - b. The prince is opposed to Christ.
  - c. He implants evil concepts in the minds of those over whom he rules.
  - d. We will also make an alliance with the Jewish dictator of Palestine.
  - e. He will make war against believers in the great Tribulation.
4. The prince is also called the man of lawlessness. 2Thess. 2:3–10

- a. Literally, this man of lawlessness means that he is a man without law; he is a man of rebellion. There is not rule of law in his empire other than himself.
  - b. He embodies rebellion against God's plan and against the laws of God. He opposes the Law of Moses now operational in the Land of Promise.
  - c. He is a law unto himself; he is law. That is his colossal arrogance.
  - d. He is the one who initiates the chaos in crisis. Chaos follows him wherever he goes.
  - e. As a lawless man, he embodies the entire evil of Satan's plan.
5. He is also called the scarlet beast in Rev. 17:3. Each one of these titles tells us something about the prince himself. The scarlet beast is an interesting name because it deals with religion.
    - a. The tool he will use to advance himself is a one-world religion.
    - b. Under him, all religion will be unified and centralized.
    - c. This coalition of religion will be brought under the auspices of this one man. He will reduce all religion to its lowest common demonimator. Humanism, relativism and salvation by works.
    - d. In Rev. 17–18, his religion is called a harlot; a counterfeit religion.
    - e. Rev. 17:3 pictures the harlot as riding the back of the scarlet beast.
  6. The prince is said to have 10 horns. This is a figurative meaning.
    - a. Horns in the Scripture denote power, and he is a man of great power.
    - b. The 10 horns of the prince of Dan. 7 correspond to the 10 toes of Dan. 2.
    - c. These horns signify the 10 nation confederation over which he rules. Each horn is one of the enations over which he rules.
    - d. The beast with 10 horns dominates the 10 toes and gains ascendancy over the revived Roman empire.
  7. He is also called the little horn.
    - a. the little horn is the one who emerges out as the dominant one.
    - b. He becomes a hero to the world and a hero to Israel.
    - c. He poses as a savior for all the world's masses. People want to follow someone like that. He will be very charismatic. Recall there is chaos going on throughout the world. Confusion to the maximum and this man will solve all of our problems; everything is going to be alright.
    - d. He will appear to the world as an angel of light; but he is anything but an angel of light. Satan is also called this and the great deceit ver.
    - e. it is the prince who is the one who desolates the Temple sanctuary.
  8. The prince is depicted as rising out of the turbulent sea of nations.
  9. He is given the power to persecute and to overcome the saints. There will be great evangelism at this time.
  10. He will dominate as a world leader at this time.
  11. In short, this man, the prince, the scarlet beast, is the one commonly called the anti-Christ (meaning *instead of Christ*). He is a substitute who both opposes and at the

same time imitates Christ. He is cultured with great political skill. He is elite; he has great political skill and enormous charm. Satan backs him to the hilt.

12. He will be Satan's counterfeit messiah, the great savior of the world.
13. As such, he will appear as a friend to the Jews when he makes this covenant with the Jews at the beginning.
14. One of his first acts after consolidating power will be to set up great terms of peace; to achieve great unity. His rise in the chaos is a fortuitous time to make international proposals and covenants. The people who are left behind are looking for solutions; someone to get them out the situation that they find themselves in. This man presents himself as the great mediator. He is the anti-Christ. Many seem to come close to fitting this profile.

Where is Israel during all of this upheaval? Israel will be ruled by a Jewish dictator who is called the false prophet. He is the one with whom the prince makes the covenant. This false prophet will become a part of the network. The ruler of Israel at this time becomes a minion of Satan himself. This one Jewish dictator is a central figure; and the false prophet will make a treaty with him for this reason. He is also called the willful king as well as the useless shepherd. Rev. 13:11 describes this false prophet and he has 2 horns and he speaks as a dragon.

#### **The False Prophet**

1. He is said to have 2 horns and he speaks as a dragon.
2. He is not lamb; he is fierce to say the least.
3. He is clever enough to dupe all the Jews to think that he is the returned lamb of God. He is seen by many as the Messiah and the Jews believe him.
4. His power is derived by the anti-Christ and he will be indwelt by the real dragon. He will wield all the might and all the intrigue of the real dictator, Satan. He emulates the Messiah. He can show the claims of Messianic deity.

There seems to be a rift between the false prophet and the prince who is to come; and in the end, Satan cannot control the ambitions of those who serve him. He cannot defeat God because he cannot control his own people. And Jesus Christ controls history.

#### **After 3.5 years, the prince will break the covenant and then what will happen?**

1. He will call a halt to the Jewish ritual system in the Temple.
2. No more sacrifice and no more grain offerings.
3. He also demands that a statue of his be erected in the Holy of Holies in the Temple.
4. All who fail to bow down to this image will be killed. Either worship him or die.
5. Matt. 24 describe this abomination. Which was spoken of by Dan the prophet.
6. The statue of the prince is the signal for the Jews to flee to the mountains for the next 3.5 years; they are to stay gone for 3.5 years.

At the end of this great horror will be the return of Jesus Christ. Those who recognize what is going on at the beginning of this period will be preserved. All of the armies of the earth will be converging on Palestine, all vying to be the great power on this earth. Jesus Christ will come and rescue and regather the Jews. Then will be fulfilled all the unconditional covenants. He will give those Jews hiding out all the land which He has promised them.

Daniel 9:26: *And after the sixty-two weeks, an Anointed One will be cut off and He will have nothing. And the people of the prince who is to come will destroy the city and the sanctuary. Its end will come with a flood, and to the end there will be war. Desolations are decreed.*

The return of Jesus Christ will be a mystery to everyone but Him. Christian prophecy has been the subject of ridicule over the past. Anything which comes to pass which is similar to this is purely coincidental. Do not believe those who say that they have received a special message.

### 3 Quick Points

1. The Church Age is not revealed in prophecy; our age is revealed in the mystery doctrine. We do not need to know the time schedule. We know what we have in our own age.
2. All prophecy in the Old Testament and in the New Testament deal with the Age of Israel.
3. Such prophecy includes confirmation of the rapture, also called the imminency of the rapture; and the progress of the Tribulation; and the 2<sup>nd</sup> advent. It includes the Millennium reign of Jesus Christ.

No more Communion in the Tribulation or the Millennium.

Daniel 9:27: *And he will make a strong covenant with many for one week, and for half of the week he will put an end to sacrifice and offering. And on the wing of abominations will come one who makes desolate, until the decreed end is poured out on the desolator."*

**Lesson #713**

**1Cor. 11:26–27 May 4, 2008**

**Sunday 1**

The change in dispensation will coincide with a change in ritual. We continue this ritual until the end of this dispensation. We know when the Church Age began, the Day of Pentecost; but we do not know the termination date. No one knows the day or the hour. Setting dates for the rapture is an exercise in futility. This has been a problem for hundreds of Biblical codebreakers and so-called experts in eschatology. Nothing of the Church Age is revealed through Biblical prophecy; and there are no Daniels in the Church Age.

All prophecy in the Old and New Testaments deal with the Age of Israel. Much of the New Testament eschatology deal with the eternal state. We are a special group of people with a special spiritual life which was not available to others before us.

There are two advents of Christ; the 1<sup>st</sup> advent is historical and the 2<sup>nd</sup> will be at a time yet future. The rapture is not labeled as an advent. An advent requires Jesus Christ to set His feet upon the earth. In the rapture, we will be received into heaven.

The last 7 years of the Age of Israel will pick up at the end of the Church Age. When the rapture occurs, there will be a change in ritual. Something else will replace Communion during the 1000 year reign in the Millennium. The sacrifices of Israel will resume in the Temple in the Church Age in Jerusalem. This is the subject of the covenant of the prince who is to come, the anti-Christ. Our Lord ended all of the Levitical rituals at the cross. When He returns, the prince of peace will utterly destroy militarily of armies which threaten Jerusalem; which threaten God's people, Israel. Peace through strength and peace through war.

Old Testament rituals will resume in the Tribulation and continue in the Millennium as a memorial to what He has done. The return of Jesus Christ and the fulfillment of His unconditional promises to Israel. In the Tribulation and the Millennium the Church Age ritual will be superceded and the old rituals will be resumed. They will worship in the Temple and they will worship the One :Who is present and on the throne. Israel will look back and they will look at the present.

Καταγγελλω = *to proclaim, an active proclamation of that which it commemorates*. We often make a proclamation by speaking or writing. We participate in that memorial and we proclaim His death by eating and drinking Communion. Therefore, unbelievers hear and see the proclamation of faith alone in Christ alone.

1Cor. 11:26: **For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.**

We have a warning in v. 27: reading the Bible is fine; but do not think that you will grow to spiritual maturity where you read the Bible and grow to spiritual maturity by trying to figure it all down. You will not be able to understand what is there.

The Greek conjunction ὅσπη which brings us to a conclusion. What follows is the main verb, which is found in the 2<sup>nd</sup> half of the verse. Future active indicative of εἶμι which means *he will be*. The antecedent of *he* goes back to the beginning of the verse, where we have *whoever*. We are included in this verse. This refers to all Christians who participate in the Communion Table.

Αναξισιος = *unworthily, carelessly*. This is an adverb and it is found only here. A hopoxlegomena. It is implied in a later verse. This is not how we feel about our lack of virtue before the Lord. We may degrade ourselves continually for this or that. We do not merit participation in the Communion Table. We are all unworthy of taking Communion.

We are unworthy because of our status, whether we are in or out of fellowship. The cross makes us worthy; we are worthy by virtue of being in Christ. God provides us a way to gain His approval. At the cross of Christ, we are put into the top circle, which is an eternal relationship with God. We cannot be removed from the top circle; that is one of the 39 irrevocable absolutes. That is the key to our spiritual life. Unfortunately, the Spirit comes and goes, based upon our volition; not based upon Him. He leaves when we sin; and returns when we name our sins. When out of fellowship, we are not in a status where we can take Communion. Our status has everything to do with ἀναξισιός, which is a serious breach of protocol. This is not something to be taken lightly.

We are taking Communion in Berachah and remembering the cross and filled with the Holy Spirit. We are making application of remembering His death for our sins. This is a microcosm of our spiritual life. We must rebound to be filled with the Holy Spirit. When we sit in church and take Communion, we are mirroring our spiritual life. The Corinthians are making a mockery of this. God is not mocked. There are serious consequences to mocking God. This is more than just being some ritual; this is at the center of our spiritual life. Do not ever take it lightly; He doesn't. This unworthiness is a serious breach of protocol.

The Jews were just treating the Communion as a continuation of the Love Feast; or it was sort of a second love feast. The Corinthians are a great example of everything which goes wrong in the Christian life.

We know from the Communion service what shape our Christian life is in. This is why Bobby says that this is a test of our Christian life; this tells us about our entire Christian life. We can exit Berachah next Sunday after Communion and know what shape our spiritual life is in.

1Cor. 11:27: **Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord.**

## Lesson #714

1Cor. 11:27 May 4, 2008

Sunday 2

Communion is a picture of us and our spiritual life. As we utilize the rebound technique; and that in essence is our spiritual life. God's grace has given us every resource to do this. Just as we do that, so we must remain filled with the Holy Spirit. We apply soteriological doctrines from our soul to our life. We must realize that what happens in Communion is who we are and where we are spiritually. If we cannot concentrate on Jesus Christ, that should be telling.

We are getting a bit of a warning here. An unworthy manner is simply our status of being out of fellowship.

Greek word for *guilty* is ἔνοχος = 1) *bound, under obligation, subject to, liable; 1a) used of one who is held by, possessed with love, and zeal for anything; 1b) in a forensic sense, denoting the connection of a person either with his crime, or with the penalty or trial, or with*

*that against whom or which he has offended; 1b1) guilty, worthy of punishment; 1b2) guilty of anything; 1b3) of the crime; 1b4) of the penalty; 1b5) liable to this or that tribunal, i.e. the punishment to be imposed by this or that tribunal; 1b6) of the place where punishment is to be suffered.* The decisions rendered by the Trinity are inviolable. God is omnipotent; and His judgements are perfect. All 3 members of the Trinity can call it. God, when He renders of judgment, can also take care of His verdict. His decisions are always carried out to the letter. His decisions never change. They are never reversed. There is no appeal to the Supreme Court of Heaven. His judgments are always fair and correct. The veracity of God and the omniscience make His decisions right and fair. When the Supreme Court of Heaven gets involved, the result is always just.

### **Supreme Court of Heaven**

1. Cases involving evil in the world come before the Supreme Court of Heaven. All evil in the world comes before them.
2. All cases involving sin go to the Supreme Court of Heaven.
3. The Supreme Court of Heaven makes judgements on the rise and fall of nations. The court is hardest on the Client nation. When we depart from divine establishment, from the mission of a client nation, when the pivot becomes too small; the Supreme Court of Heaven will apply judgment. Dan. 9:24–27 gives us a good view of national discipline. No matter what shape our nation is in, if we advance toward maturity, our nation will be preserved and blessed. It is not a Christian nation status, it is a client nation, regardless of what the majority is.
4. Anti-Semitism is judged; personal or national. If you want the short way to discipline, just become anti-Semitic. “Those Jews are the root of all kinds of problems; I hate them.” God protects the Jews no matter how apostate they are. Do not use the excuse that we do not know who the Jews are anymore, as they are so intermixed. Gen. 12:3 protects the Jews. If God disciplines the Jews, step aside.
5. Supreme Court of Heaven adjudicates conflicts between believers. When you utilize the resources which God has given us, we make out find.
6. The Supreme Court of Heaven handles accusations against believers. Satan went to the Supreme Court of Heaven and said, “Job worships You only because You bless him. Take it away.” So God took it away, and Job still worshiped God.
7. God is fair to those children who are corrupted and abused; to whom such damage is inflicted and God handles those evil people who abuse them. God handles that situation.
8. The most pertinent to us is divine discipline of believers. The Supreme Court of Heaven always handles the divine discipline of believers. We will not get an announcement of the decision; but we will see and feel those results. God does not just let us do whatever; He involves Himself in our lives. Don’t ever feel left out. Before the Supreme Court of Heaven, he will be guilty of the body and the blood of the Lord.

Any believers who approaches the Lord's Table out of fellowship, ignores and minimizes the significance of our Lord's work. We have commemorated the Lord's death with dishonor and insult and injury. We are marginalizing our Lord and His work. There is no peace or happiness in a believer who lives in self-centered arrogance. You need capacity for life in Bible doctrine. No capacity to concentrate on Jesus Christ, then you have no capacity for life. The purpose of action of the Supreme Court of Heaven is to punish and to train and to motivate the believer toward Bible doctrine. The discipline will hurt; but we learn from it. Discipline is to teach.

In our culture, discipline has become a bad word. When it hurts, that is when we learn the best. He looks to train and to motivate. Without correction on our part, the result can be the final phase of divine discipline, which is the sin unto death.

No filling of the Holy Spirit for Communion is the first reason for problems in Communion. The Holy Spirit brings to recall the pertinent doctrines to the forefront. There is so much involved in the person and work of Jesus Christ. Bobby is stunned that every month, there is a different approach or a different angle to the Communion service. With doctrine in our souls, we can see it in so many different way. The Holy Spirit will bring it to our minds in so many ways. When you see the Holy Spirit work like that. When you are grieving and quenching the Holy Spirit, you cannot worship God in communion or be occupied with Christ.

If you are not filled with the Holy Spirit, your mind just goes blank or your mind wanders. This means that the doctrine in our soul is not being applied to the memorial moments. Communion to such a person is just some human ritual; it is nothing more than a mindless religious activity. It is, "If I do this, the Lord will smile on me." In these circumstances, they see the ritual as that which matters. The filling of the Holy Spirit and our meditation and concentration on the Word of God is what makes the Communion service meaningful.

Communion commemorates the grace of God. The grace principle of rebound correlates with the grace principle of salvation. You begin to understand that everything in God's plan is grace. So for many, the Communion service is just a pointless exercise. For some, at best, it will tell you that you have a long way to go. At worst, it can be destructive. It is not the participation but the concentration which is the key.

The carnal believer partaking of the cup and the bread is guilty of blasphemy.

#### **The Carnal Believer in Communion is Blasphemous.**

1. The carnal believer's mind is on something else.
2. The carnal believer cannot apply doctrine and cannot understand what is going on. This is blasphemy. What you say is just a reflection of what you think.
3. The fellowship and memory functions are neutralized by your carnality.
4. In effect, you have contempt for the Lord Jesus Christ and His work by failing to acknowledge and to appreciate all that He has done.

5. You do not want to be as Heb. 6:6 says, the believer in reversionism who puts the Son of God to open shame. You are making a proclamation to the world and to the angels. When we do not glorify Jesus Christ in the conflict, we put God to an open shame.

1Cor. 11:27: **Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord.**

What should we do? We must examine ourselves. That is v. 28.

## Lesson #715

1Cor. 11:27–28 May 7, 2008

Wednesday

Letter from a soldier in Iraq.

Partaking of Communion in an unworthy manner means to take the elements while under the control of the sin nature. A believer with no spiritual manners, which means no prior training in doctrine.

In some situations, you must be aware of protocol, and if you are unlearned, you, at best, make a fool of yourself. A serious breach of divine protocol for those at Corinth for the Lord's Table. Prior training in doctrine. Training is necessary. You could not sit at dinner with royalty if you do not know the protocol; and you need to protocol in order to execute God's plan.

If you take communion in an unworthy manner, you are liable, you are guilty. Approaching the Lord's Table in carnality makes you liable. The first thing on your mind should be, "I need to be in fellowship." A carnal believer is ignoring or minimizing the significance of our Lord's work. You do not want to degrade them memory of our Lord's memory by your failure to rebound; by failing to properly prepare yourself for the Lord's Table. The greatest gift that man has receive is the grace of God; the last thing you want to disrespect is the grace of God.

A debasement, a dishonoring, a disrespect is involved when you reject fellowship when taking Communion. The supreme court of heaven is a moment by moment dealing with all that is going on.

Divine discipline is always done for our good. Parents know a little pain is better than a lifetime of pain. In some cases, there is no other recourse for children who get out of line. When God disciplines us, it is always for our own good. God knows just how to do it; He knows just what kind of pressure to put upon us. Recovery is the objective of discipline. Obviously, not just because you are angry at them. Do not discipline your children in anger. You need to give them discipline for the correct purpose.

**Review: Situation for Carnal unworthy unbeliever**

1. His mind wanders and gets easily distracted.
2. Such a believer cannot commune with the Lord or apply doctrine to worship. How can you memorialize the Lord if you have nothing to remember Him with. You must know Him and understand what He has done for you. It is a great exercise to bring up memories of Jesus Christ.
3. The fellowship and fragrance of memory is neutralized when you are out of fellowship.
4. The unworthy believer has no appreciation for His work; it is contempt.
5. Heb. 6:6 describes such a person; he puts the Son of God to an open shame.
6. Heb. 11:28 gives the solution.

1Cor. 11:27: **Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord.**

Self-examination is not something which you do once a month for communion. This is what you do preparing to execute the spiritual life. That is how critical self-examination is. Self-examination means we need to tell ourselves who and what we are. Our tendency is to ignore our carnality our weaknesses and our flaws. We seem to think that there cannot be anything wrong with our lives.

One approach is, I am a victim, so I don't have to examine myself. The Lord sitting on the supreme court of heaven is not judgmental. He never judges us to our detriment. He forgives and we examine. The supreme court of heaven always takes into account our examination. We have nothing to fear in self-examination. We cannot hide anything from God in our thoughts. You cannot fool God; you can fool yourself. **Forgetting those things which are behind...** God always forgives us when we rebound. So often we think of rebound as a way to sin. Rebound is for the purpose of living the spiritual life; it is not to allow you to go back to the same old rut. The more you grow in grace, the more you can stay out of the trap of recidivism. Rebound is for spiritual growth. Rebound is your license to serve the Lord; not a license to sin. It still works regardless of how you do it. Rebound is about spiritual growth.

Misuse of rebound is using it for recidivism. That is merely being locked behind the bars of your own carnality. God will get our attention one way or the other; if it has to be the hard way, then He will go that route. We must learn from our lumps. Examining oneself is the means of fellowship with the Lord. It is the means of using divine resources to concentrate on Him.

Self-examination means that we are examining our own spiritual lives as well. The obvious question is, if this self-examination is so important, what does it mean?

*Δοκιμαζω = to test for the purpose of approval.* This is a test of ourselves, but it is for His approval. We only need His approve in order to proceed. There is not need to confess to one person or to any group of people. It is heinous to stand someone up before a group

and have them spew out their sins. Only a fool will tell everyone the worst. Self-examination.

We are all priests; we are royalty. A priest makes intercession before God. As a priest, we make our own intercession before God. That is the privacy of our priesthood. It is just between you and the Lord. The imperative is a command; you must examine. The individual believer is required to do this as a royal priest. Progressive present tense, which is a state of persistence. You must keep on examining yourself. It is not a one-shot deal. We keep on examine. It is a recurring compulsory activity. The believer must always test his own life for approval by God. The nature of the test is to determine if we are carnal or spiritual. Carnal means that we have committed one or more sins. The Holy Spirit does not reside in a soul controlled by the sin nature. The sin nature is no longer in control when we name our sins to God.

Several steps are necessary in order to self-examine. If you find unconfessed sins in the life, then you must rebound. That is the two step procedure. Identify and acknowledge. Scour your brain for what you have done; you identify and then you acknowledge.

Bobby recalls being summoned to his father's office for something which he did wrong. He violated a mandate of his dad or mom. He would say, "Do you know why you are here?" And he would say, "Tell me why you are here." Identification. Then Bob would tell him to acknowledge what he did. He had to admit what was wrong. Our lives are much better for it. **If we acknowledge our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.** God forgives all the sins we commit, even if we forget one or two of them. It works every time that we acknowledge. God forgives us from all unrighteousness. Every time we acknowledge.

Rebound is for the purpose of our spiritual growth; it is not just a stop-gap but the gateway to everything in our life. We need to know exactly where we stand every second of our lives. When you begin to develop capacity for life, self-examination becomes much less painful.

If you cannot identify a sin, you know what sins you have committed in general and often you have done that; or you are in fellowship.

1Cor. 11:28: **But let a man examine himself, and so let him eat of the bread and drink of the cup.**

**Lesson #716**

**1Cor. 11:28 May 8, 2008**

**Thursday**

v. 28 reads **But let a man examine himself, and so let him eat of the bread and drink of the cup.** This is the alternative to v. 27, which reads: **Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord.** You must examine yourself to determine if you are filled with the Holy Spirit or not; whether you are in or out of fellowship. For us, it is the Texas Two-Step process; identify and acknowledge these sins. Afterwards, we keep moving.

### Review of Last Night

There is no spiritual life without self-examination

1. Identification is determining whether or not you have unconfessed sin in your life.
2. What does it mean? You have to review your thoughts and activities. Sin is anything outside the plan of God.
3. Sometimes that identification makes you immediately aware of a sin which you have just committed, which moves you promptly to the second step.
4. Whether this identification is quick or protracted, it must be done in complete honesty with yourself.
5. There is not room in this identification for denial, offensiveness, or anything else. This is the moment for us to assess our condition before the Lord.
6. V. 31 says, **We must examine and judge ourselves rightly (objectively)**. It is easy to rationalize for yourself. Doing anything less is to our detriment.
7. Not only is self-examination a way to identify your current sins or status, but it is also a broader and more general examination of your weakness. These are areas where it is easy to fall prey to; there is a pattern to our sin life.
8. Those areas require the special attention of applied doctrine.
9. As you mature spiritually, it is an amazing thing to watch. You will see what doctrine does in your life. What does doctrine do in your life.
  - a. It gradually brings your areas of weakness under control. You can always rebound, but doctrine helps to bring these areas under control.
  - b. Doctrine scrapes away scar tissue from your soul.
  - c. You are increasingly released from the power of the sin nature; never completely, but things improve.
  - d. That only happens as you stay in fellowship for increasing periods of time. As you maintain the filling of the Holy Spirit for longer periods of time, and the more you take in doctrine, the more you are able to metabolize. It is a cycle. One affects the other. Maturity does not happen overnight. You need to continue with inculcation of doctrine your entire life. When you ignore or reject the inculcation of doctrine, this all breaks down.
  - e. Increasing filled with the Holy Spirit and with an accelerating spiritual advance, you will gain a greater ability to apply doctrine. This means application toward ourselves and circumstances.

### Acknowledge

1. Acknowledgment is simply recognizing you have sinned.
2. Then you name this sin to God. So many people just want to do more.
3. Once you name those sins, the same thing happens every time; you are forgiven of those sins. There are a lot of things that believers have done over the centuries in order to be forgiven of sins; but it is easy.
4. Notice that 1John 1:9 does not say: to feel guilt or remorse about what you have done (you may feel bad about something that you have done; you are not any more

forgiven; people want to do something more to feel that they have been forgiven; you cannot add to God's grace); repentance is not necessary; vow not to do that sin again (which is unnecessary and pointless; you may progressively do it less); being a believer does not mean that you have lost your sin nature. The temptations of the sin nature will dog us for the rest of our lives. The Apostle Paul, one of the greatest believers of all time, was dogged by the sin nature.

5. When you acknowledge the sins that you previously identified, then the ones that you did not remember or omitted for whatever reason, are forgiven.
6. This is the grace procedure.

By remaining in the Spirit and consistently taking in doctrine, the sin nature is increasingly brought under control. There will be a time for you as you mature when your areas of weakness aren't as strong as they used to be. They become weaker. That which you easily succumb to is less and less of a temptation.

#### **The Happiness of God.**

1. There will be a time in your life as a maturing believer that life increasingly apart from your area of weakness is a great experience. In this cycle, as you are filled and as you metabolize doctrine, and as you grow, you recognize that you can have the greatest life you have ever experience inside the two circles.
2. You share the happiness of God. The peace which passes all understanding. What we suffer on earth cannot be compared to eternity.
3. Our life is not affected by excessive emotions, subjectivity (always looking at yourself; always thinking about yourself and who is looking at you or thinking about you), human viewpoint (the opposite of divine viewpoint, the opposite of Bible doctrine).
4. We will have a life of great stability. Everyone in the country is wringing their hands about the next president. We are citizens of the United States and we have a responsibility to vote; but do not think that your vote will solve the problems of this country. Our spiritual growth is the key to this country's prosperity. When you are steeped in Bible doctrine, you recognize that Jesus Christ controls history and you can enjoy our political scene.
5. You will have a light where eternity shines even more brightly. We also have an insight that others do not have. You recognize that the 70 years we live in this life is nothing compared to eternity.
6. You have a life which glorifies God to the maximum. There are wonderful opportunities to serve God in many areas. We will still enjoy life; but we will be accomplishing a great purpose.
7. You will live a life inside the plan of God for us. That is the greatest experience which we can have in life.

Under these conditions, we are prepared to concentrate on the Person of Jesus Christ at the Communion Table. The Holy Spirit brings to mind the doctrines which we have learned

and we can appreciate them. We apply them in ways that are necessary for us to have the memorial in our souls. That is the critical nature of self-examination.

The next step is given with *and so*. Ουτως, which is an adverb of manner; it is emphatic. *So then and not until then*. Self-examination; then and only then do you participate in the eating of the bread and drinking of the cup.

Εσθιω & πινω, which are both imperatives of permission. Imperative of command can also have permissive concepts. Eating and drinking has been approved and the ritual has meaning. How many times has someone taken Communion without having any idea of what is going on. What a waste of time.

1Cor. 11:28: **But let a man examine himself, and then and only then does he have permission to eat of the bread and drink of the cup.**

What happens when someone does not engage in self-examination. V. 29 gives the alternative.

The Corinthians got drunk at the love feast, and then they broke into factions. We approach the Communion Table with the wrong kind of thinking. There is a gravity to this. If you do not self-examine, if you have no doctrine to concentrate on, if your mind drifts, if you are thinking about every other thing, then you have no memorial to Him in your soul. If a believer is out of fellowship, the result is severe judgment.

The NASB is weak here. The Lord does not leave a believer alone who is outside of the plan of God. You can expect to be spanked, in ways designed to bring you back into the plan of God. This verse is different from the NASB. The conclusion of the thought is, *eats and drinks judgment to himself*. Bobby moved the conclusion to the end of the verse, which is our natural order.

Present active participle of διακρινω = *to judge, to discern [in the sense of making a distinction or to see a difference]*. in this context, δισκρινω is a conditional participle. We need to understand this, in order to grasp what Bobby is doing in the translation. This becomes the protasis of a conditional sentence. There will therefore need to be a conclusion. If...then... Apodosis is **then he eats and drinks judgment to himself**.

*Body of the Lord* is in some translations, but not in others.

1Cor. 11:29: **For he who eats and drinks not discerning the body of the Lord, then he eats and drinks judgment to himself.**

**Lesson #1      2Tim. 1:5   Mother's Day Special   May 11, 2008      Sunday 1**

2Tim. 1:5: **I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.**

Faith refers to the ones mentioned here are believers in Jesus Christ. Faith is a means of perception as well. Perception by faith determines reality. Christian perception is based upon the reality of the Word of God. Faith + GAP leads to growth and maturity in the Christian life. Two women and a man with sincere faith. There is a window here that we can look into the soul of a mature Christian mother and the homelife which she maintains.

Timothy had some recent problems, but Paul respect him. Timothy was a man of doctrine, even though he has failed from time to time. Timothy's advantage was a Christian home. It was a home where the mind of Christ was taught. Their home was centered in Bible doctrine. They made certain that doctrine was implanted in the soul of Timothy.

Lois gave the gospel and train Eunice doctrine in their home. We find in Acts that Eunice departed from doctrine for a time. Paul came to Lystra and Timothy was there.

Acts 16:1–2: Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. He was well spoken of by the brothers at Lystra and Iconium.

Eunice apparently married an unbeliever. That this man was a Greek was not the problem; but the way this reads, it suggests that he is an unbeliever. Too many parents think that if they give their children material advantages, that they have given them all that they need. However, material advantages apart from spiritual advantages is a disadvantage. [Train up a child in the way he should go, and when he is old, he will not depart from it.](#) Eunice already made a mistake in falling from the truth for awhile and marrying an unbeliever. She also allows Timothy's volition run its course, after teaching doctrine to Timothy. Bobby recalls his mother teaching doctrinal principles to him. She was a consistent teacher of God's Word, but she did not nag or threaten. A child learns through examples, and his mother understood the power of doctrine implanted in a child, and she never let up. This is a wonderful pattern of grace, and we have 3 generations carrying human history: Lois, Eunice and Timothy. Many of us have had parents who taught Bible doctrine, directing their children; making doctrine available in every way possible. But, realizing, there are disappointments and bad choices and mistakes. Adults do not forget the training and testimony of believing parents. It does not matter the mistakes a person makes, the negative volition, the pursuit of pleasure; he will always recall what he was taught from a young age.

Bobby received all that he needed to survive and thrive in this world. His mother never let up and Bobby thanks God for her uncompromising teaching of Bible doctrine.

**Lesson #717**

**1Cor. 11:27–29 May 11, 2008**

**Sunday 2**

Bobby meant the message to be a tribute to his own mother.

Looking now at the warning which believers face when partaking of the Communion Table.

We must always remember Who He is. Partaking in an unworthy manner. This shows maximum disrespect to the grace of God when we partake in an unworthy manner. We memorialize Him and we proclaim Him to the world.

1Cor. 11:27: **Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord.**

It is up to us whether we apply this self-examination, this two-step technique. God brings to mind things which are necessary for us to know. We need to be thinking, *did I fulfill that objective?*

After rebounding, he is ready to partake of the ritual meal.

1Cor. 11:28: **But let a man examine himself, and then and only then does he have permission to eat of the bread and drink of the cup.**

The result of the failure to self examine; if you are out of fellowship, and unworthy in manner and unable to memorialize our Lord Jesus Christ, the result is severe judgment. This should not be taken lightly. We will get to that in v. 30.

The change made in v. 29 is noted below.

Bobby likes the notes in the Thompson Study Bible, as many of them were his professors in seminary.

We begin with the verb διακρίνω = *to judge, to evaluate, to discern, to make a distinction, to see a difference*. Bobby also flip-flopped two clauses. Σομα has the added preposition *of the Lord*, which is a problematic phrase. κύριος does not occur in some Greek texts, but not in others. So it is found in some translations, but not in others. Bobby is going to give us a little Bibliology. How did the original text get passed down to us to what we have in our hands? It began with hand-written copies being made from the original text.

Paul sat in Ephesus writing a letter to the Corinthians and he somehow got it to the Corinthian church. The Corinthians received this letter which he had written with his own hand. The Greek is the divinely inspired text. Paul wrote a text and he would send it to a church. John wrote epistles; several wrote the gospels. As soon as they received them, they began to copy them. They could not just take this one letter and pass it around. They copied it for general distribution. These copies were distributed throughout all of the churches. The churches exchanged these letters in order to get the full picture. These epistles did not just remain local. The original writings were called the autographs. These were writings which came directly from the pens of divinely inspired writers. These originals were readily identifiable to the recipients. The Corinthians knew Paul and they knew his writing and the writing of his amanuenses, and there was a chain of control. In all of copying, the originals were either lost or they just fell apart. We have 1000's of copies of these manuscripts. The autographs have long since disappeared. How do we

know we have the Word of God before us. Many people argue that, no way can this information being handed down accurately.

There is something else to add to this complexity. The scribes who did this copying were not divinely inspired. They made mistakes, as men are wont to do. They were human. There are a variety of circumstances which could affect them. A scribe could leave out a letter or a word or a phrase. Some of these scribes added words and phrases which were not there originally, and some added phrases to complete an ellipsis. Additions were made to explain the text. There were 1000's of manuscripts which have been found and are preserved today.

These errors are called variants. What is there varies. There are approximately 5000. Most manuscripts agreed in most areas. The Holy Spirit had a great part in preserving Scripture for us. There were human errors. The variants are where the manuscripts vary. Scholars compare variants among all the manuscripts and they compare these groups of variants in the various manuscripts. How do we know something is there or not there. Scholars look at the older manuscripts first, and assigned greater weight to them. We have manuscripts from the 1<sup>st</sup> and 2<sup>nd</sup> centuries A.D. What is amazing, is there is quality and conformity of manuscripts from Medieval times. The weight of one reading over another was, in many cases, obvious. You look at the age of the manuscripts, the number of manuscripts which read one way or another, etc.

Bobby was a classics major in UT. Those manuscripts are accepted by the scholarly world, and often there are only a handful of manuscripts. Often 1 or 2 manuscripts, which are taken as accurate.

Bobby begins work in the Greek Bible, because that is the inspired Word of God. Since everyone speaks English, then translation becomes an important factor. Our Bible is a product of all that copying over the centuries. Men and women sat up late into the night copying this or that manuscript, late into the night, which gives us what we have today.

What we have in our hands is quite accurate. Bobby's job is to transfer the Greek text into intelligible English text for us. Bobby's point is, *of the Lord* belongs in this verse due to the manuscript evidence. There are books which cover all of the variants and tell us which look to be the best.

There are A readings, which are almost foolproof. There are B and C readings as well. B readings have a few more variants and they are not as old. The C readings, which is what we are dealing with. Some older manuscripts have this reading and some do not. Here is when an exegete must look and decide whether this C reading is good or not. If there is a balance of evidence, how do we decide?

There are many good manuscripts which do have *of the Lord* in the A and B lists; and there are many without this phrase. Bobby kept this meaning because the meaning was much clearer. Of all these 5000 variants, not one of them changes the basic theology of Christianity; not one of them changes the most fundamental doctrines of the Christian faith.

Bobby keeps the phrase *of the body* in this verse.

1Cor. 11:29: For he who eats and drinks not discerning the body of the Lord, then he eats and drinks judgment to himself.

## Lesson #718      Textual Criticism      1Cor. 11:29      May 14, 2008      Wednesday

Textual criticism does not mean that the Bible is being attacked. This is the name given to the search of the original Greek text of the Bible. Paul sends the letter to Corinth; and they realized the importance of this, so they made copies in order to distribute to other churches. From that one manuscript, 20 centuries later, we have what we have right now.

None of the original documents exist, but even if they did, we would not know what was original. All of these copies have intervened. Since there is no original text, there are about 5000 handwritten copies of portions of the New Testament. They were written and copied over a period of 14 centuries. No two of these manuscripts agree in every particular. That may seem insurmountable, when it comes to putting together the original text. As a skeptic, how do we know what the original text is? Without it, we do not have the Word of God. This seeming problem is actually the solution. The 5000 copies is to our advantage. This is where textual criticism comes into play. Scholars, over the centuries, have devised certain generally accepted methods to determine the correct text. There are generally accepted criteria for evaluating manuscripts. These are based upon probabilities. The textual critic must weigh one set of probabilities against another. He will have to decide whether A, B or C is more accurate.

The most probable reading is our end. In most cases, the solution is quite obvious. It is not a conundrum. What then are the criteria which have been developed? What are the criteria? There is external evidence of probabilities. The various manuscripts themselves.

### What is the Evidence

1. External evidence:
  - a. The earlier manuscripts—those closest to the autographs—are more likely to be free from error. Fewer copies of copies have been made.
  - b. The evidence of geographical distribution. This means, the agreement of a number of manuscripts from widely scattered areas. Let's say you are dealing with 9 manuscripts. One group comes from Antioch, another from Alexandria and another from Gaul. When these manuscripts agree, then you have something. If they agree, it is more significant than agreement from just one area. In the same geographical location, scribes are more likely to perpetuate the same errors, as they are working off the same family of manuscripts.
  - c. Those which are found to be most trustworthy in clear-cut cases, deserve more weight when determining disputed cases. Let's say A is known to be accurate in several areas; B might be about the same age, but there are some problems even with clearcut cases. All of these 3 things are going to

tell you what is the most reliable set of readings. Scholars have worked for centuries on these criteria.

2. Internal evidence:
  - a. The more difficult reading is preferred; that is the more like to good reading. It would make more sense for a scribe to change a difficult reading to an easier one to understand.
  - b. The shorter reading is the more preferable.
  - c. What is more likely for the scribe to have written.

1. The true text is fairly easy to discern and most of the time, the correct reading is obvious.
2. There are a few times when that is not true. There are A, B and C readings.
3. This authenticates and verifies our Greek Bible as accurate.
4. The current Greek text of the Bible is so close to the original autographs as to reflect divine inspiration.

The way the Bible has been preserved and examined makes it unique. The Bible that we hold is truly a very accurate Bible. This takes us to 1Cor. 11:29, and this is one of those variants; it is a C reading. **For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly.** That is the NASB. We have an *if...then...* clause. *Eats and drinks judgment* is the *then* clause.

The problem of the variant is one Greek word: *σῶμα* and in some *σῶμα κυρίου* in others. *Body of the Lord* is present in some very good manuscripts; but the same is true of that lacking *Κύριος*. The context suggests this. According to scholars, there is no good reason for excluding this prepositional phrase to be omitted.

In this verse, what does this *body of the Lord* mean? On Sunday, we should have discerned something on Sunday: the body of the Lord. We do not visualize or conjure up His actual body. The physical body is really unimportant, especially compared to the communion ritual. He became flesh and lived among us for the purpose of our salvation. It is the salvation and the doctrine which must be discerned. We recognize that He bore our sins in His body on the cross.

If you are at a memorial service for a loved one who has died... what are you thinking? What is your thought pattern? Are you thinking of the body lying in the casket? You remember the whole person, the events of their life which involved us; their smile and personality. You know that they have victory over death. No caskets at Berachah services. You focus on his person and his work. You focus on the whole person. Only when we focus on the complete significance of Christ and His work do we fully appreciate what He did on our behalf. It is His body which was broken for us; it is His salvation work which is significant.

### Concluding Points

1. The bread and the cup set forth the body of Christ.
2. Anyone who enters into the ritual, failing to recognize the significance of his body, Communion is a memorial to His bodily sacrifice for our souls. Without discerning the body of the Lord, one just eats and drinks judgment to himself.
3. This body is a remembrance of the One who died spiritually for our sins. The fact that He was raised and has a resurrection body means that we will be raised and given a resurrection body as well.
4. Only with the discernment through doctrine can we fulfill this ritual, by discerning the body of the Lord. No discernment means no concentration.
5. Included in this is the status of the filling of the Holy Spirit. That must be part of the Communion service.

#### **More Concluding Points**

1. The necessity of rebound for spiritual discernment. You cannot discern without the filling of the Holy Spirit.
2. The actual discerning of the necessary doctrines for concentrating on the Lord and His work, through the filling of the Holy Spirit and through concentration. Bobby wants us to write our own Communion service in a blue book test.
3. This verse brings out the negative aspect. What if you cannot fill our your blue book? Then he eats and drinks judgment to himself.

$\kappa\rho\iota\nu\alpha$  = *judgment*. The bitter bread and cup if the believer eats and drinks without discernmt. If you participate without any discernment, then you are disciplined. Who the Lord loves, he scourge. We will never know eternal punishment. There is no definite article in front of  $\kappa\rho\iota\nu\alpha$

V. 30 names our discipline. Bobby wants to make sure that we get this verse in one gulp.

1Cor. 11:29: **For he who eats and drinks not discerning the body of the Lord, then he eats and drinks judgment to himself.**

**Lesson #719**

**1Cor. 11:29–30 May 15, 2008**

**Thursday**

In 1Cor. 11:17–29, the Communion ritual has become completely corrupted by the Corinthian church. They have participated in a debauched love feast. They failed in their self-examination as well. They approach the Communion table in a state of carnality. Their souls are controlled by the sin nature instead of by the Holy Spirit. So they cannot concentrate or mediate on the person of Jesus Christ and His work. When they are unable to concentrate and meditate, they cannot fulfill the communion ritual. The Corinthians cannot produce a memorial to the Lord Jesus Christ through doctrine circulating in the soul. Because of that situation and because of all that we have seen in the Corinthian church, they have received a warning, and this warning was designed to remedy the problems in the Corinthian church.

Tonite, we should be somewhat proficient in textual criticism. The warning is failing to discern the body of the Lord.

### Summary of Failure to Discern the Body of the Lord

1. This is a failure to discern the whole person of Jesus Christ; undiminished deity and full humanity.
2. He fails to concentrate on the One of whom was made flesh and lived among us. Jesus Christ came to this earth and was made flesh.
3. Such a person who fails to discern fails to appreciate the Savior, Who bore our sins in His Own body on the cross. 1Peter 2:24
4. So anyone who enters into the Communion ritual failing to discern the significance of His body (the 1<sup>st</sup> 3 points), is not recognizing the substitutionary nature of His death. This was the body broken for us on the cross.
5. Failure to discern is a monstrous dishonor to Jesus Christ. This is a slap in the face of Jesus Christ. This is showing dishonor and disrespect to Him. That is what the failure is.
6. The result of this failure is κρινα.

This should wake us up to realize that the result is going to be judgment. We eat and drink judgment to ourselves. This simply means divine discipline of the believer in time. It is not eternal judgment. No believer is eternally judged. The judgment of Heb. 12:6: **Whom the Lord loves, He judges and scourges alive with a whip.** Therefore, we may be interested in what this judgement might be.

1Cor. 11:29: **For he who eats and drinks not discerning the body of the Lord, then he eats and drinks judgment to himself.**

V. 30 gives the result: **For this reason many are weak and sick among you, and many have been put to death.** Weakness, sickness or even death. This is the outcome of failing to concentrate on what the Lord has done on the cross. Without self-examination and discernment, the supreme court of heaven takes over the judgment. If we do not judge ourselves, the supreme court of heaven does this instead. Because the Corinthians did not judge themselves, God took over and judged them. One of the major ways to receive pain and suffering is self-induced. You can cause tremendous suffering and anguish for yourself. Both in your own soul or by the results of the decisions which we make. God allows these things to play out. This is the law of volitional responsibility.

### The Law of Volitional Responsibility

1. This recognizes that a believer's decisions have natural and logical consequences for his life. When you have come across various difficulties in your life, often it is you.
2. Bad decisions often cause much of your own misery.

3. The Law of Volitional Responsibility is summarized by **Whatever a man sows, that he will also reap**. Do whatever the Corinthians are doing. They have sown and now they are reaping.
4. We make bad decisions from a position of weakness. What does that mean?

### **Bad Decisions made from a Position of Weakness**

1. When you are in a position of weakness, you are out of fellowship and you can only think with human viewpoint.
2. You neglect or reject Bible doctrine. That is always weakness.
3. No divine viewpoint in your soul.
4. These bad decisions lead to more bad decisions. One bad decision leads to another which leads to another. In no time, you are over your head.
5. All these decisions have repercussions; all of them. When you make a horrible decision, you can often trace that out to many results which are negative. You will make some bad decisions in your life; and with doctrine, you know you have made a bad decision. That is the kicker. No capacity for love and no capacity for happiness. Our happiness is fleeting. You will give no overt manifestation of being born again. This is called reversionism. That is the repercussion for your spiritual life. On a national scale, there is a shrinking pivot; social degeneration. It is almost nauseating how far we have fallen. Anti-establishment thinking. When we lose the standards of Bible doctrine, we contribute to the shrinking pivot. As goes the mature believer, so goes the nation. As you make good or bad decisions, so goes the nation.
6. Bad decisions mean prosperity or adversity are turned to stress. You maintain the happiness of God in adversity. Prosperity can be just as big a problem. Bad decisions can turn your life into stress. Sometimes it is short-term stress when you get back on track quickly; and sometimes, you can have years of adversity because of perpetuated bad decisions. You can make a bad decision and rebound, but the effects go on. The effects of the bad decision carry on. Now, these effects do not have to ruin your life; but the result may continue.
7. We must take responsibility for those decisions and actions and the repercussions. The solution is applying recovery solutions. Problem solving devices are applied to the repercussions of these bad decisions. As you recover, you make fewer and fewer bad decisions. Do not see yourself as a victim if the results are difficult. Do not give in to your soul weakness like revenge motivation, hatred, gossip, etc.

You must examine your life. Are you maturing at all? Are you applying problem solving devices? What is the deal if you keep making bad decisions. You must be honest with yourself. We all have defense mechanisms. We do not want to hear bad things about ourselves. All you can do is rebound and keep moving. That means, you need to keep with Bible doctrine. Otherwise, there is no evaluation and there is no learning. Sometimes, all you do is make excuses for your actions, and that will, at best, result in more bad decisions. If you are going to have pain, you might as well have some gain. Look back on your own life.

If you cannot do that, you fall into the category of unresponsive to doctrine and unteachable. You are exactly in the opposite direction of where you should be going. You must self evaluate in order to learn from your mistakes. To not continue to repeat the same old failures and follies is objective. You need to be able to evaluate yourself and grasp your own weaknesses, and if you don't, you will feel pain for the rest of your life. Whom He loves, He disciplines. You cannot continue to repeat the same old traps and follies. You continue to build doctrinal standards. Then you must apply that doctrine to your decision making. One of the best ways to apply doctrine is to your decision making. Use your doctrinal standards in order to make decisions. When you make good decisions from a position of strength, you are executing the spiritual life. Every decision and it is easy to forget all of the resources which we have for our lives. At some point, in our life, we will make good decisions from a position of strength.

#### **The criterion for this pain**

1. Refusing to evaluate yourself.
2. Remain in carnality; revel in your weakness.
3. Refuse recovery making you unable to metabolize doctrine.
4. You continue to make bad decisions from a position of weakness.

At this point, the Supreme Court of Heaven will step in; if we don't evaluate our own lives, God will. The punishment we receive is designed for our recovery. The attribute of love is behind it. When you discipline your children, you do this for their benefit. Every time God disciplines us, He is fair.

Often when parents have to discipline their children, they have to think about what they need to do. God never has to do this; He knows exactly what to do.

The Corinthians are continuing their carnality, and it extends to the Communion table. The repercussions should be obvious to them. However, in case they have missed the message, Paul points it out to them. This is designed for their benefit.

This is unquestionably a warning to us. We are learning what we are supposed to do during Communion service.

Why does the Supreme Court of Heaven step in . We are told to move out of the pain of discipline. That is the purpose of any divine discipline. It is a text message. The pressures of these categories of discipline are designed for the believer as a wake-up call. Why is this here? Why am I going through this? We are forced to go from subjectivity to at least a momentary objectivity. Sometimes in pain, we may have just a flash of objectivity. The reversionist rejects objectivity. Human viewpoint is relative. It is subjective. The upside of pain is, it can bring clarity.

1Cor. 11:30: **For this reason many are weak and sick among you, and many have been put to death.**

In v. 29 we have a believer taking Communion, but they do not take note of the body of the Lord; they do not discern the body of the Lord. This is not a discernment of the physical body of the Lord, as no one really knows what He looked like (despite the proliferation of paintings and pictures of Him). There is not reason for us to know what He looks like.

The failure to discern His body is to comprehend the full person of Jesus Christ; the hypostatic union. Failure to discern the One Who was made flesh and lived among us. That is the doctrine of Kenosis. He put aside the independent use of his divine attributes. We are also to appreciate our Lord and Savior who bore our sins in His own body on the cross.

If someone fails to discern the body of the Lord, then he eats and drinks judgment to himself. This is a warning of the consequences of following the Corinthian pattern of functioning without considering the results of their actions.

Self-examination always begins with rebound. This also has a second phrase, which is to evaluate oneself in the light of Bible doctrine. Once you rebound, you need to evaluate yourself. To fail to self-examine is to fail in the spiritual life. You fail to discern the body of the Lord. This person cannot metabolize doctrine and will continue to live outside the plan of God. We are to reach maturity and to glorify God in our bodies.

Here is a 3 point incremental divine discipline which involves great pain and suffering. God evaluates the reversionist and he deplores their refusal to evaluate themselves. He considers the complications that come from no recovering from a position of weakness. He brings weakness, sickness and almost sleep, in order to wake these people up. God disciplines us in grace. We are His children. God is responsible to allow us grow up. He gives us the opportunity to have a fulfilling spiritual life, which is what any parent wants for his or her children. Where discipline is lacking, there is only chaos. We see the lack of discipline in our schools today. It is a long ways from education. Without enforced rules for conduct and order, kids will not progress in their education; must less in life. They are immature in their approach to life; many cannot read; and many have no consequences.

As a believer, God applies His Own pressure in order to cause us to look at our own lives. Objectivity reflects God's criteria for the spiritual life. Man's criteria is what we can do for God. Subjectivity focuses in on man and objectivity focuses on man. Without rebound and Bible doctrine circulating in the soul. Suffering forces you to look at yourself and to look at the problems in your spiritual life. The believer is momentarily faced by discipline to examine his own life. God does not leave you alone when you are outside of His plan; He gets on your case so that you recognize what is going on. We may have a spark of positive volition toward Bible doctrine and we may recall rebound. People say, "God is not good, because He allows this pain in my life." If you are a parent who thinks there is no love in discipline, you need to look at this passage everyday. A child needs discipline and this sometimes requires pain. Enforced standards.

The believer in carnality is completely subjective. Subjectivity is arrogance. Subjectivity means that your soul is awash with arrogance and subjectivity. You need absolute truth from Bible doctrine circulating in your soul.

Bobby heard a commentator or a pundit say, "There is no such thing as objectivity." To him, that is true; he lacks standards and he lacks divine viewpoint. No truth in that person's soul. Objectivity is applying divine viewpoint to all aspects of our life. When we utilize doctrine with every aspect of our life, we are developing great objectivity. Bobby lives in a good environment of mostly divine viewpoint. However, in the army, there was tons of human viewpoint. We live in a world of human viewpoint.

The greatest life is when we think like God thinks. If we fail to self-examine, our life will be a cascade of subjective misery. We are a spiritual derelict; rummaging around in the dumpster of human viewpoint. Some believers are totally threatened by human viewpoint. It hits too close to home. We might have to admit to some chinks and flaws. It may undermine the elaborate web of lies which you have created. We must not fear. Seeing and encountering the unvarnished you. We need to see and evaluate ourselves. This is between us and the Lord. Objectivity is between us and God; we are evaluating ourselves in the light of Bible doctrine. If we are judging anyone else, that is a sin. At best, that may turn you into a nag. Do not deceive yourself; there is no recovery. Self-examination with objectivity from doctrine is an opportunity to get back on track, and this can be done inside your soul.

Better to have a little self-reproach in this life rather than divine reproach. In a flash of objectivity, you can begin the process of rehabilitation from the excoriation of divine viewpoint. A little positive volition and you are on the road.

This being out of fellowship can lead to sleep, which is a metaphor for death (here, the sin unto death). It is used many times in the Bible. Sleep is the final stop when we do not recover. When we stay in subjectivity and carnality and reversionism, that leads, at some point, to the sin unto death.

You must have objectivity; you admit your pain. You realize your own culpability. You acknowledge your sins in rebound and you acknowledge your spiritual life. You live with subjectivity and you have that momentary flash of objectivity and you realize that you are missing something. You get tired of the subjectivity and the pain and suffering and confusion; and you rebound, and you know where the solution lies.

Some of us could give a great testimony as to where we have been, where we are and where we will be. You must be able to look at yourself with objectivity and apply doctrine to both.

Otherwise, your entire life is just like Groundhog Day; every day is a repetition of the same carnalities of before. Why do you want to constantly go back to that subjectivity? The groundhog comes up, looks around, and then dives back into it. You constantly return to your subjectivity and human viewpoint, and dive right back into the dirt. Changing the

course of your life from subjectivity to objectivity does not happen overnight. Some want a quick fix.

When you try to change in the power of your own ability, leaving out the power of Bible doctrine in your soul, then you will last until temptation pushes in on you. Groundhog Day; right back to it. Others look back on Groundhog Day and think, "Man, I am glad that I am out of that hole." Some of us dig a pretty deep hole of reversionism; but God is gracious and infinitely patient. He never leaves us alone. The journey out of this hole is objectivity and Bible doctrine. That is when your life counts and you have something great and you begin to share the happiness of God.

1Cor. 11:29: **For he who eats and drinks not discerning the body of the Lord, then he eats and drinks judgment to himself.**

## Lesson #721

1Cor. 11:29–30 May 18, 2008

Sunday 2

Certainly, pain and suffering is a part of our lives. We need to consider the source of our pain and suffering. The Corinthians have abused the Communion. There is a complete failure which dishonors the Lord Jesus Christ and His work in the Communion service. The Communion service is a microcosm of our lives outside the doors of Berachah church. Failure to rebound and ignoring Bible doctrine; these are 2 bad choices which lead to more pain and more suffering. God puts a little pain on us in order to wake us up. This is suffering which is absolutely justice. Justice means perfect fairness. God is perfectly fair. **Whatever a man sows, that he will also reap.** We need that moment of epiphany; and then we need rebound. How do I think? What do I think? Where does it go when I leave this building? Does it go in one ear and out the other? Does it rattle around in an empty head? You must make some application of doctrine.

You must evaluate yourself and you must do it based upon Bible doctrine. You have got to remember it enough. People have said, "I would like to go to church, but I don't want to change." It is about coming into church and getting Bible doctrine to change you; it is subtle in many ways; and it is all about a way of thinking. It is a slow process. You gain spiritual momentum by metabolizing Bible doctrine. You are never far from turning things around. You can rebound anywhere. No objectivity and no recovery emerges, then discipline increases; the screws are tightened a little more. Each one is a little worse than the other.

Everywhere around us is subjectivity. This is where emotions control our thinking. Everything then becomes relative; it is all about us and how we feel. This means that self-centered arrogance controls our life. Thinking doctrine should control our emotions and bring objectivity to our lives. It is a wonderful relief not to always be focused on yourself. You have seen it before; that blank look of self-absorption. When Bobby first began teaching, he was very self-conscious. When you stop thinking about yourself and concentrate on what you are doing, you are able to function. When you walk into this auditorium, no one is thinking about you. Never stop evaluating yourself. Realize that you must not be preoccupied with yourself. Always seeking approbation or recognition and

always thinking about what others are thinking is a total lack of objectivity. In subjectivity, you will live the world's motto: if it feels good, do it. That is the road to happiness, doing what you want to do. That is a false rationale for life. Why not gratify myself? I will rebound later.

For some people, you get doctrine in Bible class, but you don't take it with you. It stays in church. You are keeping one foot in church and one foot in human viewpoint. You will get negative returns on that. Syncretism is a hard habit to break. In the end, syncretism, is nothing more than human viewpoint.

It is a lot less glamorous to sit in Bible class and to grind it out with Bible doctrine than to enjoy other activities; and sometimes this can be very lonely. You do separate yourself and your thinking; but God provides for us; He always does. He knows exactly what we need. If we need social life, He can provide that. The greatest people you will ever meet are sitting in Bible class because they are of like mind.

In essence, you are ignoring the truth and mandates of Bible doctrine. Whatever doctrine you have is γνώσις rather than ἐπίγνωσις. Knowledge makes a person arrogant. It is about what you apply; and when you apply, it is humility. Doctrine is absolute truth. But you need to be able to apply it at the critical moments in your life. It is not just hearing doctrine, it is applying it. Your spiritual life is your life. You cannot separate the two. There is no dichotomy there; any separation is subjectivity.

You also need some alone time; some down time. When human viewpoint is all around you and you lack the defenses to deal with it, you are affected by human viewpoint. You are inundated with it. It is subjectivity which pervades your soul. If you can be alone, then you can be with people. This downtime can be dedicated to your spiritual advance. You cannot seek human viewpoint relationships and advance at a maximum rate. When you combine them, the result is syncretism. Human viewpoint and divine viewpoint are mutually exclusive. You cannot withstand the assault of human viewpoint. With objectivity, as you begin to gain, as you see the areas where you must not compromise, but where compromise happens all the time. You cannot compromise Bible doctrine in any way and maintain your momentum in the spiritual life.

Bobby has had great friends in the army, but he would not change them for like-minded, doctrinal associates. They coincide with and facilitate spiritual advance in the immature; at least, they are not counter-productive.

It is tough to grow up with just an mp3 player or watching dvd's. Human viewpoint is a siren song, which leads you to the rocks of shipwreck. You cannot afford to be a lemming, running after human viewpoint. With Bible doctrine, you will realize that you must make a conscious decision to say no to your weaknesses and yes to Bible doctrine.

There is only one way to escape the repetitive nature of Groundhog Day is seeing yourself in the light of divine truth, which is divine viewpoint, you are able to see yourself in relation to everything else. Every time you compromise your standards, even in your own mind,

you take a step backwards. All of it is a part of the cosmic system and human viewpoint and that which takes you away of where you should be. As you go out doing whatever you are going to do, think at the end of the day, *did you apply doctrine even one time to any circumstance of your life?* That is living the spiritual life. It is not about you saying, *I am going to change*. Doctrine changes you.

1Cor. 11:29: **For he who eats and drinks not discerning the body of the Lord, then he eats and drinks judgment to himself.**

1Cor. 11:30: **For this reason many are weak and sick among you, and many have been put to death.**

## **Lesson #722**

**1Cor. 11:30 May 21, 2008**

**Wednesday**

Weak, sick and a number sleep. This verse is sparse in words but dense in meaning. These are 3 incremental classifications of discipline. Death simply ushers us into eternity. We will see exactly what this means.

These 3 classifications are specifically pain and suffering in a believer's life; all discipline involves pain. When you discipline as a parent, if there is no pain involved, you may not get through to the kid. You need to get their attention. You have to get their attention by depriving them of something that they want or have. All discipline involves some sort of pain; otherwise, it would have no effect or power; and it would not motivate. Discipline is like a jolt of electricity which focuses the attention of the carnal believer upon his own life. People complain that God cannot be good if He allows pain. That means that He is mean. A good God would not allow the suffering which I am undergoing. Discipline is to focus on our problem or misdeed. When someone just accuses God of being a mean God; that is just an excuse to blame God or to blame others. In short, those sorts of people look everywhere else for the source of the problem. Look at yourself with objectivity. Pain is exactly what a person who is out of line needs. God is absolutely good to allow the pain of discipline. You must go to that self-evaluative mode. Self-evaluation is critical. At least momentarily you are forced to the privacy of your own soul. Examine yourself if you have any objectivity. For believers in suffering, the possibility for divine discipline should always be considered. From the mandates of Bible doctrine; from the aspects of carnality and reversionism. Don't put it off and don't put it away. Don't say "I'll do anything to get out of it." All it takes to get out of it is rebound. As you grow, it won't matter if you have pain and suffering or if you don't. You won't ever get released from adversity. Your life will be loaded with adversity. The problem is, what do you do with it. You must evaluate your life in that respect. It is really not that difficult to examine the course of your life. It might take about 5 minutes of honesty to go over yourself. You can't lie to yourself. You know when you are out of line. For some, the pain of discipline is almost a relief. This means that God cares about you, just as a father or mother cares about their child when they discipline them. The cause should be obvious to you when you hold yourself up to the objectivity of Bible doctrine. You are now able to do this and able to evaluate yourself in this light. Once you do this, you look for a solution. Rebound as the road to recovery and regaining positive volition toward doctrine to recover. All of this is part of your daily self-evaluation.

The pain is sometimes your only hope; pain is the environment for the believer for evaluation and recovery. There are times when it is harsh or intense. Some of us need more pain than others, depending upon how hard-headed we are. God knows how to apply the screws so that we get it. When you bang your head against the wall enough, you begin to look.

**Divine discipline is our friend; not our enemy.**

1. Discipline warns us when we are straying into carnality.
2. Therefore, suffering can open the door of objectivity concerning our thinking and actions.
3. All this means is, we are examining why or what do our circumstances mean? When suffering, keep thinking. God will bring to mind what your problem is. He will tell you where you have gone wrong. Don't just keep banging your head against the wall.
4. Then you give consideration to a solution found only in Bible doctrine. There is a wider context for discipline. This in this passage is a specific situation. Discipline can be applied for any foray into carnality. God, as our Father, never abandons His children. The exception is when a recalcitrant believer falls under the sin unto death. Even then, God never totally abandons a believer. There is always the opportunity to recover, as per the recovery of Hezekiah. He recovered and lived a few more years. We always, as believers, live under His watchful eye. God knows exactly where you are and He gives the exactly discipline that we need. God decreed in eternity past, the highest and best for every believer. He knew us in eternity past billions of years before we every existed. In His decree, He willed for us His highest and best. We always need to remember that divine discipline: we think of the pain involved, and we know it is never meted out apart from the love of God. Justice, righteousness and love cannot be separated. They all go together. God's discipline is always fair and always for our benefit. If God is disciplining us, then we deserve it. His discipline is in fairness and for our benefit. We must recognize discipline for what it is. It is blessing; not cursing for us. God always seeks the highest good for us. We have no right to bitterness. Why did God let this happen to me? We should, in fact, think, *I am glad that God let this happen to me.*

People arrogant assert that there is no such thing as objectivity; Bobby's roommate used to always say, "It is all relative." We are not of like mind with unbelievers because we are objective and they are not. They cannot begin to understand the absolutes of Bible doctrine. This is why there is that mandate in Scripture, do not marry an unbeliever.

We live by absolutes and not by relatives. Only the believer in Jesus Christ has this total capability. Unbelievers do not have it. Either you avoid or you handle these painful events. You have absolute truth in your soul.

V. 30 says they are weak and sick. There are reasons that people are weak or sick which have nothing to do with divine discipline. You can have ailments which are completely apart from the plan of God, but not because of divine discipline. 1Cor. 10:13: it will not be

beyond what we can handle. We never know what or how much we can advance. When you are obviously helpless, dependency on the Lord.

For many years May Walker was at Berachah Church. She sat in a wheel chair in the center aisle. She had all sorts of ailments, and she was one of the greatest prayer warriors. She could not move around, but she could pray. Bob thanked her on many occasions for her faithfulness. She served the Lord and was in the plan of God in exactly the way that He had planned it for her. She operated under very difficult circumstances.

Psalm 50:15: [And call upon Me in the day of trouble, and I will rescue you.](#) This is an unassailable promise. May Walker constantly used these promises in the faith rest drill. Whatever your circumstances are, evaluate yourself. That is the perspective of divine viewpoint. Others with this kind of trouble would just feel sorry for themselves. A believer will all sorts of maladies can find himself in hospitals, which is a great place to witness and a time to apply the problem solving devices. Many people spend a lot of time in hospitals, and they learn to depend upon God. If you think a sickly person is under discipline, you are judging them. You hold yourself up to the light of doctrine; do not hold anyone else up to your own judging.

Weak is the nominative plural of ασθεναις and sick is αρροστος. Many are weak and sick. We already know about all of the problems in Corinth. There is a lot of divine discipline going on in Corinth. Both ασθενης and αρροστος refer to those who are out of fellowship, and they are suffering a literal malady. Paul is pointing out why. These two terms are not synonymous terms.

Αρροστος is a stronger term than ασθενης. Weak could be a nagging, chronic pain, but not life-threatening. It could be a continuous condition. They lack energy or lack comfort. These Corinthian believers are participating in Communion while out of fellowship.

#### **Sick is a more acute term**

1. Aroστος means powerless.
2. It could mean being an invalid.
3. It could be an incurable disease or one that is hard to cure.
4. It could be a person immobile from an accident or disease.

This is a progressive discipline with each ailment becoming more severe.

*Sleep* is the present passive indicative of κλημαω. Believers receive the action of dying. This word is always used for the death of a believer. There is no question that these are believers. Ηικανος which means *sufficient, adequate, large enough*. This is an adjective used as a noun. A sufficient number of believers are sleeping.

#### **Ηικαμος means sufficient**

1. This is an unspecified number.
2. It is large enough to be significant; not just 1 or 2.

3. This indicates severe discipline of a maximum number of people.
4. A sufficient number do sleep. This is not a few who have coincidentally die.

Discipline becomes incrementally more difficult; and at a certain point, there is this final, extreme discipline. They are incorrigibles. They refuse to recover. The sin unto death mocks God by ignoring the discipline. Death is incurred by certain Corinthians. Those who habitually and blatantly partake of the Communion Table out of fellowship. They carry out their blatant carnality in front of the entire congregation. They are stumbling blocks for the rest of the church.

1Cor. 11:30: **For this reason many are weak and sick among you, and many have been put to death.**

## Lesson #723

1Cor. 11:30 May 22, 2008

Thursday

There was a substantial group of Corinthians who are weak and sick. There are many who are out of line in many areas. *Sick* means *powerless [like an invalid]*. When there is no correction from rebound, weak and sick are categories that a believer passes through.

There is a noticeable number of believers in the Corinthian church who have died. When we arrive in heaven, there will be great shame for some. In v. 30, sleeping is incurred by those who blatantly stay outside the plan of God. Those who are under maximum discipline, having already gone through being weak and sick. God is always fair and He is always patient with believers before administering the sin unto death. Some believers have already died, and others are on their way. They had no illusions about what anyone was doing. Paul is warning them that others among them will find themselves sleeping if they don't give up their carnality. This shows exactly how displeased He can be. The love of God and the grace of God are never missing. He can love us personally because of His Son. Step out of line, weak; step further out of line, sick; stay out of fellowship, sleep. It is all laid out here for us. The love of God is never absent, because all of this discipline was meant for our recovery. These believers are so far outside the boundaries. Communion is a proclamation of Jesus' work. These believers were mocking God and His grace and the substitutionary work; the very means of their salvation is being ridiculed by their actions. The whole point of the discipline is for them to wake up. The self-examination is only as good as the doctrine in their soul. Psalm 50:15: **He will rescue you.** We need to self-evaluate ourselves; rebound. These people were not only discrediting the name of Jesus Christ before the world, but they have become huge stumbling blocks for other believers. When you are so deep in reversionism, and you have become that much of a stumbling block for other believers, then you are cruesing for a bruising'. God is not going to be mocked. Dishonoring salvation and the grace plan; the entier package which God has provide for the Lord Jesus Christ.

Sleep is a metaphor for death. Literal sleeping has a physical, bodily connotation. You close your eyes and you rest yourself. Your soul does not sleep.

### **Sleeping as a Metaphor for Death**

1. Physical death is when the soul separates from the body. Sometimes the exact moment is difficult to determine.
2. At the departure of the soul from the body, the body obviously goes into the grave. His grandfather's motto at a memorial service; speak to the living, memorialize the dead.
3. It is the body in the metaphor that sleeps. The body sleeps in physical death.
4. It is the body which awaits the resurrection. There are Christians who believe that a body must have a location in order to be resurrected. But a body does not have to be intact. If a person dies violently and the parts are scattered, they can still be resurrected. Egyptians mummified bodies so that they could have a body in the afterlife, and this is wrong.

Bobby begins a grave side service by saying, we stand here at resurrection ground. The body that sleeps awaits resurrection. Death is not the end; it is the beginning; it will begin either eternal life or eternal condemnation. Those who are buried at sea with no marker will be resurrected; those who are separated into pieces at death will still be resurrected.

It is not the soul which awakes at the moment of resurrection. Bodily sleep does not include soul sleep. The moment your soul departs your body, you will be conscious and self-conscious. The believer is never spoken of as have a sleeping soul. 2Cor. 5:8: **We are of good courage** [in the face of physical death]. Death is nothing more than going home. Paul would prefer to be absent from the body and face to face with the Lord, which is our status. It is preferable to be face to face with the Lord.

**You do not sorrow as those who have no hope.** Bobby likes memorial services; someone told Bobby that he has the gift of funerals. The unbeliever's soul does not sleep either. It awaits the final judgement. The soul does not go into limbo. 1Cor. 15 tells us that we take on bodies of immortality, which occurs at the rapture of the church. We are clothed in immortality.

We will get to this passage in a few years. Our body is called a body of immortality. Our body is reunited with a soul which never falls asleep. The body of immortality is the body that Christ received at His resurrection.

In between death and the resurrection body. There is not intermediate state of a conscious soul without a body. Purgatory is a grim thing. The more candles you light, the more thousands of years which get cut off the sentence.

### **Purgatory—a False Doctrine**

1. The souls of sinners do not need to be cleared or purged. of sin by some place of suffering in heaven.
2. You will have an uncorrupted soul when it departs from this body.

3. How do we know our souls will be purged of our corruption? We cannot be face to face with the Lord in a body of corruption or a corrupted soul.
4. Face to face with the Lord is our interim location after death.
5. God does not accept a soul into heaven
6. The corruption of the body and soul is by the fall of Adam.
7. The sin nature is a part of every person's temporal existence. He had no human father, and, therefore
8. For the believer, the corruption of sin is not a part of his existence after physical death.
9. In both temporal life and in eternity. This is basic theology.

### **Grace Excludes Purgatory**

1. Grace is unfettered by human works and any type of human completion. We cannot offer up our own works,
2. Purgatory and penance are not possible in God's plan. Rebound is God's plan.
3. God's grace has already covered us.
4. God does not need to punish us after physical death until He is sufficiently satisfied. Purgatory is about us paying the penalty of our own sin.
5. Our sins were paid for on the cross.
6. Our sins are forgiven the moment of faith alone in Christ alone.
7. No more satisfaction or forgiveness is necessary. Our temporal mistakes and shortcomings do not require an additional payment. God's righteousness makes us righteous. Abraham believed and it was imputed to him for righteousness.
8. God's perfect righteousness is imputed to us and not purgatory will make us more righteous.
9. We as believers in Jesus Christ do not have to experience a painful experience before arriving in heaven.

The soul is corrupted, and it is controlled by the sin nature whenever we are not filled with the Holy Spirit.

1Cor. 11:30: **For this reason many are weak and sick among you, and many have been put to death.**

**Lesson #724**

**1Cor. 11:30 May 25, 2008**

**Sunday 1**

### **Memorial Day Message**

Looking back at war, it is necessary and freedom is always purchased with blood. This is a lesson which we must learn, no matter how much we would prefer not to go to war. The alternative would be worse. The sacrifice of a few is always to the benefit of the many.

We must always be cognizant of the benefits of war. If war brings freedom, then it is a noble undertaking. We ought not to forget the price of freedom.

Bobby wants us to have a content for Memorial Day tomorrow. It has been 55 years since the Korean War, sandwiched between WWII and the disputed Vietnam War. Some even call it the forgotten war.

David Halberstam: from *The Coldest Winter*. The Korean War would last 3 years, whereas those who crossed over the border expected things to happen in 3 weeks. A numbing winter cold. The Americans faces tremendous mountainous terrain which worked against our tanks. There were caves, etc. Dean Atchison said, if the best minds went out to find the most damnable war, Korea would have been in.

Korea was a lot like Vietnam. These vets were largely forgotten and not honored like WW2.

There was a lack of recognition by their own country and they did not particularly like the country in which they fought. No one wanted to hear about this war; no one understood or wanted to understand. Their children would only know that they had been in a war there, but they knew little else. What they had done and why they had done it. They mourned those who did not come back and they shared this only with one another. Many of them had become amateur historians, privately published or xeroxed and stapled together. Some had history rooms. These rooms were closed off to outsiders. No one else offered up the proper respect. It was as if a critical part of the experience had been stolen from them.

Gradually, some went back to South Korea; and more went and went with other vets. They visited places where they had fought. They did not go to the places on the other side of the 38<sup>th</sup> parallel, as they were not allowed. However, there was a sense of gratitude by the people there. If it had not been a victory in a classic sense, in another sense, it worked.

That is the price paid for freedom. Thousands of Americans died so that South Korea is flourishing today. How many nations make such sacrifices for another nation? WWI and II are additional examples. There has never been a nation which has conquered a nation and then freed that nation. Germany and Japan. We are the bastion of freedom, bought with the blood of our soldiers. The world would be much worse off without the United States. Those Americans who hate what America is at this moment have chosen evil over good.

When the 3<sup>rd</sup> part of v. 30 comes upon a believer, he has failed completely. Κοιμῶ = *to sleep; a metaphor for death*. The sleeper receives the action of the verb. The sleeper is dead and these are believers who are dead. Κοιμῶ is used only for believers in the New Testament. This is the disgraceful death of a believer. The body in sleep, the body is still living and functioning, but there is a little rest associated with it. Sleep is a metaphor.

Sometimes we read on tombstones, *rest in peace*. The metaphor for sleep means that there is no living function within the body. Even in physical death, the resting body awaits its resurrection body.

Physical death separates the soul from the animate, lifeless body. The soul continues to be self-conscious and conscious of all else. When the believer dies, his soul is never said to be absent from God; just absent from the lifeless body. Absent from the body and face to face with the Lord. This occurs immediately, which is a preferable state for any believer. Do you want to cling to life no matter what until the last moment? You never have to fear death. In this case, our soul goes to be face to face with God. Our soul is separated from our earthly body.

The moment of death, the soul is conscious of being face to face with the Lord. That gives us courage. Physical death does not mean total sleep, body and soul. Some think that we are just unconscious until the resurrection. That is not the Biblical approach to death. The perishable body goes into the grave; but the dead body will put on the imperishable; and the mortal will put on immortality. The body is sown a perishable body and it is raised an imperishable body. Our immortality means putting on a new and different body, a body which can never experience physical death again and it will not deteriorate. 1Cor. 15:52. The trumpet will sound and the dead will be raised imperishable.

At the resurrection, our bodies are changed in the twinkling of an eye. We will meet the Lord in the air and so we will ever be with the Lord. We will meet Him in that resurrection body. We will have a body like His. God creates the soul of every human being at the moment of human birth. God can create nothing which is imperfect. Our body has been genetically transmitted from Adam, a nature of sin which we have received from Adam. Christ had to die for us so that our righteousness might be imputed to us. Without the body of sin, the soul of the believer is acceptable. The resurrection is the uniting of an always conscious, uncorrupted soul with a perfect body. There is no sin nature and no corruption. Just an eternal bodily relationship. Just an eternal relationship, face to face relationship.

The Scripture never speaks of a soul without a body. The rapture of the church has not yet occurred. Many believers have died already. The Scripture never tells us that these souls are wandering about in limbo, although movies portray it that way. Souls are never described in that way. There is an intermediate state between physical death and the resurrection is not one of a bodiless soul. The soul in heaven before the resurrection is clothed with an interim body. There will never be a time that we are without a body. It will be a spiritual body, just as the future resurrection body will be called a spiritual body.

We do not know the extent of the interim body; we do not know how they differ. Apparently, the final resurrection body is better, but the exact differences are never given. We know what the resurrection body is capable of by what Jesus did when on earth. A matter of speculation.

The bottom line here is, *be of good courage*. No matter what our mode of death is, be of good courage. Our death may come in the middle of the night and it may be painful. The interim body is only awaiting the resurrection body. These few years on earth and whatever we go through is not at all comparable to what we will be and what we will have in heaven.

1Cor. 11:30: **For this reason many are weak and sick among you, and many have been put to death.**

## Lesson #725

1Cor. 11:30 May 25, 2008

Sunday 2

κλοιμαω is our word.

There is nothing that can be sugar-coated about war. Infantry is dirty, nasty, buggy, muddy and you go to awful places where awful people are trying to kill you. It is important that we recognize what our soldiers faced.

Κλοιμαω is not restful, it is nasty; it is a horrible death. It is for our benefit. And when it is over, we will be face to face with the Lord. When we receive a resurrection body, we will live with the Lord forever. We cannot imagine what eternity will be like. It is too wonderful; it is too vast. Here, we are dealing with sleep, and sleep, as a metaphor for death; and this includes any believer, particularly those who are in reversionism. Many a reversionist has fallen under this discipline. There will be eternal consequences as well. At the Judgment Seat of Christ, they will be embarrassed and they will lose rewards and they will lose rewards for eternity. There will be rank in heaven; those who live in the penthouse and those who do not. Bobby cannot describe what eternity will be like, but rewards are based upon our execution of the spiritual life and taking advantage of all the resources which God has given us. There will be a loss of rewards, but not a loss of salvation. Our life has eternal repercussions. It is incumbent upon us to metabolize doctrine and to keep that eternal perspective. It is to keep our perspective in the human life. People work hard their entire lives and they do this in order to gain this or that reward. It is one of the most driving motivations of life. We live in a society of envy and we want to work hard to have more than those around us. For the believer, temporal rewards cannot compare to eternal rewards. We live in this life and we have responsibilities. There is nothing wrong with material things. Just do not make them priorities. As a believer in Jesus Christ, God is often behind these blessings. There are times when God allows us to be prosperous. He needs witnesses in the upper reaches as well. There are those who require wealth to support God's ministries as well. Are your temporal aspirations greater than your eternal aspirations? We need the correct perspective; the only perspective comes from Bible doctrine circulating in your soul. Great blessing in time as well. There may be material blessings, but as you grow to spiritual maturity and you share the happiness of God. You have something much greater than the unbeliever can have in this life. You have consistent contentment. Many suicides in this life. We, as a believer in Jesus Christ, should never jump out of a window. Strive for success and have the right perspective.

The cause of the sleep in v. 30 is divine discipline. In short, they mock God and all that He has done for them in the person of Jesus Christ. They reap what they sow. God will not be mocked. They reap weakness, sickness and death. They sow reversionism. Do not mock God. Approaching the Communion Table out of fellowship is being hostile to the cross. Continued reversionism is hostility to the cross.

Philip. 3:18–19: **For many walk as hostile to the cross of Christ, of whom I often told you, and now even weeping I say it, whose end is destruction, whose god is the belly, and who glory in their shame, the ones thinking earthly things.** Sin unto death, whose minds are set on lust and human viewpoint. These are the same people. Πολλοι is *many*. This is sets of believers in Philippi and in Corinth. We are not exempted from what is written to the Philippians many years ago. So intense was Paul's concern, that he was even compelled to weep over their circumstances and choices. It made him sad to see believers walking in the opposite direction.

It is amazing that believers can be called the enemies of the cross for exactly the same reasons as unbelievers are. This is why they are weak, sick and that they sleep. God does not put up with that. He does not want enemies in His Own family. God spans in incremental ways leading up to maximum discipline for those who do not responds.

James 4:4: **Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world is constituted an enemy of God.** Friendship with the world is hostility with God. There is no gray area here. On one side is hostility and on the other side there is God. When one wishes to be friends with the world, he makes himself an enemy with God. This book is addressed to believers. Do you want to arrive at the Judgment Seat of Christ as an enemy of God? "You have not been faithful in many things and you will not receive the rewards of God." The cosmic system is the domain of the believer just as it is the unbeliever. Is it the spiritual life or is it a secular focus? Such believers are enemies insofar as they oppose the plan of God. They cannot lose their salvation but they can certainly function in opposition to God. You are a turncoat to the plan of God; you are a Benedict Arnold.

Go back to Philip. 3:19 for the 3 characteristics: **...whose end is destruction, whose god is the belly, and who glory in their shame, the ones thinking earthly things.**

Their end is destruction, which means the sin unto death. Their god is their belly, but the figurative meaning is emotion. There is not word for emotion in the New Testament, so the belly is used to stand for a person's emotion. How they feel determines what is right or wrong. Their emotions supercede all other aspects of life. They are slaves to their emotions. Some go to church to clap and sing; they go to church for an emotional rush. An hour or two after church, they go back to their old selves. It all depends upon how they feel. The Christian life is a straight line. Is how you live based upon how you feel? The rest of the world lives based upon their feelings. "If it feels good, do it." There is not evil; there is nothing wrong. They want to justify everything. You want to make them mad? Tell them that there is right and wrong; they might say "You are judging." But if they admit that there is wrong and evil, then this may apply to them as well. There are some horrible

repercussions for this kind of thinking. Think where you were when you used to think that way. When the God is the belly, doctrine is neutralized. Epistemological rehabilitation cannot go on if emotion is stressed. When emotion is stressed, thinking is suppressed.

Bobby makes it easy for us during Communion. He gives us something upon which to think. There was a special on the Korean War. That is a memorial in our soul just as much as a monument anywhere else. Memorial is a thought in our soul. Memorial day is a perfect example. When you think about what they have done and then your emotions respond to that, that is true appreciation. That is the correct perspective. The application of doctrine in our soul makes the memorial. It is not how we feel in terms of warm fuzzies about Christ. The consequences of not applying the doctrine our dire.

The 3<sup>rd</sup> characteristic is **Whose glory is their shame**. You love what is wrong and you hate what is right. You have no clue about the spiritual life. They are not just reversionists; they revel in reversionism. This is what some of the Corinthians did at the Communion Table; it indicted them. They glory in their emotions.

Finally, they set their minds on earthly things. That is being totally enmeshed in human viewpoint. That is synonymous with the world. Human viewpoint is the Satanic policy of evil. Reversionism produces enemies of the cross, and the result is sleep, the sin unto death. So we will study the sin unto death Wednesday.

1Cor. 11:30: **For this reason many are weak and sick among you, and many have been put to death.**

## Lesson #726

1Cor. 11:30 May 28, 2008

Wednesday

We're just dealing with one word in v. 30. There are many theologians in the evangelical world. There are some areas where there are some problems and one of them is related to this verse. Some object to the idea that we can fall under such strong discipline as we find here. The criticism is, *sleep cannot be terminal discipline for a believer who is a reversionist*. They think that reversionism cannot exist, so they reject the idea of discipline for reversionism. To them, reversionism just does not happen to a believer. A believer cannot stay out of fellowship for a long period of time. They might recognize this for one really big sin, like Annanias and Saphira; but they cannot believe that a true Christian sin regularly and stay out of fellowship. They believe that a true Christian will show evidence of being a Christian. How can anyone with an eternal destiny with Christ have a relationship where they bring shame to Christ. A person who does not submit to the Lordship of salvation cannot be a Christian. There are a number in the Christian world who hold to this. They preach or write that there must be a certain amount of submission or obedience in order to be confirmed. You are not saved for merely hearing and believing the gospel, is what some of them believe. Essentially, to be saved, a person must resolve in their mind to follow Christ or they are not saved. There are many ramifications to this. There are those who believe that someone is saved by faith, but they must do something to authenticate their faith. It is a two-step process to most of them. You had better show something of a Christian life, or the faith never happened. It is inevitable if you are a

Christian. The advance or failure to advance in the spiritual life becomes a litmus test in your salvation. This is really insidious. If your faith is not demonstrated, then your faith is not real.

Now, certainly, the spiritual life was designed for living, and that is why we take in doctrine. However, salvation and eternal security are dependent upon the grace of God alone. These people mix justification or experiential sanctification. At the moment of faith alone in Christ alone, what does Christ do? He imputes His righteousness to us. Faith alone in Christ alone means that we are given His righteousness as one of the 39 permanent things which we get. There is nothing that we can do to add to the justification that God does for us. There is nothing that we can do by our own effort or our own demonstration. We share His victory on the cross (retroactive positional truth); we share His position in heaven (current positional truth). Faith in Christ immediately gives us His righteousness and the baptism of the Spirit, which puts us into union with Christ. Our mandate is to advance. That is our experience of sanctification, but it is not the same as our salvation. The Lordship salvation crowd links salvation with bearing fruit. They become fruit inspectors and they will tell you if you are with the program or not. To continue to loop back to the salvation event because you don't bear fruit almost guarantees that you never grow. They are linked by cause and effect, but they are separate functions in our life. In their thinking, they link the spiritual life as a confirmation of faith. They believe that faith in Christ is the basis for salvation; but they have to either dedicate their lives or they have to recognize the Lordship of Christ. If these things do not occur, then their salvation is called into question.

The spiritual life is our mandate. What they say translates to faith+works. If you don't live a certain way, then how can you be saved? The spiritual life is our mandate; we must live it as a believer, but it is not a proof of our salvation. Philip. 3:18–19. Many of those who write about Lordship salvation or Lordship spirituality, they charge high prices to make certain that you understand their false doctrines of salvation. There are believers who are enemies of the cross, and this is a person who thinks and acts just like an unbeliever. For the reversionist, there is no difference for their lifestyles. The consequences for the reversionist. His end is destruction (the termination of physical life for the believer). Painful death of the downward spiral of reversionism. You don't leap into reversionism in one day. The 2<sup>nd</sup> consequence of reversionism is, their god is their emotion. Κοιλια does mean belly, but there is a figurative meaning, and it is used for emotion. This is otherwise known as emotional revolt. A good number of Christians are slaves to their emotion. Emotions are not the Christian life, but there are 1000's of evangelical churches which prey on emotions. They are totally unstable; the Christian life is not instability. This emotionalism puts human viewpoint ahead of divine viewpoint. Doctrine is neglected or rejected. The end result is the same. You do not metabolize and you cannot live the spiritual life. However, the reversionist is still saved. It is not faith + dedication; it is not faith + fruits. **Whose glory is in their shame.** This is not just intermittent sin; they revel in their carnality; they rationalize it. It is what the rest of the world is doing. It is what makes them comfortable.

8:33 it cut off.

1Cor. 11:30: For this reason many are weak and sick among you, and many have been put to death.

**Lesson #727**

**1Cor. 11: May 29, 2008**

**Thursday**

Faluga soldiers handing out coins with John 3:16 and they had passed out the coins for several days. Some of the Iraqis are upset. Local commanders are concerned because they are not supposed to witness. It is an interesting dilemma. What do you do as a Christian soldier? You cannot disregard the standing orders that you have; and you must obey them. And, at the same time, you cannot disregard the mandates of Scripture to be a witness for Jesus Christ. Bobby is not sure how efficacious this witnessing is. A believer in Jesus Christ ought to be resourceful in these conditions and we have a responsibility before the Lord and to the commanding officers. You can certainly witness to other soldiers. When it comes to witnessing to indigenous people, passing out these things is like a red flag. These things are going to have minimal impact. If you are a believer and you have a personal relationship with a Muslim in that country, and you can speak of the Lord where a personal relationship exists. Muslims do like to talk about religion and they like to talk about faith and they are curious. Passing out a coin versus a personal conversation; there is just no comparison.

Bobby spoke last night on Lordship salvation. Believe in Jesus Christ and then make Christ Lord; and this is seen as proof of your true Christian faith. You will show through your actions that you are a believer. What about those who remain in carnality? People who are under these circumstances are constantly thinking about what they are doing and if this is proof of their salvation. They do not have the assurance in their souls. That is a sad situation. For them, the person who has accepted Christ but does not bear fruit, are not seen as being saved. They do not see those under extended reversionism can really exist.

The Bible is filled with warnings to believers, even those in extended reversionism. So Bobby is going to document what went on last night.

### **Categories of Warnings**

1. Monetary reversionism.
  - a. 1Tim. 6:3–5: **Whoever teaches false doctrine and doesn't agree with the accurate words of our Lord Jesus Christ and godly teachings is a conceited person. He shows that he doesn't understand anything. Rather, he has an unhealthy desire to argue and quarrel about words. This produces jealousy, rivalry, cursing, suspicion, and conflict between people whose corrupt minds have been robbed of the truth. They think that a godly life is a way to make a profit.** *Ευσεβεία = the spiritual life, godliness, the advance, spiritual growth.* The person in Lordship salvation understands nothing. These are men of a depraved mind, deprived of the truth. They have the wrong motivation. Monetary reversionism, those who see godliness as a gain. It is like those who promise wealth for Christians. The health and wealth

gospel. It is the bilking of reversionist believers. Christianity is seen as a good luck charm for monetary gain.

- b. Annanias and Saphira. Solomon in Eccles. 5; Baliim.
  - c. 1Tim. 6:10: we are capable of anything: **The love of money is the root of all sorts of evil; and some by longing for it, have wandered away from the faith.** This is a picture of someone in the downward slide of reversionism. **...and they have pierced themselves with many a pang.**
  - d. Jude 11: money is a means to happiness, money can buy anything, money can bring security.
2. Verbal reversionism. The habitual practice of the sins of the tongue. James 4:11 5:9, 12 Gossip, slander, maligning, judging, lying. Discipline does not come from some overt sin, but more often from an unbridled tongue.
- a. James 5:9: **Brothers and sisters, stop complaining about each other, or you will be condemned. Realize that the judge is standing at the door.** God is poised to discipline us for sins of the tongue. Vv. 9–20 give us the kinds of things which occur. Verbal reversionism can culminate in the sin unto death.
  - b. The form of discipline this may take: Matt. 7:1–2: **"Stop judging so that you will not be judged. Otherwise, you will be judged by the same standard you use to judge others. The standards you use for others will be applied to you.** You see someone sinning and you cannot wait to tell someone else about what sin they have committed. We are assured that the discipline will come right back at us.
  - c. Hosea 4:1–6: **Listen to the word of the LORD, you Israelites. The LORD has brought these charges against those who live in the land: "There is no faith, no love, and no knowledge of God in the land. There is cursing, lying, murdering, stealing, and adultery. People break my laws, and there is one murder after another. That is why the land is drying up, and everyone who lives in it is passing away. Wild animals, birds, and fish are dying. "No one should accuse other people or bring charges against them. My case is against you priests. During the day you stumble, and during the night the prophets stumble with you. So I will destroy your mother, the nation of Israel. I will destroy my people because they are ignorant. You have refused to learn, so I will refuse to let you be my priests. You have forgotten the teachings of your God, so I will forget your children. I will reject you because you have no knowledge of Me, are some of the sentiments here. You have forgotten the law of your God and I have forgotten your children. When a client nation disappears, God help the children. A client nation can go down just like an individual can. This is a warning to us as believers in a client nation. Social decay, which there is a lot of; there is economic disaster and military defeat.**
3. Sexual reversionism Ex. 34:16 2Cor. 12:21 Eph. 4:19 5:5 Col. 3:5 1Peter 5:5 Jude it is easy to see the stages of discipline in this category. The stated outcome in Corinth; the incestuous believer.

4. Anti-establishment, anti-authority; the client nation or the individual goes under. The individual rejects authority. They reject law, government, military. They reject the divine institutions. Some in California have rejected the authority of marriage. Children are raising children and they do not understand authority. The generation Bobby came out of did not understand authority and they have passed this on to their own kids. Anti-authority in the church where the teaching of the pastor is rejected. That is the basis for all reversionism. Anti-establishment can lead to almost any form of reversionism. A rejection of all authority but your own.

- a. Rom. 1:24–28: **For this reason God allowed their lusts to control them. As a result, they dishonor their bodies by sexual perversion with each other. These people have exchanged God's truth for a lie. So they have become ungodly and serve what is created rather than the Creator, who is blessed forever. Amen! For this reason God allowed their shameful passions to control them. Their women have exchanged natural sexual relations for unnatural ones. Likewise, their men have given up natural sexual relations with women and burn with lust for each other. Men commit indecent acts with men, so they experience among themselves the punishment they deserve for their perversion. And because they thought it was worthless to acknowledge God, God allowed their own immoral minds to control them. So they do these indecent things.** There is verbal reversionism, they hate God and man; they are insolent (haughty); we have more insolent children today than ever before. Anti-establishment thinking begins in the home. Kids who grow up anti-establishment—that is the parent's fault. Rejecting doctrine is anti-establishment. V. 32: **Although they know God's judgment that those who do such things deserve to die, they not only do these things but also approve of others who do them.** You feel more secure when those people around you fall into the same behavior patterns as you have. You try to find those with the same weaknesses.

### Examples of the Sin unto Death

1. These are just a few of the categories of reversionism. 1Tim. 1:19–20: **...holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.** An example of the sin unto death. This is verbal reversionism.
2. Rev. 2:5: **Remember therefore from where you have fallen; repent, and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you change your mind.** Jesus is telling them to execute the spiritual life as they had back when they had some momentum. This is a metaphor for the sin unto death; the light of light goes out from you.
3. Rev. 3:16: **So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth.** This is a believer who has stopped taking in Bible doctrine. The new believer is often excited and takes in Bible doctrine at first. They think that with human viewpoint they have it made. But God will vomit them out of His mouth.

Now we are back to where we were on the Doctrine of the Sin unto death:

**Les. #728 Sin unto Death 1John 5:16 Cor. 11:30 June 1, 2008 Sunday 1**

1John 5:16 is a part of this study as well as 1Cor. 11:30. The subject is personal sin. There is a connection between sin and the premature death of Jesus Christ. Such a death is the terminal punishment from constantly and continuously removing oneself from the plan of God. One of the things we are covering is divine discipline. Nothing obstructs the plan of God like the choice of a believer to remain in carnality. There is no Christian life when you are bogged down with sin. As you become more mature, sin becomes less of an issue in your life. It never goes away, but it becomes less important. There is a school of thought is Wesleyan sanctification, which also involves changing the notion of sin. As a believer, the best thing to do is to keep short accounts with God. Don't let your sins go unconfessed. This way, we can remain filled with the Holy Spirit for extended periods of time. This allows for epistemological rehabilitation, and we are rehabilitated from the old ways of thinking and acting. The question is, how long, how much and how deep into sin are you? We can see the spiritual advance made in our lives, if we look back to see where we have come from and where we are now. Sometimes this can be a difficult exercise because there is no advancement. Some remain mired and reveling in their own carnality. His thinking reverts and his lifestyle returns. It is our extreme honor and privilege to advance to spiritual maturity. The deeper the believer plunges into the lifestyle patterns of the unbeliever, the less evidence he shows that he has actually accepted our Lord, and this causes other Christians problems. They sin, they sin some more; they don't rebound; and they and others look at them and question their salvation. This puts you into an endless cycle of worry. The believer in reversionism or extended carnality does not grow, but he becomes an enemy of doctrine. This is a reversionist. Someone who reverts back to an old way of life. Can a person really be a believer who shows no evidence of being a believer? Can someone really stay in the lifestyle of an unbeliever and never rebound. Can someone believe in Jesus Christ and then never act on this decision? Can he never submit to the Lordship of Christ and still be a believer? Anyone who believes in Christ is saved and that is a finished work in Him. Once salvation is given by Jesus Christ, it is irrevocable. One of these things is eternal life. The immutability of God. Once God gives something, He never takes it away. It does not matter if we show any evidence of a Christian life. The reversionist is attended to by God. No one gets away scott free. God will continually jerk us around until He gains our attention to see if we will respond to this pressure. Abraham believed God and it was imputed to him as righteousness. We are made righteous; we cannot become righteous. Now, we can become more in line with God's plan, but we will still end this life with a sin nature.

There are dire consequences in this life for the believer who remains out of fellowship with the Holy Spirit. Some of us are pretty self-righteousness; we don't murder anyone; we don't commit adultery; but there are so many other sins: mental attitude sins and gossip and slandering. These sins keep us out of fellowship. If you continue this pattern, we will not grow spiritually. We do not have a functioning Christian life. We are a believer, but with no spiritual life. Each of the words of 1Cor. 11:30, **weak, sick and sleep**, represents

a progressive stage of discipline. In our passage, it is physical health, and that gets our attention; but there are certainly other modes of discipline. A believer who lacks energy or is in physical distress; or the sickness becomes greater, and more difficult to cure; or immobile from an illness; and there could be compulsions, neurosis, and anxiety or depression. These are progressive warnings to the reversionist.

You have to check your own life. You know whether or not you have sinned; you know if you are out of fellowship. If you are sick, that does not mean you are under discipline. If you live 70 or 80 years, and you suffer for 5 or 10 years, so what. You will depart this life and there will be no more tears and no more death and you will receive a resurrection body which will never deteriorate. Time is a drop in the bucket.

Bobby thinks of his own father about Alzheimer's. There are many purposes, for Bobby and the congregation, and there are many purposes for this. Weak and sick can be progressive warnings; but they can be normal illnesses in life.

Now, if we continue to stay out of fellowship, then God applies the nuclear option: death, named as sin in our verse. Metaphorically, this is a hardened criminal; will not rebound, will not advance. Rom. 1:28–32 speaks of unbelievers, but the reversionist also has the lifestyle of the unbeliever. These kinds of acts explain while physical death is the option which God takes. Obviously, no fruit bearing when doing this. Other believers act as fruit inspectors. Bobby saw this evil weirdness in seminary. The evil of legalism is terrible. People who are self-righteous legalists are in reversionism. Their lives fall apart because of their reversionism.

Bobby is going to cover the sin unto death. Psalm 7:14–16 118:17–18 Ezek. 21:18–32 1John 5:16. The sin unto death is the ultimate punishment administered from the justice, righteousness and love of God. There is a benefit for those even experiencing it; but it is the greatest disgrace any believer can have. They will still go to heaven, but they arrive as the Judgment Seat of Christ and they will have a red face. They will not hear, "Well done, my good and faithful servant." They will also forfeit escrow blessings. There will be shame and there will be lesser and greater situations in heaven. There will be no equality in heaven. Heaven is not a welfare state. Some will have greater blessings than others have.

The sin unto death is the believer who never takes advantage of the grace of God. God allows us to grow and to get back into fellowship through grace means. There is unchecked sinning in the same area with no progress toward correction and recovery. No learning from previous discipline. It is always great to learn from your mistakes. Do not regret past mistakes; learn from them. Regretting past mistakes is a guilt complex and it does you no good. Many believers know what the ought to do, but they continue unabated. "That human viewpoint is pretty attractive. I am hanging out with some attractive person or people and they are out of bounds, so that is where I need to be."

1John 5:16: **If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life--to those who commit sins that do not lead to death. There is sin that**

leads to death; I do not say that one should pray for that. Προς θανατος = *face to face with death*. You are looking into the eyes of death.

This is the result of a particular sin. ἄμαρτία and it is in the singular. This does not mean committing just one sin to end up dead. Most of us have pro in the past hour. So there is no sin which leads to death. The singular refers to a category of sins.

The sin unto death is not due to the commission of just one sin; there is a cumulative affect often in one area of sin and takes place over an extended period of time without rebound. It is one category of sins which goes without correction. This is a believer who is unteachable. He continues down the same road over and over again.

1Cor. 11:30: **For this reason many are weak and sick among you, and many have been put to death.**

## **Les. #729 Sin unto Death 1Cor. 11:30 1John 5:16 June 1, 2008 Sunday 2**

Some professors would say, "We don't preach enough sin in our churches" which, in their minds, generally means legalism.

There is a sin leading to death, and we ought not to make a request for that. This is a category of sins which occur over a period of time which leads to the sin unto death. We have a propensity to commit the same sin over and over again; naturally, this sort of sin leads to problems in other areas of life. Without spiritual growth, that is exactly what will happen in our lives. It is logical that the sins we don't want to let go of are sins which we enjoy doing. However, as you move away from your weaknesses, you begin to enjoy life more and more. This is about a wonderful way of life.

### **We ought to pray for those mired in various carnalities, but what do we pray exactly?**

1. Pray for the strength of that person; pray that they might evaluate themselves. Don't you get involved in self righteous evaluation. Otherwise, **in the way that you judge, it will be meted back to you.**
2. Pray for their enlightenment in doctrine. We tend to want to nag someone out of carnality. We have enough on our own plate to do this.
3. Pray for circumstances to facilitate recovery; and sometimes these circumstances are painful. This does not mean that you nag this person repeatedly.

To pray for someone under discipline, you pray for that person because you know them rather well. This is not some acquaintance of yours that you do not know well. This function of prayer does not include gossiping, maligning or spreading tales about a believer. "Do you know what so-and-so is doing? Let's prayer for him." You don't do this during a prayer meeting. It is best that you do not mention this to the person for whom you are praying. You must be careful with friends if you want to retain their friendship. Do not

confront another believer legalistically with their sin as that will drive them in the opposite direction. That will just tempt them to show you an even greater set of sins.

Now, if you are dealing with criminality, that involves a whole different approach, which usually involves the legal authorities.

This person may have locked in negative volition; he has hardness of heart that no amount of prayer will alleviate. Prayer is a conduit to God, but prayer will never override the volition of another person nor will it overrule the will of God. You might not pray for this person before they got so far out of bounds. Their sins may be in a state of progression and this goes to the sin unto death. Now, you might pray and not realize that they are under the sin unto death. You are not the church crier. The warning is just “Stay out of it” if it is apparent that it has gone too far. Maybe you have prayed for circumstances to motivate them to recover or pray that they become enlightened about their own behavior; but realize that every person has volition.

One believer can teach consequences to another believer by their life. Watching another believer crash and burn is a wake up call for some of us. Who wants others to learn from your mistakes and arrive in heaven with the sin unto death?

#### Case Histories of the sin unto death

1. Philip. 3:18–19 certain believers in Philippi. They are called enemies of the cross. You do not want to be an enemy of the cross. You fail to execute the Christian life and you live, think and act like an unbeliever.
2. Certain believers in the church at Laodicia. Rev. 3:16–18: **So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth. For you say, I am rich, I have prospered, and I need nothing, not realizing that you are wretched, pitiable, poor, blind, and naked. I counsel you to buy from me gold refined by fire, so that you may be rich, and white garments so that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, so that you may see.** These are people who know doctrine is important and it is available to them, and they willingly turn away from it. They are more interested in their own plans and their own self-absorption and the pastimes of Satan’s system. God says, **“I will spit you out of My mouth.”** This shows God’s disgust with these people. Self-indulgence, a frantic search for happiness, etc.
3. King Saul of Israel, and his consistent jealousy and hatred of David. Mental attitude sins which became overt sins. He opposed the plan of God for Israel. He opposed the Davidic covenant. Saul could have lived out the plan of God but he tried to kill off David, who is in the line of Christ. This is how distorted Saul got. 1Chron. 10:13–14 tells us that Saul finally went into the occult, and this was the straw which broke the camel’s back.
4. King Hezekiah is the 4<sup>th</sup> example, and his case is unique. He actually recovers. He was under the sin unto death for his evil foreign policy. Isa. 30:1–2 and it is reflected in the king’s behavior and actions and this applies to us today. His leadership was messtup. He is put under the sin unto death. Isa. 38:1: **In those**

days Hezekiah became sick and was at the point of death. And Isaiah the prophet the son of Amoz came to him, and said to him, "Thus says the LORD: Set your house in order, for you shall die, you shall not recover." Please don't yawn at me. I don't want to see you get discipline. Isaiah is amazing; there was no more pain than Isaiah, who watched his nation go down the tubes. He is in the plan of God and he told Israel and kings that they were going to go down. He got a lot of yawns. Isaiah was killed along with Israel; he was tortured and Isaiah did his job. Hezekiah did 3 things wrong:

- a. The empire of Assyria was a great menace to Israel threatening them with utter extinction. It began in 1933 and continued until 1945. It happens over and over again, but the Jews are still with us. Israel will be preserved. Those who bless Israel will be blessed and those who curse Israel will be cursed. When we become anti-Semitic, we will be cursed. Hezekiah sent money to the king of Assyria, depending upon money to deliver himself and the nation. 2Kings 18:13–16. He did this in plain view of all Israel. All Israel saw him do this. If money can solve a problem, then it is not a problem. He paid off the king of Assyria, who gladly took it, and it made no difference. There was no trust in God. **To whom God has given, much is expected.**
- b. Hezekiah also signed a defense pact with Egypt just in case. This was a treat with a foreign power. He depended upon Egypt. The Jews had a great infantry, but they did not have horses and chariots like Assyria had. So Hezekiah went down for help. Isa. 31:1 36:6 2Kings. This was obviously not something a spiritual leader can afford.
- c. 2Chron. 32:24–26: Hezekiah was inundated by the cosmic system. He was arrogant. This sent the nation into national reversionism. He raids the treasury and goes down to Egypt and bribes Assyria. He became a stumbling block for the entire nation. He set the stage for reversionism.

Hezekiah will recover.

1John 5:16: **If anyone sees his brother committing a sin not leading to death, he shall ask, and God will give him life--to those who commit sins that do not lead to death. There is sin that leads to death; I do not say that one should pray for that.**

1Cor. 11:30: **For this reason many are weak and sick among you, and many have been put to death.**

**Lesson #730 Reverse Process Reversionism June 4, 2008 Wednesday**

Some people have questions about the sin unto death; maybe they are disappointed with themselves or shocked by their own behavior. God is slow to anger and filled with abundant mercy. The Lord is slow to anger and great in power; but He will not leave the guilty unpunished (Nahum). It is not one heinous sin which brings the believer to the sin unto death. The fact that a believer is even concerned about his or her status is a good sign. They are evaluating themselves. From there, rebound is but one step away. The

real problem are those who continue in carnality and never give it another thought, and intense discipline increases.

What brings the believer to the sin unto death. It is the result of a choice for consistent carnality in a particular area. One category of repetitive sins with no letup: monetary, sexual, etc. A variety of reversion complexes. It is a result of locked-in negative volition and reverse process reversionism. A fragmentation of not just your spiritual life, but your life in general. If you are legalistic, it goes in one direction; and antinomian trend (nihilistic?), it goes in another. Reaction and distraction, frantic search for happiness, operation boomerang,...scar tissue of the soul and reverse process reversionism, and this is where you are moving in on the sin unto death.

### **Reverse Process Reversionism**

1. Reverse Process is the total influence of the cosmic system. This is the epitome of that which is anti-God or anti-Christ. Blackout of the soul.
2. Satan's plan of the cosmic system is substituted for God's plan; God's plan is no longer a part of your consciousness.
3. That which is worthwhile and valuable in life is rejected. Divine establishment or family life and the spiritual life; and all of these things are worthwhile and valuable in life.
4. Reverse process means to face in the opposite direction. To invert beliefs by a turn around in thinking. Once, a believer, and you have the objective to advance, and you are retreating all the way back to the point where you are no longer anywhere near the spiritual life.
5. True values and priorities are pushed aside. Divine viewpoint is entirely exchanged for human viewpoint. You cannot distinguish between divine viewpoint and human viewpoint. That which you think is good is human good from human viewpoint. You know nothing but human good and human viewpoint.
6. Reverse process reversionist spurns that which he should love and loves that which he should spurn. Personal love can turn to nothing but illicit lust. You become entirely self centered and you tolerate no one. Impersonal love does not exist. This is called leaving your first love.
7. A divorce from doctrine and the reality and the objectivity and reality of the spiritual life. Divorce is separation forever. A divorce from doctrine is separation from reality and the spiritual life.
8. You become enamored with objects of pseudo love. That which you should not love, you love. The world is your contaminated oyster. Sickness follows.
9. Personal love for God is replaced by self-love, self-indulgence and preoccupation with one's lust patterns. Corinthians replaced personal love for God with every indulgence of their lust pattern. Some of the Corinthians are weak, sick and some of them sleep.

This is the modus operandi of the believer in danger of or under the modus operandi of spiritual death. He has given himself over completely to the cosmic system. You can

watch tv any day and you can pretty much watch someone who claims to be a Christian, and their spiritual disposition should be obvious.

Imposed for the cumulative effect of one area of weakness where you sin, and it takes place over an extended period of time without recovery and without rebound.

Philip. 3:18–19 Rev. 3:16 Laodicia, which is in Turkey, an archeological site today, but once a thriving city. Some of the believers in Philippi had gotten so far out of line that Paul calls them enemies of the cross. King Saul was in opposition to the plan of God as outlined in the Davidic Covenant. King Saul was in complete opposition to God's choice of his successor. God would have let Saul's life run its course and then let David take over. Saul got jealous and envious and he never recovered from those mental attitude sins. His mission in life became killing his divinely appointed successor, David, who was in the line of Christ.

Hezekiah was also one who abused his authority. His evil foreign policy was the problem. National reversionism which was reflected in the king's dependency upon human solutions. He was only able to think about human solutions to national problems. Hezekiah should have depended upon divine solutions. His entire nation was subjected to his pathetic leadership.

Isa. 38:1: [In those days Hezekiah became sick and was at the point of death. And Isaiah the prophet the son of Amoz came to him, and said to him, "Thus says the LORD: Set your house in order, for you shall die, you shall not recover."](#)

Bob did a great series called the Assyrian Crisis. The first thing which Hezekiah did was he tried to buy his way out. It seemed like a good idea except one thing. Money was not the solution. If money can solve a problem, then it is not a problem. When God is the solution, it is the only solution.

What does it matter if the Rabshaka is standing at the wall screaming at us...do you recall Israel when leaving Egypt? That was a hopeless situation. So Hezekiah called upon a foreign nation for deliverance. He made a deal with Egypt and tried to pay them off too. 2Kings 18:21. Deliverance was exclusively God's domain. Hezekiah misplaced his faith. His 3<sup>rd</sup> failure was the mental attitude sin of arrogance. He depended upon everything but the Lord to deliver him. This did not just happen overnight. We just have bits and pieces of this.

Hezekiah is lying in his bed. He had a covenant with God, but he depended upon Egypt. He was mortally ill. Isaiah stands on his death bed and says, "set your house in order, for you will die and not live." It is all over; God has told me, you are going to die. It culminated in a series of bad decisions. He set the precedent for national decline. Hezekiah was diametrically opposed to the plan of God for Israel. There were to be no pay-offs. Exodus has a passage saying, no foreign treaties. The Jews were not to depend upon an enemy to deliver them from an enemy. This was a hopeless situation; a powerful army with a fearsome reputation.

This was a hopeless situation; the Jews were afraid. They had no reason to fear if they trusted in God. This is a lesson for Israel's future. They would remember this; the fear, the hopelessness of the situation. God used this for Israel's instruction. Hezekiah's reversionism was obscuring this fact.

Isaiah tells Hezekiah to make out his will, pick out a predecessor, and get ready to die. Hezekiah rebounded.

Isa. 38:2–3: [Then Hezekiah turned his face to the wall and prayed to the LORD, and said, "Please, O LORD, remember how I have walked before you in faithfulness and with a whole heart, and have done what is good in your sight." And Hezekiah wept bitterly.](#)

Hezekiah finally turns to God and he knew where he should be. He began as a good king. This is what Reversionism had done. He could only turn to the wall and then he rebounded. He broke down and cried uncontrollably. He recognized that he had departed from God's plan. Finally, Hezekiah did what he should have done a long time ago. He self-evaluated under the sin unto death. He had to be told what to do. He was motivated. It was a shame that it had to come to this. He had to come to a point where he realized that no man, no amount of money, and no human thing could deliver him.

Hezekiah recognized how bad off he was and cried on his deathbed. He did not take in doctrine, he did not apply doctrine, and he could do nothing but cry. But, he did rebound and he did turn back to dependence upon the Lord. This is what the sin unto death is designed to do; to bring the believer to absolute helplessness.

God promised a kingly line to Israel forever. Hezekiah changed his mind and God changed His, and added 15 years to his life. There is recovery from the sin unto death. There is no guarantee the sentence will be lifted, but the believer can rebound and that is his only chance.

We will leave Hezekiah now and go to Jonah in Nineveh.

## **Lesson #731**

**sin unto death June 5, 2008**

**Thursday**

Hezekiah wanted cavalry and soldiers from the Egyptians in order to deal with the Assyrians; this was one of his foreign policy failures. There can be recovery even from the sin unto death, as we find with Hezekiah.

God also spared Nineveh, which was a city in Iraq, and it is an archeological site today. It was the capital city of Assyria. It was a city of incredible evil. God made a promise; He promised to destroy it. God, in His grace, always knows where there will be positive volition.

God could not have chosen a worse person than Jonah; he hated the Assyrians; he despised them. He took off in the opposite direction. A fish swallowed him and spit him

up on the shore. He gave the Assyrians the turn or burn speech. There was a great revival in Nineveh. Jonah observed,

### **what does it mean when it says, God *relented*?**

1. For God, relenting is an occurrence which He determined in eternity past.
2. God did not change His mind at the moment of occurrence; He did not say, "Okay, he's fine; I am changing My mind."
3. God never changes His mind.

### **How does God relent?**

1. God knows every decision that we will ever make throughout our entire lives.
2. This means that He knew about a believer's reversionism; He knows when we go off the deep end. He knows in eternity past when we will recover.
3. In eternity past, God took all of this into account. Since God is eternal, when did He take all of this into account? We can only grasp the basic understanding of eternity past.
4. When God took these things into account, He decreed that He would revoke the sin unto death being applied to whomever. God made a decree; He made the decree.
5. God had not changed His mind as we understand that term. He has not relented as we understand the term.
6. In eternity past, God took into account our change of mind. He knew about it and took it into account, and decreed that we would change our mind. He decreed His response.
7. God decreed in that same decree that free will would be a part of our makeup; God created free will in us. Both are true. God is sovereign, and man has a truly free will. God decreed that those decisions would happen. He secured man's truly free will. There was a point in Hezekiah's life when he turned his face to the wall and he cried, and God relented at that point and gave him 15 more years; but God changed His mind in eternity past. God decreed that these things would happen, including the withdrawal of the sin unto death at that moment.
8. This means that God did not change; man changed.
9. God knew beforehand of all of our changes of mind. He determined in eternity past that He would not apply the sin unto death. That is relenting.
10. By relenting, God is simply dealing with us according to our freewill decisions.

### **What Policy was He Revealing?**

1. God was revealing His perfect fairness and perfect justice according to His decrees.
2. We can understand and we can take heart that we are never without hope. God relents based upon His decision.
3. We are never beyond God's fairness or His love.

Next is the 5<sup>th</sup> case of the sin unto death: Annanias and Saspheira in Acts 5. They lied to God the Holy Spirit. They were in a church where there was a great deal of spiritual growth. They were filled with greed and jealousy and inordinate competition. Money was the most important thing in their life. They lied for their own monetary benefit. They used their own personal monetary gain as a cover story. They used the advance of the spiritual life to advance their own monetary position. They tried to con this church with a big donation. They sold a big piece of property and said they were giving all of the money to the church, but they held some back. This violated the devotion of this church. They became a huge distraction in total arrogance and approbation lust. They conspired to make a false impression of their spiritual growth so that they could seem like spiritual heroes and come out financially well-off. They had become the consummate stumbling blocks; they professed positive volition, but they were actually negative.

This was monetary reversionism and it took place over a period of time, and they died separately, and the rest of the church saw this and recognized the serious nature of mocking the Holy Spirit.

Case history #6: Himanaias and Alexander in 1Tim. 1:18–20: **This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may learn not to blaspheme.**

There are shipwrecked believers, who were delivered over to Satan (the pronouncement of the sin unto death) so that they may be taught not to blaspheme. Even under the sin unto death, there is always the hope of recovery. The punishment is also a teaching mechanism.

Case #7: This deals with David, who fell under the sin unto death over the Uriah and Bathsheba affair. His category of reversionism was sexual reversionism. There was a failure of national leadership, then murder, and then the sin unto death. Even as a believer of David's stature, he fell under maximum discipline. Even the greatest believers who have ever lived fall susceptible to maximum reversionism. 2Sam. 11:1: **In the spring of the year, the time when kings go out to battle, David sent Joab, and his servants with him, and all Israel. And they ravaged the Ammonites and besieged Rabbah. But David remained at Jerusalem.** David lost his leadership role, even though he was still the king. David was highly successful as a king in every way. He was unique, since he was a great-looking man, a musician, a great leader; and Bathsheba was also an incredible looking woman. People began to tell David what a great person he was. He began to listen to this flattery and he became self-centered. He was no longer thinking as a spiritual believer. David functioned as a mature believer for a long time, but he had become arrogant and self-indulgent. David had become a polygamist. He had a harem. He had married a group of beautiful women. This was all commensurate with his good looks. Kings in this era all had large harems, which indicated that they were prosperous and successful kings. David was a ruler of the client nation to God and polygamy was prohibited to kings in the Mosaic Law. The harem indicated that David was in sexual reversionism, and it distracted him completely. His many wives were the beginning of his sexual arrogance. He saw himself in arrogance;

he took a lot of wives and he became a sexual reversionist. This will cause blackout of the soul and reverse process reversionism. However, this is why all of his marriages were failures. Unbridled sex was his ticket to reversionism. Sex without love is like ritual without reality; there is nothing behind it. It is a frantic search for happiness and for approbation. The outcome of all this is the opposite of what you have intended. David is in sexual arrogance before he ever laid eyes on Bathsheba. This arrogance made him very vulnerable. He had hit reverse process reversionism.

2Sam. 11:2–3: *It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful. And David sent and inquired about the woman. And one said, "Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"* To a man with capacity for love and in love with a woman, when he sees a beautiful woman, she is just that, a beautiful woman. Sexual arrogance ruled David. He was a peeping Tom. He liked what he saw. He should have been at war, but he was violating every principle of integrity his entire life. When a person is under sexual reversionism, every attractive woman arouses such a person. Or, if your weakness is homosexuality, children or even animals, then these things are aroused as well. No one's wife, son, daughter, etc. is safe around you. Christians in sexual reversionism are just as liable to this sort of sinning as any other.

2Sam. 11:4: *So David sent messengers and took her, and she came to him, and he lay with her. (Now she had been purifying herself from her uncleanness.) Then she returned to her house.* David is in a fix; he was a previously great man of doctrine, and here he is in the depths of reversionism. If it could happen to him, it could happen to any believer. This was just the beginning of David's reverse process reversionism. There would be lying and murder and deception.

## Lesson #732

## Reversionism 1Cor. 11:30 June 8, 2008

Sunday 1

Reverse means to face in the opposite direction of what you ought to face. This is simply divorce from Bible doctrine and becoming captivated by objects of pseudo love. Self-love and self-indulgence come to the forefront; such a believer is unteachable and incorrigible. At a certain point, God administers the sin unto death.

Verbal reversionism: habitual sins of the tongue; gossip, maligner, continually involved in verbal sins. James 5:9 illustrates this. 14–16 is physical illness as a result and v. 20 is the sin unto death. We have had a case history of Hymanaus and Alexander, who are called perpetual blasphemers.

Monetary reversionism where money supercedes all else. It is easy to be sidetracked by money. Annanias and Saphira in Acts 5:1–10. They were involved in a real estate deal, and held back part of it, but claimed that they were giving all of it to the church.

National reversionism. Hosea 4:1–6: social decay, economic decay and military defeat, which can go through the cycles of discipline. The leaders of Israel set the precedent.

However, Hezekiah recognized that he was at the end of his rope, and God gave him 15 more years to live. This means the sin unto death is for our benefit.

Anti-establishment reversionism, which is where the young people of the United States are, beginning back in the 60's. It is unclear at this point as to whether this will advance to national reversionism. Don't trust anyone over 30 is anti-establishment. Rom. 1:24–28 is anti-establishment thinking of unbelievers. The reversionistic believer who rejects Bible doctrine and the laws of divine establishment follows the same fate as the unbeliever.

Chemical reversionism (drug addiction); legalistic and ritualistic reversionism (found in Mexico and the Philippines).

Sexual reversionism, which will be the next service.

1Cor. 11:30: **For this reason many are weak and sick among you, and many have been put to death.**

## **Lesson #733 Sexual Reversionism 1Cor. 11:30 June 8, 2008 Sunday 2**

We are studying reversionism which leads to the sin unto death. Reverse process reversionism often leads to the sin unto death.

The final category of sexual reversionism, which can lead to the sin unto death. David will be our case history, who is one of the greatest believers of the Old Testament. This case of the sin unto death was over the Uriah/Bathsheba affair. David failed as a leader, he committed adultery and then committed murder. This is from the man who would be in the line of Jesus Christ. A believer, any believer, can find himself or herself into maximum discipline, which should be a great warning to any of us.

What happened to David did not happen in a vacuum. He was no longer thinking as a spiritually mature believer, even though he was a mature believer from his teen years forward. He accomplished the great things of his life because of his reversionism. David became extremely arrogant with all of his success. Arrogance was the original sin of Adam. In David's arrogance, he went the path of sexual reversionism.

David was an extremely handsome man, and he was very talented. He was a musician and he was king. He had a wide range of choices and he was able to have his choice of women. He was a man of great power. In his arrogance, he acquired a harem. Acquiring a harem was a custom of all the great kings of that era. The size of a harem reflected the greatness of a king. It took a lot of money to maintain a harem. We studied Xerxes, during the time of Esther, who had a great harem.

David's pastime of collecting women distracted him. 2Sam. 5 describes David's distraction. David fell into the pattern of unrestrained fornication and adultery. That is a sure way to blackout of the soul and reverse process reversionism. He was so taken when he first saw Bathsheba.

2Sam. 11:2: It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful.

This was David's weakness. She recognized how hot this woman was; he was quite the judge of feminine beauty. The fact that she was married did not matter to him. He was sleeping in and getting up late in the day. His army was at war, as they often did in the spring. He should have been with them, but he was not. He abdicated his responsibility. Lust is aroused by every beautiful woman. Same for a woman seeing a desirable man. Perverted lust can be aroused: homosexuality, pedophilia, bestiality.

2Sam. 11:3: And David sent and inquired about the woman. And one said, "Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?"

David asked about who she was.

2Sam. 11:4: So David sent messengers and took her, and she came to him, and he lay with her. (Now she had been purifying herself from her uncleanness.) Then she returned to her house.

David seized her, which suggests rape here. Their firstborn son died; but later, their mutual son, Solomon, would rule over Israel. David is in the depths of reversionism, and if it can happen to David, it can happen to any of us.

2Sam. 11:5: And the woman conceived, and she sent and told David, "I am pregnant."

Uriah was probably Semitic and he was a great soldier; indispensable in battle. He is not a man to lose. Uriah was a great man of integrity. We know this because he refused to go home and sleep with his wife. He just could not get Uriah to sleep with his wife, so that he would not know about his wife's pregnancy.

2Sam. 11:6: So David sent word to Joab, "Send me Uriah the Hittite." And Joab sent Uriah to David.

David brought in Uriah, and tried to get him to hook up with his wife twice, but Uriah would not do that. David then made certain that Uriah was on the battlefield, and Joab was to make him point man, and then to withdraw from him, leaving him there alone to die.

God then sent Nathan to David. God sent Nathan with a parable.

2Sam. 12:1–6: And the LORD sent Nathan to David. He came to him and said to him, "There were two men in a certain city, the one rich and the other poor. The rich man had very many flocks and herds, but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children. It used to eat of his morsel and drink from his cup and lie in his arms, and it was like a daughter to him. Now there came a traveler to the rich man, and he was unwilling to take one of his own

flock or herd to prepare for the guest who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him." Then David's anger was greatly kindled against the man, and he said to Nathan, "As the LORD lives, the man who has done this deserves to die, and he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

A rich man takes a lamb from a poor man, and slaughters this lamb for his guests. David got quite self-righteous and said, this man should die. He did not even recognize that this story was a parable. He said, "Bring in this man and kill him." David said, "This man should die!" David pronounced his own punishment.

2Sam. 12:7–10: Nathan said to David, "You are the man! Thus says the LORD, the God of Israel, 'I anointed you king over Israel, and I delivered you out of the hand of Saul. And I gave you your master's house and your master's wives into your arms and gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more. Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites. Now therefore the sword shall never depart from your house, because you have despised me and have taken the wife of Uriah the Hittite to be your wife.'

David, on the spot, rebounded. He even wrote a psalm about it.

Psalms 51:1–4: Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin! For I know my transgressions, and my sin is ever before me. Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment.

God has great compassion upon David, despite the fact that he had fallen so far. David was essentially recognizing how God's faithfulness kicked in. He asks God to wash him. I know my transgressions and my sin is every before me. "For I know my transgressions." He recognized what he had done. "Against You and You only have I sinned." A great rebound passage.

The result is found in 2Sam. 12:13:

2Sam. 12:13–14: David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die. Nevertheless, because by this deed you have utterly scorned the LORD, the child who is born to you shall die."

David recognized that he sinned and he sinned against all these other people; but he tells God that he sinned against God and God only. Now, in private, you may apologize to someone, but this is not necessary.

There were repercussions to what David did. His son Absalom revolted. He took David's wives and raped them in front of the city, and in front of David. Then Absalom pursued David for a year.

Psalms 118:17–18: **I shall not die, but I shall live, and recount the deeds of the LORD. The LORD has disciplined me severely, but he has not given me over to death.**

David wanted to proclaim the grace of God to the world, and God has not given him over to death. There were terrible repercussions for the rest of his life. He regained his doctrinal perspective .

David was a man after God's own heart; and he will do all of My will.

If you make a lot of bad decisions, there will be repercussions; but if you rebound, you will live. David is a testimony to God's grace. So it is about the Corinthians under the sin unto death.

1. The sin is confessed.
2. The discipline is discontinued.
3. The sin is forgiven.

Sin unto death

1. Chronically unconfessed sin.
2. Reversionism which persists unchecked.
3. Sin which ignores grace and previous warning and previous discipline.

Sin can be forgiven.

1Cor. 11:30: **For this reason many are weak and sick among you, and many have been put to death.**

Paul uses the 1<sup>st</sup> person plural here because Paul is included in naming sins. This is a part of all of our lives. Paul lets on that he does not escape disciplinary action any more than we do. It is a lot better to judge yourself than to have God do it for you. This is how we preclude divine discipline. Don't be afraid of all this; be motivated by this.

We will always face adversity in our lives; however, this will cut down on the discipline. Paul uses the 2<sup>nd</sup> class condition, which is approaching this from the negative approach. "If we judge ourselves [but we are not doing that right now], we will not be judged.

1Cor. 11:31: **But if we judged ourselves truly, we would not be judged.**

**Lesson #none**

**June 11, 2008**

**Wednesday**

No Bible class; Bobby is teaching in Dallas

**Lesson #none**

**June 12, 2008**

**Thursday**

No Bible class; Bobby is teaching in Dallas

**Lesson #734**

**1Cor. 11:28–31 June 15, 2008**

**Sunday 1**

One of the Fx people in Dallas said, “Do you know that you have been teaching 1Cor. 10–11 for a year now?”

We have almost completed the somber subject of the judgment of carnality which began back in v. 27. The memorial of the Communion service and these people were liable for the blood of Christ. We are exhorted to self-examination. The alternative to no self-examination is weakness, illness and sleep.

The extent to which we can concentrate on the person of Jesus Christ is self-examination during the Communion service. Examining oneself is the step to fellowship with God. You examine yourself and acknowledge your sins to God.

The believer must examine himself and then he may partake of the bread and the cup: **But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not making a distinction regarding the Lord's body** (1Cor. 11:28–29).

Sickness does not indicate divine discipline, but self-examination should make it clear whether this is the case or not. A person who is unteachable and will not judge himself, death is next. Discipline is always unpleasant, but it is designed for our benefit.

1Cor. 11:30: **For this reason many are weak and sick among you, and many have been put to death.**

Discipline is so easily avoided. We don't have to be judged. This begins with εἰ 1<sup>st</sup> person plural διακρίνω. You may have hated grammar in school, but the grammar is the essence of Scripture. The 1<sup>st</sup> person plural has great meaning, and Paul includes himself here. Paul is not above it all. So the Corinthians might feel a little better if Paul includes himself with them. He has softened his excoriating discourse.

Paul is saying, with the 1<sup>st</sup> person plural, that he did not escape discipline any more than the Corinthians did. He is commending this approach to them.

The premise is *if we judge ourselves rightly* which is a 2<sup>nd</sup> class conditional, which is a contrary to fact condition. It states something as if it were untrue, even though it may be, in actual fact, true. When an imperfect tense is used in a 2<sup>nd</sup> class conditional, the past tense refers to a current condition. This should take place now, and it should have been occurring before. You should be doing this, but you are probably not. Paul looks back. Judging oneself rightly is equivalent to self-examination. There is no confession of sins to others or to the congregation; now, this does not preclude an appropriate apology.

We must compare our own thoughts with the Word of God and its mandates. What is the mind of Christ that I am supposed to assimilate and think with? With doctrine as the criterion, it is easy to determine where discipline will be dispensed. The difference is obvious. Absolute truth versus your activities. Even when that doctrine is γνώσις in the left lobe. In this operation Z thing, where the Holy Spirit makes the information clear to your mind, and it is moved to the left lobe. When it is believed, it becomes ἐπίγνωσις. Γνώσις may seem to be an intermediate stop, but the very fact that γνώσις is in the left lobe means that it can be used to compare against other doctrines. Human viewpoint and divine viewpoint are distinguishable if γνώσις is present. Blackout of the soul and scar tissue of the soul, it does not even get that far. This does give you a basis for making a self-evaluation. A believer thinking with divine viewpoint, using applicable doctrine, using ἐπίγνωσις, his actions glorify God instead of himself. With Γνώσις, you can see it; with ἐπίγνωσις, you can do something about it.

Rightly indicates a purpose; *is what I think in accordance with doctrine?* Are my actions that of a believer who is advancing who has a testimony for Jesus Christ before the world? How well do I hide it? This is a great point of evaluation; how do you present yourself to the world. This way you know how you think or how you act. You can use γνώσις to self-evaluate. For some, it seems too threatening to evaluate yourselves. Human viewpoint will overshadow divine viewpoint in your life if most of what you have is γνώσις. Self-evaluation, rebound, and then advance. ἐπίγνωσις in the soul means that you can advance. Bible doctrine is the mind of Christ. Evaluate, *do I have the mind of Christ? Is this the focus, the center of my thinking?* It would be a tragedy to overlook such a question.

The pivot of mature believers was the topic of the Dallas Conference. We are the reason for our country going down or not. If we do not advance to maturity, we are the problem.

Bobby enjoys watching the news and finds it quite interesting, and even he wrings his hands a bit; but keep in mind the perspective: Jesus Christ controls history and we are the secret to the client nation as the pivot. Jesus Christ always honors that which is in our soul. Could God take this nation down? Of course He could. It is okay to be involved in politics and there is a place for believers in Jesus Christ in public office; but keep it in perspective. We are here to evangelize individuals, but we are not here to Christianize the nation. You cannot legislate Christianity; but you can legislate freedom.

The standard of Bible doctrine must be at least academic knowledge. When the Holy Spirit teaches the human spirit and it becomes γνώσις, then we have a point of transfer which we can use to compare other things to.

Your priorities tell you whether you are thinking with divine viewpoint or human viewpoint. The 2<sup>nd</sup> phase of judging oneself is to assess one's own spiritual life and progress.

1Cor. 11:31: **But if we judged ourselves truly, we would not be judged.**

We ought to ask ourselves, *who am I and what am I in the spiritual life? Am I progressing or am I retrogressing.* Γνώσις in the left lobe gives us a place for comparison. This gives us a platform of standards. It is critical for us to ask ourselves these questions. *Do I think with the mind of Christ? Am I embarrassed about the mind of Christ? Am I embarrassed to publically reveal that I think with the mind of Christ?* These are all indicators. This is a part of self-examination; self-evaluation. We have a basis for this evaluation. What happens when we do identify and acknowledge these sins? We all have the same problems of self-evaluation and application. It is very easy to slide into old patterns of thinking, into old wheel tracks of unrighteousness. We are exhorted to have a new manner of life, which means a new manner of thinking. When we do it rightly, when we make the assessment concerning our spiritual life, when we compare our thinking and lifestyle with what the Scripture says,...

We don't have to go through being judged by God. The stated judgements of being weak, sickly and dying; these judgments will be removed. None of us has ever lived who has not fallen under divine discipline. We may not know that it is divine discipline, but divine discipline always follows bad decisions. Divine discipline always follows those things which are not done rightly.

There are circumstances in our lives every day which are related to our own bad decisions and sometimes which are divine discipline. The point of self-evaluation. At the point of rebound and the beginning of spiritual advance, we have the opportunity to lift and shift the artillery fire upon us.

### **Results of Discipline**

1. Discipline can be removed entirely when we rebound and we begin to advance. This is called cursing turned to blessing.
2. Discipline can decrease, but remain in part. There may be some residual suffering involved. Cursing is still turned to blessing. It is the grace of God.
3. Discipline may continue in its same intensity. This is truly cursing turned to blessing. When you advance spiritually, you can handle anything. God will not test you beyond what you are able to bear.

We have a wonderful God and he blesses us in many ways, and this can be through pressure and pain. If we are teachable, we learn through experience. We learn through painful experience and bad experience. Do you really want to step back and run headlong into a wall? When we do this too much, God simply takes us out. Pain and suffering is not an advantage in the unbelieving world. To the believer, this is an advantage. If we have rebounded and positive to doctrine, we move ahead. David rebounded, but was under intense suffering for the rest of his life. How many of you have raped and murdered? Don't raise any hands. David did this and he was the first to say that the grace of God guides me in every way. No matter how painful discipline is, it is still for our benefit. Just make the correct assessment, just name it and move out.

1Cor. 11:31: **But if we judged ourselves rightly, we should not be judged.**

Temporal present active participle of κρίνω. This is the basic root which means *to judge*. As a temporal participle, it is correctly rendered *when we are judged* or *when we are disciplined*, are legitimate ways to render this verse. Carnality, bad decisions and failure to self-examine. This is from God. This phrase no longer focuses on the cause for our discipline (which is us) nor are we examining the repercussions of our discipline, but we are looking at the source of our discipline. The Lord will drag us into the woodshed personally. Now, there is national discipline and corporate discipline of various types, but this is God looking you right in the eye and saying, "I did this to you." ὑπο + Κύριος = *by the agency of the Lord*. The agent administers discipline, which is the sovereign decision of God.

### God Disciplines

1. The agent administers discipline which is the sovereign decision of God the Father.
2. It is administered from His justice. God is always fair and He is always right. God's discipline is always perfectly administered and the exact right amount.
3. God's discipline is given in love.

The last phrase of the verse begins with ἵνα which introduces a purpose clause. The purpose is always for recovery from carnality and recovery from reversionism. That is its basic purpose. We have it for another reason. The world is κόσμος which is the world system and refers to the cosmic system. This is Satan's domain, the world of the unbeliever. The unbeliever can only reside in the cosmic system. An unbeliever can only possess cosmic system thinking. This sounds like, at first blush, that God disciplines us so that we do not fall under the same condemnation as the world receives, which is eternity in the Lake of Fire. Is the correction of divine discipline keeping us from ending up under eternal discipline in the Lake of Fire? Absolutely not! The believer, once saved, cannot be condemned. The unbeliever is condemned.

This is not the same condemnation of the unbeliever. **There is no condemnation for those who are in Christ Jesus** (Rom. 8:1). How do we reconcile these verses? Paul here is writing with a play on words, which is something which He does a lot. Paul is playing with the verb κατακρίνω = *to condemn someone to death*. God certainly condemns the unbeliever forever to death. We should not forget John 3:18. **He who believes in Him is not judged, but he who has not believed in Him is judged.**

Condemnation, no matter how you slice it, is a death sentence, and this death sentence is applied to us. The reversionistic believer lives in the cosmic system. He will not be eternally judged, but he can be judged to temporal death for his reversionism. The reversionist, even as a part of the cosmos, cannot suffer eternal death; and they cannot lose their salvation, even though they are among the worst believers in the world. Once a person gets salvation, they cannot remove it, no matter what we do. Paul has made it clear that, despite the reversionism in Corinth, that they will not suffer eternal death. However, there is a sentence of death to those who are reversionists who have gone too

far. This is temporal death, not eternal death. Unbelievers are eternally condemned and believers under the sin unto death are subject to temporal death. This is all about death.

The legalist tries to set up some sort of nebulous line; “You can’t sin like this and be a believer.” We ask them, “Where do I cross over? At which point do I lose it?” We may have a million sins or a billion; but once we believe in Jesus Christ, we are eternally saved. Without rebound, the sins affect our spiritual life. One of the biggest mixups in the Christian life mix up our spiritual lives with eternal life. Believers need to be concerned about divine discipline, but not about eternal discipline.

Unbelievers are judged in time with eternal repercussions; and they will be judged forever from the Great White Throne. Believers are judged and disciplined in time, and death can be the final outcome (the sin unto death). This is for the believer who rejects the self-examination. The reversionist who thinks and acts like the unbeliever, can end up dead—temporally, and after a great deal of pain. He is not facing eternal death.

1Cor. 11:32: **But when we are judged, we are chastened by the Lord, that we may not be condemned with the world.**

## **Lesson #736**

**1Cor. 11:32 June 18, 2008**

**Wednesday**

Bobby was given an envelope from a 2<sup>nd</sup> generation Berachian, and it was Valedictorian message from a gal at a Christian school. Every action of our lives strikes some eternal cord. We are celebrating all that we have learned and all that we can still learn. We are armed with the best education, and we must make every action count. We have the Word of God, which tells us how we do this. We must continue to learn from the Word of God so that we can apply this from our lives. Grow in grace and knowledge of our Lord Jesus Christ. We must glorify God in all that we do. All of our decisions ought to be based upon divine thinking. Sometimes the smallest decisions can be the most harmful or the most beneficial to us. Character may be revealed in the big moments, but character is developed in the small moments. In the college world, there will be man who don’t care to accept this truth. They are dissatisfied in many cases because they have already found themselves and are disappointed. With God, anything is possible. Grace and peace be multiplied, seeing that His grace and divine power...

It is good to know that this young lady has doctrine in her soul. She could not say this in a public school. She is a part of the young pivot of believers who continue to grow.

The discipline of v. 30 is divine discipline. It is precipitated by our own bad decisions and actions. This verse is no longer directed toward the cause of discipline, which is ourselves, but we are focusing on the One giving us the discipline.

Divine discipline is designed to shake up the soul; it is designed to slap us around, metaphorically speaking. It rattles our cage. It jerks us around so that we can see and self-examine. Renewing the positive volition necessary to advance to spiritual maturity. Discipline becomes personal and designed to get us going in the right direction. Some of

us need more discipline than others. God knows what will get our attention when we need it.

We will make mistakes; learn from them. This is the grace of God extended through His discipline.

There is another reason given here for divine discipline. **...that we may not be condemned along with the world.** The unbeliever is condemned to the final judgment and being cast into the Lake of Fire. This is not the final destiny of anyone who has exhibited faith in Christ. The cosmos (κοσμος) is the world system of Satan and the world of the unbeliever. Satan is condemned already and the unbeliever is condemned as well and shares Satan's destiny. Can this verse mean that the Corinthians are not saved and could end up in the Lake of Fire? Is Paul saying that only the fire of divine discipline will preclude the fire in hell? Hell is averted by faith alone in Christ alone. This is a verse directed toward believers. There is no condemnation to those who are in Christ Jesus. Once saved, always saved by the grace of God. Our salvation is assured by His immutability. If God gave salvation and took it away, then God would not be God. God never changes. When God gives something, it cannot be taken away. These Corinthians are in Christ. This phrase always refers to a believer in Christ. These believers are in line for condemnation. This phrase is Paul's play on words, specifically the word κατακρινω. This means to condemn someone to death. This is far stronger than simple judgment. This is a sentence of death for the believer and the unbeliever. There is a difference between these two condemnations. Remember the context; there is a sentence of death being administered to the Corinthians. Paul is reinforcing the seriousness of the doctrine with this statement. They know what the unbeliever's condemnation is. Unbelievers are judged with eternal repercussions; they will be judged on the day of judgment. At some point, they will hear, "You are being sent to the Lake of Fire because you refused to believe in Jesus Christ." They will spend eternity in hell because they have rejected Christ on the cross. The believer is rejected because he has rejected self-examination; and he has neglected or rejected doctrine. The believer out of fellowship, the believer on the road to reversionism; the believer who thinks in a relative way, that is the way of the cosmos. Satan is the most relative of the creatures. We will still spend eternity in heaven, and we may hear "Well done, My good and faithful servant; and we may hear, get in there."

This is a parallel of the horrific sin unto death and it is being compared to the Lake of Fire. We will avoid the condemnation of the final judgment and we have the choice in life to avoid the sin unto death.

Paul's appeal here is interesting and very effective; it nails the believer right between the eyes. Both the unbeliever and the reversionist are under a death sentence. This is not how we normally think of the believer. When we think about our life, we think about the wonderful provision of eternal life. It is rewarding in heaven and on earth. This verse is a jolt to the Corinthian thinking. Paul has his hands full with these Corinthian believers.

Bobby had a side thought of all this, and it does not deal with this directly. This is about the believer and the unbeliever in our verse, and it is about believers and unbelievers in

our life. Unbelievers have less rules and more self-indulgent options; they can please themselves without all the Biblical constraints which we have. Sin and carnality is not an issue for unbelievers for the most part, although some do have more morality than we do. The mandates of Scripture are not on their radar screen. They do not have to consider doctrinal issues. The thought may creep into our heads...this occurred to Bobby on Sunday when there is the nod to God crowd. "My unbelieving friends are spending a day on the beach; they are on a boat; they are sleeping in after a wild Saturday night; or they are sitting down with a beer watching tv. This is a great night to be out at some watering hole. But here I am in Bible class instead of checking out the talent somewhere. I am listening to doctrine, but I am doing it grudgingly." The more doctrine you absorb and inculcate, the better your life is. This life which we have is not just about restrictions and mandates. Too many see this life as, *you can't do this or you can't do that*; and many people see the Christian life as mandates and prescriptions. However, there is no comparison between lives of the believer and the unbeliever. For the unbeliever, these moments of indulgence are as good as it gets. It will never get any better; and they will spend eternity in the Lake of Fire. Whatever they seem to have in terms of freedom of action, we have an infinitely greater advantage. We have the capability of a greater life if we take advantage of it. Doctrine gives us the capacity to enjoy legitimate pursuits and also a capacity for prosperity. So many fail the prosperity, believers and unbelievers both. The reversionist and the unbeliever are on the same track. Without the capacity for that, it will never be that good. They do not have capacity for what they have. We are a materialistic society and it does not make people happy at all. When we die, we will have eternity in heaven. For the unbeliever, they will have some fleeting moments. We will have the best temporal life that we can have, and then eternity in heaven.

Paul is saying, "Why do you want the life of unbelievers?" You can experience divine discipline, which is an added bonus for us, because we don't get that. You can turn reversionism into stress. Even then, we have the edge. We should live our lives in the light of eternity.

### 3 Concluding Points

1. Paul's statement equates the carnal, reversionist believer with the unbeliever. There is no comparison, actually.
2. Paul does this with the play on words condemnation. Unbelievers are under this condemnation and they cannot be released from it.
3. This is no joke; this is serious stuff; and we cannot be released from it.

This sums up communion and reveals a great purpose for Communion; unity for the body of Christ. We will come to the final few verses on Thursday.

1Cor. 11:32: **But when we are judged, we are chastened by the Lord, that we may not be condemned along with the world.**

In these final two verses of this chapter, Paul concludes this particular subject. The Communion ritual is a solemn function, and Paul needed this to be done right. He goes back to this in vv. 33–34. Paul will give them a conclusion which is punctuated with a command.

The good, the bad and the impossible are all Paul's brothers. He is further softening the severity of what he is going to say. Bobby will do this and call everyone his brothers and sisters. Paul is making it clear that he has not deserted them in their sinfulness; nor has God.

V. 33 answers a problem which has been on Paul's mind. In the love feast, there has been no love and no fellowship nor has there even been common courtesy. They have been rude to one another in every possible way. The attitude of love is from virtue in the soul. It is like love is derived from virtue which is gained by spiritual advance. Love gains capacity in this advance. Virtue love takes precedence over the faults and flaws in people. There was no love going on at this feast. Virtue love comes from the virtue developed in the soul. The attitude and the capacity for virtue love is always measured in terms of spiritual advance. The latter leads to the former. You cannot have capacity for love until you have first developed the capacity in the soul. When he gain and learn personal love for God allows us to have capacity for love for others. We cannot tell someone that we do not know that we love them. We can only love God by actually knowing Him. Personal love is the beginning of virtue. This is the motivation for personal love for anyone and impersonal love for all. This is what is missing in Corinth. You just do not pop out with impersonal love one day. Most believers have no idea as to how to love those that they do not like. Bobby in seminary found it found to see how those who were there trying to like him. If you are close an intimate with someone, then it is normal that there will be times that you do not like them. That is when impersonal love needs to kick in.

The virtue of the subject. Virtue love means that those slaves in the Corinthian church who got off for awhile to join this congregation; virtue love meant that these slaves would not be excluded from fellowship because of their social station.

Paul will hammer away on the fact that these people are a body; they are the body of Christ and a body workers together. Kindness, patience and humility needs to be pouring out of this church.

Paul's answer to this is, therefore, **when you come together, my brothers, wait for one another.** Remember, they came to eat; they came to satisfy themselves. One would take a meal and exclude the others. Some were turned away or ignored. They continued to discredit one another and to exert authority over one another. Every part of our world is dog eat dog; and it ought not to be this way in church. What do you gain by being superior to anyone else in this room? What do you gain by the manifestation of impersonal love? There is no excuse in this auditorium forever. In elementary school, you chose up friends and ones you did not want to know, and church should not be this way. People showed up and had the expectation of sharing in this love feast; but certain ones were excluded. The ones who brought plenty of food snubbed others. They just started right in. "Do you

think that I am going to wait for some poverty stricken slave? I don't even like them." This is exactly what impersonal love is not. This is total arrogance. It is a mockery of the purpose of this love feast. This is a corrupt social agenda. When you arrive to church to participate in the social agenda, there are problems. If you show up for approbation, for food, for the pecking order. Do not have any illusions about this. Some are hungry while watching others indulge themselves even to the point of drunkenness. Some are outcasts on the outside looking in; and some are with the social crowd. The caste and the social element of this church far outweighed the spiritual elements. They were destroying the love feast and the Communion which followed.

What have we just covered? Self-examination: look at yourselves; recognize what you are doing and how you are acting. The fruit just does not happen; it comes from the doctrine in your soul.

The phrase *wait for one another* is the doctrinal approach for what is going on. Present active imperative of *εκδέχομαι*, which is a mandate. There is more than just waiting. There is a connotation of looking for or expecting or anticipation. This is a reaching out in fellowship with like-minded believers, who have inculcated Bible doctrine, so that they can worship together in unity. This is the greatest unity that there is. Everyone else in church who is there for the right reason is doing the exact same thing.

The greatest relationships in this world come from like-mindedness. This is active, not passive. It is not a chore for us to wait for it. It is waiting with enthusiasm. This is a certain attitude toward others in the church. This is not a forced smile; not a human phoney attitude; this is an attitude which is a demonstration of phoney human action. Do you think God wants to associate with us? Do you think we deserve this? The attitude which He gives to us is the attitude which we should extend toward others. With the like-mindedness of doctrine, there is a bond; even with those that you barely know or even don't like. The bond exists in all 3 categories. *I don't know you but I know you*. You mutually support one another in a life and death struggle. We are a band of brothers like no others. The Berachah battalion. Not enough churches teach doctrine. We are all on the front lines of the Angelic Conflict together. Some of us get lonely because the group we used to be in we no longer fit in anymore. The common ground of a band of brothers. This is a rare, rare association.

Isolation from like-minded believers is a great deposit in life. Even if the people you are around and even if they are very attractive, they do not think like we do, so the attractiveness fades. The difference is how you think; not how you look or they look or how exciting it is to be with them.

For 10 years, Bobby was in isolation when in the service. You are quite vulnerable when you are away from those that you have a common bond with. At times, Bobby was able to hang out with these tapers, and this was a great oasis in his life. Bobby can recall a house when stationed in Hawaii and there was always a bond there. This was quite different then going to a seminary where there is this great legalism. There was an Fx

group in Portland, which was support and refreshment. There was tremendous refreshment in that. This is an experience only found among like-minded believers.

God takes up the slack whenever we are in isolation. There is a wonderful unity in the body of Christ. Without those associations, it is much easier to capitulate to human viewpoint. Creeping human viewpoint, and it is so easily appropriated when you have nothing else. Particularly when you move away from the momentum of Bible doctrine and move away from the fellowship with like-minded people.

1Cor. 11:33: **Therefore, my brethren, when you come together to eat, wait for one another.**

1Cor. 11:34: **But if anyone is hungry, let him eat at home, that you may not come together unto judgment. And the rest I will set in order when I come.**

## Lesson #738

1Cor. 11:33 June 22, 2008

Sunday 1

*so then* begins v. 33, and they take us to a conclusion of a particular subject. There have been discussions of long and short hair and authority (vv. 2–16); communion and divine discipline and the sin unto death (vv. 17–32).

After Paul has spent this entire chapter ripping these people apart, Paul calls them brothers. He says, *when you come together to eat*. There is divisiveness and reversionism at this church. The real problem for communion begins and centers around the love feast, which occurs prior to the ritual of the communion. In that feast, there was no fellowship, love or unity. The factions were clearly in evidence. There was little harmony, compassion, humility, grace orientation, or anything of Christian virtue in this love feast. There was plenty of tension and it had become a stumbling block. So, what is Paul's conclusion to this? **Wait for one another**. This is a mandate in order to unify this church. Divisiveness should not be the mode for this church. What makes a church a great church? People need a reason to get up in the morning and drag themselves into church. There has to be a desire for something; there must be positive volition toward something. This is a question which we should all answer. Many decide on a church home based upon the social life found within the church. What a friendly church. People like meeting people and a church is just one more place where this can be done. You can find an active social life in many different places. Sometimes, people choose a church based upon how a church interacts with the community, which often has nothing to do with evangelism and more to do with charities. This does not make a church unique or worthwhile. You can do good deeds and label them as Christian when they are just human good. It does not take a church to do charity work. Some choose a church for an emotional experience. People link God with emotion and they call it worship. The Richter scale of emotional quaking does not define the greatness of any church. Or, people find a church where their kids can learn something about Christianity. This is not a bad reason for attending a church, but it should not be the complete reason. The unique and critical reason is the accurate consistent, literal exegesis, interpretation and teaching of the infallible Word of God, which can be found no where else. This includes Fx groups and video groups.

We grow better in this sort of academic environment. A believer has no other way of understanding the plan of God or living the Christian life. There is no other way. One person asked Bobby, *why do you go to church so much?* Most see churches as being a once a week obligation for the Christian. Some expect to hear a nice, inspiring sweet homily. Our lives are centered in the Lord Jesus Christ, He is the absolute center of our lives, and if this is the most important aspect of our lives and His plan, then daily church is important.

There are 168 hours in a week and take away 56 hours of sleep with 112 waking hours. Is it really too much to spend 4–7 hours a week out of this 112 for the most important part of our lives? We spend most of our waking hours and days surrounded by human viewpoint, including the company of unbelievers who have no interest in the plan of God or Bible doctrine. Doctrine is the believer's lifeline. It is the only thing in this world which is not humanistic or relative. This is the only way to advance, the only way to know the Word of God. This is why some people go on mp3's and DVD's because they are starving.

There is another aspect of the assembly aspect, which is the community of spiritual like-mindedness formed by the souls of believers. Nowhere else can be found the spiritual like-mindedness. Of course, this must occur in the doctrinal church. There is no association in life greater than with those few people. When you meet someone with a relaxed mental attitude, it is evident and relaxing. It is a long ways from legalism and self-gratification. It can be found nowhere else. You cannot find spiritual like-mindedness without doctrine in the soul. We require this common ground. We live in a community surrounded by human viewpoint. The common ground of Bible doctrine is the only community of divine viewpoint in the midst of this cosmic system. You can have great friends outside the church. You can have believing friends who do not have Bible doctrine in their souls. The most intimate rapport will be with those with doctrinal like minds. There is nothing like the refreshment of the like-minded believer. Bobby knows some people at Berachah and he cannot get away from them fast enough.

Rick Hughes spends hours on the road teaching kids the gospel and basic doctrine. He gives them a taste of what Bible doctrine is. He is often out there isolated; he is around other believers at these schools, but often without those of a like mind. When he returns to Berachah, it is nothing but refreshment for him. It is an oasis of divine viewpoint. This like-mindedness is important to him. Bobby's known Rick for 35 years. These are some of Bobby's greatest times. They could be relaxed and they both look at life in the light of eternity based upon Bible doctrine. We are truly a band of brothers. There is no association in life like the one between two people living in the light of eternity. Not in the light of relativism, humanism and materialism. Bible doctrine is sufficient for all circumstances. This bond is like no other. The bond that we have is based upon Bible doctrine, and that was not what the church in Corinth was experiencing.

Paul tells this Corinthians *wait for each other*. Εκδοχομαι present active imperative: it connotes looking for, expecting, with a desire and a motivation. It is not just a passive approach. This is reaching out to other believers who worship the same Jesus Christ in a concentrated ἐπίγνωσις of understanding. The real bond is the doctrine in our souls.

We have this common ground for the enjoyment of everything else in life. It is not a chore to wait for; it is not something which is difficult. It is something to anticipate with great enthusiasm.

1Cor. 11:33: **Therefore, my brethren, when you come together to eat, wait for one another.**

## Lesson #739

1Cor. 11:33–34 June 22, 2008

Sunday 2

ἐκδέχομαι = 1) *to receive, accept*; 2) *to look for, expect, wait for, await*.

Bobby has been at some larger Thieme gatherings and there could be quite contentious. In Corinth, this was a family fight. The communion table is a singular moment of fellowship with the Lord. One entire chapter is spend on communion, because it is that important. It should be a moment of unity of like-minded believers which should carry over into all associations.

This is not a call to wait for one's particular social strata. This is a call to wait for all the believers there, regardless of their social status. Ἀλλήλους or allēlōn (ἀλλήλων) [pronounced *al-LAY-lohn*], which means *one another, reciprocally, mutually*. This is a reciprocal plural pronoun. Strong's #240. You don't get to wait for just those you like, and not those who are of a different status than you. You are unified by being in Christ and a desire for spiritual advance.

Walking into Berachah does not mean that you are immediately accepted. However, this is what should be. **For by one Spirit we are all baptized into the body of Christ.** We are made to drink from one Spirit. Race, social standing, vocation make no difference in the body of Christ.

Spiritual advance among the members. If one limb is dragging and the other is moving, you are out of step. We must move forward as a body. The like-minded believer and the entire body, who may or may not be like-minded. We are still all in this position. We need to get together and advance as a body, and we are one well-oiled machine. If we get too far out of step with the body, there is always discipline, which goes all the way to the sin unto death. There is no way to misunderstand what Paul is saying. The communion table is one great point of unity. This unites us as those who have believed in Jesus Christ. Bobby observes a unity of concentration in Berachah, a united concentration on the Person and work of Jesus Christ. This is not because we are singing in unison or swaying back and forth like the Aggies do. It is because there are moments of concentration as a body. Then we might pick up an mp3 or a DVD and take up the slack for that other hour/day. Mature believers are the impetus for that unity. The mandate for fellowship and unity.

Bobby can also see when some people are out of synch. He can tell when some are not concentrating but they are looking about. This is why Bobby doesn't use power point. The point is, Bobby wants our concentration, and that is the unity at Berachah. We are taking in the same doctrine and we are advancing and growing, advancing to spiritual maturity together. This is not a personal thing, it is a group thing.

1Cor. 11:33: **Therefore, my brethren, when you come together to eat, wait for one another.**

V. 34 will preclude divine discipline. In this context, there is a divisive love feast. Protasis of a 1<sup>st</sup> class condition, which means there is a reality to this premise: **If anyone is hungry,...** Paul is addressing those who are causing the divisiveness. Those who bring the food and plan to eat it, and they have plenty to eat. Paul is being very practical with this group of believers. He is giving a simple, logical solution. He is telling them to stop this divisive love feast. There is resentment, people are left out. First way to stop what is going on, stop the love feast. The solution to our problems is not found in relationships with others, even with like-minded believers. Stop the relationships that you are having problems with. You have to say *no* somewhere, so here is where Paul is going to stop the problems. The love feast is problematic and it is divisive. This halt will not stop all of the problems, but it will stop some things. The problems which are occurring will stop. There is a feast problem, so eat at home instead.

Present active imperative of  $\epsilon\sigma\theta\iota\omega$  = *to eat*. This is a command; not a suggestion. Do not set up a picnic and then exclude others. Do not bring this love feast prior to the communion table. This will keep them from diving into the food when they first arrive. By the time others were arriving, the food was gone, and some were drunk; and some got insulting and cruel; and some were deliberately excluded. They are to stop fomenting resentment. One of the worst problems for this church was this love feast. Apparently, at one time, people did eat at Berachah, a long time ago. Bob stomped many a fire in Berachah and he did it for the good of the body. We have a unified body because some people were stomped in the past. The objective is to stop fomenting resentment in this selfish activity.

#### **Eat at Home**

1. Eat at home is the exhibition of common courtesy and good manners toward all. Eating at home is the way that others are not made jealous.
2. This is a stop-gap for divisiveness. This is not the complete solution. This is good manners. Bobby demands good manners from us so that everyone can concentrate.
3. This measure will preclude other believers from entering into a state of resentment or anger or vituperation. There will be at least this external stumbling block.
4. The revelers will not be a stumbling block to the immature, the slaves, the poor, or those who are sick and tired of it all.
5. Instead of stop-gap measures, as believers mature, they can operate with impersonal love and spiritual growth. Because the environment is good for growth, the body of Christ can grow spiritually.
6. No more divisiveness over this love feast.
7. In that process, the believer becomes occupied with Christ instead of with himself or with his own arrogance. Occupation with Christ is the true attitude for communion and spiritual like-mindedness. Everything else falls into place at this point. The bonus is fellowship and unity.

There is nothing wrong with a love feast. However, they are to stop this because it has become a stumbling block. This is the law of love.

Then Paul adds a purpose clause. ...**that you may not come together for judgment.** They were coming together and some were weak, sick and some slept; this was the discipline which some of them faced.

Then Paul makes an abrupt statement to close this chapter. After all of these specifics and all of the subjects which he has taken up, and after dealing with these specifics, he will give one final statement.

1Cor. 11:34:**But if anyone is hungry, let him eat at home, that you may not come together unto judgment. And the rest I will set in order when I come.**

## Lesson #740

1Cor. 11:34b June 25, 2008

Wednesday

**And the remaining matters I will arrange when I come.** This is a sentence which seems detached from the rest of the chapter. He says, *I'll be there later and I will take care of some things.* This is a post script; it has a very practical purpose, and it has one very practical point of doctrine right here.

Most of us have been in some sort of planning stage for a fundraiser, a business meeting, a wedding or a party; and there are all these details. There are always a number of details to be arranged. The first order to be dealt with are setting down specific details and what will be done. All of the major arrangements are made; but there are all of these fine points, the little details, which cannot be completed until the event or shortly before the event. You may say to your fellow planners, we will just deal with these few things as they come up.

This chapter has a lot of practical application, and there is a lot of intense meaning for us here in our everyday lives. This chapter has a major impact on the Corinthian church. These are items which will not wait. These problems must be dealt with right away, and Paul is dealing with real world problems. Paul says there will be some last minute details which Paul will deal with later.

Paul quickly concludes with one final sentence. It is if he is now in a hurry to move on. Here, the final sentence deals with the Communion Table and the Love Feast, and he will cover some additional details.

Aorist active subjunctive of ερχομαι the subjunctive and the particle αν implies vagueness and uncertainty in this sentence. Then he throws in the particle ος, and it means *whenever I arrive [and if I arrive]*. future middle indicative of διατασσω, which means *to set in order, to prescribe*. The doctor will prescribe some further solutions. There are some unspecified problems, and he will deal with those.

These Corinthians are problem children. Paul uses the accusative neuter plural of λοιπος, which means *the other things*. The Corinthians are loaded with additional problems. They

are of lesser importance. Apparently the Holy Spirit did not see it necessary for us to know what these other things are.

There are probably additional things which are characteristic of this church. Maybe it was something in church organization or maybe just another question. Part of the reason that Paul addresses some questions sent to him from the Corinthians.

Local churches do have problems from time to time which have nothing to do with doctrine. Paul's gift is to teach them doctrine; but there are other specifics which are dealt with in another way. A lot of this has nothing to do with Biblical doctrine. There are also other problems which are not doctrinal in origin.

I would guess that this would still deal, in part, with the love feast or the Communion Table.

In the local church, there must be authority. Paul has already dealt with authority orientation. He is saying, *I will show up and deal with the minor problems*. There needs to be some personal supervision or authority and this requires a gift. The general principle is, there might be a gift involved.

In churches, little problems become big problems if they are not dealt with. The administrative leadership of this church handles the problems of Berachah beautifully.

1Cor. 11:34: **But if anyone is hungry, let him eat at home, that you may not come together unto judgment. And the rest I will set in order when I come.**

#### **Summary of the Subject of Communion**

1. The festivals of the Jews, especially Passover, as well as the sacrificial feasts of the Gentiles were social meals. They celebrated divine association with man.
2. The Passover, which included the sacrificing and eating of a lamb, which represented the Lamb of God, which represents Jesus Christ, who was slaughtered for us on the cross. He was our substitute, dying a substitutionary spiritual death.
3. It was at the last Passover meal that Jesus Christ instituted the Communion ritual. Where was this Communion ritual begun? At the Last Supper.
4. On the other side of the coin, heathen feasts celebrated gods and goddesses in various forms of worship. There was all sorts of worship in the Gentile temples, including the phallic cult.
5. This Gentile feast was indeed a social meal, and of an entirely different approach than the Passover. Social intercourse of all types, drunkenness and overeating and over-indulging.
6. Despite the different character of the meals. Whether true or false gods, and the manner of worship, both types were a part of the social milieu of the participants.
7. There is no mystery as to why the Corinthian church made up of Jews and formerly heathen Greeks. The predominant people at this church would have been Greeks. They were sets who combined for a social meal, called the Love Feast.

8. Because of the fact that the church was made up predominantly of Greeks, it is no wonder that the ritual itself became connected with simply satiating their hunger. They did not go to memorialize the Lord Jesus Christ, but more to eat and drink.
9. This was also the problem. The love feast got completely out of hand.
10. The love feast became a time of divisiveness which fomented great reversionism. The Jews became very legalistic and they divided up into various factions, and went to war with one another.
11. The Corinthians were approaching the communion table without self-examination. They did not evaluate themselves, and they did not acknowledge what they found to be wrong. They did not rebound. This resulted in discipline.
12. In so doing, not self-evaluating, they were perverting the Lord Jesus Christ's sacrifice for sins. the Communion is a memorial to our Lord's sacrifice for sins. Nothing is more critical or meaningful or solemn.
13. Paul corrects this terrible abuse, which included the sin unto death. They had the opportunity to utilize the discipline that they received for recovery.
14. The legitimate object was the memorial of the Lord Jesus Christ, rather than the love feast and all of the social activities which went with it.
15. The intimate fellowship was between the believer and the Lord Jesus Christ through the application of soteriological doctrine. All of these points should be triggering a memory response for what we have studied.
- 16.
17. Communion was the highest act of worship which combines all the elements of the spiritual life. This was a very critical understanding.
  - a. Rebound at the Communion service was so important, that some who did not do this, died the sin unto death.
  - b. The element of the spiritual life the knowledge of the Christian life. Corinthians has been filled with great doctrine. This doctrine taught should be metabolized, circulated, and then applied. It should be used in every area of your life.
  - c. Application of soteriological doctrine in the memorial and the application of doctrine in your life.
18. All of this is a microcosm of the way that every believer lives the Christian life.
19. This meal took on the added importance to every believer at the means of self-evaluating his own spiritual life and growth. The self-evaluation that we must continuously do.
20. So, the church was to move from one extreme from one extreme of communion perversion to another of a full understanding and a meaningful worship and spiritual life.
21. At the center of this change, was the change from spiritual immaturity to spiritual adulthood.
22. The more mature you are in your spiritual life, the more meaningful the Communion ritual is. You have the Communion and you have your spiritual life. Every time we

come into church for the Communion Service, we are checking our spiritual maturity.

23. The more mature you are, the more you can live the spiritual life in a way which glorifies God. The Communion Service allows us to evaluate this.
24. The more mature you are, the greater the like-mindedness between you and others who are also mature.
25. The more mature you are, the greater the production and service that you render to the Lord.

We are now beginning 1Cor. 12. We have to know where we are going in this chapter. This begins a completely new section in the epistle. From v. 1 to 1Cor. 14, the general topic is spiritual gifts. We get to see how our spiritual functions. How is this doctrine in your soul manifested? Is this practical? This is where you meet the rest of the world. This is where Bible doctrine comes to the surface in the power of the Holy Spirit so that we might produce fruit in the spiritual life. Salvation is faith in Christ, even if we do nothing with our spiritual gift. Production is good thing. Fruit inspectors versus fruit producers. This utilization of our spiritual gift is directly connected to the spiritual life. We will see the use and misuse of spiritual gifts. We need to see the positive in this subject. These gifts are all about you. We all have a spiritual gift. We need to know what they are, how they operate, and it would be good to know what our gift is. We will know how and how they operate. We are all the proud possessors of at least 1 spiritual gift.

In these gifts, we will have a change to evaluate ourselves. Another opportunity for us, on a very practical note, to see where we are spiritually. We will also see failure by the Corinthians and their true-to-form Reversionism.

There is power politics in everything. And some gifts seem to be more spectacular than others. Wouldn't it be impressive if someone started speaking in a foreign language, or someone else healing or someone else prophesying. These gifts were all present, and those with the gifts felt superior, and those with the gifts thought, I have it, and you don't. The others felt inferior. The Corinthian misuse will be a beacon for all of us.

## **Lesson #741**

## **1Cor. 12 intro June 27, 2008**

**Thursday**

The Corinthians are poster children for failure. Paul has, by application of doctrine to their thinking and actions, has taught us Bible doctrine as well. Through their failures, we see categories of doctrine, but we see the equally important application of these same doctrines. This makes for a great vantage point for instruction and teaching. Paul not only presents divinely inspired doctrine, but he makes application to the carnal Corinthians. We study the doctrine and see a practical application of its use.

Some have told Bobby that they love the application found in 1Corinthians. This is how we know the categorical doctrine and how it works in our lives. Here is great doctrine and great application. Paul instructs us of the doctrine which we must learn. In this method, he brings us to a sense of urgency. We see a need in all of this to metabolize doctrine, not

just a mandate to metabolize doctrine. We are mandated to grow in grace and knowledge of our Lord and Savior. We also get a sense of urgency, and we see a need. Paul is motivating us to metabolize doctrine by showing us its importance to our lives.

This is like a soldier entering into the military during a time of war. He has a sense of urgency as well as importance during a time of war. He wants to survive and he wants to complete the mission as well. Doctrine and its application are our training for the real world of combat in the Angelic Conflict. Doctrine and its application are our training. The Holy Spirit is intimately involved in all of this as well. They are in the midst of all sorts of problems. Paul presents doctrine and he shows how this doctrine is applied in these circumstances. We see where are applications in life meet with solutions.

We often learn from our own mistakes or from the mistakes of others. Through this epistle, we can avoid the mistakes of the Corinthians. We deduce doctrinal solutions. From Paul's practicality, we deduce solutions. The normal way is, we get the doctrine and then we go out and apply it. In Paul's approach in Corinthians, we see the problem and learn the doctrine in the solution of the problem. This is the reverse of how we normally learn things. Instead of learning the principle and then applying the principle, we learn the application and circumstances first, and deduce the doctrine from there. Utilizing the doctrine, by illustration, by example and by circumstances.

The negative side of life's circumstances. When we have great negative circumstances in our life, we are more likely to gravitate toward solutions outside of ourselves.

Paul is a genius; he knows what he is doing. He loves to deal in circumstances and presents doctrine in circumstances. Learning doctrine is only half of the equation of the spiritual life. The other half is making application to your spiritual life. A great verse in James, which is highly misunderstood: **But prove yourselves doers of the word and not merely hearers.** Hearers are learners; hearers and doers are both believers. You hear it, you metabolize it and then you do it. You cannot leave doctrine inside the auditorium only.

Paul is not just presenting categories of doctrine to hearers, but practical doctrine to doers. Right now, we are hearers of doctrine; and when we walk out the doors, we can become doers. If there is no application, you know doctrine, but you do not use it.

Paul will take doctrine one more step, to the results of the spiritual life. If you have the first two, then you get the 3<sup>rd</sup>. Utilizing spiritual gifts is the result of metabolizing and applying doctrine. Paul shows us how the Corinthians misuse their gifts.

Keep two things in mind as we move forward: the doctrine we know and apply is reflected in our service and our production in using spiritual gifts. Secondly, the production of our spiritual life is the result of doctrine and its application. If you can remember these two facts, then we have a big start on the next few chapters.

The Corinthians will not change from chapter to chapter. They will demand high standing in their church, and they will use their gifts for a personal power grab.

Bobby will cite their failures, then there will be the solution and the result. Failure, doctrine, application and result.

### **The problem with spiritual gifts in Corinth**

1. If one gift in the Corinthian church was presumably more important than another, then they all wanted this gift. They were competitive and arrogant; big fish in a little pond.
2. They all desire to be the most important based upon their gift. Their emphasis upon the hierarchy of gifts.
3. If someone did not have one of the more important, desirable gifts, they became of lesser stature in the church. They were 2<sup>nd</sup> class citizens. This escalated the divisiveness. In this way, this section is a continuation of the Communion subject and the importance of unity and diversity in a church.
4. The prevailing opinion was, the spectacular, visible gifts were the best. They saw great results; and they liked that. Spectacular gifts made for a superior believer.
5. In other words, they thought that God put His favor on those with those gifts. It is easy to see what their problem was.
6. Visibly gifted believers—and there were many in this church—they became contemptuous of those who did not have them.
7. They looked down upon those who were not so well endowed with spectacular gifts. Worse, the misconceived God's fairness in distributing His gifts. Everyone gets the gift which he needs and can handle. To say that one gift is greater than another is to say that God is unfair and that He plays favorites.
8. One other problem surfaced in all of this: these spectacular gifts which were most valued and most desired were not the gifts which were necessarily the most useful to the church.
9. They were the most conspicuous of gifts, making the recipient of these gifts the most distinguished of believers. You can just hear the Corinthians crowing about their gifts. "I am superior and the rest of you are not as favored by me. Obviously, God gave a special gift to me because I am special."

Some believers with communication gifts had presented themselves in just this arrogant way. Ungraciousness, contemptuousness and great egotism continue to be here. To reveal and correct this problem, Paul uses an illustration. Paul illustrates with the basis of the body.

### **The Body**

1. The body is a whole, but it is the sum of many parts.
2. All of these parts of the body work together for the overall function of the one unit of the body.
3. It is true that certain parts of the body are more important than others.
4. For example, nothing of the body works apart from the brain and the nervous system.

5. But, neither can the body function if all its members were just that one part. All managers and no workers.
6. So, the body requires many parts to function as a whole. This may seem so obvious, that there is not reason to write these down, but there will be a payoff.
7. The body cannot function to maximum efficiency without all of its parts working in unison.
8. Any part which is missing is a handicap. The illustration Paul will use hands and feet as examples. Each spiritual gift of each believer is a part that is necessary for the entire body.

### **The Payoff of the Body Analogy**

1. Each member refers to a member of the body of Christ.
2. The brain is the mind of Christ which must communicate with the body.
3. The body of Christ is the universal church. Every believers in Jesus Christ.
4. Every believer has members of the body and they possess his or her own gift (which is his function); and that gifts functions as the mind of Christ directs.
5. No believer is left out. No believer is left behind. Every person who believes in Jesus Christ has a spiritual gift. We have one and we can utilize it.
6. Since no believer is left out, every believer is an integral and necessary part of the body. We are all functioning parts of the body.
7. Each member of the church, each believer is analogous to a body part and must function in coordination and harmony. This is a doctrine of ecclesiology using the body. Practical, as per Paul's methodology. We are all to be in lock step. An incredible sight to see is every step and movement of a army parade. When one person is out of step, it is obvious. Players in athletics work together as a team. The church is a team; it is a military unit in that sense. When one part malfunctions, the church is less effective. You either play it or you don't.
8. We are all of great importance to the body. Whether we are leaders, staff or workforce. We are all workforce in one respect. We are all working within the plan of God and in the body of Christ. A military cannot function without authority, without foot soldiers, without airmen, etc. We all function within the body of Christ.

Bobby has known Regina Taylor for 30 years and he has worked in T&P during that time, and now she is the caretaker for his father. She is content in her work and happy, working within her own spiritual gift., and this becomes more important to us than anything else. Her life is at its peak. She operates within the confines of her spiritual gift. We all have a spiritual gift, and there are a lot of them. We may be functioning in this gift, and if we follow the simple pattern of this gift, we will get results. Each one of us is different in that respect. We are a diverse group and a unified group, and the spiritual gift illustrates this. Bobby could not do what he does without Regina doing what she does. Their gifts are in coordination and we are parts of the body of Christ. We function for one another, but we have a different mission and assignment. All of these gifts originate from the same source.

We all have a spiritual gift and some of us see this as an imposition. Service to God gets in the way of serving ourselves. The legalist, on the other hand, views the spiritual gift as a great thing, and often better and more important than the gifts of others.

The gift of tongues was a legitimate gift during the time of Corinth. There are those who claim today to have healing and tongues gifts, and there is this superiority in their souls, since their gift is more spectacular and visible than other gifts. The bestowal of any gift is a matter of God's grace and His sovereignty. Nothing given in His grace should be a source of arrogance in our soul. Spiritual gifts are not a matter of merit. Grace is always defined as the unmerited favor of God. Therefore, spiritual gifts should never be a source of arrogance. God gives no gift to exalt one believer over another. What gives any believers the audacity to think that he serves God in a superior status to anyone else. He is more interested in his self-serving pursuits. The Word comes first and not us. We do not need to drop our secular pursuits for a more spiritual one. A church should not grab you by the throat and tell you that you need to give them your money and to start serving the church.

It is also a mistake to be bullied into using your spiritual gift without any knowledge. Nor should a church tell you to enroll immediately in a seminary or go to the mission field. The identification and the function of our gift takes time and spiritual advance. Just sit in church and take it all in. Our gift will begin to operate or we will develop a desire to have a particular gift. We all have a ministry; and Bobby knows the gifts of a few people in the church; but he certainly does not know ours. If you do not believe that you have used your spiritual gift, then relax. Just stay in the plan of God. You will eventually use your spiritual gift whether you know it or not. It is all about your spiritual advance. The further you go, the more your gift operates. A spectacular spiritual believer is one who learns doctrine day after day. When you understand all of this, you will be most effective in utilizing your gift. Every believer has a gift. We will learn to glorify the Lord in a greater and greater way; and we will develop the proper motivation to use our gift.

Some believers are maltreated in churches and are pushed this way or that way immediately, and they often learn to resent their spiritual life. We strain sometimes to be of great service to God, but with doctrine, it will just come together, and it will be a natural operation, in which we serve Him. Each one of us has an aptitude; a talent, and it is connected to our human aptitude and talent. God does not give the same gift to each believer. God gives a gift to us which is tailored exactly for us. Serving God is easy. The gift is activated and motivated by our spiritual growth. Our gift does not need to be forced. The greatest contentment and happiness that we will ever know is not about our own self-serving pleasure, but it is based upon our advance in the spiritual life. The most contented and the happiest that we will be in utilizing our gift in service to God. It is a matter of priority: whom do you serve, the Lord or yourself. Do not ever underestimate the grace of God. The Corinthians, as usual, represent failure in the plan of God. They have failed in orientation to authority. Their failure is good for us. They got discipline for their correction

and we have the opportunity to learn from their mistakes without the discipline. Chapters 12–14 will deal with their mistaken use of their spiritual gifts.

They had a mistaken impression of the hierarchy of gifts and emphasized that over the proper use of these gifts. There were many visibly gifted people in that church, and some became contemptuous of others who either had or did not have a more visible gift. The last thing that a spiritual gift is designed to be is divisive. We are all part of a body and that body is to work in unison with all the other parts of the body.

The spectacular, visible gifts—which they saw as the most valuable—were not always the most useful of the gifts to the church. They were not effective at all when motivated by arrogance. Bobby: give me one gift one helps over dozens of men speaking in tongues. They spoke in tongues to reveal their superiority. Bobby will show us that tongues have ceased.

There are doctrinal lapses and failures in the church, and this is just more of these failures in a different realm: the realm of spiritual gifts.

The human body is a whole organism, but it is the sum of many parts. All of these parts intricately work together for the function of this one unit. The human body cannot function as a whole without all of the portions of the body working at the same time. The body does make adjustments, when everything is not there. Every believer is a part of the body of Christ. We are all a body part of the universal church. The gift that we possess defines the function that we have within the whole body. Every believer is a necessary and integral part of the body of Christ, and, ideally, each member should function in harmony with the rest of the members of the body. There are hundreds of thousands of churches where the members are functioning outside of the body of Christ and they are functioning in complete discord. However, the body makes adjustments. The body must have all gifts, each part with its own job to do. If one person does not fulfill their part, someone else steps up to do that.

Our purpose on this earth is to advance to spiritual maturity, and our gifts will naturally begin to function. It all fits together on this earth. This is why we are here. There is no other priority in your life and this is the overall one. We have a number of earthly obligations in this life, and our spiritual gift fits with all of the other parts of our life. You cannot just walk out on your obligations. Everything has to fit into the course of your life with the circumstances of your life. You cannot go gung ho on your spiritual gift and leave all other matters behind. Bobby is shocked when he hears about believers throwing their lives overboard to function with their spiritual gift.

Spiritual gifts are different, but they have the same goal: to build up the body of Christ. We each have a diversity of gifts, and they all originate from the same source. Our spiritual gift is the basis for our service to the Lord in our temporal Christian life. Obviously, if a door opens, you walk through it. If you have the opportunity to witness to someone, then you do that, even if that is not your gift.

Identification of your gift is not a necessity. You just continue to grow and the gift will begin to function; that gift will find you, even if you never completely identify that gift. What makes the body tick? There is a heart, a brain, a hand. The brain cannot function without the rest of the body. Without a body, nothing that the brain tells it to do, works.

You never retire from using your spiritual gift. God does not yank your spiritual gift from you at age 65. If you want to do something in retirement, then think about your spiritual gift.

## Lesson #743

## 1Cor. 12 introduction June 29, 2008

## Sunday 2

Bobby semi introduced Tom Molinar and they apparently did not realize what a friendly church ours had become. Our primary purpose is the teaching of the Word of God.

This applies to all of us; many us have wondered about spiritual gifts; and we don't know what the options are, how our gift is to function. However, we come to find out that we are involved; we have a spiritual gift. We are obligated to use this gift. It cannot be forced on us. We cannot be grabbed by the back of the neck and kicked to the path. There must be volition involved.

Somewhere down the line, our spiritual gift begins to operate. We have one and it will operate. We have to sit back, relax; we need to continue to advance spiritually, and it will operate. At some point, we may actually realize what this gift is.

Historical background on spiritual gifts. The giving of spiritual gifts to the church began on the Day of Pentecost, which was the beginning of the Church Age. The distribution of spiritual gifts and of the Holy Spirit all occurred on that day. The first dissemination of spiritual gifts began on the day that the disciples received their spiritual gift. The very first gift given was the gift of Apostleship. These other gifts fell under the gift of Apostleship. The Apostles were multi-gifted because they were the vanguard and the proclaimers of the Church Age. They wrote divinely inspired Scripture. They proclaimed and wrote mystery doctrine not known in any previous dispensation. Mystery doctrine had never before been revealed (apart from the Upper Room discourse). No one has been gifted like this before or since. Clearly, receiving a gift from the Holy Spirit is something which we must understand in our age because it is so unique. It is a defining feature of our dispensation.

The gift of Apostleship. There are gifts which are distinct from our gifts today. Bobby knows that he upset some people by mentioning that the gift of tongues is no longer in use today. If you stop vibrating, you will learn about it. *I could care less*, is the Texan way of saying it; and *I couldn't care less* is the proper way to say it. The Apostles had gifts in order to form the body of Christ in the embryonic stage. At the beginning, no one had any idea what the Christian life would be; no one knew about the change from the Age of Israel to the Church Age. There was nothing written. They did not have the New Testament Scriptures. The Apostles taught and wrote. Their gift was unique, because at the beginning, special gifts were required. Some of their gifts were temporary and transient

in nature. Once the Scripture had been completed, all of the doctrine that we need is contained in the pages of Scripture.

What about those who do not have the Bible, wouldn't it be good for us to go and speak to them in tongues? The Bible has been translated into hundreds of languages, and missionaries go throughout the world just doing that. They do not require the gift of tongues in order to teach Christ.

How about starting out a church in that remote place. If you could just speak in tongues, you could get the whole thing started. But some of the greatest stories are those who have gone into regions that they have never been, remote, and they become a part of that group, and bond with them, and learn to communicate, which involves their volition and a learning of the language.

The power today is in the Word of God. There are ways in which teaching and preaching can be the most effective. Jesus healed all kinds of people, and people rejected Him and some believed. His healing was not a slam dunk ministry.

Believers today have permanent gifts, and not temporary gifts. We have certain gifts which allow us to function as the body of Christ. The Corinthians had a heathen background and they had been worshipers of stone and wooden idols. They were believers in the phallic cults. They had trouble distinguishing spiritual gifts from their experience and their heathen backgrounds, which included incantations and spells.

These next 3 chapters are the most extensive chapters on the notion of spiritual gifts. There are other chapters which deal with these gifts, but this is the most extensive coverage. Some today still try to be apostolic by using the temporary gifts. And there are some who see those who do not speak in tongues as being inferior or less gifted.

The Corinthians with all over their problems had more spiritual gifts than any other church. Perhaps, that is the sense of humor of God. None of them earned or deserved these gifts.

Spiritual gifts do not work apart from the filling of the Holy Spirit. Being in fellowship and advancing in spiritual maturity is what makes these gifts work, and that is to our infinite advantage. Because we possess a spiritual gift, we are distinctive among human beings.

Better to utilize our time to grow spiritually than to spend it on impressing a bunch of unbelievers. A believer using his gift begins to stand out. He does not have to have a great personality or anything else to stand out. An exceptional difference and this is a part of our relationship with God. Never forget where you have come from, as an unbeliever and as an immature believer. You must grow in order to utilize your spiritual gift. Since we have all that we need as an individual believer, do not desire to possess gifts which the world may see as astonishing and unique. Spectacular gifts were to be used to show that the church is of God.

But imagine the power of those who could go around the world and heal and speak in tongues and do miracles. However, we have charlatans all over the world defaming the name of Christ. We do not required spectacular gifts in order to have an impact in this world.

The old Apostolic spectacular gifts are no longer needed. All over Houston, there are spectacular displays going on.

### **What is going on in these Charismatic Churches?**

1. These spectacular gifts take away from the teaching of the Word of God. You gain no spiritual growth from watching such a magic show. A friend of Bobby's has a prison ministry, and a charismatic type told him, "You are awfully dogmatic" but the Word of God is dogmatic. "I guess you've got a point."
2. Another problem is, some believers are stumbling blocks to spiritual advance. Believers who know nothing.
3. These spectacular debutes are stumbling blocks for skeptical unbelievers as well. The power is in the presentation of the gospel and in the Word of God.
4. The power is in the Word of God, and not in flashy presentations.

Our power in evangelism and service come from doctrine in the soul. We are indwelt by the Holy Spirit, and Jesus Christ, and God the Father, and we have 39 irrevocable absolutes. We have the completed canon of Scripture in order to understand all of these things.

The supernatural abilities actually begin to fade even in the time in which the Apostles lived. There was much in the beginning of tongues, healing and prophecy, as the Word of God had not yet been put in writing. As the Apostle Paul's ministry continued, he was unable to heal his best friend. Those gifts were no longer necessary. The doctrine was being disseminated. That is what mattered. Why sidetrack it with a bunch of flash. The difference is, it's a sidetrack. God has yanked this away from us and the emphasis is the Word of God and inculcation of the Word of God in our souls.

It does not take a spectacular display in order for us to fulfill the plan of God. Is it necessary for us to speak in tongues to fulfill the plan of God when the emphasis is on the unique spiritual life. How much time is spent on doctrine? Some want to spend all of their time on the spectacular gifts. We have gifts of the Holy Spirit which make us unique, and the use of these gifts detracts from growth. If these gifts were in existence, they would still be a substitute for the Christian life. If there is no metabolizing of doctrine with these gifts. You must have doctrine circulating in your souls in order to use your gift.

Have you ever seen a healing ministry of tv? Do you ever hear the gospel given? Do you hear any Bible doctrine? Never. Most of these healers do not know rebound and are therefore not filled with the Holy Spirit. Some of these people have never been in fellowship since the day they were saved. Since the Holy Spirit is necessary for the function of His gifts, these people are not in the Spirit, so there is no actual use of the spirit.

### **The Problem with Overt Displays of these Gifts**

1. The use of gifts today is fraudulent, because they are no longer extant and these people are rarely in the Spirit and some are not even saved.
2. The use of these gifts is mistakenly seen as a sign of spiritual maturity.
3. These people who are so mature, their gifts are indications that they are immature and doctrinally deficient.

If you have had the experience of speaking in tongues or seeing others do so, you will have to rethink this.

**Lesson #744**

**1Cor. 12 introduction July 2, 2008**

**Wednesday**

Our spiritual life fits us perfectly and a spiritual gift is tailored just for us. The gift that we possess must be developed, just as everything else must be developed. We all possess some raw human abilities and talents. What are you going to do when and if you grow up? Some people never do. They flounder through life pursuing everything and finding nothing. We will find who and what we are when we grow up. Our talents and aptitudes are known early in life; and others of us never pursue these. People try different avenues in life and they experiment to find a life, one which is satisfying and rewarding; they try to discover themselves. We progress in life, which is normal. All of us pass through in the process.

The one thing which is common to all of us is our talents and abilities. We need maturation and education. We need training and experience for our talents and aptitudes. Whatever it is, we need some sort of training and education. For everything in life, it takes development, training and education. The same is true for the spiritual life. The same is true of developing our spiritual gifts. God knew exactly what He was doing. Our spiritual gift takes some spiritual development and training to function effectively; to find ourselves.

In Berachah, we are developing and getting some training. At some point, if we continue to get educated, then we will discover ourselves. Metabolizing doctrine is our spiritual education. Applying doctrine is our mode of operation. Maximum utilization of our spiritual gift is one of our objectives. Education is required. The added bonus, the more content that we will be in life. That is the wonderful part of the results. There is a great contentment. We have something which is far beyond what any unbeliever can experience. We have a great peace and contentment which comes from the plan of God and functioning within it. There is nothing better than finding out the Word of God and our gift, and operating our gift.

We advance spiritually and we serve the Lord in the way that He plans for us. God leaves us here for a certain amount of time, and there is a reason for this. What we do have and what we do know affects what happens in between. When you put your spiritual life first, that is what is fulfilling. Most people do not have a clue as to what their purpose is, and when they continue to be self-serving, it ends up being a dead end. In our journey in all of this, do not envy those who have a gift which you do not have. Often, that is a person who just wants to be noticed; approbation lust. So many people want a communication gift

or another obvious gift, and the motivation is absolutely wrong. “Look at me.” That is the dead end.

We need to sort out some terminology. Many of us are very familiar with what Bobby will cover; but a large number of believers are not familiar with these things at all. Bobby wants us to get the big picture of our spiritual life, which includes spirituality and our spiritual gift.

### **Spirituality and Spiritual Gifts.**

1. Many Christians think of spirituality and the spiritual life as something that we do based upon using our spiritual gift. That is the reverse of what it should be.
2. Spirituality and a spiritual life is connected to the spiritual gift, but they do not automatically go together. They are not solely the function of those gifts.
3. Spirituality is defined as the status of the filling of the Holy Spirit.
  - a. Only in the mode of spirituality can the spiritual life be empowered by the Holy Spirit.
  - b. The spiritual life is experiential; it is to be lived. But, it is not just doing something. It is also thinking with divine viewpoint. This distinguishes true Christian service from legalism.
  - c. The thought process of the spiritual life provides the correct motivation for service for using the spiritual gift which we have. That is the key.
  - d. The spiritual process which has been herein described must come first before the effective use of gifts. This is a process.
  - e. James 1:22 reads: **But prove yourselves doers of the Word and not merely hearers.** You hear doctrinal knowledge, but the key is you believe the Word.
  - f. The doer is the one who applies doctrine. Hence, in applying doctrine, follows the production of his spiritual life. Because Berachah has emphasized doctrine for so long, people think that Berachans are not doers but hearers of the Word only. They have the problem that Berachans are not doing enough. “Are you doing this, are you doing that?” And negatives approaches as well: “Are you not doing this or that?” James 1:22 provides us with the balance of the Christian life. We prove ourselves a doer of the Word. We can’t do this without making application. The production will occur. There is first spirituality, which is simply a status—a state of being. Then there is the spiritual life, which is experiential. Then we have the spiritual gift. Utilizing the spiritual gift is being filled with the Holy Spirit and then growing spiritually. Too many equate the spiritual life and production.

1. We are generated once when we come out of the womb; that is the first thing that He does for us, filling us with the Spirit.
2. The Holy Spirit puts us into union with Christ. We share everything that He is and He has.
3. He indwells every believer.

4. We are sealed for all eternity.
5. He gives each one of us a spiritual gift, which will be used somewhere down the line.

### **Spirituality and the Spiritual life**

1. Initially at the moment of salvation, we are filled with the Holy Spirit, which begins God the Holy Spirit's post salvation ministry.
2. Filling of the Holy Spirit is a state of being.
3. Spirituality is not just the status of salvation. It is fellowship.
4. In fellowship, the Holy Spirit controls the soul of the believer, rather than the sin nature.
5. Only in fellowship, filling of the Holy Spirit, is the believer without sin.
6. Therefore, without the filling of the Holy Spirit, and being in fellowship, the believer cannot possess the state of spirituality.
7. Spirituality is a state of being which is conditional.
8. Spirituality and the spiritual life are not synonymous.
9. The Holy Spirit is the empowerment for living the spiritual life; that is the only way that the spiritual life can be lived. We do not remain in spirituality throughout our lives.

### **The filling of the Holy Spirit**

1. We are mandated to be filled.
2. Being given the order to be filled means that we may not be filled.
3. We are commanded to do this because there are other options out there. If there is only one way to be, then we are not going to be ordered to do it.
4. We determined whether to be filled or not.
5. The mandate to be filled points to the correction option. We can still disobey. When an order is given, we can still say no.
6. We are filled of the Holy Spirit at the moment of salvation; but the mandate is given to us after salvation. This means that, at some point in time, we may not be filled. We lose the filling if we do not follow the command to be filled.

### **We lose the filling of the Holy Spirit by sinning.**

1. Temporary sins cause us to lose the Holy Spirit.
2. We make this choice. This is the status of carnality, as opposed to the status of spirituality.
3. The Holy Spirit cannot fill where carnality resides.
4. So spirituality, the filling of the Holy Spirit, and carnality, the control of the soul by the sin nature, are mutually exclusive. The Holy Spirit has nothing to do with carnality.

5. These are two states of being and these states are absolute. You are either in fellowship or you are out of fellowship. There is no one foot in and one foot out. You either play the cards, or you fold.
6. Without absolute fellowship, there is no living the spiritual life. You cannot live the spiritual life in a state of carnality.
7. You must have the spirituality state of being before you can experience the spiritual life.

For most of us in Berachah, this is so basic. So many do not understand the difference between our experience and the state of being of being filled with the Holy Spirit. They always fall into the trap that the spiritual life is what they do. The greatest life there is, and even seminary students do not know this.

Without spirituality, the believer cannot live the spiritual life. Nor can the believer serve the Lord by using the spiritual gift which is given us. We have a gift which God has given us and there is a procedure for using it. You get your life back when you rebound. You cannot have it otherwise. There are two states of being, and in carnality, there is no spiritual life. Our spirituality is are fellowship. Therefore, without it, you cannot be spiritual and you cannot live the spiritual life. Remember the self-evaluation of identifying and then naming your sins. The believer who rebounds names his sins and then he is spiritual. Spirituality is the only means by which we can live. The purpose of the empowerment of the Holy Spirit is the only way to live the spiritual life and to advance in the spiritual life.

The knowledge which comes to us in church is by the Holy Spirit, and it does not happen unless we are filled with the Holy Spirit. The grace apparatus for perception does not work unless we are filled. We cannot apply anything without the filling of the Holy Spirit. We may have some γνῶσις, but that is not enough for us. Metabolizing, advancing are all based upon the filling of the Holy Spirit. These are prerequisites to Christian service.

1. The spiritual gift is a specified area for production in the spiritual life.
2. Dependent upon spirituality, spiritual growth and application of doctrine, which is operation Z.
3. The function of the spiritual gift in the operation of the spiritual life is the key to production.
4. Therefore, without the filling of the Holy Spirit, there can be no spiritual advance. There can be no function of spiritual gifts.
5. Without the filling of the Holy Spirit, and spiritual advance, effective use of spiritual gifts is minimal. With a little doctrine and being filled with the Holy Spirit, production may be minimal.

### Summary

1. Spiritual gifts are given to every believer at the moment of salvation.
2. The gifts like salvation can never be revoked. Once God gives us a spiritual gift, it is yours. A spiritual gift does not retire. We may retire, but our gift is never retired. It is operative until we die.
3. The effective function of the gifts is a consequence of our spiritual life, but it is not synonymous with our spiritual life.
4. Christian service is not the spiritual life. Much of the Christian world believes that what you do for God is our spiritual gift. They miss the inculcation of doctrine and the motivation which comes from doctrine.
5. The effective utilization of our spiritual gift is spirituality and it is a part of the spiritual life. Application of doctrine, thinking doctrine, and reaching the high ground of spiritual maturity.
6. The more a believer advances in the spiritual life, the greater the function of his spiritual gift. Along with our advance the effectiveness of the gift increases.
7. Spiritual maturity brings motivation and momentum in the spiritual advance brings motivation; and competence in the function of the spiritual gift. Functioning with the gift requires doctrinal application.
8. Therefore, with motivation and spiritual competence, Christian service is greater and more effective. As a believer in Jesus Christ, our spiritual life hinges on our spiritual advance.
9. With maximum effective production from spirituality and the mature spiritual life, the believer glorifies God in his body to the maximum. 1Cor. 6:20

We have completed the introduction to chapter 12. There are two parts: description, diversity and unity and the true purpose of the gifts of the Spirit (vv. 1–11). Vv. 12–31 is the description of the body.

The believer's relationship with God the Holy Spirit. This is again one of the most misunderstood doctrines in all of Christendom. How we interact with God the Holy Spirit. Ask a Christian what does it mean to have a relationship with the Holy Spirit, and most will give you a nauseating answer. Many of them will speak of emotionalism. You don't feel the Holy Spirit, but He is there. It is a matter of faith. We don't have to feel it; we know He is there.

We can talk about the metabolism of doctrine, of the grace apparatus for perception. They did not have a clue in seminary where Bobby went. They did not get it. In a Pentecostal church, it is relating the spiritual gifts like tongues with an expression of the Holy Spirit.

1Cor. 12:1–3 is the first section.

1Cor. 12:1–3: **But concerning the spiritual matters, brothers, I do not wish you to be ignorant. You know that being led away, you nations were led to voiceless idols. Because of this I make**

known to you that no one speaking by the Spirit of God says, Jesus is a curse. And no one is able to say Jesus is Lord, except by the Holy Spirit.

Περι πνευματικός = *now, about pneumatikos*. We should recognize πνευματικός as we studied it extensively in 1Cor. 2. It is a neuter adjective from 1Cor. 2:13 and it is *spiritual things, spiritual phenomena*; which is Bible doctrine.

Grace apparatus for perception also known as operation Z. Bobby is teaching Bible doctrine to us. He is imparting to us πνευματικός. We are born into the world dichotomos and we are born again Trichotomos. Πνευματικός is taught by the pastor, and it goes into the lobe as γνώσις. Then, we metabolize it by believing it, and it becomes ἐπίγνωσις. We must use the divine viewpoint that we have so that we can live the spiritual life. As we apply, we also produce. As we advance, as we apply, the spiritual gift is utilized.

Πνευματικός is an adjective, but there is no noun for it to modify; so it acts as a substantive. The context of 1Cor. 2:13, it was knowledge. We determine what this means, what the noun should be, based upon the context. V. 4 gives us the context: **And there are differences of gifts, but the same Spirit;...** The translators often insert the noun *gifts*. With this, Paul will embark upon the next 3 chapters.

He does not want these people to be unaware. "I do not want you to be ignorant." Paul constantly mentions the word ignorant. Rom. 1:13 11:25 1Cor. 1:8 10:1 12:1 1Thess. 1:18 and each time, there is a specific doctrine which Paul wants them to know. Paul is an educator and he is the greatest educator that the world has ever known.

1. Ignorance is everything which is opposed or opposes spiritual advance. It opposes executing the spiritual life. Paul is a failure if anyone is ignorant.
2. Ignorance is dishonoring to the Lord. Bobby used the term *loser believer* in seminary and they did not get that.

The concept of spiritual gifts is going to be a point of doctrine for these Corinthians. The Corinthians understand what Πνευματικός is, since Paul has already spoken of it in a previous chapter.

What Paul is doing here is not making a general reference to all Bible doctrine, but he is singling out a particular doctrine. In 1Cor. 2:13, there was a general process given to all doctrine. He is associating that process with this topic, spiritual gifts. Paul goes back to πνευματικός in order to get this across. Paul is waking them up. There are all of these carnal believers and they all have a spiritual gift. Gifts are presence even where carnality is also presence. Reversionism will not remove your gift; but it just won't function in reversionism.

### **Contrary to Popular Belief**

1. The mere fact of possessing a spiritual gift does not make a believer spiritual. Too many believers take this one word and misinterpret it.

2. Nor does the possession of a gift infer that someone is living the spiritual life.
3. Spiritual life and spirituality and spiritual gift are all different things. These are sequential categories.

### Sequential Aspect

1. Spirituality must be present for any growth to occur. Knowing what spirituality is, is the biggest breath of fresh air. People strain to get the Spirit and strain to exhibit it.
2. When a person in the status of spirituality, only then can he experientially live the spiritual life. This is the progression and the distinction. The cart can't come before the horse.
3. In living the spiritual life, the by-product is effectively utilizing your spiritual gift. You are filled with the Spirit, which means you can live the spiritual life, which means, at some point, you can make your spiritual gift operational.
4. The more mature the spiritual life, the more effective is the function of the spiritual gift.
5. Utilizing the spiritual gift is exactly what the spiritual life entails.
6. These 3 terms are all connected, but they are not synonymous.

1Cor. 12:1: **But concerning the spiritual [gifts], brothers, I do not wish you to be ignorant.**

Let me remind you Corinthians just how ignorant you have been. You have been idolaters. You were led astray by the idols. They used to worship idols, which were not God; and now they worship the true God. They used to bow at the feet of demons. Some may have been demon-possessed. Bobby read many books about the ancient Greeks and there was a dark power involved in heathen worship.

Guthrie: *The Greeks and their Gods*. He reveals the appalling affect of the cult Dionices. Madness, mania is the ecstasy which took possession of the women during their worship. The tearing to pieces of a victim was the regular culmination of their rite. This was a bloodthirsty worship of idols couched in eroticism. A phallic cult which built to a tempo of murder. There was probably some demon possession, e.g., in the priestesses. The demons took complete control of these women as part of the influences. They gave themselves over to erotic mania ending in butchery. That was their worship.

What was the demonic purpose. What could they gain? Sex was designed by God for intimacy and the expression of love between husband and wife. It had been perverted completely. The opposition opposes all which is divine, including divine institution #2. The Corinthian church was composed of converted Greeks from this sort of heathen worship. When Paul links Πνευματικός with v. 2. Why does Paul remind them of such horrors. They know about control, they know the mania and the ecstasy. That is the opposite of the Holy Spirit controlling the soul. These people were not returning to this type of worship, but it really gets their attention.

1Cor. 12:2: You know that being led away, you nations were led to voiceless idols.

## Lesson #746

1Cor. 12:1–2 July 6, 2008

Sunday 1

Our country was conceived in liberty but it was born in war. No nation retains freedom no matter what document it is based upon unless that freedom is preserved through war. Every great civilization has never lived beyond 200 years. The freedoms we enjoy are once again under fire. There are 4 generations in the auditorium, and this newest generation must decide what freedom is worth. The direction this country takes in the next few decades, whether freedom is maintain or curtailed, freedom is never lost in the soul of the believer. The truth is not knowledge other than what comes from the pages of Scripture. We understand the responsibility of freedom and the source of freedom. Recognize that what we do is the foundation of the freedom which we have enjoyed for 200 years. Those who founded this nation were Christians, and whether slave or free, Christianity was in the souls of all. Freedom will be lost in our souls first before we lose it elsewhere.

According to the first verse, these Corinthians are unaware as to the nature of spiritual gifts, as are many believers today. The Corinthians have completely misunderstood the gifts which God gave to them. They used these gifts to determine some sort of rating system. Gifts are not designed to bring superiority or inferiority to any believer. They are designed so that we might participate in the body of Christ. There is never a reason for arrogance with regards to our gifts.

The gifts of the Spirit have become a source of disunity rather than unity; as members, we are one in unity, even though we have individual parts to play. This is how our country ought to be as well. When we become disunited, we have problems.

Such ignorance for Paul is everything which opposes spiritual advance and the spiritual life. Ignorance is spiritual failure. Enlightenment is always the gateway to spiritual advance. Ignorance is dishonor to the Lord. Their lives are filled with ignorance of Bible doctrine.

The preposition *περι δε πνευματικός* Paul did not pull this final word out of nowhere; it is an adjective, and Paul has a specific reason for using it.. *Πνευματικός* was used to refer to doctrine in the soul back in 1Cor. 2.

Bobby is teaching us, and we have a soul and a spirit and a body. When we believed in Jesus Christ, we get a human spirit back. The basis for this is *πνευματικός*, which is the teaching which we learn, and it is implanted into our minds. The Spirit then transfers this to the left lobe of the soul. This is what is taught to our human spirit. It is academic knowledge. If we believe this doctrine, it is transferred to the right lobe of the soul, and it becomes *ἐπίγνωσις*. It is the same doctrinal information in either lobe.

As it circulates, it develops problem solving devices, 10 of them, beginning with rebound and ending with occupation with Christ. It is the application of *ἐπίγνωσις* to our lives.

None of this works without the filling of the Holy Spirit. Metabolization of doctrine. This time, this is described as a gift. Not only do we apply problem solving devices, we are operating with ἐπίγνωσις to our spiritual gifts for Christian service. This is an overview of the Christian life and most people do not have a clue about any of this. Spirituality, spiritual advance, spiritual gifts, spiritual maturity all are tied together ἐπίγνωσις. Spiritual is about epistemological rehabilitation. They are a by-product of doctrine being applied to the spiritual life. You do not just start out with a spiritual gift and start functioning with this gift. You need to have metabolized doctrine, divine viewpoint, in your soul, to properly apply. As you advance spiritually, so does your service. James 1:22 calls us hearers; we hear the Word of God. We metabolize doctrine. He also describes a doer, which is a believer who applies the Bible doctrine in his soul. The hearer is the first 3 stages of operation Z and a doer is stage 4.

1Cor. 12:1: **But concerning the spiritual [gifts], brothers, I do not wish you to be ignorant.**

The final piece of the spiritual puzzle is serving the Lord with our gift. This service is the by-product of the metabolizing and maturing process of Bible doctrine. The Corinthians are a long way from this mature attitude of service. Paul wants to make certain that they understand this fully. Paul knows very well how they were led. This verse is a contrast between their former state and their present state. They used to be heathen, now they are believers. They used to worship idols, gods that do not exist; now they worship the One True Living God; they used to bow before demons, and were led astray, being led by the darkness of demonic control and influence. Sometimes, some of these people were possessed.

There was some description of the phallic cult back on Thursday.

Paul was comparing them to what they used to be as unbelievers and what they ought to be as believers. They ought to be controlled by God the Holy Spirit. They ought to be growing and living the Christian life, growing spiritually. They should not be manifesting the heathenism of their past. Paul is contrasting the controlling power of God the Holy Spirit with another type of heathen possession and influence. Demon possession and the suspension of the faculties in the demon cult. Paul is not accusing them of pagan rites. The Corinthians were thinking and acting just like unbelievers. They used to be under the cosmic system, and now they are acting as if they are. Demon possession is not possible for any of us. We can be demon-influenced, but not demon possessed. The doctrine of demons is the cosmic system and the thinking and philosophy of the cosmic system. We are either in the cosmic system or controlled by God the Holy Spirit. Believers can commit all sorts of heinous acts and crimes. The thinking and actions of the Corinthian believers came from the influence of the cosmic system.

As unbelievers, they used to be εθνος, which means *foreigner*. The problem is, their current thinking and activities are essentially the same as before. They think like pagans without the metabolization of doctrine. These people are just as foreign to Christ as the unbeliever; no doctrine in the soul; no spiritual growth, no spiritual gift function.

**“You will know the truth and the truth will set you free.”** What we receive in Bible class is Γνώσις and when we believe it, it becomes ἐπίγνωσις.

1Cor. 12:2: **You know that being led away, you nations were led to voiceless idols.**

## Lesson #747

**1Cor. 12:2–3 July 6, 2008**

**Sunday 2**

Paul calls these believers εθνος, which means *pagan*. Americans seem to great pride in their ethnicity, and they take great pride in their national or ethnic differences, which separates us rather than unifies us. It makes us strangers. When Paul uses the word εθνος, he uses this as a divisive term.

Ethnos (ἔθνος) [pronounced *EHTH-noss*], which means 1) *a multitude (whether of men or of beasts) associated or living together; 1a) a company, troop, swarm; 2) a multitude of individuals of the same nature or genus; 2a) the human family; 3) a tribe, nation, people group; 4) in the OT, foreign nations not worshiping the true God, pagans, Gentiles; 5) Paul uses the term for Gentile Christians.* Strong's #1484.

Aphonos = *voiceless*. This adjective is connected with idols. Bowing before something which is voiceless and without life. Habak. 2:19: **Woe to him which says to a piece of wood, and that is your teacher?** This is your teacher? A teacher without a voice. You are an idiot to bow down before an idol who can teach you nothing; the idol cannot even speak. That is absurd.

How futile to worship sticks and stones and to expect messages. What ought you Corinthians be doing? They ought to be listening to the voice of a pastor-teacher teaching Bible doctrine; yet they are bowing down before inanimate, voiceless idols.

The first stage of operation Z is Bobby. The Holy Spirit makes it understandable. The difference between inculcating Bible doctrine and a voiceless teacher. There are a lot of voiceless teachers who actually speak. They say nothing. They do not speak the truth. They speak everything but the truth. They have all kinds of humanistic ideas and they teach psychology and popular culture.

We have all been on a date where the opposite number has nothing to say. Paul is suggesting here, who is dumb; the idols who cannot communicate or those who worship these idols. The dumb worshipping the dumb.

The perfect passive participle of απαγω, which means 1) *to lead away; 1a) especially of those who are led off to trial, prison, or punishment.* All freedom of action is suddenly gone when you are led away as a slave to the cosmic system. They followed a lead outside of their own volition; this is a coercion from an external source. Apagō (ἀπάγω) [pronounced *ahp-AWG-oh*], which means 1) *to lead away; 1a) especially of those who are led off to trial, prison, or punishment.* Strong's #520.

Paul is not saying, "I have no volition here; I am just being led away without having a choice." The cosmic system and the divine dynasphere, and these two systems are entirely opposed to one another. We are in this war. It is apropos to use this extreme example on these believers.

### Why is this Extreme Example Apropos?

1. Paul wants to wake them up to their folly of reversionism. They are ignorant. They do not understand anything. This is just how ignorant you are. You are led away by any wind which blows in any direction. You stand for nothing.
2. Paul uses this extreme example to reveal that their thinking is no different than the thinking of an unbeliever.
3. Their lives represent useless and futility in the plan of God. They are in the cosmic system without fellowship and without the filling of the Holy Spirit. For the believer, that is the ultimate futility and uselessness.

Paul does not specifically mention the exact power by which they were led away. However, in v. 3, he talks about them being able to speak under the power of the Holy Spirit. They must be a comparison between the sources of the speech. The source of the speech in v. 3 is the Holy Spirit. If they can speak by the power of the Holy Spirit, they can also speak from another sinister influence. The comparison is the means by which the voice is given. It is manifested as the heathen forms of the phallic forms. Idolatry is the cosmic system and this is demonically influenced worship. Where is the voice for these ecstatic utterances? Women who were involved in the phallic cult who in the end tore their victims to pieces. The utterance of cursing and the utterance of the Holy Spirit.

V. 2 does not mention the demon, but it is the opposite of speaking by means of the Holy Spirit.

1Cor. 12:2: **You know that when you were pagans you were led astray to mute idols, however you were led.**

V. 3 continues a comparison. It compares speaking a curse and speaking a blessing; one without the Holy Spirit and one with the Holy Spirit. Both are directed here toward the Lord Jesus Christ.

As pagans, the Corinthians screamed and yelled before dumb idols. Saying these things were the same as saying, "Jesus is accursed." Idolatry completely rejects the true Lord. They are making this statement, even if they do not say this directly. They are bowing before a demonic idol, which is in complete opposition in the Angelic Conflict.

We know that demonic influence is involved here, because of the contrast of vv. 2–3. The closing phrase of v. 2, *however you were led*, is demon-influence or even demon-possession, which is in opposition to the Holy Spirit. The experience of being led away originates from demon influence. Paul in saying that the Corinthians were led astray to voice idols, means that they faced the effects of demon influence in their pagan temples.

Remember the extremes of the phallic cult activity? This is the same cosmic system that you now reside in. This is a tough thing to tell other believers, that you are cursing Jesus, just as they did in the temple of Dionysus, being led by demon influence.

Gal. 1:8: **But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed.** You have heard the gospel, you have heard the truth; now, if we or even an angel from heaven comes back and tells you something different, let him be accursed. Such a person or angel curses Jesus and His work. He curses the message, which means he curses the work of Jesus Christ. The Corinthians live in the cosmic system; they speak in the cosmic system.

Paul in these 3 verses is giving the Corinthians the idea that this is quite important, what Paul is going to tell these Corinthians. He is saying that believers in Jesus Christ can curse their own Lord.

That phrase "Jesus is Lord" is used in a lot of different ways today, most of them being wrong.

1Cor. 12:3: **Because of this I make known to you that no one speaking by the Spirit of God says, Jesus is a curse. And no one is able to say Jesus is Lord, except by the Holy Spirit.**

## **Lesson #748**

**1Cor. 12:3 July 9, 2008**

**Wednesday**

There are 3 members of this cast: Jesus Christ, Who is the object of the curse or the blessing. The 2<sup>nd</sup> is the Holy Spirit, Who is not involved in speaking a curse; or Who is involved in blessing Jesus Christ. The 3<sup>rd</sup> person is the one who is speaking. Paul calls those who came from a phallic cult worship thing, and Paul calls them εθνος. There were hysterical utterances and some of these took place under demon-possession. The temple of idolatry was subject to this sort of thing. All the screaming and yelling of adoration made to voiceless idols came from an outside source. That is the source by which they were led astray. This source is always in total opposition to Jesus Christ. These heathen temples are the enclave of Satan and his demons, just as the church at Corinth is the enclave of Jesus Christ.

Those in the heathen temple were under cosmic influence. Why would their speech be a cursing of Jesus Christ if they never spoke His name? We are in the Angelic Conflict. These people were accepting and worshiping false gods, which is always a rejection of Jesus Christ. This was a verbal curse because of their ecstatic utterances. These utterances are cursings of the Lord. The Holy Spirit can have no part of this activity. The unbeliever led away by idolatry by these voiceless idols are led by the opposition. The circumstances are, these believers are speaking in tongues as one of their spiritual gifts. Paul is going to compare the vocal aberrations of the cultic temple to those speaking in tongues in the church. He is taking the ecstatic utterances of the heathen temple and comparing them to the believers speaking in tongues.

The believer is capable of tacitly cursing the Lord Jesus Christ. They may not be standing up and offering an oath against the Lord, but by their influence of the cosmic system. Being in the cosmic system makes us curse the Lord Jesus Christ. The comparison between the unbeliever and the carnal believer. Their acts in this life are comparable, even though one is going to heaven and the other to hell.

The Corinthian believers are out of fellowship and they are in continuous carnality. The gifts which they were demonstrating were not being used under the power of the Holy Spirit. If your gift is not functioning under the power of the Holy Spirit, then it is not producing any divine good. Anything outside of God's system of the spiritual life is in opposition to Him. These believers are speaking falsely, even though they have a gift which allows them to speak truly. It is as if they are speaking the ecstatic utterances of heathen. Paul uses a comparison between their old ways along side of their new gift.

What about this statement, *Jesus is Lord*? *What does it mean*? This one predicate nominative sentence is one of the most misused and misunderstood statements in Christendom today, confuse this statement. Those who are believers take this phrase and distort it into a definitive statement of salvation.

The Greek word for Lord is κύριος. **Jesus is Lord**. These are synonymous terms. κύριος is used many times in the LXX, so we know what it means, and it is equal to YHWH. This word was understood to refer to God the Son. Jesus is Lord means Jesus is God.

#### **What Does *Jesus is Lord* Mean?**

1. This is to raise Jesus above mere humanity.
2. This statement is a statement of the divine essence of the person of Christ.
3. This is a statement of the deity of Christ.
4. When you say *Jesus as Lord*, you are identifying Him as God in the flesh.
5. This is nothing less than the doctrine of the hypostatic union, God and man in one person. Undiminished Deity and true humanity in one person forever.
6. Jesus is Lord is a recognition of Who He is. That is what the believer understands Him to be. To deny His Deity is to deny His person. Plenty of Christian cults reject Jesus as God, like JW's and Mormons. Every religion on earth sees Him as a prophet. Islam sees Jesus as just a great prophet, superseded by Mohammed. Understanding Who Jesus is, is critical Matt. 27:54 Rom. 10:9–10. The fact that He is God is one of the first things that we had to contemplate His Deity is foundation to the gospel. Mark 1:1 reads, **The beginning of Jesus Christ, the Son of God**. His person, His work and His resurrection are the essence of the gospel, and our faith is placed in His person and His work. The unbeliever has no ability to understand the gospel.

Bobby is going to lay out salvation carefully, and then lay out a false doctrine of salvation. Usually, it is enough to present just true doctrine, and false doctrine does not need to be stated.

The gospel Z. Someone presents the gospel to us, so that we hear it, and then we express positive volition toward it. The Holy Spirit acts in common grace as a human spirit. Unbelievers do not possess a human spirit, so there is no way to understand this. The gospel is spiritual information. As in operation Z, he automatically transfers the gospel to our soul. We have no left lobe as an unbeliever. You simply say, "Father, I believe." This is what is called efficacious grace. Our positive volition does not save us. God the Holy Spirit takes this faith and makes it effective for our salvation, and baptizes us into Christ, giving us 39 irrevocable assets + 1. One of the things which occurs at this point is, we are justified. When we express faith alone in Christ alone, we get +R. This is what happens to make Jesus Lord. That is a status. He is Lord because the Holy Spirit makes Him Lord. We cannot make Him Lord. This the foundation of our faith.

### **Jesus is Lord**

1. The statement *Jesus is Lord* can only be made because the Holy Spirit makes Him Lord at the moment of salvation. Common and efficacious grace, baptism of the Holy Spirit, and Jesus is Lord.
2. He is our Savior and we acknowledge that fact by faith alone in Christ alone.
3. Jesus is Lord is our position in Christ.
4. Jesus is Lord is a statement of fact based upon the efficacious grace of the Holy Spirit. Regeneration, baptism and justification.
5. The fact of His Lord ship is always true whether we advance spiritually or whether we are in reversionism; He is still our Savior and He is still our Lord. This position is only possible by God the Holy Spirit.

Notice that this phrase does not tell us to *make Jesus Lord*. That is the battle cry of one of the most insidious distortions around today. Even some great preachers push this.

### **What is Lordship Salvation?**

1. To make Him Lord in Lordship salvation, is not hearing and believing the gospel (faith alone in Christi alone), but there is an additional step of
2. In Lordship salvation is it believing but for them salvation is believing and then promising God to dedicate their lives to Jesus. The faith is salvation, regardless of what they say afterwards.
3. Hence, when the Lordship salvation people say, "Jesus is Lord" they mean to make Him Lord through submission to His will. He isn't lord at this point.
4. However, He is Positionally and eternally Lord at salvation. They believe this, except...
5. A quote from a leading advocate. Most of us would know this guy. "The gospel call to faith presupposes that sinners must repent of their sin and yield to Christ's authority." It is not just believing. That is a part of their gospel.

### **What is this Lordship Apostasy?**

1. Lordship salvation confuses justification and temporal sanctification.
2. Experiential sanctification is just another term for spiritual growth. We are sanctified; we are made holy. We become sanctified. That is our experiential holiness.
3. For the Lordship salvation, experiential sanctification is a sure thing for those who are *truly saved*.
4. In Lordship salvation, the believer will become progressively more sanctified. The believer will grow, if their faith is true. This all centers on faith alone in Christ alone. To this person, true faith means that we will advance.
5. The Lordship salvation crowd says that the true believer will persevere. They will grow spiritually because they are saved. A true believer will never remain in reversionism during his life. It just can't happen. If you expressed faith alone in Christ alone, it is a forgone conclusion that you will advance, if your faith is real.
6. Eternal life is attained only by committing oneself to following Christ right from the beginning. There is no alternative. You can commit yourself to growing spiritually all that you want, and you might and you might not. To them, there is no alternative; otherwise, you are not saved. They will always end up bearing fruit for the Lord. A person never reaches perfection, but they do not remain in carnality. If they stay in carnality, then it did not take. These people live in fear that they may not produce enough works to prove their salvation. They are striving for salvation. This is insidious. What this does is, this is what makes Jesus Lord. To them, making Jesus Lord is something that you do. This blurs the distinction between justification and experiential sanctification.

Bobby wants us to cogitate on this.

1Cor. 12:3: **Therefore, of this I make known to you that no one speaking by the Spirit of God says, Jesus is accursed. And no one is able to say Jesus is Lord, except by the Holy Spirit.**

**Lesson #749**

**1Cor. 12:3 July 10, 2008**

**Thursday**

Have you ever doubted your salvation? Have you ever woken up in the middle of the night in a cold sweat? Is it really so easy? It seems so easy. What if God requires me to do more? What if I ought to be doing more? I know who and I am and what I do, and I don't meet my own standards; so how can I meet God's. Or, I have no idea how to serve the Lord or what my spiritual gift is. These are piercing thoughts which many people deal with.

If you doubt your salvation at all, then this message is dedicated to you. Bobby wants us to be absolutely certain, so that we never question this again.

In 1Cor. 12:2–3, Paul is dealing with those who are cursing the Lord, not actively, but tacitly, by not being in the Spirit; and they are not producing any fruit. Can a believer really be a believer who acts like an unbeliever?

We know the gospel and the Lord Jesus Christ. Jesus is Lord is a statement of His authority and hypostatic union; this is half of the gospel. As we have grown, we have learned much about the various doctrines associated with salvation.

We cannot understand spiritual things without the human spirit. We have not yet been regenerated. In common grace, the Holy Spirit acts as our human spirit, and He implants in our soul an understanding of the gospel; all that is required is positive volition. Salvation is believe on the Lord Jesus Christ and you will be saved. When we express this positive volition, the God the Holy Spirit makes our faith efficacious. The Holy Spirit regenerates us and we are given 39 irrevocable absolutes. It is the Holy Spirit Who accomplishes this along with our faith. This makes Jesus Lord; that is true doctrine. That is the plan of salvation. The grace of God is present in all of this. Jesus is Lord because we are in union with Him. The Holy Spirit makes Christ Lord because we have believed in Him and in His work. His work is a fact; it has happened.

Now, Bobby is going to get into a muddled gospel; the Jesus is Lord group. The confusion is, we must make Jesus Lord instead of the Holy Spirit doing this for us. Faith in Christ is necessary; faith is not enough to this group. We make Jesus Lord through faith production and we must produce this all of our lives. That is the second half of the salvation package. Salvation under those conditions, is by faith, but also by works. Or, you might say, your faith is proven by works. This salvation is by a faith that works. It is not considered faith+works; it is a faith which produces works. There is commitment, obedience, turning away from sins and Christian service. This is Lordship salvation and it is not compatible with the grace of God. Why is there a salvation problem with this thinking?

This Lordship salvation blurs experiential sanctification and salvation. Justification is the imputation of God's perfect righteousness at the moment that we express faith alone in Christ alone. In Lordship salvation, you will grow spiritually, or the faith was not real.

#### **Lordship Salvation argues....**

1. In order to get salvation, you must promise to move forward.
2. This does not make salvation based upon faith, but it is dependent upon spiritual growth.
3. If that commitment is not accomplished, then justification has not been accomplished.
4. This simply means, the individual who expressed faith will not go to heaven.
5. Only the one who progresses in the spiritual life and does not falter is actually justified and sees the pearly gates. In truth, if it is saving faith, then you are justified. Lordship salvation is proven by your life. If you go into reversionism, then they think you have never been justified.

#### **Their Mistake**

1. Their salvation by faith is not a once and for all faith which nails down salvation to a particular point in time. In truth, even if you never advance, this remains. Salvation and after-salvation are separate.
2. To say that justification depends upon spiritual advance is a total redefinition of the gospel.
3. In Lordship salvation justification by faith alone is changed to justification by faith+works or by a faith that works.
4. In practice, this means that a justified person is not capable of reversionism. A true believer never goes into reversionism., in their belief.
5. This confuses justification by faith at the moment of regeneration with experiential sanctification. Justification is not dependent upon spiritual growth. Lordship salvation is tantamount to a works salvation.

### **Why is this Wrong?**

1. To them, a saving faith will produce good works. If you are not truly saved, then you will not produce good works.
2. Making Jesus Lord means that you will show fruit as a Christian. This means you will prove your justification by your works.
3. If you are justified, service, using your spiritual gift, is a foregone conclusion.
4. In Lordship salvation, if you do not bear fruit at sometime in your life and continue to do so until the end (perseverance of the faith), then Jesus is not Lord and you were not saved.
5. This is a very circular argument. If you are justified, you will produce good works; and if you don't produce good works, then you were never justified. You had better do good works.
6. True saving faith in Lordship salvation means you will persevere in good works without faltering throughout your life. Of course, they will say that you will have lapses, but not permanently; and that is the difference. Believers cannot depart from the faith, they would say. We know that a person who believes in Christ is saved; but they call this *easy believism*. It is just believe.
7. All of this means that for the Lordship salvation crew, there are two types of faith.
  - a. There is saving faith, real saving faith, and there is non-saving faith. That is, somehow, saving faith does not save you.
  - b. It is true that both types of faith are based on the same facts of the gospel. The gospel is the gospel is the same for anyone. But, if this regeneration does not actually take place because you do not show fruit, then Jesus was never Lord in the first place, and therefore, none of this actually happened. Faith in the Person and work of Christ is saving faith; but if they add fruit, then it is faith in Christ and your works.
  - c. The difference between saving and non-saving faith, is saving faith produces a sufficient amount of good works, whatever that is. What is sufficient? Bobby says the same thing to the unbeliever who depends upon his good

works: what is enough? How many must you produce? There is no assurance in any of this.

- d. The one with non-saving faith may produce some good works, but he will eventually cease good works, and in, so doing, prove that he did not have saving faith.
- e. In other words, reversionism is impossible for a person with saving faith. No one with a saving faith can spend a lot of their life in reversionism.

The logical conclusion is, no one can be assured of salvation until their death. This has a close tie to Catholicism and Calvinism both. Not really Calvin's view, but those who interpreted his writings. According to Lordship salvation, eternal salvation is totally free. In another sense, it costs the believer, which is a departure from the faith. That is a paradox, which they overlook.

#### **Here is what they mean**

1. There is a price paid by us for eternal life.
2. What is the price? It is unconditional submission to His Lordship, which means submitting to Him without quitting or stumbling in the long run. The price that we pay is producing fruit. That is our part in it, according to these guys.
3. So they can say that the cost of salvation is our perseverance. You will execute the spiritual life. It is a foregone conclusion.
4. Dying in reversionism is the dying of non-saving faith. Grace means that salvation is totally free to us. As soon as we tack on a cost to us, we have lost it. Eph. 2:8–9 the work of Christ, not our work. Salvation is ours to be taken; living the spiritual life is not a requirement for saving faith. How terrible for us to think we can do anything for our salvation. We may produce fruit, but that is not proof of our salvation. Continual carnality does not mean that your faith is not real.

In Lordship salvation, a person who has expressed faith can never be certain of their salvation until they get into heaven. It all hinges on the works which they do after salvation. The certainty of salvation at the moment of faith is considered presumptuous. If we say we are saved at the moment of salvation, we are being presumptuous. What is really insidious, and Bobby has read this, the lack of assurance in our life is a good thing; it makes us hustle. A state of going to hell if we do not produce good works, keeps us on the straight and narrow. We are afraid if we don't, that we are not really saved. We are not given a lifestyle of fear but one of sound mind. Lordship salvation uses fear tactics. So many times a preacher will shake his finger at you and telling you how evil your sins are. Instead, this guy wants to scare you into spiritual growth. What is the difference between that and, "Do works and you will be saved." There is no difference in actuality.

#### **How Clear is it?**

1. The Lord Jesus Christ is Lord from the very beginning.
2. You are justified by faith alone in Christ alone, not by your works.

3. Faith confirms your position in Christ, and your eternal place in heaven.
4. All faith is saving faith when it is directed toward the person and work of Jesus Christ. There is no such thing as a non-saving faith when directed toward Jesus Christ.
5. That happens at a moment in time, regardless of the rest of your life. Theoretically, Hitler could have believed in Jesus Christ and he has been saved. That is the power of the grace of God; that is the power of the cross. It is all about what Christ has done for us, and not what we have done for Him. Anyone who expresses faith alone in Christ alone will arrive in heaven.

Spiritual growth and service are mandated, but they do not make you saved. These are all positions and they have nothing to do with any work.

A believer cannot submit to the Lord at the moment of salvation and make it stick for the rest of their lives. Or, how many times have you made a resolution, and you go back on it. All of these things your promise yourself and other people, rarely do you follow through. A commitment does not make anything a foregone conclusion.

A person who believes in Jesus Christ knows nothing about the Christian life or the mechanics of the Christian life. None of that is known right up front. Now, you might luck out and witness for the Lord and it works; but they do not know what divine good is or how to handle sin. Only through personal, spiritual growth. Gradually, as the believer matures, his life comes into line with the plan of God.

First one Z and then another Z; they are related, but the first does not depend upon the second. We can make Jesus Lord, to some extent, through spiritual growth. One does not prove the other and one does not sustain the other. If a believer falls into reversionism and never recovers, he is still assured of salvation and eternal life. This is a look at the deluding nature of Lordship salvation, one of the worst doctrines circulating in Christianity today.

1Cor. 12:3: **Therefore, of this I make known to you that no one speaking by the Spirit of God says, Jesus is accursed. And no one is able to say Jesus is Lord, except by the Holy Spirit.**

## Lesson #750

1Cor. 12:4 July 13, 2008

Sunday 1

Each member of the Trinity is named in the beginning of this chapter. V. 7 has θεος and v. 3 has Πνευμα and Jesus in v. 3 as well.

Χαρισμα is the word for spiritual gift. Gifts are distributed on a grace basis. God does not pick out the greatest believers and give them the greatest gifts. Gifting is grace all the way. And no one gets a personal selection of gifts because he prays fervently for it. The gift or gifts that we have is complete at the discretion of God the Holy Spirit.

As an unbeliever, we heard the gospel, and we wanted to hear it and we listened. The Holy Spirit in common grace acted as our human spirit, and the gospel message made sense to us. The gospel is in the mentality of our soul and we understand it. We responded positively toward that message and God made our faith efficacious. Our faith does not save us, but the Holy Spirit Who regenerates us. Faith is necessary, but the Holy Spirit does what is necessary in order to put us into Christ. Jesus is Lord is a position. Whatever it was that we believed in Jesus Christ, and we got 39 irrevocable assets. Most of us may not know the actual minute, hour or day in which we were regenerated; but we were all given a gift at that point. This gift does not indicate some great spirituality or the advance in our spiritual life, as it is given to us at salvation. This is long before the process of spiritual growth.

God knew long before we were born what our talents and abilities were. Our effective function is based upon our spiritual growth. We need to grow to spiritual maturity in order for our gift to operate with the maximum impact.

The noun is *διαίρησις* which is in the nominative plural and it means *diversities, varieties*. There are a variety of gifts. There are different assignments which go with different gifts. Each gift means a different activity and proclivity for the believer. We do not have all the same aptitudes or affinities in life. As believers we are not all equal. We know that there are differences in aptitudes among people. In freedom, we have equal opportunity to go as far as we can go, based upon our abilities. Our gifts are tied to our human aptitude and abilities. If you cannot communicate a thought, the Holy Spirit is not going to give you the gift of pastor-teacher or evangelist. I can't do that job. Not to worry. God gives us a gift or gifts which are apropos. In the function of our spiritual gifts, God uses our spiritual advance as well as our talents and abilities. He assigns exactly the right gift for each one of us.

1Cor. 12:4: **And there are a variety of gifts, but the same Spirit;...**

## **Lesson #751**

**1Cor. 12:4–6 July 13, 2008**

**Sunday 2**

A potential recruit has an MOS, which is a particular job which he will be assigned. There is training, depending upon the occupational speciality. This is an experience common to all. Some have been given this same speciality. It requires more than one to get a particular job done army wide. There has to be a number with these various occupations. Not everyone will have the exact same job. A diversity of job skills. They are all necessary components. They all go up to make one large unit. This is a diversity of jobs and a sameness in jobs. There is a unity in this one organization.

As we are sworn in as a new believer, we are given a mission and we do not know anything about it. We believe in Jesus Christ and God the Holy Spirit gives us an assignment, and we do not get a choice. It is based upon our human capabilities. From eternity past, God has had our profile and He knows what is in the realm of our capacities.

There are a number of pastor-teachers, because people need different teaching styles; there need to be pastor-teachers for various geographical locations. The growth of our individual spiritual aptitude depends upon our level of competence and training. The more you have to do, the more training is involved. The training is to put us in a place to accomplish the mission of the entire force. As we mature spiritually, the competence also increases and the function of our gift increases.

There are 3 passages of spiritual gifts: Rom. 12:8ff; 1Cor. 12:8–12, 28; Eph. 4:11 with another small list. This is not a comprehensive listing of spiritual gifts. They are divided into two categories: temporary gifts, most of which are in 1Cor. 12. These gifts ceased to function after a certain period of time, which was during the 1<sup>st</sup> century. On TV, there are a lot of interesting things which happen on a healing service, and these services are all phoney. There are miracles which do happen during our time period, although none are done through some human vessel. Then there are the permanent gifts, which are the gifts which we have. These gifts have been in operation since the first century. Rick Hughes is a person who has the gift of evangelism. Kids who are normally unruly and pay no attention during an assembly pay rapt attention to Rick. He can present the gospel in a way so that they understand. There are gifts of administration. There is the gift of exhortation, disseminating the word of knowledge. Faith, etc. These gifts will all be covered.

All of these gifts are given by God the Holy Spirit. The Holy Spirit works with us and through us. Just like metabolizing doctrine and operation Z works by the Holy Spirit, just as we execute the spiritual life by means of the Holy Spirit, so we function with our spiritual gift. The entire spiritual experience is based upon the grace ministry of God the Holy Spirit.

It is easy to get fat-headed in the use of your spiritual gift. You teach a great lesson, you do a wonderful job evangelizing. However, the key to all of this is God the Holy Spirit. Apart from His ministry, there is nothing that we can do. This is the grace operation which God has provided for us.

1Cor. 12:4: **And there are a variety** [or, *diverse*] [lit., *differences, varieties, distinctions*] **of gifts, but the same Spirit;...**

V. 5 relates the gifts to Jesus Christ. Here, there are diversities of *διακονία* = *ministries, services*. Genitive plural as was *χαρίσματα* in the previous verse. The outcome of metabolizing Bible doctrine and applying Bible doctrine is the manifestation of service through our gift. As you metabolize, as you advance to spiritual maturity, then manifested in the gift is our production. Every believer is thus in full-time Christian service; if you have a gift, then you have a ministry. People think of a pastor or an evangelist as ministers. You may not be standing in front of a congregation. Every moment that we live, we have a ministry. Your gift is not some little gift functioning 5 minutes a day. When you grow and metabolize doctrine, you have a full-time ministry. You have a full-time ministry in the pulpit, in the classroom, in the barracks, in the office, or wherever you find yourself. The gift fits us perfectly. Each gift is designed to fulfill a service. This does not mean that all

of us do not have a responsibility of witnessing or praying. We can't ever skip out on those functions even if we do not have that particular gift.

Pray without ceasing is a consistent prayer life. It is also staying in the Spirit. We have the ability here to move mountains. It is an incredible resource and we speak directly to the throne room of God and He hears us. There are many ways that prayer has affected our life. We find out that, at times, it actually works. "Oh, God, help me now." In prayer meeting, Bobby tells us that we may have no clue as to how God will answer our prayers. He knows best how it should happen. We have a narrow mind with blinders on and it is exciting to pray for something and we know that He will answer us.

Being a representative of someone, means that we do not put him in a bad light. We want to represent them in a good light. We represent our school, our company, the armed forces, our political party by our actions. We also represent Jesus Christ in the same way. When you represent someone, you represent them in the best light. We are ambassadors for Christ. We are to witness for the Lord Jesus Christ and we are to produce for Him. *The same Lord* implies a unity of purpose. We are to glorify the Lord and to serve Him.

1Cor. 12:5: **and there are a variety** [or, *diverse*] [lit., *differences, varieties, distinctions*] **of ministries, yet the same Lord.**

These are works and deeds. This is a legitimate subject in the spiritual life. As believers, we do perform works in His service. There is teaching, administrating, giving, helps, prayer; and these all function together. All of these deeds fall in line with the gift given. These are not works or deeds or activities accomplished in our own energy or power.

Different gifts, ministries and works as a part of the spiritual life, but it is the same Father, Who has set up the function of these things. Our purpose is to glorify and serve the Lord Jesus Christ. That is our service. All of this is planned by God the Faith and executed by God the Holy Spirit. This is why all members of the Trinity are mentioned.

1Cor. 12:6: **And there are differences** [or, *diverse*] [lit., *differences, varieties, distinctions*] **of workings, but the same God is working all things in all.**

## Lesson #752

1Cor. 12:4–6 July 16, 2008

Wednesday

The subject is practical; the end product of our metabolism of doctrine. It is our service to the Lord based upon the gift that we have been given. There are about 19 gifts, and Bobby will list them all and describe them.

There is a progression of thought in these 3 verses, and they all have διαθαιρησις. This word is key, and it is a central idea. Bobby likes rendering this *diversities*. We all have a variety of roles in the body of Christ. This indicates that each one of us has a diverse part to play in the body of Christ, making us united. It is a unity of diversity. Χαρισμας = gifts, diversities of; found in v. 4. It is amazing as to how many diversities which we have in the grace of God. Our central contact with God in all that He does for us is His grace.

People look around and see all the horrors of this world and say, “How can a loving God allow this world to continue like this?” The love of God is manifested in a way that no other love can be manifested. He gives His love in Christ. We are the cause of the state of our affairs.

### Holy Spirit and Spiritual Gifts

1. V. 11 informs us that it is the Holy Spirit which distributes the diversities of spiritual gifts.
2. It is the Holy Spirit Who is responsible for disseminating this grace to all believers at the moment of salvation.
3. He give them to the believer for the purpose of benefitting the body of Christ.
4. Each gift is a different manifestation or demonstration of the Holy Spirit’s work in us.

1Cor. 12:4: **And there are a variety** [or, *diverse*] [lit., *differences, varieties, distinctions*] **of gifts, but the same Spirit;...**

In v. 5 we have *δικονια* = *ministries, services*. The body of Christ is involved in a variety of services. We each have our own ministry. We have a diversity of spiritual gifts and a diversity of services using that spiritual gift. We each have a ministry right where we live. It reflects our assignments, and we all have our own assignments in the body of Christ. As we grow and advance, the utilization of this gift becomes more and more effective. Each gift is designed to produce fruit in the life of a believer. All Bobby means by producing fruit and the true understanding of actually rendering service. In other words, divine good with doctrinal motivation.

### Putting these Verses Together

1. The gift is a spiritual aptitude or talent. Bobby chatted with a young man with the gift of pastor-teacher. Every believer is enabled to carry our a service in the body of Christ.
2. The conclusion must be that each one of us is in full-time Christian service to the Lord. There is no part time service. We do not exercise our gifts 24/7. A full-time ministry does not mean every minute of the day. If you possess a gift, you are in a full-time ministry.
3. One of the great misconceptions of Christianity today. Possessing a gift does not guarantee spirituality or spiritual growth or the production of fruit. There is a vicious circle.

This verse concludes with the 2<sup>nd</sup> member of the Trinity. We all have the same Jesus Christ, Who we represent and serve.

1Cor. 12:5: **and there are a variety** [or, *diverse*] [lit., *differences, varieties, distinctions*] **of ministries** [or, *services*], **yet the same Lord.**

Varieties of effects, but the same God Who works all things. *Ενεργίμα* = *operation, activities, works, deeds*. Being a hearer and a doer of the Word. Works are a part of the spiritual life. These are not works or activities or operations which are accomplished in our own energy or in our own power. These works comes from spiritual gifts, and they are the effects of metabolizing Bible doctrine. Human good is when we act apart from God. There are different gifts and different works and different services, and they are all a part of assigning and the use of the spiritual gifts. This is all the same God. The Father has designed many types of operations and productions.

#### What these do

1. Benefit the body of Christ.
2. Manifest the Holy Spirit.
3. Glorify God Himself.

Spiritual gifts are an activity involving the entire Godhead. The Holy Spirit has a lot to do with them, but there are links from each gift to each member fo the Trinity.

#### Links

1. They are related to the source of all things, God the Father. He made provision for all gifts in eternity past. He is the designer and the source for spiritual gifts in the divine decrees.
2. There is a relation to God the Holy Spirit, Who bestows the gift and He empowers the function of the gift.
3. Spiritual gifts glorify Jesus Christ, and in Whose service, all the gifts are to be used.

The source, the bestowed and empowerment, and the Lord Jesus Christ, in Whose serice, all gifts are used.

Because of this Trinitarian approach sounds like a contradiction to v. 11, which says, **“One and the same Spirit works all these things, distributing to each person as He will.”**

*ενεργεω* = *to work, to operate, to perform, to energize*. He works all things in all persons. **He works all things in all**. The accusative neuter plural of *πας* means *everything*. Dative masculine plural of *πας*, which occurs twice here. It means *within all*. **He works everything within all**. We could render this, **He works everything in the life of all believers**. This is God the Father’s relation to all believers.

#### God the Father and His Work

1. Every aspect of our life, from salvation to eternity, falls under God the Father’s authority in the divine decrees. He knew about us in eternity past and He planned out everything about us in eternity past. It is impossible to understand that God has always existed.

2. This includes the planning and execution of spiritual gifts, and they were decreed in eternity past.
3. They were designed and determined for each of us. In the divine decree is our individual plan, as well as the individual plan for every believer who has ever lived. The divine decrees are quite large, but this is simple for God the Father. He knows all that is occurring now and all that will occur in the future.
4. Our spiritual gift was selected for us by God the Father in eternity past. God the Holy Spirit bestows this gift upon us.
5. The choice was made from the sovereignty of God the Father in the divine decrees. All the functions of the Trinity fall under the planning and the provisions.

- 1 v. 11 refers to a specific act of a member of the Trinity, distributing to each one individually as He will.
- 2 v. 6 refers to...
- 3 planned by the Father and distributed by God the Holy Spirit. The Holy Spirit is also sovereign God. Not only does He bestow them, but God the Holy Spirit bestows the power by which our spiritual gift functions. In our spiritual life, we manifest the power of the Holy Spirit. The whole system was designed by God in eternity past for the purpose of serving the Lord Jesus Christ and His body, the church.

### Summary

1. All the gifts are bestowed and empowered by God the Holy Spirit.
2. All of the gifts are modes of serving the body of Christ and glorifying Him.
3. The effects of those gifts are due to the planning of God the Father in the divine decrees.

1Cor. 12:6: **And there are differences** [or, *diverse*] [lit., *differences, varieties, distinctions*] **of workings, but the same God is working all things in all.**

Vv. 7–11 will focus on God the Holy Spirit.

1. The first focus is on the diversity of spiritual gifts.
2. It focuses on the one origin.
3. It focuses on their purpose and the mission completion of the church.

Each gift provides a service for the body of Christ.

**Lesson #753**

**1Cor. 12:6–8 July 17, 2008**

**Thursday**

Diversity and unity. Each one is the diversity and the common good is unity. Dative masculine singular of *hêkostos*, which means *to each one, to every man*. This is not all

mankind, nor is this limited to the masculine gender. The reference here is to the work of God the Holy Spirit in each one of us. None of us can operate apart from God the Holy Spirit, which is available only to faith alone in Christ alone. Phanêrosis+pneuma which means *the manifestation of the Spirit*. *Manifestation* is a noun of action modified by the genitive of the Spirit. The noun of action expresses a verbal idea. This is a noun of action with a genitive, which can be objective or subjective. The love of God or the love for God, differentiates between objective or subjective. On this decision, depends upon the meaning of the Holy Spirit's part in the spiritual gifts and what they mean to us. So it is a technical and a grammatical decision which is important. Bobby will develop this point-by-point.

### Grammar

1. Whether objective genitive or subjective genitive depends upon whether the noun in the genitive produces the action or it receives the action of the noun of action. The noun of action is *manifestation* and the genitive is *Spirit*.
2. That means, does the Holy Spirit produce the action of manifesting (subjective genitive) or
3. Does the Holy Spirit receive the action of manifesting, which is the objective genitive. So, the key is, does the Holy Spirit produce or receive the action.
4. If the Holy Spirit produces the action, it is the Holy Spirit which gives the gifts, which is something which we know to be true. If this is a simple subjective genitive, God the Holy Spirit gives the gifts.
5. Objective genitive means *to every man is given the manifestation from the Spirit*.
6. If the Holy Spirit receives the action, He is the One Who is being manifested by giving the gifts. That would be translated the manifestation of the Spirit.
7. It is correctly translated as an objective genitive, a gift given to us to manifest the Spirit in our lives. It is not about Him giving the gifts.
8. The objective genitive means that the Holy Spirit is manifested through the different functions of the gift. The Holy Spirit is manifested through us which manifested the Holy Spirit through us. This gift manifests the Holy Spirit.
9. So, to every man is given the manifestation of the Spirit, means an open proclamation of the truth of the Holy Spirit's work by functioning in our gift. We are manifesting the Holy Spirit.
10. So to every believer, which means us, is given the privilege of the open proclamation of the truth.
11. Hence, utilizing our gift is a demonstration of the application of Bible doctrine from our soul. This reflects the Holy Spirit's work in us.
12. Hence that which is in our soul is openly demonstrated in Christian service and Christian production as a manifestation of the Holy Spirit's work.

Bobby is giving a visible manifestation of the Holy Spirit's work because he is teaching Bible doctrine. Bobby has already believed this doctrine and he is teaching it to us, the Holy Spirit working through him. This is true for all of us and we all have the privilege of manifesting God the Holy Spirit. This is a beautiful picture. It is the whole picture of the

spectrum of God the Holy Spirit. This is our entire spiritual life and production. It is a magnificent picture of grace production and not human works. This is how we reflect the Shekinah glory, by producing His glory in our own life, through our spiritual gift, and it is all about grace. It is not about what we do.

The reason for this diversity of gifts is the final word in v. 7. What is the reason for this manifestation of gifts? Accusative middle singular of *συνφέρω*. Bobby puts these words on the board because these are the divinely inspired words which God gave the Apostle Paul. *To the profit of all*. Hence it means *to bring something together for something else for benefit or advantage*. In our context, a diversity of gifts are brought together for advantage. This is for the spiritual benefit of the whole body of Christ. Our spiritual gift is designed for the spiritual benefit of every believer. Our gift is not given to us just for our own gratification or our glorification, but it is related to the body of Christ. We have a gift for the benefit of all of us. Diversity and unity. These gifts are for the benefit of the whole body.

### The Gifts

1. The gifts are manifestations of something which is greater than ourselves. We have the wrong way of thinking about our own gifts.
2. They are the gifts which are the manifestation in the life of every believer for the overall advantage for all of us, and glorifying God in so doing.
3. That is the profit, the *συνφερο*, the common good; and that is what our service is all about.
4. We are demonstrations of the work of God the Holy Spirit. That is producing fruit, utilizing our gift to produce God the Holy Spirit.
5. The power of God the Holy Spirit is manifested in us as we glorify God and as we serve the body of Christ.
6. This is the manifestation of the grace of God. The grace of God is the emphasis in our service. There is no service without the filling of the Holy Spirit. There is no service apart from grace; there is no service apart from spiritual growth, and all of this is the grace of God. The emphasis is not upon our service.
7. He works in us.
8. That is the manifestation of grace for the manifestation of good and the profit of all.
9. The gifts are bestowed for the corporate good of all, so that the body of Christ might manifest the Holy Spirit's work and glorify God in our bodies. Unity in diversity. Individual grace and corporate grace. This is so critical to our understanding because it defines the basic principles of spiritual gifts. This verse is the overall picture of the gifts which we have, why they are given and how they are used. Whether we do or not is entirely up to us and dependent upon our volition. Accomplishing good works using your spiritual gift is entirely a grace operation. We are not glorified by our witnessing; Bobby is not glorified by teaching doctrine; Rich Hughes is not glorified by teaching basic doctrine and evangelizing.

This verse gives us an overview of the gifts which we have.

1Cor. 12:7: **And to each one is given the manifestation [showing forth] of the Spirit to the profit of us all.**

These are all gifts which will be observed by all the believers at the church in Corinth. No need for these gifts if there is not a reason. What they have here are the visible spectacular gifts. They are manifesting visible, spectacular gifts. How can anyone think that speaking in tongues today would be all about them. The Holy Spirit manifests Himself for the benefit of all. God the Holy Spirit does not do this for that individual. Visibly gifted individuals. Some were contemptuous of those who had other gifts.

#### **Paul's Points**

1. The Holy Spirit gives all of these gift, and some of them are quite spectacular. He does this to manifest Himself and to glorify God and for the benefit of all.
2. This is the grace way of service, which He will emphasize. You have no spiritual life without the Holy Spirit.
3. The Holy Spirit distributes to everyone these diverse gifts for the allied working of the whole body. All the troops have different jobs. All of them go to make up the unity of the organization. Each one of us has has a different MOS; each one of us must practice and train in that MOS. This is so that we are proficient when it comes to using our gift.

Paul speaks of some individuals here and he gives 2 spiritual gifts. There are 19 gifts found in the Bible, and he will tell us which are temporary and which are permanent. There is the word of wisdom and the word of knowledge. Λογος is found in both of these.

#### **Jesus as the Word**

1. The Lord Jesus Christ was called ho logos in John 1:1–18. There is a lot packed into this chapter.
2. Jesus had many titles and this was one of them.
3. Jesus, in this title, is revealed as God and as man in One person. This is the incarnation of divine truth.
4. Jesus was the gospel manifested and His life and ministry demonstrated all soteriological doctrine. He was the truth; He was the Word. All of His life was the revelation of the gospel.
5. As the Word, He was doctrine personified. This is why He is called the Word.
6. Logos in v. 8 also represents divine truth.
7. This time in v. 8, different from John 1, divine truth here is spoken by someone other than the Lord Jesus Christ.
8. What is logos? It is mystery doctrine which has not yet been put into writing and circulated among the churches; this information has not been widely disseminated. This gift is for the dissemination of this doctrine to a wider group;; this is talk radio in the first century.

9. Even though it is not in writing and not widely disseminated, it is now being communicated and disseminated. It is the word of wisdom and the word of knowledge. This is what Paul is doing in his writings. He is recording doctrine in this divinely inspired epistle. Some guy who was a peon yesterday now has the gift of speaking mystery doctrines which were never revealed before. God was not going to leave these people in the lurch about their own unique spiritual lives. We get the word first, which is nice about this gift. It is easy to transfer the real purpose of a gift to the glorification of self for your own benefit.

Human good is not a grace operation.

1Cor. 12:8: For through the Spirit is given to one a word of wisdom, and to another a word of knowledge, according to the same Spirit;

## Lesson #754

1Cor. 12:8 July 20, 2008

Sunday 1

vv. 8–10 gives us a list of gifts, and there is a seeming poverty of information about these gifts. There does not seem to be enough information for us to understand all of these gifts. However, the Bible provides an excellent amount of knowledge which covers all that we need to know. Let's look at all of the gifts in the New Testament documents: 1Cor. 12:8–12: To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are empowered by one and the same Spirit, who apportions to each one individually as he wills. For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. Rom. 12:6–8: Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness. Eph. 4:11–12: And he gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ.

You may have looked at these lists and wondered, which gift is mine; and some you may have never heard of. It is not necessary that you know what your gift is, because, as you grow spiritually, your gift will function.

Some of these gifts are repeated; and overlaps. This would mean that these gifts mentioned apply specifically to the context of this passage (e.g., in Ephesians).

We have a total of 19 gifts in the New Testament, and they are catalogued under the heading of temporary and permanent gifts. There are 9 temporary and 10 permanent gifts.

The temporary gifts are more spectacular, and they are only found during the Apostolic portion of the Church Age. The end of these gifts was at least by 90 A.D. or so.

These gifts are not used today because they confirmed the authenticity of the believers with that gift. Israel had no clue as to the doctrine which we now have. This made the doctrine that we have is unique. We are empowered by the Holy Spirit and within the realm of these gifts.

In the first century A.D., there was no assembly of a complete canon of Scripture. Before the advent of our Lord, the Old Testament had already been translated into Greek, which was the primary language of that portion of the ancient world at that time. Without a written document, there was no other way for New Testament believers to receive doctrine. These gifts verified the messenger and the doctrine, which stuff had never been heard before.

Once the canon of Scripture was in place, it contained all of the information which we need. We hold the very words which God would have us know. We have something that no other believer from the first century A.D. had. 8 of the 9 temporary gifts is only found in Corinthians. Why do you suppose that these gifts are only listed here in the Corinthian epistle. The Corinthians were great abusers, and they could be arrogant and show arrogance toward others. These gifts were a source of division (the mental attitude sins of those with these gifts were the actual source). These gifts are still divisive today, even though they are no longer in use.

One reason that we study these gifts is, because they are gifts of great confusion today in the Church Age. There are a great number of those who realize that they do not possess gifts, but act as charlatans to lift the wallets from their followers.

Definition of a miracle: God is the cause of the miracle, even though he works through a personal agent, like today what might be known as a faith-healer or a miracle worker. God does still perform miracles in this world and for us, but it is not our responsibility to determine what is a miracle and what is not. Some people with an illness and have prayed to God to remove it, and God does, either by medicine or miraculously or using the body. However, you will not be healed because someone pops you on the head in the middle of a service.

There is a further problem for those who claim to have these temporary gifts. These spectacular gifts today blur and diminish the function of spiritual growth and even of the gospel. The focus is on the person with the gift of faith-healing or speaking in tongues, but the emphasis is not upon the Word of God. When people show these spectacular, miraculous gifts, it takes away from God's function in us. These gifts also become a source of emotional reversionism.

The 10 permanent gifts, which are in use in the church today. These are important because we have one of them.

1. Our permanent gift is our area of service for the Lord.
2. This gift is the visible part of our otherwise invisible spiritual life. You may not attract a crowd with helps, administrations, or giving. Churches with trust funds end up misusing them in many ways. At Berachah, they get just the right amount to do exactly what we need. There is some overage. There will be a use for the overage. The wood along side the T&P building and the Prep-school building will be replaced, which explains how the excess is being used. Giving with the right motivation is key.
3. Using our spiritual gift is the outworking of the manifestation of the Holy Spirit in our life. It is not about the Holy Spirit giving us gifts, but it is the fact that these gifts are the manifestation of the Holy Spirit working in our lives.
4. Our gifts are designed to benefit the body of Christ. Helps; when one believer helps another, this is a benefit. Many of the deacons at Berachah have the gifts of administration; and each gift benefits the whole body of Christ. Our gift is the epitome of God's grace. Effectively using our gift is our demonstration of spiritual advance. It is not a demonstration of our salvation. Lordship salvation asserts that we produce because we are saved.

The first two gifts are found in v. 6: **For through the Spirit is given to one a word of wisdom, and to another a word of knowledge, according to the same Spirit;...** The word of wisdom and the word of knowledge are the first two gifts. John 1:1–18 the word λογος is found over and over again, applied to Jesus Christ. In John 1:14, Jesus Christ is revealed as the incarnation of divine truth; He is the gospel manifested. He communicated doctrine in his 4 years of teaching in the Palestine area. Jesus Christ is doctrine personified.

The word is mystery doctrine not yet put into doctrine or widely disseminated. Λογος is doctrine which is disseminated. Certain of the Corinthians. All believers need to know about the unique spiritual life. We know, because we listen to Bible doctrine listed in the pages of the New Testament. They knew then because they got this information from the word of knowledge and the word of wisdom.

Word of Knowledge: This logically comes first. Λογος γνωσις is what is found here. This is doctrine which is heard. This is doctrine which is spoken through this gift for the purpose of implanting it in the mind and it is not available in any other way. We always think of γνωσις as a part of gap. Γνωσις has not yet been transformed into ἐπίγνωσις.

1Cor. 12:8: **For through the Spirit is given to one a word of wisdom, and to another a word of knowledge, according to the same Spirit;**

**Lesson #755**

**1Cor. 12:8 July 20, 2008**

**Sunday 2**

Bobby gave the beginning verses twice. A friend told Bobby at halftime how he was recruited as a faith-healer. He said he had the right voice for it. Being a faith-healer is, apparently, a very lucrative business. Every circumstance can be handled with doctrine in the soul, and you don't need a miracle.

The word of knowledge. This is what is taught from a pastor-teacher. We transfer this knowledge to the right lobe. Bobby is producing knowledge for us, and whether we metabolize this knowledge or not is up to us. Bobby's job is to teach γνῶσις, and we are to take it in and believe it.

#### **The general use of the noun Γνῶσις**

1. Γνῶσις is not necessarily unmetabolized doctrine, as found in v. 8. It is not metabolized until it meets positive volition. It is a more general use of that term. It is not the specific, technical term.
2. This gift, the word of knowledge, is about the presentation of doctrine. It is not about the inculcation of doctrine. It will be inculcated by some, but this gift is all about its presentation. Bobby is giving us the raw food; the raw knowledge. The γνῶσις at that time did not come from the pages of Scripture.
3. This gift focuses on the communication of knowledge, which knowledge was not in writing.
4. Presentation of academic knowledge. We have not yet metabolized it. It comes from the pages of Scripture.
5. This gift does not focus on the result of metabolizing doctrine, which is why the word γνῶσις is used here instead of ἐπίγνωσις. The believer with this gift presents the word of knowledge to other believers; he presents it as γνῶσις. In the soul of the believer who hears it, it is γνῶσις; and he had the choice to believe it or not.
6. Therefore, this is a gift of academic insight into God's truth, that others did not possess at that time. Others did not possess this, because it was not in writing.
7. This information was not available to believers at that time. The communicator does not apply this information for the hearer; he cannot do that. The application is specified in the word of wisdom, which does involve metabolizing. That will be the word of application.

The word of γνῶσις is given according to the Holy Spirit. Κατα+πνευμα = *in accordance with the Spirit, in conformity with the Spirit*. This word conforms to the truth. The word of knowledge is divinely inspired directly from the Holy Spirit. The guidance for this gift comes directly from the Holy Spirit. Both gifts; one indirectly and one with the intermediary of Bible doctrine. This must be communicated, and this is the word of knowledge. It is unnecessary to have this gift today, because we have all the information which we need today.

Today, the pastor or the missionary, anyone with a communication gift, can take the place of this gift. Yesterday, it was a gift of teaching that which was not found in the Bible; and today, it is learned and then taught. This includes prep-school teachers. This can include women who teach children. It includes those women who teach, but they do not teach in authority over men. This is something which is contested in the ministry today (1Tim. 2:12). God does not allow women to teach men from a position of authority. Women do not even get to have authority over men who act like children.

The one who teaches doctrine has authority, which is gotten from the gift and the Word. Bobby can throw his weight around, having a title, but he can't do much without the authority of the Word of God. It is like someone with a commission in the military; without leadership, it is meaningless. If a woman teaches doctrine, she carries inherent authority over those whom she teaches, including men, which is prohibited.

No communicator today is directly inspired by the Holy Spirit. There is no direct, supernatural influence from the Holy Spirit, imparting new doctrine, divine revelation, the actual Word of God. Those who correctly teach the Word of God today are those who get it from the teaching ministry of the Holy Spirit and the Word of God. The proper communication of doctrine is not something which is brand new doctrine, not found in the Word of God. There is no new doctrine. Every time someone says they have new doctrine, that means we are dealing with a cult. Some of the worst cults today are from those who have received new revelation directly from God the Holy Spirit. A pastor can only stand up and teach with content, and that content is gotten out of the Word of God, and he teaches according to the ICE principles.

Bobby was told by someone this morning that someone was watch a pastor last night on tv because this pastor had been to a pastor-teacher, Stanley, who was in Atlanta at the 1<sup>st</sup> or 2<sup>nd</sup> Baptist church. Stanley told Bob that his ministry was turned around by Bob's teaching. It is the job of the pastor-teacher to study and teach. When a pastor-teacher does not study, then he is a failure.

Some will claim that the doctrine came directly into their minds in a dream. That is laziness; they want to be able to speak without having to do the spade work. If you listen to them, you will hear contradiction from the Word of God. Where there is contradiction, it is not the Word of God. It is false. The fallacy of this mystical communication is that it is entirely subjective. There is no standard of objectivity. The only test for accuracy is the Bible itself. Does this information agree with the existing the Word of God? If it does, then it could have been gotten out of the Bible. If it does not agree with the Bible, then it is false.

Those who claim direct revelation from the Spirit are charlatans. They are false teachers. Cults get launched by these types. For instance, the angel Moroni brought a 3<sup>rd</sup> testament which superceded the New Testament, and is called today the Book of Mormon; and it is new revelation which contradicts the teaching of the New Testament. It is a cult. It is not Christian. A cult is that which is in opposition to Him. God will not give new revelation which contradicts previous revelation. God's Word does not change. God is truth and He will not contradict that which He has already given.

If a person claims direct revelation from the Holy Spirit, and it agrees with the existing New Testament, then it is superfluous, because it can already be found in the Word of God. This is the fallacy of those who receive new revelation from God.

The founder of the Muslim religion, Mohammed 570–400 A.D. claimed that he received new revelation from God and that he was the last prophet of God, and that this information came from the angel Gabriel. This became the basis for the world's most intolerant

religion. The pages of the Koran contradict the New Testament. There is information about Mohammed, but Muslims do not have a deep study of his life, because there are some real problems with him and the Koran. They do not want to go there, because it challenges the very nature of the revelation. They zealously guard the reputation of a man who was not all that reputable. He borrow portions of the Koran from the Old Testament. He denied that Christ was God and he denied that Jesus had been crucified. Jesus was labeled as just another prophet. Needless to say, God did not send a new revelation through Mohammed. His revelation opposes Jews and Christians and demands their destruction. The Jews are called false because they believe the wrong doctrine. Christians who disagree with Mohammed are subject to the punishment of Islam. In opposing the Word of God, Mohammed is a false prophet who could not have received new revelation from God. People can be killed for making this assertion. This is Satan's world and Islam is his religion. Mohammed is a false prophet and Islam is a complete lie, and their bloodthirsty actions from day to day belie their evil. Mohammed got just the revelation that he needed in order to justify what he did.

Islam is not a religion of peace. It cannot be maintained as a religion of peace, where its very founder was a perpetrator of warfare and plunder, which were his main interests. He is said to be an excellent pattern of conduct, and Islam's conduct today is not peaceful. Islam is a religion which is anything but peaceful. Those bound to follow the prophet follow him in that way. The Muslim faith requires them to follow the prophet Mohammed.

Some apologists for Islam say that these comments taken out of context to justify killing. There is no context for the Koran; it is rambling and incomplete. The Koran just makes statements, and these statements are made in complete expediency. This is the danger of new revelation. Good was defined as anything which benefits Muslims and evil is anything which harms Muslims. There is not higher moral standard. Absolutes are swept aside for situational ethics. Evil became anything that Mohammed did not want. Murder is justified if it furthers the cause of Islam, and it was extensively used by Mohammed himself. He was a murderer and he contracted assassins to kill his enemies.

Satanic Verses was written by Salmon Rushdie. Mohammed first claimed that these verses were from Allah, and then that they were from Satan. If one came from Satan then how do we know the others are not? Salmon dared to tell the truth and he is under condemnation from Islam.

Whether we win the war against Islam, we have truth in our souls. God will not destroy us or the nation where there is a pivot. We face an insidious enemy who believes in the Koran as much as we believe in the Bible. This does not mean that we need to be intolerant to every Muslim we meet, because they need Jesus as well.

More details on Wednesday.

1Cor. 12:8: **For through the Spirit is given to one a word of wisdom, and to another a word of knowledge, according to the same Spirit;**

The first spiritual gift which we began with, is the *word of knowledge*. We ought to already understand that most of the gifts in this context are no longer in existence. They were for the 1<sup>st</sup> century A.D., and we may wonder, *why study these gifts right now?* These were gifts which were a problem in the Corinthian church.

Knowledge here is γνῶσις. Here, it is not exactly as we are normally used to. We know that γνῶσις is academic knowledge. We can never discount γνῶσις, because we want to transfer it to our norms and standard lobe. With this gift, came the ability to impart God's truth, and it is specifically designed to begin the Church Age, as this doctrine was not laid down in writing. This γνῶσις was all about our spiritual life. This was an acceleration of doctrine for those who had never heard anything like this before. The communicator is emphasized here, rather than the recipient. Γνῶσις is yet to be metabolized. Maybe it will be and maybe not. The presentation of doctrine rather than the inculcation is the key. Without the hearing of mystery doctrine, the spiritual life would have been greatly delayed. There were only 12 Apostles and there were others on this spiritual team, but there is only so much that they could do. As it happened, this gift was less and less necessary. These guys had to walk and the journeys were arduous and dangerous. So God gave others the ability to teach information which was mystery doctrine. God did not leave the new church to fend for itself; God made certain that the church had doctrine to grow on. Doctrine being taught is readily available all over the world. However, then, this gift was greatly needed.

This word of knowledge was spoken in conformity with the Holy Spirit. The Holy Spirit governed directly what was being communicated. This person could not know this mystery doctrine other than the Holy Spirit. Today, this gift is unnecessary. We have all the doctrine which is necessary in the Bible.

Bobby is not divinely inspired, but he is illuminated by the Holy Spirit, which is done through the hermeneutical process, using ICE processes. There is the all important exegesis, which is taking the etymology, context, etc. in order to determine the meaning of the Word of God. Bobby then teaches us what we learn. No pastor is infallible. All pastors make mistakes. Only the Bible in the autographs is completely accurate. The prepared pastor-teacher in his study of the Bible will present accurate enough pneumatikos for the growth of the believers in his congregation. What is done from this pulpit is enough for us to understand Jesus Christ, the doctrine which He has given us, and to advance to maturity. Then, the person got the information directly from God the Holy Spirit, without intervening study. A pastor-teacher gets this through study.

Many have claimed new revelation from God, which ends up being contradictory and even antithetical to God. Cults have begun with this approach; unification church, scientology, Christian Science, Mormonism; and new revelation has been received to change the Bible to their liking.

Islam begun as *new revelation* from Allah to Mohammed, and that is a great example of how evil such an approach can be.

there is an interesting event in the life of Mohammed. He had a revelation, which he often did (the Koran is a set of revelations which came to Mohammed just at the right time to justify his function and life at that time).

Salmon Rushdie, in his novel, *Satanic Verses*. Why are Muslims so touchy about their prophet? The claim of Satan's influence is a challenge to the legitimacy of Mohammed's status as a true prophet of God, as well as to the legitimacy of the Koran as divine revelation.

Mohammed was unable to convert his own tribe. They were all in Mecca. The tribe's name was the Quraysh. These people were polytheists and they worshiped several gods, and Mohammed was frustrated and he was insulted by being rejected by his own people. This sets off a person's arrogance at times. This ate at Mohammed. If his own people would not accept him, who else would? No matter how he presented it, they would not accept his polytheism. It was a standoff; he got nowhere.

The leaders of this tribe approached Mohammed with a compromise. It was fascinating. It struck right at the heart of his new theology, they offered up a trade-off: you worship our gods for a year, and we will worship your god for a year.

Just in a nick of time, Mohammed got a new revelation from Allah. He was told that it was okay to pray to these gods, and that is because they were intercessors. This justified a radical change in his theology. He completely reversed himself, using a revelation from Allah to justify this change. New revelation is often expedient and designed to justify something the recipient wants to do. This was something which Mohammed did a lot, but here, it was most blatant.

In keeping with their pact, the Koraysh prayed with the Muslims. They did not mind this, because it was just another god to them. They had no problem with this. Mohammed began to realize just how severely he had compromised his religion with this approach. He could not just leave it like this. So, in order to disclaim this revelation, he then alleged that Satan had duped him and gave him this revelation. This cleared Allah of any wrongdoing, but Satan made him do it.

This infuriated the Koryash, and this began him on his career of bloodshed.

Through the centuries, this has been an embarrassing act in the life of Mohammed. If Satan could put words into Mohammed's mouth once, couldn't this happen again? Islamic scholars must then determine, are there other sections of the Koran be inspired by Satan? In fact, all of it is. The Korah is one of the all-time brilliant works of Satan. This incident calls into question the Koran. Mohammed did not have the gift of the word of knowledge. He was an unbeliever and a false prophet, a prophet of Satan, as his revelation opposed God.

He claimed that Jesus had not been crucified and that he superceded Jesus as a prophet. Do not ever fall for new revelation from God. Robert Spencer's book *The Truth About*

*Mohammed, the Founder of the World's Most Intolerant Religion.* In small print, it says that he now lives in a secure, undisclosed location.

One person, a relative of Van Gogh, was killed because Van Gogh said something bad about Mohammed?

Wisdom is the genitive singular of sophia, and this is the gift of the word of knowledge. Sophia is manifested by practical application by knowledge of one's life. Wisdom is applied from our soul to our circumstances. The word of wisdom is the ability to communicate application of a doctrine to experience. Bobby assumes that this is the spiritual life itself, and how it works. Perhaps this refers to mechanics? Word of knowledge is the impartation of γνῶσις; and the word of wisdom is the application of that γνῶσις to life.

Maybe these gifts functioned together. One might stand up and give some γνῶσις, and then someone stands up and tells the congregation how to apply it. Both of these gifts are designed to communicate. Neither gift refers to the recipient's function in reception. The emphasis is upon the communicator.

The word of wisdom is given through the Spirit, δια + the genitive singular of πνευα, which means that this is done by the agency of the Holy Spirit. Somehow, the Holy Spirit worked through a person and made this information known. They used their own mentality and their own style, and the Holy Spirit made certain that what they taught was accurate. The human and divine were mixed here, although we do not know exactly how.

The Apostle Paul had these two gifts, and, before writing this information down, he communicated this information directly to various congregations. This was the same gift that others got, but this was not for writing Scripture. Luke wrote the gospel of Luke and Acts, which is the exception? This was only in the form of the spoken word. They learned doctrine and how to apply it to their circumstances.

Neither of these gifts are necessary in the Church Age. They are replaced by other gifts designed to teach the canon of Scripture.

A caveat of Bobby's. There may be aspects of these two gifts to life. Some believers may impart wisdom and application to life; sometimes by watching a believer and his actions in life. It is wonderful to see the relaxed mental attitude of another believer, who is grace orientated and who reveals it in his life. They might see another believer and think, "I wouldn't mind being like that, having some sort of idea as to what I ought to do." When someone acquires doctrine in the soul and applies it, demonstrating this to others, and some others learn by their example; especially immature believers. Sometimes it helps others to see how this is applied from the souls of other believers. This would not be a gift on the list, but it may be a bonafide gift.

1Cor. 12:8: **For through the Spirit is given to one a word of wisdom, and to another a word of knowledge, according to the same Spirit;**

1Cor. 12:9: **and to another, faith by the same Spirit, and to another, gifts of healing by the same Spirit,**

## Lesson #757

1Cor. 12:9 July 24, 2008

Thursday

A reporter was at Berachah yesterday and apparently took some photos during the closing prayer.

Two more gifts, *faith by the same Spirit* and *gifts of healing by the same Spirit*. Our system of perception is faith. All believers operate on faith. By grace, we are saved by faith. Heb. 11:1: **Faith is the evidence of things not seen.** Faith perceives that which is unseen as real. Faith is a critical concept for believers. We are saved by faith; we live by grace and faith; we die by faith. We do not see God; no one has seen God, and we certainly do not see our spiritual life, but there are results which we see. The approach in our lives is epistemological rehabilitation. Bobby lost sound for a bit. Faith is unseen, but at the same time, we see the results. And in the thinking of divine viewpoint. We see the results of prayer.

In our verse, faith does not refer to saving faith. That is because this is a spiritual gift, which is given to a believer. Saving faith is for the unbeliever only. Nor, is this the faith rest drill, which is for all believers. All of us, as we learn and grow, learn the faith rest technique.

So, what is the gift of faith? It is an increased measure of faith for a special service. Plenty of missionaries have arrived on a missionary field with very little but faith. The history of missions gives numerous examples of men and women who have faced the unknown, and they face it with an overwhelming trust. Many got on ships bound for foreign lands and ended up in places they never expected to end up. Hudson Taylor, Robert Moffatt, John Patton who faced cannibals, Mary Sleser who walked the breadth of Africa alone, William Carey a shoemaker who became one of the most versatile missionaries, Adiniram Judson getting on a boat heading to India and he ended up in Burma because they would not let him out in India, David Livingstone, George Whitfield, John Williams, David Brainard, and many others. They stepped out with the gift of faith. You might be thinking, "I don't want to step out and go to those places; Brenam is too far for me." This gift of faith is truly amazing in many ways. By these examples, this is a gift which functions today. Most of the gifts in this list ended but not this particular gift. It was given by the same spirit. Πιστις εν πνευμα = *faith by means of the Spirit*. Faith is given by and executed by the Holy Spirit. He gives and executes all other spiritual gifts. The Holy Spirit gives them and the Holy Spirit empowers them. The Holy Spirit is the common factor for all of our gifts. There is something more here as well. It is indeed a spiritual gift. It also serves as something else.

Faith is also a heading for the group of gifts which follow. How do we know that *faith* is the category as well. Vv. 9–10 have sort of a hidden nuance. Each of these gifts are separated by *to another*. It is like having several commas in a row. Every time we come across a *to another*, there is a new gift. In the English this is one adjective *another*. Two in the Greek: αλλος = *another [of the same kind]*. The other adjective in the Greek is the

dative singular of ετερος = *another [of a different kind]*. Heteros begins a new grouping of gifts. The gift which follow faith all fall under the category of faith. When αλλος occurs, it is simply another gift; and ετερος refers to a new grouping of gifts. These 4 gifts are gifts of action. The previous two gifts were communication gifts. They were for the purpose of communicating doctrine to those who had no access to doctrine, which had not yet been written down. 2 communication gifts, 4 action gifts, 2 verbal gifts. All of this is hidden in the Greek.

These gifts which follow *faith* are of an extraordinary measure of faith and they are miraculous gifts only for the 1<sup>st</sup> century A.D. Miracle working gifts. Matt. 17:20 is a faith which moves mountains. These are obvious miraculous gifts.

These gifts were used for very specific reasons.

The first gift is χαρισμα ιαμα = *a gift of a remedy for illness*. There is the implication that one person can restore the health of a person.. The gift of healing is not given today to specific doctrines. The plural of χαρισμα indicates that there are a variety of healing gifts and they may correspond to the types of illness. Casting out demons could be a separate gift or it could fall under several other categories. By the way, exorcism is not a spiritual gift. There is no question that some people at Corinth could heal. They were not even a part of Paul's entourage. They were ordinary believers at Corinth who could heal.

Put the gift of healing into the hands of an immature believer, and Corinth is the result. Paul performed acts of healing in Acts 19:11–12 28:7–9 he laid hands on a person who was ill and they were restored to health. He did not pop them in the face. They were healed and that was the end of it. Peter and John also healed Acts 4:22, 30. This was for healing illnesses. There were also resuscitations from the dead. No one any longer has these gifts. This does not mean that miracles no longer happen. God answers some prayers with a miracle.

### **Cessation of the Spectacular Gifts**

Bobby wants to give us an overview as to why these gifts have ceased to exist.

1. The Apostles and others who carried these gifts were foundational for the church. Without them, there would be no mystery doctrine; we would not understand the Church Age spiritual life or spiritual gifts. People had to believe who they were.
2. Signs and wonders and healings were their credentials to demonstrate their Apostolic authority (Heb. 2:4).
3. In this way, their office of Apostleship was confirmed. "There is someone with authority from God." Those who claim this today also claim direct revelation from God. Cults and new religions; that is what happens.
4. Because of these miracles, wherever the Apostles and their surrogates traveled, their authenticity was attested to by their gifts. They would hit a town and perform some miracles. What they did was legitimate.
5. Because of this obvious authority demonstrated through these gifts, what these Apostles said and wrote was accepted as from the Lord. Paul could write a letter

to the Corinthians, and they would respond. This is why the epistles and the books that they wrote were accepted into the canon of Scripture.

6. Because of this, the canon of Scripture became the divine standard for doctrine. These people who saw Paul and John and Peter realized that they were authoritative and they accepted what they said and wrote.
7. When the canon was completed, these gifts became extinct. There was no need for them. The authority existed in the Scripture.
8. One example can be given: Paul could heal at one time, but later, he could not. Paul did not heal one of his own entourage when he got extremely sick. 2Tim. 4:20: Erasmus remained at Corinth; and Trophimus I have left ill at . He was an integral part of Paul's ministry and the illness came at a very bad time for Paul, and Paul needed a helper here. Paul had a need for his assistance. Paul's Apostleship was widely accepted and he was well-known, and at that point, he began to lose his miraculous gifts.

1Cor. 12:9: **and to another, faith by the same Spirit, and to another, gifts of healing by the same Spirit,**

## **Les. #758 Cessation of Some Gifts 1Cor. 12:7–8 July 27, 2008 Sunday 1**

We are investigating the service which each believer is obligated to give to the Lord following salvation, which is known as divine production or bearing fruit. We all have a certain service which we render to the Lord Jesus Christ, like prayer, giving, utilizing problem solving devices. These activities are common to all believers. There are specific areas of individual service other than these common areas.

We each have a specific area, a gift, which is ours for the common good. Each gift, as we utilize this gift, is the outward demonstration of the internal workings of God the Holy Spirit. When we function using our spiritual gift, we glorify God, and using this gift glorifies God in our bodies (1Cor. 6:20).

1Cor. 12:7: **And to each one is given the manifestation [showing forth] of the Spirit to the profit of us all.**

In vv. 8–10, we have a partial listing of these gifts, along with 3 other passages.

1Cor. 12:8: **For through the Spirit is given to one a word of wisdom, and to another a word of knowledge, according to the same Spirit;**

The spiritual gifts, with the exception of faith in v. 9, are no longer in existence. The missionary is often a person who moves out in faith. This gift is given throughout the entire Church Age. The remainder of these gifts all ended in the 1<sup>st</sup> century.

Throughout the centuries and throughout the world, many believers claim to possess some of these temporary gifts. Are there real faith healers among us? Do believers still speak

in tongues, languages which they have never studied before? In identifying falsehood from truth, we will understand the priorities of the spiritual life.

There is a positive side to all of this as well. This is the same power which empowered these miraculous gifts. We learn that with God, all things are possible; and we find that He works just as powerfully in our lives today as He did during the Apostolic Age.

How can Bobby be so clear on the removal of these gifts? The gifts are clearly given only to some Corinthians and these gifts were being misused by some Corinthians. Their specific use is not the issue here, but their misuse.

The Doctrine of Cessation. This is how Bobby knows that these gifts are no longer in existence. Note what stands out: healing, prophecy, tongues, miracles. These are visually spectacular, metaphysical gifts. They cannot be accounted for by natural law. These gifts are all about the miraculous gifts of God. These gifts are performed by human beings and it sets apart those who possess these gifts. There is plenty of attention, plenty of prestige; as well as plenty of jealousy. As some used such gifts, others wanted them, and those without these gifts wanted them for the approbation which the others received. These gifts are no longer in existence because these spectacular gifts had a specific purpose for a particular time period. They founded the embryonic church. They were indispensable for the body of Christ from the beginning of the day of Pentecost.

The day of Pentecost marked the beginning, which was the start of many things, including these incredible gifts, for believers who knew nothing of these new doctrines initiated. These believers had many resources. Our spiritual life was to mirror that of Jesus Christ, and still, many believers did not get it. So, these gifts made this information available to them. They needed to know where this doctrine was available, even though this doctrine was not available to them. These miraculous gifts identified those who were authorized by God to spread this new message. This is doctrine that had never been heard before and there is no other way of getting this doctrine. These Apostles and their surrogates verified their office and gifts.

Miracles established the teachers of the early church. Doctrine was confirmed by miraculous functions within the church. Because of this delegated authority, the writings of these men became the standard of the spiritual life and every other aspect and practice of the spiritual life. No longer do we need to see all sorts of spectacular gifts. The credentials have been presented; the mystery doctrine.

Several examples of the disappearance of these gifts, which show us that these gifts began to fade even before the final words had been penned by John. Trophimus is found in 2Tim. 4:20: **Erastos remained in Corinth, but Trophimus, I left sick in Miletus.** Why would Paul leave an important member of his missionary journey behind? If Paul was able to heal Trophimus, he would have.

Epaphroditus was sick on his deathbed. Paul makes a point out of God healing him. Philip. 2:25–27: **I have thought it necessary to send to you Epaphroditus my brother and**

fellow worker and fellow soldier, and your messenger and minister to my need, for he has been longing for you all and has been distressed because you heard that he was ill. Indeed he was ill, near to death. But God had mercy on him, and not only on him but on me also, lest I should have sorrow upon sorrow. If God heals, the purpose of the illness is over. Millions of Christians pray for miracles because they do not feel good, because they have a chronic illness or they have a handicap; they read about Paul touching someone and healing them, and the person says, "I want that." Whether the illness goes on or not is God's will. We all have aches and pains and we all are concerned about miracles. If these things persist, we must understand them as the purpose of God. If we have a chronic problem, it is part of God's purpose for our lives. So many Christians go to a healing service to alleviate their suffering.

What purpose does God have to allow illnesses and sicknesses. There can be many reasons. One is to accelerate our spiritual growth. We depend upon the plan of God to unfold in our life. Secondly, illness can demonstrate the sufficiency of our spiritual life to someone else and sometimes this demonstrates His sufficiency to us. It is important to realize that we can feel badly and yet have a relaxed mental attitude about it. We will all be face to face with God in eternity, and we can move forward despite our human infirmities. We all have infirmities of various types. We may have been able to do something at one time which we can no longer do. We have so much more than miracles. Thirdly, we can be so sick as to be in a hospital, and our attitude may get the attention of another person; and our attitude may reach this or that person as no one else could. There is more to our lives than making money or having great health.

So we need to relax and enjoy our illness. Paul may not have been aware of the various reasons for the illnesses of his friends. Now, we can still be healed by God in this day and age. We may wish for this, but God either does or doesn't, according to His plan. We concentrate on performing or executing the spiritual life. The great miracle for us is our spiritual life. God is perfectly capable of healing anyone if it suits His purpose. God still is imminent and He is still transcendent. God heals in cases where there is a continuing purpose for our lives in good health. Illness may be God's purpose at some point. The healing which God does demonstrates the wisdom and sovereignty of God.

A great miracle might have some meaning to us for 5 minutes; but a relaxed mental attitude lasts all of our lives. There is a great contrast between our lives and the lives of the 1<sup>st</sup> century believers; and we have just as much as they did, even without miracles.

## **Lesson #759**

**1Cor. 12:9–10 July 27, 2008**

**Sunday 2**

We began with the gift of faith, which is a gift we can have today. The other gifts here are gifts which is not extent today. Bobby explained why in the previous hour: these gifts identified Apostles and the surrogates as men from God. Today, all that we need is found in the Bible. The credentials have been passed, and what we have is the divinely inspired Word of God.

Right now we are talking about the gift of healing as opposed to God healing today. Today, God does not heal through a human agent. Bobby was thinking of Kendall Weeks who has a church in Vancouver, Washington, across from Portland, Or. He's been there since Bobby was in seminary in that area. He was, at one time, a world class sprinter. He today has a very serious form of cancer, and 2 years ago, he was given a very short time to live. He continues to preach to a congregation there. Kendall does not pray for a miracle; but he teaches mystery doctrine.

No person today should take credit for the miracles of God. Some healers today reap a great monetary benefit today. God has a purpose for healing, and it was to alleviate suffering as only a secondary reason. Miracles are not performed just to alleviate suffering, pain and illness or anything else. That is the function of problem solving devices. Those ills and pains that we have can be alleviated for a short time through a pain-killer of some sort, and in a few hours, it comes back. If God does not remove the illness, it does not need to be removed. God gives us problem solving devices to deal with these things. We do not need to know the reason for our suffering and we need the problem solving devices to handle it. We may live 60, 70 years; or even 100. What is a few years of pain in service to God as compared to eternity? It is a short time. This is like having a tooth problem, going to the dentist, having it fixed with some pain and discomfort, and then going about your way without a problem.

Not all believers get a miracle. Miracles are not problem solving devices. They have nothing to do with the execution of our spiritual life, of our spiritual advance; they just happen. Problem solving devices come from our soul. The 11<sup>th</sup> problem solving device is not healing.

No person today can solve our problems. If miracles cannot provide the permanent solution to our physical problems, since we will have additional aches and pains after. We have to depend upon our spiritual life.

Believers who wait for and depend upon miracles are immature. They do not realize what they have and they do not utilize the spiritual resources that we have. Our spiritual resources are much greater than any miracle. The spiritual life is all your life; a miracle is a one-time thing.

Bobby is not completely impervious to our pains; and when a loved one is sick or in pain, then we would like a miracle for them to be around a lot longer. Bobby does not pray for a miracle in Bob, he is where he should be and there is a purpose for that. He would certainly like to speak to his father in ways that he did in the past, but the miracle of Bob's life is, he stood up in Berachah and taught for 50 years. That is all the miracle that we need.

A miracle is just a band-aid. The spiritual life is the real healing; it is not the band-aid of a miracle. You may put a band-aid over a cut, but the cut heals over a period of time. It is the faith rest perspective which is greater than any miracle. A miracle is fine if it happens; but do not depend upon it and do not wish for it.

Trophemus and Epaphroditus are examples which tell us that the Apostle Paul could no longer heal. After Paul's Roman imprisonment, during and after, he never mentions these temporary gifts. This was a specific point in time, because these gifts were no longer an issue.

Acts 16, Paul knew of some spectacular prison miracles; but it was no longer important for him to be sprung from prison. Someday, we may be a criminal for believing in Jesus Christ. Because we stand for something that someone in government does not stand for. Think about hate speech. Bobby could teach Rom. 1, where the Bible says homosexuality is a sin and a degeneracy; and this can be deemed as hate speech. Paul was in prison for teaching the truth. He wrote the truth. He wrote some of the greatest doctrine of the spiritual life which has been written. And he did not pray to be released. He did not ask others to demonstrate in his behalf.

Couldn't healing be used today where Christ is unknown? A missionary could walk into a very obscure tribe and heal someone and get their attention. Many think that could still happen. This is how healing was used in that way. When you are with a very remote tribe, you may think that a miracle would be just what such a missionary could use to get the attention of the natives.

Today's missionaries do not need these healing gifts; perform a miracle, and the tribe immediately thinks you are the new medicine man or some god, and that is what you do not want. You want them to be transformed by the power of Christ and the power of the Word. Showing strength in extreme adversity is what is impressive. Many a remote tribe has been won to Christ by brave men and women who are spiritually mature. A pastor or a missionary already speaks with divine authority. The power is always in the Word of God. If you want to get a reaction from someone, speak the Word of God to someone.

Bobby can speak the Word of God and it will have an impact wherever it is spoken, wherever it is heard. Speak it at a memorial service and it has transforming power.

When Bobby thinks of Kendall Weeks, he is at death's doors as per the doctors, and here he is 2 years later still teaching. He handles this by continuing to use the spiritual life and continuing with God's power. The power is in his ministry and this is what people see, even aware of his condition. It is marvelous to see the use of the problem solving devices at work in his life, what God has provided and how he has utilized it, despite the life that he is subjected to.

Unfortunately, many believers want to see visual demonstrations of God's power. They want to see the power of God in their lives. The greatest benefit to us is not a moment of healing, but a lifetime of growing. The mystery doctrine is complete. The Apostolic writers have long since been identified and now the Word of God, which they write, is what stands. Our personal faith in the plan of God is strengthened in this way, as doctrine is applied. Applying doctrine leads to results, and it leads to spiritual growth. A miracle happens for a moment and has nothing to do with one's spiritual growth. We all know how we handled problems 10 years ago and how we handle them now.

A miracle is really a lot like emotion. Here today and gone tomorrow. We have our ups and downs. A miracle is a high. A miracle is very temporary. Lazarus was resuscitated, but then he died. Even when a miracle takes place, the spiritual life still takes precedence. Do not wish for a healing miracle to take place to alleviate our suffering or to give us greater faith. Such miracles do not breed great confidence in God. Such healings cannot be the key to our spiritual lives, because they are so transitory. Personal spiritual growth is far more valuable to us than any overt miracle. Heb 11:1: the conviction of things not seen. Some people have seen a loved one die, and they turn away from God, thinking that God should have healed this loved one. The spiritual life recognizes that there is a time for someone to die. There is a reason. When the miracle did not happen, when there is no spiritual life to back it up, others just go off the deep end, leaving behind a spiritual life which is unfulfilled. I want a miracle; otherwise, I will not believe. Spiritual advance, executing the spiritual life, and then serving the Lord utilizing a spiritual gift which is in use today. We have all that we need in order to execute the plan of God for our lives. Faith rest must not take a back seat to the momentary visual representation of our faith. When God's promises are more important than our desires, then we understand the plan of God. We can see the distractions in all of this today. When anyone claims to be a faith healer or a miracle worker, you can see the distractions in these churches. People want to be healed; they want to see miracles; they relegate spiritual growth and doctrine from the Word of God to a second place to these healings and miracles. The healings and miracles end up being the focus of their spiritual lives. Bobby might perform a miracle one day, but next week he may not. Will our faith live on to the next month? No.

These people are charlatans and they get lots of money. These functions end up calling attention to the miracle worker. It is an ego trip. Those who have it are something and those who do not have it are seen as second-class believers. When you are influenced by that, you are dumb sheep and you often get fleeced.

The fact that people want and pray for great miracles today indicates that they do not have any idea what the spiritual life is or the power of the spiritual life. Praise and worshiping services are services where the Word of God takes a back seat to emotion. People want to see visible heroes and see spectacular demonstrations of miracles.

When you raise a child, is it the quiet honor of your life, or the one or two spectacular things that you do in front of the child which causes this child to grow and to have values?

1Cor. 12:9: **and to another, faith by the same Spirit, and to another, gifts of healing by the same Spirit,**

**Lesson #760**

**1Cor. 12:9–10 July 30, 2008**

**Wednesday**

You might think that it would be better not to know about these gifts; but such a lack of knowledge would leave a gap in the Church Age. We have not seen things like this; Bobby saw one crowd watching a healer, and he could not believe that this crowd was screaming and so taken up by all of this.

Why did these gifts disappear? They were no longer necessary. Even today, we need assurance that our Bible is from God. Here we have several of the methods used in order to transmit the truth. The problem is, this particular set of gifts are disputed among Christians today. Christians theologians and pastors are divided concerning these gifts. There are those who believe these gifts have ceased and some who do not. Every believer has a gift, but just not one of these.

In today's uses of some of these gifts, there is some dispute. It is not a surprising problem, given that these are no longer used. Bobby gave the reasons why these gifts ceased; they are Apostolic functions. These spiritual gifts were an Apostolic function, given to Apostles and to their surrogates, and later to other believers for the same reasons. Trophimus, Epaphroditus, Barnabas, Timothy are some of those who were famous believers. Even some of the Corinthians had some of these spectacular gifts.

The Apostles possessed all of these gifts and they were foundational for the church. That was the purpose of these miraculous gifts. There were others with individual gifts, but they did not have all the over arching authority. Some of the surrogates may have had more than one gift.

These gifts began on the very day that the Holy Spirit had come upon them on the Day of Pentecost. They so announced that the church had come.

Because of these gifts, the authority of the Apostles was confirmed. These miracles attested to who these men were and what the gifts represented. Church Age doctrine was being disseminated by word of mouth and by the pen. What they said and what they wrote was accepted as from the Lord, given these incredible gifts. Just showing up in some town and speaking mystery doctrines would not have been enough. They had to arrive with some sort of true authority. People needed to see that the power and authority of God was behind them.

These gifts began to fade even before the canon of Scripture was completed. Their authority had been established. People knew them as divinely inspired messengers from God. In later years, only on the frontiers of the early church were these gifts continued. At some point, these gifts were no longer issues.

Today, many people and many churches claim these miraculous gifts for themselves, which is a major problem. When you see these churches, you notice the great distraction and confusion which occurs within these churches. They are often called *full-gospel* churches, which is a misnomer.

For many of these non-cessationists, healing and miracles are the solutions to problems in life. These things become the solutions and doctrine becomes relegated to a lesser status. They talk about spiritual growth, but they end up leaning on an emotional prop. People need something spectacular in order to make sure their faith is real. The higher they are, the greater the evidence of their spiritual immaturity. They see something spectacular and they feel good and this confirms to them that this is a great thing. They

do not have the doctrine which is the evidence of faith, missing the point of Heb. 11:1. They simply want a particular feeling. The power is found in the Word; not in the goofy things which occur in a church service. **Faith is the evidence of things not seen...**

The false function of miracles ends up calling undue focus upon the miracle-worker instead of on Jesus Christ or on the Word of God. No one today needs verification. The Bible has already been verified centuries ago when the Apostles were verified. The miraculous healing is in the Word of God. That is done through epistemological rehabilitation. Now and again, a miracle from God comes along, but not through a human agency.

The very fact that people want and ask for and fervently pray for miracles means that they do not understand the nature of God's true power at work in them. The power of God is in us. When you have the power of God working in us, it will become clear to us, the Church Age.

Miracles are not problem solving devices, but that is the way that people look at them. I am sick, I need a miracle; problem solved. The results of spiritual growth ought to be our assurance. Miracles are spectacular and emotional events, but they are ineffectual at evoking faith. They might strengthen faith for a few moments or even hours, but it does not continue. There are many proofs of this in the churches today.

In addition to this, there is a lot of emotion in response to these various, miraculous spectacles. That has become a huge problem. Emotions have become the gauge of spirituality in some churches, but emotions are never the guide to a person's life.

Bobby is not telling us to become emotional robots; and sometimes doctrine and functions in our life with evoke an emotional response in us. Never forget that the function of God in our lives is preeminent, and sometimes our response is emotion. But this should never be the criteria for the spiritual life.

When emotions are the master of your soul, they distort; when they are the criterion for your life, you become confused and you are not occupied with the Person of Jesus Christ. Emotions are fine; they are not the criterion of our life; they are not the aim of our life. Emotion does not sustain nor does it add to the value or to the depth of our life.

Emotionalism brings an irrationality to our lives. It brings an irrationality which can contradict thinking divine viewpoint. Emotionalism has no place in spiritual phenomenon.

You might be in Bible class and really get into a particular doctrine and enjoy it emotionally; that is fine; but it has nothing to do with your growth (the emotional part). Bobby was with people who were very aware of Berachah Church, and thought that we were all unemotional doctrine seekers. These people often moved further and further away from Bible doctrine, which moved them away from spiritual advance.

Some of us may come from a Pentecostal background and it was fun to go to church because it was entertaining. However, the longer you sit in this academic environment, the more you appreciate what doctrine does in your soul.

Mentality of the soul versus the emotion, and this is where so many Christians fall short. Emotion can only be a response to knowledge, to ἐπίγνωσις. Emotion is never the guiding factor. Bobby is angered to watch some services and to realize that is what guides these Christians. It is maddening to see these people duping their congregations with emotion.

Emotion is a wonderful thing. Bobby enjoys seeing or hearing things which bring emotion to him. Our flag has meaning; the greatest nation on earth; it means freedom. If you analyze your emotion, you should recognize that it is a response to something. However, some allow their emotions to be their guiding light.

Miracles happen in a short period of time; they are not something which takes any length of time. At church, when these miracles are occurring, you begin to lose your focus, because you need to see the miracles again. Miracles cannot maintain confidence in God. People need miraculous proofs. A miracle is divine intervention in your life. Divine healing is divine intervention in our bodies. And when we don't get this intervention, we are concerned whether or not God is there anymore. Our assurance is to continue to take in doctrine and to watch it work, because it does.

Miracles are a smokescreen for those who have rejected doctrine. Personal spiritual growth takes second place or no place to miracles and emotion. Miraculous gifts like healing do not advance the church today. In the first century, this did not occur because there was a true purpose for the gift—to focus on the teaching of the mystery doctrine.

People get into trouble and they want the rapture in order to bail them out. We do not have to worry about when the rapture will come. It will come just at the right time. Don't call Berachah and cry for the rapture because politics are going down the tube.

Bible doctrine applied from the right lobe of our souls is real but unseen. Our soul is the evidence of things not seen. This is why Paul is writing to the Corinthians on this subject, to correct their confused focus on these gifts. Some of them legitimately have these gifts and some of them are focused on the wrong things because of these gifts. For the Corinthians, emotions and these miraculous gifts has become the criterion for their spiritual lives.

We are covering these gifts because the churches today mirror what is going on in the Corinthian church. Miraculous gifts are not the central issue of the spiritual life. Instead of using and applying spectacular Bible doctrine to a problem, they depended upon the spectacle of a miracle. Their trust was in miracles then rather than in the Word of God. And they cannot wait to give these faith-healers their money.

**3 Points**

1. As the Apostolic age advanced, these gifts would cease.
2. These gifts no longer exist because their purpose is no longer needed.
3. The gifts in v. 10 really aroused the Corinthians.

1Cor. 12:9: **and to another, faith by the same Spirit, and to another, gifts of healing by the same Spirit,**

1Cor. 12:10: **and to another, workings of powers, and to another, prophecy, and to another, discerning of spirits, and to another, kinds of languages, and to another, interpretation of languages.**

## Lesson #761

**1Cor. 12:10 1Kings 18 July 31, 2008**

**Thursday**

The 3 beginning verses are to remind us why we are here in Bible class. It also helps Bobby to warm up his voice.

The second spectacular gift after healing is found at the beginning of v. 10. No human being has ever achieved a miracle. Only the sovereignty of God can cause a miracle. Miracles workers today always focus on themselves. There were those in those days who could effect miracles. The Corinthians could even foul up miracles, but that involves the will of God. The basic aspect of miracles in the 1<sup>st</sup> century A.D. *Ενεργηματα δυναμεον = acts of [divine] power.* Miracles are supernatural activities. They are performed directly by God or by God through an intermediary agent. There are extraordinary activities which Satan and various angels can perform as well. These are things which cannot be accounted for by natural law. Miracles are performed by humans which is the case with this spiritual gift. These miracles are acts of God which He chooses to accomplish through an Apostle or a gifted person with the authority and ability to exercise such power. It is a temporary gift which is no longer in existence. A great example of such an event is 1Kings 18 with Elijah. He will call down fire from heaven, although few have any idea why this occurred.

Fire does come out of heaven as lightning, and that is natural. Calling down lightning at a specific time and to a specific place is miraculous. Baal had 450 priests and Elijah was one priest of Jehovah. They were no match for Elijah. They call upon Baal to bring fire down on their sacrifice, and many Israelites were watching.

1Kings 18:1–9: **After many days the word of the LORD came to Elijah, in the third year, saying, "Go, show yourself to Ahab, and I will send rain upon the earth." So Elijah went to show himself to Ahab. Now the famine was severe in Samaria. And Ahab called Obadiah, who was over the household. (Now Obadiah feared the LORD greatly, and when Jezebel cut off the prophets of the LORD, Obadiah took a hundred prophets and hid them by fifties in a cave and fed them with bread and water.) And Ahab said to Obadiah, "Go through the land to all the springs of water and to all the valleys. Perhaps we may find grass and save the horses and mules alive, and not lose some of the animals." So they divided the land between them to pass through it. Ahab went in one direction by himself, and Obadiah went**

in another direction by himself. And as Obadiah was on the way, behold, Elijah met him. And Obadiah recognized him and fell on his face and said, "Is it you, my lord Elijah?" And he answered him, "It is I. Go, tell your lord, 'Behold, Elijah is here.'" And he said, "How have I sinned, that you would give your servant into the hand of Ahab, to kill me?"

Elijah even poured water on his own sacrifice, to make it more difficult to burn.

1Kings 18:30–37: Then Elijah said to all the people, "Come near to me." And all the people came near to him. And he repaired the altar of the LORD that had been thrown down. Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of the LORD came, saying, "Israel shall be your name," and with the stones he built an altar in the name of the LORD. And he made a trench about the altar, as great as would contain two seahs of seed. And he put the wood in order and cut the bull in pieces and laid it on the wood. And he said, "Fill four jars with water and pour it on the burnt offering and on the wood." And he said, "Do it a second time." And they did it a second time. And he said, "Do it a third time." And they did it a third time. And the water ran around the altar and filled the trench also with water. And at the time of the offering of the oblation, Elijah the prophet came near and said, "O LORD, God of Abraham, Isaac, and Israel, let it be known this day that you are God in Israel, and that I am your servant, and that I have done all these things at your word. Answer me, O LORD, answer me, that this people may know that you, O LORD, are God, and that you have turned their hearts back."

The purpose is so stated, that all observing what is going on would know that Jehovah is God over all.

1Kings 18:38–39: Then the fire of the LORD fell and consumed the burnt offering and the wood and the stones and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces and said, "The LORD, he is God; the LORD, he is God."

Jezebel and Ahab then tried to kill Elijah for performing this miracle.

Skeptics say that this lightning coincidentally fell at just the right moment. It was a natural, timely phenomenon. This lightning came down, however, not due to anything which Elijah had done. Miracles are a set up for something else. They are done where a maximum number of people could see the miracle so that they could speak of it. There are supernatural events which cannot be explained, like Jesus walking on water.

Many people love the spectacular. Anything can be done with special effects. It is not about the miracle, it is about who performed the miracle and what it means.

During the Apostolic age, miracles were used by pastor-teachers or evangelists in order to show everyone that they are people with authority from God. The person with the gift could perform a miracle at will. This is why we say, it is the message, not the man; it is never the miracle; it is the message behind the miracle.

God can do anything that He wants. He does not do it today through the agency of a human being, but He still performs miracles. God supercede nature. He invented and supercede nature. Don't forget this, but do not depend upon it either. God does not perform miracles through people any more.

God never used miracles to alleviate suffering. Miracles were first and foremost to focus attention on the power of God and upon Jesus, the man with the power, God's Son. If it was anything less than that, Jesus would have been remiss not to heal the world. Miracles were done sparingly, even during the time of Jesus and the Apostles. The reason was to focus attention on the message.

Satan is also in the miracle business. He can cause extra natural phenomenon. He has counterfeit power. He performs miracles to focus attention on his own power. Some healers are charlatans, and no one today performs miracles, healings or tongues in the power of God today. Satan does provide his own credentials for his own servants.

Satan can and does withdraw a demon from a demon-possessed person. This glorifies the exorcist. There was no ancient legitimate gift of exorcism. The word for this is εκβαλλω, which means *to cast out*. Only Jesus and those who were designated by the Holy Spirit were able to cast out demons. When Jesus or someone said, "Out" the demons departed. No demon can withstand the power of God. Εξοριζω = *to exorcise, to remove demons*. This was only used in pagan ceremonies. This function has never been authorized by God in any dispensation, and it has never been a spiritual gift. It is a counterfeit. A traveling exorcist ks someone who is fony lr worse.

Do not affirm a miracle worker. There are no intermediaries for us between us and God. Believers who attempt miracles insult God. It is phoney. It insults God. 3 wishes: I want health, wealth and happiness. These miracles are no longer delegated to human hands.

God can effortlessly provide a miracle at any time in any circumstance. It does not require positive volition, spiritual advance, or any sort of straining. God created the universe and nothing is impossible with Him. The greatest miracle every worked is Bible doctrine in the life of a positive believer. This transcends all earthly power. You see a miracle, and it lasts a few months maybe in your mind. But, you get more in your soul from doctrine and the filling of the Holy Spirit. We have the power of problem solving devices and of utilizing the permanent spiritual gift.

Since God does perform miracles, ought we to pray for miracles from Him? Yes. Praying for a loved one or for a person who is sick, this is a legitimate priestly prayer. However, all prayers must be under the principle of God's will. Prayer is powerful; it is an incredibly powerful weapon; but it does not override the will of God. We do not have all of the facts. It may not be God's will to heal the person for whom we pray.

Sometimes God simply denies our request, because He has a different purpose for our lives. If we ask for a miracle, it is something that we would all wish for.

You can pray for someone to be healed and you might even wish that you could take their place so that they would not have to suffer. This is a great capacity for love. When you make this prayer for them, you must realize that some of the greatest witnesses for Him are those who are dying or in some sort of a disaster.

Our hope lies in the problem solving devices and in the doctrine which is in our souls. It is not about miracles. Bobby would rather live in this age, understanding all that we are able to understand. We have more resources. We can see the results of our own spiritual life as we advance.

At one point, the Apostle Paul prayed desperately for relief for himself; he was the greatest believer who ever lived and he prayed 3 times to have a thorn removed from his flesh. He did not want to accept the purpose of the thorn. He prayed to have it removed and God said “no.” He prayed for it and he did not get it. Bob studied this in great detail

the Thorn in the Flesh Paul resorted to 3 extremely intense prayers to be healed. The Lord replied in 2Cor. 12:9–10: “My grace is sufficient for you, for my power is made complete in weakness.” Most gladly, therefore, I would boast about my own weaknesses, so that the power of Christ may dwell in me. Therefore, I am well-content with weaknesses, difficulties, insults, hardships, persecutions, and calamities, for when I am weak, then I am strong. That means that we are depending upon God’s strength. We do not get the thorn removed but we are actually content.

Our spiritual life is the power of God to handle anything in life. Since God did not immediately curtail Paul’s physical ailment, there was obviously a reason for it. A miracle is never the solution; it is just the solution for one instance. The removal of this thorn would have neutralized Paul’s accelerated growth. The faith is the evidence of the things unseen. All the contentments are the blessings. Suffering is often the training ground for the deployment of accelerated growth.

God is not a dispenser of temporary pain killers. His solutions are not band-Aids for deep gashes; His solutions revolve around growth and not around relief. Our strength is perfected in weakness. Such weakness requires strength. God does not remove; He intends for us to endure whatever it is that we want gone. The spiritual life is sufficient for anything. When we are at our weakest, then we are at our strongest.

Some think that God is cruel to allow people to suffer. God is not cruel nor is He arbitrary. He does not throw adversity our way because He wants to see us squirm. Our God does not enjoy seeing His people in misery.

### **What Does God Expect us to Learn?**

1. In weakness and in helplessness, God initiates to us divine grace. That is when we understand grace the most.
2. God communicates in weakness the blessings of the problem solving devices.
3. We respond to the divine initiative of grace with grace orientation.

4. If we have grace orientation, then we understand the plan of God and we have divine viewpoint. Divine viewpoint is grace orientation. The world does not have divine viewpoint. The world does not understand God's grace.

Spiritually self sufficient means that we are not dependent upon what others say or do. Miracles could easily become a human crutch. Being spiritually self-sustaining is stability and contentment under all conditions. Doctrine is much more powerful. Doctrine is the power of God for our life.

1Cor. 12:10: ...and to another, workings of powers, and to another, prophecy, and to another, discerning of spirits, and to another, kinds of languages, and to another, interpretation of languages.

**Lesson #762**

**1Cor. 12:10 August 3, 2008**

**Sunday 1**

Many believers are fascinated by what sort of things might happen to them and they are quite interested in prophecy and there are prophecy ministries. Some people are calling Berachah in a very worried state hoping for the rapture, hoping for a quick removal from the earth because of the state of our nation and their lives in general. They are so disturbed, that the solution to it all is to leave this behind. They are concerned by about the election and who will be elected, the threats of radical Islam, about freedoms being eroded or even lost, socialism on the horizon, and the redistribution of wealth, and the doomsday prophets of global warming. The rapture is not the panacea for the cure of the problems of our lives. There is no substitute for the problem solving devices for the problems which face us. The rapture is not a problem solving device. There is not date setting in the Scripture. We are simply told that He will come. Some of these people do not understand the real crux of their lives and the meaning of what we face. Suicide is also not an option. No believer is removed from this earth until God says it is time to go. No matter what happens in this country and no matter who is elected, we have the resources to deal with all of it. When these calls are made to the church, Bobby wonders what doctrines have these people been listening to? There are numerous false saviors and change is inevitable. Is politics the solution? Not a chance. Politicians and politics is a problem-manufacturing profession. They create more problems than they solve; creating these problems is often what gets them elected. No politician can bring a lasting hope to this country. The best any politician can do is one who will preserve the most freedom.

Trouble, any trouble in our life, is a time for us to accelerate our spiritual growth. Our hope is not in the slogans or the muddled thinking of some professed savior. Our current hope is not in future prophecy. Still, prophecy is Biblical and it does have a purpose for us.

#### **Why is there Prophecy in Scripture?**

1. We cannot fully understand God's plan apart from Scripture. We cannot fully understand His plan apart from the prophecy in Scripture.

2. Prophecy which has been fulfilled attests to the truthfulness and accuracy of the Bible.
3. So this means that there is an element of comfort in prophecy, especially when you are faced with the loss of the loved one.
4. There is encouragement in prophecy. As we begin to look at life in the light of eternity, we get a glimpse of it in prophecy. It is encouraging, but not a problem solving device. Problem solving devices are for a day-by-day, moment-by-moment use.
5. The atmosphere of heaven is developed in our lives as the unseen world takes on a reality. It brings this unseen world into focus and into reality.
6. There is much injustice in this world; you may despise someone for the injustice which they have done toward us. But we know that justice will be fully accomplished at some point in time.

The next gift which we will examine is *prophecy*. These are all temporary gifts which are no longer in existence. An intermediary between God and the rest of the believing world. It occurred much like the Old Testament prophets. In the Old Testament prophets, they were national leaders, especially in times of crisis. They superseded kings because they brought the hope of God to those who needed it. Many times, in Israel's history, people ignored these prophets to their own detriment. We studied Elijah and his miracle. He was the only man of Israel who stood in opposition to the 450 priests of Baal and to Ahab and his queen Jezebel. He did so in a miraculous way, and they finally listened. Isaiah dictated the correct foreign policy during a national crisis. New Testament prophets were not national leaders, but they spoke just to those in the church. They spoke as they received information from God.

#### **What did this gift include?**

1. Divine revelation coming to the prophet
2. Foretelling accurately the future as it relates to the plan of God.
3. Prophets gave a message of divine guidance. They gave great messages of divine guidance, related to Isaiah and his foreign policy.
4. Warnings of sin.
5. Current events and they told the people just what to do. What do we do about terrorism and who should be vote for? Wouldn't that be nice? It would make no difference at all. How many people today would listen today to a prophet. We already know the answers here; we do not need a prophet to tell us what to do. There is no reason for gloom or doom in your soul, no matter who is the president or who is in Congress or who makes ridiculous laws. There is nothing wrong with being involved with politics, but doctrine needs to be preeminent. We will lose ground without employing problem solving devices.
6. Prophecy will include predicted future events during the Apostolic age. Acts 11 Agabus prophesied famine, and it happened. Acts 21:10–11 he warned Paul about returning to Jerusalem. We need to be careful about using the word *prediction*,

which can be based upon the trends of history. People do this based upon the trends of history. Some do this and they are charlatans, like those who read tarot cards or palm reading, etc. Prophecy is divinely predicted.

7. Prophecy included teaching.
8. Prophecy can be communication related to practical things.
9. Prophecy could have been an extra benefit to the church from the Holy Spirit. It presented mystery doctrine for a particular time and place when it was needed. This implies that the prophet has special wisdom into revealed truth.

Pastors today have often been called prophets, but none can be prophets like those of the 1<sup>st</sup> century. No pastor receives direct revelation from heaven. Bobby simply deals with truth which is already revealed. We have all the doctrine that we need, contained in the Bible for the present and the future. There are a lot of interpretations about the future. However, just as in every discipline, there are ways to interpret the Bible. One of the most skewed areas of the Bible today is eschatology. Often, prophecy uses figurative language. However, there can still be specifics attached to the prophecy. Prophecy was necessary then to complete the canon of Scripture. We see this particularly with John, Peter and Paul. They did so much of the eschatological work in the New Testament. Prophecy is not an antidote for the problems which surround us today; our solution is metabolized doctrine in our souls. There are no permanent solutions to doctrine.

Should we every go to a psychiatrist? For some people, the answer is yes; some can have tremendous problems which medicine helps. There are certain circumstances where counseling is necessary. However, 95% of the solutions for problems are found in our souls.

One good reason for counseling might be for being abused as a child. Once you see the reality for this, then you apply the problem solving devices. Our solutions lie in problem solving devices. There is plenty of prophecy in Scripture, and there is a reason that it is important to us as believers in Jesus Christ. All that will happen once the church exits from this world, then there is a place for prophecy. It does not currently have a place in our temporal life. Is prophecy the solution to November? The trends of history tells us that we have problems, the solution lies in our soul.

1Cor. 12:10: ...and to another, workings of powers, and to another, prophecy, and to another, discerning of spirits, and to another, kinds of languages, and to another, interpretation of languages.

**Lesson #763**

**1Cor. 12:10 August 3, 2008**

**Sunday 2**

Bobby has to tell us from a very reliable source, and someone was listening to a talk radio show trying to get sleepy. A caller came on and said, "Bob Thieme said you should vote for a particular party." Bobby's disclaimer, neither Bob nor Bobby have made a statement as to which party or which person to vote for. We must determine ourselves. What is said

in private is completely different. As long as Bobby is there, there will be no endorsements from this pulpit.

The gift: the distinguishing of spirits. Bobby often wonders what it would be like in a church service where one of these gifts is utilized. He cannot imagine seeing someone who is blind, lame or cripples who then can see or walk away. Today, this is not happening. These are charlatans.

Now we are dealing with a gift which is not as spectacular, but does not appear to be that fantastic at that time. During this time, there were many false teachers, and Satan would oppose the dissemination of the truth of the mystery age, and there would have been a concentrated number of these men. What better way for Satan to work than through false prophets. John understood prophecy. He was the real deal and there were many who were not. **“Many have gone out into the world...”** God provided a gift to determine whether someone was truly teaching accurate doctrine, whether this doctrine came from God or from Satan. This goes right along with prophecy. False doctrine could be very confusing, as it is today. False doctrine gets started because the Bible is not studied. Men who are teaching the Bible are unprepared or they get lazy and tired of digging out the great treasures of the Word of God. It seems to be much easier to float through life with some nice sermons. They are not prepared to discern falsehood from truth. This is why the gift of pastor-teacher is given. When you depart from Scripture, falsehood follows. The churches of America are filled with falsehoods. This gift was invaluable for the early church. We have that advantage. When someone speaks doctrine, all we have to do today is look at the Word of God today and compare it. It is easy for those who study the Word of God.

Most false doctrine can be discerned today; but then, there was no written Word that we can go to. A false teacher could distort and mislead, since there was no completed canon of Scripture. There were many false prophets; one example were the Judaizers who taught their own doctrines, different from what the Apostles were teaching.

Today, discernment results from study. Maximum knowledge of doctrine inculcated into our souls. In essence, we all have, in effect, the gift of discernment. Bobby discerns and we are able to discern as well. Our first line of defense is knowledge of doctrine. No one has the actual gift of discerning of spirits, but we have enough doctrine in order to discern false doctrine. Bobby will teach us true doctrine; and he teaches false doctrine which is incumbent upon us to understand, something which circulates among the churches today.

This discernment today is a characteristic of a mature believer, who can then avoid false doctrine. Sometimes, falsehoods do present. We can flush our souls of false doctrine and continue the intake of true doctrine and continue to grow.

*Various kinds of tongues* is the next gift, and this is probably the most abused gift of all of the gifts. Γλωσσα is *tongue*. It is that by which we articulate speech; and the figurative use is *speech, language*. It comes from γενος which means *family, nation, kind*. These two

words can have a variety of translations. How is the exact meaning to be determined? How can we know what this is? What is actually meant by *kinds of tongues*.

The Biblical History of γλῶσσα. We can link the descent of the Holy Spirit upon the Apostles with the gift of tongues. Today, those who are tongues-speakers see this as a manifestation of the Holy Spirit coming upon them. To them, this is a second work of grace. They are first saved by grace and then, later, they begin to speak in tongues.. If Bobby wanted to learn a new language, it would be great to have the gift of tongues. The Apostles, when they spoke in tongues, spoke in a language which they did not know before. You could suddenly speak this or that language when you do not know this language from study. The Corinthians became quite arrogant about this gift.

We know that this is an actual language by the way γλῶσσα is used. Mark 16:17: Jesus promises His disciples that “You will speak in new tongues.” Jesus was also a prophet. He only gave a little bit of it. These signs will accompany those who believe. “In My name, they will cast out demons.” Believers did this when removing demons from demon-possessed people. They did not exorcize demons, which is not a spiritual gift and it does not occur today, in spite of the movie. Do you think you have the power to stand up to a demon? When some false teachers tried to send a demon out, the demon said, “I know who Jesus is; who are you?”

γλῶσσα may also be seen as miraculous. These disciplines were fishermen and uneducated and they were working stiffs. The Galileans were known as especially ignorant. Jesus told them that they would speak in various tongues, it was quite impressive, as Galileans could generally speak Aramaic only. This prophecy was fulfilled on the day of Pentecost.

Acts 2:4: **They spoke with other tongues.** This describes what happened at Pentecost to the other Apostles. It is a fascinating chapter. Vv. 8–12 make it clear that they are speaking in a foreign language. Later, we have believers speaking with tongues. These are other believers other than the Apostles who were speaking in a new or another tongue. There is a progression. Christ promised this; the Apostles spoke glossa, and then others spoke γλῶσσα after Pentecost. And the book of Corinthians is addressed to believers who spoke in tongues, but were abusing the gift. These passages all indicate the same type of miraculous speech pattern. The person could suddenly speak effectively in another language. A professor of Bobby’s were proficient in 27 languages, but this came from study.

Different kinds or families of languages, previously unlearned and never expressed before by the speaker.

Γενος Γλῶσσα:

The speaker had no prior training in this language and could speak intelligible language to others. If Bobby began speaking in Spanish, some would get it and most would not. Many would not be benefitted by this use. The Corinthians had an abundance of these



In California

**Lesson #767**

**1Cor. 12: August 10, 2008**

**Sunday 2**

In California

**Lesson #none**

**1Cor. 12: August 13, 2008**

**Wednesday**

no class

**Lesson #none**

**1Cor. 12: August 14, 2008**

**Thursday**

no class

**Lesson #768**

**1Cor. 12:10 or so August 17, 2008**

**Sunday 1**

The Corinthian church had a number of gifts; they could heal, they could prophesy, they could speak in tongues. These were spectacular and miraculous gifts, albeit temporary. We are in an advantageous position to use whatever gift it is that we have.

The Corinthians are sitting in a city of commerce and one of the most important in the world at that time, in the center of commerce. They resided in a sea port where there were ships comes from Asia, the Middle East, etc. They came from all over the ancient world. It was a strategic church at this time. They had the opportunity to spread the gospel and to communicate mystery doctrine. This could be given to other believers from distant lands.

The centerpiece of the baptism of the Holy Spirit, and no one prior to this had ever been filled with God the Holy Spirit. This was for everyday, common believers. This baptism of the Spirit was the mode of being filled with the Spirit. Communicating this power was an

important aspect to those in Corinth and to those who were traveling through. There was not greater demonstration than the spectacular and visible church.

We have already seen in Acts 2 the incredible gifts of the Spirit, including those who spoke Gentile languages which they had not formerly known. Through these men who had the gift of tongues, many saw the power of God the Holy Spirit demonstrated through this gift of language. Today there are many other churches who demonstrate the power of God the Holy Spirit today through the gift of tongues. The gift of tongues found today is bogus. God has seen fit to give us other gifts. We do not need to visibly see other power.

In those days, many heard the gospel in their own language on the day of Pentecost, on the day the church started. We are now studying the Corinthians some 20 odd years later; and they had this gift for exactly the same reason as those who had these gifts on Pentecost.

These spectacular gifts were withdrawn by the time the canon was completed and all that was needed was found in writing which brought them to maturity. We have been through all of the gifts with the exception of the very last one.

Why is it important for me to know these gifts which are no longer used today? The easy answer to that is, *they are here* and there is a reason for them to be here, or God would not put them here. We must understand why these gifts are given. There are many parallels between Corinth at that time and our life today.

When these temporary gifts were given to the believers in Corinth, they had incredible impact on various believers who lived then. The demonstration of gifts was used to draw a crowd and give the gospel. The Corinthians were on the cutting edge of the Church Age at that time. These Corinthians were largely immature with the same sort of problems and resources which we have today. The same problems existed in those days as occur today. This is why Paul gives so many instructions. We get the same instructions for us today.

The gifts were being abused and had become ineffective in Corinth and arrogance had thrown these believers off. They thought that God must favor a person when He gives that person some great gift. The body of Christ is well-served when we function in the way that God intended for us to function. That is how it was designed. However, in Corinth, those with spectacular gifts were seen as better. And these churches today have the same problems as Corinth had. The silly part is, they do not actually have these spectacular gifts. They are deluded, insofar as they do not have the gift; and yet, they continue to fleece the congregation. There is the real and the false use of these gifts.

These gifts today obscure the criticality of epistemological rehabilitation. Those who allegedly use these spiritual gifts, put their priorities into some emotional experience with God the Holy Spirit. How they feel is more important than what they think; and a lot of humanism comes out of this. This even comes from some evangelical churches where doctrine is obscured. How much doctrine are you thinking when there is a 3-ring circus going on in front of you. Doctrine allows us to realize that there is no time and no place

when we cannot be filled with the Holy Spirit. More importantly, we think doctrine in every circumstance of life.

None of the gifts of that era was more abused than the gift of tongues, which is why Paul will spend more time with that gift than any other. The gift of tongues was used to evangelize, but it had become abused. Pentecostalism had spread throughout the Christian world today and it is found in all denominations.

The use of tongues did not help those who did not speak this language. Those who did not speak the language were getting nothing. The one with the spiritual gift understood the language, and it had an edifying affect on him as well. The rest of the congregation sat there and they did not have a clue. We might like the sound of the language, but that is not doctrinal growth. So, there would be no profit to hear doctrine taught in Spanish.

The gift of tongues was of no use unless the gift of the interpretation of tongues was available as well. Interpretation here is the Greek noun ἑρμηνεία, from whence we get *hermeneutics*, which is the system of interpreting the Bible. The interpreter of tongues did not just stand and speak what had been said. This gift was the ability to interpret doctrine from a previously unknown language. This interpretation may have been included even for those who did understand the language. This was a double-extra gift.

How did this gift work? There were many different scenarios in which it was used. One may have been a believer with the gift of tongues who stood up in the church and said something in other than Greek. Basic doctrines were taught to Jews and Gentiles, who did not speak Greek or Aramaic, and another language was what they understood. But those who spoke Greek only, just sat there and got very little out of this. There was little reason for them to be there in church.

## **Lesson #769**

**1Cor. 12:10 August 17, 2008**

**Sunday 2**

The very last spiritual gift in this paragraph. We spent previous classes on the gift of tongues. Corinth was at the crossroads in a particular place in the world, so that tongues was important. Tongues was spectacularly misused at that time. It was arrogance which was dividing the church at Corinth. When the gift of tongues was utilized, and some did not understand this language.

The gift of interpretation of tongues was not just a translation of what was being said, but it also was an explanation of what was said. Therefore, people understood what was being said, and they explained in more detail what was being said. This gift was utilized to present mystery doctrine.

There was one great problem then and today. Today, people speak in languages which do not exist anywhere else on earth and they call it an angelic language. One professor from Dallas was asked to speak at a charismatic church, and he quickly began to speak the Qal stem of a particular word, and then he said what he did say. It was a dirty trick, but

it served a point. They had no clue as to what he was saying, but they were getting excited about it.

The Corinthians were connected with various heathen cults like the cult of Dionices or Aphrodite and some spoke with demonic utterances, which were babbles, screams and yells. This just demonstrated that the gods were present.

What interpretation did was show that what was being said was an extent language from that time. The speaker in tongues did not depart from the power of the will. There was rational, doctrinal content to what believers said then in tongues; this does not occur today.

Where a language is not interpreted, it is not of any use to those who do not speak it. There are those today who say that they interpret this language, but who would know if they are interpreting it correctly or not. Those who know the language know that it is a real language. Those who know the language and those who interpret it understand what is said.

Today, it is subjectivity all the way; no one can confirm whether this or that interpretation is accurate. So interpretation confirms that tongues-speaking was legitimate. It was not legitimate unless someone could tell what was being said. The interpreter had implanted into his soul, a language which was a real language.

Before we proceed on the gifts, and since we are on this topic, let's examine the rest of the gifts which are found in the Bible. You might as well understand how they are used. This list are those found in Scripture, but this is not necessarily a comprehensive list, but more representative.

1Cor. 12:28 is the next list of gifts: **And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues.**

### **Apostleship**

1. Apostleship is no longer in existence; only 12 men in the history of the church had this one gift, the highest of all the gifts.
2. It included all of the miraculous and spectacular gifts. This is also found in Eph. 4:11.
3. This comes from the Greek *αποστολος* which has several meanings, all of which have a bearing on the usage in the New Testament.
4. Used originally for a high-ranking Athenian admiral, to command a naval expedition. The Athenian council would gather and choose such a man to head. The general classical meaning was *an envoy, an ambassador*.
5. The Apostle carried his credentials with him. They present these credentials of their country to the country to where he goes. He also carried the highest authority.

Christ directly delegated this authority to these 12 men. These men had unique qualifications.

### Qualifications of Apostles

1. Luke 6:15 Apostles were personally called by Jesus Christ.
2. They were with Him throughout His ministry in His 1<sup>st</sup> Advent, and they were called the 12. They were with Him and got personal instruction which others did not get.
3. So they had the greatest knowledge of what Jesus said, since they saw and observed Him first hand. Apostolic history is 12 men who used their gifts for the same goal and objective.
4. It was to these men to whom Jesus appeared after the resurrection. He appeared to all the 11. Jesus did appear to over 500 people after his crucifixion and resurrection, He appeared to these 11 and gave them personal instruction.
5. What about Paul? He possibly never laid eyes on Jesus Christ during His 1<sup>st</sup> Advent; however, Jesus did appear to him in His resurrection body. Acts 9:3–6 22:6–11 26:13–18 1Cor. 9:1 Am I not free? Am I not an Apostle? Have I not seen the risen Lord? Matthias was not the replacement for Judas, who was elected. An Apostle must be appointed directly by Jesus Christ
6. Before the ascension of Jesus Christ, these men had received the promise of God the Holy Spirit. They received this promise at Pentecost. No one else has been filled with God the Holy Spirit while tongues of fire ascended upon them. At the beginning of the Church Age, they received the Holy Spirit.
7. Signs and miracles and wonders set them aside. Rom. 15:19 1Cor. 12 the Apostles had all of these gifts.
8. These were the only ones directly commanded by Jesus Christ to evangelize as His personal appointees. No one has this gift today. There are those who claim to be descendants of the Apostles. This comes from the rock passage of Peter.

Besides Paul and the other 11, Barnabas (Acts 14:4); Gal. 1:19 James; Rom. 16:7; Epaphroditus in Philip 2:1–5; Sylvanus and Timothy were all called apostles. However, these men did not have the specific gift and the office of apostleship. They were, in a general sense, met the meaning of the word, as they were ambassadors or envoys. They were appointed by those who held the office of Apostleship. These were delegated by the 12 so that they could be envoys or ambassadors to a particular local or church. Timothy was sent to Corinth and later run right out of town. We might call these *colonial apostles*, where they had multiple spiritual gifts like pastor-teacher, evangelism, and prophecy and some other miraculous gifts; and they had the delegated authority to establish churches.

Barnabas had the authority to establish churches and to recognize men with the spiritual gift of pastor-teacher, and he could train them and appoint them to various churches and then to leave. That is the gift of Apostleship.

V. 28 is the gift of teaching, which is what Bobby has. Eph. 4:11 where it is called pastor-teacher. Also in Romans. No one can serve the Lord or grow spiritually apart from a

pastor-teacher. Metabolized doctrine must reside in his right lobe, and this comes only from the grace apparatus for perception. It starts by us getting taught. It does not work unless someone teaches us, and the Holy Spirit is involved. You cannot get it by reading the Bible on your own; otherwise, why even have the gift of pastor-teacher? Bobby grew up in Berachah under the ministry of his father. As a teacher, Bobby grows now as he digs out the information from the Word in his office.

The gift of Apostleship and prophecy included the gift of teaching. The colonial apostles were probably also great teachers. They had to be clear about doctrine. They had to be able to give a clear presentation. If Bobby is garbled in his message, we will be confused. We cannot advance spiritually anymore than Bobby can. We are dependent upon his teaching to advance. He has s gift which we need and we have gifts which he needs.

Prophets did not tell people where they would be in the future or what kind of a job they would have, or where they would meet their RW. They only prophesied in relation to the plan of God.

Today, teaching is a gift, defined as the ability to explain God's truth, which is already established in writing. Bobby discovered his ability to teach spiritual things by teaching teenagers and his ability to teach by being in the rangers. Those who teach prep school can have this gift.

Eph. 4:11, teachers are listed with pastors, which indicates that the pastor is a teacher. The gift of pastor-teacher is given to men only. There was a recent woman pastor who found herself in hot water. There are no women pastors.

#### **No Women Pastors**

1. The qualifications for a pastor-teacher are found in 1Tim. 3:1–7
2. This is also stated in 1Tim. 2:12: Women are not to have authority over men in the church.
3. 1Cor. 13:44–45: women are to keep silent in church. The woman cannot stand in front of the congregation and teach with authority.

**Lesson #770**

**Spiritual Gifts 1Cor. 12: August 20, 2008**

**Wednesday**

The temporary gifts which disappeared 20 centuries ago, but they were foundational for the church. Tongues, healing, prophecy, miracles; gift of Apostleship taught and defined the doctrine which is ours today. We would know nothing of our spiritual life apart from the Apostles. We need the inspired Word of God in order to understand the gifts of the Spirit, which are necessary. The temporary gifts are at the heart of the church at the first century.

We are now cataloguing gifts where we are covering gifts which we may possess. We are going to cover those gifts not found in 1Cor. 12.

The first gift which we are looking at is teaching. No person can grow spiritually apart from the knowledge of Bible doctrine. No one understands the spiritual life or grows without listening to or metabolizing Bible doctrine. You cannot serve without growth; you cannot apply doctrine without growth. You do not learn without being taught. It takes training and background and skill and languages for a teacher to present the material of the Bible.

Maturing in the spiritual life is the key. This is training. We cannot wander into a profession and work to maximum efficiency. You cannot walk into the Christian life without any training and expect to function at maximum efficiency. Maximum growth means maximum service. There is growth, application and service. You may hear that “doctrine is all that you get at Berachah Church. It is all too dry; there is no real inspiration in all that doctrine.” If you cannot be inspired by the Word of God, then you might be missing the point altogether.

No amount of pastoral hype or politics will change what we need. We need Bible doctrine. What most churches are teaching is 15–20 minutes of pabulum. You need solid food and you need a lot of it. The Christian way of life may be the only place where you can eat all that you want. Illustrations and demonstrations are fine, if they illustrate or clarify doctrine; but it should not overshadow doctrine. What is it that God has provided for our spiritual growth? God has provided the grace apparatus for perception. Zorro could ride in make the mark of a Z in order to teach operation Z, but that can detract. We are told that these dog and pony shows—carnival atmosphere and motorcycles and midgets—may draw more people into the church so the gospel can be given, but the key is Bible teaching.

Teachers include pastors, missionaries, and seminary professors, teachers in prep schools and in Christian schools; and certain women who teach children under certain circumstances. The gift of a woman teaching is not necessarily in the home.

If nothing else, read to them while they fall asleep. You must inculcate your children. Bobby’s mother had the gift of teaching; she taught home Bible classes in the neighborhood. Some at Berachah were at her Bible club where was held upstairs in their house. There is the opportunity to teach and even bring the gospel to Christian schools. Teaching children is crucial; the pee wee pivot has to grow as they will preserve our country.

Every pastor is a teacher, but not every teacher is a pastor. Central to teaching in the church is the pastor-teacher. He is specifically gifted for that particular function. His purpose is to edify his congregation. Bobby has to stay one step ahead of us. He needs a clear view of the doctrine in the Bible in order for us to advance. It is study and communication; it is a two-sided coin.

3 Greek words for pastor-teacher. Ποιμνῆν = *shepherd, pastor*. The cognate verb means *to function as a shepherd, to lead to pasture*. It is actually quite a touching word, evoking the image of the shepherd who provides, care, protection and guidance. A shepherd cares for his sheep. A nice pastoral scene—sheep grazing on a hill. The shepherd is also the authority over the sheep. This gift carries authority over the sheep. This is the only way

a pastor can provide guidance or nourishment. Teaching demands authority. Ask someone in HISD how well they can teach without authority. Kids no longer have to learn; they do not have to even be quiet. Many a pastor has tried to muscle in on another church, and some have decided that they can be the bishop of one or more churches, which is divisive, which confuses the sheep. Whose voice should they listen to? One pastor, one authority, and one church. If you cannot learn from one church, then go into another.

Πρεσβυτερος = *an elderly man, an older man*. 1Tim. 5:1–3 In the church, this became associated with someone who is a mature person, but the key is spiritual maturity rather than age. This is the principle of authority whereas ποιμην is the function of authority. Presbyterian comes from this word.

Since Bobby grew up at Berachah, there are always those who do not want to accept the authority of the pastor. That kid, that punk, is the authority at Berachah? This could be particularly difficult for those who grew up in Berachah under Bob, who is authority personified.

2 members of this congregation were actually babysitters of Bobby. One actually works for him. However, he is authority-oriented.

Bobby wishes he had time to deal with his authority as a company commander, where he has dealt with things like rape and murder. Επισκοπος = *superintendent, policy maker, bishop*. The word *Episcopal* comes from this. The mistaken impression is someone with authority over more than one church.

We had a man who greatly understood grace orientation. There were men under him who did not understand his grace policy. There is no excuse for not understanding grace.

All organizations have commanding officers, and with large organizations, there are subordinate leadership positions, and people have to deal with authority over them and exercise their own authority. The pastor must delegate authority to subordinates. A pastor should appoint deacons who are mature believers. They need to understand grace and are doctrinally oriented. Those who do not wield their authority properly do not benefit the person at the top. Regardless, it is for the benefit of the sheep.

Eph. 4:11 pastor and teacher are one and the same. It is properly pastor-teacher. These 3 words are different titles for the same gift. Each word deals with a different aspect of the gift.

### **The Intersecting Words**

1. The pastor-teacher teaches under the principle of authority. Πρεσβυτερος. A pastor-teacher needs to be well-versed in leadership. Bob always believed that leadership training in the military is the best place for such training.
2. Teaching with authority is the pastor's function, which is ποιμην, the shepherd. Care and guidance is emphasized here.

3. The pastor holds an office of authority, which is επισκοπος.

Bobby is responsible for our spiritual growth; he is not a coordinator and he is not a social coordinator, and departing from the primary function of teaching, then he has departed from his gift.

James 3:1: **My brothers do not be many teachers, knowing that we will receive greater judgment.** Bobby is held to a higher standard than we. He gets double-discipline. This gift should never be taken lightly. This verse is here so that, those who aspire to this office recognize that we are in for and all who teach will be answerable for what they do.

## Lesson #771

1Tim. 3:2–7 August 21, 2008

Thursday

The spiritual gift of teaching, from 1Cor. 12:28 Eph. 4:11 is foundational for the spiritual growth for every believer, which growth is mandated for every believer. This growth cannot occur without someone who is qualified to teach doctrine to us. They are qualified by the gift and by the doctrine residing in their own soul, which they gained from being taught. The believer with a teaching gift can be found everywhere in the church; not just with the pastor-teacher. Every gift that anyone might have is dependent upon teaching from the pastor-teacher. He provides doctrine which can be metabolized and guidance by the teaching of the Word of God. Bobby does not counsel; but the actual counseling takes place in the auditorium. Bobby will guarantee us that sooner or later, he will answer our questions. God will not leave us in the lurch with a huge question mark. You do not need all that personal attention in order to grow. The pastor is also the πρεσβυτερος.

There are others who are teachers who teach believers. Someone stopped Bobby in the driveway after Bible class, “You know, I finally know what my spiritual gift is; I am a teacher.” She just assumed that she, as a woman, could not be a teacher. This gift is critical for the foundation of doctrine in the souls of these young children. Prep school is designed to do that. The teachers there learn from Bobby and teach in their own style and in their own way. The kids are being prepared to learn doctrines of a more advanced nature. They need the basic, preparatory doctrines. Parents need to also be involved with the teaching of their children.

The Scripture contains a caution for pastor-teachers. Teaching doctrine carries a greater responsibility and accountability before the Lord. A teacher is held to a higher standard. It is rewarding to teach doctrine. It was rewarding to Bobby when he taught teenagers. We all fail and some gifts do not have the impact on a large group of people. The teaching gift is a corporate, teaching gift. The teaching gift has a wide-ranging impact upon others, which means a greater responsibility. There are great temporal rewards in all gifts, and in watching others grow spiritually from teaching. We are in partnership as believers. God the Holy Spirit takes this information and metabolizes it into the soul. That is an amazing partnership. No one should teach in prep school on a lark. The ministry is no place to hide and be lazy. A pastor-teacher needs to be a self starter. Enter soberly with James 3:1 in

your mind. It was a part of Bobby's hesitancy in becoming a pastor; he saw what it required. To go into it lightly is the footstep of a fool.

### 5 ways to know if you ought to teach.

It is the teaching gift which qualifies a man who is a pastor-teacher.

1. Can you teach; can you communicate. Bobby was hesitant because he knew what he was getting into.
2. You must have a desire to teach. Bobby did not think that he had the desire until he tried it. Bobby knows that he will answer for us at the Judgment Seat of Christ. We will have to answer for ourselves personally.
3. Do you have the circumstances to make this work? Is your life moving in the direction of being a teacher. Bobby grew up in a home which prepared him with doctrine. His college major was classical Greek, and that was not planned out. He had a little G.I. Bill and he tried a seminary; and he found out that he loved it. Also the years that he spent editing the books in the library caused him to be organized.
4. You must be prepared to study and to teach. That means, you will need a formal education. Some pastors have spent a lot of time in the seminary of Berachah. Study and teaching requires academic preparation and self-discipline. The pastor must enjoy exploring the depths of the Word of God. You must be prepared to study and teach. Bobby has known a few teachers in prep school, and they must sit down and prepare a lesson. Bobby prepared for his teen class. Song of Solomon he taught as "Sex, Drugs and Rock 'n' Roll" sermons.
5. You must meet the personal qualifications of a pastor-teacher. They are stringent. Titus 1:6-9 1Tim. 3:1-7

A teacher must edify his congregation. If he is muddled and confused; if he does not have the background to put it altogether. If he does not know the historical background, then he will be muddled and confused, and he produces a congregation which is muddled and confused.

In seminary, there was the nauseating thought that a person must have a pastor's heart. However, you do not need a particular personality to be a pastor. A pastor can be amiable and laid back or aggressive and authoritative. He might be autocratic or democratic.

A pastor's personal qualifications is locked in concrete, within Biblical pre-requisites. Found in 1Tim. 3:2-7: **Then it behooves the overseer** [ἐπισκοπος] **to be blameless** [above reproach], **one-wife man** [not a polygamist; and those divorced ought to be carefully examined], **temperate** [he has self-control], **sensible** [common sense], **well-ordered** [his life must not be filled with distractions], **hospitable** [generous; gracious soul], **apt at teaching**; **not a drunkard** [or a druggie], **not a contentious one** [not pugnacious, not a bully; not supposed to be a striker of persons, which was a struggle for Bob], **not money-loving, but gentle, not quarrelsome** [not abusive], **not avaricious** [free from the love of money]; **ruling his own house well, having children in subjection with all respect. But if anyone does not know how to rule his own house** [if he cannot lead his own family, then how can he have authority over a church; Franklin Graham was a wild hare], **how will he care for an**

assembly of God? He should not be a novice [he needs spiritual maturity], lest being puffed up he may fall into the devil's judgment [a pastor-teacher has authority and this can cause a person to become arrogant and abuse his own authority]. But he must also have a good witness from those outside [a pastor-teacher needs to have good relations with those outside of the church; he maintains a good personal witness], that he not fall into reproach and into a snare of the devil. The snare of the devil is human viewpoint. It is the doctrine of demons. He cannot compromise his leadership. No pastor-teacher is perfect. This list should never be used legalistically. Men with the pastor-teacher gift all fail in various ways. This list cannot be used legalistically. A legalistic use of one of these qualifications to disqualify someone forever as a pastor. Nevertheless, these are the Biblical qualifications of a pastor. A pastor must have good character and good character habits.

This concludes Bobby's dissertation on the pastor-teacher. Now he has no excuse before us.

The gift of evangelism on Sunday.

## **Lesson #772**

**1Cor. 12: August 24, 2008**

**Sunday 1**

Bobby, while contemplating what he is going to teach, watches us and is struck by the diversity of people at Berachah. One thing which struck Bobby this morning was the unity today. We are all a part of the body of Christ. We all have a spiritual gift, which is our subject. This makes us a member of the body. This gift is a part of the whole. We cannot function without the sum of the parts. We are at different places, different maturity levels, different motivations, we still have a place in the body of Christ.

We have moved away from the spectacular and miraculous gifts, which were indispensable, but temporary. The performance of miraculous deeds and the prophecies which were made, all provided credentials for the Apostles and their surrogates. These miracles, all of them, including the gift of tongues, drew attention to the one with the gift, and, ultimately, toward their message. It would make little sense for someone to do something miraculous without accompanying this event with words of truth. The church was not designed to be a place of entertainment or as some fantastic magic show.

As the church began to grow, the miraculous gifts began to disappear, and these gifts were no longer in existence. However, spiritual gifts remain today in the post-canon era of the Church Age. We all have spiritual gifts.

Earlier this week, a woman came to Bobby and told him she knows that her spiritual gift is teaching, although she has been functioning in this gift for sometime.

The church continues to grow and continues to function as the body of Christ by means of communication gifts; but these are not the only gifts which operate during this portion of the Church Age. Bobby demonstrates to us, the gift of pastor-teacher. As we move

through our lives, we are going to use our spiritual gift; it will manifest itself, if we grow spiritually.

The missionary falls in between the gifts of pastor-teacher and evangelist. The pastor-teacher teaches with authority because that is his office. Bobby carries a certain authority. He is a πρεσβυτερος. We are the sheep and Bobby is the ποιμην, or the shepherd. Bobby makes application of doctrine from time to time. We, as believers, need guidance, from time to time.

With authority goes responsibility. As James 3:1 says, Bobby incurs a stricter evaluation than do we. Even though a pastor has a past, that past is not something which disqualifies a pastor. That must be evaluated by deacons. They had to carefully consider the qualifications. Titus lists a set of qualifications. He must be a mature believer. He cannot lead other believers to maturity unless he is mature. He must possess good character and good personal habits. He guides and protects his congregation. This is all a part of his qualification and his office. He is not better or higher in the estimation of God; he is simply a communicator, and his gift is important, as is our gift.

Eph. 4:11 evangelist ευαγγελιστης, which is translated *evangelist*, which literally means *a messenger of good news*. The cognate is the noun *ευαγγελιον*, which means *the gospel, good news*. An evangelist is the one who presents the good news.

Acts 21:8 speaks of Philip the evangelist, who taught throughout Samaria Acts 4:4–8. When Paul took Timothy aside, he tells Tim to do the work of an evangelist. That occurs during the pre-canon period. A person might possess many gifts to found a church. Eph. 4:11 also lists *evangelist* on the list of spiritual gifts. Paul had a traveling entourage throughout the ancient world. They all did the work of evangelism. He communicates primarily to unbelievers outside of the local church. That is what his gift is designed to do.

What about when an unbeliever accepts from an evangelist? Bobby thinks that one ought to teach this person some very basic doctrine. He needs to be directed toward a spiritual life. He is the first contact. The centrality of Bible doctrine for his spiritual growth. Epistemological rehabilitation. The new convert is a baton; he should be passed along to the pastor-teacher from the evangelist.

Bobby is about to speculate somewhat. A missionary who goes to another country to present the gospel; or there are domestic missionaries who teach within this country. A missionary may have a dual gift of evangelism and teaching, to some extent. Bobby cannot prove this by the Scriptures; but it is not beyond the realm of possibilities. A missionary has a lot of responsibility and he ought to teach some basic doctrine to the new converts.

The evangelist has the gift to hold the attention of an evangelist. Billy Graham has the ability to hold the attention of those who are in his audience. Rick Hughes is another of these. Unbelievers are likely to listen where they might not listen to anyone else. It is an amazing thing to see an evangelist at work. Evangelists certainly have human talents

which go along with their gift. It is the actual gift which attracts and keeps the unbeliever's attention. The message of the gospel has the power. It is almost as if a cobra is sitting in front of them and their attention is focused upon it. They can still reject the message and many of them do.

Rick Hughes has the gift to take a room filled with kids and hold their attention. There is no more difficult group to get their attention than a large group of junior high or high school kids. These kids are quiet as he communicates the gospel in his own style. Who on earth could keep their attention for a half hour. His message appeals to them as an ungifted unbeliever cannot. An untold number of kids will be in heaven because of him.

It is difficult to listen to some religious person giving their opinion and it gets you upset and you want to stand up and refute them. This is common. This will even happen with Rick Hughes; but, they will generally give him a hearing. There is the least amount of friction and the maximum amount of attention.

A pastor does not have this gift, even though they are mandated to do the work of an evangelist. **But you be sober in all things, endure hardship; do the work of an evangelist.** Bobby communicates the gospel in the same way that we do. Bobby gives a formal invitation of the gospel at the end of the service or he will do so when there is a large group of unbelievers present at some sort of a speaking event (like a funeral).

As royal ambassadors, we represent Christ before the unbelieving world. The evangelist cannot reach everyone; Bobby cannot reach everyone; so we are given this assignment as well. At Communion, we receive the doctrines related to salvation. Personal witness is done in two ways. It is done by what we say and by our lives. People view us in our lifestyle and they make determinations as well. We have an unavoidable contact with unbelievers. Everytime we are in association with unbelievers, we must keep our options open to witness to them.

Our primary relationships should not be with unbelievers and we should not indulge their lifestyles. There is a certain distance which we cannot go. We should represent the gospel without being a stumbling block, not through legalism or through antinomianism. Legalism does not represent the grace of God; antinomianism does not represent the freedom of God.

The grace of God is the issue in witnessing. Legalism makes an issue of the works of man instead of the work of Christ. We should not be uptight or condescending. We should not join an unbeliever in duplicity either; that is not personal evangelism. The extent to which we indulge in the lifestyle of the unbeliever is the extent in which our witness is effective. It is never the right relationship for us when our witness is lost sight of and it will set us back in our spiritual advance. There is a line that we must not cross. We simply cannot move into the lifestyle of the unbeliever. This is where maturity comes in, where we can make wise decisions related to unbelievers in our lives.

Personal evangelism is next.

A difficult part of the Christian life, being an ambassador for the Lord Jesus Christ. You may think, an evangelist is easy; yet, I deal with these heathen at work every day, and I gave up on them long ago. We forget that it is not just about what you say. People don't come up and say, "Will you tell me about Jesus Christ, I hear you are a Christian." That just does not happen. You need to have a personal relationship with this person. When they can observe that you have a relaxed mental attitude, and that you can deal with problems without hysteria.

If God is Who He says He is, why are things so bad. Or, how do you know the Bible is the Word of God? These are defenses put up for people to keep from believing in Jesus Christ. They are avoidance maneuvers from hearing the gospel. The words of the gospel are convicting. If you don't believe that, mention Jesus Christ to someone in your periphery and you will get a response. Some will glare at you and there are a number of responses.

In most cases, you build a relationship with those who are unbelievers, and you need to be careful as to how far you take the relationship. We are given a fantastic spiritual life. When we live it, it shows. You don't have to be a legalist. You can have rapport with certain unbelievers in certain relationships.

If you have chosen to indulge in the lifestyle of the unbeliever, you have chosen to neglect or reject the application of doctrine. You have to properly apply the principles of separation. Anything that turns you away from Bible doctrine is not good for you. You do not indulge the lifestyle with those with whom you are building a relationship.

We need to be able to say *no* to some things. No matter what we do, we remain saved and are going to heaven; but if we fall into all kinds of human viewpoint and relationships with unbelievers where we get fouled up. Witnessing is not the only reason to have a relationship, but at the moment of salvation, one of the things we become is an ambassador for Jesus Christ. We cannot reject it and we cannot neglect it.

We will be brought to the level with those with whom we associate. Whatever doctrine we metabolize at 4 hours a week or more, that can be offset by our bad choices.

There is a separation of thinking between the mature believer and the immature believer or unbelievers in general. We have the mind of Christ. We think far differently than the rest of the world. Bobby is just beginning to recognize how different his thought process is. When Bobby watches politics on TV, he can see how far his thinking is from their approach. He cannot understand how they even think.

Be cautious and remember your great purpose in life. You will not be left wanting. You will have great relationships. If you think that you must hustle a relationship out in life, then you are not trusting God to deal with that aspect of your life. You must demonstrate divine viewpoint thinking, the mind of Christ. If you cannot represent His thinking, you cannot

represent Him. The immature believer cannot show this attitude and such a person is indistinguishable from unbelievers.

Some of us advance spiritually; and some are just scratching the surface of what is available to us. When there is no difference, there is no distinct witness for Christ. When you possess a relaxed mental attitude, and you have contentment and happiness in your spiritual life, these qualities will be noticed by others. There is negative volition, so that we will not convert everyone that we speak to.

For some unbelievers, we are their spiritual contact. We have an organic relationship built up and sometimes this is for their benefit. Start with the unbelievers in your family. It is terrible to think of someone in your family spending eternity in hell. And if there is some incident that pisses you off, forget it. Do not allow some problem or disagreement which can destroy your relationship. In some cases, all you have to do is tell someone how to be saved; that is all that is necessary. Demonstrate the spiritual life and do not go down to their level.

Do not indulge yourself in a lifestyle which looks tempting. Even without a mature spiritual life, you can still speak the gospel. The power is in the gospel. Do not fear ridicule or rejection.

Bobby suggests, in case you think you are about to begin an intimate relationship with someone that you speak the gospel to them, to make sure that they know the gospel. That can clarify things overnight.

Do not ever make an issue of yourself when presenting the gospel. Do not get involved in legalism or antinomianism. Do not be a stumbling block to those with whom you have contact.

The function of your spiritual gift in evangelism. The pied piper approach. An evangelist can stand up and grab your attention. Your mind drifts and his gift can focus you on the gospel. There is the function of the spiritual gift of pastor-teacher. He is not an evangelist, but he gives an accurate presentation of the gospel under the ministry of God the Holy Spirit. No one should leave Berachah without hearing the gospel of faith alone in Christ alone. The 3<sup>rd</sup> category is the common function of every believer under the principle of the great commission, which is our mandate to go out and give the gospel. Every believer, even those with the gift of evangelist, must learn Bible doctrine from their pastor-teacher. No matter what a person's spiritual gift is, he still must grow spiritually under a pastor-teacher.

There are a number of non-communication gifts.

The gift of helps, found only in 1Cor. 12:28. It is the Greek noun αντιλαψις and it comes from αντιλαμβανω, which means *to take someone's part, to come to the aid of.*

Helps: The believer with the gift of helps makes his talent available whenever a need arises. This can include assets as well. This is a foot soldier gift. This is a believer who is in the trenches and the church cannot do without this gift. This is an unsung hero; their gift is not flashy and few notice it. There is a reward for this gift and Jesus Christ notices what we do. For all gifts, there is reward in heaven. *Helps* is a gift which functions in every church. It is the most sustaining gift providing cooperation and coordination within the body of Christ. Everyone has the responsibility for some charity. We, as a believer, ought to be charitable, either by attitude or in some other way. This is beyond the normal desire to help. We may want to help a friend or see someone in need and want to do with a problem. However, this person, is strongly pushed. There is no restriction with reference to gender. It can involve financial aid and it can involve time. If you are in need, someone with the gift of helps can help you. Without this gift, many of us would be left out in the cold, so to speak. This should not occur within the church. This gift can be extended inside or outside of the church. We picture it as being inside of the church, but that is not necessary. It is a work of charity giving benefit to all in the church; and it models the grace of God. The recipient is not deserving of grace, but it is given to them anyway. This is a golden opportunity to witness to those outside of the church. Mercy is a separate gift from the gift of helps. *Helps* is not necessarily people-centered, whereas, mercy is.

Bobby thinks of several things when it comes to *helps*. People making training aides for prep school are exercising their gift. This is the one goal of advancing children. This aides in the advance of a child's spiritual growth.

We spend more time in the function of our spiritual gift and less time spent out of fellowship in mental attitude sins and in the function of other sins. Administration, mercy, giving, etc. still to come.

## **Lesson #774**

**1Cor. 12: August 27, 2008**

**Wednesday**

Soney passed away, and first heard Bob in 1956 and has been with him ever since. Some have actually discovered their spiritual gifts. It is profitable to know what it is. It is always nice to know the direction we ought to go; however, it is not entirely necessary to know what your gift is. As you advance, your spiritual gift will advance, and it will function whether you identify it or not. It is sometime difficult to distinguish between the function of your spiritual gift and just the normal thing which occurs in your life. All believers are told to function in the Bible in ways which are similar to a spiritual gift. The gift of teacher, the evangelist and administration. Anyone can be connected with teaching, a parent, someone involved in a prison ministry. We are all to function as evangelists. At any time, you can recite a doctrine; and that is the teaching mode. Parents must impart doctrinal knowledge to your children; so teaching is a part of their daily life. Not having the gift of teaching does not let you off the hook.

Some of us were thrown into a situation where our gift has to function; others of us just desire to do this or that; and God allows for that. There is a direction that our spiritual gift leads us. There can be a close association between teaching and the gift of teaching.

Evangelism, the gift of gathering people and holding their attention. They have the ability to hold the unbelievers attention, when they might not listen to anyone else. An evangelist often will witness to people on a 1 to 1 basis. Philip's gift was apparent when he spoke to a man he had never before met. In either a group or in a single situation.

The ordinary believer can reach the unreachable. They are reachable for us. People can observe us in life and our character and we are put in a position where we can reach this person. We do not have the gift of evangelism, but we still reach out with the gospel. If you are able to talk, then you can present the gospel. We are all witnesses for Jesus Christ.

Yesterday, Bobby had a funeral in this auditorium, and it is a golden opportunity to hammer these people with the gospel. Bobby tells them about death, and then about how to have a spiritual life.

Bobby has a long-time friend who is a professional golfer and he witnessed profusely to other golfers on this tour. They heard the gospel on that tour because this man was not afraid to present it. Many of them are even in Berachah or listen to MP3's because of this. Whether this guy has the spiritual gift of evangelism, we don't know.

Bobby always thinks of Rick Hughes, who thought that he had the gift of pastor-teacher. The one he traveled with gave the gospel, and Rich then taught some doctrine, and it turned out that they had their gifts backwards.

The gift of helps, which is beyond the normal desire to help a friend. Hopefully, we all do kind things now and again, but someone with the gift is compulsive about it; or they might do some task which is of help. Everyone has a responsibility for some charity. We are not exempt from this because we lack this gift. Grace requires that we act graciously as someone who provides assistance. In doing something like this, we have the opportunity to present the gospel.

Sometimes it is hard to tell what your gift is. You are not exempt from doing that.

1Cor. 12:28 administrations and leadership from Rom. 12:8, and these are closely connected within the body of the local church. This could be possibly the same gift, administrative leadership. They may or may not go together. A bureaucrat in a large organization would be an administrator. One with authority could be a leader. They can be separate or they can overlap.

Administration is the Greek noun κυβερνησις = *administration, government*. This is a gift which allows a holding of a leading position in a local church. Its cognate noun is κυβερνητης = *captain, pilot, steersman*. Together, these can be seen as a man who commands a ship or leads a vessel. Local churches require church government. There are those within the local church do a lot of the duties which Bobby cannot do. There are 19 deacons at Berachah.

Rom. 12:8 participle from προιστιμι = *those who stand before, those who are at the head of, an activity of those in leadership positions in a family (1Tim. 3:4); elder (1Tim. 5:17)*. A pastor is certainly a man who can lead his church. He needs to make sure that policy lines up with the Word of God. Where a pastor is involved in too much administration, he ends up organizing and not teaching. There is a delegated authority, in a position of subordinate leadership. There is no specific gift of deacon is mentioned; it is mentioned, but a deacon is involved in the church and on of the... Administrative service is necessary to keep a church running. These gifts allow the pastor-teacher to study and teach. These are men that Bobby can trust. He can turn his back on them and know that they can be trusted.

Bobby is paid a salary to do what he does. He does not ever handle the money. Never write a check to him. There have been all kinds of problems within the church and they have been handled beautifully by those with such a gift. Unless it is a superbad case, Bobby does not get involved with the details. All the matters are covered. There are ushers in Berachah every Sunday, and men who take care of Communion. All of this is put together by men with this gift. They do these things as a wonderful service to God. These gifts must be identified. Bobby has the responsibility to identify these duties. Bobby looks for maturity and someone who has some kind of background with Berachah. Without this, the church cannot be administered. There are also qualifications for these and they are stringent.

Anyone in a local church who deals with other members of the congregation should have this gift and they are always worthy of respect, which is authority orientation. Rebellion against church authority is rebellion against God's design for leadership in the church. Bobby has seen some amazing rebellion in his time as the pastor's son.

Most of the time, when we stay in fellowship and listen to doctrine, these problems are handled. However, people get out of fellowship, and then things have to be handled in other ways. Witness the Corinthian church. They were in rebellion. They were involved in factions, splitting up the church into several factions. Bobby understands his own father better because he did not fool around with insubordination, rebellion and factions. Bobby is the beneficiary of this ministry. Bobby has been in other churches where they wander about, go the restroom and come back, and have no thoughtfulness with regards to other people. Bobby has never had to say, "You there" ever. The people in this congregation understand authority and leadership and the proper church decorum.

There is someone in the church who heads Operation Grace Missions. He has obvious administration gifts. Those who lead different service organizations also have such gifts. Prep school has a standing position on the board of deacons. He heads up prep school. He was ordained as a pastor, but he has never had that opportunity.

One type of deacon has the administrative leadership gift; they have leadership qualities. Then there are those with the service gifts in Rom. 12:7, which is next up.

We have examined 5 permanent spiritual gifts—teaching, evangelism, helps, administration, leadership. There must be in the function of the local church, leadership which is subordinate to the pastor, so that the pastor can study and teach. The pastor needs help in order to be able to do this. The pastor needs to provide spiritual food for his congregation. Bobby does not want to face the Judgment Seat of Christ and answer for an underfed congregation.

### **Administrative Leadership**

1. They organize and they execute numerous church activities and details. Communion and memorial services, along with ordinations and other events.
2. These administrative leaders must oversee business and financial matters, which is an extremely important duty. There will be soon an extensive building project next door, which is going to involve taking out the northern wall. Plans and estimates are involved and the entire operation has been handled with tremendous efficiency and good stewardship. The key is to not to waste God's funds. Many churches have been defrauded and bankrupted due to poor or criminal financial administration. The believers in our administration have been honorable in this regard.
3. They must be able to handle a myriad of problems within a church. Where there are two people, there are problems. From simple organizational glitches to serious problems with members of the congregation. All churches have problems. Bobby cannot handle all people problems and do his job.
4. Administrative leadership must make wise recommendations and decisions, involving divine viewpoint and grace. Church government can be quite complicated. Church cannot function without gifted men in this area.
5. Two types of gifts:
  - a. Administrative type gifts. Leadership positions, heads of committees, etc.
  - b. Service administration gifts, service gifts.

This service gift is closely related to the one above. Διακονία, which is transliterated deacon, but it should actually be translated service. Rom. 12:6–9: **Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching; the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness. Let love be genuine. Abhor what is evil; hold fast to what is good.**

**Since we have gifts which differ, each person should exercise these gifts accordingly (according to the gift that it is). Serve within the framework of the gift of service.**

Some confusion comes from the cognate noun διακονος. This is the gift of administrative leadership.

### Διακονία

1. In Rom. 12:7 διακονία connotes a person who waits tables.
2. Generally, it came to be used for domestic tasks of service.
3. It connotes a personal service rendered to others.
4. Paul could have used alternative words here. The word itself refers to something different; a servant. There is no distinction here in rank or authority.

If someone is in the office of deacon, it is not about leadership but it is strictly about service. These are the men on the board of deacons who serve under those with authority. Some deal with financial function of a church. The gift of service goes beyond the office of deacon. This can be other people in the congregation. This gift is at the very heart of the purpose for spiritual gifts. All spiritual gifts are given to the service. A deacon is a conspicuous example of that gift. The deacon is and an example to the rest of the church. The deacon may serve the entire body, but the gift of service can be involved with others, dealing with just one or two or even the body of the church. This gift was possessed by the Apostles.

Paul calls himself in many passages, a δουλος = *slave, servant*. He was a servant to Christ and he was a servant to those whom he taught. Grace orientation and humility is certainly a part of service, which is what Paul had, even though he had the ultimate human authority. Having authority also requires humility. The greatest leaders are those who recognize that they have authority and that they know how to use it.

Bobby is a table waiter essentially serving us food. It is a special gift that the Apostle Paul has. The Lord Jesus Christ is the ultimate servant. He is called in Isa. 52:13–53:12 the Suffering Servant.

All spiritual gifts are about service. This particular gift of service includes both men and women. Other gifts are sometimes for men only because authority is placed in the man.

With all gifts, we will be led in the direction in which we should go as we advance spiritually.

There are those in T&P and who do maintenance and they make the church work. They serve because they want to. Bobby apparently enjoyed working for T&P. Those who have the gift of service and work at T&P is great, because they utilize their spiritual gift.

What about δεκονεσες which is probably not the Greek. No woman holds the authority found in administrative leadership, or as pastor teachers and evangelism.

Women are looking toughly at Bobby.

### Women Under Authority

1. Qualifications for pastor-teacher found in 1Cor. 3:1–7 are addressed exclusively to men.

2. 1Tim. 2:12 women are not to have authority over the men in the church.
3. 1Cor. 14:34–35 women are to keep silent in church.

Those in authority are just as much servants as any woman with any spiritual gift. God has simply set up men in authority in the church because men are initiators and women are responders.

### Conclusion

1. What about the office of Deaconess? She is not ever a part of administrative leadership or the pastorate of the church. She cannot hold the office of deacon.
2. She always does belong to the same ministry.
3. Because of that, she has a subordinate, ancillary role in the field of service.
4. That is the general meaning of deaconess, a female who serves, but not with authority over the men.

Women can be an integral part, because some women can do what we cannot.

### Deaconess Gifts

1. Serving the ill and the orphans.
2. Providing hospitality Martha Ann Hines comes to mind. Without her, none of this could happen without her. She has done this without complaint and others have picked up her baton and have carried on. Bobby calls for volunteers and there is never a lack of volunteers. This sort of service by women is indispensable to the church. Women are co-workers side-by-side with men.

Rom. 8:12: **the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.**

The verb here is παρακαλεω. It means *to comfort, to encourage*. Παρακλησις. Our primary comforter and encourager, is what we have in our souls. We do not have to lean on anyone. We have the Holy Spirit Who is the παρακλητ and doctrine is metabolized into our right lobes, and it is that upon which we feed and grow. Secondly, we have the metabolized doctrine, which is the basis for our stability and our encouragement. Self-encouragement and self-comfort.

### Personal Sense of Destiny

1. With confidence in our soul from spiritual advance, we live in the light of an eternally secure future. A personal sense of destiny and this security is an incredible comfort and encouragement. No matter what kind of financial disaster occurs around you, we know we will never go hungry, we will not be thrown out of our house, no matter how the election goes, no matter how many taxes are required of us. We live our lives in the light of eternity.

2. When we understand and apply the incredible resources and life that He has provided, that is the ultimate encouragement.
3. Then, when all of that happens. When you advance spiritually, you advance your life and the eternal security, and in this is encouragement, consolation, etc.
4. With the realization of that destiny, we will attain that which is called spiritual self esteem. That is the attitude of self-exhortation. Spiritual self esteem falls under the personal sense of destiny. No human self esteem can equal this. Human self esteem is based upon your accomplishments, upon which you base your self-esteem. Psychology tries to make this happen without any accomplishments. Spiritual self esteem is dependent upon divine accomplishments, of which we have a part. Divine accomplishment is accomplishment. It is absolute and we have a part in that. Our personal identification is in Christ. We share everything that Christ is and everything that He has. We have the greatest encouragement in life that there is with spiritual self esteem. That is a problem solving device.

Gift of exhortation next.

## Lesson #776

**1Cor. 12: August 31, 2008**

**Sunday 1**

Pneumatology is one of the misunderstood doctrines and this study began a long time ago. How the Holy Spirit related to the spiritual life, how does He related to the spiritual life, etc? These concepts all begin for us by the filling of the Holy Spirit. It is the Holy Spirit which places us in union with Christ. Without the Holy Spirit, we cannot metabolize Bible doctrine. Without the Holy Spirit, we cannot grow spiritually. The only way to be filled with the Holy Spirit. This means that we are not controlled by the sin nature. Sin causes us to be controlled by the sin nature.

It may have crossed our mind that, certain gifts seem more exciting and more desirable than other gifts. Why did God give me this gift and not that? Why did I get this mundane gift of helps and service rather than something more exciting like teaching and leadership? Something with a little flash and a little dash. In other words, I want a gift where I can gain more approbation; a gift where I can raise my status. This is the Corinthian model. This is what they wanted. They wanted to stand out in this church; they wanted the approbation. This should never be the mode of the spiritual life. What God bestows by His grace always demands grace orientation.

Every spiritual gift is just as desirable and just as important and the gift which we receive at salvation is the exact right gift for us, based upon our talents and the needs of the body of Christ. It fits us perfectly. God has made no mistake. We should not wish for a reevaluation of our gift. "Wait a minute, Holy Spirit, I think I want a different gift." Every gift is one of service to the body of Christ and to the glory of God. What we have is based upon God's full understanding of who we are. No spiritual gift supercedes another. That which seems less desirable is not worse than the gift which seems more desirable.

The next gift is exhortation, and it has something in it for everyone. This is a normal activity in the Christian life for the advancing believer. It works for the gifted and the ungifted. This is something of a hybrid gift. It is a cross between teaching and helps from one believer to another. It also functions individually in the soul, even one who is without this gift. Even if we don't have this gift, that does not mean that we cannot use it or benefit by it.

Exhort in the Greek is the verb *parakalô* (παρακαλέω) [pronounced *pahr-ahk-al-EH-oh*], = *to comfort, to encourage*. Thayer definitions: 1) *to call to one's side, call for, summon; 2) to address, speak to, (call to, call upon), which may be done in the way of exhortation, entreaty, comfort, instruction, etc.; 2a) to admonish, exhort; 2b) to beg, entreat, beseech; 2b1) to strive to appease by entreaty; 2c) to console, to encourage and strengthen by consolation, to comfort; 2c1) to receive consolation, be comforted; 2d) to encourage, strengthen; 2e) exhorting and comforting and encouraging; 2f) to instruct, teach.*

### **Personal Sense of Destiny**

Anyone who is a believer who is maturing spiritually must reach a personal sense of destiny.

1. At some point, we see the plan of God for our life more clearly. The whole plan of God starts to take shape; we have an eternally secure future. Our eternal destiny, which is involved in living our life in the light of eternity, requires maximum confidence in the soul.
2. You understand the impact of being in Christ. This is the Biblical formulaic phrase, *being united in Christ*. This is our ultimate destiny; we share everything that He is and everything that He has. That is our destiny.
3. As we advance to spiritual maturity, we understand and apply the incredible resources that He has provided for us. As we see the sources work in our life, that is maximum encouragement in our life.
4. When you understand and apply eternal security and the concept of union with Christ, you have acquired the sense of your destiny and we have a personal sense of destiny. People in life often determine what their destiny is and they strive to fulfill it. That destiny is eternally linked to God Himself.

### **Spiritual Self Esteem**

1. There is a lot of talk about spiritual self esteem and how important it is for our life. Spiritual self esteem is linked to understanding our personal sense of destiny.
2. We develop grace and an understanding of our spiritual life. Without spiritual self esteem, there is no authority orientation in our soul nor is there any teachability in our soul. Teaching is *paraklêsis*.
3. Spiritual self esteem means that we rely on God's infinite grace, not on our own finite talents and abilities. Human self esteem is linked to our failures and our faults. Human self esteem is based upon what we accomplish in life, and lack of accomplishment means a lack of human self-esteem. Psychology tries to put together an artificial self esteem linked to accomplishments, real or not. At worst,

it does not work; and at best, it is an unstable solution. Spiritual self esteem is so much greater because it is dependent upon our accomplishments of which we are a part. With a personal sense of destiny, we share all that the Lord Jesus Christ is and all the He has. Spiritual self esteem depends upon Jesus Christ and not upon us. It is His accomplishments for us which matter. The rest of the human race can look upon us and say, *what a failure*. This is based upon our

4. Spiritual self esteem means avoidance of inordinate ambition and inordinate competition. All of these human ambitions we recognize that we will not accomplish and now we are insecure. Spiritual self esteem removes us from this rat race. This does not define us. Our relationship with Jesus Christ defines us.
5. Spiritual self esteem is the development of spiritual common sense and good judgment related to divine viewpoint. This is the crux of the application of Bible doctrine. It is always self-encouraging and comforting when we make good decisions from doctrine. This precludes attempts to justify our actions and bad decisions. Spiritual self esteem does not do that; we do not get discouraged when we make bad decisions. We get back on track. We cannot encourage yourself to get back on track when we encourage our bad decisions. Doctrine is the wonderful common sense and good judgment.
6. Spiritual self esteem is cognitive self-confidence from the absolutes of Bible doctrine rather than from the human viewpoint perception of yourself. Human viewpoint perception of ourselves is the very definition of instability. Our emotion responds to what is in our soul by thinking. However, emotions do not run your life.
7. In spiritual self esteem, we can address and we can solve our own problems from the doctrine in our own soul without depending upon the advice of others. With Bible doctrine, our advice comes from what is resident in our soul.
8. With a problem solving devices and with spiritual self esteem from spiritual advance, you can counsel yourself; you can warn yourself; you have good judgment and common sense; you can advise yourself from internal wisdom. Spiritual self esteem is wisdom in your soul, divine viewpoint. We understand who we are, our destiny, and this puts us in a position of self-exhortation.

Rom. 12:8: ...the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

**Lesson #777**

**1Cor. 12: August 31, 2008**

**Sunday 2**

Colonel Thorton who has been in Afghanistan. When Thorton first walked into Berachah 35 years ago, he could not to imagine. Nancy Crighton sent him MP3's. Those left behind have it more difficult than being deployed. Horrendous things happen to spouses during deployment. In deployment, there are no traffic jams, no bills to pay, etc. This deployment was more in God's plan than anything else that Thorton had been involved in. Sometimes it is difficult to get deployed.

He was first going to be sent to Iraq, but then they changed him to Afghanistan. Later his son was moved there. His CO was going to be someone he knew, but there were a lot of people challenges.

Military intelligence officer means that you cannot tell your family anything that you do. Derrick had a security clearance and access, and once he got his badge, Thorton brought him into a secure area and the ability to lay out what he had been doing all of this time. He had the time to listen to one lesson each day.

It is no mystery that the Afghan people struggle, who have been under tyranny for years. 80% are illiterate. 40 countries there and it is an opportunity to witness to them as well.

The same doctrine which get you through Houston traffic also sustain you in deployment.

Missions change, uniforms change, but the army never changes. It is basically always the same. There is something about the army which is comforting, and you always know what to expect, even though you may not like it. There is an important aspect of the spiritual life. It does not matter which whom you have to associate. Bible doctrine works. Whether you are sitting at home or in a far away place like Afghanistan. It is the greatest part of every person's life.

Exhortation is one of the most interesting spiritual gifts. Bobby exhorts us all the time, which means comfort and encouragement. We build a personal sense of destiny and spiritual self esteem and we no longer have to rely on our own accomplishments and what others say.

This is a perfect morning for Colonel Thorton. He had doctrine and a friend to encourage him.

### **Self-Exhortation**

1. We can clearly see and combat our areas of weakness. We normally like our area of weakness and many times, this is something that we do not want to change. This is usually what is in conflict most of the time with our spiritual life.
2. We recognize when we are headed down the wrong road. We are not blind and unaffected. Blind arrogance is one of the great problems in life.
3. When you recognize that you are going down the wrong road, you avoid it, using the counsel of Bible doctrine. You advise yourself from Bible doctrine. There is a different way of thinking and there is a way to self-exhort. We are destined in another direction to repeat the same old patterns of our life over and over; and we struggle with it every day.
4. Self-exhortation means the obvious things which we should not indulge in are the very things to which we must say *no*. Our area of weakness. What else do you

need to say *no* to more than the area where you are mostly likely to become frustrated with and entangled in. Without it, is it the same old pattern. What great encouragement it is to see ourselves growing and making good decisions from a position of strength.

A personal sense of destiny and spiritual self esteem and self-exhortation, and we begin to move away from our well of weakness. The same old quagmire. The more we fail, the more discouraging it is. One of the greatest lives to live and when it fails, it is a great source of discouragement. You are no longer in denial about bad decisions. One of the ways that human self esteem is simple to deny them; it did not happen; I am moving on. There is no more rationalizing your bad decisions. The more you can apply Bible doctrine, the more encouraged you are and the greater is your stability and the comfort of your life. We all could enumerate the circumstances of our life which is commensurate with our weakness. If you have some doctrine in your soul, then concentrate on that doctrine. The disadvantage is not using it. It is wonderful when you break the old patterns; those things which the world says makes you happy; how often we are fooled by human self-esteem. So we self-exhort and then move back into making good decisions from a position of strength.

An external exhortation; a good example is what Bobby does when teaching us; he exhorts us. This gives us comfort in doctrine; it gives us application in what we see and utilize. All of that is designed to encourage our spiritual advance and the application of doctrine. That is part of what Bobby does. Bobby makes application and he does some exhorting himself. This is an appeal for application of doctrine. In covering spiritual self esteem, Bobby just made an appeal like that. Bobby is giving us external exhortation as a part of his teaching ministry.

1Peter 5:1–2: **So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly;...** Peter is exhorting people to do their job; actually pastor-teachers. Exhortation is not to be judgmental, intrusive (except from the pulpit, but impersonally). “Do your job!”

Hebrews: **But I urge you, brothers, bear with this word of exhortation, that I have written to you briefly.** It is all about doctrine; that is the direction from which exhortation and appeal comes. Sometimes Bobby gives it to us softly and sometimes he lets us have it. The book of 1Corinthians is an idea book for exhortation. It lends itself to that. There is a lot of practical application to us. It is Bobby’s encouragement of us; we have the same problems that the Corinthians have. They apply to us just as much as they apply to others. Sometimes exhortation hurts, when Bobby faces the realities of his own failures and his own realities, to see yourself as the Scriptures sees you. Either way, it does encourage. Our spiritual self esteem is lasting and our personal sense of destiny is eternal. We think of someone encouraging someone else in a little circumstance, but they may need more of it tomorrow.

This is all the general approach, and this has been all about this act related to us and Bobby however, this gift is given to many believers who comfort and encourage those in the body of Christ. We may have it. Bobby thinks that this is a great gift; we take Bible doctrine in our own souls and we exhort someone else with it.

2Cor. 1:3–4: **Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, Who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God.**

God is the Great Comforter through His Word. This is the whole picture of exhortation. With the gift of exhortation, we can exude the confidence and stability of those around us and who are in need of encouragement and exhortation. We learn this from God and we can use this to encourage others. It is that gifted ability to encourage through the doctrine that we express and we apply.

#### **The Gift of Exhortation**

1. Exhortation is that gifted ability to be of encouragement through the doctrine that we express and apply. This is not through our personality, not because we are a happy person, but this helps in consoling the grieved. We die and we go to heaven and our loved ones die and go to heaven. Those we care about depart from this life. Some of you have the ability to come along side and are able to comfort. They know what to say what doctrine is resident in their soul. It is good to have doctrinal perspective from someone during your grief.
2. A person who helps to settle the fearfulness in a person's life. We can utilize doctrine and help a person suffering from fear.
3. The one with the gift of exhortation can reassure of the power and efficiency of Bible doctrine to those who are wavering. This gift is beyond what is normally found in these circumstances. Now, there are those who can comfort someone based upon a personal relationship; but this is a gift which can be applied with strangers. However, you have to have divine viewpoint in order to exercise this gift. A believer must be in spiritual advance and in the realm of spiritual maturity.
4. The ministry of refreshment, which we studied in Philemon; and at anytime, one believer can refresh another; however, this gift goes beyond a personal relationship. The gift in war might involve doctrine or the gospel. We can all take encouragement and be comforted by others. Bobby has done this in the past. Can Bobby pinpoint the fact that someone has this gift? No. This can be a rewarding and wonderful gift.

**Lesson #778**

**2Cor. 1:3–4 September 3, 2008**

**Wednesday**

Palin speech night.

Bobby said that Sunday was one of the most important pieces of application, worked in with the gift of exhortation. Rom. 12:8a is where we find this gift. Bobby became rather

stunned at the expanse of this gift of exhortation. There are two uses of the root word, *exhort, exhortation*. Παρακλησις and παρακαλεω. Spiritual gifts are always used for the good of the body of Christ, as well as for individual believers. Some of these gifts are serving even a wider audience. The gift of exhortation. It is one of the most representative gift of all the gifts. It includes the communication of Bible doctrine and comfort and helps, generally from one believer to another believer. It is used from individual to individual. There is a lot of danger in this, as well as a great blessing. Encouragement comes from doctrine and exhortation comes from assistance and help. An internal exhortation, from one's own soul to one's self. This is the most effective encouragement that you can have. Self exhortation is not about the spiritual gift.

This gift is a microcosm of the gift. It is an everyday function of our spiritual life. This is self-παρακλησις

### παρακλησις

1. Self-paraklêsis is a truly wonderful, practical application of spiritual advance.
2. This is the inherent confidence which is produced by our souls. That which we have learned and metabolized. There is a built-in confidence and exhortation.
3. Self-exhortation is the result of spiritual maturity and the exercise of problem solving devices. This is related to a personal sense of destiny.
4. This is about advancement; as we advance more and more. We live in the light of an eternally secure future. Receiving eternal life by faith alone in Christ alone. We have an eternal future, but we certainly do not understand all that this means. We do not have a full conception of this.
5. As we realize the impact of our eternal life for every aspect of our temporal life. It is not just the position which we have. There is an impact on our temporal life. When you begin to realize that impact, it affects your life.
6. You also begin to understand the practical application of being in union with Christ.
7. So we were always in union with Christ, a position which we acquired at the moment of salvation.
8. As you advance with your spiritual growth, you discern and you digest what that means in pragmatic terms. When you actually begin to realize the reality of this that we as a human being, that we share all that Jesus is and all that He has, and we put this together with our life, it is an epiphany for us.
9. When you comprehend and apply eternal security to our insecurities in life, your insecurities matter very little. The fall-back position is absolute security in life. You comprehend and apply the reality of your union with Christ to your human associations and relationships, it overrides. You no longer succumb to people testing. You no longer let those little situations in life get the best of you. What supercedes this is your relationship with Christ. When you comprehend and apply your infinite scope of your spiritual resources, the problem solving devices as a whole; for living your spiritual life, when you understand the grace of God and what He has done for us, then you have acquired that personal sense of destiny. Think of this in human terms. When you recognize your vocation in human life and you

love it, there is a great security and happiness in having a direction in life. There is a security in our destiny in Christ. Nothing can stop your spiritual advance, nothing can take away your spiritual resources. That is our picture of destiny; that is our picture of self-exhortation. We develop an attitude of spiritual self esteem. That is central to everything which happens to us in our lives. We talk about our accomplishments in life. Look at what I have done. We have the same circumstances. It is a whole different situation when you develop spiritual self esteem.

### **Spiritual self esteem**

1. Spiritual self esteem is the attitude of self-exhortation.
2. This means that we rely on God's infinite grace, not on our finite abilities.
3. Our spiritual self esteem is based upon divine accomplishment; He has accomplished everything for us. We then begin to recognize our destiny in Christ.
4. With all that in mind, we no longer have to trust in our finite competence and potential. Whoops, there goes my self-esteem, because I had so much potential and I accomplished nothing. When someone's human self esteem is tied to accomplishments like money, if we lose it, we jump out of a window.
5. With spiritual self esteem, we trust in His absolute promises. They are iron-clad and we get it. We can still strive for human accomplishments, but that should not be our self-esteem.
6. You find yourself in spiritual self esteem. "I gotta be me." They want to find themselves in themselves. It is a vicious circle. It is dependent upon their own accomplishments and how well they think of themselves. The criterion for finding yourself is finding yourself in Someone greater than yourself. Sometimes we find ourselves in another person with our children or with a role model or with the spouse, but that is finite.
7. After all of this, we are spiritually self-sustaining. This means we have a growing confidence and encouragement in the Lord Jesus Christ. Everyone will fail you; your closest associates will fail you. You will feel stabbed in the back. The best of them. Even those with the most integrity. The ones you expect to cover your back. God never fails. His promises never fail. Our spiritual life and advance never fails. That is who we are, with spiritual self esteem. Our country depends upon us and whether or not we can utilize the spiritual life and the assets we have been given.
8. This is the progress of the spiritual life. The progress of the spiritual life in which we realize our destiny. We have an iron-clad destiny. The progress of the spiritual life and we operate with the spiritual self esteem of one being in union with Christ. And this is where we find ourselves, in union with Christ. Self-exhortation is an email to ourselves from the doctrine in our souls. Our appeal for advancing and living the spiritual life and self-examination. Self-exhortation is also wrapped up in self-examination. All it takes is to continue to progress to spiritual maturity and we will have spiritual self esteem. We get the encouragement from the doctrine in our souls.

There is an exhortation that one believer supplies to another believer. This sort of exhortation takes the form of a spiritual gift. This gift in action is truly a thing to behold. It is a wonderful gift. Bobby's been exhorted many times from his father and his mother. Encouragement and comfort. It comes from the doctrine resident in another's soul and given to another. A great gift when exercised toward us.

2Cor. 1:3–4: **Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God.**

There is no greater comfort in life than God Himself. How does this work? God rains down comfort and encouragement upon us? We grow and we begin to recognize our destiny and we develop an attitude of spiritual self esteem. This allows us to be able to comfort others in any similar affliction. We are comforted by God in our own spiritual advance and we can comfort others by the same doctrine as He has given us.

#### **2Cor. 1:3–4**

1. The spiritual gift of exhortation is a reflection of God's comfort of us.
2. The one who is exhorted by God, self-exhortation by gaining a personal sense of destiny and spiritual self esteem, and can self-exhort, can also comfort and encourage others.
3. But, as you should be able to ascertain now, exhorting others requires one thing: wisdom from doctrine. If you have no wisdom, do not try to exhort someone else. You might even make them mad.
4. All that is the basis for the effective function of the spiritual gift of exhortation.

The gift of exhortation is the ability to be of the ability to encourage and comfort based upon the doctrine which we have in our souls and how it is applied and how it works toward others. This is a microcosm of our entire spiritual life.

#### **Gift of Exhortation**

1. We use this to console the grieved and the desolate.
2. This gift manifests itself in steadying the fearful and defenseless, someone whose defenses are gone in this life. What a great comfort for them to be encouraged by the doctrine in their soul.
3. It manifests in reassuring the power and sufficiency of Bible doctrine to those who are uncertain and floundering in life.
4. This encouragement can take the form of admonition and caution or empathy but always from divine viewpoint. Never from human viewpoint. You may admonish someone at sometime. That may be part of this gift. This gift is beyond what is normally done in such circumstances.

### What Does that Mean

This is a look at our spiritual life and how it applies to other people in a wonderful way. All of us as believers in Jesus Christ can have a part in exhortation.

1. In the power of the Holy Spirit, exhortation is a compulsion, a strong urge, like the gift of helps. It is a strong desire to do this gift or compulsion. Some of us may have a desire to help and encourage those, and most of us are charged to do. This is a compulsion to help those who we do not know. Sometimes those who are peripheral to our lives. Sometimes, it opens the way to evangelism. It opens the realm and possibilities of the spiritual life. Some see you and say, "I want what that person has; I no longer want to wallow in my life.
2. This is above and beyond the call of every believer in their spiritual life. The gift is a heightened ability to do what other believers should do.
3. It is a divine provision for immature believers who do not have the ability to self-exhort. They cannot use the resources which God has given them. They need a little help.
4. It is ap or vision for any believer who needs refreshment or a caution. That is true even for a mature believer. Even mature believers need a jump start from time to time, encouragement in a circumstance. That is where the gift works.
5. Understand that it is doctrine that ultimately does the refreshing and comforting through the gift. Never forget where exhortation comes from.
6. Those with the gift who have acquired the wisdom of divine viewpoint are the personal vehicles of doctrine and comfort to others in need.

Self-exhortation includes all of us, and the gift includes some of us.

**Lesson #779**

**Heb. 3:13 Rom. 12:8 September 4, 2008**

**Thursday**

Still studying the spiritual gift of exhortation, which is for the encouragement and comfort of all believers who are in need. It is a supernatural endowment given to a certain number of believers in order to get the job done. Through the power and the guidance of God the Holy Spirit, this gift does several things: it motivates, it compels, it strongly urges, and it spurs them on to compassion, one believer in service to another. The gift manifests itself in so many ways; it steadies the fainthearted and the insecure. It helps those who are wavering in their faith in Bible doctrine. The handling or the imploring or the admonition of those who are out of line; and that is only part of it. The gift is designed for encouragement to bring to mind those who are in the midst of a bad decision, and it helps to move them back to a position in Bible doctrine.

However, this does not give you the opportunity to be a busy body. This does not open the door to a legalistic tirade against other believers who have made bad decisions who you want to straighten out. Nor, is Bob coloring this in terms of a sloppy pitty party of those who are in need. The ability to impart that strength and insight of Bible doctrine at just the right time and just the right way. This is the realm of the spiritually mature believer. This gift is most effective in the believer who has the wisdom of divine viewpoint. That is

practically a prerequisite. It truly becomes operable to the maximum. That is the gift. The use of this gift can take several forms. The form of commiseration and empathy of someone in need. Giving advice when the opportunity presents itself; it can take the form of offering a caution to someone. It can mean admonition under certain circumstances.

This gift of external exhortation also has a universal application. It is something which every believer can take part in, whether he or she has the gift or not. These things we have been studying does have some application to us, even if we do not have the gift. The application is simimilar for the gifted and the ungifted. We all have a need and all of us are required to exhort now and again.

Heb 3:13 **But exhort** [παρακαλεο = *to encourage, to exhort*] **one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin.**

A daily encouragement is called for. This verse commends consistent exhortation. Even for believers without the spiritual gift. Obviously, this can be extended to those without the gift. All believers are instructed by the Bible to function in a way similar to the function of this gift, without actually having the gift.

What does this command to the ungifted believer? We get the ansewr from the last line of Heb. 3;13: **...so that we are not hardened by the deceitfulness of sin.** We can define it as a frantic search for happiness. It could refer to the process of reversionism in the believer. The delusion initiates a hardening process and a callousness to sin itself. A general hardening in life from bad decisions. The less doctrine you apply, the worse decisions you make, the harder that you get in life. Hardness requires a good bit of skepticism and pessimism. You use people, they use you; they get hardened. It always culminates in frustration and misery for the believer. That is what you get with the frantic search for happiness. Contentment and peace are elusive. The frantic search can occur in sexual promiscuity and it can destroy the capacity for true love and great intimate relationships. It wipes out the ability to have a truly great relationship. You become distrustful of others; you get used and you use others and you begin to see this as how people interact.

When the opportunity presents itself, you function with this gift. There is the way that exhortation can be used by every believer. A wise parent may be able to do this for an adult offspring. It can be done between siblings who are both adults. It can be one believer exhorting an intimate believer friend and cannot exhort themselves. When it is handled correctly, it is truly a wonderful application of Bible doctrine in your soul.

Let me give you a big caution: this type of exhortation should never be done in an intrusive, judgmental or legalistic way. When you do it like that, you drive people in the opposite direction. Be very careful when exhorting others. This can be well-meaning but poorly executed; of just mean as well as poorly executed.

There are times when you need to be patient and you have to wait until someone reaches rock bottom. You have to have the doctrine and the sensitivity to know when to do this. This is what you are mandated to do. This is the gift and the general use of exhortation.

The next gift of giving, a spiritual gift which is also a normal function for all believers. All believers who are mature will give. The very name, *giving*, epitomizes the use of spiritual gifts. However, this is a different type of giving.

Μεταδίδομαι, is a selfless sharing of one's prosperity. Hoploths. Sincere, uprightness and generosity. This means giving without being parsimonious. Generosity is the epitome of grace orientation. This is another example of a gift which becomes more effective when you have matured. You must be grace orientated in order to operation. Even those with parsimonious tendencies.

It is just like love; we love because He first loved us. It is a reflection of what we have been given. The greater the maturity, the more maximum the function of the gift.

Giving may be a concentrated of self to a ministry or to others; the giving of self or time; and here, it refers to the sharing of one's own resources. This particular gift is given to both rich and poor. You don't have to have a lot of stuff in order to give. That is giving to individual believers or to Christian organizations.

Bob told the story of Dallas Seminary when they needed money, and God provided that gift just at the right time.

### **Giving**

1. A person with this spiritual gift often gives sacrificially. Most of the time when when Bobby saw this word, it was usually legalistic.
2. Sacrificial means that you
3. u are donating a larger portion of financial means than what is otherwise put to a personal use.
4. Such giving is from a specil motivation from the Holy Spirit, which is indicative of the gift. Any motivation of the spiritual gift, any motivation is from the Holy Spirit.
5. This sort of giving is giving often; giving more than the means and abilities of others.
6. The gift carries a heightened motivation for supporting and dissemination of the Word of God. Everyone who has this motivation, wants to support the getting out of the Word of God.

In this regard, there are certain categories of those who seem more in line for this gift, simply by virtue of their circumstances.

1. Believers who are single, because they have more time and less likely to have conflicts with where money goes.

2. Those who have greater assets and resources from which to draw. Wealth may be supplied by God for those who have this gift in order to function at this gift. You may think that you are a brilliant investor, but it may be that God just decided to bestow this on you just for that purpose. However, this does not mean that only the wealthy have this gift. The mistake of churches and politicians who continually hit up the rich.
3. You must have the correct motivation to use this gift.

It may seem weird that this gift is not just given to those who have lots of money. Sometimes, this is given to a believer for this or that purpose, and it just involved time. Even those with a smaller amount of capital participate with monetary giving. Rick Hughes has had the policy that, if the money isn't there, he would not do it. Sometimes, it just boiled down to a little gas money, and sometimes, a small check would arrive at just the right time, without an solicitation, a few dollars, seemingly coming out of nowhere. When the Lord is in a ministry, He provides the funds. Some churches never catch on to this.

Bobby has the opportunity to see this. They disseminate the monthly sheet of our finances; and it is quite interesting, no one solicits money, and month after month, there is money. One year, there was no money; and they had to figure out, where do we make the corrections?

So the poor can have this gift, and some give to the point of personal hardship. It presses on their soul to do so. It is a consistent impulse. It is in their souls to give anytime that they can. Those with this gift, even with the little funds, this person is often the picture of grace motivation. They demonstrate doctrinal motivation in this field, which is so critical.

You cannot give with the wrong motivation. Either give with the right motivation, or do not give. Berachah does not contact those who give. No one has to prod any believer to give. Many believers solicit for sacrificial giving, and that term has been used so many times that it is nauseating. This takes the joy out of giving as well. When someone is pressed to give, they never enjoy the true motivation to give.

Care must always be taken not to make believers feel guilty for not giving. There must be a seminary course for making believers feel guilty for not giving. This is something which is between them and the Lord. The guilt-leverage or high-pressure dunning; or getting someone on the board, so that you can ask them for money when it is needed. There are a ton of gimmicks. These are cons and many are found in the church. What a tragedy. Cowmen for the Lord. It is pitiful and it happens all the time. This does not further grace orientation. Whether a person is poor or rich, the person looks for the opportunity to use this gift.

This is an area which requires a lot of caution.

Giving sacrificially never requires putting one's family in financial jeopardy nor does it mean that you ignore debts. You do not act financially irresponsible.

It never means deposit giving to the church. Do not go into debt to give. Many believers put their families in direct financial states in order to give sacrificially. Some churches have even insisted on this. 1Tim. 5:8: **But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an infidel.** This does not make a person an unbeliever nor does it mean that they lose their salvation. If you can't or won't care for your near relatives or family, how can you legitimately care for those outside of your family? Giving like this is heinous. There is a clear line between giving sacrificially or putting your family behind the 8-ball. When people put their family at risk, it is arrogance, desiring to receive approbation from others; or, sometimes out of guilt.

The amount that you give should be the amount that you can afford to give. Never shirk your responsibilities in order to give to a church. Some won't teach this out of fear.

The problem of tithing is going to be next.

Rom. 12:8: **...the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.**

**Lesson #780      1Tim. 5:8   Prov. 11:24–25    September 7, 2008      Sunday 1**

Grace is one of the wonderful concepts and it is the Christian life and the plan of God. Everything that we accomplish always seems to be of our own making, but we must accept grace in order to understand God's plan of salvation. Our spiritual life is focused in grace.

A seminary professor asked about, *what about methods of soliciting gifts?* Bobby told him, money should not be solicited from anyone nor should anyone be pressured or made to feel guilty. These are cards which many pastors play. His reply was typical of many, *how do you take in enough support to operate the church?* This is a man very knowledgeable in the Bible. For him, it was as if God could not support the ministry apart from some human viewpoint fund-raising tactics. The Christian world learns from politics how to bring in money. But a Christian should not be pushed or prodded or made to feel guilty. Only when a believer has gratitude for the teaching of the Word of God should he give. Giving should not be based upon some human ploy. If believers are not taught grace orientation, then how do you get them to give? Then you have to buffalo them into giving; cajole them. Money has a way of clouding issues and overriding doctrinal teaching. Berachah church and T&P have not, in 60 years, sent out a card or a solicitation for funds. We should only give when we are motivated through spiritual advance to do so. Otherwise, do not do anything. Otherwise, it is worthless. We don't want it and we don't want you to give. Most churches will never teach this principle of giving. It is wonderful to see the Lord take care of a church. As long as doctrine is taught from this pulpit, that will be the case.

Probably the worst offenders are televangelists who make a lot of money by their approach. They promise God's blessing to the donors. The bigger the donation, the greater the blessing. That has nothing to do with God's grace. Work is fine; service is

great, but it must be done under the proper motivation and the proper conditions. These people on television are either mixed up or crooks.

Some ministries rank giving above taking care of one's family. 1Tim. 5:8: **But if anyone does not provide for his own, and especially his family, he has denied the faith and is worse than an unbeliever [infidel].** This is one who has denied the faith and has demonstrated that with his reversionistic thinking. Never give money to the church and deny your family. There is a whole group of churches who do this and keep many people in great poverty because of it.

The false doctrine of tithing is an imposed doctrine of a church in order to get a certain amount of our income. Therefore, it is not a well-motivated giver who tithes. This is a believer who has been forced to give based upon a requirement. Tithing can foster a whole operation of resentment and plenty of other mental attitude sins. We are required to give a certain percent in some churches, and you feel guilty if you do not tithe. If you have been tithing for years, you have not been blessed because of it.

Tithing was commanded in the Old Testament. God commanded Israel in the Mosaic Law to bring tithes. But in this case, tithes were not giving; these were national taxation. Lev. 27:30–34, tithing was required. The nation tithed—believers and unbelievers both.

The word *tithe* means *one-tenth*. This is what one owed based upon what they owned and earned that year. Mal. 3 Tithes were brought into the storehouse [and they were obligatory]. not paying in Israel was criminal. Some of you think because of the policies of the nation mean you do not have to pay taxes. We are citizens of this nation and taxes are the obligation which we are under.

Bobby when he pays taxes likes to think of it as going to a certain organization, and that makes him feel better with this obligation. Prov. 11:24–25: **There is one [a believer in this case] who scatters [gives] and increases all the more; and there is one who withholds what is justly due, and it results in lack.** They hold onto their money and what do they have? They have a poverty of soul. **The generous man will be prosperous and the one who waters will be watered.** Divine blessing for the one giving. The one who withholds, withholds because of his motivation.

In Israel, they were taxed and they also gave. The principle of giving functions in every dispensation. Tithing is not a choice in the Age of Israel. Only a free choice with a grace oriented.

Jesus looked the pharisees in the eyes and blasted them for their thinking. The pharisees tithed minutia. They tithed their seeds. They had no attitude for giving. The emphasis of Jesus was the mental attitude of giving, not on the actual tithing amount.

Giving is the privilege of every believer for just that privilege. Only give when you are motivated by gratitude for God's grace. The grace of God is always in action, from eternity

past to our life at this moment. Everything that we are and everything that we have is from the grace of God. Until you have gratitude for that, do not give.

We are not required to respond without the attitude. When we understand the sources and the gracious activities that God has given to us for our spiritual life. Giving a means to express grace orientation and gratitude for what God has done on our behalf. It is never something to be forced upon us. You may think that tithing is a ticket to God's grace. God provides living and logistical grace and he provides dying grace and He provides eternity. We do not earn anything in the spiritual life. Never in the New Testament do we find the mandate, *give*. There are other aspects which are commanded, like assembling yourselves together. We are commanded to love our brother. We also learn how to fulfill these commands. We need to know the mechanics for these commands. Giving must be self-motivated and not mandated. It must be accomplished in the filling of the Holy Spirit. Give should always reflect the correct motivation from doctrine resident in your soul. As you advance, your giving reflects correct motivation.

#### Principles

1. No pressure should ever exist, internally or externally. Someone is demanding or trying to persuade you to give money.
2. You must not allow an emotional appeal to sway you in this area. There is no more emotional appeal than those given for money. There must be courses in some seminaries to teach how to raise money. There is no blessing for giving with the wrong motive.
3. Giving today should not be competitive. Giving more than someone else is meaningless. This does not mean a better seat in church. You never give in order to receive approbation or accolades from anyone.
4. The amount given should never be made a matter of public display/disgrace. One church where Bobby was had a target amount for giving.
5. All giving should be done in the privacy of your priesthood. It should be no one else's business how much you give or if you give.

**Lesson #781**

**1Cor. 12: September 7, 2008**

**Sunday 2**

Giving by coercion is never pleasing to God. Many organizations who have fleeced the flock are finished as history. Many of those who are leaders of such groups have found themselves in disgrace. Some of it has ended up being criminal.

Bobby remembers an incident some time ago. There was an election where Dan Quayle was on the ticket. His wife was on tapes and her mother as well. The press thought that Quayle was on tapes, and they went down to Berachah to find problems. There was Time magazine, Newsweek, and several others. Bob, with cameras, was asked, "*How do you get money?*" They figured that this would be a trap, based upon what they knew about other churches. Bob explained and then showed them the financial statement on every single publication.

### Summary of the 1<sup>st</sup> Hour

1. Giving focuses on the mental attitude not the amount donated. If we have the mental attitude, and do not give a dime; it is more important than giving a million dollars and having the wrong mental attitude. Our church has survived for almost 60 years on this principle. It is all about God's grace and not on Bobby's ability to persuade you. Berachah has survived by teaching Bible doctrine in the church (which includes those who have gone out and started churches as well). Believers motivated by the Word of God give. An example: 2Cor. 8:2: the Macedonian believers were in great poverty and they gave on the basis of their inner happiness and their grace mental attitude. They did not give a lot, but they gave from their mental attitude.
2. Giving must be an expression of free will apart from human coercion. It must be apart from emotionalism and apart from legalistic pressure. When we pass the bag, we have the choice to give or not.
3. Giving is a privilege associated with God's grace. 2Cor. 8:4 but only under the right motivation. Not understanding God's grace makes giving a burden not a privilege. When you recognize it as a privilege, then you are grace orientated.
4. Giving is a soul activity motivated by Bible doctrine. It is not writing a check. The amount of the gift is not emphasized ever.
5. Since giving commemorates God's grace, the believer must give on the basis of integrity and reciprocal love for God. God loves us. He has always loved us from eternity past. When we accept Christ as Savior, He can love us personally. He provides logistical grace and dying grace and an eternal future. When we advance spiritually, and you understand all that God has done for you, you understand enough to have gratitude. We love because He first loved us. You must know someone in order to love them. There is no such thing as love at first sight. There can be plenty of attraction at first sight; that is true. Love is a mental attitude; it is not an attraction. Sex is not love; sex can be a response to love. No extra charge for that. That is the point of reciprocal love. When we know the grace of God and when we see the grace of God, when we understand his plan is grace, we become grace orientated. It is parallel to reciprocal love. It is reciprocal grace orientation.
6. Grace giving is a reflection of the execution of the spiritual life. They are intimately connected. You cannot live the spiritual life without the Holy Spirit and knowledge of Bible doctrine. Giving is an extension of grace. 2Cor. 8:7 When your thinking conforms to divine viewpoint, you cannot help but have the right mental attitude for everything including the ministry of giving.
7. Giving must never be related either to the amount or accomplished under the stimulation of emotionalism.
8. Giving is not about internal or external pressure.

There is a book on this topic. *Giving Grace or Gimmick*. There is also a spiritual gift of giving, which is found in Rom. 12:8 in a long line of spiritual gifts; it is the next to last in the line of a long list of spiritual gifts.

Generosity is all about a mental attitude.

Rom. 12:8: ...the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

A person with this spiritual gift, gives sacrificially, an abused word, but correctly applied here. It does not mean to give until it hurts, sacrificing everything else. The gift itself. The gift itself precludes this condition. This gift requires a grace oriented mental attitude and a special mental impetus and inclination from the Holy Spirit. It inherently reflects a joy and appreciation as opposed to an obligation. This is someone who gives a larger proportion other than what they might usually use. People depend upon money for security, luxury, etc. and the excess money that they have, they throw into those pursuits. This spiritual gift gladly relinquishes whatever personal use, luxury or security that money provides. This does not mean personal deprivation or poverty. This does not mean instead of paying your bills or giving every dime you have or denuding your fortune. It should never result in the neglect of your family. One gives sacrificially in total dependence upon the Lord for supply. You can give over and above what others give. Such a person is never in want. He who waters is watered. The gift does call for giving over and above the abilities of others. And this is a gift which is not based upon your own personal assets. Poor people can have this gift. It is all about the motivation; it always is.

The gift sometimes involves those who have great assets or resources; for this purpose, God may supply wealth in order to function under this gift. This does not mean that only wealthy people have this gift. Plenty of churches gather all the wealthy people and hit them up.

Why would the poor have this gift? Isn't this gift about giving lots of money? It is not about the amount and not the mental attitude.

#### **Why do the poor have this gift**

1. No one is deprived of the satisfaction and the fulfillment of the supporting of the ministry, having this gift. There is fulfillment and satisfaction in exercising this gift. This is true of a poor person just as much as a rich person.
2. A poor person with this gift obviously shows their trust in God's provision. This indicates that they have great trust in God's provision.
3. Even though the amount may be small, it is still sacrificial. That is the mode of the gift. This should not affect the provision of the family. You do not go into debt to do this and you do not deprive your family.
4. This presents a sharply focused picture of dependence upon the Lord. The less money you have does not have anything to do with our dependence upon the Lord.
5. The poor who have this gift are conspicuous examples of other believers with the correct mental attitude for giving. You do not know how much they give. It is between that person and the Lord. You might think, "They don't have money; why are they giving?"

6. They demonstrate to all the doctrinal motivation which is critical to all of our lives. Bobby has seen this and it is inspiring to watch. This is a visible wonderful way. When someone has this gift, it is noticeable and a wonderful view of grace orientation. The Lord perfectly uses each gift for the overall needs of the ministry. The Lord perfectly uses that amount. Each gift supplies the perfect needs for the church.
7. The poor have equal privilege and equal opportunity to exercise their gift for an equal impact.

When you look at this gift of giving, this is a microcosm of each spiritual gift giving to the body of Christ. Each one has impact for the whole. Every gift has an impact for the whole. That is true of everyone who gives with the right mental attitude. If you do not have this gift, then God only requires that you have the mental attitude of giving, whether you have the money or not. We should never forget 2Cor. 9:7: **Let each one of us do as he purposes in his thinking, not grudgingly or of necessity. For God loves a well-motivated giver** the mental attitude is what counts it is not a contrived mental attitude. We don't have to feel a certain way in order to give. Relax, move toward maturity, and the mental attitude will come.

## Lesson #782

## 1Cor. 12: September 10, 2008

Wednesday

Bobby will make a decision tomorrow at noon concerning class and Ike.

Gift of faith was not a temporary gift and any of us might have it. Some of the other gifts are still with us and some are not.

There is one gift left, and that is the gift of mercies, and it is the last gift named. This is probably a representative list. If we mature and grow spiritually, our gift will eventually function and the quality of our service will increase.

*Eleeô means mercy, to feel compassion for someone, an outward manifestation of an inner compassion; having sympathy or pity, but not in the sense of emotionalism. Sympathy, empathy or pity for another person and this action is often some sort of aid or support. This gift is specifically people-centered. It is exclusively people-centered. People who are sick or physically afflicted. Anyone can show mercy at any one time. It does not take the gift of mercy to show kindness or compassion. Most of us have shown some compassion now and again, and we are commanded to be merciful and compassionate toward others. However, there are times when you do not want to show mercy or compassion to someone, or you do not enjoy doing it. Sometimes, showing mercy is merely an obligation, which is not backed up by an attitude of blessing. The thought is, I come before someone else in need, which is a self-centered approach. James 2:13: **For judgment will be without mercy to the one not doing mercy. And mercy rejoices over judgment.** This in itself is a good idea to get over yourself. Mercy is part of gaining impersonal love.*

It is easier to be merciful toward someone you love or someone in your family. It simply means, you have that attitude. Showing mercy as a spiritual gift. It is not an obligation or simply a spiritual gift. It is a craving. Hilarious is not an outward manifestation of some goofy joke; it connotes a very specific attitude connected with mercy; it is a desire to become involved.

Bobby will admit that this gift is somewhat synonymous with the gift of helps. What is the difference. Mercy extends primarily to the afflicted, persecuted, under tyranny, ill, jailed, etc. Helps is not necessarily people-centered, and mercy would be. Mercy would perhaps be more dramatic and more focused than the gift of helps. It could be a hospital visitation. You bring them comfort and aid. You sit with them in the last moments of their life, and people who do it love this and are compelled to do it. A medical missionary could have this gift; countries who need doctors and are in great poverty. It is truly difficult to tell the difference. It is okay if there is some overlap. ID of the gift is not really that important.

Bobby needs to answer a few questions which have arisen.

What happens to the male believer who has the gift of pastor-teacher or evangelism, but does not recognize or utilize that gift? Or what happens if they are unable to utilize this gift even though they recognize it?

Bobby knows for a fact that there are more men with these gifts than are in existence and these gifts are not being utilized. Such a believer can teach in another capacity. A lot of churches do not want a pastor who teaches a lot of Bible doctrine. They want a little teaching, mostly pabulum, and they want this guy to do everything. A lot of churches like this precludes men from functioning in this gift. This does not mean that he can't teach in some capacity. The gift of teaching can still be utilized. There are those in this church who are excellent in these communication gifts. Many believers are afraid of presenting the gospel. They are afraid of giving the gospel, thinking it may destroy a relationship. It is important to recognize how important this message is. It can be truly pleasurable and satisfying as a believer.

You may not be able to go out like Rick Hughes does and evangelize groups, but you can still evangelize individuals. Some people begin with the gift they think they have, and they later realize that they do not. Some even prepare for it with great sacrifice, and then realize, I don't have that gift. Never is your time wasted in a concentrated study of the Word of God. You simply advance more quickly in the spiritual life.

Others thought they had the gift, but the time and circumstances were not there to allow them to prepare. Some who do not grow and recognize their gift or simply reject their gift, God just replaces them with another growing believer with that gift.

What happens to the person with a gift who is carnal or reversionistic? Their gift does not function in carnality. Carnal believers can be in fellowship from time to time. The reversionist is less likely to function in their gift. These people have no motivation to serve the Lord. They have no motivation in spiritual advance. The immature have not developed

a perpetual motivation to serve the Lord. The carnal Christian does not lose his spiritual gift. There is not greater fulfillment in life than to function with your spiritual gift.

Such a believer suffers under the 3 categories of discipline. Although all believers have a spiritual gift, any believer simply has an academic gift. They may know that they have the gift, but it never operates.

When does the spiritual gift begin to function? We all have a spiritual gift, so when does it begin to function? Generally speaking, the gift does not begin to function right away. It begins to function gradually, as the believer begins to grow.

Communication and administrative gifts need to be identified. Communication gifts require some specific growth. You cannot teach without basic information. All of this is part of training. There are men who have been trained just at Berachah and have never gone to a seminary. Some learn by growing and advancing spiritually. When the time was right, they left and got their own congregation. Most of the other gifts function without any spiritual advance.

What happens when the believer does not function under his spiritual gift? He is replaced by another believer with the same or a similar gift. That leaves an empty slot in the body of Christ, so someone else has to fill the void.

For eternity, there are no rewards without the production of divine good. This can only be produced by the filling of the Holy Spirit and through the spiritual advance. The simple truth is, the gift does not operate if the spiritual life is not functioning.

The completes the catalogue of spiritual gifts. One place, it says that God the Father distributes these gifts. God the Holy Spirit is just as much God as the Father, God works all of these things, and it is the Holy Spirit specifically. There is an exception to this rule, which is in the pre-canon era of the Church Age that first distribution was not just the Holy Spirit. It is actually the Holy Spirit for the first distribution of gifts.

The Holy Spirit works all these things. The verb is ενεργεω, from which we get the word *energy*. It means *to energize, to empower, to operate*. The Holy Spirit gives certain gifts and He empowers their use. He gives them and He empowers them. It is the Holy Spirit Who empowers them and it emphasizes the grace of God. Do not get the idea that we have a spiritual gift, but now it is up to us to utilize it. It becomes effective as we move toward maturity, but it is the Holy Spirit Who guides the function. Production can only work through the power of the Holy Spirit.

The Holy Spirit does not empower pre-canon gifts to the post-canon period. He does not empower tongues, healings, prophecies, etc.

Διαειρω = *to divide, to divide out, to apportion, to divy up the goodies*. It is not our desire or our indifference which makes a difference. Our gift has already been given to us, and envying someone else's gift going to make that happen. The Holy Spirit has already

distributed that gift. Because He distributed this gift, it is the best gift for us. We may think that we have a propensity for a particular gift. You cannot pray or beg to get this or that gift. It is not up to us. It is the best thing for us. The Holy Spirit distributes, knowing exactly the capacity and aptitude of each one of us. God the Holy Spirit knows where we fit in the body of Christ. He has so distributed those gifts so that we might fulfill that slot.

As Americans, we love the options in our American life. When someone tells us that we have already been slotted into a particular realm in the plan of God, we might object, but God has put us here already.

As we go through life, we do not always end up in a circumstance which is our highest and best use. In actuality, very few people are happy where they are. They all want to move up. The Millennials think they ought to be on top right now, and they think that they ought to be there already. They have ambition. As a believer in Jesus Christ, we have an ambition, but it has nothing to do with our own desire. All we have to do is to advance to spiritual maturity. Who supplied the means and resources and who gave you the spiritual gift and who slotted you in exactly the right place, and who placed you there for your highest and best use? God the Holy Spirit. The grace of God is in charge and He has it all figured out. Relax about your position in life. If it doesn't work out, do not lose sleep over it. At the right time in the right place, you will go where He wants you to go. Don't ever get dissatisfied with your life.

Often the difference is our own opinion of where we ought to be and where God has placed us. However, we know we are in the right place; the Holy Spirit decides. That is the greatest gift of all.

There is someone out there who is right for you and you can relax and God will take care of it.

1Cor. 12:11 **But the one and the same Spirit works all these things, distributing separately to each as He wills.**

**Lesson #none                      1Cor. 12:    September 11–23, 2008                      Hurricane Ike**

about 10 days without classes

**Lesson #783                      1Cor. 12:11    September 24, 2008                      Wednesday**

Think of Hurricane Ike as our chance to apply the problem solving devices which we have gathered over the past several years. This was a test and Bobby hopes that we passed it. It would be nice to know that we have made some spiritual progress. Adversity handled with doctrine becomes suffering for blessing. Bobby spent most of his time in Michigan at the West Michigan Bible Church. He left about 3 days after the Hurricane hit. This is Berachah far north. They assemble and listen to DVD's. They just look at a tv screen. A great crowd, auditorium was packed each night. Bobby had never met many of them

before. He went to that conference before with his father. There was an immediate comradery from the like-mindedness which comes through doctrine.

Bobby developed the pre-election special, a Biblical view of what is coming. It will not be a political tirade. It is wild and crazy and fascinating; and Bobby has become more fascinated by this election than any more in his life.

There is a diversity of gifts among us. We have done a detailed study of the spiritual gifts, and among these gifts, there is only one giver of these gifts, the Holy Spirit. The Holy Spirit works all these things. He gives and energizes all of these gifts. When we function with our gift, it does not come from our own power. We may have certain talents and abilities, but it is not all about talent and abilities. We are not the ones working all these things; the Holy Spirit energizes our use of these things. We have fallen apart in the past couple weeks, and so what; pick yourself up and move forward, after rebounding.

The definitive concept of the actual giving of gifts. *Distributing* is the present active participle διαειρω which means *to divide out*. People pray for the strangest things. Some people think that God does not answer prayer, but sometimes He answers *no*. You can't pray, for instance, for a spiritual gift. The moment at which we were born again, God gave us a spiritual gift. Bobby has no idea when he became a believer because he was very young, and that is when he got his spiritual gift.

God gives us a gift and that is the right gift for us. He does not make mistakes. He did not slip up on us. There is at least one time in our life that we can be absolutely certain that we are in the right place, the right situation and all things were right (when we received our spiritual gift at the time of being born again). We sometimes wonder if we are in the right place or with the right person; this is one thing that we don't have to worry about.

The closing thing is, *according to His will*. God is not wrong; He did not make a mistake. His decisions are perfect. Present active indicative of βουλομαι. This is a very common verb and it is a decision of the will after some deliberation. When going to be reassigned, soldiers would list the 3 places where they wanted to go, and the officers in charge probably had a dartboard with the destinations which they used for assignments.

#### **What βουλομαι Implies**

1. God the Holy Spirit has a decision; this is a sovereign, volitional decision. He decides about our spiritual gift.
2. Βουλομαι means that there was careful and intelligent planning involved.
3. When there is intelligent, careful planning by a person with mentality, that person has mentality and volition. God the Holy Spirit is described as a Person.
4. The personality of the Holy Spirit is implicitly implied by this verb. All of this was decided back in the divine decree. How is here any volitional aspect here if this was decreed. The Holy Spirit still sovereignly assigns the gift and we have our own free will and we use the gift. We use it by means of the power of the Holy Spirit. It is all about the grace of God. It is not at all about us.

5. This verb means the Holy Spirit decides which gift we get and He also empowers this gift. He produces the effects of our gift. They are not effective unless He empowers us. No one merits any particular spiritual gift. God the Holy Spirit did not decide in eternity past that we merit our spiritual gift. They are not earned or deserved and they are not manifested by an emotional experience.

### **Summing Things Up**

1. Our spiritual gift will function as we mature. It does not manifest itself until that point. It is done in increments. It does not necessarily happen all at once. As we continue to grow, our spiritual gift grows with us. They are in operation, but it is not as effective way back when. It will manifest itself as we mature.
2. We will accomplish God's will for which He gave us a gift as we execute the spiritual life.
3. You may or may not have an emotional response as your gift is utilized. It might be enjoyable to see what God does with you in your spiritual life. Emotion is not the criteria for the use of your spiritual gift. Your spiritual gift is not determined in any way by emotion. A branch of Christianity sees the spiritual gift experience comes as a second blessing or a second work of grace and there is some sort of emotional response as you speak in tongues.
4. Emotional response or feeling is not an indicator that your gift is functioning. It functions regardless of how you feel. You can be sick and your gift functions. There may be no emotional response.
5. Possession of a certain spiritual gift does not indicate a more mature believer or a more privileged believer. God the Holy Spirit did not look back in eternity past and say, "I am going to bestow this gift because this believer will mature more or that he is a privileged believer." God gives us equal privilege and equal opportunity to function in that gift. It is not given based upon our maturity or lack thereof.
6. Maturity means that your spiritual gift becomes more effective in the service to the Lord.

All of this is the point of contention in Corinth. We have been defining and studying all of these gifts and we have a pretty good handle on all of these gifts, and we know how they function. These gifts were not given in order to divide a congregation. "I got the gift of tongues and you have the gift of mercies; I am better than you." No gift is more important than another. Each gift is critical to the body. The Corinthians were arrogant about a lot of things, and this is just one of the many things about which they were arrogant. The type of gift is never a type of proof of special merit with God. Bobby was not given the gift of pastor-teacher to distinguish him from us. To God, no believer functioning with his gift is less visible.

This is some discrimination of the Holy Spirit in the giving of gifts. Discrimination does not always have a bad connotation. His discrimination simply means that He is attuned to absolute reality and truth. The Holy Spirit knows us before we knew ourselves. God knew us in eternity past, even before we were born, before angels or humans were created,

before there was anything. If truth and reality are involved, then discrimination is not a bad thing. Discrimination is not okay if it involves pre-judgment based upon no knowledge.

### **The Holy Spirit Discriminates**

1. The Holy Spirit's distinction between believers are never based upon race, status, personality; and any form of human or spiritual achievement. These are the ways that we discriminate.
2. The Holy Spirit makes a decision concerning our gift based upon His omniscience and His sovereignty. In centuries past, marriage was decided often before two participants were even born. It was decided for a number of reasons. These were arranged marriages. Your parents know us better than we know ourselves. When this happened, probably the first time the royal couple saw each other was when the future queen or duchess was presented at court and she sees the man (or boy) who would be her husband. The man, "Where did they find her? That's not for me." Why would parents be so seemingly cruel to their children. One reason parents did this was for alliances. This meant a greater purpose; the feelings of this couple did not matter. This is a poor illustration of what the Holy Spirit does for us; He does not worry about our little feelings.
3. Things turn out perfect because the Holy Spirit knows our abilities, talents and interests
4. He knows how we will best benefit the body of Christ. If He knows our abilities and talents, He knows how to fulfill God's plan with his gifts. Our impact can be great and it is much bigger than us. Any complaints must be filed under permanent ignorance of His plan. The Holy Spirit will not be compelled in His actions. His selection, His sovereignty is what is important. As we grow to spiritual maturity, which is our responsibility, then we fit in exactly the way that He expects us to fit. We will be rewarded because we were effective. Who would you rather trust? Our fallible decisions or the perfect decision of God the Holy Spirit. It is just right for who we are, just right for the talents and abilities which we have. The Holy Spirit distributes different gifts just as He wills. That is good for the entire body of Christ. Diversity of service based upon the diversity of gifts; unity of purpose. Our individual plan melds with the entire body of Christ. We are a cog in the plan of God, but it is not unimportant or minor. God always knows if we are pulling our weight.

Paul will now use an analogy. Bobby might think of an illustration as to how to show how one small cog works in with the whole, but Paul has come up with a great analogy. He uses the human body, and he uses body parts which we all understand, all of which are critical to the whole human body, without which, the human body is handicapped. We will see how the parts are critical to the whole, whether we are a hand, foot, eye, or ear.

1Cor. 12:11 **But the one and the same Spirit works all these things, distributing separately to each as He wills.**

The electricity came on, finally, after 12 days!

Bobby will begin a special on Sunday.

We should be able to understand the entire spectrum of spiritual gifts by this time. It is likely that we have some gift similar to what has been discussed. We should be able to fit ourselves into a niche. It is individual, but as we operate within the confines of our spiritual gift, we are a part of the corporate function of the church. Not just the members of Berachah, but a part of every believer in Jesus Christ wherever they reside. The spiritual gifts within the local church will certainly have more of an effect on that local church. The effectiveness of our service in His plan is always dependent upon our spiritual growth; and, in some cases, there are those whose gifts do not operate at all.

Not included in these gifts are tongues, prophecy, miracles—those gifts which were designed for the Apostles and their surrogates for the Church Age. The spectrum of permanent gifts, of which we have at least one, represent the diversity of service of all believers. We all have a specific service niche in the plan of God. We have as believers individual diversity of gifts, a unity of results occurs for accomplishing the whole mission of the church.

What is the mission of the church? The mission of the church is to be a beacon of the gospel to the entire world. That is one major mission or objective. We are also to be at the center of dissemination of Bible doctrine. We are also to form a pivot of mature believers, and we are thereby a blessing to the entire nation. Our objective is to glorify and to extol Jesus Christ. That is the mission of the believers in Jesus Christ.

Paul makes doctrine clear by developing analogies, and this analogy is so famous, that it is one of the great analogies of the Scripture.

Something has been on Bobby's mind since the Michigan conference. An analogy is a figure of speech; it is figurative language. One thing represents another. When you have figurative language sometimes opens the door to several interpretations of the same thing. Bobby has spent a lot of time writing about the Biblical allusions of Moby Dick. However, the Bible is different, and it has various types of literary genre within it, it is not interpreted figuratively. When Paul wrote the analogies, he had a specific thing in mind. The analogy is straightforward. Figurative language. A point of doctrine can be presented in figurative language, but the interpretation must always be literal. The Bible has a literal meaning, no matter what sort of genre it is. In poetry, that is basically figurative language. The wisdom books are filled with figurative language. It is easy to play fast and loose with the text. Some of us do what is called *double-dipping*; you are listening to several people, and you are getting a little bit different perspective. All that I have said about that, the chickens are about to come home to roost. People are taking analogies and not interpreting them literally. It comes out in eschatology. Revelation is filled with figurative language. You can say almost anything that you want in eschatology, and do away with the rapture or the Millennium and simply say that it is figurative language for forever. If the Millennium is not

real, then you can do away with the Millennium and the rapture and dispensationalism. It is coming, not from this pulpit, but from others. Some of you will not even recognize it.

There are 3 areas where dispensationalism is different from all other interpretations.

1. Ecclesiology, where the church is accurately taught as a specific entity different from Israel; however, some teach that the church has inherited Israel's promises.
2. Eschatology; if you interpret these figuratively, then you can make prophecy say almost anything. The rapture, pre-millennialism, the Tribulation. All of these are distinctives of dispensationalism. All of the eschatology gets piled into one thing if you equate the church with Israel.
3. Hermeneutics or isagogics. Once you confuse Israel and the church, that confuses many passages which you must interpret. When you depart from dispensationalism, you bollix up everything.

An analogy links the function of our physical body with the body of Christ. Individual human body parts will be represented by individual believers. The function of the whole human body will represent the function of the church as a whole. Different functions assigned to different parts of the body. Unity in diversity. The analogy of the whole body.

#### **one last summary on the use of our gifts**

1. Maintaining the filling of the Holy Spirit. The absolute function of The working of our spiritual life depends upon the function of the Holy Spirit.
2. Our effectiveness depends upon our degree of spiritual growth. How spiritually mature are we. We can grow a little or we can grow a lot. The more we grow, the more effective our gift will be.

One interesting point which Bobby wants to bring out, and this has great importance for all of us. Can our spiritual gift function to some degree when we are out of fellowship? The answer is, *yes, it can*. You can spend some time in carnality and your spiritual gift will function. God honors our spiritual gift. You don't get a reward for it. You might give the gospel to someone when out of fellowship, and the words of the Bible might reach their soul. Jonah did not want to have to witness to the Ninevites about the gospel. Jonah hated them and he did not want to go anywhere near there. Jonah's attitude stunk, but God honored the message. Nineveh responded, even though Jonah really did not want them to.

We might conduct some act of mercy when out of fellowship, and yet, our attitude is wrong. However, the act of mercy is beneficial for the recipient. The problem is, in that act, there is no difference between the unbeliever showing charity and the believer doing an act of mercy out of fellowship. When we show mercy as believers in Jesus Christ, we represent Christ and we represent His grace. It is not just about what we do, but it is how we do it. It is a right thing done in a right way. Another great example—the gift of pastor-teacher. We must have food as believers; and we must be fed, even if the server is grumpy and is

like a Parisian waiter who does not want to do it. If the doctrine is presented correctly, and it is accurate, then others can grow, even if the pastor is out of fellowship. Bobby's gift still functions; it is just not service which is rewardable.

A famous illustration which will help to define the church and the necessity of every gift for the entire body. We may have even discovered what our gift is of those gifts listed. We will now be reassured of the importance of the gift that we have. No one ever flies solo in the body of Christ. The corporate objective of the church always requires teamwork. We suited up and we got a number as soon as we were saved. From time to time, we all need support, which comes from Bible doctrine in utilizing our gifts. The gifts are for support for one another, as well as glorifying God. Because of this, all of us have our part to play as team members. We are all dependent upon one another. We are not dependent upon one another. When our gift functions, it functions for all of us. It is not a one-on-one dependency when we lean on someone else, but one body of Christ, but many parts, all of which contribute to the whole body. None of us can fulfill our mission without one another, although we may be able to function without the others.

Unbelievers are not unified in any of their objectives. Certainly, some unbelievers can have a limited unity of purpose. Not all unbelievers have the same purpose. However, every believer in the world has a unity of purpose.

Bobby is going to do his own little analogy. For man in general, and for animals, the stomach rules. First and foremost, one must feed oneself for survival. In general, people look after their own survival. We must eat to survive. So a person is autonomous in that sense and they are not a part of a wider group. It does not matter if someone is fulfilling that objective or not. This is a general statement and there are exceptions to this. This is a truism among evolutionists, who see man as just a very advanced animal. What is the watchword? Survival of the fittest.

The ultimate aim of any animal is to survive and to procreate. This is often at the expense of at the lives of others. It is dog eat dog in a very literal sense. This is contrasted with believers in Jesus Christ, where it is never every man for himself. In particular, the well-being of the whole body supercedes the well-being of the individual parts. We are not purposed to survival only, but we have a purpose and Christ is the example. He never spared Himself. He came to die for us. While the rest of the human race sees nothing greater than themselves, we as the body of Christ, with Christ as our example, we are unified in our purpose with Him. Christians are not a mob of individuals, like a cage of hungry wild animals. As part of the body of Christ, we are all one organism. A body does not tear itself to pieces. A body has one objective. That is the illustration. We are not individuals who go off on our own. No two parts of the body are exactly alike. All parts function for the good of the whole. Our service is sacrifice for the whole. We reflect the sacrifice of the Lord Jesus Christ in our service for the rest of the body. That is the concept of spiritual gifts.

**In considering Spiritual gifts**

1. The body of Christ is like the body of a living human being. That is the analogy.
2. There is in that one being, a divinely apportioned diversity of members. That is the spiritual gifts combined. They are combined with a oneness of purpose. Mutual support of one another and devotion to the head of the body, which is Jesus Christ.
3. The body is a living union with other members as well as with the head.
4. No member can be jettisoned as unimportant.
5. The unity of the body excludes discontent and jealousy among the members. It also excludes arrogance and contempt for other members. The Corinthians are disunified, and contemptuous for one another.

1Cor. 12:11 **But the one and the same Spirit works all these things, distributing separately to each as He wills.**

Some of us are quite concerned and worried about what is going on. Bobby is going to refocus us away from the incredible lies and problems which are going on today. We will be refocused on a corporate level. Time for us to get our focus where it needs to be.

**Lesson #1                      Pre-Election Special      September 28, 2008                      Sunday 1**

Politics and Hope.

Missed about 10 minutes with computer problems.

3. You cannot legislate hope. Politicians who claim that they have nothing to do with special interests, and they are often embroiled in such interest groups.
4. Government cannot give hope. So many people depend upon government to bail them out. Tax the rich and give it to the poor for health care.
5. The only hope for client nation United States is spiritual. The pivot of believers provides hope.
6. As goes the Church Age believer, so goes the client nation. Individual hope lies in the confidence that we have in union with Christ. A lasting confidence, regardless of adversity or prosperity, is a monopoly which belongs to the royal family of God. Change must come in our souls. It does not come from your government or from your politicians.

This is not a political lecture. Politics is merely an illustration, and almost anything can be substituted at this point. Bobby is not at any point going to endorse any candidate or mention the name of any candidate at any level.

No politician is perfect, so you are always voting for the lesser of two evils. Do not have any illusions on election day that the selection of any particular president, senator or congressman does not control our spiritual lives. How we think as believers in Jesus Christ is key here, not which politicians are chosen.

No political power on earth can supersede our impact as believers in this life. It is not about what we do, but what God honors in us. It is not what we do in political activism, it is what God honors in our souls. Our personal hope and His cause for blessing.

How can we help to bring down this nation or to preserve it. James 4:4 is our springboard verse: **Adulterers and adulteresses! Do you not know that the friendship of the world is enmity with God? Whoever, then, purposes to be a friend of the world is put down as hostile to God.** This is addressed to believers, and James is using a metaphor here for a Christian reversionist. Do you not know that friendship with the world is hostility toward God. Friend or foe and we are talking about believers. There is no middle ground here. The believers ground here is clear and well-defined. This verse is a statement of absolute fact, which is, *the world opposes God*. This verse is not a call to become involved in political activism, or even voting, which is certainly legitimate. An activist puts his trust in his own ability to mold his surroundings to whatever ideal he determines necessary. The realm of empty human solutions. He believes that he just has to change a number of entities, including the government. There are some who think that bringing courses on the Bible into schools or prayer in schools or Christian symbols, etc., that will solve things. They then engage in demonstrations or even illegal action in order to bring these things about. James 4:4 names such a person as a friend of the world. The Christian activist is motivated by emotionalism and by crusader arrogance. They believe that their cause is so just that they may use any means necessary to gain what they want. He will reject or intrude on the private of others. No different than the humanist who wants to impose his ideals on everyone else. He adopts an end justifies the means philosophy. He is a crusader and he seeks to legislate political solutions in order to force his ideas down the throat of everyone else, mostly those who are not Christians. He may even resort to violence and destruction of property. This is no different than the Christian crusader who used Christianity in order to pillage other countries and people.

The Christian crusader often properly diagnosis a problem of spirituality in his country is the fundamental problem. No believer is going to deliver this nation or the heathen world to Christ through crusader arrogance. He actually becomes a stumbling block. James 4:4 does not call for us to abstain from secular pursuits or to not be involved in politics. A Christian can hold public office and can express opinions commensurate with divine viewpoint thinking. However, there is a limit. The crusader arrogance of Christian arrogance is out of bounds. **For, all that is in the world, the lust of the flesh and the lust of the eyes, and the boastful pride of man...**

James is addressing our priorities in life. Do we think with human viewpoint or divine viewpoint? Do we take a Christian view of things or do we concentrate on activism. If our priority is politics or Christian activism, that is exactly what we will sow in our life.

Gal. 6:7: **Do not be deceived** [doctrine in our soul keep us from being deceived]; **God is not mocked** [this is not just applied to the unbeliever]; **whatever a man sows, this he will also reap.** When you see divine solutions, you will see the ineffectiveness of human solutions, even if your candidate gets elected. That is the direction that we are going in. Do you depend upon the things of the world, or is your focus and priorities on Bible doctrine?

Bobby is challenging us not to be afraid and to remember where our priorities lie. We should not be concerned with the next 4 years or the next 8 years. God is always watching out for us. We need not fear politics or politicians.

Do politicians really have solutions. "If you have me in office, then I will solve all of these problems." But what a morass of false hope for you for those who believe this. There are pastors of all sorts who are throwing themselves into this fray. God is mocked when you place this secular world of politics ahead of Him. Focusing on politics rather than on Him. Bobby has thoroughly enjoyed watching the election season; it is entertaining, grim, surprising. Like a great Greek drama. It has made Bobby laugh at times and mad at times.

All in all, enjoy, but remember where your priorities are, so that you do not turn on tv and curse and throw things at it. Many of us are immersed in this political season. Bobby is not telling us not to be involved; the key is, where do we think the solutions lie? We will reap what we sow. Instability, anger, frustration. That is what we will reap. Election day is not going to change these things. You are putting your trust in man rather than in the Lord. Jer. 17:5: **Cursed is the man who puts his trust in mankind and makes flesh his strength, and whose heart turns away from the Lord.** This is hostility toward God. When you put solutions of God behind the solutions of man. We are doomed to frustration.

The subject is, the Christian's relationship to God. Hostile and antagonistic or are we His friend? Is Bible doctrine first or is the world and its cosmic system first in your thinking? Sometimes that is a hard to know. Sometimes that fluctuates. That is where rebound comes in. That is where consistency comes in; the intake of Bible doctrine. If you from Bible doctrine, that m you to human inconsistency. If you are depending upon a politician, you are cursed right there. In all of this, *have I lost focus? Am I more interested in staying home and watching a debate instead f going to Bible class?* There is a statement, and then a question. **Adulterers and adulteresses** [friends of the world]. **Do you realize that friendship with the world is enmity with God?** James is awakening believers to this challenge by this fact. Hoti is often placed after a verb of knowing and perception. As a believer are we friends with the world? Are we hostile to God? These are antithetical words. The first association is friendship with the world. Friendship is the Greek noun  $\phi\iota\lambda\iota\alpha$ , which is more than just friendship; this is a deep attachment. This is an intense pseudo affection bordering on fanaticism. This is an emotional relationship which is volatile and a pseudo love. This is a devotion to activism. This friend of the world believes himself to be a friend of God. That is how deceptive this is. A pseudo affection, but it is something which he ought to have no affection for at all. He thinks that he is furthering God's cause by his great enthusiasm. The reversionist embraces with great passion one thing in particular. Not Biblical truth, not doctrine; but a pseudo passion for the world.

Bobby has said the word *world* many times. We need to understand what it means to be a friend of the world.

Κοσμος = *cosmos, cosmic system; world, world system*. The world is in complete opposition to God.

### **Cosmos**

1. The cosmic system is in the genitive case, and this defines the relationship between the devoted reversionist and that to which it is developed to.
2. This is a believer in the Lord Jesus Christ who has an illicit allegiance to that system.
3. His fervor is for the world under the cloak of Christianity.
4. The cosmic believer has substituted that which he should love with that which he ought not to love.

When you are a lover of the cosmos, you have substituted that which you should love by that which we ought not to love.

### **What does the cosmic system refer to?**

1. This is Satan's kingdom on earth. The cosmic system is opposed to God. Who is opposed to God? Satan, the evil one.
2. Satan's kingdom includes his viewpoint.
3. He also has deceptions. This departs from or opposes the plan of God. It includes Satan's strategy for victory in the Angelic Conflict.
4. Satan is the ruler of this world. John 12:31–14:30 16:11 he has been ever since the fall of Adam and he will continue to be until the Millennium. This world is dominated by his minions, human and angelic.
5. Satan's designs are the norm in this world. The believer can also fall in this category.
6. Satan's designs are always evil because he is opposed to God. He is thoroughly the evil one. 1John 5:18–19 What is most deceiving about him is that his evil often masquerades as good. We have an area of strength in our sin nature, and that is human good and a part of the cosmic system.
7. Evil permeates the world because it is Satan's world and he is evil.
8. The world that Satan owns is represented by the unbeliever. The one who has rejected Christ. He absorbs the only doctrine which he can absorb. The doctrine of demons is really Satan's manual for administering his kingdom, which is evil and human good. Any doctrine, humanism, relativism, which is opposed to the plan of God. The unbeliever is totally without the mind of Christ. Politicians can be great people. We have had great politicians in our past, those who understand divine establishment. However, if they are unbelievers, then their trust is in the cosmic system. Only a believer can have the thinking of Christ.
9. Satan seeks control of the human race and he is very good at it. He seeks this through the insidious nature of the human race and of his own system.
10. Satan is the greatest of all deceivers. It began in the garden and it continues to this day. 2Cor. 4:3–4 His evil is alluring.

11. Satan disguises himself as an angel of light. Socialism is an example of this. A great leveler which is done through government which forces this through. Liberation theology. We lose our freedom in these good sounding programs. This is why we need to know what divine establishment is. If we are out of fellowship, we cannot apply doctrine. Satan is the angel of light and his world appears to be enlightened and progressive and appears to be good. Enlightenment comes through the Word, not from a politician and not some political program.

There is no cosmic system in Bible doctrine. We need to adhere to God's system. When you shut down the tv and are upset, then realize where your strength is. Do not worry about all of the lies of the politicians or the politicians who tell you things which they believe will solve our problems. It is okay to support the candidate with the most integrity; but recognize the difference between the cosmic system to your life.

There is a period o history called the enlightenment, which was really just a lot of human viewpoint where knowledge of God was basically purged. E are being enlightened by politicians today.

If you think you are the master of your own ship, you are anti-authority. You are against the authority of the Word of God.

12. Satan's system attempts to control his domain using the arrogance of the human race. As humans, we all have manipulation in us, and we learn how to manipulate others to get what we want. It is easy to manipulate those who love you, You can and have manipulated those you love. You are nothing compared to the manipulation of Satan; he appeals to your sin nature.
13. Believers are never immune to Satan's deceptions. We will never be immune to his attacks and his appeal. This becomes less and less of an appeal as we grow spiritually. It is hard to recognize evil when it is in the guise of good. 1Cor. 10:20-21 1Tim. 4:1
14. No one understand arrogance like Satan does; his objective is to get us preoccupied with ourself and some external crusade. What seems to be so good and so part of the American society and so right and so good, that you get. Political activism and to think that you are doing God's work. This may touch us the wrong way. Where is your focus? Where is your priority? Will you follow the pattern of the unbelieving world? Will you be a friend to the world and a slave to the cosmic system? Will you be a slave to the cosmic system or to the world?
15. The greatest manifestation of cosmic authority is antagonism toward or neglect of Bible doctrine. Where you do not...negative toward the laws of divine establishment. You become a disciple of politics, giving priority to human solutions rather than to divine solutions. In all o this, you have rationalized the cosmic system. It can't be all that bad; look at what I am doing. You can vote for whomever you want, but do not put your hope in that person.

Bobby has been wanting to say this ever since the election season begun and he is just getting started.

James 4:4: **Adulterers and adulteresses! Do you not know that the friendship of the world is enmity with God? Whoever, then, purposes to be a friend of the world is put down as hostile to God.**

## Lesson #3

## Pre-Election Special October 1, 2008

Wednesday

Politicians are trying to hold the high ground of legislative righteousness, and they are going to solve the problems of the world, and throw in energy independence, stop foreclosures, etc. At the same time, religious figures are touting various activism and even socialism and communism. They will bring good stuff to main street and to the masses. What a tenuous place for hope. The stock market goes up, then it plummets, and today's confidence is tomorrow's insecurity. That is so typical of every life. It is the same with human hope. Government cannot supply or legislate permanent hope. Peace and contentment does not come from government bailouts or a redistribution of wealth or the changing of the tax structure. Religion without the grace of God brings no answers either. Permanent hope and permanent confidence is the monopoly of Bible doctrine. All human beings are subject to false hopes, misplaced solutions, and certainly wrong solutions. They rely upon candidates and human solutions and human viewpoint. When these things take precedence over God's Word, the believer becomes a friend of the world and an enemy of God.

If you are a friend of the world, you make yourself an enemy of God. This is written to believers. This is a believer who puts his trust in politics or in man. He has become a friend of the world; a lover of the world; an adulteress. He is complete devoted to the world. This is the Greek word *κοσμος*. This becomes the cosmic system. Whenever you see *κοσμος*, you are speaking of that which is not of God, but Satan's kingdom on earth. It includes his viewpoint, his doctrine of demons. Every unbeliever is in the cosmic system. Every believer who thinks in this way thinks like an unbeliever. Satan is the most deceptive. Satan seeks to control through these deceptions and through the cosmic system. It is insidious and it is deceptive. Satan's evil often masquerades as good. He disguises himself as an angel of light and he becomes a purveyor of that which appears to be good. Some of it is actual human good. His world appears to be enlightened, progressive and productive. That system of Satan is only as effective as Satan is effective. It makes for a very interesting juxtaposition. Human good is actually opposed to God because it is part of the cosmic system. Satan's system cannot hold a candle to God's resources. The sad part is, believers can be wooed away from God's plan through this cosmic system. As soon as the believer begins to neglect or reject Bible doctrine, he then gives human solutions rather than divine solutions, rather than the spiritual life, which means he becomes a reversionist. A reversionist is always apart from God's plan. This is someone who is immersed in the cosmic system. He is lost in humanism or relativism. Some believers can have a strong attachment to the cosmic system. Even the best of unbelievers and the most altruistic of unbelievers are a part of the cosmic system. That reveals the realm of the cosmic system. All unbelievers have to be a part of this system.

In reality, such a believer is an enemy of God; hostile to God. A foe to the One Who has provided his salvation. So, what are the characteristics of the reversionist who is devoted to the cosmic system? Whoever makes a decision to be friends with the world is at enmity with God. This is an absolute statement. What is not of God is against God. What is not the spiritual life is the cosmic system. You are in the cosmic system as a reversionist when there is no doctrine in your soul. You operate inside of the cosmic system. When you operate in the cosmic system, this has great repercussions for your life and for the life of your nation.

Echthra means *alienation*. We may think of the reversionist as an illegal alien to the plan of God. If you are alienated from someone in the family, then there is usually a reason why. An *εχθρα* We are no longer alienated from God when it comes to our eternal place. However, in the bottom circle, we can become more and more alienated from Him. If you are in the cosmic system, you are advancing Satan's plan. And you decide to do just that by your indifference, neglect or rejection of Bible doctrine. Your disinterested yawns in Bible class. Bobby is not going to tell us what candidate to vote for. We need to evaluate from our own soul just what is right. We are the determiner of which direction our client nation goes in. Divine viewpoint is a stranger to our thinking if we move away from doctrine. The believer who is a relativist or a humanist makes politics as his god. When you begin to focus on a candidate on human promises as solutions, etc., you have made politics your God and the savior of your nation. Human solutions are often connected to divine solutions. Human solutions are never a solution. Human solutions might solve a problem temporarily, but they recycle the same problems from generation to generation. Protocol is the way that God designed the plan; it is a step-by-step approach to the plan of God. That situation is characterized by the believer whose sin nature controls his life. Such a one follows the protocol of the cosmic system. As he does that, Satan exploits it. You cannot hope to match Satan whit for whit, thought for thought. Divine viewpoint is the mind of Christ, not our mind. Only He can defeat Satan, but we can oppose him and stay out of the cosmic system and think with the mind of Christ. We are only able to apply human viewpoint. What happens is that we, as a reversionist, are launched on a downward spiral and those stages of reversionism which are exemplified by someone who puts their faith in politics rather than in doctrine.

In the sin nature, there is an area of weakness, and it is obvious, an area of sin. The interesting area is the area of strength in the sin nature. This is where human good is generated in our soul. It is part of the cosmic system when the sin nature controls our soul. Politics can fall under this area of strength. When it becomes your god, it can be your area of strength. When politics are corrupted, it moves to your area of weakness.

Whenever you get out of fellowship, and you do not rebound (you remain a reversionist) and when that reversionist starts down the spiral, he gets distracted. That is what he does first.

## **Distraction and Reaction**

1. This means that he puts politics or personality over the Word of God. Soon you get enthusiastic or you react to something that you do not like.
2. You reject the authority of the pastor-teacher and you accept the authority of one who speaks politics.
3. Such a believer lacks objectivity in self-evaluation. In evaluation of the words and motives of others. You cannot tell the difference between lies and truth.
4. When they are reprimanded by Scripture or by someone in authority, they react, which is a manifestation of nothing more than self-centered arrogance. Now they are in the downward spiral.
5. The believer lacks all spiritual motivation to advance. With no motivation, he substitutes political convictions for spiritual convictions. The solutions reside in Bible class, not on a televised debate.
6. His personal life becomes a frantic search for fulfillment.

### **A Frantic Search for Fulfillment**

1. He chases his tail; he is never fulfilled or content. Such an immersion keeps you from having a focus. You are not content in your spiritual advance.
2. You are on a frantic pursuit of change or reform or of political persuasion and invective. You know all the talking points and you know how to put them down. Sometimes that can be an exercise in fun, but it can also be an exercise in futility. The impulsive pursuit of politics never satisfies not any more than the pursuit of activism.
3. Operation boomerang, which affects the political crusader.
  - a. The more he chases cosmic system solutions, the more they elude him.
  - b. The result of all this is, the more he puts his hope in politics, the more contentment eludes him.
  - c. In frustration, you have a full scale emotional eruption. It is not pretty. The Thieme family has that trait. Grandparents had explosive tempers at the table when dealing with politics. A family trait. What happens is emotion wracks this person and expresses human viewpoint. Suppressing divine viewpoint.
  - d. His crusader arrogance ignites and excites the extremes of Christian activism all the way to violence.
  - e. That leads to a full-blown emotional revolt of the soul. The absolutes of Bible doctrine are lost. Pastor-teacher are scaring their congregations to death, scaring them about one candidate or the other. In talk radio, you hear this emotional revolt all the time. When you hear some Christian come on, they rail against this or that, and it disparages the name of Jesus Christ. If you go on talk radio to tirade, do not say you are a Christian.
  - f. The crusader has reached the point of locked in negative volition.
    - i. He abandons spiritual priorities and makes bad decisions. Hos. 4:1–4 Bobby may teach Hosea sometime; it is an incredible book about the love of God and the apostasy of a people.

- ii. The person with locked-in negative volition is working just with Γνώσις.
- iii. This is the coup of the cosmic system over the reversionist. He is now prepped to take to the streets, to get arrested, to become involved cosmic style.
- iv. In this facade of opposing the cosmic system, this believer become the willing dupe of this system.
- v. The negative volition which is locked in negates any resistance to the cosmic system. There is no resistance to the cosmic system.

### **The Downward Spiral**

1. Blackout is where the left lobe is devoid even of Γνώσις doctrine.
2. When this happens, any divine viewpoint is utterly replaced by evil concepts and ideas of the cosmic system. Like my candidate is the savior of the nation and all is lost if he is not elected and I am going to Australia if he is not elected. No one from the president on down can change the thinking of human viewpoint and cosmic thinking. If the man understand the constitution and is oriented to freedom and property do we have a reason to celebrate. The believer whose soul is blacked out.

### **Scar Tissue**

1. Operation Z is jammed up if there is scar tissue.
2. This believer is blind to the cosmic system; he cannot see the forest through the trees.
3. God becomes synonymous with politics.
4. The result of scar tissue is twofold: strong delusions (2Thess. 2:10–12); they cannot acknowledge the absolute evil of Satan's world because it is their world.

### **Delusions**

1. He compromises with evil because he sees good in evil.
2. They speak lies. Their lies become truth in their own mind.
3. They spin facts to fit their own humanistic preconceptions. The press does this. They have pre-conceived notions and they spin everything to conform to this.
4. They make laws to denigrate freedom. This is the believer we are talking about.
5. This is a political solution. It is the solution of fear and not confidence in the plan of God. When believers fear circumstances more than they trust the Lord, then they are in reversionism. The more you grope for political solutions, the more your fear increases. Politicians are no different. They will negotiate with Islamic terrorists, as if they will get something out of it.

The slide into moral degeneracy. Often people have a good point of view. When you get to this point, you have reached the bottom and you are a bottom feeder of Christianity. That slide is reverse process reversionism. They will talk to politics to anyone who will listen.

#### Reverse process reversionism

1. This final stage is characterized by the total influence of evil and of Satan's cosmic system. These are good people; Christians, but they are out of fellowship, and they are spiraling down to moral degeneracy.
2. The reversionist becomes divorced from reality. You cannot put your faith in a politician. It won't every happen.
3. What is worthwhile in life is rejected.
4. What is useful is accepted.
5. Prolonged residence and function in the cosmic system causes a reversal of all norms and standards related to the plan of God and a reversal of all priorities.

If you are falling into any of these categories, if you are putting your trust in a politician, tape it to the front of your tv: [cursed is the man who trusts in man](#).

James 4:4: **You adulterers and adulteresses! Do you not know that the friendship of the world is enmity with God? Whoever, then, purposes to be a friend of the world is put down as hostile to God.**

#### Lesson #4

Pre-Election Special October 2, 2008

Thursday

*Jesus Christ bails out history* as the title for this special. Will complete this series tonight.

James 4:4 believers can be enemies of God. Satan is a genius and he does deceive quite well. Human good is a part of his deception. Human good is a part of the cosmic system, which is evil. In that way, good becomes evil. Satan's system is in total opposition to the plan of God. God has His own system just as Satan does. God's system is the spiritual life, with all the grace resources necessary. A believer in these systems becomes hostile to God. He neglects and rejects Bible doctrine. He becomes hostile to God. All that the believer thinks and does is a reversal; all of his norms and standards are reversed. Politics become the reversionist solution. He forgets all about God's plan. What happens is, the reversionist puts his trust in man. [Cursed is the man who trusts in man](#) (Jer. 17:5). Or, *cursed is the believer who puts his trust in a politician*. What happens to these sorts of believers and to the client nation when the cosmic system is in full control and the cosmic believer is in full agreement. The people fall for what is known as cosmic panaceas, which can be devastating to a client nation. A cosmic panacea is a cure-all. Can you imagine curing the world's ills based on Satan's deceptions? But that is exactly what is going on. The philosophy behind Satan's system is evil disguised as good. Believers in this way get caught up in political activism for a good cause. However, even a good believer can attempt to establish Christianity rather than simply have freedom. Unbelievers can never be expected to conform to Christian doctrine, imposed by Christian activists. Some want

to force Christian doctrine upon others. Divine establishment is legitimate. The constitution was written mostly by believers, but it was a constitution for all citizens. The church should not interfere with the legislation of the state and the state should not interfere with what comes from the pulpit.

Some promote big government as the solution for social ills. Big government promises a lot and ends up with little people. Government promises to do things for people which they refuse to do for themselves. In this way, the people become enslaved to the state. The more the government doles out, the more these people become wards of the state. They have opted for a shaky security at best, rather than freedom, in which they might fail. They want to be propped up. This is a mob mentality supremely seen in the Roman empire. Those who bent to the whims of the mob ruled. The people did not demand freedom, they wanted security and entertainment. They became dependents upon the state. When a person is like that, they no longer define their needs in terms of freedom, privacy or self-sufficiency. The inevitable consequences of cosmic panaceas is, people lose incentive in life and become wards of the state. At the end of the day, cosmic panaceas degenerates. These things can begin as a good cause. They will go toward implacable leadership, a dependent population, anger and even terrorism. History has demonstrated over and over the danger of cosmic panaceas. Humanistic movements, socialism, all have good intentions, but they all end up in evil. Human viewpoint believer still pushes for political panaceas. A believer like that has certain characteristics. Self righteousness, humanism, relativism, He distorts Christian service to Christian activism. The Christian activist always ignores what God does for him and promotes what he is doing for God, promoting crusader arrogance for himself. The believer who promotes cosmic panaceas is an enemy of God's plan and an enemy of God. That believer sets aside the spiritual life for cosmic panaceas. With that personal agenda, he actually becomes the bane of the nation. The more cosmic Christians there are, the worse it gets for the nation. They think they are saving the nation, but they are helping the cosmic system. God never honors departure from Bible doctrine. God disciplines the believer in reversionism and He will discipline the nation as well with the 5 cycles of discipline. The more cursing there is, the further down we go in discipline. We are seeing them increasingly in this country. The more emotionalism and activism that we see, where lies pass for truth and God is mocked by cosmic panaceas, the social and national degeneracy is obvious. There is plenty of social and national degeneracy.

["My people are destroyed for lack of knowledge."](#) (Hosea 4:6). No spiritual growth and no spiritual advance. ["Because you have rejected knowledge, I will reject you from being My priests. Since you have forgotten the Law of your God, I also will forget your children"](#) The following generations of a degenerate generation will suffer. Whether the Assyrians, the Chaldeans or the Romans, over and over again, they were disciplined. Hosea 4:6 is a warning, applying to Israel and to any client nation in the future, including the US.

There is all kinds of national disaster, degenerate politicians, and many other things. One of the great problems that we see in our nation today is the constant struggle for power. All levels of government, political parties, and politicians are more concerned with maintaining political power than governing with honor for good. The cosmic system is always in conflict over power. The demand for power always exceeds the need for power.

The result is conflict every time. In the cosmic system, power is demanded, and this is what happens to politicians in the cosmic system. A lack of integrity among leadership always means that power will be abused. The goal of such people would be to gain power through whatever means is necessary. Throw in some arrogance in the mix, the demand for power will cause national turmoil, strife and violence. This is also a part of the fifth cycle of discipline. Lying leadership, internal chaos and even military defeat. The reversionistic Christian cannot counteract this sort of thinking.

What is the solution and how do believers contribute to the preservation of the cosmic system. It is an individual spiritual solution to national deterioration. Self-destructive tendencies in a national entity can be averted by only one thing: Bible doctrine in the soul of believers. We have tried every cosmic panacea, including wealth redistribution. Our self-destructive tendencies can only be averted by a pivot of mature believers. It starts with each individual believer. We must be a member of the pivot, and we are not a part of the pivot based upon who we vote for. The believers who is growing spiritually should be able to see through cosmic panaceas. You don't get sucked into cosmic panaceas. "We are going to throw out all the people with no integrity and only put in people with great integrity." We are putting our hope in someone who seems to be fresh on the scene.

God honors doctrine in the souls of His people. He honors those who execute His plan. The pivot is blessed by God because He honors doctrine in the soul. We have had some good presidents because God honors the doctrine in our souls. We have had great presidents because of us. We are the invisible heroes because of all of this. God honors us. That brings a reprieve by God.

The pivot is the accumulation or the remnant of believers. As believers, we are a part of the solution, which is. Dutch Republic, North German states, Great Britain and the United States have all been client nations.

A pivot does not have to be within a client nation. Sometimes the nation within which the pivot resides actually persecutes those of the pivot. An interesting irony. The Protestants of France were completely displaced from that nation by the edict of Nance. They moved and blessed other countries: Holland, England and Germany. The Pilgrims were chased out of all over the place and they came to America and we have been blessed because of this. Wherever a pivot is, it is a preserver and blessing to those who surround it.

#### Why is a pivot a blessing to a nation?

1. A pivot exists where there is vigorous and dynamic Bible teaching.
2. The pivot pursues missionary activity at home and abroad.
3. The pivot contributes to the laws of divine establishment.
4. The pivot is also supportive of the Jews, knowing that these are God's people.

Believers in the pivot contrasted with those in the cosmic system. The friends in the world as contrasted with the pivot. The pivot preserves. God sometimes have to rejuvenate the

pivot, and some need to be awakened, slapped across the face. They need to become a pivot again. God allows discipline and suffering. This is all for our benefit.

**Let's contrast; power politics with the pivot of mature believers. Pivot politics.**

1. The basis of power politics is when man cannot solve his personal problems and he recognizes the limitations of human solutions.
2. When we cannot solve his personal problems, he compensates by attempting to solve collective problems in a nation. Poverty, injustice, prejudice.
3. He does it through political and legislative means.
4. We has a certain logic to all of this. If collective problems are solved through legislature and personal panaceas, then personal problems will also be solved.
5. The problem is, he cannot solve the dilemma of man's sin nature.
6. When you try to solve collective and personal problems with the cosmic panacea of power politics. That is the human approach versus the pivot politics.

**Pivot politics**

1. Pivot politics involves personal spiritual advance and the preservative influence on the nation.
2. Pivot politics focuses on individuals, on divine rather than human good, A personal impact with national repercussions.
3. They advocate the laws of divine establishment, rather than those of cosmic panaceas.
4. God honors that type of politics and preserves the nation and the pivot.

Power politics parlays the intent of human good into the evils of socialism, humanism, self righteous religious fervor and activism. Our politics represents the constant flux of human viewpoint solutions. This is where we get the concept of change as a panacea.

**Change is the Big Cosmic Panacea**

1. Change means the previous cosmic panacea did not work, so let's try a new one.
2. Power politics is the concept of social upheaval practiced for the alleged common good of all the people.
3. This is change which supposedly provides people with hope. There is no hope in the cosmic system.
4. The change brought by power politics brought by cosmic panaceas actually destroys hope.
5. The change brought by power politics diminishes freedom in the name of the common good. Personal rights are trampled underfoot the public good.
6. Opposition to private property, personal privacy, free enterprise and all authority apart from the agent of change. Responsible government becomes irresponsible. The nation is often unaware of the loss of freedom until that pot begins to boil, like the frog.

We do not oppose power politics by political activism. Spiritual maturity and preservation of the client nation. The means justifies the ends. Social upheaval and change, which is a buzz-word for power politics. National crisis serves to highlight the antithetical solutions of power politics and pivot politics. Our Congress is groping in the dark. They can only point fingers at others for what has gone wrong, and the refuse all personal responsibility. There is feuding in high places.

Pivot politics is based upon unchanging doctrine in the soul of the believer, offsetting the ever-changing world. It is the anchor of the soul against the always drifting panaceas and human change. The problem solving devices of the spiritual life bring peace of soul and contently in the midst of national and personal disaster. When you can handtel national crisis, then you are a blessing to your nation and a preserver of that nation. A pivot of mature believers value freedom over collectivism, they break no laws, they do not engage in terrorism, etc. They depend upon doctrine in the soul.

We are part of a nation in crisis. Our pivot politics are being challenged by power politics every time we turn around. We are at a crossroads tonight. This freedom depends upon our attitude toward Bible doctrine as an individual believer. As goes the believer in the Church Age so goes the national entity in the Church Age. The pivot establishes the client nation. That is the importance of the next generation, and that is the importance of the building next door. The greater the pivot, the greater freedom and greater effectiveness of the client nation.

The pivot of mature believers counters the cosmic system and the inadequacy of power politics. This pivot defers from civil disobedience and illicit Christian activism. When they do not take that road, they advert a national disaster. Nations rise and fall. Every nation gets exactly what it deserves, based upon the concept of the pivot and power politics. So it is with client nation USA at this moment.

Remember as we continue into our election and when a new administration comes in, the Lord Jesus Christ controls history and He bails us out and He can intervene at any time. We will survive based upon His grace and mercy toward us. That is our part to play. Vote, by all means, but do not think that saves the nation. God always uses prepared people in the crisis. Those people who know how to function in the cosmic system.

**Lesson #784**

**1Cor. 12:12–13 October 5, 2008**

**Sunday 1**

Bobby wants to make a last closing statement, a post script, for what has been taught for the final 4 classes. "The budget should be balanced; the treasury should be refilled, the arrogance of officialdom should be tempered, people must learn to work instead of living on public assistance," Cicero 55 B.C. Cicero understood the problem and delineated it very well.

Vv. 12–31 is a new paragraph, and this is one of the great metaphors of the Bible, a metaphor of the church, and it is of the human body. It is a lovely illustration of how the

church works, based upon how the human body works. This should be a clear illustration. The parts which make up the whole of the human body functioning in harmony is a picture of the unity of the body of Christ. This is the universal church, not the building we are in. 1Cor. 12:12–14: **Even as the body is one, and has many members, but all the members of the one body, being many, are one body, so also is Christ. For also we all were baptized by one Spirit into one body, whether Jews or Greeks, whether slaves or free, even all were given to drink into one Spirit. For also the body is not one member, but many.**

The body has many members, but all the members of the body are one. It is all believers in the Lord Jesus Christ who are many members. All the members of the body of Christ, all believers in Jesus Christ, go to make up the one body, which is the church. V. 14, the body is not made up of one member. There are a diversity of spiritual gifts. You may understand what your spiritual gift is and maybe you don't, but you recognize that it works as you grow spiritually. We have diverse personalities and functions and interests in the body of Christ, but our function in the body of Christ is one of unity. As there are members in the human body, so there are in the body of Christ.

Example; Bobby has a gift, which most of us are aware of. He has a gift of pastor-teacher. These are one and the same and his gift is critical for our spiritual growth. We must metabolize this so that we may grow. Just as we grow physically, so we grow spiritually. Sometimes Bobby throws a gourmet meal at us and sometimes just slop. However, Bobby is just one part. He is a necessary part and as central as he is, he cannot function without other believers. We must function as a body. We are dependent upon one another, as we are all one body. The Lord Jesus Christ is the final unifier. This makes an undivided whole. We are all a part of His body. It is the mind of Christ in us that coordinates each part of the body. It is certainly our brain which coordinates our movement as human beings and unifies all of the body.

Mind of Christ Bobby is supplying us with the food which we can grow with. We have body, soul and human spirit. Pneumatikos is the raw material of Bible doctrine. This is transferred to the left lobe of the soul as knowledge. This is academic knowledge, which is the knowledge which we can gain from any subject. This knowledge is metabolized and becomes part of our soul, and become ἐπίγνωσις. This is the mind of Christ in us, as we believe what we hear. As we grow to spiritual maturity, that is the unifier. We are like-minded, one objective as believers. We think with the mind of Christ and this mind of Christ is what unifies us. It is His thinking in us which coordinates and unifies us as one body. Our diversity of gifts is brought together in a unity of purpose. That unity is delineated by the function of all the spiritual gifts. As we grow to spiritual maturity and develop the mind of Christ in us, it is learning that the unbeliever cannot accomplish, as it requires the mind of Christ. As our spiritual gifts begin to operate, we begin to function as one body.

All body parts do not always function; sometimes they let us down, sometimes sickness takes apart our body. If various members of the body fail to develop the mind of Christ, the body gets out of synch. One part is not working quite right. The body as a whole is in trouble. You know that your body does not work as it did when you were 18. When the

body of Christ is out of synch, the church becomes apostate. The pivot of mature believers shrinks. Mature believers have an impact on the entire nation and a nation is blessed by having all of these believers.

The church goes into decline when the body is out of whack, which is what we have in the Middle Ages. A number of soldiers, in the name of Christ, went to the Middle East and raped, plundered, etc. There were others who sold indulgences, which meant, if you bought it, you were saved, and that is a non-functioning church. They did not understand salvation. They sold these indulgences in order to build the Vatican. But there is no salvation by works or by purchase. There are only two ways that we can go. We can go the growth route or the reversionist route. We either grow or we retreat. The downward spiral of reversionism.

All members of the body operate differently, but with the same goal. It is like the military, particularly in the army. There is infantry, the front lines. By analogy, there are those face to face with the enemy, the pastor teachers and those who communicate Bible doctrine. There is also combat support gifts, which include exhortation, leadership, faith, etc. That is combat support. No army can survive without logistics. An army cannot go to the front without logistics. You have combat, combat support and logistical support. The military cannot operate without all of these facets. Take away one, and you take away the effectiveness of the military.

In the military, there is one commander-in-chief, which would be Jesus Christ. He is called the Head of the body in several passages, and His Word provides, which gives us our field orders, our instructions. Each member of the body of Christ, which is His spiritual gift, His assignment from the top. We accomplish our mission and we also support one another.

If you get too wrapped up in an analogy, you want to set up an exact parallel everywhere. However, that is getting too wrapped up in all of this. Each gift is integral to the whole. We are all one body. So also is Christ. That means, so it is with Christ's body.

1. We are united with Him as part of His body.
2. Each believer as a part of His body must operate in his diversity of gift or gifts.
3. We must serve our one Lord; so also is Christ.

1Cor. 12:12 **Even as the body is one, and has many members, but all the members of the one body, being many, are one body, so also is Christ.**

When we are placed into union with the Lord Jesus Christ, we share everything that He is and everything that He has. That is what makes us part of the body. The Holy Spirit's action of baptism, and being made part of the body of Christ, are all intimately connected, all unifying factors for all of us. If we believe in Jesus Christ, we have been baptized (not water baptism, but Spirit baptism, something which occurs). We did not experience it; there is no emotion or feeling involved. At that moment of faith alone in Christ alone, each of us is identified as the whole body of Christ. This fits directly with the analogy of v. 12. It is Spirit baptism which is the means of putting us into the body and making up the body.

We are all royalty in the body of Christ. So we are all members of His family. Spirit baptism breaks the back of the sin nature as the ruler of human life. We had only one mode of operation prior to this, spiritually dead and separated from God. We are spiritually dead and we had a sin nature, which is what we were born with. That is our propensity as human beings. It is our constant companions, making up part of the barrier between man and God.

You can define sin to just include very specific actions, you might be able to think that you are not sinning. However, have you ever had mental sins? That is the function of your sin nature. Jesus Christ is the Lamb of God Who takes away our sin.

We are new creatures in Christ. We may think, we don't look any different. Positionally, we are new, because we are in Christ. Because God the Holy Spirit has baptized us, as new creatures, we now have the capability of advancing to spiritual maturity. The more we advance, the less we are under the power of the sin nature. The more we are filled with the Holy Spirit, the less function the sin nature has in our life.

Wesleyanism gives the idea that you can reach a point of sinless perfection, but that is wrong.

Let us not confuse some believers look at this verse and immediately say, *this is water baptism, this is a ritual*. So they would conclude, unless you are physically baptized, you cannot be saved. That is a great lie in Christianity.

1Cor. 12:13 **For also we all were baptized by one Spirit into one body, whether Jews or Greeks, whether slaves or free, even all were given to drink into one Spirit.**

## **Lesson #785**

**1Cor. 12:13 October 5, 2008**

**Sunday 2**

Bobby's been teaching Spirit baptism, and it is mentioned many times by Paul. A lot of people don't think that this Spirit baptism actually happens. Bobby thinks of this like a colorless, odorless, tasteless gas. It is there and when it is there, it has an effect. You don't know it, but it happens; the Bible guarantees that it happens. Being placed in Christ is the greatest thing which happens to us. Many aspects of Christianity do not recognize this and many focus on water baptism instead. Some of you may have been baptized and some have not. Some came into Berachah off the street and have not been in a different church, and therefore have never been baptized.

We need to distinguish between ritual and real baptism, between the baptism of the Holy Spirit and water baptism. The ritual of water baptism is a recognition that the baptism of the Holy Spirit has occurred. Since water baptism is not necessary for salvation, if it takes place, it would be subsequent to the event of Spirit baptism. There might be some analogy if we are baptized after we are saved. We are saved by faith and not by ritual. Infant baptism is pointless and meaningless. No infant is capable of faith alone in Christ alone. Water baptism is simply giving the world notice that we are believers in Jesus Christ.

Some view this as a sacred sacrament, and they see it as part of salvation. However, this is nothing more than salvation by works. By grace you are saved, through faith. We have nothing to boast in, including baptism. If someone asks you, "Have you been baptized, brother?" and you say, *no*. If they question whether you are saved, you can explain salvation to them. Too many believers are ignorant today. They may have accepted Christ, but they do not know what that means. We are saved by faith alone in Christ alone and we are simultaneously baptized by union in Christ. Also, water baptism is a testimony to our new status to believers who are united with Christ. If Bobby ever did a baptism, he would make it absolutely clear what it means to be baptized with water. Under the water, we are identified with Christ in His death and raised up identifies us with His resurrection. It is retroactive and positional truth. These are great concepts of Christianity.

The other ritual with this church does is Communion. This is not the reality of union with Christ. We are either united with Christ or not, but not because we taste a wafer or grape juice. There are denominations which teach that the wafer actually changes into the body of Christ and that the wine or grape juice actually becomes the blood of Christ, and that is a false doctrine called transubstantiation. We are united with Christ in the ritual and reality. For every Church Age believer,

30–33 A.D., the Holy Spirit descended physically and baptized the believers there, and it was visible at that time. This is so we of the Church Age know that it is real. At the moment that we are saved, the Holy Spirit fills us and empowers us. That is what happened when the disciples received the Spirit.

Mystery doctrine is doctrine which was never heard before in human history. At the moment of Spirit baptism, believers began to speak with foreign languages, and this demonstrated that they had been baptized by the Spirit and something new was happening. The sign of Isaiah was exhibited. Tongues were the sign of discipline and the sign of recovery as well. It is an age in which all believers are independent members of a spiritual body.

Spirit baptism did not occur in the Old Testament and there was no union with Christ in that dispensation or in any previous dispensation. Spirit baptism and union with Christ is a brand new thing which will continue until our Lord returns at the exit resurrection. There is an age where every believer is in union with Christ and is a part of His royal priesthood.

We do not have to be of any particular tribe; there is no specialized priesthood; we represent ourselves before God. We name our sins to Him and are cleansed from all unrighteousness. We do not have to go to a priest and see the throat cut of a little lamb to understand the price of redemption and or forgiveness. We do not do that anymore. Christ has already come. We do not have to pay the penalty ourselves. Every Church Age believer is uniquely positioned to have a distinctly spiritual experience. Once we have the baptism, we are ready for a spiritual life. With all the resources the baptism of the Holy Spirit portends, we may have an experience, the experience of the spiritual life. Spiritual life rolls off of our tongues like some kind of a buzz-word, but our spiritual life is patterned after someone. Jesus Christ is our spiritual life. That is unusual. We have every resource

that Jesus Christ had to fulfill His mission. We have all that He had. We live in the power of God the Holy Spirit. Jesus Christ was God Himself, but He never used that power Himself. That humanity has a spiritual life, and we have that same spiritual life that He had. We are quite privileged in the Church Age. We are unique. We operate in the life pioneered by the Lord Jesus Christ.

Jesus Christ has an internal spiritual presence in us. That is a part of the elife which He provided. In Israel, there is the Shekinah glory, which was demonstrated in several ways, at the burning bush, and this was demonstrated in front of Moses.

Col. 1:27: **Christ in you, the hope of glory.** We possess the Lord Jesus Christ by means of faith in Him. He is no longer an external presence; He is ours, each one of us individually. Each person is a member of the royal family of God. This is another way to describe the body of Christ. We are all family members. We are a unified whole, but individuals. Most of us have been in families before and when we were born into this family, you had no say in it. You can never reverse being born into your family. You will always be genetically affixed to the family. You cannot get out of this. You may not like them and you may become estranged from them, but you are born again into the Christian family and we cannot get out of that either. There is not one thing that we can do about it. Even if we renounce Christianity, we are still members of that family. Once He gives you something, He will not take it away.

The disciples and later the Apostles were the first ones to be baptized by the Holy Spirit. In a millisecond, when we believe in Jesus Christ, we are filled and baptized by the Holy Spirit. They all put us in a certain position, which is in union with Jesus Christ. There is no longer some temporary manifestation of power like tongues, healings, or miracles. These gifts are no longer necessary for the Apostles and their surrogates. We have the completed Word of God so there is no reason for those other things. We have all the resources that we need now, without all of the temporary gifts. Paul continues with this kind of emphasis.

We have a tendency in Berachah to think that all we need to do is to take in doctrine. However, Paul emphasizes spiritual gifts, which reflects our service to the Lord. The more we function as a member of the body of Christ, the more we fulfill the diversity and unity understanding that we are seeking in Scripture right now.

How does Bobby know that everyone gets the baptism of the Holy Spirit? 1Cor. 12:13 **For also we all were baptized by one Spirit into one body, whether Jews or Greeks, whether slaves or free, even all were given to drink into one Spirit.** We have racial, social and economic differences listed here. Everyone falls under these categories. Everyone falls into one of these categories. All strata of society, all cultures and all races are in here. This is a salvation gift of equality. No matter how hard we try and no matter how hard we strive, we are baptized by the Holy Spirit.

Bobby is going to remind us of who we are and what we have. We share everything that Christ is and everything that He has. Everyone of us shares in His life. This qualifies us

to live with Him forever. We have to separate having the life of Christ from our temporal life.

### Closing Points

1. It is the difference between eternal security and temporal security; the difference between human life and eternal life. Eternal life is not an experience; it is given to us.
2. We share the perfection of Jesus Christ. We may think, "We will get there, if we can just get over this little thing." What does it mean, *you are perfect*? Union with Christ means that we are declared righteous. God said, *you are righteous*. God imputed His righteousness to us. It is a position, not an experience. This is called justification found in 2Cor. 5:21.
3. All believers share His election, eph. 1:4. We are all called to privilege. That is what He provides for us. This concept of election. What we have is incredible and very complex. Bobby will do that on Wednesday.

1Cor. 12:13 For also we all were baptized by one Spirit into one body, whether Jews or Greeks, whether slaves or free, even all were given to drink into one Spirit.

**Lesson #786**

**1Cor. 12:12 October 8, 2008**

**Wednesday**

v. 12 begins a new paragraph which continues to the end of the chapter. Each one of us is distinctive as we each have our own spiritual gifts. There is a diversification of believers because we have different spiritual gifts, and each one is used a certain way inside the body. That distinct activity of all parts goes to make up the whole function of the body. We are unified as one body because all of the body parts work in coordination for the whole function of the body. Each part works in coordination. Just as the human body is made up of many parts. All of that is a particular part of the body, all contriving to the whole function of the body. That is the experiential aspect of the body of Christ. This is the experience of being a part of the body of Christ. This is how we operate as individual believers as part of the body. This is what we do as diverse members of a unified whole. We can talk about all believers on earth, but it may be easier to understand them as a local church filled with believers. God designed us to operate as a unified whole. In doing that, the church fulfills its mission. The whole body spurred on by individual members. None of that is possible without the Holy Spirit unifying us. This baptism secures our position in the body. We are all a part; we are all members of the body. It is not about the function of our body. When the hand moves, that is the experiential part of the body. Function in the body of Christ in the analogy is brought about by spiritual growth and by the increasing effectiveness of our gifts. As we grow, our spiritual gifts begin to become more effective. We all have a place in Christ. Jesus Christ is the brains and the authority of this outfit. We are unified by the Holy Spirit and the mind of Christ is our experiential unification. This baptism of the Holy Spirit is not a corporate thing. We are individually baptized by God the Holy Spirit. The moment of faith alone in Christ alone. At that moment when we express faith in Christ, that is the moment that He baptizes each one of us. This is not a ritual union like water baptism. Spirit baptism is a real event, even though it is unseen and

unfelt. Once this baptism takes place, it gives us a status. It gives us a status in Christ and once that status takes place, it puts us into an absolute status. It is also affiliating, as members of the body of Christ. Spirit baptism is our individual position in Christ. We read *in Christ* hundreds of times in the New Testament and we are speaking each time of union with Christ.

What does this permanent unification consist of? This is a technical theological term describing the result of the baptism of Jesus Christ. The baptism and the uniting means, and it is so spectacular that we share everything that He is and everything that He has. We, normal Joe-six pack believer, sharing everything that Jesus is and all that He has. No one earns this union with Christ. If we couple this union with Christ with this giving of a spiritual gift at salvation, we are then positioned to function as diverse and equal members of the body of Christ. Union with Christ is our unifying factor. No one member is more important than another member. When a part is not functioning, then the body is not functioning to maximum efficiency. The Middle Ages were the Dark Ages because of the apostasy of the church.

### **What do we share with Jesus Christ?**

1. All believers in union with Christ share the life of Christ. This qualifies us to live with God forever whether we mature or not. If we never grow one inch or part, we still share the life of Christ. In every one of these items, all of them are ours. They do not change no matter how we end up in life. Sharing in the life of Christ is 1John 5
2. We share in His perfection. At the moment of salvation, the righteousness of God is imputed to us. We are not righteous, but the grace of God makes us righteous. Abram believed in God and it was imputed to him as righteousness. That makes him acceptable to God.
3. All believers share the election of Christ. Eph. 1:4 [where we left off on Sunday]. We are called to privilege. Why is this doctrine so important? Election, the entire concept of election, defines just how God works, in eternity past and in human history today. It is a wonderful description of God particularly in relation to us.
  - a. In eternity past [this is not a point in time; what happens in election did not happen in one point in time; God is beyond time; He is not governed by time; He always was; never was a time that He did not exist. Eternity past refers back to the eternal past. It is a continuum. It is easy to understand that an infinite God has an infinite future. However, there was always a time when God was. This has been talked about by theologians. We were always in God's mind, because He was infinite. Before He created the universe, He knew all of the universe. He knew every decision that we would make, every step that we would take and He knew whether or not we would believe in Jesus Christ], God sovereignly expressed His will and purpose for all things. There was not a point in time when this actually occurred. His will is made known by the divine decree. Even though all subjects that ever were are covered, we think of the decree as a starting point. The divine decree had many parts. The only way we can know about the contents of this decree

are found in the Bible. Part of that decree expressed God's will for the Lord Jesus Christ.

- b. In the decree, God the Father anticipated. He was omniscient. He knew. He also provided for it in the decree.
- c. Christ is held in honor by the decree.
- d. He is the Elect One with the great mission of salvation and the resources to accomplish this mission.
- e. Since we share His election, God holds every person who is in Christ in the same honor. We are just as honored as the Lord Jesus Christ because we are elected in Him. What honor is Bobby talking about?
  - i. God willed the highest and the best for every believer just as he did for Jesus Christ. Right there we recognize, whatever happens to us is the best for us.
  - ii. Willing the highest and best means that God selected every believer to privilege. When you are honored, you are privileged.
  - iii. God the Father deposited to your account; He deposited fabulous blessings to us for time and eternity. That is part of how He honors us. Those blessing include all spiritual assets and resources for the spiritual life. Do you realize how much God gave Jesus Christ? We have the operational spiritual life. That in itself is amazing. This is the same life and the same privileges as Jesus Christ had.
  - iv. We have equal privilege and equal opportunity. We are honored with that. This is the honor which we share with Christ. The is the honor which we are given.
  - v. That is the election which we are a part of, in the decree of eternity past.
  - vi. We share His honor, His privileges, and the resources of His spiritual life. During the time that He was on this earth, He lived a perfect spiritual life. All of that we share. That is truly an honor, which is a part of our election to privilege.

#### **There is a common misconception about election.**

1. Some branches of theology simply think that God chose one group for election and others of condemnation.
2. God elected believers in Jesus Christ in the sense that, He knew ahead of time, if given free will, they would freely choose to believe in Him.
3. Then He decreed the free will itself, which insured that such an act of free will would actually take place. On. Election does not mean that a person was predestined for salvation or for or for condemnation.
4. When we make that decision, He determines that decision would happen.
5. Then He decreed that not only would positive volition occur, at a certain point, but that all the blessings of salvation would be the bel's eternal possession. Did Jesus just determine that we would have positive volition? We have free will. We can

decide one way or the other. If God predetermined this free will. He simply determined that we would make a certain decision. We have free will, He gave us this free will, and the decree says, "I know what that decision is" and He simply decrees that it will happen. It is a free decision.

6. Since He predetermined our decisions, then we would just be puppets of God, and at His whim in any aspect of life. The Muslim religion has the doctrine of kismet, which is fatalism. God determines everything. There is no free will. God determines everything. The person who does it is not really responsible.
7. He decreed that all things would be certain to occur.
8. God did not interfere with the free will of man or of angels.
9. Whatever occurred would be the result of truly free will. This is made certain by the decree.
10. This is the key to all of this: the decree of God and the free will of man coexist in human history. They are both truth.
11. In that mode, He elected believers to privilege. He knew we would believe and as believers He elected us to privilege. He did not simply consign some to salvation and some to damnation.
12. Election is only for those who are saved. It is only to the believer, and never to the unbeliever.
13. So, election means, the same honor and privilege which belongs to Jesus Christ also belongs to those who are believers. Now we understand who we are as we share the election of Jesus Christ.

4. The 4<sup>th</sup> thing which we share is His eternal destiny. He is destined to return and take us up with Him. We will rule with Him in the Millennium. We share this destiny all the way into eternity.
5. We share His Sonship. We are members of the royal family.
6. We share His heirship. We inherit all that He has in eternity. 1Peter 1:4–5 What He inherits, we inherit. We are trustfund babies.
7. We share His sanctification. 1Cor. 1:2.
  - a. We are set apart as a new spiritual species. We are set apart as holy. That is positional sanctification. Experientially, we are a long ways from holy.
  - b. God's purpose is to bring each believer into conformity with Christ according to Rom. 8:29. The more we grow spiritually, the more that we are experientially sanctified. As we grow, we are in fellowship for longer periods of time. We serve the Lord to a greater and greater capacity. If we don't grow, we are still positionally sanctified. **Work out your own salvation** has been fouled up.
  - c. Every believer is given an operational spiritual life. The purpose is to emulate the humanity of Jesus Christ. We do this by utilizing His spiritual life. When we think as He does, we act as He does.

d. One day we will be ultimately sanctified in heaven. This means that we will no longer have a sin nature. We will have a new body, a resurrection body. We will live in ultimate sanctification forever.

8. We share His priesthood. 1Peter 2:5, 9 all of share His priesthood and represent oursevles before God. A priest mediated between man and God, but we share in the priesthood of Christ. We are not just a priest, but a king-priest.

9. We share His kingship. 2Peter 1:11 we will all rule with Him forever. That is union with Christ. That is what spiritual baptism provides.

1Cor. 12:12: **Even as the body is one, and has many members, but all the members of the one body, being many, are one body, so also is Christ.**

Paul could, at this point, go very cultural on us. How easy would it be for him to say there is a certain race who could not be baptized into Christ. He could refer to several areas of inferiority, which was a standard assumption of that period of history. They saw people of certain races and certain statuses as inferior. We think of slavery in this day and age as something terrible, and we have mostly abolished slavery, which we should have. However, most of the world before this time had slaves and many of them. The Romans probably had more slaves than anywhere else in history. About 2/3 rds of Rome were slaves. Paul made slaves and free equal in Christ. Never before heard of in cultural thinking. There is no more equality in Jesus Christ apart from being in Christ. Jew or Greek, slave or free, wealthy, poor, no matter what your race, if you have believed in Jesus Christ, you have everything that Bobby has just mentioned. This is true equality and true equal opportunity.

1Cor. 12:13: **For also we all were baptized by one Spirit into one body, whether Jews or Greeks, whether slaves or free, even all were given to drink into one Spirit.**

**Lesson #787**

**1Cor. 12:13 October 9, 2008**

**Thursday**

The stock market continues its free fall and fear is in the air. Especially a problem who have put their trust in money and material things. Politics could have been just as easily been about the economy. There are no economic solutions. It's here today and gone tomorrow. Our panic as believers in Jesus Christ need to put our panic away. This is why we study Bible doctrine, so that we can grow up spiritually, so that this is more of a issue of interest than of panic. Whatever is happening is for the benefit of this nation. More importantly, it is for our benefit. There are no tragic accidents; this is not an accident. There is graft and greed, of course, but our focus should be upon who we are in Christ. If you came in, in a state of panic, now it is time to put it away.

The baptism of God the Holy Spirit in v. 13, which identified all believers with Christ in two ways. We are identified as being in union with Christ. We know who we are in Christ. We know what we possess. It all occurred at one moment of faith alone in Christ alone. We are also identified with the body of Christ. One of the great concepts of Bible doctrine, union with Christ, we share everything that He is and everything that He has, so there is

no greater unity. We are all part of the royal family of God. This is some unity in a human family; sharing genetics. A family shares in some material things and inheritance from parents and elsewhere. Mostly, there is some comradery. We as members of the royal family of God are united with Christ. Our family is absolute incorporation. We have all of His inheritance; we have all of His righteousness; we have all of His life, and we have them in equal proportions.

If you understand election, then you understand how God works toward us. We understand that before all of that, God knew all of us perfectly and individually. The divine decree decreed all of that. And we share election with the elected one. We share in His honor and His privilege. We understand more about God if we understand what being in Christ means, than 90% of the believers in the world. We don't just get a portion, but we get the whole thing. We get it all. We get all of His wealth and we share in His sanctification and all of His priesthood. We are an integral part of that kingdom. Being in the body, which we are, by the baptism of the Holy Spirit, unifies us with Christ and it unifies us together. We are members of the body and we are also one body. Each one of us is a part of that body. In that body, Christ is the head; He is the orchestrator, the conductor, or whatever.

How does Paul make this unification doctrine perfectly clear? Paul went against the conventions, the culture, and the prejudices of his day. Paul made sure that every believer understands that no one is excluded from being in union with Christ; it does not matter if you are in a mansion or what. This was unheard of before this time. The idea of equality and this was truly revolutionary. The Corinthians who read this were knocked back; they all had a social hierarchy, and most of them pretty much agreed that slaves were at the bottom.

Christianity was the catalyst for the end of slavery. This is where it started, with these words. A lot of people want to take credit for this, but this is based upon the Word of God. Slavery has been a problem throughout history and no one cared before Christianity cared. Slavery was normal. Economic inferiority was normal; everyone accepted it. The emphasis was always on spiritual liberation. It was never on physical liberation. Paul never ordered Philemon to free Onesimus; he encouraged him, but he send Onesimus back.

Slavery was not confined to any one race in the Roman empire. You could be born or sold into slavery. You will know the truth and the truth will make you free. It is not liberation theology. We are made one by the baptism of the Holy Spirit. It is a real equality. Paul added male and female to the non-excluded categories. The female was always second class. As believers in Christ, regardless of gender, no one is inferior and no one is barred from the body of Christ.

Spiritual freedom means that all of us have equal privilege and equal opportunity as members of the body of Christ. We all have one thing in common: we all have the greatest thing that any human being can have: we have the same spiritual life and the same resources for the grace of God to execute that spiritual life. There is nothing greater. That

is the only true equality which exists in this life. No matter how much we push for equality and no matter how we try to redistribute wealth, the best we can do is partial. Legislation will not change the souls of human beings. Legislation will not make people equal. As growing believers, this should no longer be a problem. The rest of the human race has sin natures as well.

As the body of Christ, we become a functioning member of His body. We accomplish the corporate mission which God requires. We fulfill it in diverse ways. It all comes together in one body. All of us as members of the one body have been baptized into union with Christ. This should actually be a part of our faith rest drill in these times of great insecurity. We are in Christ, we are permanently in Him, and He has a plan and we are in this plan.

When we superimpose Bible doctrine on our circumstances, it is actually a pleasure to watch the Lord work. It is one of the great experiences of life. When things seem the most hopeless and they work out, it is a marvelous thing to see. Through His baptism, we are permanently identified with the body of Christ. We are a new spiritual species; we are born again. This is known as positional truth. Last night we covered election and tonight we will cover positional truth. A position is different from an experience. A position is what is. This is a doctrine of what is. You is what you is, and you are what you are.

#### **Positional truth**

1. Position defines our status in Christ, which is part of our equality.
2. Positional truth guarantees no judgment in eternity.
3. We will not be judged, because believers receive at the moment of salvation, God's perfect righteousness and eternal life.
4. We have a perfection, and that is what makes us acceptable to God. Our perfect righteousness makes us acceptable to Him, as He is perfect righteousness. When we are given eternal life as a position, this is a position, a status, a standing, but not experiences.
5. So positional truth means the believer is now qualified to live with God forever.
6. Positional truth belongs to all categories of believers; everyone; immature, mature, carnal, reversionist. It has nothing to do with the progress of spiritual life. Everyone in the Christian world thinks that this comes from what we do. However, there is nothing that we can do to earn this. This is all based upon one moment of faith alone in Christ alone.
7. Positional truth removes all racial, economic, gender and class distinctions in life. We are all one; we are all equal in Christ; we are all members of His body. These distinctions still exist in this life, but none of these things affect equal opportunity. We all have the same status and the same spiritual life. We have all of it.

Positional truth as two parts to it. Retroactive positional truth.

#### **Retroactive positional truth**

1. United with Christ, we retroactively share in Christ's victory on the cross. It is retroactive. His death has an effect on us.
2. Through retroactive positional truth, the believer is separation from the sovereignty of the sin nature and the world. Most people think you have to work yourself to a point of separation from the sin nature. We have that as a position. Unbelievers cannot be separated from the sin nature ever. We have the option of living outside of the sin nature. We are still deceived as believers by Satan and the cosmic system, but the power of the sin nature is broken because of our position in Christ. We do not have to live in that quagmire.
3. We are complete in Christ. We are righteous; we are sons, we are eternal. Col. 2:9–12

### **Current positional truth**

This is based upon how Christ is.

1. Current positional truth means that we share in His resurrection. We share in that new life. We share in His ascension. He has a home in heaven; we have a home in heaven. That is a status. It will be an experience. Being a status makes it no less secure and no less real.
2. We share in His session. Where is Christ right now? He is seated at the right hand of God the Father, and we share this position. We will be in the throne room of God. We have a position there.
3. That means that we share in His exalted position in heaven. Jesus Christ is omnipresent, because He is God. However, He is localized in heaven at the right hand of God. It is the same concept of Jesus Christ being present in us. From current positional truth we share His exalted position. Rom. 6:4–5 Col. 2:12b Heb. 1:13 2:9–11 10:12 at some point we will reside in this exalted position. It is ours. If we have a position, it will happen.
4. The believer is now positionally higher than angels. In heaven, we will be higher than angels experientially.
5. We are God's personal possession forever. That is a relationship which dwarfs all others (or it should).

### **What Positional Truth is Not**

People get their position and their experience all boloxed up.

1. It is never an experience nor is it emotional. You may get emotional knowing who you are and what you have, but that is not required. You do not feel this anymore than the baptism of the Holy Spirit. It is just there. This is the precursor of the spiritual life.
2. Positional truth is not progressive.
  - a. Positional truth cannot be improved over the course of time. It does not get better; it just is. It is always perfect and the best; it cannot get better.
  - b. Positional truth is perfect and complete at the moment of salvation.

c. It remains complete regardless of the circumstances and choices which we make. It is done; it is finished. When Christ said, "It is finished," that meant that His work was finished.

3. Positional truth is not ever related to human merit. No one deserves all of this any more than salvation is related to human merit. There is no human good works involved in gaining positional truth. There are people who want to work for their position. We can never work enough to be as good as God.

4. Positional truth can never be altered. It cannot be changed. We cannot change it and God cannot change it. God is immutable. He is not an Indian giver. He does not remove our inherence if we have not lived up to the terms of the will. **Neither angels, nor principalities, nor angels, etc. can separate us from the love of God which is in Christ.** Positional truth is an immutable condition of our life.

We all take a swig from the same cup. Bestowal of our spiritual gifts, which is also a position; and that is the same concept. That spiritual gift can be a diversifying factor, but it produces a unifying environment. This is one of the greatest verses in the Bible to tell us who we are in Christ.

1Cor. 12:13: **For also we all were baptized by one Spirit into one body, whether Jews or Greeks, whether slaves or free, even all were given to drink into one Spirit.**

V. 14: we are one body and many parts. Many Timothy was sort of a goofy guy and uncoordinated, and Paul watched him and used this brilliant analogy. Anyone can understand a person's various body parts and how they are in concert with one another.

V. 14 introduces the body analogy which is found in vv. 15–17. There will be some personifications.

## Lesson #788

1Cor. 12: October 12, 2008

Sunday 1

### Communion Service

Being a member of the one body of Christ, we are diverse, but we are still one body. We have one body made up of many parts, and this is analogous to the church. The analogy is to many believers with many spiritual gifts.

Vv. 15–17 begins the body analogy which is the body analogy, one of unity and diversity.

1Cor. 12:14–17: **For also the body is not one member, but many. If the foot says, Because I am not a hand, I am not of the body, on account of this, is it not of the body? And if the ear says, Because I am not an eye, I am not of the body, on account of this, is it not of the body?**

**If all the body were an eye, where would be the hearing? If all hearing, where the smelling?**

They eye seems more crucial than the ear; or the hand seems more important than the foot. So, does this make the eye more important in the overall function? Without the ear,

the body is still missing a very important function. The Corinthians are a very divisive lot. Some of these Corinthian believers crave the more spectacular gifts; particularly the gift of tongues. Those with the more mundane gifts feel less important and you can hear Mr. Foot and Mr. Ear lamenting their status, and the gloating of Mr. Hand and Mr. Eye. This is typical of the divided status of the Corinthians. They are diverse, but they are not unified. You must think of these 4 body parts as the Corinthian believers. These believers are divided over the most gracious of spiritual endowments, and this sort of thing happens all of the time. People are upset because they are like this all the time. Some people are upset because they want to be this or that, or they see someone and they want to be in this or that position. "I am better than you because God has given me this seemingly more important gift."

1Cor. 12:14: **For also the body is not one member, but many.**

## Lesson #789

1Cor. 12: October 12, 2008

Sunday 2

We have people in Corinth who do not like one another and are at odds with one another. It is like your hand being mad at your foot. These body parts are described in us. We can make the decision as to what body part we are.

This poor downtrodden foot says, "Because I am not a hand, I am not part of the body." So, is it really not a part of the body? Λεγω which means *to say, to speak*. This is a grammatical construction which is a 3<sup>rd</sup> class condition; Paul is setting up a hypothetical condition. It may or may not be true. In this hypothesis, uncertainty is implied. Whether true or not, there is this uncertainty. Mr. Foot is insecure and he reveals this insecurity verbally. Mr. Foot has developed an inferiority complex based upon his function as a foot. He has developed this complex and his compliant implies that he is not as good and he is not as useful as the rest of the body. He must feel quite inferior to Mr. Hand, and he declares petulantly, "I will not be a part of the body" or "I am not a part of the body." He is exaggerating for effect; exaggerating to make a point. We are not getting the attention and the approbation that we want. Mr. Foot is letting us know that he is not happy with his lot in life; and he does not want you to be happy when he is not. They try to make us unhappy by complaining by moping by manipulation, whatever it takes, and, in a perverted way, that makes them feel better. That is what passive-aggressive is all about. "If I can't do what Mr. Hand does, I won't do anything." You can just hear his whining. "That hand gets to do everything; he gets to hold, to gesture, and I am here stuck inside of a stock; free me now!" He refused to move until he gets his way. Does this sound familiar? Do you do this? Mr. Foot is irrational, jealous and resentful. He sounds like a 5 year old child because he is not getting his way. He feels like he is treated as a 2<sup>nd</sup> class citizen, and, perhaps, even Mr. Hand is slapping him around a bit. The real problem is, regardless of whether he is being shown disrespect, Mr. Foot's contention is completely wrong here. Each part has a different but important function for the entire body. Mr. Foot knows that, deep down, he cannot change his location or his function; not any more than a believer can change his spiritual gift, which the Holy Spirit has bestowed sovereignly on each believer. Some of you will see what you want and whine until you get it. This is the problem in Corinth. The whole situation is pointless and childish. Paul has build a beautiful illustration of Corinth.

What is the problem that we can identify with? He obviously does not have the stability of Bible doctrine in his soul, because he is not a failure nor is he a second class citizen. The body cannot move without him. In his resentfulness and anger at his own position, he is fundamental to the body. No matter how much he wants to be out front and out of the sock, he will always be a foot.

There is an application, in the sense that each one of us is often unsatisfied with our position and with who we are. One of the most difficult aspects of our life is to worry about where we are going. Mr. Foot wants to know right now, and he wants to be someone else. We are given a gift to do our own service to the Lord. The point is, fulfill your own spiritual gift. This is not something that you need to go out and strain over. Just continue to grow spiritually; your gift will begin to function normally and it will all happen as you advance toward spiritual maturity. Unfortunately, Christians do not grow and they want to get out there and strive. Don't look around and be concerned with how other believers are functioning. The Lord rewards faithfulness in that which He requires of the believer. It is not how well you judge someone else or how their situation in life seems to you. We are to deal with our own life and we do not need to be concerned with the lives of others. We only need be concerned with the true Word of God and our own function in the plan of God.

On the flip side, God handles in discipline those with the mental attitude of Mr. Foot and Mr. Hand. There is no contentment in Mr. Foot; he is a tortured body part and his life is not pleasant in his own eyes. There is this unreasonable emotionalism.

All of this makes him think, "I want better treatment" or "I want equal treatment, or I am going to cause plenty of trouble." The problem is, he causes as much trouble for himself as well as for others because of his malady. The great part about it, it requires rebound, because mental attitude sins are the worst. Rebound is critical; they must be forgiven and we must be filled with the Holy Spirit. Doctrinal thinking and the faith rest drill requires us to lose our self-centeredness and our lack of contentment. We need to stop focusing on ourselves and our lives. That is when the greatest peace comes into our lives.

Here is how this particular problem works: one who has the gift of teaching, and there are some in the prep school with this gift, and they are doing this to prepare the children to get them ready to come into the auditorium to learn. They might decide they want some other gift. In Corinth, someone might want to be the real authority. Someone might want that position. The one with gifts of helps and administration. Those with the lower gifts envy those with the more spectacular gifts; those with the higher gifts look down on those with lesser gifts. That is just self-righteousness and legalism. The most divisive sins.

In the church, this ruins the variety of spiritual gifts which are required by the church in order to operate. The entire local church functions most smoothly when they can function as one body.

The final phrase of v. 15 corrects the contention of Mr. Foot. Mr. Foot is more concerned with his status in the hierarchy of people than he is with his position in the body of Christ.

Learn to be content. Our attitude is dependent upon what we have learned. Contentment is a learned attitude.

We can claim a promise and regardless of our circumstances, we do not have to be afraid; we can be content with our circumstances. There are many young men and women in Iraq and Afghanistan, and their lives are in danger often. Bobby has seen many letters of believers with Bible doctrine and they realize **to live is Christ and to die is profit**. This does not mean you don't have a life.

As you draw your last breath, you should recognize that you are just one breath away from your eternal future. This is nothing to fear and this is something to anticipate. This is a brief for the plan of God in your life. When you begin to do this, your discontent is calmed. You get the greater perspective. You change the focus from yourself and from your place in Christ. You understand who you are and what He has provided for you. You understand who He is and what He has provided and that is when you are content with your life. Peace supercedes dissatisfaction and inordinate competition and jealousy. Those who are dissatisfied with their lives. Doctrine has to be applied under those circumstances. What is human stature in comparison to stature before the Lord? Understand that you can be content in whatever circumstance you find yourself. All Mr. Foot has left is self-pity and dissatisfaction. What do we have to pity? We ought to pity those who do not have Christ. Get a perspective; get a focus on life.

Mr. Foot is just as much a part and just as critical to the whole as any other part of the body. It is not Mr. Foot's status in life or gift, but it is his own thinking which degrades him as a believer.

1Cor. 12:15: **If the foot says, "Because I am not a hand, I am not of the body;" on account of this, is it not of the body?**

Being more conspicuous does not make a person more important than any other part of the body. There are more wrinkles for eye and ear coming up on Wednesday.

1Cor. 12:16: **And if the ear says, Because I am not an eye, I am not of the body, on account of this, is it not of the body?**

## Lesson #790

1Cor. 12:16 October 15, 2008

Wednesday

The same principles apply here from the previous verse. This illustration is more compelling than the foot and hand illustration. The areas of perception are dealt with here. Ears and eyes represent the visible communication gifts. With this illustration, Paul will drive home his point one more time.

### The Analogy

1. Human body parts of many and varied.
2. Spiritual gifts are many and varied.

3. The human body is united, but made up of many parts.
4. Just as the body of Christ is united and made up of a diversity of gifts.

This entire scenario is rather comical. The ear wants to be the eye. The ear wants to be an eye, which would make for a very ugly face. When you look at this back of a bill, it is as if someone is watching you, as it is just this one big old eye. It just sits there and hovers. Mr. Ear is denuding the body of an entire avenue of perception. He wants to leave his place behind and become something else.

The eye over the pyramid on the dollar bill, and that has been the source of a lot of speculation. Some think it is the symbol of the Masonic seal, a controversial group. Some Christians think that it is an apostate group. A lot of controversy over this little picture. This unfinished pyramid below the eye is actually a symbol of strength and duration, which is the idea behind the United States. There are 13 steps on this pyramid leading to an incomplete summit, which represents the remainder of the United States to come. After all, we were forged in freedom. That was the thinking. The eye is known as the eye of providence. The eye with these rays of light represents the care and benevolence of a benevolent God, as the guiding power of the universe and the light of our nation. Do not be upset about the symbol or wonder about it, as some do. We were forged in divine freedom.

The ear cannot be the eye even if it wants to, and it does want to. If it could leave its position and become an eye, then the body would be out of whack and only partially functioning and handicapped. The ear wants to be something that it isn't. "If I can't be that, I won't fulfill the function for which I was designed."

1Cor. 12:16: **And if the ear says, Because I am not an eye, I am not of the body, on account of this, is it not of the body?**

The body with just an eye were be at a terrible disadvantage. The body is at a distinct disadvantage. When there is no eyesight, the hearing becomes more acute.

### **The Analogy**

1. Just as the human body is a living organism, so the church, the body of Christ, is a living organism.
2. Believers are in union with the Living God, the Lord Jesus Christ. Sharing all that He is and all that He has. We, in Christ, are each members of His body. Members of the living, resurrected Jesus Christ.
3. However, we are more than just a unified body in the metaphorical sense. We are more than just a living organism, as we are the body of a living person, Jesus Christ. We are part of the body of a Living Person.
4. Each member of the body has a dynamic relationship with Jesus Christ.
5. Each of us has that living dynamic relationship which goes to make up the entire living body of Christ.

We have a guarantee of current positional truth as being a part of Christ's body.

#### **What does this mean?**

1. Individually, we share in His resurrection, which is His new life. That is part of His new life. A resurrection body.
2. As the resurrected Christ, He originated that life. We are a new spiritual species in Him.
3. As the source of our individual life, He is also the source of the life of the whole church. Since each person is a member of the living resurrected Christ.
4. That makes the body of Christ a living organism made up of members with eternal life.

Each member of the body of Christ has an important function which they must discharge. A body functions with the coordination of its parts. The body of Christ has many members which must also be coordinated. We are all related in that way as individual body parts. The person next to us is a body part just as we are, and we all work together. We function as a whole body. This is our unity. The body function, the body part is diverse. We have all sorts of different things. This is a brilliant illustration. Our unity in diversity is our spiritual gifts and their function. The body is dependent upon all those parts. We are dependent and in cooperation with each other. The whole body, the church, depends upon us in the various areas in which we are gifted. Being part of the same body makes the petty squabbles rather unimportant. The body of Christ is at a distinct disadvantage when members are not coordinated and in factions. The spiritual gifts operate in coordination. Without our spiritual gifts functioning, the body of Christ does not operate to its full capacity.

Where would the gifts of help and mercy be, if everyone had a different gift. Without the variety of gifts, there is not a complete package. It does not matter how conspicuous your gift is. There would be no aid or comfort. Listening to doctrine means that we are growing and this is a part of our spiritual function. Where would the communication gifts be if all people had administration gifts? No good to have communication gifts if there were not gifts to back these up.

Christianity is reduced to one more relative alternative, which it certain is not. Gifts like mercy or compassion or comfort would be no different than what unbelievers do in the name of charity. The gifts of charity would be the same that unbelievers do. There is nothing wrong with charity, but the motivation of Christianity and the secular motivation is quite different. The Christian gift of charity does it as unto God and unto His glory. It is a spiritual life experience and, for many, it is something which we have great motivation to do. In the secular world, there is a lot of glorification of oneself. As believers, we must operate strictly with divine viewpoint. When our spiritual gifts are operating, we must operate with divine viewpoint. Our actions must occur in accordance with Bible doctrine. It is all empowered by God the Holy Spirit.

Bobby wants to clarify something about the filling of the Holy Spirit. We throw this term out all the time, and we would say, "We have the power of God working in us." This is one of the most misunderstood terms of Christianity. Bobby is going to tell us what it is and what it is not.

### **Filling of the Holy Spirit**

1. The filling of the Holy Spirit is the power and efficiency of God. It is the Person through Whom God's power is exercised in us. He fills us, as a Person, and through Him, God's power is exercised.
2. The Holy Spirit is a real person. He is unseen, He is Spirit; but He is a person. Personal pronouns are used, He is given a personality. The Trinity is personal so many eastern religions see God only as some kind of a creative force. God is personal.
3. So the filling of the Holy Spirit is not some mystical power. He is not being union with some sort of mystical impersonal force, nor is He a sense of well-being, nor is the filling an emotional experience.
4. The working of the Holy Spirit is not subjective. He is never subject to relative, humanistic descriptions or personal interpretations apart from Bible doctrine. He has been defined in so many ways apart from the Scripture. The Holy Spirit is often just made out to be whatever someone wants Him to be. However, his working is objective and not subjective. His power is not awakened nor is it acquired the human musings or medication. There is a lot of that which goes on today.
5. He is not some extra-natural voice in our head.
6. In the filling, He is literally and actually in control of our life.
7. This means that He dominates our thinking. He supplies objective absolute divine viewpoint. As you learn doctrine, the Holy Spirit is the One Who teaches us and He makes application and He brings to mind doctrines just when we need them. There is nothing mystical about it. It is about our thinking. He influences and dominates our thinking.
8. He is the source of metabolizing doctrine and spiritual growth. Without Him, that is not there.
9. We cannot grow spiritually on our own. We are incapable of this or through our own self-control or our self-awareness. Growth does not occur based upon meditation. The eastern religions try to find calm and interact with the universe, but it is all subjective; the god they meditate on is all ethereal and experiential. We have an object for our concentration.
10. The filling of the Holy Spirit is a divinely accomplished work. We did not earn it nor did we deserve Him; it is accomplished or deserve it.
11. Our spiritual life is grounded in the reality of a divine person and presence of power. It is not just hanging out here with some mystical meditational force of the universe. We are grounded in the reality of a divine presence and power. This is what separates us from the secular world that we live in.

There are many ways that people attempt to find spirituality. Sometimes, the search for spirituality is simply a search for oneself. People just try to find spirituality as a part different from that which is material and they try to find it in any possible way. There is a huge difference between what we believe and humanistic spirituality. Our life is not finding ourselves within ourselves. It is not inventing a god for our own usage or as some sort of a psychological function. It is truly amazing how different our thinking is with divine viewpoint in comparison with such human viewpoint. We do not think like they do at all. We may not realize it or recognize it.

### **What is the Difference between our thinking and theirs?**

1. We do not start at the same place. Our thinking begins with Bible doctrine empowered by the filling of the Holy Spirit through which we understand ourselves. We begin with God and understand man in general from the standpoint of God. We understand being lost and our need of Christ.
2. They begin with themselves; that is where they start, humanistic thinking, and they try to reach, understand, or unite with God. That is humanism.
3. Our thought process is hugely different from the mind of Christ.
4. You do not come to the same conclusions as the secular mind because we do not have the same standards or criterion for life.
5. Our standards are fixed. We do not partake in situational ethics or develop an individualistic God. This is a god we develop apart from the Bible; god is who we want him to be. Our objective knowledge defines God and His thinking.
6. We all fail; we sin, we fail, but our standards do not change because they are centered in Bible doctrine. This is not true of the reversionist. When the humanist fails, their standards change to fit what they want to do therefore there is no guilt.
7. So, the result is, there can only be superficial like-mindedness between the advancing believer and the secular unbeliever or the reversionist.
8. There can be no rapport between such types because doctrine is the final word for us, but not for them.
9. What is the difference? Problem solving of everyday issues is quite different. There is no depth of common ground at all. We have problem solving devices based upon doctrine, they have nothing like that. There is no common ground. We think with doctrine, and they do not. This is why people are not to be unequally yoked.
10. It is divine viewpoint which is the separator. This separates us from the rest of the world.
11. Divine viewpoint is the major factor of our life. It is not so with the unbeliever or with the secular world (the cosmic system).

1Cor. 12:17: **If all the body were an eye, where would be the hearing? If all hearing, where the smelling?**

Rick Hughes will be the guest speaker for both services this Sunday.

The analogy that we have studied is to a living organism and the body of Christ is also a living organism. Each human body part which we have studied is a member of a living breathing human being. All of the parts function together to maintain human life. There is a great complexity of design and movement. There is tremendous complexity, each part having a specific function.

Medical science is still learning how each individual part of the body functions. These parts make the body more efficient and the body functions better, and the body is made up of members, body parts made of the body of Christ. We are parts of the body of a living person. We are a part of the church, which is made up of living human parts. We as believers in Jesus Christ are each a part of this dynamic body of Christ. This is how we need to think of our role as an individual believer. We tend to think only of the necessity of individual growth, but we tend to forget that, as individual believers, we are part of a whole. As a church, we have a mission, which includes certain activities on this earth. We are all part of this as individual members. Our life begins as a new life and the living organism is maintained by spiritual growth. The living body must grow. The maximum efficient function of the body of Christ begins with the mature believer.

Spiritual maturity is the gateway to individual production as well as to the proper function within the body. Then there is the head of the body, which is Jesus Christ. No living, higher organism can operate without the working of its central nervous system and thought processes. There must be impulses from the brain. There is this central nervous system which controls these parts. The same is true of the body of Christ. Divine viewpoint in the body parts is what makes the body function. Christ is the head and it is the mind of Christ which is the central nervous system. The body therefore functions as one unit because of the mind of Christ in each one of us. Spiritual growth is how the body works. As the mind of Christ grows in us, so does the body as a whole function more efficiently. So no member under these conditions should belittle his own function in the body or envy the gift or position of another believer, as all are equally important. You may think that a communication gift is more important, but, it is not; it is critical, but then so is ours.

The body does not work as well when the body parts are not working either. All gifts—every spiritual gift is necessary, in order to carry out the mission of the church. We thought that we were some anonymous Christian, but we have a function. Whatever we are, we are a part of it; all gifts are necessary.

The meaning is obvious. The operation of the body of Christ as a living organism, depends upon its individual members—that is, believers with spiritual gifts—working in conjunction, under the head of Jesus Christ. Within the body, a diversity of gifts is necessary for the whole operation.

An adverb of time as well as a conjunction of contrast. There is the bizarre and far-fetched analogy of becoming a foot or an eye. This is a real situation. Vv. 15–16 were hypothetical analogies. V. 17 was a true thing, but a hypothetical. However, this verse is simply true.

Paul is presenting the reality of spiritual gift incorporated into the body of Christ. The gifts that we find here are the ones which the Holy Spirit determined to reveal to us, and He determined which gift and to whom the gift would be given. The Holy Spirit determined the proper proportion of body parts. He gave proportionately each gift. This is how it works individually and corporately. The human body is designed with exactly a certain proportion of body parts. The Holy Spirit also assigns a specific number of parts to the body of Christ. If God created our bodies—and He did—God in an instant in time, took dust, and made every part of our body and every body part and developed the interactions, the latent reproductive system, etc. He also formed the body of Christ in an intricate way. We are a part of this set of principles. He determined the makeup of the human body. How it is put together, how the parts work together; and God did this in a moment of time. This is nothing for him to determine. He determines of what the body consists. What types of gifts are necessary, which we have studied, and how each one operates. Nothing is left out of the table of organization. The proportion of spiritual gifts and the type of spiritual gifts and the entire plan and who gets what is all a part of the divine decree. The Holy Spirit understood every portion of the church throughout the Church Age and he knew every single person of the Church Age and how he would function in the Church Age, and He knew the capabilities and which gift or gifts would be apropos. He distributes the gifts to have just the right number of gifts to continue the mission of the church effectively. How can we question God's decisions in this or any area? As a matter of fact, the Corinthians questioned God's plan all the time and the incredible intellect and the divine decree of God Himself and the function and movement of the body. They complain as if God the Holy Spirit has no idea what He is doing.

God the Holy Spirit has placed each of the members in the body just as He has desired. They all come from his absolute sovereignty and from his perfection. There are perfect decisions and perfect results. Why would a believer desire anything different than the gift which God has provided. Why would anyone say, "I'd like to be the pastor and have control and have people listen to me." Don't ever be dissatisfied with your place in the body of Christ. This decision was made in eternity past and that decision is perfect.

You are either a functioning or a non-functioning part of the body of Christ. Without our gift, the body is deficient. We don't get it; we do not understand it; we refuse to grow. Some think that they are functioning in their gift without having any knowledge of what it is they are doing. They are infants or adolescents in a mature body. All we have to do is advance. So many believers work so hard and they achieve nothing.

If a believer desires something different than what the Holy Spirit's will is, and deviates and adheres to his own plan, he is alienated. We may have one plan and God may have a different plan. When one door closes, another door opens. It is our responsibility as a growing believer to recognize a door and to walk through it. Bobby had all kinds of plans and teaching at Berachah was not one of them.

At the end, some rewards will be handed out and others will not be. We are putting all of this together and we understand what it means to be an individual believer as a part of

something bigger than just us. Sometimes we don't pick up on these things either. Paul then follows the previous verse by giving the rationale for the distribution of gifts.

If the body were just one member, where would the body be? If every believer was an evangelist or a pastor-teacher, then where would the body of Christ be? The diversity of gifts are all important. Without each one, crippled and in a truncated situation, truncated. No longer in maximum operational efficiency.

### **Summary**

1. We are individual members of the body of Christ by virtue of our salvation. We are linked to the eternal living God in a dynamic relationship.
2. We have a spiritual gift which is just right for us, given by the sovereign decision of God the Holy Spirit.
3. Without the function of our gift, the body is truncated.

### **Conclusion**

1. Do not desire a gift which was not designed for you.
2. You need to get with it and advance, so the body will function smoothly and efficiently.
3. Individual believers can fail. We can fail and we all do, to a greater or lesser extent. Likewise, when individual believers fail, the church fails in its mission in history. If the members collectively fail, like the Middle Ages, the church fails. Individual believers knew nothing and they were taught nothing.
4. This is why a client nation goes down. When the body does not function, the nation is not blessed.

### **Concluding principles**

1. If we do not operate in our gift, then someone must replace us.
2. Without us, the body is not up to part, not up to fighting strength.
3. When our gift does not operate, we have failed to advance spiritually.
4. We have missed out on the satisfaction and fulfillment of service to the Lord, which is one of the greatest things in life. Using our gift in our spiritual advance is totally satisfying. One of the greatest things that a believer can have is functioning in one's own spiritual gift.
5. The body of Christ functions a little less efficiently without us.
6. With enough like us, non-functioning little cogs in the wheel, the body functions very little.
7. We will, as a non-functioning member, miss out on the options available to us. When we are mature believers, we live our lives in the light of eternity and we know the divine mandates for our life. The end of the road for a satisfied life is eternity. That is our life. No one else in the world can say that we have a life like that.

1Cor. 12:18: **But now** [but, now, as a matter of fact] **God** [the Holy Spirit] **set** [placed] **the members, each one of them, in the body, even as He desired.**

1Cor. 12:19: **But if all was one member, where would the body be?**

**Lesson #none**                      **1Cor. 12: October 19, 2008**                      **Sunday 1**

Rick Hughes (Lesson placed elsewhere)

**Lesson #none**                      **1Cor. 12: October 19, 2008**                      **Sunday 2**

Rick Hughes (Lesson placed elsewhere)

**Lesson #792**                      **1Cor. 12:20 October 22, 2008**                      **Wednesday**

Paul has demonstrated in vv. 18–20, he has demonstrated unity and diversity. The church includes everyone who has believed in Jesus Christ. The diversity which Paul has described includes the assorted spiritual gifts. The Holy Spirit has determined the types of gifts which have been distributed. He understands our propensities, our weaknesses, our skills, and has matched us perfectly with the gifts which are appropriate to us. He decides who gets what and decides how each gift will function. Bobby has described to the best of his ability how each gift functions. The Holy Spirit knows all of the facts. He distributes the gifts according to His knowledge and sovereignty. Once we receive it, it is up to us to use this gift productively. This is the diversity of the body of Christ. It has a unifying purpose. The human body needs a full complement of body parts, and the body of Christ needs a full complement of gifts.

No one is weaker or stronger or greater or lesser because they have this or that gift. This is not how the body works. That is not how the body functions. There are just the right number of individuals and individual believers, with their varying gifts at one time in church history.

Paul now defines the unity of the church, which is based upon the human body analogy. V. 20 is where Paul draws a conclusion. This is a restatement of v. 14, but now it becomes pivotal with a different use than it did in v. 14. It is a conclusion. It is also an introduction to the remainder of 1Cor. 12, which is about the coordination of all the gifts of the body of Christ. This verse is a confirmation of the concept of teamwork. In this auditorium in the whole, we have a team, and we are never isolated entities. Even though we may be isolated, we are not an isolated entity. For those who are members of the body of Christ, serving in a place like Iraq or Afghanistan. Bobby listened to tapes on a number of occasions and there were no believers in his immediate surroundings, Wherever you are and wherever we find ourselves, isolated, each one of us are members. We operate individually but we also operate corporately. We are on a team.

All of us have been on a team or part of an organization, and accomplishing a goal requires all of us to work together. No organization functions without teamwork. It is not an easy concept. Teams are difficult to bring into being. In case you have never been on a team, there are so many variables and so many different skills and so many different policies, ideas, angers, many situations, problems and distraction. When one member of the team is out of synch, he can put the entire team out of synch. One team member might have to pick up the slack for one who is coasting; or several may have to take up for the weaker link. The team is made up of a group of individuals working together for a common goal. This goal is important. Team success is paramount. Not all members on the team are of equal stature or of equal value. Some have less to do with team success than others. Ultimately, the body of Christ will be a winner, whether we are out of synch or not. That is assured. So we are either part of the victory or we are a part of the problem of the team. Being a part of the problem, that has eternal repercussions. We have a spiritual life to lead and it is defined; the mechanics are given to us in a clear manor. We function as a part of our spiritual gift. In sports, as in other areas, team members who excel receive special honor. There is special honor and attention. The body of Christ, the weaker team member actually receives more honor (vv. 22–24). If even the weak members are important to the team and given even more honor, this elevates the team. In sports today, a star can cause plenty of dissension on a team by grabbing all of the headlines. The star who crows about his own success divides the team; and the one who exalts his team members and makes it clear that he could not do it without them, he unifies this team. The Corinthians all want to be stars, and they base this upon the spectacular gifts which they may have. The ones speaking in tongues believe that their gift is more important, as it is obvious that they have the gift.

We are all in this together. We are a unified body of team members. There are stars on every team and those we might call journeymen, who do their job day after day. They are not spectacular; however, they certainly get noticed when they do not do their job. That journeyman who does his job day after day after day has his honored place. The weaker member actually receives more honor. That is the grace of God. Every believer is critical to God and important to the team.

Teamwork requires knowing the fundamentals, conditioning and training. No team can win without these 3 features. How do they manifest themselves in the church.

### **How Does the Team Win?**

1. The fundamentals of Bible doctrine are the principles of the team. These are first γνῶσις in the left lobe and then transferred by faith to ἐπίγνωσις in the right lobe. We have to believe this; that is a part of the process of the fundamentals.
2. Conditioning is metabolizing doctrine. We cannot be weak-minded. We become efficient in knowledge of doctrine. The doctrine flowing by operation Z, through the stream of consciousness. It is like oxygen flows into our blood stream, and we become oxygenated. The more doctrine flows, the better prepared we are.
3. Training is the circumstances and the tests which we undergo. We are trained to utilize this doctrine.

John Wooten Basketball coaching, and in 12 years of coaching, he won 10 championships, 7 in row, 88 games in 4 seasons. This is how good he was as a coach. How he put his teams together and how they functioned. His program dealt with fundamentals, conditioning and teamwork.

John Wooten and what he did

1. His fundamentals included all the basics of the game. The necessary skills and fundamental of the game. They simply mastered the fundamentals over and over again. He gathered his team the first day, and he taught them how to tie their shoes in the same way. They got the point. Every little detail counts. He instilled in them from the beginning that no detail was too minor to cover. The team got tired of doing these fundamentals, but he continued to teach them throughout the year. He understood absolutes; these are the fundamentals and they do not change.
2. They ran the same drills every day; he hammered them with it. Each player knew what his part was to play, and he did not want to let the other team members down; so conditioning was important. you must persevere in spite of every circumstance.
3. The success of the team was the payoff. they knew exactly what they needed to do in the program. They stayed with the fundamentals. correction after failure is trying to buy batteries after the hurricane rather than before. he did not develop different strategies for different games.

We can only play as far as the fundamentals that we have; we can only go as far as we have practiced to play. This is true in the spiritual life as well. He also taught them the fundamentals, but he did not have to tell them, "Here is what you must do to win."

Game on when we walk out of the Berachah does. Wooten was unemotional. He kept a stabilized under control demeanor. That is also true of the emotional Christian who fails in the face of adversity. He focuses on himself. You do not help the team when you do that.

1Cor. 12:20: **But now, indeed, many are the members, but one body.**

**Lesson #793**

**1Cor. 12:20 October 23, 2008**

**Thursday**

v. 20 makes a simple and profound statement. **"But now there are many members but one body."** We are not just isolated believers just out there on our own. We have support and we are team members. At that moment, the team, the body of Christ, is formed, and we continue to advance in the body of Christ. We continue to be believers with a common goal. The drive and the corporate mission of the church. We are a coordinated body, each of us an integral part, a critical cog, of the body of Christ. It has been that way since the day of Pentecost. We have individual believers, but part of the corporate body of Christ. All the things which the church is designed to do, is what we as individual believers are designed to participate in individually. It does not matter where we are geographically, amongst a mess of unbelievers or believers without any interest in spiritual growth; we are

all still members of a team, the body of Christ team. Isolation does not separate you from the team.

Rick Hughes is a perfect example of this, who is on the road and he is not in consistent contact with a body of believers. He must grow by listening to MP3's or watching DVD's. in his spiritual growth or in his travels, his gift functions. He is presenting the gospel of the Lord Jesus Christ to kids who need to hear the gospel. He is adding to the body of Christ, recruiting for the team. His spiritual gift is a part of the team effort of the entire body. It does not matter that he is not a part of a local assembly all the time. Their spiritual gift functions, whether you are tied geographically or not to believers at a church.

If we accomplish God's plan for our individual lives through spiritual growth and serving Him through our spiritual growth, then we are serving Him and His corporate plan. Wherever we exist, God provides the circumstances in which our spiritual gift operates. We should ask ourselves, how does the individual function? Knowing the fundamentals, conditioning and training. Bobby featured these 3 features to parallel our spiritual life with Wooten's sports team. You learn fundamentals from doing it over and over again. As a golfer, repetition is a critical part of that game until muscle memory kicks in. Your swing needs to be consistent.

Wooten's team changed, the teams they played changed, but the fundamentals did not change, nor did the results. Wooten also stressed conditioning. Great wear and tear on a man playing basketball 3 times a week and practicing on the other days. And you have to be in shape for the closing moments of the game.

Ranger school taught Bobby that there is no quitting. When one member of a team quits, then the team is let down. Teamwork was the result of mental and physical conditioning after mastering the fundamentals. They did these things individually, but they operated as a team.

Bobby failed to mention that Wooten had some of the greatest players in the game; but great players is not enough. We have a system as an individual team member. As we execute it, so we are a team player, because we are a part of that team. The fundamentals are the principles of Bible doctrine. We must learn them, we are taught them; they must be repeated to us.

Conditioning is the metabolizing of that doctrine. We are conditioned for play by Bible doctrine in the soul. We are mentally tough and our soul is ready to operate in whatever circumstance we find ourselves. In the church, training is the circumstances and the test that we apply ἐπίγνωσις doctrine to our lives. The result of fundamentals, conditioning and training is the development of the operation of our spiritual gifts. The fundamentals of doctrine are learned as we progress from γνῶσις to ἐπίγνωσις. Conditioning occurs as the increased flow of doctrine circulates and permeates our stream of consciousness. As the flow increases, we are more conditioned. Conditioning means that oxygen is carried more efficiently to all parts of our body so that we may function without fatigue. As we face the tests of life in adversity or in prosperity, we are trained by applying the fundamentals and

relying on our conditioning. We have the fundamentals are we rely upon our conditioning. The Lord will not test us beyond what we are able to bear. He knows our conditioning and the fundamentals. As you mature in the fundamentals and the training, your spiritual gifts begin to kick in. The corporate plan of God for the church because we are ready. We are physically and mentally ready. We can use problem solving devices and our spiritual gift is functioning. Beautiful illustration of teamwork.

### **The Analogy**

1. You do not depart from your routine of fundamentals, conditioning and training. That means consistency in the intake and metabolizing of doctrine. Wooten never departed from the fundamentals. He did not criticize the players who failed. When we fail, we go back to the fundamentals, rebound and the faith rest drill. Consistency of the intake.
2. We must never let up, or inconsistency creeps into our souls. Neglect creeps in too.
3. We are so well conditioned and well-drilled in doctrine, that we can apply it under pressure even when you cannot think. Have you ever been under pressure when no thought comes to mind, that is when the fundamentals kick in. They work even when you are totally stupefied.
4. That is what the faith rest drill does. *Drill* means that you have pounded it in many times.
5. You never have to change or adapt your thinking to fit different circumstances. Wooten never scouted other teams nor did his players make adjustment for other stars. Doctrine works in all circumstances, since we think in absolutes. We deal with gray areas all the time, but we think in absolutes.
6. Divine viewpoint fits every circumstance. It has an absolute application to every adversity, all the prosperity tests, to everything in our life. No circumstance in our life when Bible doctrine is not applicable. If you have doctrinal principles, then you can apply them.
7. There are no circumstances in which you cannot win with the fundamentals, conditioning and training. We are in the Angelic Conflict and that is a part of our corporate mission. We cannot help but win. Can't lose.
8. When you are trained and functioning in your spiritual life, you are a solid team member of the body of Christ. You do your job, whatever your spiritual gift is.

If you function in the spiritual life with the absolutes of the spiritual life, you don't have to do something special. Wooten did not emotional whoop us his players and they did not touch a rabbit's foot. No matter how good you are, someone else can be better; you still play within your abilities. Bobby never presents an emotionally based spiritually life. Wooten never tried to pump up his players emotionally. He wanted his players to focus; he wanted them to concentrate and to focus on the fundamentals. You have to continue thinking, and you cannot think when you are operating on emotion. When we recognize all that God has done, we might get a little emotional, but the doctrine comes first and the

emotion comes later. Bobby is our John Wooten, and he trains us to apply the principles to our lives.

Bobby cannot afford to let us down, but we are not any different. We are no-less compelled to operate in our spiritual gifts than Bobby is. We have a tendency to see ourselves out there doing our own thing, but we are out there as a team player. Always remember, we are not the one to accomplish it; the power is in the Word of God. It is not the power which we bring to it; it is not about us; it is what is taught; it is what is repeated. It is how our spiritual gift works.

Most coaches would agree with John Wooten and like his coaching, as he was the most successful coach in basketball history. For him it was absolute and for other coaches, that was relative. Wooten's team always knew what to do on the court. For Coach Wooten, this was his approach in toto. Team fundamentals carried on, despite any minor setback.

Too many believers react with emotion, without fundamentals; and people will be pulling their hair out, and pastors trying to figure out how to bolster their congregations with absolutes. Problems are about to strike; we have just begun to see problems in this country and we need to have the fundamentals. We must be able to apply that doctrine and function as the team, because we are the pivot. That is how the pivot functions and we hold the destiny of the country in our hands. When we operate with doctrine, the team works. There will be pastors who have endorsed certain candidates and their candidate does not win, and if he is an emotional wreck, then his congregation will be as well. They will do all kinds of stuff other than functioning under Bible doctrine. They can be steeped in legalism or emotionalism and without doctrinal orientation. A church may have a lot of programs but no fundamentals.

Bobby has no control over no one but himself, but by operating under his spiritual gift. God will put us in the circumstances.

Paul illustrates teamwork with the body illustration. I don't need you, I have the gift of tongues; I don't need you, I am of Paul; well I am of Peter. They are all trying to be stars on a team, but the team is messing up.

1Cor. 12:20: **But now, indeed, many are the members, but one body.**

**Lesson #794**

**1Cor. 12:21    October 26, 2008**

**Sunday 1**

In the body of Christ, which is the living association of all those who have believed in Christ, God has seen fit to make us dependent upon one another. We are independent as individual believers concerning our spiritual growth, our life and our personal identify does not ever remove us from the common goal of executing God's corporate plan for the church. We are united. Learning the fundamentals of doctrine is critical by taking Γνωσις and converting it to ἐπίγνωσις. Secondly, we must condition ourselves by getting into shape, and increase the flow of divine viewpoint in our souls. Thirdly, we must train ourselves to face all circumstances of life. Prosperity and adversity can both be huge

problems. The result is, we are a mature believer and we are a functioning member of the team body of Christ. Thus a group of believers provide for the completion of the church as a whole. We are part of a team. When individual spiritual growth is neglected or rejected, there is both personal and corporate failure. There is divine discipline personal and corporate and for us there is self-induced misery.

All of us will have some relationship with an organization or several. Sometimes when a purpose succeeds inside a corporate organization, a justified recognition is received. In those accolades, there is also a great danger for the person. However, there are those who are honored, but fail to recognize the team effort and the system of the organization, a system of discipline and a system of authority, and human alliances and associations.

The arrogance comes in when the central individual fails to orient to the organization itself, to its discipline and authority. They think that they make the organization and that the organization exists for them. Any success is a team success. The idea grows in the exalted person that he is superior to everyone else, that there is no collaboration in teamwork. The approbation this person receives is often because of the organization which is behind them. They are borne on the shoulders of the others in the organization (like the blockers for a quarterback). However, such a one can become arrogant and a detriment to his entire organization because of that arrogance. When the individual becomes arrogant, they are a detriment to the organization.

We in the church are a living organization, linked to the body of Christ. As each of us advance in the spiritual life, we become members of the team, a team of believers, each one of us using his own developed spiritual gift. We do have a mission; He does have a plan for us.

We are the organization which represents Jesus Christ on earth. God made this plan for each of us well before even the earth was created. It is individual. He knew everything that we would think and do throughout our lives and the choices which we would make and how they were carried out. Individually, each one of us was known by God. He knows the very number of hairs on our head.

His plan has a corporate purpose as members of the body of Christ. We each develop our spiritual gift so that we may be a part of accomplishing this plan. Some succumb to organizational arrogance, where some think, "The team would not succeed without me." There are those who seem very spiritual and think of themselves as stars. Other people may think the same thing. You can only focus on yourself and your own spiritual life. We individually have the responsibility of growing and developing our spiritual gift and functioning within the plan of God. The flashy arrogant believer is not necessarily the important believer. Arrogance and self-absorption, great enemies of team effort. When one team member stands out there and brags about how great he is, and this is disheartening to the rest of the team.

The person who is arrogant about his gift and where he stands is a detriment and no more important than those who continue team play. His spiritual growth is short-circuited by his

own vainglory. He becomes a detriment to the team itself. He fails to understand that he could not succeed without the rest of the team. He puts the entire team out of synch.

Paul's caution and correction begins with v. 21: no team can function effectively without all of its team members being in synch and functioning. Believers at Corinth were not only out of synch, but they disliked one another. They did not care about being out of synch. One thinks the other is unnecessary and would even prefer that some of the team players were not there.

"I'm the star and I don't need the others." The eye and the head may think that they are much more important than the hand or the foot. Visibility is important, but it is not what is critical to the mission accomplishment of the whole organization. Everyone is necessary.

This verse is just another body illustration, paralleling vv. 15–16. The seemingly inferior body part then wished to be more conspicuous and important. They are jealous. The ear wants to be the eye. Those below are jealous.

Some believers view themselves as stars and want to make sure that everyone else is aware of their status. They want attention over everyone else. That is not an attitude of coordination or cooperation or the solidarity of the body of Christ. That one body must function in conjunction with the other members of the body. When one part of the body is missing or not functioning, then the overall body is handicapped. The teamwork of the church becomes inefficient.

Corinthians has a great range of doctrine and application. We will be out of it next year. Great secret of where we are going, but it will not be 2Corinthians. Paul is driving home the point that all members of the body of Christ are of equal value and there is fault with the stars and the wannabees.

Instead of hand/eye coordination, the eye says, "Hand, I don't need you. Get out of here." Arrogance and ego are always the enemies of teamwork. **Thinking more highly of yourself than you ought to think does not get it done.** The eye thinks of himself as the star.

All members of the body of Christ need one another in order to function; we are all a coordinated body. No one is inferior or superior, no matter what our gift, no matter whether we are visible or not. Arrogance and jealousy and other mental attitude sins not only destroy the spiritual life of individuals, but destroy mission accomplishments of the team.

Many of us know about the Angelic Conflict and we know that we are placed here to resolve the Angelic Conflict. Bobby has taught corporate victory in the Angelic Conflict. Believers, husbands and wives, have victory. All of us, body of Christ, fulfill a mission with regards to the Angelic Conflict. We are all in combat together. We all have different equipment and different jobs, but each one is necessary to the mission. When we are out of synch, a rifleman is missing from a platoon, or an artillery piece is missing. Both personally and corporately can we be united and victorious.

In most cases, most teams recognize that the star ought to be honored, after all, doesn't the star contribute the most to victory? However, we do not give the greatest honor to the most obscure on the team in human viewpoint teams, but we do in the body of Christ (vv. 22–25). **On the contrary, the parts of the body that seem to be weaker are indispensable, and on those parts of the body that we think less honorable we bestow the greater honor, and our unpresentable parts are treated with greater modesty, which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, that there may be no division in the body, but that the members may have the same care for one another.** We are positionally above the angels and we have a great purpose in life. Never fear, we may think of ourselves as nobodies in the body of Christ, but we, as a member of the team, have an important function, and we need to pull our weight. We have just exactly the right gift and now we must function and the team will win.

1Cor. 12:21: **And the eye is not able to say to the hand, I have no need of you; or again the head to the feet, I have no need of you.**

## Lesson #795

1Cor. 12:22 October 26, 2008

Sunday 2

“There is no way I am a team member of any of these people around here; I don't hang around these people.” However, on a team, the coach chooses the players and whether the mesh or not is still to be seen. However, we are still on the team together. As we develop impersonal love, those we don't want to be team members with, we recognize that we are on the same team and that we are here to function on this team.

A friend who would go to Berachah one day and then go to a locker and hang with people with whom he had nothing in common. That is the nature of being on a team.

1Cor. 12:21: **And the eye is not able to say to the hand, I have no need of you; or again the head to the feet, I have no need of you.**

False divisiveness of previous verse refuted in v. 22. Those which are weak are more indispensable than those which seem to be important.

*Ασθενής = weak, less influence, inconspicuous, little visible importance.* Without authority. Sometimes this person is called the little guy. Present active participle of *δοκῶ = to seem.* This verb is the key to the little guy and to the less influential parts of the body. To presume, to suppose, and this comparative distinguishes between a true and a false doctrine. *Αναγκίος = necessary, an integral part of the whole operation.* The less influential member is just as critical is seemingly more important member. We can often look at people and see them as being indispensable and others as being unimportant. However, the really important people are often the weaker and less important-seeming people.

Interpretive: **In contrast, here is the doctrinal truth, that the member presumed to have little influence or stature is in fact integral and indispensable to the body.** We see certain parts

of the body which are conspicuous and obviously important, and we understand their prominence and critical nature. However, there are hidden members of the body without which the other parts of the body could not function.

Who is inconspicuous at a construction site, and there are all these ants scurrying about who may seem to be less important than the builder or the architect. The Corinthians are the target of this analogy. To them, the most conspicuous and prized gift was that of tongues. They could watch someone just spout out words from a different language out of nowhere. That was impressive to them. Even though they marveled at this miraculous gift, how important is this gift without the thinking of doctrine and the mind of Christ? What is the conspicuous without the inconspicuous. That is the mindless way the gift of tongues was being used by the Corinthians.

The less conspicuous gifts are actually those which are more important. Illustration: Bobby has a conspicuous gift and everyone is looking at him, so he seems to be important, otherwise, nothing seems to be working. However, he cannot function without administrative, even though most of us know none of the administrative staff. Bobby cannot possibly do all that they do. What they do is critical for the function of Berachah Church. Bobby and the administrative staff are dependent upon one another. Without them, Berachah goes nowhere. The less influential are just as important as those who are easily seen. In this passage, they receive more honor for their quiet operation.

This is grace orientation and humility. To the least belongs more. In the body of Christ, those with quiet gifts are every bit as important if not more so. Paul has not yet completed this thought.

1Cor. 12:22: **But much rather the members of the body seeming to be weaker are necessary.** Interpretive translation: **[In contrast, here is the doctrinal truth, that the member presumed to have little influence or stature is in fact integral and indispensable to the body.]**

Some do not even know what their spiritual gift is. It does not matter. Regardless of what the gift is, it functions, whether conspicuous or inconspicuously. Less honorable means there is something wrong with their integrity. We find the same verb *δοκεω* = *to presume, to suppose, to imagine, to think*. The purpose of this supposition is to compare a true doctrine with a false doctrine, making the true doctrine completely clear. Who are those in the church who are less honorable? *Ατιμος* = *insignificant, of lesser significance*.

These gifts of the Corinthians in this context is being compared to those who have the gift of tongues. Are these other gifts less important than those with the gift of tongues? The other gifts are not less significant. There is more honor placed upon gifts which seem to be less conspicuous. *Περιτιθιμι* = *to place around, to put around, to surround*. This verb is used in a way for us to identify with.

Etymology: this term was used in a literal sense to clothe oneself to dress oneself, to throw a cloak over oneself; or throw a cloak of honor upon a body; to place a garland or wreath upon the head. Often done for a man who had a military triumph. He received a great

honor. This is an example of the less significant believer being seen as more significant. He is not of equal significance but he is more highly valued. Ironically, a person who receives greater honor for doing that which seems of lesser importance. Bobby dishes out raw material, spoons it out, and it is hot and ready to eat. We have to choose whether to eat it or not. Bobby has to grow just as we do and he has a responsibility to supply and consume the food both. Bobby's gift functions in the body simply to provide food for the rest of us. We have to take it, to chew it and to swallow it, and to grow from it.

We had about 2 minutes to eat in basic training. Bobby's spiritual gift functions to feed us. He is of no use unless we do this together. If Bobby speaks to no one and no one listens or masticates the food, his gift is meaningless. He cannot fulfill this mission on his own. He cannot fulfill the mission of the church himself. He is but one member of the team. He might be the quarterback throwing, but he cannot step back and pass without those blocking and without someone to throw too.

The Holy Spirit invented and gave a plethora of gifts so that we can move together the wagon on down the road. If there is nothing moving, then the church is not moving forward. We are each different parts of the wagon. Everyone's function is just as critical. Bobby might be given accolades and nice letters from various people. But those who are behind the scenes, whether at Berachah or elsewhere have just as much honor in their service. We have a built-in honor for our service; and there can be arrogance which develops when we are working behind the scenes at all times.

V. 23 closes with a parallel phrase: **And our unrepresentable members have more abundant propriety.** Ἀσχημῶν = *unrepresentable, indecent, that which should not be viewed because it is unacceptable.* Ευσχημοσύνη = *propriety, presentability.* They both come from σχημα = *fashion, external show, outward appearance.* One means *fashionable* and the other means *unfashionable.* There is a discussion of clothing here, continuing the context of v. 22 and the verb *to place around, to clothe.* There are certain parts of the body which can remain uncovered without clothing. Face, hands, etc. Normally, there are parts of our body which are not covered. Other parts of the body are covered due to the various conditions and appropriate to the situation. The interesting fact is, the things which we do not expose are treated as more valuable, as we spend more time and thought covering these things. We spend all kinds of money buying attractive clothing to cover that which ought not to be exposed. We spend a lot of time doing that. By our shopping safaris, we give more honor to those things which we cover up more. So it is in the church and all of its members. We appreciate and we esteem them as indispensable. Living and laboring in anonymity takes more discipline than those who stand out.

1Cor. 12:23: **And those of the body we think to be less honorable, to these we put more abundant honor around them. And our unrepresentable members have more abundant propriety.**

**Lesson #796**

**1Cor. 12: October 29, 2008**

**Wednesday**

Self-centered arrogance over a decision made by God the Holy Spirit in eternity past. They were vying over something God had decided in eternity past. These decisions which God

the Holy Spirit has decided for us, we want to dispute or act arrogant about. God gave gifts not for the purpose of divisiveness. If we think that we are being treated unfairly or unjustly by God, we should recognize that there is no partiality by God. God does not look at people and say, "I don't like this person and I am going to make him miserable." Or, "This guy is really cool and I like him a lot. So, I am going to treat him really well." But in Corinth, people thought that God was being partial in giving them this or that gift. They don't get it. This conflict stems from ignorance of the plan of God and of Who God is and ignorance as to how God operates toward them. Who is more important to the operation and the mission of the church.

There were arrogant people in Berachah who thought that the church could not get on without them. Bobby is not complaining about anyone at this point. There are not deacons arguing about who ought to be the most exalted or head this or that committee.

The Corinthians wanted to know who was more important in the operation of the church, causing them to become further factionalized. Tongues was the hot gift of the year and everyone seemed to want it. The gift itself was misunderstood. Tongues was seen to be the ultimate gift. The exercise of the gift of tongues had become a real show stopper with no spiritual substance at all. For the Corinthians, the more highly prized gift was tongues.

Everyone watched those who spoke in tongues. How important is the gift of tongues without the thinking of doctrine or the mind of Christ behind it? What good is rattling off some language that no one understands? It was not working that way, which is the mindless way it was being used by the Corinthians in that day, and it is used in a similar fashion today, even though the gift of tongues no longer exists today. We have all the mystery doctrine which we need in the canon of Scripture today. It was divisive in those days and it was divisive now as well.

1Cor. 12:22: **But much rather the members of the body seeming to be weaker are necessary.** [Interpretive translation: **In contrast, here is the doctrinal truth, that the member [the individual believer] presumed to have little influence or stature is in fact integral and indispensable to the body of Christ]**

Paul tells them, "You are not more important with that conspicuous gift; you are less important. The church cannot operate without all the gifts. To the least belongs more. They receive more honor for their quiet, behind the scenes function.

The whole body of Christ cannot operate efficiently without all of its parts. Just because something is very conspicuous, that does not make it the most important part of one's body. We all function as a whole. These seemingly lesser gifts are every bit as important.

The low profile gift usually does not get overt praise for service, but continues to serve faithfully regardless. So many people give up on what they are because no one recognizes them. Faithfulness in a few things, and God will make us ruler in many things. Those who are behind the scenes and continue to serve faithfully. Because of this attitude, even in anonymity, we are highly honored, but not necessarily in this life. Those whose gifts are

not very out front are an example of grace orientation and humility. All members of the body have great value, whether we are out front or not. Those who think that they have less value need to understand that is never the case. We live under true equality. It does not matter what our race is or our economic status. We are all members of the body of Christ.

In church, you may only see one pastor, but everyone else in church has a gift, and the church cannot run with Bobby alone. We have all the gifts and we are designed to function as the members of this body. We are the ones responsible for the body. The body cannot operate without conspicuous gifts. We are all mutually dependent. We all have real gifts, some conspicuous and some not. Paul is speaking to people who think that the gift of tongues is the ultimate.

No one in the body of Christ is insignificant. We do not need to think of ourselves as insignificant.

1Cor. 12:23: **And those of the body we think to be less honorable, to these we put more abundant honor around them. And our unrepresentable members have more abundant propriety.**

Those who are out front do not need more accolades and honor, so God gives greater honor to those who do not get it in this life. That is how God composed the body. The composition of the body is the determining factor about those who are the most influential.

Aorist active indicative of *συγκεραυνυμι* = *to mix, to blend, to unite*. A constative aorist, the mixing in a summary way. There is not focus on the details of the blending, but the whole action is what is looked at. There may be many actions or activities involved. This just describes that God put the body together. He alone does the mixing and the uniting. An author who writes a book or writes a thesis or some prose, someone in the process of writing. Bobby learned, as a writer, that what you have to do, is take unattached words and blend them together into phrases, paragraphs and chapters into a body of work. In this process, some words seem more important than others. Nouns and verbs may stand out, but there need to be adjectives, definite articles, prepositions, etc. One of the joys of writing is being able to conjure pictures in the minds of others. You cannot put together any sort of writing without these smaller words; they may not stand out, but they make all the connections. The composition makes no sense without them. The very mix of the subject, verbs and adjectives. It is God Who formed the organic whole of the individual parts. All of these things hold together with the little words.

God gives greater honor to those who seem less significant, but who are actually more significant. God gives them their due and then some. Nothing works without them. The whole composition does not work without the small and insignificant words; and God elevates the smaller words.

What does this mean to the Corinthians? The significance of the gift of tongues is replaced by the quiet, low profile gifts. The message is, *stop the divisiveness centered around tongues*.

Bobby's gift which is critical for all of us; and our gift may affect a few people that we run into; but God honors these latter gifts even more. Those with conspicuous gifts have no right to be arrogant and those who do not have no reason to be down on themselves.

We have honorable people, all a part of the body of Christ. There should be no divisions in the body. Members should not be divided, but have the same care for one another.

1Cor. 12:24: **But our presentable members have no need. But God tempered the body together, giving more abundant honor to the member having need,**

**Lesson #797**

**1Cor. 12:24–25 October 30, 2008**

**Thursday**

"I just come and go, I am innocuous and I don't know my spiritual gift." Only you know if you are moving in the right direction to develop your spiritual life and your spiritual gift. If you are not advancing spiritually, then you do not know your spiritual gift and you do not function as you ought as a part of the body of Christ.

It takes all of us for the body of Christ to function to the maximum. We are a part of the individual plan of God and the corporate plan of God. Certain believers with certain gifts appear to be more important than others, like a pastor-teacher or an evangelist, and that appears to be out front. Not all gifts deal with a large number of believers. It is only natural to think this, but that is not God's view. *If I think it, then God must think it.* What you think has nothing to do with what God thinks unless you think with the mind of Christ. Otherwise, what is logical to you and correct to you, is not. Bobby as a pastor-teacher may have an impact on more people, but it does not make our gift any less important. We are not inferior to any other believer. No one regardless of what kind of gift operates in a vacuum. No believer ever stands alone in the body of Christ and no believer stands above the crowd because his gift appears to be indispensable to the body.

What is our mission? It is, in part, to glorify God in our bodies. Our corporate mission is to glorify God in the body of Christ. We do this by glorifying God in our own body. Another is to represent Christ here on earth. That is our mission on earth. We are an ambassador for Christ here on earth. People see Christ through us. They see our stability and our relaxed mental attitude. As a corporate body functioning together, we represent Christ as well. That is the key. The Corinthians do not get it. None of it made any difference to the Corinthians. They each had their part to play, and we are all part of a drama. The Corinthians don't get it and they are contentious. They are fighting over a hierarchy of spiritual gifts, and they have been arguing over spiritual gifts which the Holy Spirit gave as He willed. How can you become arrogant because God the Holy Spirit decided in eternity past to bestow this or that gift.

How can these believers think that one believer take priority over another believer, if the Holy Spirit made the gift a matter of His sovereign decision. God never shows anyone partiality in anything which He does. His purpose is not to set up some lopsided body of Christ. Not going to be top-heavy with communication gifts. The Holy Spirit puts together all the members of the body. No person is just superfluous and He does not people put

people out there to just flounder. God the Holy Spirit is never arbitrary and He is never capricious. What He does is always perfect and He has us in mind and He is not arbitrary.

The Greek gods were very much like this. Mythology was filled with gods acting up like putting people in places for their own amusement. They became capricious because people wrote this in. We are the arbitrary capricious ones so we wrote that in. God is not playing. It is blasphemous for the believer to scoff and to put down another believer in relation to Himself. This was not the reason why spiritual gifts were distributed.

Some Corinthians with the gift of tongues have taken on this great importance and they saw this gift as being more impressive than those with inconspicuous gifts. We should be aware of which gifts are temporary and which are around today. Tongues, prophecy, healing and miracles are no longer functioning today.

Helps or mercy may have an effect on only 2 or 3 people; but the number of people is not the issue. We as believers with many gifts are united in these gifts. Every gift has value because it is derived from the Holy Spirit. Because of this distortion, an awful divisiveness invades the Corinthian church. That is why this book is so fascinating. Those who are less conspicuous and those who are arrogant because they possess a conspicuous gift.

One funeral which Bobby went to, where a man was extolled for giving money to the church, and Jesus Christ was never mentioned. Vv, 21–25 are designed to debunk all that went on in Corinth. All members of the body have great value. Those who arrogantly claim themselves to have greater value, and their problem is iconoclastic arrogance. Those who want gifts they did not receive or those who look down on those with other different gifts. The unseen believers have even more value.

People think it is the CEO of a company is what makes that company do well (or not). In the spiritual life, all the members of the body have great value. Those who are arrogant about this are nothing but iconoclasts. The unseen ones have more value. In their anonymity. When your lung is cut out, you have another one, but the body does not function to maximum amount. The less-visible person may be localized; they may have a very small periphery. Might have 1 or 2 or 5 or 10 people. That single function to those few people is important and it has relevance for the body of Christ.

We are all individual members but one body. What makes the less presentable members more honored. V. 24b ought to burst their little self-important bubble. Those who seem less important are more important than those who have a more visible gift. The body is His creation. He composed the body. He composes and blends and unites and mixes the whole team. That is why more honor is given to those who are less conspicuous. No one is left behind; no one is left out.

The message to the Corinthians, stop the divisiveness centered around tongues. That divisiveness is still centered around the gift of tongues, although the situation is different. Today, it is the misuse of a gift no longer in existence. There is never the authorization for

the glorification of anyone who speaks in tongues. They appear to be out front, and they are a detriment to the body.

Tragically, believers every use their spiritual gift in a self-glorifying way. How can they do anything which this gift, if they have no clue about their spiritual life.

1Cor. 12:24: **But our presentable members have no need. But God tempered the body together, giving more abundant honor to the member having need,**

the conjunction hina, which means *that*, one of the little invisible words. The subjunctive of εἶμι. The subjunctive moon indicates that there is a mild contingency in this phrase. The Corinthians are divided, but they should not be. The reality of unity in the church is missing. The Greek syntax indicates a result clause. This is a subordinate clause. There cannot be a main verb in a subordinate clause. The result clause is a result of the action of the main verb. Συγκεραννυμι = *to compose, to mix, to blend, to unite*. Because He did it, there should be no divisions. God united us, giving us diversity and unity, and so we ought not to be divided. If God composed the body, who are we to divide it?

We as believers have no right to separate that body by jealousy or any other act or mental attitude. God designed a body of various parts. The human body is wonderfully made. God created out bodies, despite what evolutionists say.

Individual and yet all part of the same body. We cannot refute that God composed the body. If God did it, then we know it is perfect. We have a sin nature and we are capable of dividing the body, but that is not how God designed things to be.

How can anyone oppose the plan of God when it is laid out so perfectly? How can we be arrogant toward another believer? How can we use a spiritual gift to discriminate against another believer. It is very dangerous to disregard the plan of God, individually or for the church as a whole. The Holy Spirit blended and unified the church and He distributed diverse gifts to all of us.

Where there is division in an organized body, in a corporate group of any kind, when there is division, it always includes the idea of individual alienation. Teamwork is impossible when members of an organization are divided against each other. If this is what God intended, the members with diverse gifts should have the same care for one another. There are times when you see a phrase like this, and it may sound trite and mushy, but we ought to have a care for one another. It is easy to care for some people, but not for others. Easy to care for those you like, but not for those you don't like. This is a difficult phrase, not just to understand but to execute. 1Cor. 13 is going to show us how we have a care for one another. 1Cor. 13 is the great chapter on love. Some of these passages are some of the most misunderstood doctrines in the entire church.

1Cor. 12:25: **that there not be division in the body, but that the members might have the same care for one another.**

We live in historic times, when things are occurring in our nation which have never occurred before. We know the God of our history, and if we place our trust in man, we are cursed. No one solve the problems of this world or of this country. All that is required of us is to advance in His plan. We affect things more than does any politician.

V. 25 says that there should be no divisions between those in the body of Christ, and that the parts of the body should have the same care for one another. This verse sums up the unity of the body. There is the negative way and the positive way. If there are no divisions in the body, then there must be unity. This is the first of two result clauses; no divisions is the result of God the Holy Spirit composing, mixing and uniting the body of Christ together.

Each spiritual gift is designed to function for the benefit of the whole body and for the glory of God. There should be no alienation between believers for any reason, but the Corinthians found a reason. They are examples of a deeply alienated group of believers, fractured within themselves. They were all concerned over the preeminence of one gift over another. This negative clause was designed to preclude arrogance. As believers, we are commanded for humility. For those who have visible conspicuous communication gift of tongues, they are arrogant. Paul says, I don't care how great you think you are; there are no divisions. One group was arrogant because they possessed a gift they thought was superior and another group was jealous because they wanted this gift. The have-not's were just as arrogant as the have's. The spiritual gifts were not supposed to be a source of friction. The Holy Spirit, the giver of gifts, shows no discrimination, in His giving of gifts. Bobby cannot stand up and see us as inferior because we do not have his gift. At the same time, we ought not to be jealous of Bobby. However, that was exactly what was going on in Corinth.

The Holy Spirit did not give some sort of a placebo gift to some believers, one which marginalizes them as believers, making them superfluous to the body of Christ? Did the Holy Spirit give a specific gift to some to indicate superiority of one group over another. Bobby has his gift simply because God the Holy Spirit decided that is the gift he should have.

The first result of unity was no divisions and the second result is, the members should have the same care for one another. Present active subjunctive of  $\mu\alpha\rho\alpha\nu\alpha\omega$  = *to have concern for one another, to have concern for another's welfare*. There is nothing here of envy or divisiveness.

What gifts are those which provide concern for others? Helps, mercy, exhortation and faith. Bobby has already defined these gifts and they are less conspicuous and less flashy, but these gifts are given greater honor and greater notoriety. Bobby demonstrates concern for our general welfare from an impersonal level; and he deals with us as a group. He provides for us food. But the less visible gifts are intimate and more individual. Bobby is not talking about some part-time volunteer work in some sort of community service.

Something altruistic, truly beneficial work. But this does not necessarily show care for other individuals. There are all sorts of phony reasons why people do such work. They do it so that others notice them or that they want to be thought well of by others. It all boils down to 4 things, and they have nothing to do with caring for one another is all about (approbation, being thought well of by others). Caring for one another is a full-time Christian service. You are motivated and we are going way beyond self-glorification. Bobby is not knocking charity or human altruism. We are compelled to care for others because of the spiritual growth and the outworking of our spiritual gift. In this way, we do not glorify ourselves but we glorify God in what we do. This is how we demonstrate care. God gives us more honor in the function of these gifts, as it is not as visible. We develop care for one another by advancing to maturity. That is the only true altruism. We will never in this world find people who care more for the right reasons than those with the capacity to do so from their spiritual life.

No divisions and concern for one another are the two results, opposite sides of the same coin, and one is the flip side of the other. Whether we like it or not, we are all members of one body. The unity which we are supposed to have, we must advance spiritually and make personal application of Bible doctrine. That is true altruism and the rest of the world does not understand that. How we serve has a lot to do with our eternal reward.

This application requires the development in our soul the problem solving devices. Caring for one another can be a real problem. ("I know what I am supposed to do, but that is a real tough one, to care for someone that I do not like). In order to do this, you need to acquire some problem solving devices.

1John 4:19 is one of the last things that Bob covered before retiring. We can reciprocate our love for God only through spiritual advance. You cannot love someone until you come to know them. The only way to develop that love is to personally know Him. Once that is done, we can develop human love. In relationships, we might end up saying, "That is not the person I fell in love with" but it generally means that we just did not know them in the first place.

Spiritual growth can give us love toward some of those which we can barely stand. So many people think that their care for one another is what they do, but it is in our motivation, and then what we do falls out naturally. When we are crossed, and we are supposed to be concerned for them, and we become angry, then we realize that we did not have the proper motivation.

1Cor. 13 is the greatest single dissertation on love in the entire Bible. The Bible is the expert on love, since it has divine viewpoint as a source. It is much easier to have care for those with whom you have affinity, but if that is all you have, there will be divisiveness. Where do the divisions in the body come from? The divisions in your soul.

1Cor. 12:25: **that there not be division in the body, but that the members might have the same care for one another.**

The first result clause is no divisions in the body. The second is members having care for one another. No matter what our race and gender, there is still one body.

There are believers who rub us the wrong way or who irritate us and rub us the wrong way. They have an in-your-face antagonism toward us. So, how do you care and love someone like that? It does not matter what you think of them.

They make no attempt to have love because they have no capacity for love. Without capacity for love, you do not have love. You may have a relationship, but without capacity, you do not have love. If you have no capacity, then you cannot have love toward those in the body of Christ.

Outwardly, we have a show of unity, and we wander about and shake hands and smile. However, without capacity for love, that is not unity, it is hypocrisy. Because there is no capacity for love, that unity cannot be sustained.

Churches split, often not on doctrinal grounds, but on personal grounds. Most people believe in peace and unity and think that is a good thing; they think it is a nice thing to have. How to achieve that status and mental attitude can be entirely another matter. God has designed a specific inward and outward approach to true unity, which is doctrine circulating in your stream of consciousness.

Bobby is about to go esoteric on us, giving us some human viewpoint. There are many ways that people seek unity and peace. There is one great area of the human race and a very popular method to get this peace and unity, and it derives from the humanism of eastern religions (Hinduism, Taoism). All of these religions are entirely humanistic. Today, this is often seen as being new age religion. Lots of people like to cobble together all these difference pieces of religions and synching them up and trying to make a religion out of it. There is no such thing as thesis and antithesis and synthesis.

There was a Maharishi Yogi. This is not the same as the exercise unless there is another aspect of so-called spirituality associated with it. This is one of the fasting growing of the eastern religions. There is an anti-Christian aspect to mystical yoga, which includes transcendental meditation.

This is the human viewpoint unity. 2Thess. 3:16: **May the Lord of peace Himself grant you peace in every circumstance.** There are many attempts to achieve the peace of the Bible through TM. True peace comes from spiritual advance. The guard of your heart is a metaphor for a military guard. The purpose of any guard in wartime is to prevent a hostile invasion. It protects the mind of internal corruption and it keeps the right lobe focused. **The peace of God which passes all understanding...**

TM is a humanistic attempt to achieve what only God can provide. The Maharishi Yogi introduced TM to the west and it did not really quite make it, so he then presented it as a

non-religious practice, so a person could make full use of his mental potential, and, at the same time to achieve peace in body and soul. In this way, it was well-received. Everyone wants greater peace. If you can find peace and enlightenment in yourself through this meditation (which is the religious aim), then you can find peace with all others, as you are united with all the universe. If you are told to meditate, that meditation is on yourself, looking inside oneself for introspection. This is done by a defining feature called a mantra, repeating a word or a syllable which is to have a special, vibrational quality. Many of these turn out to be the standard names of these various deities, and it ends up being a religious Hindu practice in disguise. Who attempts to turn you from Bible doctrine by deception? That is exactly what Satan's practice is in this world. You are repeating the names of gods of the Hindus, and not even realize it. Israel went into the Temple and called upon gods of various types. The Yogi calls a mystical experience, a trance-like effect, when you begin to enter into what they will call a god-consciousness. This is not God-consciousness from the Bible, but it is a mystical experience which will not turn you toward the True God. This is, instead, an altered state of consciousness and enlightenment becomes a very subjective experience. You look for enlightenment inside of yourself. There is an attempt to eliminate all conscious thought; your mind becomes empty, and that produces a vacuum, and the mind is now open to any subjective thought, and that is what is called god consciousness. This is the exactly opposite of seeking an objective God outside of yourself. In this negation of the mind, God becomes an abstraction, not a reality. God is not a personal God in this religion. He is not a Person in TM.

When Bobby tells us to mediate on God during the Communion, we are speaking of a true God. God is reduced under TM to being a part of nature, the universe, creation. In this altered state, the natural and the supernatural merge into one substance called god. Whatever the supernatural is, that is to merge with the natural, and that is what god is. That is the way it works. There is no God in those eastern religions. Christian God-consciousness is exactly the opposite. We do not empty our minds, but we fill it. Some people reach God consciousness by looking up in the stars and wondering, *how did that all happen?* We are looking for an Author, for a Creator. For the eastern religion type, that creation, that nature becomes god.

#### **God is a Personal God**

1. God is a Person; He has tangible essence and attributes, just as a person does. He is just, He is love, He is righteous. There is not this ambiguous universe or nature; nature does not love you.
2. God creates, which is a personal activity. Real people create. He transcends all He creates.
3. God does works. God the Holy Spirit teaches us.
4. God provides salvation through the Lord Jesus Christ. Jesus became human; it does not get more personal than that. God in man in One Person. Jesus Christ is God and humanity.
5. God has personal titles in the Scripture.
6. God is described in the Bible with personal pronouns, like He, His.

7. He has mentality, self-consciousness and will. People have plans, God has plans. That is a personal God, even though He is Spirit.

### Compare the Pantheistic god with the True God

1. Pantheism teaches that God and the universe are one and the same.
2. God is not seen as personal. That includes religious yoga and TM. Much of what comes from that exercise is with people who have been trained in eastern religion.
3. God is seen as the universe and that God is found in all matter, in every part of the universe. He permeates the universe and He is found in all matter. However, the eastern god does not transcend the universe, as he is the universe.
4. The eastern god is in everything, including ourselves, and this is called *god is in the rock*. He is nature, universe, a creative force, but not personal.
5. Since he is in everything, then in that sense, we are all seen as part of the divine, as we are all a part of matter. Not a personal god, but a subjective, introspective god; an idea.
6. As a pantheistic view, the transcendental meditation of yoga teaches the essential oneness of all reality.
7. Through this religious yoga, man has the possibility through his mediation to unite with the divine. Our self is united with the higher self of the universe, but not with a personal god; and we are united with the divine who is already in us. This is not at all being united with God in Christ. We are a part of the universe and we are therefore part of the universe, and it comes out to be a totally subjective experience by which we create our own god. Every eastern religion is a great deception; it is all the cosmic system.

1Cor. 12:25: **that there not be division in the body, but that the members might have the same care for one another.**

**Lesson #800**

**1Cor. 12:26 November 5, 2008**

**Wednesday**

Are you happy today because you are not happy with the status quo of the nation, or that he has promised to give a fair amount to everyone, or are you happy he is Black? Those who are concerned about it, because the presidential elect has no record or because redistribution of wealth approach or his radical associations or because you are not sure what kind of change is in the wind. The country is divided on these issues like we have not been divided since 1861. If either attitude describes you, where have you placed your hope and where have you placed your focus?

Bobby is going to review some of the principles which he taught previously. For the believer in Jesus Christ, true hope is always found in relationship with the Lord Jesus Christ. Our confidence must always be first in Him and in His Word; in His iron-clad promises to all of us. In the stability of the Christian life. We are here for His benefit. We must remain convinced of the power of His might.

Many Biblical examples came to Bobby's mind, but one example which popped out of the power and control for His people and His client nation was the account of the Rabshakeh in 2Kings, the Assyrian Crisis. The Rabshakeh was the chief spokesman for the King of Assyria, Sennacherib, and he threatened the destruction of the Jews. The Jews were intimidated. This army was the most powerful army at that time, but they refused to capitulate. 2Kings 18:19: [And the Rabshakeh said to them, "Say to Hezekiah, 'Thus says the great king, the king of Assyria: On what do you rest this trust of yours? What hope can you possibly have? You are facing the greatest army in the world. 2Kings 19:6: Isaiah said to them, "Say to your master, 'Thus says the LORD: Do not be afraid because of the words that you have heard, with which the servants of the king of Assyria have reviled me. No man is the hope of the world. "You alone are God." These words reflect God's promise to His people. Despite all circumstances, God is still on His throne. He is the deliverer. He is the one in Whom our confidence resides. His Word is our absolute hope and confidence. As with Israel, He will not leave you or forsake you; nor will He abandon His client nation. He is our rock. 2Kings 19:33–34: \[By the way that he came, by the same he shall return, and he shall not come into this city, declares the LORD. For I will defend this city to save it, for my own sake and for the sake of my servant David.\]\(#\)" Because of one man and a promise which God made, that is heritage impact. 2Kings 19:35–36: \[And that night the angel of the LORD went out and struck down 185,000 in the camp of the Assyrians. And when people arose early in the morning, behold, these were all dead bodies. Then Sennacherib king of Assyria departed and went home and lived at Nineveh.\]\(#\) The election is over and Obama is our president; it is not about him; it is our attitude and where our trust lies. Where is our attitude. Hope is not found in any new political leadership nor in any new beginning in government. In spite of the best of intentions, no one will be pleased with everything that a president does. Supporters and nonsupporters will have problems, no matter who it is. The "I told you so's" will jump, and the dream of change will turn to the human inability to bring about real change, no matter who the political leader is.](#)

Eccles. 1:9–11: [What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun. Is there a thing of which it is said, "See, this is new"? It has been already in the ages before us. There is no remembrance of former things, nor will there be any remembrance of later things yet to be among those who come after.](#)

A civilization rises from bondage to courage to spiritual faith, which leads to liberty to abundance and then the fall to selfishness and greed to complacency to apathy at the subversion of freedom, to dependence upon the government and man and from dependency back to bondage. There is nothing new under the sun. No political leadership can change this. Whatever our persuasion, with God, there is no variableness or shadow of turning. His plans and promises never change. All else is change. Where does our hope lie? With a political leader? ["Thus says the Lord, cursed is the man who trusts in man and make flesh his strength."](#) Hope must lay with Bible doctrine and divine viewpoint. We cannot depend upon politicians or political programs. Today, tomorrow, 4 years from now or 8 years from now, our strength is always in Jesus Christ.

Whether we agree with the end of the election or not, the process has been completed. We support and we defend our nation, but we keep our focus on the Lord. Government can solve some problems and it can protect us and it does certain things for us; but it cannot solve our problems; only the Lord can do that, and He is the only one for us to put our trust in.

Bobby compared the unity of the church with peace of individual believers and the popular idea of real unity and a human way of finding unity and peace. Bobby wondered if he should go the distance with the transcendental meditation thing. Bobby overheard a guy talking way too loud speaking about transcendental meditation.

### **Transcendental Meditation**

1. It was presented as a practice designed for us to reach of full mental potential.
2. For us to reach a bit of peace and relaxation.
3. The unlying religious philosophy is, if you can find peace and enlightenment in yourself, which was its aim, then you can find peace an unity with all others.
4. Why is this true? TM unites us in harmony with the whole universe.
5. The unity of TM is accomplished by looking at oneself in introspection.
6. The mantra
  - a. A word or a syllable which is repeated because it has special vibrational qualities.
  - b. These words turn out to be the names of deities
  - c. The mantra calls upon these gods.
  - d. This is essentially idolatry as we have studied i1Cor. n 8:4
  - e. The mantra is a standard Hindu means of inducing a mystical
  - f. This is not the god consciousness which leads one to seek a personal God.
  - g. In TM, this simply means an altered state of consciousness to reach enlightenment. Enlightenment is a personal experience, not an objective revelation.
  - h. The goal of this altered state is to eliminate all consciously directed thought.
  - i. The purpose is to open the mind to any subjective thought.
  - j. This actually is a negation of the thought process. It is certainly not a desire to hear the gospel.
  - k. It is an increased reliance upon subjective feelings, which is a counterfeit of objective knowledge through the gospel.
  - l. In TM consciousness, God becomes an abstraction; not personal.
  - m. That measn that God is not personal. He does not exist in any eastern religion as person.
  - n. Since He is not a person, He has no intelligence or will.
  - o. He is reduced to a conception of the mind as related to the universe, to nature, to creation.

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In the altered state of consciousness, the natural and the supernatural merge into one substance called God. This is what many people are into, as well as many other aspects of eastern religion. Taoism, Buddhism, Shintoism are all religions which are like this.

### **Christianity**

1. We do not empty the mind.
2. We fill the mind with questions about God, about eternity about salvation. We might recall what triggered a God consciousness in us.
3. We fill our minds with questions which can be answered concretely through the objective gospel and Scripture.
4. God, as Spirit, is described as being a person; He is not an abstract ethereal force.

### **How Do We Know God is a Person**

1. God has essence. Omnisicenece, eternal, etc. He has attributes.
2. God creates. He also transcends His creation. Whatever we create is a personal activity.
3. God performs works like the Holy Spirit, Who teaches and mentors us. Teachers are persons.
4. God provides salvation through the Lord Jesus Christ, Who is a person; Who is also God.
5. God has personal titles like Father, Son.
6. He is described in the Bible by using personal pronouns.
7. He is never described as it or by some nebulous force.
8. He has vitality, will.

Like all mysticism, God there is seen as pantheistic

### **Pantheism**

1. God and the universe are seen as the same.
2. God is not personal in pantheism. This is not a personal God; the colloquial saying is, "God is the rock"
3. God is in everything, including ourselves. As believers, we know that God is in us.
4. The concept is, we are all divine. We are all a part of the divine. We are all a part of matter. We personally are divine in that sense because the universe is divine and the force of the universe is divine.
5. It teaches the essential oneness of all reality.
6. So through TM, man can unite with the divine. If it teaches the essential oneness of all reality, then man can unite with the divine.

### what Does this mean?

1. TM tries to identify the self with the higher self of the divine.
2. We are united with the divine who is in us. We discover ourself as divine as we meditate.
3. This boils down to self-worship.
4. This is not unity with a personal gGod. It is simply a personal experience.
5. Essentially, you have invented your own unity and peace, which is a counterfeit of the peace of God, which passes all understanding. This system is very self-centered. Self-awareness does not bring enlightenment or peace. You are actually searching the darkness of man, yourself. We are not divine but human, undependable and sinful. According to Tm, man is not really a sinner but just detached from the divine. He is part of the divine by becoming enlightened. This kind of enlightenment is truly arbitrary and subjective and in the mind of the seeker. One seeks the universe in himself. It is pure humanism, pantheism and mysticism.

Awe as part of the body of Christ, we are united with each other; we are united by objective truth, by our status in Christ. All else is humanism, depending completely upon God. In whom do you put your trust. In yourself, in people or in Jesus Christ?

1Cor. 12:26: **And if one member suffers, all the members suffer with it. If one member is glorified, all the members rejoice with it.**

## Lesson #801

1Cor. 12:26 November 6, 2008

Thursday

Bobby has been using TM to explain what the cosmic system is all about. We strive for unity among small groups or in national life or even internationally, but unity in the human sense is impossible. The only place where we can find true unity is in the body of Christ. As we grow to spiritual maturity, we begin to operate in the realm of our spiritual gift. But TM is that same attempt if not on the same scale.

Human unity is attempted with such things as TM. It is a counterfeit of what we already have in the body of Christ.

### Transcendental Meditation

1. TM (Buddhism, Shintoism, Taoism) is an exercise in contemplating and reflecting to relieve stress, to bring peace to the inner man, thereby having a positive unifying effect upon society. TM was designed to have a unifying effect upon all society.
2. In TM, the practitioner contemplates himself.
3. TM's view of God is pantheistic. It is a form of perception about God. It comes from the Greek *παντα*, which means *all*.
4. It assumes that God and the universe are one and the same. This is a description of Satan's counterfeit of God. This is how he distorts the minds of the human race. It is a great example of it.

5. The pantheistic God of TM permeates the universe. In fact, it is all of the universe. That is where the name figures into it.
6. This god is found in all matter, in every part of the universe. It may sound like omnipresence, but this is not His attribute of omnipresence, as that belongs to a personal God. Our God is imminent and transcendent. He is a part of human history; He controls human history. He is present in all creation, all places everywhere, but not as the universe. He is transcendent over the universe.
7. Pantheism defines god as the essence of the universe. Not having personal essence or transcending the universe is their idea.
8. The pantheistic god is nature itself, an impersonal intelligence, not a personal God. This goes right along with evolution, where the universe essentially created itself.
9. All that is in the universe is divine. God is in everything including ourselves. He is a part of everything. He is a part of the stars and all of the universe, because all of it is matter.
10. In that sense, we are all divine. This does not mean that we are indwelt by God or united with Christ. We are all divine in the pantheistic sense. This is an insidious copy of Christianity.
11. The concept of god consciousness is merely consciousness of self. It is self-consciousness and not god consciousness. The meditation on ourselves is discovering this god within us. Self-awareness through meditation on self. That is the epitome of subjectivity.
12. Self-awareness is achieved through the mantra of meditation. That is the repetition of sounds and syllables to induce the mystical God experience. However, these names are actually the names of Hindu deities, and in this trance-like state, you are calling upon these deities, and you find god inside of yourself.
13. Through the mantra, one empties the mind of all things objective. In the Communion, we meditate upon Jesus Christ and His Person and work. That is the meditation on this objective. In this approach, we contemplate ourselves as a pathway to the divine. However, a lot of Americans buy into this. They want to cobble together their own god. They want their own god, so that they don't have to follow rules that they do not like. It is a easy way out. There are no problems if you are a god.
14. In this TM state, the mantra, the trance like state, it unites a person with the divine. We are united with the universe are one. "Om."
15. This is the very opposite of the true pathway to a true relationship with the divine. The true pathway is the work of the Lord on the cross. That is objective reality. You are not meditating upon yourself. Christ is God and we are united with Him through His objective work on the cross.
16. In comparison with our union with Christ, the mantra is an act of enlightenment without objective knowledge. At the same time, the mantra is an act of worship, packaged in a non-religious way, but it is still Hindu.
17. It is not worship of a personal God, but a god conjured from one's own imagination. That imagination can conjure up about anything. What you do find is a sin nature.

You find someone who needs something outside of himself or herself. That is god consciousness.

18. So what is salvation in this system of TM? It is accomplished by the realization through this introspective meditation that you are in union with a creative intelligence. Remember that the universe is a creative intelligence.
19. Since these people are all uniting with this impersonal god, this is...Satan is insidious, but people buy into this every day.

### **Here is the Payoff**

1. A unity with self, the nebulous god of TM is entirely different from the united which comes from God in the body of Christ.
2. True unity and peace comes from uniting with Christ, a personal god with personal attributes. The unity is positional and experiential. When you believe in Jesus Christ you are placed in union with Christ, which is a position. We are all born again, we are born into a family. When we are born, we are in a family. Once we are genetically part of a family, we cannot go back and change it. Spiritual gifts are given to us at the moment of salvation, and as we advance, our spiritual gift comes into play. We are united with the body of Christ insofar as growing spiritually and using our gift, and we unify as one body. True unity and peace come from uniting with Christ.
3. God provides knowledge of Himself. That is what we are doing now. Bobby digs it out and presents it. Peace of soul and unity in the body of Christ, which is spiritual growth. Knowledge which is inculcated produces peace.
4. True enlightenment is meditation on oneself comes from repeating a mantra. This is based upon objective divine viewpoint, no human viewpoint or self-awareness. Bobby is comparing the spiritual life with all that is humanistic in TM. This is our spiritual life compared with Satan's counterfeit.
5. We do not find a subjective inconsistent capricious personalized God consciousness.
6. The basis of all enlightenment is divine viewpoint. In Bible doctrine we find God. Only doctrine defines Who God is. We do not find God in ourselves.
7. Enlightenment and a functioning unity is a tangible result of Bible doctrine circulating in your soul. Spiritual enlightenment and spiritual growth comes by knowledge of Bible doctrine. So you can only be enlightened about God and unified in the body through doctrine in the soul, never through meditation in yourself.
8. That requires implanting through the study of the Word of God the objective knowledge of God and not reflecting on yourself. When you understand Who God is and your imperfection, you discover who you really are. You are lost and helpless. There is no way to discover God no matter how you define Him.

Doctrine is absolute objective reality, versus all other humanism. It is never absolute because it is humanism, which is relative. Doctrine is absolute objective reality, because it is based upon an Object, God. Outside of Bible doctrine, everything else is deception.

We want to have all of these various things that we want to haul into Christianity. We have no way of knowing anything objective without knowing God's Word. With doctrine in your soul, you think entirely different from the rest of the world. It becomes painfully obvious because these people start with themselves. That makes things like TM quite dangerous. It is a part of the cosmic system and it is a purveyor of the doctrine of demons.

What separates Christianity from all other religions is grace; Christianity is not a religion, it is a relationship with God through Christ. That which is antithetical to Bible doctrine is the doctrine of demons. This is anything which is counterfeit or runs counter to the Word of God. Humanism is always against God. You begin to be able to recognize all of these things which are antithetical to God.

These cosmic things cannot be mixed with Christianity. They are not a part of your Christian experience. It is syncretism; it is taking two antithetical things and trying to mix them together. Stop trying to put all of this other stuff into Christianity. You are not operating in the body of Christ when you function in syncretism. For unbelievers, uniting with the cosmic system and a system like TM is how you get involved with doctrines of demons. Believers cannot be demon-possessed, but we can be demon influenced. Eastern religion in all of its forms is a conduit to demonism. It is a conduit for the occult. Bible doctrine in the soul is the only way to achieve peace, unity and having the same care for one another. Religion is always the devil's ace trump. Religion is the easiest way for Satan to trump God. In the name of God, Satan counterfeits God. Satan counterfeits salvation without grace. He does evil in the guise of good; he is disguised as an angel of light. Religion is his best weapon.

What is this unity between believers like? V. 26 is the mutual care of v. 25 in detail. **If one member suffers, all of the members suffer with it.**

1Cor. 12:26: **And if one member suffers, all the members suffer with it. If one member is glorified, all the members rejoice with it.**

## **Lesson #802**

**1Cor. 12:25 November 9, 2008**

**Sunday 1**

Our individual gift functions within the body as a part of the corporate church, and this function moves the body forward and it glorifies Jesus Christ. The body must have forward movement. Each one of us is a part of the body of Christ. We move forward to the goal of the plan of God. It was God Who united together the body. Each member of the body was incorporated at the moment of faith alone in Christ alone. Every believer now has a position; we are all team members, some of us being more conspicuous than others. All spiritual gifts are important to the body of Christ. As we advance to spiritual maturity, our spiritual gift begins to operate effectively. Since God composed the body Himself and as believers continue to advance spiritually, there are specific results. V. 25 tells us that there should be no division in the body and that we ought to care for one another. The Corinthians need this doctrine because they are at each other's throats. Now they know exactly where they should be. If you just keep your mouth shut, you are not causing division; however, the second command is much more difficult, and cannot be

accomplished simply by keeping your mouth shut. No divisions means no show of arrogance or jealousy. Those who seem to labor in anonymity were concerned about their station. Those who did not have the wonderful gifts of communication of any sort had an inferiority complex.

1Cor. 12:25: **that there not be division in the body, but that the members might have the same care for one another.**

In the function of their gifts, there was no care for the welfare of the others in the church. V. 26 tells us what mutual care is all about. **And if one member suffers, all the members suffer with it. If one member is glorified, all the members rejoice with it.** A team is built one member at a time; there is a draft and they build. God does not pick those who are most talented or most beautiful or anything else. No believer is left out; no believer is left behind. Being born again means that you are a member of this team. We as team members are subordinate to Christ. Every believer is positionally subordinate to Christ and experientially. We are united by our experience, our experience of Bible doctrine, and our experience of the same goal as everyone else. That is the manifestation of our unity. No divisiveness. That is what makes us part of one body.

1Cor. 12:26: **And if one member suffers, all the members suffer with it. If one member is glorified, all the members rejoice with it.**

## Lesson #803

1Cor. 12:26 November 9, 2008

Sunday 2

We have been studying spiritual gifts and the concept of unity. People have all sorts of ideas of what it means to be unified. Some believe that we need to do things together, or like everyone, or think the same way in order to be unified. Now, there is a nugget of each one of these related to unity, but that is not the entire concept of unity. You can sit on your thumbs until you die and still go to heaven, if you have believed in Jesus Christ.

Some people say, "I don't want to give up my life, so I won't go to church or believe in Jesus Christ." There is only a kernel of truth to this.

The like-mindedness comes into play when we grow spiritually. This results in experiential unity. Positional unity would be the fact that we are all in Christ; unified first by our position in Christ and secondly by our spiritual advance.

V. 26: If one members suffers, then all members suffer; if one member is exalted, then the other members rejoice. This is talking about believers in this vicinity. This is talking about some public figures; they are part of the body of Christ. We are unified with them because we are a part of the body of Christ. We are growing together and functioning in our spiritual gift. One body and many members functioning together.

Suffering together will require some explanation. What is, *one suffers and we all suffer*. Present active indicative of  $\pi\alpha\sigma\chi\omega$  = *to be affected by something [good or bad]*.

### **One Suffers/Many Suffer**

1. when one member of the team is hurt, the entire team suffers. Team play is a good example of this.
2. As one member of the team is hurt, the entire team is affected.
3. If one suffers, all suffers. Examples can be dangerous here, if we try to overthink it, we can go astray. You hit the tip of your finger with a hammer; the pain is immediate and intense. The pain is localized, but the pain affect the rest of your body. In many ways, the entire body suffers with that finger. Radiation of pain; swelling; the body is partially incapacitated. The hand is not used as much because of the finger.

Bobby's home remedies. Poke a heated needle through the fingernail and let the blood come out.

Those with migraines just want to go to bed until everything is all over. This suffering affects the whole body.

Who does one person's suffering affect the most? Those who are closest to it. Family and friends. If one or the other is suffering or in pain, everyone else is affected. The unity of the body of Christ puts us close in the same way. One believer's suffering is everyone's suffering.

It is all about teamwork. When one suffers, we all suffer. When one remains in carnality or does not grow, it is not just individual disaster for that believer but it affects those around him. An illustration of this in a Democracy are those who voted for government handouts in the person of Obama. Your reversionism or neglect to advance has a corporate effect. A believer out of synch with the body of Christ has a spiritual gift which is out of synch. When one person does not advance to spiritual maturity, we all suffer. Being self-centered, you don't necessarily care about it. Our disregard of doctrine, reversionism affects everyone in your periphery because you are not functioning as a team member. That is a personal and a corporate defeat in the Angelic Conflict. This is when nations begin to destroy themselves from within. It all begins with us individually. Otherwise we fail. We stand together or we fall together. When one member suffers, we all suffer. There is a mutual suffering because of association. Believers can be influenced toward their own reversionism by friends who are already in reversionism. They can resist reversionism, but it is still an effect. We are not just observers; it affects us.

Ideally, we want to function like a well-oiled machine, like Texas Tech yesterday, 8 times with the ball and 8 scores. Good family members, when someone suffers, we are sympathetic and supportive and exhortative. Or, we can be refreshers of doctrine.

The best that you can do is to offer a doctrinal viewpoint. Don't tell them what to do, but live doctrine in your life.

Suffering for blessing has a profound affect, and it is not crazy.

### **Suffering for Blessing**

1. Suffering for blessing is testing under pressure.
2. In spiritual adulthood, further growth often requires periodic suffering. You can make incredible gains, and then there is difficulties.
3. Suffering in this realm is not intended to hurt the believer. It is also for our blessing.
4. The intent of suffering for blessing is spiritual growth. We get a little application, and there is where we begin to learn and grow. In fact, this is how we learn in many cases. This is how we make certain gains in our spiritual life.
5. Doctrine is spiritual nourishment; suffering for blessing is exercise. Doctrine is the fuel and working out adds muscle to our doctrine. We can go out here and watch what the coach tells us to do, but we have to actually get out there and do it on the field, we are never going to get it.
6. Spiritual nourishment from doctrine and exercise of that doctrine increases inner strength. Increase of the utilization of problem solving devices. There is nothing like making gains in the spiritual life.

### **Now how does the believer handle this suffering for blessing?**

1. suffering for blessing calls for endurance by using the resources of the spiritual life. We do not know how long it is going to last or from which direction it is coming.
2. It results in accelerating individual spiritual growth.
3. God does not administer suffering for blessing until you are qualified to handle it. You will not suffer beyond what you are able to bear.
4. There is also a corporate benefit for this suffering for blessing.

### **Corporate Effect**

1. This suffering is a view of the grace and benevolence of God.
2. It is a manifestation of problem solving devices in action. You get to see what the grace of God can do in the life of someone else.
3. The corporate benefit is a demonstration of peace and stability in suffering which passes all understanding. You see the attitude of those suffering for blessing.
4. This is a peace and stability which is available to all believers through spiritual growth. You have heard about it and now you know where it comes from and how it operates.
5. When one is honored, we are all honored. In the Christian life, believers are honored for utilizing the grace of God. We glorify God by using the grace resources which He has given us.

1Cor. 12:26: **And if one member suffers, all the members suffer with it. If one member is glorified, all the members rejoice with it.**

Bobby is going back to deal with the last half of v. 25:

### **Unity of the Brethren**

1. We are positionally united in the body of Christ. The very moment that we secure our eternal salvation, we become Body Inc. We share all that He is and all that He has. This is positional and we have that completely.
2. We must be experientially united, and this is done by advancing to spiritual maturity. Then we function with our spiritual gifts. The Corinthians are anything but united. They have only experienced the positional aspect of the body of Christ.

The ibg problem is, the Corinthians are not showing the care for one another.

### **How will it be corrected?**

1. Many believers operating with diverse spiritual gifts operating as a team.
2. By utilizing these gifts, believers are in fact demonstrating care for one another. When you utilize the spiritual gift, you are, by default, caring for one another.
3. As the gifts function, so the body is served.
4. Care for one another begins with the spiritual life and with spiritual advance. It begins when we begin to advance spiritually. It also ends with spiritual life and spiritual maturity.
5. Caring for one another in the Christian life is about inner motivation and producing divine good. Charity is how most of the world thinks of caring for one another.
6. The essence of caring for one another is what goes on in your soul. *Why* do you care? What is your motivation for these actions? At times, you have affinity for those who surround you, like family and friends. However, outside of this, some people are involved in charity for self-serving reasons. "Look at me; I am so benevolent for what I do for others." Some are assuaging guilt because they see others in hardship. That is a right thing done in a wrong way. Wrong attitude, wrong reasons and wrong motivation means no accomplishing of divine good. This is not about being self-centered; it is about being properly motivated.
7. Motivation and the deed itself must be based upon His Word. God has designed the inward and outward caring.
8. Only that kind of caring actually glorifies God. All that we do ought to glorify to God. We are not out to glorify ourselves, which is, unfortunately, a large portion of the human race. Most people's motivation is self. Grace orientation is the proper motivation.
9. Operating with grace orientation is the secret to the right motivation for caring. As you grow up spiritually, you become more and more grace oriented. Being grace oriented is the proper motivation toward others. You are exhibiting grace which was given to you. Now you can begin to care for one another. The mechanics is utilizing our spiritual gift. If you think that you are hot stuff because you are performing these great works of charity, then you need to examine yourself.

10. Caring or charity is accomplished by using your spiritual gift, which is service to others; it is service to the body of Christ. Each one of our gifts demonstrate our care for one another, and for the welfare of one another.
11. Those spiritual gifts operate effectively when we advance and gain the right motivation through grace orientation and living the spiritual life. This is how the body of Christ is unified in caring for one another. It is not some mushy, self-aggrandizing, humanitarian thing.

1Cor. 12:25: **that there not be division in the body, but that the members might have the same care for one another.**

You might not even know someone else in the congregation; so, how do you suffer when everyone else is suffering? Spiritual gifts are service to the entire body. When one person is out of synch with the rest of the body, he is a drag to the rest of the body. That is an individual disaster for that believer. It affects all the rest around him. When volitional responsibility fails and one does not advance, there can be mutual suffering, even if you do not even know that person. If you are not advancing spiritually, then your gift is not functioning, and that means you are not pulling your weight. That is the team concept and the unity of the body of Christ. When we sit in the penalty box or on the bench, the whole team suffers. His suffering; we as advancing believers all suffer.

Bobby has to function as a pastor-teacher; and the rest of the body can suffer if we are not advancing spiritually. Refreshing someone else is caring for one another. Suffering for one another, we care for one another. You do not have to seek someone out to help them. Utilize your spiritual gift. Just stay in fellowship. Keep moving. All under the motivation of the filling of the Holy Spirit and Bible doctrine applied to whatever circumstances we find ourselves in. This is how we respond when one member suffers.

Similarly, when one member of the body receives honor, we all receive that honor. We are not honored in the Christian life for what we do, because it is the grace of God working through us which brings true honor. The execution of the spiritual life elevates God's power and work through us; that is the source of honor.

#### **How am I honored when someone else is honored executing the spiritual life?**

1. When one member is honored, God's grace is in focus.
2. All honor is given to the grace of God as He works in believers. Our honor comes from His grace. It is like a soldier in battle, a soldier who demonstrates the greatest of valor above and beyond the call of duty; he brings honor to his unit and to his country and he is honored for it.
3. Anytime God's grace is elevated, then the entire team is elevated.
4. We are all elevated because we are all members of the same team, where the fundamentals of grace is honored.
5. We are all recipients of His grace, whether we are grace oriented or not. We will receive God's grace whether we recognize it or not.

6. For all believers, the honor of grace in one believer becomes a demonstration of God's grace to all believers. Therefore, it is a blessing to the entire body.
7. When one is honored by the grace of God, we are honored by the grace of God. It demonstrates what God's grace does for each one of us. A medal of honor recipient also makes his unit honored as well.

This is in contrast to the individual believer, like those in Corinth, who brag and are arrogant about their own efforts and accomplishments. Honor in the body means the benefit of one is to the benefit of all. When you recognize the grace of God you are honored for it. It is not about you. Therefore, those other members are honored as a part of that unit. It is like a family—we are a family—and if one member of a family is honored, we are all honored. If we have children, and these children do something great.

Some people do not even recognize that they are being honored by God; that they are being blessed as a part of the body of Christ. God's plan is corporate as well as individual. If one person is singled out for an honor, that singles out the team for honor. You either are elevated as a team member or you are disgraced as a team member.

An example from the physical realm. If a body builder enters and wins a contest, it is because the individual parts of his body are found to be better than those of his opponents. The judge looks at the various individual parts of the body, and makes a determination. The more members of his body which are developed, the more likely he will win. That individual part or parts of the body bring honor to the body as a whole.

This is a point that the Corinthians must understand. No one in the body is denigrated because someone has a gift which is functioning. It is never about people honoring individual believers; it is all about the Lord honoring each one of us. We may never hear from others, "What a great job." We are all a part of the grace plan of God. We are a team; each gift as it functions honors the entire team. Paul has done something in this chapter up to this point. He has defined unity through the spiritual gifts.

1Cor. 12:26: **And if one member suffers, all the members suffer with it. If one member is glorified, all the members rejoice with it.**

1. Paul revealed the results of unity.
2. He has depicted the manifestations of unity.
3. Now Paul looks the Corinthians straight in the eyes and pronounces the solution to their divided circumstances. This solution will complete the dissertation of chapter 12. Vv. 27–31a does this.

Diversity is how God designed the body. Gifts do not work separate from other gifts. There are all of these other gifts; so why are you so hung up on this one particular gift?

1Cor. 12:27–31: **And you are Christ's body, and members in part. And God placed some in the assembly: firstly, apostles; secondly, prophets; thirdly, teachers; then works of power; then**

gifts of healing, helps, governings, kinds of languages. Are all apostles? All prophets? All teachers? All workers of power? Do all have gifts of healing? Do all speak languages? Do all interpret? But zealously strive after the better gifts. And yet I show you a way according to excellence:

**Lesson #805**

**1Cor. 12:27 November 13, 2008**

**Thursday**

#### **Summary to Date**

1. The unity of the body of Christ.
2. The diversity of each of the members of the body of Christ.
3. The mutual dependence on one another as members of the team.
4. The great importance and honor goes to the weaker member rather to the stronger member; i.e., the less conspicuous member. The greater honor goes to them.
5. The individual aspects of the gifts defines the entire body. All gifts are important.

This has tremendous application to us.

#### **What v. 27 means**

1. Each spiritual gift of each member is a critical part of the team. Not one person is left out.
2. Each spiritual gift determines the position of a player on the team. We are not all the same position on the team.
3. Each player is a necessary part of the whole team.

A football team illustrates this well. There are 11 men on the field at any given time from each team. Bobby describes the team members. In both formations, the down linemen are the most inconspicuous, but these are the guys who are quite important. Everyone knows who the quarterback is and the line backer. The down linemen are not flashy or spectacular. They are big and they spend most of the game beating one another to death struggling for dominance, and most of the time, no one knows their names. However, you cannot run or pass without them doing their jobs. There must be a scheme of blocking and no yardage is gained if the team does not do their job. If the line can't hold them out, or if the linebacker cannot be contained, etc., they cannot win. Bobby watches the line play; his dad would take binoculars to a game and watch the line, but that is where you see the game won or lost. That is where the real game happens. The team to bet on is the one whose line is winning. The quarterback and the linebacker are the ones who will be talked about. Without the blocking linemen, the team doesn't move.

In any case, these linemen are often unappreciated and unknown, but the team does not work without them. Whatever your spiritual gift, we are all involved. We are all necessary for team play. Those who make the big plays and get all the praise. Like a football team, each member is dependent upon one another. Each spiritual gift is an integral part of the team. Our team is Christ on earth, the body of Christ. We have our individual battles to

fight and this is all stated in Eph. 6:10–18. However, the church has an overall combat mission defined by each gift. Each one of us taken together make up the army of Christ. We are involved in the battle of the entire body. As an individual goes, so goes the combat unit.

The Corinthian team is losing badly. The teachers, the evangelists, the leadership; in Corinth, they all wanted to seem flashy. They wanted notoriety. Faith, exhortation, helps are those gifts which are not seen; and we cannot be noticed, but those with non-flashy gifts are just as important.

In Corinth, the linemen are tired of not getting enough recognition, so they have decided to stop doing their gifts. That is dissension within the team. When one member suffers, we all suffer, regardless of what our position is. Paul has to correct this feeble and impotent team, a team bringing shame to Jesus Christ.

He begins by naming some of the team positions. Paul's point is, God has given some of these gifts. Who can say they have a better gift when all of these gifts are given by God.

1Cor. 12:27: **And you are Christ's body, and members in part.**

Paul lists the gifts, putting tongues at the end.

#### **Paul lists the Apostle first**

1. Apostles were the vehicles for the divinely inspired doctrine of the Church Age. The Church Age had just begin and the Apostles were appointed from the very beginning to kick off the Church Age.
2. This gift was temporary; it was withdrawn; and the gift retired with the death of these Apostles.
3. Even though their gift was temporary, while they were in existence, they provided the permanent doctrine upon which the church was established.
4. That gift was given only to the original 11 disciples + Paul.
5. At one time or another, all of the Apostles demonstrated the use of the spectacular gifts. They performed miracles, they healed, they prophesied, and these many gifts established their authority during that age.

#### **Prophets**

1. The prophet gave a message from God to believers.
2. In the Church Age, the gift of prophet was designed for the immediate edification of first century believers.
3. This gift existed to inform a local body of bles. It was not intended for the entire nation of Israel. This is one way in which it differed from the Old Testament function.

4. Sometimes the prophecies which these prophets gave were included in the New Testament and sometimes they were not.
5. Some were not pertinent because they only had to do with that particular moment in time.
6. The first century of the church was a unique time with unique needs. This doctrine which was being prophesied had never been known before. It was something entirely new; the Church Age itself was entirely new. No one in the Old Testament had a spiritual gift.
7. The dispensation of the church was being defined by the Apostles. They were the key gift in definition and inspiration of Scripture. But prophecy also had a place in revealing mystery doctrine. When these prophets went throughout the world, it gave a wider distribution of Church Age doctrine. They did carry the authority of the Word of God with them.
8. This gift also disappeared in the first century after the condition of the Canon.

Bobby is going to prove that none of these gifts exists any more—the miracles, tongues, prophecy, etc.

#### **What is the purpose of prophecy?**

1. It communicates information relating to practical things to the first century church. Who knows what they talked about? Applications of individual church problems, the structure of the church. Practical information which may not be necessary for us today.
2. A benefit for the Holy Spirit revealing mystery doctrine for a specific time and place during which it was needed.
3. This implies special wisdom from the Holy Spirit into previously unrevealed truths.
4. Prophecy could also include a better ability to communicate and apply that wisdom. No one has this gift today. He put His knowledge in writing and provided pastor-teachers for all of us. The prophet got it straight; Bobby gets it from the Word via the teaching ministry of the Holy Spirit.

The prophet got a lot of attention and some got jealous and some prophets got pretty arrogant about it. This is why Paul is writing this. There are a lot of different gifts and each one has a position on the team.

#### **The Gift of Teaching**

1. Teaching is a gift defined as the ability to explain truth which has already been received in writing.
2. Teachers include pastors, seminary professors, prep school teachers, women who teach (prep school, in their home, etc.). Bobby has a gift which puts him above other teachers. Bobby is able to go to the Bible and dig it out for himself from the original languages.

3. Contrary to popular belief, the church does not exist for amusement, for diversion, for entertainment, for leisure. Nor is the church for a place of rituals. Nor is it a place of social life. Or a place of athletics or pageants or musical extravaganza.
4. The teacher and his teaching of doctrine is the lifeblood of the believer. Nothing supercedes teaching for the advance of the individual believer. When other things supercede the teaching of doctrine, the body is out of synch.
5. Teaching also unites the body of Christ. As you are taught, you advance to spiritual maturity and you begin to use your spiritual gift.
6. It is only the communication of Bible doctrine by the teacher which serves this purpose. That is the only way. You can hear musical extravaganzas until you are blue in the face, and it gets you nowhere spiritually. Social life, rituals, pageants, etc. gets you nowhere spiritually. Many churches put these programs ahead of teaching.
7. This type of teaching is unique to the church and can be found nowhere else. The teaching of doctrine can only be found right here. All of these other activities, can be found in other places. They are not the primary purpose of the church, the body of Christ.

That world of humanists and human viewpoint types sometimes becomes an ordeal. Nobody thinks like you do. No one around you have divine viewpoint and it makes you somewhat lonely. It is not the secular world that is conducive to your spiritual well-being. That secular world is loaded with only one thing—human viewpoint.

Bobby is not saying that our friendships in the secular world have to end, but they should not be primary in your life. In the church is where the spiritual gifts operate for the good of the body. You cannot find them in the workplace, in some pageant somewhere. You find them in the church.

The Word of God is very simple in many ways, but there are also many complex doctrines as well. It is the Word of God which is God-breathed, and it is profitable for correction and instruction. The key to this is teaching. But so many churches have so many other programs in which they indulge. Nowhere else can this be done. If you need to go to some other church and hear a Christmas pageant, that is great.

1Cor. 12:28: **And God placed some in the assembly: firstly, apostles; secondly, prophets; thirdly, teachers; then works of power; then gifts of healing, helps, governings, kinds of languages.**

**Lesson #806**

**1Cor. 12:27–28 November 16, 2008**

**Sunday 1**

We are on the home stretch of 1Cor. 12. From v. 27 to the end, we have a summation of all that has gone before; we are Christ's body and individually members of it.

Each gift is a necessary part of the whole team; there are no exceptions. Each one of us has a different assignment as we go through life. Each person on a football team, whether a lineman or a quarterback or a pass receiver or a lineman, they are all dependent upon

one another for team victory. You cannot operate any time without all of these players working in synch, and so it is with the body of Christ. Some members of the team are clearly out front. There are visible gifts and essentially invisible gifts (invisible to us, but not to God). We depend upon each other because we each have a spiritual gift and that gift serves the whole body of Christ. Each gift is indispensable to the whole body. No gift stands alone and no gift is unimportant. We are a critical part of the team body of Christ. No one functions by themselves.

Some of the Corinthians believed themselves to have a gift which stood above all other gifts, and that is the gift of tongues. They all value the high-visibility of the team, and they see themselves running down the field, breaking free from the other team, and the crowd going wild. Everyone wants attention; everyone wants a gift which is visible. Some give a lot of money and expect attention for it. Some are pastors and teachers and they feel as if they should have more deference because they are more visible. They see other gifts as being not as important, that is their problem. If you see the linemen as being unimportant, then you have no clue. We all serve the body of Christ. Earl Campbell was one of Bobby's favorite players, and he used to buy rolexes for all of his linemen at the end of each season. He never forgot who it was who made him a star and he thus gave him acknowledgment. Without his linemen, he was just another running back under a pile of the opposition's players. Paul is going to correct the divisiveness which is on that team. He will point out that there is more to the body of Christ than just a few visible gifts. The bottom line for the Apostle Paul is, there should be no arrogance or jealousy over God's given gifts. It is God who designed, God Who gives and God Who empowers these gifts. So, how can we brag? How can we feel inferior? Who can say that God favored anyone? God does not show favoritism. He does not show partiality.

This includes the Apostles, all of whom exercised almost every gift from God for that time period.

1Cor. 12:27: **And you are Christ's body, and members in part.**

Notice that Paul places the gift of languages last. There is a method to his inspiration. He wanted to downgrade that which the Corinthians think is pretty important. Their arrogant notions of their own self-importance is based upon a certain gift. Their egos are monumental and those egos must be deflated. We all have at least one gift, so why be inflated or deflated about something which God chose to do? We all have a place on the team.

These gifts are the linemen and Paul also puts special emphasis upon the quarterback and the running backs. These gifts are all listed together as gifts which God has given. These have already been listed before in vv. 8–10.

Bobby is going to summarize these gifts.

Apostles were foundational for the church. Paul who wrote all this great doctrine for the New Testament was the guy killing more Christians than anyone else. He was the Apostle

to the Gentiles, the greatest one, and there were 12. The Apostles were mouthpieces for revealing the mystery doctrine of the Church Age. This doctrine had never been heard before. The Old Testament believers just dreamed about such doctrines. The Apostles spoke it and wrote it.

The pope is not an Apostles and no one else in any other church is an Apostle. They introduce the church and the mystery doctrine, and that is completely contained in the Bible. Every gift which is necessary for us to advance to spiritual maturity is given by God.

This gift was temporary, but they provided all of the permanent doctrine upon which the church was based. The only reason we know anything about this subject is that God the Holy Spirit provided this information in the New Testament.

Don't words pass away? Don't books fall out of print? Sure. But this is not just some book. The Bible has survived the centuries. It has been suppressed in every possible way. Translators were often killed and massacred. Kings and princes all over Europe have attempted to suppress the words of the Bible. These are the words of God.

The 2<sup>nd</sup> gift is prophets, and they declare a message from God to believers. The Old Testament prophets are different from the New Testament prophets. The New Testament gift of prophecy was designed for the immediate edification of contemporary believers of the 1<sup>st</sup> century A.D. Their messages were designed for individual believers; the Old Testament prophets spoke to the nation Israel or Judah. The OT prophet would tell where Israel was going or they would warn of discipline to come. They foretold 586 B.C. when Nebuchadnezzar would come into Jerusalem and destroy it. Most importantly, they foretold of the Messiah. The OT is filled with passages about the Messiah to come. In any case, they spoke to the entire nation of Israel.

New Testament prophets were called upon to more quickly teach the New Testament doctrines and many of them were not even writers of Scripture. Only a few of the Apostles are known about. Most of them are unknown. Some of them were writers of Scripture; and some of them were writers of Scripture. The prophets were aides to the Apostles. The Apostles could not be everywhere, so the prophets spoke to those in the church. The church had begun but doctrine of the church had not yet been disseminated.

Peter was not a scholar by any means, but he communicated doctrine in his own words. Paul was quite learned by contrast. He could write in great long thoughts. John was a great thinker who used a very limited vocabulary. We might think of Hemmingway here.

Prophecies could also include practical applications. They applied this doctrine to 1<sup>st</sup> century churches, which would be unknown without the written canon. They spoke about local church government and local problems. These were new churches and never before had a church been formed. These were itinerant prophets traveling from church to church.

They were able to tell the future as well. However, this gift was never presented for individual fortune telling. A prophet did not every do this. The prophets were not spiritists.

That gift was used extensively. They were foundational to the church according to 1Cor. 2:20.

In some ways, the gift of prophecy is similar to the gift of pastor-teachers. The pastor-teacher deals with the already-extant information from God (in the Bible). No one gets direct divine revelation. Those who claim to be prophets today are speaking straight from the devil or their own ego.

1Cor. 12:28: **And God placed some in the assembly: firstly, apostles; secondly, prophets; thirdly, teachers; then works of power; then gifts of healing, helps, governings, kinds of languages.**

## **Lesson #807**

**1Cor. 12:28 November 16, 2008**

**Sunday 2**

The 3<sup>rd</sup> gift in this list is teachers. The final gift in this list is tongues. Teaching is a gift defined as the ability to teach truth. Bobby walked under the tower of UT when there was the Biblical verse, **“You will know the truth and the truth will make you free.”** (John 8:47). The truth is the Word of God. The truth has already been placed in writing. Bobby’s entire life deals with the Bible and he spends countless hours in the Word of God digging out truth. That is his gift, a half of it. The other half is standing up and communicating what he has learned.

Some people say, *just read your Bible*, and that is fine for basic Bible knowledge. Teaching, however, is a gift for expounding Bible doctrine and for spiritual growth. The Bible is God’s Word. It has one meaning, and that is the meaning that God intended for us to understand. Now, some people just see the Bible as literature and it just speaks to you in a subjective way. However, the Bible is an objective literature.

Whichever version of the Bible you read, you are not equipped without the gift of pastor-teacher, to dig out the truth of the Bible. That is not the way that God intended it. Teacher is designed to interpret and to teach the Bible. If we could all read the Bible and get what we needed to get, then why would we need a pastor-teacher? You can read your Bible, but do not think that you will get all of the meaning out of it that you were meant to get. There are other teachers besides the pastor-teacher; there are teachers in the prep school. Bobby can teach teens (he taught them for 10 years), but he could not teach 4<sup>th</sup> graders. They would not understand him and he would not understand them. The primary purpose of the church is teaching, and building up the body. All other activities like pageants, musical extravaganzas, etc. are all secondary and can be found in all other places. Only the pastor-teacher gift can be found in the body of Christ. Churches have, unfortunately, become centers for all of these other activities. Christian community activities are worthwhile and it is okay to enjoy other believers in a socially connected life. Nothing wrong with this, and to get away from the secular, human viewpoint world in which we are forced to exist. We are in the world, but we are not of the world. As a believer in Jesus Christ, we are separate from the world. It is not the secular world which is conducive to your spiritual growth. Some of your best friends may be secular friends, but the most intimate associates coming from that realm will influence your spiritual life. You must seek out like-minded believers with divine viewpoint. The influence of human viewpoint as you

advance to spiritual maturity is a deterrent to your spiritual advance. Bobby lived in this world and he was separated from Berachah for decades. It can have an influence. Close, intimate associations affect you. Unbelievers can only have human viewpoint. In the church, is where the gifts operate. When Christian community is presented. Many churches today present the Christian community as being the major draw for assembling as a body. This is twisted and it defeats the primary purpose of a church, which is teaching doctrine.

There have been 4 pastors at Berachah? The teaching of the Word of God has always been the emphasis.

The rest of the program stuff is superfluous. You can go to enjoy a Christmas pageant or go to see music at some church. It does not take the church to do this, but the church is the only place where we can get Bible teaching. Teaching is what every believer needs to advance. Unfortunately, the preponderance of churches in America do not see it that way. It is very sad and they do not get anything.

the 4<sup>th</sup> gift is miracles, and often when we are sick or someone we love is ill, we want a miracle. This is a supernatural phenomenon and done directly by God or through an intermediary, a human agent, which is the person with this gift. For the intermediate agent, this only occurred in the Church Age through a human agent. When miracles occur in the New Testament, these were acts of God. It is God Who chooses to accomplish these things. A gifted person with the authority or the ability to perform miracles at their own discretion. It is always God's miracle, not Paul or John's miracle. It is not *me*, it is God. Why didn't the Apostles just go all over the countryside doing miracles? Miracles were not the issue or that gift; the issue is God and Jesus Christ. The miracle gift was a credential. This was a passport. Before there was a written canon, they person with the gift of miracles could perform a miracle and get a hearing.

Today, the church is formed and the canon is in writing. The key is Jesus Christ and Bible doctrine, not miracles.

Healing is a person with the gift, who cures someone by the power of God. This is not a gift that some doctor has. This gift was of the 1<sup>st</sup> century where God works directly through the one, and he does this on the spot. Satan can heal. Today, God no longer works through intermediaries his own gift of healing. None of them have the gift of healing. This was another temporary gift with the credentials of healing in order to present the gospel or divine truth. If curing illness was what was important, then they would have gone through every hospital and every slum and healed every single person. However, they did not do this and we do not have this gift anymore.

One of the less spectacular gifts is the gift of helps. This is a lineman gift, often a person who works in anonymity. Helps means helpful deeds. This person often works one-on-one. He makes his talents available to someone who has a need. There are plenty of people who help, simply out of obligation. This spiritual gift is a compulsion. You cannot wait to do it. It is a part of the fabric of your being. It is above and beyond mere

assistance. This is not necessarily a people-centered gift, but it can be used to make training aides for young people.

The 7<sup>th</sup> gift is administration, which may or may not involve a leadership gift. This is someone who deals with some of the nitty gritty in a church. They might manage or direct others in a church. One who manages or directs other in church government. A local church cannot run without this gift of administratin. Berachah could not run without them.

You do not know Bobby's administrative assistant. These are things which Bobby is not going to do and she takes care of these things.

The gift of languages means that a person can speak another language without previous teaching. It was quite impressive and the person who spoke in tongues could undertand themselves. They could speak the language with no previous training and it was intelligible to the hearers, and they had all the vocabulary necessary to present the gospel and doctrine in another language. They could teach and evangelize in a different language during the 1<sup>st</sup> century. If you could speak in tongues, it wrapped up a gift. It had prophecy involved, and teaching, so you could do these things as well. With this gift, you were hot stuff. The Apostles spoke in tongues and that put you right there with them.

We will spend time in the next 2 chapters with this gift, but there is no speaking in tongues today. So often people who speak in tongues do exactly what the Corinthians are doing; they do it because it is spectacular, it draws a big crowd, it fills up the coffers, and it brings glory to them. With doctrine in your soul, you are much closer to God than some phoney speaking in tongues. Miles closer.

If some do not block for Bobby, he is going to be under the biggest pile we have ever seen. These spiritual gifts identify us and our spiritual position. These Corinthians should begin to understand that running backs need linemen to win. We are all in this together, individually and corporately.

The linemen who are being disparaged actually deserve more for their invisible working behind the scenes. The linemen should not resent the wide receivers who get all the glory. We are not here to glorify ourselves; we are here to glorify Jesus Christ. No gift should be overlooked or set aside as unimportant.

We ar not isolated and independent. We are not a bunch of islands moving individually forward. We are a team. As we mature and move forward, we are a part of the greater body of Christ. Our gift is not to be selfishly used. These believers in Corinth and we need to get over ourselves and learn to play together as a team. **If one suffers, all suffer; if one is honored, all are honored.** Metaphorically, Paul makes this easy to understand. Once you hear it and believe it, it becomes ἐπίγνωσις in your soul.

1Cor. 12:28: **And God placed some in the assembly: firstly, apostles; secondly, prophets; thirdly, teachers; then works of power; then gifts of healing, helps, governings, kinds of languages.**

As we look at the final verses of this chapter, there is a final point, teamwork. Many gifts, one team, one objective in the spiritual life. There are 7 repetitive questions, the relevance and necessity of every gift on the team. Not every gift is listed in these 3 verses. The point is, there are many gifts, but one team. It was God the Holy Spirit Who designed all of these gifts. Who are we to question His choice? The distribution of those gifts should never be seen as showing any type of favoritism. They think that, if they get a certain gift, they are the most favored. And every believer without this gift is of a lesser stature.

Paul is using reverse psychology on all of these Corinthians. If there are all of these gifts; doesn't that mean that they are all necessary. Every one of these gifts are what could be called spectacular gifts; they are upfront gifts. Every one of these, except for a teacher, are no longer extant today. These gifts are so conspicuous, including teaching, that Paul named them as examples of gifts which are in contention. Wouldn't you rather be a healer or someone with the gifts of helps or mercies; wouldn't it be wonderful to speak in tongues to anyone you came across rather than having the obscure, quiet gift of giving. Paul makes reference to all of these gifts. What about tongues? What makes it so desirable? It is so highly visible and highly spectacular, that it would be most desirable. It combines many aspects of all the great gifts. It involves some teaching, and it is a miracle to speak in tongues, and there may even be some prophecy involved. If you needed to be somebody, you needed to have this gift of tongues. It is still a desirable gift today. Speaking in tongues even today is one of the most desired of the gifts. Everyone wants to see tongues in action. The irony is, this gift no longer exists. How wonderful it would be to speak doctrine in another language.

It was certain a desirable gift among the Corinthians. "Obviously, God has not favored you with this gift, but He has favored me. Too bad, so sad." Bobby can look back in the history of Berachah Church, and see what his father did. The Corinthians must see tongues as being right below the gift of Apostleship. The Church Age began on the Day of Pentecost, and there the Holy Spirit descended and they Apostles spoke in tongues. Everyone was aware of that. Here were the Apostles, the first ones. The Corinthians, 30–40 years later, still saw this as a gift of power and prestige. The gift of tongues, in spite of all of this, Paul write them, understanding full-well what their attitude was, and he places it last on the list.

Paul sets up somewhat of a hierarchy here, listing Apostles first and gifts of tongues last. We need to be able to see. Where would the whole body be if there was just one gift. If everyone had just one gift, the gift of tongues, the entire body is stagnant.

1Cor. 12:28: **And God placed some in the assembly: firstly, apostles; secondly, prophets; thirdly, teachers; then works of power; then gifts of healing, helps, governings, kinds of languages.**

Not everyone has these gifts. All of these gifts exist; but not every person has this or that gift. God gives all of these gifts with a specific purpose. The Holy Spirit did not distribute. There is a diversity of gifts. The Holy Spirit gave the right gifts to the right persons and matched them up for the whole body to function. He did not give the same gifts to

everyone. Nor did God pick out a few believers as special to have some specific gift. We all have our gifts and that is the way that it is.

There is the negative μή. Each question anticipates a negative answer; these are rhetorical questions. Each gift would be independent of other members. There is a phrase in v. 27 which is the theme of the chapter. **Individual members of the body.** No one member is self-sufficient. They are not all prophets, they are not all miracle workers. Altogether, there is no member who is self-contained, even if some gifts are done separate from others. We all have a gift whether we like that or not. “If you are here and hearing doctrine, you will have to utilize it. Do you think the Lord is going to leave you alone? Do you think you are going to live without facing some circumstance to make you grow up?” God wants you to get it. Realize that it is all for your benefit.

Some in isolation also have spiritual gifts. Some of us have spent time in isolation. We might find ourselves in geographical areas where there is no one in that area with any doctrinal orientation. The body is still in support and supported by individual members. As an example, doctrine is made available to people all over the world that Bobby teaches. Bobby lived outside of Houston for 20 years, but he was supported by many wonderful ways. Missionaries and evangelists have been supported by many in wonderful ways. God can send other believers with other gifts into the lives of other believers at just the right time and just the right place. No one is truly isolated. There are those who will hear this lesson in a foxhole in Iraq, and he will recognize how he is supported in this way. At several points in Bobby’s exile from Berachah, he would run into someone and they would form a tape class. A conference was organized twice with the group in Hawaii. You come into contact with believers at just the right time at just the right moment. Some in isolation have opted to move to Houston. Some moved to Houston, even without having a job here. If this is where God wants you, then God can take care of you. Some are pastors today who just showed up and stayed for several years.

God never leaves us hung out to dry, especially when we are positive toward doctrine. If we desire to advance, the support will be there. Believers are never neglected in the body of Christ. We are still knit together no matter where we are in the diversity of gifts.

All gifts have their place, and that is what vv. 29–30 say.

1Cor. 12:29: **Are all apostles? All prophets? All teachers? All workers of power?**

1Cor. 12:30: **Do all have gifts of healing? Do all speak languages? Do all interpret?**

There should have been a break in this verse, the latter half going to the next chapter. To overcome these divisions, Paul tells them to desire the better gifts. What is love? The proper motivation.

This is a strange statement. Paul makes this point that we all have equal value in the body of Christ, regardless of the gift; and then Paul says, there are greater gifts. This seems to be counter-productive. Seems like the Corinthians could stand up and say, “Here is what

Paul said, so we were right.” Paul does conclude that there are greater gifts. He made the point to say that there is equal value in the body of Christ. Can there be equal value while others have different gifts. This is not a contradiction. Both are true. How can both be true?

#### Here is how it works

1. In the previous context, Paul was addressing the value of every member of the body of Christ as a team. That is every one of us. The team does not every believer has value to the entire body.
2. Every believer, regardless of what gifts he or she possesses, is an integral part of the whole body.
3. So, individual believers regardless of gift, are not being ranked here. Earnestly desire the greater gifts, but believers are not being ranked here.
4. Except for those who have seemingly less honor have more honor. That indicates the importance of every person on the team.
5. This verse refers to the gift themselves, not to the people.
6. Gifts, not people, not believers, have differing values, based upon their purpose and usage. Gifts, not people, have different values. There is no heirachy of ranking of believers, but there is such a thing when it comes to the gifts. We have to separate the people from the gifts.
7. For example, teaching doctrine is designed for the edification of all believers. What is being taught from the puppit is designed for everone here. The teaching of doctrine is foundational for our spiritual advance. The conclusion is, it would be of greater need for the whole body.
8. Doctrine is a universal requirement for the spiritual growth of all. We all need doctrine.
9. That makes the gift of teaching and pastor-teacher a gift of greater need for the body. It doesn't not make the person of greater value, ut the gfit.
10. Therefore, Paul is here addressing a hierarchy of gifts, but not the value of individual believers in their function within the body.
11. This is not about a hierarchy of believers based upon the possession of a more critical gift. We are all of great value, but certain gifts are of a greater value because they have a greater impact on more people or some have
12. Do not forget that all believers are members of the same team with indespensible functions.
13. Certain gifts do have rearer unpack upon the whole body.
14. This verse is about a priority of gifts, not a priority of believers. The Corinthians are using gifts to make a hierarchy of believers. There is no priority of believers. The greater gift are those which have a great impact for the body as a whole.

The gift of tongues is seen as the most important gift, so Paul needs to knock that down.

1Cor. 12:31: **But zealously strive after the better gifts. And yet I show you a way according to excellence:**

All gifts are not equally important for the whole body of Christ. Each member had his or her own critical part to play. There should be no divisions over a supposedly better gift. Every gift has a certain place in the overall function of the team. We do have the same gift at the moment of salvation. It is the gift of the Holy Spirit from eternity past. He made the decision before anything was in existence. He knew us in eternity past and He decided what gift we should have; it is right for us because He gave it to us.

We should not desire a gift which is not already ours. That is what some people in Corinth were already doing. The bottom line is, be content with what you have. Yet, there is this v. 31. It still says, **earnestly desire the greater gifts**. This verse is not contradictory to the rest of the chapter.

#### **Why this verse does not contradict what has come before**

1. This verse is not about believers. This verse is about spiritual gifts.
2. Spiritual gifts, not believers, have differing degrees of value in the function of the body.
3. The example, communication gifts have a higher degree of value than helps, mercy, faith, etc. Why? It seems contradictory
4. It is a higher degree of value because doctrine is a universal requirement for all believers to grow spiritually.
5. The gift of teaching is a gift of greater need for every individual member of the body. This is not about individuals being superior or inferior.
6. That gift of teaching has a greater overall impact on the full body of Christ by sheer volume. This does not reduce the importance of every individual in the body of Christ or our own individual spiritual gift. All believers are members of the team with indispensable importance for overall value.
7. Every believer has great value for the team; we are members, even though some of the individual gifts do not directly impact as large a number of the body. Bobby speaks to more people than we do, if we have the gift of exhortation.
8. So this verse is not about a hierarchy of believers. Because Bobby has a certain gift, that does not make him higher in the pecking order of believers. This is not what this verse is all about.
9. This verse is about a priority of spiritual gifts.
10. Certain gifts do have greater impact on the whole body. That is what makes them greater gifts.
11. The fact that there are greater gifts does not mean that there are lesser gifts.
12. Greater simply means wider ranging to more believers.
13. As you look at all of the gifts which have been listed, on to the first 3 bring doctrine to all.

That is why they are listed. Apostles, prophets, teachers. Each one is a communication gift. One gift is dropped to the bottom, the gift of tongues, also a communication gift. This is the greater gift and it is being used by others.

The mandate is, there should be no divisions in the body, but each should have care for one another. Don't desire tongues; that is at the bottom of the list. This is designed to impact these believers. What they are doing is absolutely wrong and it contradicts what chapter 12 has been teaching. There are no inferior and superior believers based upon the possession of this or that gift. That is not caring for one another. To refute this idea of superior of inferior.

Jealous, self-centered, arrogant believers are at the heart of this matter. Paul is going to slap them into the reality of their attitudes. No gift must ever be used to make another believer a 2<sup>nd</sup> class citizen.

The Corinthians might be attempting to rank people based upon this list, but the very gift which is the heart of the problem is the one which is named last.

#### **What are the Greater Gifts they should Desire?**

1. The Corinthians have formed a wrong estimation about what a greater gift actually is. They have greatly miscalculated what the greater gift is. They are ranking other believers along with their gift.
2. The Corinthians desired what they saw as a better gift.
3. They have a wrong standard as to which was the greater gift. They were looking for a gift that they could use to promote themselves. Tongues hit the top of the list, eliciting a lot of attention and it made Corinthians feel on top of the world when they used it.
4. The greater gifts are not the ones which present the best show. Which one elevates me to a better position? Communication gifts because of the impact are ranked higher.
5. The greater gifts which promote spiritual growth for the whole body. New Testament prophets and teachers brought spiritual growth to all. In spite of its design and bestowal, was in Corinth retarding spiritual growth because of its misuse. Its misuse brought it low.
6. The greater gifts are the ones which provide spiritual advance for every individual believer regardless of what spiritual gift they might possess. We all have a brain and the body cannot work without that nerve center. It is where our soul is, in the physical brain, even though the soul is not physical. The brain directs the entire body, sending electrical impulses to the entire body, voluntary and involuntary. The teaching of doctrine has impact on every member of the body of Christ. The teacher has a great impact on the entire body. Doctrine is what makes the body work; it is what unifies us. A brain in a glass jar is just a brain in a glass jar; it does not direct anything. Our spiritual gift cannot function without Bible doctrine. Doctrine as the brains of the body of Christ is what makes us function within the body and this is where our service comes from. A greater position. But when it

comes down to the function of the team, no one can function without the others. There are greater gifts, but which team member is most important? Neither and both.

Certain gifts have a great impact on a larger number of believers. Leadership would be important as well because leadership involves a number of people. In Corinth, tongues has no excess value. Who gets on tv? The tongues speakers; who is high in the pantheon of believers? Those speaking in tongues. Unfortunately, they never read 1Cor. 12; and they don't like to hear that their gift no longer exists.

Vv. 29–30 tells us that not everyone has a communication gift. The function of these gifts is more important when communication is made to a lot of people.

### Summary Points

1. The body of Christ requires many different gifts and many different functions, some of which are done with less public exposure, or with less impact on a large number of believers.
2. There is no gift which does not glorify the body and glorify God, so we should never forget, our gift is critical for the whole body, regardless of what it is.
3. No spiritual gift should be denigrated, looked down upon, or thought of as inferior.
4. No believer should ever been thought of as second-class. How many people have seen Billy Graham and thought, there is a man we cannot do without. Our gift may not reach 25,000 people in one night, but it is as important, and we can receive the same reward as Billy Graham.
5. We are all one in Christ, each with his own specific duty on the team. God knows what each of our gifts are. He gave them to us and what each of these gifts does by way of service.
6. He also knows the impact of each one of us on the body of Christ. Each member of the body has an impact. We are all in service to the body of Christ.
7. God rewards us based upon the accomplishments of divine good in that service. It is not based upon who possesses what gift. God rewards those who use their gifts correctly. Divine good means we are filled with the Holy Spirit while functioning. We will also hear, "Well done, my good and faithful servant."
8. We all have equal privilege and equal opportunity, regardless fo which gift we possess. We have equal privilege to serve the Lord from our position on the team.
9. We have equal privilege and equal opportunity to use our particular gift in service to the Lord and for the benefit of the enitre body.

There is one additional problem in this verse before Bobby moves on. Did not the Holy Spirit give us our specific gift? We do not get to change horses in the middle of the stream. Why should be earnestly desire the greater gifts? If we desire one gift more than another, can we get a transfer over to that gift? I see this great gift, and I want that gift. Vv. 29–30 should make it clear that no particular gift be desired by..

Earnestly desire does not mean to wish for something which you do not have or to step up in the ranks. Present active imperative of ζηλω = *ardently devoted to, strong affection toward, eager for, earnestly desire*. The best and most appropriate translation is *to be eager for*. When you think of the imperative, you normally think of a command. This what is called an imperative of entreaty. Ζηλω does not convey; this has the force of urgency, but it is not a hard and fast mandate. You Corinthians stop desiring tongues as some premier gift. Instead, be eager for the function the premier gift? It is not about being eager for another gift; it is being eager for the greater gifts. Be eager to receive the result of the communication gifts. Be eager for Bible doctrine. That is the crux of it all. Many members, one body. All of the problems go out the window with spiritual advance.

1Cor. 12:31: **But zealously strive after the better gifts. And yet I show you a way according to excellence:**

## Lesson #810

1Cor. 12: November 23, 2008

Sunday 1

Are there greater gifts and should we desire them in order to exercise dominance over everyone else? The idea of superiority and inferiority contradicts the first 30 verses of 1Cor. 12, so that is not what it means. God the Holy Spirit will not inspire contradictions in His Word.

There is a ranking of spiritual gifts, a hierarchy, but not a hierarchy of believers. The fact that there are greater gifts does not mean that there are greater and lesser gifts. There is a certain category of spiritual gifts which have varying value, and the key is communication. That is what Paul is writing about to the Corinthians. Why would communication gifts be the greater gifts? What is the basic common requirement for spiritual growth—Bible teaching. Doctrine must be taught in inculcated into your soul. Doctrine must be taught and the learn by the renovation of our thinking. The world and most believers think with human viewpoint. However, we are to learn how to rethink everything. We may think logically or we may have radical thinking, but it is human viewpoint. Divine viewpoint is very narrow, and it comes from the mind of Christ.

Every believer in Jesus Christ must grow to spiritual maturity; that is the mandate. **Grow in grace and knowledge of our Lord Jesus Christ.** God has provided the means to do so. There is an element of prophecy in tongues, as you may be speaking some of the mystery doctrine, and there is some teaching involved here, so this is why this gift is so sought after.

Paul lists the gifts in order, and conspicuously absent from the top of the list is tongues; why does he list it last? It is deemed by the Corinthians more important than any other gift. Among the communication gifts, tongues is not ranked with the others, pointing out the bogus thinking of the Corinthians. It is all about the benefits for the greatest good for the greatest number here. We know the greater gifts now, so what does that mean to earnestly desire them? If we do not have that communication gift, does that mean that we ought to forsake the gift given to us and pursue another gift? Once He gives that gift to

you, it is not exchangeable. There is not going to a refund desk and exchanging one gift for another.

*To be eager for, to earnestly desire* = ζηλω. Normally, we think of a command applying to individuals. This is an imperative of entreaty. Be eager for the greater gifts because they are best for all of us.

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This is a 2<sup>nd</sup> person plural, present active imperative. So, this is a command for the church as a whole. You, as a body, ought to desire the greater gifts for the assembly of the church. This desire would involve prayer for those to develop and use their gifts.

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Do not focus on certain ones with the gift of tongues. It means to be eager to exercise the greater gifts. Be eager to gain these gifts as a whole. All members of the body of Christ should be eager for the use of these gifts for the whole body. They all need the communication gifts in order to grow. You cannot function in your own gift without the rest of the body.

No one should be looked down upon for not possessing a communication gift.

1Cor. 12:31: **But zealously strive after the better gifts. And yet I show you a way according to excellence:**

This takes us to 1Cor. 13. In 1Cor. 14, we have the use of these gifts, but in 1Cor. 13, we have the motivation for these gifts.

Are some of you not speaking to family members? Are you acting stupid and making dumb decisions based upon the emotion love? This chapter explains all of the things that we need to know about love.

## **Lesson #811**

**1Cor. 12:31 November 23, 2008**

**Sunday 2**

God's love for us and our love for Him is the basis for all of our relationships. We are mandated to love all mankind, and that is a tall order. Bobby doubts that we have even a clue as to how to do that.

As we progress in this chapter, do not forget about the Corinthian divisiveness. They have already been told to desire the gifts and they have been told to care for one another.

This defines how we live in the body of Christ. Love begins with God and it ends with God.

The indirect object and this teaching is for the very personal interest of these believers. This teaching is for their distinct advantage. This is actually a dative of advantage. It is to our advantage to be personally taught a more excellent way. The more excellent way is the way which we must understand. This is not really a comparison here comparing this to some other thing which we have already covered. This is a *way-beyond comparison*.

It is put in a comparative way because that is how the Corinthians must look at their own truncated life and recognize the excellence of absolute compared to the relative.

We have a way beyond comparison way of life. Ask the unbeliever what is life all about, and most of the time it is all about themselves. It is a way beyond compare. This should slap you in the face and wake you up. Think back to what the greater gifts are; they are the gifts in the assembly, the ones designed for spiritual growth. You must seek the inculcation of Bible doctrine. Showing them the more excellent way shows the motivation for desiring the greater gifts. This does not happen with divisiveness.

1Cor. 12:31b: **And yet I show you a way according to excellence:**

Soppy ἀγάπη is one of our problems and we need to understand this word. ἀγάπη is not just some category for God. It refers to our love for God and our love for people, and if this love is a love beyond comparison, then believers must understand what ἀγάπη is and how this relates to spiritual advance. This is virtue love. It is connected to everything which God is and the result is, it works out in all relationships in our life. No one has the capability of exercising ἀγάπη love. So few understand what this love is, and it is very appropriate to marriage. This love reflects the very nature of God Himself. 1John 4:8, 16: God is ἀγάπη. **By this, we know that we love, when we love God and observe the Bible doctrine in our souls.** 1John 4:16–5:1 is the other great passage on love in the Bible. This is the true picture of ἀγάπη. We can demonstrate exactly what He has in His spiritual life. Agapê love is a mental attitude toward God and toward people, which will deal with the divisiveness in the body of Christ in Corinth. This is a love which develops and reflects virtue in your soul. Love is a progression and it develops in your soul. If you are a young person, you do not have a development of love in your soul.

love is the answer; this is divinely originated love, virtue love. Not a bad line if you understand what love it.

**1Cor. 13 is divided into 3 parts:**

The necessity of love. Vv. 1–3

The characteristics of love. Vv. 4–7

The unfailing perseverance of love. Vv. 8–13

A new book on love to come out, and perfectly timed and it will come out about the time that we complete this study. This chapter is also written in a way which stuns Bobby. He's studied poetry and prose, and this chapter is written in a very melodious and pleasing way as it progresses; it has movement, rhythm of language. It could be put to music and sung. It is very simple, but sublime, exalted and inspiring. This is one of the great subjects and Paul expresses this in a beautiful way. It relates the attitude and motivation of love.

We need to have a firm idea of what love is, so that every time that Paul speaks of love, we have a comprehensive understanding of what love means. It is used 7 times in the Greek and 9 times in the English.

Next time, a comprehensive study of love, from top to bottom.

1Cor. 13:1 **If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.**

## Lesson #812

## Love 1Cor. 13: November 26, 2008

Wednesday

The Bible is the definitive authority on the subject of love. The failures in love often come from starting with ourselves first and proceeding from there. We learn about God and love together and go from there. The Bible describes God as the very essence of love. He giving love to His own creatures is the consummate pattern of love. We can manifest that same love as part of our own character. It is only believers who can demonstrate such love. Believers are the only ones who can renovate their thinking through Bible doctrine.

If we have no character, then there is no true love. The source of God's love and the pattern of God's love. Only in this way, can we enjoy love in its fullest extent, both toward God and toward other people. This is a perfect message for Thanksgiving Eve. Most of us will gather around a table with loved ones. Recognize that your love for them is only as good as the character and attitude which produces it. It takes on its finest form with the Bible doctrine circulating in your soul. The greatest expression of Thanksgiving is thanksgiving. Thanksgiving is always an attitude of appreciation, and attitude of gratitude, for what God has done for us by His grace. If you do not have that capacity, then hang in there and it is developed right in this chapter.

The great human relationships in life reflect love and these relationships have their ups and downs. It often relies on expectations being met by the object of love. That is the false premise of love. Love does not hinge upon your expectations being met. Bobby has his own failings here, but He has access to the truth. God is love. That love, for which God is the essence, cannot be examined without the full knowledge of God. God's love is only one part of Who He is and what He does. We must understand the full spectrum of Who God is. We need to examine the essence of God as the background to the single attribute of love.

Attributes of God: Sovereignty. There are many gods out there. You do not understand Who God is without understanding these 10 qualities of God.

### Sovereignty

1. Deut. 12:41 God's sovereignty; there is no other God; not Allah, not Mohammed.
2. As King of Heaven and Earth, He has absolute authority, volition and will. Psalm 47:2
3. The sovereignty of God is the final cause of all things.
4. God's sovereignty is expressed in eternity past in something called the divine decree. God's sovereign decree makes all things certain to occur. The decree is what God drew up before anything existed. God's actions, your actions, everything. Our personal plan is a part of that. It made all things certain to occur. The decree

does not interfere with angelic or human free will. Our volition is truly free. God has decreed for us to have free will. Islam puts everything upon God. The free will of man and the sovereignty of God precludes the idea that God predetermines all things. God's sovereignty guarantees that our decisions are truly free. In giving man his own volition, our decisions will take place, even those decisions which are contrary to His perfect will.

### **God is Eternal**

1. Jer. 10:10 God is eternal.
2. God has not beginning and no end.
3. Psalm 90:2: God has always existed.
4. God transcends all temporal limitations. 2Peter 3:8b Time has no authority over God. Time does not constrain God; God is over time.

### **Omniscience**

1. Omniscience. God is all-knowing.
2. God knows perfectly all things, and all their alternatives. He knows this about every person who has ever existed. Psalm 139:4
3. God has always known everything, past, present and future.
4. God knows the Psalm 33:13–15 Matt. 6:8 end from the beginning.
5. God knows all the conclusions and all of the premises. He knows all conditional clauses.
6. Because God's knowledge is infinite, everything is completely and clearly comprehensible to Him.
7. Total wisdom as well as total knowledge belongs to God's omniscience. Rom. 11:33 His wisdom is the application of His omniscience in accomplishing His plan and purpose.
8. The omniscience of God is not subject to development, reasoning or remembering. Human knowledge involves all of that. God's knowledge is complete and total.

### **Omnipotence**

1. God is all-powerful; He is limitless in His ability.
2. By His infinite power, God rules and upholds all things. 1Chron. 29:11–13 Even from eternity, I am He; none can deliver you out of My hand; I can act and no one can reverse it.
3. His omnipotence guarantees Luke 1:47: nothing is impossible for God. For God, nothing is impossible.
4. Because of omnipotence, He is the highest causality in the universe. There is none higher. Isa. 44:24 I the Lord am the maker of all things, stretching out the heavens by myself.
5. God can do all that He wills; but He may not will all to do that He can. Eph. 1:11

6. God is able to do all things within the range of His holy character.
7. God can do all things which are not self-contradictory or contradictory to His own complete nature. In effect, there is a limitation upon God's power.
8. If God's power is limited at any time, it is because of a self-imposed limitation consistent with His plan and with His essence.
9. God cannot use His power to alter His sovereign decree. He cannot overrule His decree; He cannot ever make right wrong, or wrong right. Man can do a good job of that. God will never act foolishly or abuse His power.

### **Omnipresent**

1. God is omnipresent. He is not limited by time or space. He is ever present. Jer. 23:24
2. He is eternally and wholly and simultaneously present everywhere. Psalm 139:8  
Prov. 15:2
3. God is not subject to the laws of space. He is outside the reach of spatial limitations. 1Kings 8:27 we all take up a limited space. How hard is it to understand that God has no limitations like that. Jesus Christ is localized and he localized Himself on many occasions. Space is large, but not as large as God. He created space and extends infinitely beyond it.
4. God is also imminent and transcendent.
5. Imminent means His entire essence; God is spirit. His entire essence is always present everywhere, in nature, in history, in all man's affairs. Acts 17:27-28 God is present but He is not synonymous with nature.
6. God is transcendent. This means that God is entirely independent, over and above the created universe, so that no particular place exclusively contains Him. He is everywhere. Psalm 113:5-6
7. In other words, there is no place on heaven or on earth where God is not present. He is always available to every believer. He is always there.

### **Immutability**

1. Immutability. This means, God is unchangeable. He is neither capable or susceptible to change. He cannot change His own perfect nature. His immutability locks it in. There is not change, no shadow of turning with God.
2. Because of that, He is absolute stability.
3. God cannot be better or worse in condition or attitude. We are better or worse minute by minute.
4. God is never altered by circumstances. God is not swayed by man's decisions or by events of history or time. Heb. 13:8 Jesus Christ is the same yesterday, today and forever. With God James 1:17, there is no shadow or shifting of shadow.
5. From God's immutability comes His great faithfulness. Lam. 3:21 2Tim. 2:13 not one of His promises has ever failed. They do not fail; not ever. Salvation is secure

all of us. Our eternal future is secure because of His character. His compassion never fail; great is Your faithfulness.

### **Veracity**

1. God is absolute truth.
2. Truth is not something that God acquires. It is hard for us to imagine, as we acquire truth or not. All of us lie.
3. The truth has never been diminished or compromised in Him. We have varying shades of truth, we have lied by omission. John 6:32, 42 He is the source of all truth. Your Word is truth.
4. Therefore, Bible doctrine is the source of truth for mankind. Bible doctrine is the mind of Christ.
5. Upon the veracity and immutability of God, depends all certainly and assurance of life. Because of God's truth, we can be assured of His plan. We can be assured of His salvation. When you develop Christ-likeness, the character of God, and Bible doctrine advances us spiritually, and that is what spiritual advance is.
6. God is truthful in what He promises and faithful that His promises are true.
7. This is the basis for man's confidence in God. Deut. 7:9

### **Righteousness**

1. God is absolute righteousness, which is perfect in character. He is absolute good. There is not false in God; there is not bad in God. There is no sin in God.
2. The righteousness of God is the perfect standard of His essence.
3. All of His attitudes and all of His actions conform to His flawless standards; all of them. Psalm 145:17 we are full of relative righteousness.
4. Righteousness is the foundation of His character and the very core of His being.
5. Since God is infinitely perfect, He cannot sin nor can He be tempted to sin. God's righteousness can only condemn sin.
6. Neither is God free to disregard or forgive sin. God only forgives sin apart from the propitiation of His righteous claims. God cannot have contact with sin.
7. God cannot have a personal relationship with anything less than the absolute standard of His own righteousness. He cannot have a relationship with any sinner, with anyone who is less than perfect.

### **Justice**

1. God is perfect justice and absolute fairness. God treats all of His creatures alike. Without bias and without partiality. For the Lord your God is the great and mighty Who does not show partiality or take a bribe. No one escapes the justice of God.
2. God judges mankind with perfect fairness and He never makes exceptions.

3. Divine justice always functions according to the standards of fairness found in god's perfect righteousness. The integrity of God and His love are the 3 attributes which deal with mankind directly.

**Lesson #none**

**November 27, 2008**

**Thursday**

No class (Thanksgiving)

**Lesson #813**

**1Cor. 13:1 November 30, 2008**

**Sunday 1**

Children often have a better grasp of love than adults do. What is the meaning of love, according to some young people. Rebecca (8) when my grandmother got arthritis and could not bend over, grandfather paints her toenails. Billy (4) they say your name differently and your name is safe in their mouth. Terry (4) Love makes you smile when you are tired. Bobby Love is what is in the room on Christmas when you stop opening presents. Noel (7) love is when you tell a guy you like his shirt and he wears it every day.

Love is a long conversation which never ends.

Even in the garden, Adam and Eve abused love. Most of us will think that finding or giving or sustaining love is an important part of our lives.

Human viewpoint, unfortunately, is often the starting point for love. We must not start with human viewpoint, but we must begin with divine viewpoint. We must begin with God, as He is described in the Word of God. It is our objective to study the topic of love by beginning with God. Romance and friendship are only as good as the integrity of those who love. This is why God's character must be developed in all of us in spiritual advance.

The attribute of love in God. Love begins with God because love is an attribute of God.

#### **The Attribute of God's Love**

1. The very essence of God is love. That is the meaning of the statement of 1John 4:8, 16. No other attribute in Scripture is listed as "God is \_\_\_\_." There is, God is light.
2. Θεος ἀγάπη have two nouns in the same case, and when they are set up like that, it means that they are equal things. God is love; God equals love. However, it does not mean the reverse (love equals God).
3. God equals love is a qualitative statement. The quality of love is intrinsic to God.
4. That means that love exists in God wth out reference to anything or anyone else.
5. God is eternal and since God is eternal and love is one of His attributes, then God's love is eternal. God's love existed in Him before any creature existed. His love exists independent of any object. It can never be said of man that man is love. We may have an attitude of love, but we need an object. God has love, before and after creation.

6. God's love is part of His absolute nature.
7. God is love before He expressed any love toward us.
8. As part of his absolute nature, God's love does not require anything outside of Himself. We understand human love to be inspired by an object,
9. We expect love to be inspired; this is not true of God.
10. Long before there was an occasion for love or an object of love, God's love existed because He existed.

Most people start with man's love and try to equate it with God's love. That is the only way they can understand love. Man's love was always relative and always imperfect. God's love is transcendent to human love in every where. Man does not have the natural ability to understand God's love, because he remains subjective in his thinking when it comes to God. How can your love be equated to God's love? Even though love in mankind is a very noble thought and expression, it is flawed because we are flawed. **We love because He first loved us.** Yet, one of the greatest problems with man is love.

One of the problems is God's love and man's suffering, both co-exist. Those who are skeptical of God's existence. Some have a grievance against God because He did not alleviate some suffering in their life. That is superimposing our concept of love upon God. God's love never disappears. He may not love us in a way that meets our expectations, but he loves us with a greater love than we can understand. If God does not accomplish for some what they believe He should do, then

before man created mankind, God created angels. God created Lucifer, called the son of the morning. He is described as the most beautiful creature to come from the hand of God. His name was changed from Lucifer to Satan, which means *adversary*. Satan said, "I will make myself like the Most High." So God sentence Satan to the Lake of Fire. Satan made an appeal directly to God, and his rebuttal to God's judgment; "How can you be a loving God and cast your creatures into the Lake of Fire." That is not love, that is something different. God allowed Satan's appeal. We know this because God still portrays Satan as not yet incarcerated. His sentence is on appeal. God would reveal His perfect love in such a way as to retain His perfect righteousness and Justice. God would unequivocally reveal His love. He began by creating mankind. Man would disprove Satan's contention. However, in many ways, it appears as if we are backing up Satan's objection. God created man with truly free will.

Condemnation will mean eternal suffering. The cross provided our salvation and broke the back of Satan's appeal. It was the cross where God showed His love for all mankind. That is God's love which provided that. Every time a person believes in Jesus Christ, he is taking God's love. God became man and came to the earth and went to the cross, and in this way, God demonstrated His love for man.

You cannot understand love unless you understand integrity, and we cannot love unless we have integrity.

God equals love, but man does not equal love. Man's love is distorted often. Man does have love and a propensity for love. Man's concept of love is as distorted as his sin nature can make it. We have access to the source of love.

In order to maintain that love, there must be an object toward which our love must go, but God's love does not require an object, nor does it require maintenance. Only from the pages of Scripture can we objectively understand Who God is and objectively understand what love is. We have a tremendous capacity for love. People lose sight of the fact that God's love provided the greatest sacrifice in history; there is no greater demonstration of love in history.

Satan says, "If God is so loving, how can He allow me to suffer in the Lake of Fire?" And we often ask, "If God is love, why is there suffering?" Much of the suffering in this world is caused by people who inflict suffering upon others and upon themselves. Our fallen nature is the cause of most suffering.

Another objection: "Even if man is responsible, why doesn't God just wipe out suffering? Why wouldn't He just wipe it out completely? Just remove the suffering." If God was to wipe out suffering, He would have to wipe out the source of suffering. His justice and righteousness requires that He wipe out the source of suffering, which is us.

How can Satan make himself like the Most High? Satan cannot make himself as high as God; he must bring God down to his own level. We do the same thing all the time. His justice and righteousness would require Him to wipe us out. God cannot accept sin, alleviate suffering. God can remove the suffering, but it is more important that we have the cross. Simply wiping out suffering does not demonstrate love and it does not solve the problems of mankind, the problem of spiritual death.

Why can't God make us stop making bad decisions? God could restrict our freedom and computerize our actions. In doing so, God simply makes us robots and makes us unable to respond to His love. We must freely respond to His love on the cross. If we could not respond to that love, His love would be demonstrated in vain. We must have volition in order to love. Love is a choice. You cannot program love.

What about the suffering which man does not bring upon himself? We know that we bring great suffering to ourselves, but what about those things which he does not cause? Birth defects, natural disasters? If God is loving, why does He not remove at least undeserved suffering? All suffering, deserved and undeserved, was brought about by the fall of Adam. In Adam, all die. Natural disasters, disease etc. all exist because the earth was cursed at the fall (Gen. 3:17-19). The environmental protection agency will not save it, nor will any piece of legislation. Man chose to walk in the path of suffering. Therefore, he will suffer the things on that path. Disease and disasters in nature are a result of Adam's choice. God provided perfect environment, the perfect love and all that man needed in love. It was all about love. It was not until man fell that the justice and righteousness had

to take over. The love of God did not leave the scene. **God demonstrates His love for us in that Christ died for us.** A mature spiritual life are a way to bear the sufferings in life. Temporal suffering for a few years on this earth, and we glorify God in our suffering, using the problem solving devices, and we will be rewarded in eternity for dealing with these things. When God does not do what we want Him to do, we accuse Him of being unloving. That is blasphemous. God does not exercise His love apart from His perfect character and His plan. God cannot exercise His love apart from His character and His perfect plan. God cannot isolate on love to the exclusion of all His other attributes. Man continues to superimpose his own concepts of love over God. In humanizing God, we make God whatever we want Him to be. However, this is not God. He is not made in our image. We are made in His image. In order for us to understand love, we must start with God. Our love is infinitely less than God's.

Bobby does not believe in love at first sight. He believes in a lot of things at first sight, but it is not love. We appreciate and replicate God's love in our own souls. We love because He first loved us. We must know how God's love exists in itself.

#### **God's Love**

1. God's love is not sentimental. It is not emotional like human love. If I don't feel right, then maybe it is not love? Love as emotion is unstable, erratic and changeable. God's love is a straight line. Our love changes. One day it is better and one day it is worse. God is immutable; He does not change; therefore, His love does not change. The character of God's love never changes. God cannot experience the ups and downs of human emotion. If you don't understand that, you will never understand God. His love cannot change, and thank God that it could not. What if Christ said, "I don't feel very good today; I don't think I will go to the cross." But His love is a straight line.
2. God has certain qualities like tenderness, compassion, affection all toward His creatures, but it is not sentimental and it is not emotional.
3. God's love is not temperamental.
4. God is not moody, nor is He passive aggressive. God's love is not manipulative. He does not use His love against us. We may try to use His love against Him, but it does not work the other way around. We are often using love to manipulate others. "If you love me, then you would do such and such."
5. God's love is not dependent upon attraction, rapport, whether or not He gets a response or good behavior. How many people think that, if they are good, God will love them more or if they do certain things for God, He will bless them more. Do you think that there is anything that we do that merits God's favor? God's love does not depend upon attraction, rapport or good behavior. The grace of God is the only way that we survive. Without it, we would never understand God's love.
6. God's love is un failing in its character and constant in its operation. Can this every be said of human beings? Our love changes. It is not consistent.
7. God's love is always rational. Our love can be quite irrational at times. God's love exists impartially without favoritism or injustice or irrationality. God's justice and righteousness always functions in conjunction with His love.

8. His love is never disappointed; it is never frustrated; it is never diminished by knowledge of our failures or unworthiness. Have we been disappointed in love? Of course. The object of our love did not turn out to be what we expected them to be. I want what I want. But that is not God's love.
9. God's love is eternal because He is eternal. It never disappears.
10. God's love is self-motivated, infinite and absolute. Human love is object motivated, finite, and relative. We can fall out of love, we can reject love and we can swear off love altogether. God cannot fall out of love or swear off love because of us. Love is an integral part of His essence. It is always there; it cannot disappear.

The integration of two other aspects of His character with love. It is God's justice and righteousness and how they interact with love. God's character is to our advantage. In order to deal with imperfect humanity strictly out of love, that is strictly our contention.

## Lesson #815

## 1Cor. 13: December 3, 2008

Wednesday

Bobby is giving us the full spectrum of the meaning of the word ἀγαπή. He wants us to see where we are going with all of this. What is the ultimate objective of understanding this concept love. It is key to everything which God is how we perceive Him to be.

Bobby is going to read the ending of the book, so that we know where we will end up. They payoff: 1Cor. 13:4–8: **Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things. Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.** Those who are closest to us often get the full brunt of our anger and moodiness.

**Love brags and is arrogant.** Is that your concept of love? That is self-love; there is some boasting; you brag a little bit on yourself. We cover up some of our flaws with a little bull? Love does not brag and love is not arrogant. When we examine this passage, we often see that we fall short of what it says here. 2Tim. 3:2–5: **For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, heartless [without virtue love], unappeasable, slanderous, without self-control, brutal, not loving good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, having the appearance of godliness, but denying its power. Avoid such people.** The facets of arrogance are found here, in relation to love. Lovers of self, lovers of money, proud, arrogant, abusive, disobedient to parents, ungrateful. Being capable of having gratitude, you have some characteristics of love. Without virtue love. The arrogant person is not a lover of God. If we do not understand and if we cannot reciprocate God's love. Lovers of pleasure rather than loving God is the description of the people in the US.

1Cor. 13:5–8: **It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things. Love never ends. As for prophecies, they will pass**

away; as for tongues, they will cease; as for knowledge, it will pass away. The end statement of the doctrine of love: *virtue love never fails*. Until we understand what love is, we cannot say, *virtue love never fails*. This is the importance of the doctrine of love.

Unbelievers are incapable of the full extent of these qualities in their soul. These qualities come from doctrine in the soul. What unbelievers have are facsimiles of the qualities which we have in our souls based upon doctrine.

All believers can have these qualities. What this passage it is the outcomes of the believer's attitude based upon doctrine in the soul.

God is love—no other attribute is stated in just this way. If you want to understand what love is, you go to the source. We must understand that His love exists. We understand human love as being inspired by an object. God's love exists without an object. God's love is based upon His Own integrity. He does not need an object for His love to exist.

Our love is not worth a flip without integrity in our soul. This is a part of the pattern that we will see. None of the qualities of love are possible in us without integrity. This is how God's love operates and that is how our love must operate. Divine integrity and divine love which we must emulate in order to feel the virtue love that we find in 1Cor. 13.

How we do this is emulating the mind of Christ. If Bobby wanted to describe the character of Jesus Christ on earth, this would be 1Cor. 13:4–8. We advance to spiritual maturity so that we can emulate Him. That is what spiritual advance is.

We have no natural ability to relate to love as God possesses. We are arrogant. We can never possess those qualities in God to that absolute degree that He possesses them. How do we even approach these qualities? How do we go from 2Tim. 3 to 1Cor. 13? However, we have 1Cor. 13 because this is attainable. Once we understand love in God, we can understand love in ourselves.

Review (copied and pasted from the previous lesson):

### **God's Love**

1. God's love is not sentimental. It is not emotional like human love. If I don't feel right, then maybe it is not love? Love as emotion is unstable, erratic and changeable. God's love is a straight line. Our love changes. One day it is better and one day it is worse. God is immutable; He does not change; therefore, His love does not change. The character of God's love never changes. God cannot experience the ups and downs of human emotion. If you don't understand that, you will never understand God. His love cannot change, and thank God that it could not. What if Christ said, "I don't feel very good today; I don't think I will go to the cross." But His love is a straight line.
2. God has emotion in the sense that He has tenderness, compassion and affection toward His creatures. It is not emotion as we understand it to be. It is not erratic

or changes. God has certain qualities like tenderness, compassion, affection all toward His creatures, but it is not sentimental and it is not emotional.

3. God's love is not temperamental. God is not moody
4. God is not moody, nor is He passive aggressive. God's love is not manipulative. He does not use His love against us. We may try to use His love against Him, but it does not work the other way around. We are often using love to manipulate others. "If you love me, then you would do such and such."
5. God's love is not dependent upon attraction, rapport, whether or not He gets a response or good behavior. How many people think that, if they are good, God will love them more or if they do certain things for God, He will bless them more. Do you think that there is anything that we do that merits God's favor? God's love does not depend upon attraction, rapport or good behavior. The grace of God is the only way that we survive. Without it, we would never understand God's love.
6. God's love is unfailing in its character and constant in its operation. Can this every be said of human beings? Our love changes. It is not consistent.
7. God's love is always rational. Our love can be quite irrational at times. God's love exists impartially without favoritism or injustice or irrationality. God's justice and righteousness always functions in conjunction with His love. Our love is mostly irrational; God's love is rational.
8. His love is never disappointed; it is never frustrated; it is never diminished by knowledge of our failures or unworthiness. Have we been disappointed in love? Of course. The object of our love did not turn out to be what we expected them to be. I want what I want. But that is not God's love.
9. God's love is eternal because He is eternal. It never disappears.
10. God's love is self-motivated, infinite and absolute. Human love is object motivated, finite, and relative. We can fall out of love, we can reject love and we can swear off love altogether. God cannot fall out of love or swear off love because of us. Love is an integral part of His essence. It is always there; it cannot disappear.

Love is an integral part of His essence. Now we come to God's righteousness and justice.

### **God's Righteousness and Justice**

Love and integrity always go together in God's essence.

1. God cannot compromise His justice and righteousness in His love.
2. God cannot overlook sin just because He is love. That is what people want Him to do. That would compromise His essence and His deity.
3. Justice and righteousness serve as guardians of the perfection and the absolute immutability of God's love.
4. Without the function of integrity, God's love becomes emotional, variable and plays favorites.
5. But God's love would function like human love when governed by righteousness and justice.
6. God's love cannot be bribed or patronized. It cannot exist apart from His integrity.

7. God's love always exists. God's love is unfailing, absolute benevolence, grace kindness and mercy. Psalm 100:5. These qualities are always tempered by perfect justice and perfect love. Our minds must be renovated.

One of the greatest of Bob's breakthrough was love. One of the last that he did was love. When Bobby began to write the Unfailing Love of God, He began to realize that all of the attributes of God ... There was no definitive statement in the Bible of what love is. It was great to sit down with his father and come up with a definition.

#### **God's Love**

1. Love is what God is; love is an attitude and love is an action.
2. God's love is expressed toward His creatures but only in relation to all of His attributes. No one attribute can supercede another.
3. Here is the definitive statement: love is the absolute virtue and the inherent benevolence of God's thinking and actions. God's love is the basis for our salvation. It is the basis for fellowship with God.
4. Eph. 2:47 surpassing grace riches bestowed upon every believer. That is what we have in time and what we have in eternity.
5. Love is absolute it is total, it is complete. His thinking. We can think with the mind of Christ. God's love provides us the access to the unique spiritual life and to all the resources which go with it. Virtue and benevolence directed toward us.
6. God's love along with His righteousness and justice is the cause of all His actions. All of His actions are formed from His righteousness and justice and His love. Love cannot be isolated from all of His other attributes. One attribute does not take precedence over another.
7. The attribute of love along with justice and righteousness are the 3 attributes most directly involved with His creatures. These 3 attributes are where we meet God and where He meets us on a personal level. Even when God disciplines us, it is done in love. It is godly ; it is divine. He uses it on us and sometimes it hurts. God's plan for us in always based upon love.

Some of us are hearing this for the first time. If you understand God's love, then you have the basis for human love and for capacity for love. God is the source for all love.

#### **God is the Source of all Love**

1. Inherently, God is love. No object.
2. Outwardly, He extends love toward His creatures.
3. His love in us is the basis for our virtue love.

It should be clear to us that **God is love**, and we should also know what that means. *Love* is a central attribute of God's nature, and therefore, does not require an object upon which to be projected. It has inherently and eternally existed before any object of love has existed. It existed completely and totally and did not need that object. When God's love is in action, it is directed toward His creatures. God is the source of all love. Pure love resides in Him and it flows from Him. He is the source, it resides in Him and flows from Him.

In God, absolute virtue of His thinking and actions, that is what His love is. Definition of love. God's mind, and God does have a mind, because God does have a mentality. His mind is essentially His thought process. We understand from His attributes and that His thought process is absolutely logical. However, God's thinking is not progressive. His thought processes are Who He is. He does not increase in knowledge. As He is, so also, He acts. As a person thinks, so He is. As He is, so He acts. God is a person and He has personality and mentality and His personhood is defined by His thoughts. God is a person and His actions, which are motivated by His thinking, which is His character. What He thinks is behind all of His actions. If He thinks, the actions which God takes, are part and parcel of what He thinks. He is a person. He thinks and He acts. How He thinks reflects His character. His character is motivated by benevolence and virtue. That is the expression of His inherent character of His love. As love, He thinks in the way of love. All of His actions come from His love, but there is more to His character than just that. God's actions of love are directed toward us. **God demonstrates His loves for us, in that, while we were sinners, Christ died for us.** Love is involved in everything which God does for us. Inherently, it is His action. All those actions extend toward us. God's absolute virtue is His integrity; it consists of His perfect righteousness and His perfect justice. Love is a part of His character. But God has a little problem in expressing His love.

God cannot simply wink at sin and say, *I love you, regardless of how you have sinned.* God cannot love us because we are sinners. It is impossible for God to love sin, but He is able to love the sinner. He cannot love the sinner directly and personally. Along with love comes justice and perfect righteousness. God cannot love anything associated with sin. Justice and righteousness serve as guardians to the perfection of God's love. Justice and righteousness serve as guardians and they guarantee the absolute virtue of God's love in His thinking and in His actions. Justice and righteousness serves as guardians to the perfection of God's love. Justice and righteousness guarantee the absolute virtue of God's love. His love is compatible with His integrity. This is what makes this kind of love God's love, and not human love.

#### **Definition of God's Love**

1. God's love is the absolute virtue and inherent benevolence of His thinking and His actions.
2. It is His love along with His righteousness and justice that are the cause of all His actions.
3. It is the attribute of love along with the attributes of justice and righteousness which are most directly involved with His creatures. There are 10 attributes of God.

Justice, righteousness and love are the primary portions of His essence which directly interact with mankind.

God's love is always tempered by perfect justice and perfect righteousness. 1John 4:19: we love because He first loved us. The cause of our love is that He first loved us. We have just finished *God is love*, which is part I of this doctrine. Now we will see what this means to us. He loved us with all the love which is inherent in His essence. When we learn from metabolized doctrine, the incredible scope and depth of God's love, we will have a response.

How will we return His love? We have to understand His love, what it is and how it works toward us. This is what we are doing right now. We are learning this, and this doctrine advances us spiritually. When the believer learns from metabolized doctrine, when he continues to advance, the incredible magnificent nature of that love, he begins to develop reciprocal love. It comes from our capacity to love God. That capacity comes from our spiritual advance. It all links together so beautifully.

This love is the training ground of all love, the categories. Then we respond toward the infinite love of God toward us. Benevolence is God looking out for us and caring for us. What comes from us is gratitude for that incredible benevolence. God, in essence, is our benefactor. Everything which He does is for our benefit. Grace is the expression of God's love. God is the perfect object of love because of His integrity and benevolence. No person is more deserving of love than God. To not love God is to fail to understand him. To not love God is the highest order of failure in the spiritual life. That is how critical this is. Paul said, "I have a better way." That better way is love. This chapter has been garbled and slopped up and it has become confused and poorly taught. We must get to know Him, to understand Him, to love him.

We love when we get to know someone. We gain the impetus to love as we get to know about them, knowing their good qualities, their generous character, and what is lovely about them. Love is not real until we get to know and appreciate the object of our affection. If we have capacity for love, then that love is unbounding. Love is not real for a person until we get to know that person. We need to beware if the object of our love has no stability, no character,

The more we reciprocate, the more our capacity for love grows. No matter how infatuated or obsessed you are, that is not love. If you have love for someone with no integrity, no stability, and then, that is not love. So get over your attachment and run the other way.

Your better judgment from doctrine must become your norms by which to act. Doctrine in your soul is your gut feeling. It is your better judgment. It is your natural impulse when it comes to matters of love. Otherwise, you are a train wreck when it comes to love. God is infinitely worthy of our love. The more we love Him, the greater our capacity is, greater our capacity for appreciation and gratitude.

We begin to love God as we begin to know Him. We have got to understand His perfect character and all that means. God's attractiveness and magnificence and all the attributes we can think of is completely unlimited. How many times have you heard about the love of God? What do people say about the love of God? Most people humanize it and they expect us to return His love, and it is nothing more than human love for a human person Who is actually divine. Our reciprocal love ought to be transcendent, as it is our spiritual life and our spiritual advance. The love of God is one of the great subjects of the Bible.

Exactly how does God's love extend toward us? It happens in 2 ways. The first way is called His impersonal love. It is easy to misunderstand impersonal love.

### **What does Impersonal Love Mean?**

How does God love the sinner and hate the sin?

1. By *impersonal*, that does not mean *without reference to a person*. God's impersonal love is always directed toward a person.
2. His impersonal love is a love directed toward those who are unlovely; those who are sinful; those who are corrupted.
3. It is directed toward every person who has ever been born. In Adam, all die. Genetically, we are all born dead.
4. In spite of this overwhelming flaw and irreconcilable flaw in spiritual death, God can still love mankind, but it can only be impersonal love.
5. Impersonal love is actually the most powerful love. You think personal love is the most powerful; untrue. The love in God is the most powerful love. We can see that in us is the most powerful love. Impersonal love with reflect the traits found in 1Cor. 13. If you do not feel like loving someone, impersonal love kicks in. God takes that which is unloveable (you and me) and He expresses love toward that otherwise disgusting object. We are disgusting objects to God.
6. Impersonal love does not mean that God's love is expressionless. This does not mean that God's love is devoid of mercy, compassion or care. All of these things are a part of God's love.
7. In fact, god's impersonal love is the very essence of compassion, mercy and care.
8. Impersonal love is total concern for the welfare of and the provision sfor His creatures.
9. Impersonal love is God's eternal giving of Himself to mankind.
10. Impersonal love continuously seeks us despite of our unworthiness.

It is hard for people to love someone who has totally rejected them. We utterly and totally rejected God. We are born rejecting him. Yet, even though we have rejected Him, His love for us never stops and it never will. It is a rare kind of love in the human race, but it is inherent to Him.

What is the epitome of impersonal love? God gave His Son; He loved us so much that He gave His uniquely born Son, that we might have eternal life. The cross is the expression

of His impersonal love. No greater expression of His impersonal love. This is why it is the most powerful love to ever exist.

## Lesson #817 1Cor. 13 Intro impersonal love December 7, 2008 Sunday 1

We are studying the Greek word ἀγαπή. Some who hear this word have so many false concepts leap into their minds. They see it is, *Christian love*, whatever that means. However, they will let this word come off their tongue with great feeling and meaning. And there are so many organizations which name themselves using this particular word. However, even though ἀγαπή is a subject which is quite important, few really understand it. The scope and the breadth of this one word. What does the doctrine of ἀγαπή actually involve? This includes Who God is and how He relates to us and how we relate to other people. This word defines the relationship between God and man and believers in the Lord Jesus Christ. This Greek word cannot be defined narrowly. It has a wide range of meanings, which is why this doctrine has such a tremendous scope. There are many passages where this word is used. Almost every time we see the word *love* in the Bible, it is the word ἀγαπή.

Everything that Bobby is giving us in this doctrine is a feature of this word ἀγαπή. If you do not understand this doctrine, you are a novice in the realm of love. If you metabolize this doctrine, which is our purpose for being here, (1) you will begin to understand Who God is and our relationship with Him and other people. (2) this will provide us a great rationale in the faith rest drill. It is something which we can use every single day in people testing. The love of God rationale is critical. (3) we can attain a mental attitude commensurate with the Christian way of life. That is how important this one doctrine is in the believer's life.

### ἀγαπή—the 4 fundamental points

- I. ἀγαπή is an attribute in the essence of God.
- II. ἀγαπή is the outworking of God's love toward His creatures. 1John 4:19b
- III. The believer's love for God, which is reciprocal love. 1John 4:19a
- IV. ἀγαπή in the soul motivates the believer's love toward other people.
- V. We show these characteristics toward others, once we understand the previous 4 points.

Everyone we come into contact with, we are to ἀγαπή.

God has impersonal love and personal love, and we must develop it. When you hear someone who defines ἀγαπή with a couple of words, you can smile, but you do not have to straighten them out.

### ἀγαπή is an attribute in the Essence of God

1. ἀγαπή is one of God's attributes. **God is love.** We need an object in order to love, but God's essence is such that, He does not require an object to be love.

2. Definition of God's attribute of ἀγαπή: God's absolute virtue and inherent benevolence of His thinking and action.
  - a. God has infinite mentality; God thinks. He has omniscience. God is a person and a person has mentality. Those thoughts reflect His attribute of love. All of His thoughts reflect this attribute.
  - b. God's actions are motivated by His attribute and attitude of love. Everything that He does is caused and motivated by this one attribute.
  - c. Absolute virtue: the absolute virtue of God's love is contained within His perfect righteousness and justice.
  - d. Inherent benevolence reflects all God's grace, compassion and enduring patience of His love. Patience is one of the great attributes of God's love. God has infinite patience and thank God that He does.
  - e. God's righteousness and justice and His love are the cause and motive for all of His actions, and all of his actions are benevolent. Always remember, all of God's actions are benevolent. This helps us to understand how God functions toward fallen man. God cannot compromise His righteousness or justice in order to deal with us in love. God cannot simply will sin away. He cannot simply overlook all of our flaws? As humans, don't we learn to overlook the flaws and shortcomings of those we love? In the appeal phase of his trial, Satan appealed God's condemnation, and he asked God to set aside His justice and righteousness. Without them, God's love is nothing more than human love. It is God's attributes of love, righteousness and justice which are most involved in His relationship with His creatures. How are His attributes involved? They are a part of every aspect of our salvation.

Eternal rewards and blessings are given from His righteousness and justice and from His love. God's love extends toward us in 2 ways: impersonal love, which is extended toward unbelievers. Then there is personal love, which is extended toward believers only. These two categories define how God loves mankind.

All of us have been recipients of God's love. Impersonal love has an impersonal aspect to it, to hear it, but this does not mean *without reference to person*. God's impersonal love is always extended toward persons. This is never without an object. God's love is directed toward those who are sinful, those who have fallen, those who are corrupted. We are all born spiritually dead. Adam is the federal head of the human race. Our status at birth is the possession of Adam's fallen nature. We are in Adam and we all die in him. When we are brought into this world as a living human being spiritually dead. Spiritual death means that we are separated from God permanently. However, even in this state of separation, God can still love us. Impersonal love under these circumstances, and it is actually the most powerful love that there is.

### **God's Impersonal Love**

1. Impersonal love is total concern for the welfare of and provision for all of God's creatures.

2. Impersonal love is God's eternal giving of Himself to fallen mankind. That is sacrificial love. He sacrificed Himself.
3. Impersonal love continuously seeks us, in spite of our unworthiness and rejection of the One Who loves us. Love in the face of rejection is most amazing.

What action of God most illustrates His impersonal love and how does His impersonal love operate toward us? 1John 4:10: **in this is ἀγάπη, not that we agapaō God, but that He avapaō'ed us, and sent His Son to die for our sins.** God loved us first. God put no conditions on His impersonal love. There was no, *if you love me, then I will love you.* However, meriting love is exactly the opposite of impersonal love. Impersonal love is about not meriting love. God provided His Son, even though we are repulsive to God. We deeply and totally offend God. Do we invite people into our house who repulse us? This is what God does for us. Impersonal love is the highest expression of God's grace.

#### **God's impersonal love**

1. Impersonal love is the viewpoint and the expression on the cross.
2. God offered His Son to die on the cross, even though we are repulsive to Him. We are unlovely and repulsive to God.
3. So the cross is the gracious demonstrations of impersonal love that there is. It is the most powerful love in its operation.
4. God's impersonal love is the very basis and motivation for our salvation. Rom. 5:8 **in that when we were yet sinners, Christ died for us.**

You cannot possibly love everyone personally, but you can have impersonal love toward all mankind.

**Lesson #818**

**1Cor. 13 Intro December 7, 2008**

**Sunday 2**

Bobby's boss sent him to a Baptist church to represent the military. The pastor said a few nice things about the military, and then the pastor told them to all stand up and tell the person behind you, and say, "I love you." A high ranking officer was behind him, and he saw Bobby's nametag and said, "Are you related to Bob Thieme? I'm a taper." Then he hugged Bobby.

How can you love anyone that you are not attracted to; that you do not like, people who are repulsive to you. It is all tied to your spiritual life. That pattern is the Lord Jesus Christ. We have that pattern by the way that He lived on this earth. For God to love us, it would be like us saying, "We love Adolf Hitler." We are separated by sin without a way for us to reconcile with Him. God cannot reconcile with us, because we are sinners. For Him to personally love us is simply not possible. This would utterly violate His perfect integrity, which is His righteousness and justice. We are not fitting objects for God's love. Do you understand just how unfitting and how unworthy we are to get God's love? There is only one way for us to have impersonal love. This is for us to understand Who Jesus Christ is and for us to grow up spiritually and to learn how to parallel His love. Those we love

personally we will also have to learn how to love impersonally. People do not automatically have impersonal love. Our natural reaction is to despise, to hate. There is incredible power of impersonal love. It is the basic attitude for the Christian life. God would not be God if he violated His righteousness and justice by overlooking sin in favor of love. If God simply expunged sin in the name of love, that would be seemingly too easy for God. He is omnipotent? Why can't He do anything that He wants.

### **Why God Cannot Set Aside His Righteousness and Justice to Love us**

1. To love us apart from justice and righteousness would be to destroy Himself. The perfection of His character would be compromised. He would compromise His deity; conceding His deity.
2. God cannot set one attribute aside in favor of another attribute. Some think that God can do anything; one reason He cannot do some things is, He cannot violate His own integrity. Otherwise, He would not be God.
3. Should God concede justice and righteousness for love, God would be relative just like us. We look the other way; we make allowances for sin. We cannot do that. In effect, God would be winking at sin.
4. To do so, God would violate His Own integrity in the name of love. Yet, despite all of this, He loves us. God cannot, and yet He does. That is where impersonal love kicks in. He has to actually limit His own omnipotence.

God can do all things which are not contradictory to His Own nature. God has the self-imposed limitation which is consistent with His plan and His essence. This does not limit His omnipotence. Even with omnipotence, God cannot make wrong right or right wrong. He cannot simply look the other way. We cannot ask nor can God violate His essence. One thing He can do, one thing He cannot do.

God's justice and righteousness always stand guard over His love.

This is critical and Bobby wants us to write.

### **God's Integrity and His Love**

1. God's integrity will not allow God to love sin and we are sinners.
2. That is why impersonal love must come to the rescue.
3. God does not love sin.
4. Based on the function of God's integrity, God can still love us, we who are sinners; and remain with His perfection.
5. God's integrity can only condemn sin along with the sinner. His perfect righteousness and justice condemn sin. We were born in sin; we were born in Adam and he condemns us from the very first breath that we take. We are in Adam, and **in Adam, all die.**
6. If you throw impersonal love in with His integrity, God can solve the problem of our sin.

7. Impersonal love is the motivation to save us. It is the solution for us.

Impersonal love does not depend upon the merit of the object. You have no merit to God. None of us do. There is nothing which we can do to merit His love or His favor. Everything that we do and everything that we are is sin. We are sin because we have that nature and because we sin personally. We are foul and repugnant from the moment we are born. God's impersonal love acts without direct contact with our repugnant nature.

### **Impersonal Love**

1. Impersonal love depends solely upon the integrity of the subject. Absolute virtue is the basis for His love.
2. God cannot love sin or the sinner personally. He cannot do that. There are persons in this life that we love personally; there is something in their looks or character which we like personally. No direct association with God; no fellowship with us as sinners.
3. Such an association would violate God's integrity to overlook sin without resolving the problem of sin. The problem of sin must be resolved.
4. God therefore must resolve the sin barrier before He can associate with man on a personal basis.
- 5.
6. Based on impersonal love, God provides for an intimate association between Himself and sinful man, without violating His essence or the perfection of His righteousness.
7. Divine impersonal love is the benevolent expression of love in relation to sinful mankind without accepting or overlooking man's sin.
8. Impersonal love is governed by the integrity of God's character. Impersonal love is governed by His righteousness and justice. Feelings govern our love; how unstable is that?
9. Emotion is object oriented. It is directed toward something or someone. This means that God's love is dependent upon the object. If God's love were emotion, it would depend upon the object; however God's love is not emotional.
10. God cannot be object oriented and remain independent from the imperfection of mankind.
11. Impersonal love always acts within the confines of His character; his righteousness and justice.

### **How does God's love operate in the confines of His justice and righteousness**

1. God's impersonal love is subject-oriented and not object-oriented.
2. Subject-oriented means, God loves His own righteousness and justice, but He does not love man's sinfulness. This is not an arrogant, narcissistic love.
3. How does this work toward man? God's impersonal love toward man is expressed toward man in sending His Son.

4. Jesus Christ came to propitiate the wrath of the Father toward our sin so that God can love us personally. God sent someone that He can love personally. While we were yet sinners, Christ died for us.
5. God's impersonal love caused Him to reconcile with us through His Son. He reconciled the extreme hostility through His son between Himself and man. Bobby is giving us a Communion service here. This is basic soteriology, approaching it from God's viewpoint, and not from ours.
6. God's impersonal love caused Him to redeem man. Propitiation, reconciliation and redemption are the 3 aspects of salvation. He laid His Son down as the price of our redemption to remove man from the slave market of sin. His impersonal love caused Him to redeem man, to pay the price of His Son.
7. His impersonal love was His motivation to atone for the sins of all mankind through His Son. When we think of His 1<sup>st</sup> Advent, think impersonal love. Jesus in the manger was impersonal love toward us. He came to propitiate, to reconcile and to redeem us. God could not overlook our sin. He had to do for us what we could not do for ourselves.
8. This atonement is the only way that God could accept mankind and not compromise His righteousness and justice in doing it. It is the only way.

#### **How could God do this?**

1. All God could do, because of His righteousness and justice, was judge and condemn sin. \
2. Man was the sinner; he had to be judged, unless someone else was judged in his place. The Law demands punishment for a crime.
3. God accepted His Son as a replacement object of death. Our penalty, He took it. We are free to go.
4. Christ was a perfect substitute, because His righteousness equals the Father's righteousness.
5. So the wrath of God would be poured out on the Lord Jesus Christ in order to comply with the just requirement of sin. He was punished for us.
6. God's perfect righteousness was satisfied concerning our sins. All of those sins which man committed, God took them and imputed them and judged them in His Son. We are spiritually dead and God's Son had to come in contact with sin. When He did, Jesus died spiritually. That is what substitution is. This is why we do not have to die.
7. The blood of Christ means the substitutionary death of Christ and this propitiated God the Father. These 6 hours of judgment are the center of human history.
8. So the sacrifice of Christ satisfied the righteous claims of condemnation for all sin.

**Lesson #none**

**December 10, 2008**

**Wednesday**

no class due to the snow

The most powerful love in human relationships is impersonal love. We tend to think of the most amazing and compelling love as that warm, sweet pleasant feeling that we get for those few with whom we are close and personal. We direct and shower personal love on our favorites, on those we choose to do so. This is the finest of personal love. Still, impersonal love is the key to the greatest relationships of mankind. Our warm, fuzzy relationships with others cannot be maintained without impersonal love. The most important aspect of impersonal love, is the relationship between God and man which cannot exist without impersonal love. Impersonal love is the basis and the divine motivation, the cause for the provision of our salvation. God loves us; we are His creatures and it is clear that **He does love us. In this is love, not that we loved God but that He loved us.** We have no merit in and of ourselves before God, but He still loves us with impersonal love. This does not mean that He loves us with warm, personal affection. Impersonal love is so powerful, that it solves the great conundrum between God and man. How can God possibly love something which is so unlovable. Our fallen status and sin nature that we acquire the moment that we are born is repugnant to God. As soon as we emerge from the womb, taking that first breath. He imputes to us Adam's original sin. Genetically, we are born with the nature which Adam acquired as a result of his sin. God abhors every cell of our bodies, as each cell has within it, the sin nature. Each cell passes on the sin nature. We are permeated with the sin nature. Rom. 5:18 **then through one transgression, and there resulted condemnation to all men.** There is no question about our condemnation. We share the sentence of Satan because of our fallen nature. It just takes one sin by Adam, and we are all condemned to the same place as Satan. For God to do anything less than condemn us is a compromise which He cannot do. This would violate His integrity. If God chose love over righteousness, we might be okay, but God cannot focus on just one part of his attributes and ignore the others. God's attributes must all act together. If He forgets about His justice and righteousness and just focuses on His love, then God is not God. God cannot deny any of His attributes. They are all wrapped up together; they are all a part of the same package. Impersonal love is the total concern of God for His creatures who are in rebellion. We are totally depraved and totally apart from God. Impersonal love is a part of God; it is a part of His love.

Impersonal love is all a part of God's love and His inner nature to give. It is God's nature to give grace, and it is not because He sees us as great and wonderful creatures. Impersonal love continuously seeks us in spite of our nature. Condemnation, and yet provision at the same time. Impersonal love in no way depends on our attractiveness to God. We can never merit God's personal love.

All personal love is based upon the merit of someone else. Our personal love is based upon a few. There is no way that we can personally love everyone.

#### **How then does God demonstrate impersonal love?**

1. Impersonal love depends solely upon the integrity of the subject; and never upon the sinner. This is true of all impersonal love.

2. Divine impersonal love is the benevolent expression of God in relation to sinful mankind but without accepting or overlooking man's sin.
3. Impersonal love then must be governed by the integrity of God's character, not the non-existent merit of the object. God's impersonal love is governed by His righteousness and justice. In God, also His personal love cannot be placed upon sinful mankind, but His impersonal love based on His integrity gives us everything.
4. Impersonal love is never object oriented. It is not dependent upon an object.
5. God's love cannot be object oriented toward man and remain independent of the imperfection of man.
6. So impersonal love operates within the confines of the character of God.
7. That means that God loves His own perfect righteousness and justice but not man's sinfulness. He cannot love man's sinfulness because of His justice and righteousness. This is the premise upon which God the Father sent God the Son to man on the first Christmas. The birth of the Lord Jesus Christ is the greatest demonstration of the greatest love that there is.

#### **What is this Demonstration?**

1. The substitutionary death of Jesus Christ is the only way that God could accept us. Without this atonement of Christ, God cannot accept mankind, or He would compromise His righteousness and justice.
2. All God could do because of His integrity is to judge sin.
3. Man was the sinner; he had to be judged, unless someone was judged in His place. Condemnation had already been decreed.
4. Jesus Christ was acceptable to God the Father as a replacement for us.
5. Jesus Christ was a perfect substitute because the Son's righteousness equals the Father's. This is why it was critical for God the Son to retain His perfection. One little sin would have made this not work.
6. Upon Christ, the wrath of God was poured out to comply with the just punishment of all sin. Righteousness and justice demanded judgment of sin.
7. Because He judged our sins in Christ, God's righteousness was satisfied. God loved His Son personally. Impersonal love is what sent His Son to die for us.
8. The Lord Jesus Christ became our substitute to bear the penalty of our sins so that we do not have to.
9. The sacrifice of Christ satisfied God's righteous claims. That is propitiation; that is what it means.
10. The blood of Christ, which was the substitutionary death of Christ for our sins. Sin is no longer the issue. This provides the opportunity for a personal faith in Him. Impersonal love depends entirely upon God's merit without any dependence upon our merit. God found a way to expunge our sins without any involvement in our sins.

His impersonal love is how God was able to have contact with man and save man.

It is amazing to Bobby when someone says, "A loving God would never condemn anyone to hell." That is a universalist statement. All Bobby knows is, eternity in hell is literal and it is real. It has everything to do with His righteousness. A just and righteous God must condemn.

We would be condemned forever apart from ἀγαπή.

### Impersonal love and our Salvation

1. The gift of His Son is how we are saved.
2. Jesus Christ maintained perfection throughout His life.
3. That made Jesus Christ the only person acceptable to God. That is why Gandhi and Mohammed are nothing. They were condemned at birth as well and they are all rotting in hell if they have not believed in Jesus Christ.
4. That made Jesus Christ the only fitting sacrifice to make atonement for our sins.
5. The Father gave His Own Son as a substitute for us. God did not send His Son because He saw potential in us. This is entirely on God.
6. The Lord Jesus Christ gave us the way of salvation in spite of our sin nature and spiritual death. Bobby has never put this together recently until now, God's impersonal love and our salvation.
7. This is the demonstration of impersonal love and that is absolute benevolence.
8. Salvation brings the love and integrity of the subject into focus; the integrity of God Himself. When Jesus was on this earth, He gave us this impersonal love.

The Lord Jesus Christ is the pattern for our spiritual life; He was the prototype of our spiritual life. Jesus Christ retained impersonal love prior to the cross, despite the abuse which He received. He was beaten until unrecognizable and then nailed to the cross, he had to bear the sins of the whole world in His own body. Throughout this entire ordeal, Jesus Christ was absolute silent, without sin, and with impersonal love. Isa. 53:7: **He was oppressed and afflicted, yet He opened not His mouth. As a sheep before his shearers is dumb, so He opened not His mouth.** The Romans were professions here, and every time in the past, their victims cried out in pain. Only on the cross did Jesus scream, when He said, "My God, My God, why have You forsaken Me?" Only at the bearing of our sins did He scream. Only the bearing of our sins over a 6 hour period. That is the most powerful of all love.

For us, the cross was one-sided, completely motivated and caused by the love of God on the cross. Impersonal love is entirely unconditional, emphasizing the subject and not the object. God loves sinful mankind based upon Who He is and not upon who we are. Once again, divine impersonal love is the greatest love which has ever existed.

We do not motivate God's love and we do not improve it. God's love does not even require an object.

We still have to examine God's personal love as well. This does not mean that we deserve it. We have believed in Christ, but this does not mean that we have stopped sinning.

Somehow, we receive God's personal love even though we still sin and have a sin nature.

**Lesson #820      1Cor. 13 introduction      December 14, 2008      Sunday 1**

ἀγάπη begins with God. He has the absolute attribute of ἀγάπη. Without love as part of His essence, there is no love. Without His love, we cannot know love, we cannot be love and we cannot express love. Many people think that love begins with them; love begins with God. He is the epitome of love, He defines love, He originates love.

When we begin to understand God and His character, we begin to be able to express love. God is the only One that we can love without reservation. Many people think of love as being a physical attraction. We have never seen Him. He is a Spirit.

Reciprocal love for God carries over to other human beings as a part of our spiritual growth. The greater the spiritual maturity, the greater our capacity to love. God has impersonal love toward all and personal love toward believers.

We as human beings are born spiritually dead and physically alive. Through one transgression, there was condemnation upon all mankind.

God cannot and will not tolerate even one sin; He must reject any person for committing even one sin. We have sin natures and we sin on occasion. We are all condemned, simply because we are in Adam. In spite of our flaws, God is able to love us. How does that work? That is the meaning and power of impersonal love. That is how strong impersonal love is.

Someone had to pay for our sins. The moment Jesus was born, He was acceptable as a replacement object for sin and for man. He was born not spiritually dead; He was born spiritually alive and able to have fellowship with God. He was the perfect substitute. When He hung on the cross, the wrath of God was poured out on Him as the just condemnation of our sins. This is why that baby appeared. Hell was created for the devil and his angels; and this is our ultimate punishment as well. The blood of Christ covered and propitiated our sins. This is how impersonal love from God was expressed, depending solely upon the integrity of God and of the Son. The sacrifice of Jesus made us acceptable to God the Father. He could not and did not simply disregard sin.

**What is God's Personal love?**

1. God's impersonal love encompasses the entire human race. Divine personal love is reserved on for a few.
2. Divine personal love emphasizes a particular object of love, the few. These are the ones acceptable to God's perfect standards. God's personal love must preclude

any sin. Those He loves personally must meet His personal standards; we are acceptable in this way, because we are in Christ.

3. Personal love emphasizes the attractiveness of the object.
4. Personal love depends upon rapport with and affinity for the object.
5. Personal love is exclusive; it does not include everyone.
6. God Himself is the only object deserving personal love, He can only love Himself as He has perfect righteousness. God loves all members of the Trinity. They all possess the same essence, and are able to love One Another for that reason.
7. Man is different. Man is imperfect. Man lacks righteousness. No imperfect object is worthy of God's personal love. Even a believer is not attractive to God on his own merits. God does not love us on the basis of our own merit.
8. Believers still have defects and failures. We are believers. We are still sinners after salvation. We still possess a sin nature throughout our temporal life. We can do nothing about that. God has no affinity for our situation.
9. Yet God does love believers as objects of personal love.
10. When anyone believes in Jesus Christ, God establishes a personal exclusive relationship, and that relationship can never be changed, altered, reversed, greater or lesser than at that moment. Once God gives His love, it is permanent. We as humans, we give more and less love; we give love and withdraw love. But God's love is permanent and immutable. It never wavers. This is His unfailing personal love for us.

Under these conditions, can the believer really get God's personal love? What is the difference? We were sinners before and after salvation? God has a means by which He can personally love us after salvation. When you take in the truth of doctrine, you have a body, soul and spirit and you can take in doctrine because of God's personal love which is directed toward us. Part of what God is and part of what He is, is perfect righteousness. That sharing includes a very important imputation, which makes us a recipient of God's perfect love. One of the 39 irrevocable assets, justification, makes us the objects of God's personal love.

**Lesson #821**

**1Cor. 13 Introduction December 14, 2008**

**Sunday 2**

God extends His personal love toward us, even though we have nothing which is inherently attractive, but God continues to love us personally unabated at the moment of our second birth, whether we reciprocate His love or not. The problem is, we are still sinners after salvation.

There is a Wesleyan brand of theology which claims that we do not sin after salvation; but they have to redefine sin as just being known sins.

However, we do not rid ourselves of the sin nature until our physical death.

How God is able to love us is based on Him justifying us, the regeneration package. That is at the heart of His personal love relationship with us.

Justification is an act of God's grace. We deserve nothing, we merit nothing. We are not righteous, but we are made righteous in His sight. God bestows His perfect righteousness on everyone who believes in Him. We do not earn or deserve this, but we have it. Justification is a forensic or legal declaration made toward us. We are vindicated by this; we are declared righteous; we are given a position of righteousness. When God declares us righteous, we are righteous. It is not overlooking sin, it is because our sins have been paid for. Because of that and because we have believed in Jesus Christ, sin is no longer an issue. This declaration is made possible, as the Lord Jesus Christ propitiated (satisfied) God the Father. Jesus paid the penalty for our sins; sin is no longer a barrier. We are no longer spiritually dead. These sins are expunged. Rom. 5:16: **And the gift is not as by one having sinned; for indeed the judgment was of one to condemnation, but the free gift is of many deviations to justification.** Because of this justification, God's perfect righteousness is not blemished to love us. It is Christ's death and our resultant justification which makes us attractive to God. It is what He gives us, not that which we have as a result of being people. We are not experientially righteous. God does not call us righteous because we follow some set of commandments which please Him. Our life does not please God. Our personal relationship is provided by the grace of God in only one way; we are justified. We are not righteous because we are self righteous, it is because we have been justified. We share in union with Christ His perfect righteousness.

Do we have a reciprocal relationship with God? Yes, but it does not come naturally. The personal love of God is one-sided and extends from Him to us. In the cases where we advance to spiritual maturity, we grow and are able to respond to Him with personal love. We can only have a personal relationship with God based upon salvation and then spiritual growth. Spiritual love and reciprocal love go hand-in-hand. You do not suddenly love God at salvation. There are those in Christmas pageants who swell with emotion, and they think this is love for God. You do not love God if you do not know Him.

This is called the imputation of His righteousness. Rom 5:19: **For as through the one man's disobedience the many were constituted sinners, so also through the obedience of the One the many shall be constituted righteous.** Adam's original sin was imputed to us as physical birth; this is how much God hates sin. I didn't sin? What did God do this to me? We are related to Adam genetically, and we have his fallen nature as a part of our physical bodies. The first Adam and the last Adam in this verse. Through the obedience of One, we are *made* righteous. It is a position righteousness which is handed to us, even though we do not deserve it. Rom. 4:3: **For what does the Scripture say? "And Abraham believed God, and it was counted to him for righteousness."** Gen. 15:6 How are the two connected?

### **What Does Imputation Mean with Regards to His personal love for us?**

1. Anywhere sin is found, it is not worthy of love.

2. But God loves His Own perfect righteousness, anywhere that it is found. There is no perfect righteousness in any unbeliever. God loves His Own righteousness anywhere that it is found.
3. There is the personal love process:
  - a. We believe in Jesus Christ.
  - b. The righteousness of God is imputed to us at the moment that we are regenerated.
  - c. God recognizes that perfect righteousness in us and He pronounces us justified. Did we do anything? Do you not know anything about efficacious grace? Your faith is non-meritorious. Your faith is a response to something which is done for you.
4. Once we believe in Jesus Christ, He can justify us, and He is able to love us personally for that. The justice of God is free to impute His perfect righteousness to us.
5. Because we are in union with Christ and because we possess His righteousness, we have a personal love relationship with Him.

The question remains, how is it possible for God to make such an imputation to those who believe? Our sins have been paid for; we have been pardoned. Every president decides to pardon criminals, and those who have been pardoned are guilty. We are freed; we have been justified; someone has given us righteousness, even though we are not righteous. God can personally love us, sinners, because He loves His righteousness which has been imputed to us. It is His righteousness and God loves His righteousness wherever it is found. We are able to return His personal love, but we cannot have that without His personal love first?

What else comes down this pipeline of personal love? Everything. This transfer of His personal love to us is grace; grace gives us everything in this life. Nothing is excluded. Without that, we have nothing. This is how God can love us, even as imperfect objects.

God's impersonal love is unconditional; His personal love is conditional. Divine personal love emphasizes the object of His love, which is us, the believer.

### **Why Does God Love us Personally?**

1. What the righteousness of God accepts, the justice of God blesses with personal love.
2. God has accepted His perfect righteousness in the believer.
3. Therefore, there is no more condemnation or the impossibility of a personal relationship with God.
4. God personally loves what His justice approves.
5. Therefore, we are not rejected because of our continuing sins after salvation.

6. With God's perfect righteousness uncompromised because of justification, God is free to personally love members of His family forever. That is the basis of our personal love relationship.

This may seem esoteric. Bobby will use a human example. We do not personally love all people. We do personally love members of our own family. Just think of one of them, or somebody. We do love members of our own family and we know them; they are familiar to us. We know their weaknesses and strengths. We find them attractive and we find them as someone we are able to love. They have some merit in our eyes. They return our love. It is difficult for a person to return love if there is no knowledge of that person. We cannot love someone that we do not know. There is no compatibility, no natural affinity.

The conditional part of God's personal love toward us is His perfect righteousness in us.

## Lesson #822

## 1Cor. 13 Introduction December 17, 2008

Wednesday

Christianity is not a religion; it is a relationship between man and God through Christ. We must remember and understand about this relationship: only God can initiate this relationship. Man has no ability to initiate this relationship. We cannot on our own gain God's favor or elicit His attention. Man attempting to gain God's attention through good works is religion. All other religions adhere to this principle: there is something man can do to gain God's favor. The one word contrast between Christianity and other religions is *grace*. We are all born physically alive but spiritually dead; and there is nothing that we can do to correct this.

Even nature was cursed when man was cursed. Gen. 3 tells us this. Our concern is the transgression of Adam and that we are all condemned. **God demonstrates His love for us in that when we were yet sinners, Christ died for us.** God's personal love is directed toward all those who believe in Jesus Christ. Not all mankind receive personal love; only believers receive the personal love of God. This is accomplished because we are in Christ.

### God's Personal Love

1. When anyone expresses faith alone in Christ alone, God pronounces him justified.
2. Justification is an act of God's grace and only God's grace, whereby every believer is made righteous in His sight. **And Abraham believed God and it was credited to His account as righteousness.**
3. *Reckened* is a judicial act by God has recognizing personal righteousness as belonging to every believer.
4. Justification, therefore, is a judicial imputation. The justice of God the Father imputes His righteousness to the person the moment he believes in Jesus Christ. We have no compatibility with His perfect righteousness. We are not worthy of it. Abraham was justified; He received a judicial imputation upon believing in God. He did not deserve it, but it came by the grace of God.

5. This imputation of perfect righteousness is made possible because the Lord Jesus Christ propitiated God on the cross.
6. Sin is no longer an issue because Christ paid the penalty for sin. The work of Christ results in justification.
7. Justification makes us attractive to God, when, otherwise we are not.
8. Nothing we can do, even as believers in Jesus Christ, can accomplish compatibility with His righteousness. It is given to us. Being justified makes us acceptable to God.
9. The judicial imputation of judicial righteousness establishes a pipeline between God and man, through which God justifies us. The justice of God imputes perfect righteousness to us.
10. Because we possess the righteousness of God by judicial imputation, every believer receives personal love from God through this pipeline. This can only happen because we have His righteousness.

God has an affinity for His Own righteousness, and therefore, He loves His righteousness wherever it is found, when when it has been judicially imputed to us.

#### **God's Personal love and His Righteousness**

1. What the righteousness of God accepts, the justice of God is free to bless. Personal love is therefore not compromised by sin.
2. God personally loves what His justice approves. God approves of His righteousness. He can personally love His righteousness.
3. Hence, His perfect righteousness in us, approved by His justice, becomes the target of His personal love.
4. God initiates a perfect love relationship based upon His perfect righteousness.
5. We continue to sin after salvation. Since we do sin and we will continue to sin, His integrity is not compromised by our sin.
6. This is the basis for His personal love relationship with us.
7. God personally loves us, conditioned upon His righteousness being in us. Personal love is conditional.
8. His personal love toward us does not exist without His perfect righteousness in us which attracts His personal love.

What is God's personal love. God relates to us. We cannot relate to Him unless something happens. Relationships are two-sided. We are part of the relationship. We cannot do this unless we develop personal love for Him, which is reciprocal love, which completes our relationship with Him. That is the believer advancing in the spiritual life.

The key builds capacity in us. As that capacity for love is built in us, then we have the capacity for love in Him. That will be called virtue love.

How does God relate and associate to us in personal love? We know it exists, but what does it do for us. Personal love is God's individual love for each one of us. He has a plan for us, and that plan is His love for us. Impersonal love had to come first. Personal love is His policy of grace extended toward all believers. God's impersonal love is expressed by saving grace and His personal love is extended by living grace. God's grace is the expression of His personal love toward believers.

What the justice of God accepts, God is free to bless with personal love. This is the grace pipeline. Grace is the expression of that personal love. Grace is the demonstration of His unfailing personal love toward believers.

How is God's personal love extended toward us? What flows down the grace pipeline? The first thing which comes down is logistical grace. Everything which God does for us by means of logistics, this comes on the basis of God's personal love. It comes down the pipeline whether we deserve it or not. When the plan of God for us is over, then God takes us home. Until our purpose on this planet is over, God keeps us alive. Logistical grace guarantees our daily support.

This earth's environment will not be cured until God takes care of it. That is God's logistical grace. Global warming will never wipe out the human race. 2Peter 3:7: **but the presence heavens and earth are being reserved, kept for the day of judgment, and the destruction of ungodly men.** We are not going to be destroyed. At the end of the Millennium, we will return. At the end of the Millennium, there will be a revolution.

Heb. 1:14 Rom. Logistical grace provides equal opportunity and equal privilege. Matt. 4:4 John 17:17. God provides everything that we need to advance to maturity.

The grace pipeline is the conduit of all of our blessings. There is no greater demonstration of personal love. God has given us so many gifts. All the logistics and all the resources for this life and our eternal future. Wherever the believer goes and whatever he does, he will be supported by the matchless grace of God.

Once imputed righteousness is given, it cannot be withdrawn. God cannot reverse his work of justification. He promises Abraham that he was made righteous, and God never took it away. The believer can never lose God's personal love. We cannot be separated from His personal love by anything which God does.

We are secure for eternity. When we step out of line, and start down that road, God is going to discipline us. He promised that he would. That is also personal love. That comes straight down the grace pipeline. Heb. 12:6. We are family and He loves His family. However, He will wallop us in ways that we cannot even imagine. He does this because He has a plan for us. It is the best for us. He is absolute benevolence. Most of us have received discipline from our parents, and we may not have felt like it was done in love. Real discipline done in love has great affect. You may not know it at the time. Your parents demonstrate that love, even in discipline. Bobby's father spanked him, and needs no therapy to get over it; and after it was over, Bob kept him on his knee until he stopped

crying. "If I did not spank you now and make it hurt now, it would hurt more down the line." Bobby was disciplined for correction and it hurt. Bobby benefitted from it. In blessing or in pain, His personal love extends toward us.

God's infinite, eternal, benevolent love toward us. This should start to make and impact upon us. We should begin to understand that God loves us. God provides everything for us, from birth to death and everything into eternity.

We are about ready to look at our own virtue love as found in 1Cor. 13. This is the knowledge which we need to understand what love is. God's love is the pattern for love. This is so that we can advance to spiritual maturity and show the qualities of God's love. They come through spiritual growth. In spiritual maturity, they will manifest themselves to the greatest extent.

Bobby asks someone, *what does it mean to love*. If they do not have a clue as to what God's love is, then they do not have the capacity to love you. You may want to find out how much impersonal love and personal love they are capable of. Personal love will fade if impersonal love is not there.

## **Lesson #823      1Cor. 13 Introduction    December 18, 2008      Thursday**

We are continuing with the love of God. His love is the divine motivation for our salvation and it is based upon God's character rather than upon our merit. **While we were yet sinners, Christ died for us.**

Every believer is the recipient of God's personal love. Every believer has a personal relationship with God as the outcome of God's personal love for us. **We love Him because He first loves us. For those whom the Lord loves [personally], those He disciplines and scourges with a whip.**

God's love is the source of all love; His love is the pattern of all love. That is why knowing the love of God is important. We can reflect the qualities of God's love in ourselves, and we do it through our spiritual growth. The mind of Christ exhibits the love of Christ. We can attain the mind of Christ, and it is formed in us in our spiritual advance. Our love is patterned after His love. These are the virtues which are named and mentioned in this chapter. Those are the potential qualities of virtues in us.

The whole spectrum of God's love and virtue love. His love extended toward us and how this builds capacity so that we can love others. So that we can acquire this love, first requires reciprocation of God's love for us. Our obligation is to return His love.

As you learn to love God, and gain capacity, it will pay off in your love relationships. You may be asking yourself the question, *how is reciprocal love developed in us?*

**How is Reciprocal Love for God Developed and Realized**

1. As you grow, so does your personal love for God. As you metabolize doctrine, so your personal love grows as well. Pretty much everything in the Christian life boils down to your spiritual advance.
2. The 7 compartments of stream of consciousness, and the final compartment is wisdom, the point where doctrine is stored and applied. This doctrine comes out as wisdom and it forms problem solving devices. One of the problem solving devices is personal love for God.
3. The natural result of understanding God's virtue love through spiritual growth is returning His love. This is not hard. It is not some mystery. The natural result of understanding God's virtue love is returning that love, reciprocating that love. You cannot help yourself.
4. When you understand what God has done for you, both in impersonal love and personal love, you are building the capability for return His love with your spiritual growth. We are human, of course, and we do not always reciprocate love as we should. There are no other factors with God. The only reason for not loving Him is you fail to know Him. If you do not know Him, the love of God is not perfect in you.
5. Coming to know Him is coming to know His love is all of its broad scope. At least, this information should be Γνώσις rattling around in our left lobes.
6. In perceiving the doctrine of God's love, you concurrently understand the meaning of all virtue love. God is love, He is the source of love; He is the pattern of love.
7. So now, we have the mind for exhibiting virtue qualities for love in yourself.
8. Understanding His love builds the capacity to develop that love. This simply means that we can love and it is virtue love, not some sloppy, meaningless love.
9. In returning His love, we gain capacity for all love. Even impersonal love toward those people you do not even like.
10. Capacity for all love means love toward mankind in two categories: personal and impersonal love.

Every time you walk into Berachah, you are gathering knowledge, and we believe it, and we begin to build. When you understand the depth and the scope of God's unfailing love, we are inspired to love. This motivation for love becomes the function of our love.

Gratitude is a key element in love. It is one of the greatest things in the world, to feel gratitude for what people have done on your behalf (like parents).

You cannot love God in arrogance; self-centeredness cannot love. The extent to which someone is self-centered is the extent to which they are unable to love. Such a person has no capacity to love.

In your advance, you will gain an inkling of the magnificence of God's love. It is unfathomable otherwise.

### **The Magnificence of God's Love**

1. This knowledge of the magnificence of God's love brings motivation and momentum for us to develop a reciprocal relationship of love with God. The more you advance, the greater your momentum.
2. Admiration and reverence for him flow from orienting to His grace, and learning His perfect character and virtue.
3. This is divine viewpoint, which is the thinking of reciprocal love. Divine viewpoint in us is the mind of Christ. This is how it is developed.
4. So you gain enough knowledge of His love to reproduce that love in yourself, albeit imperfectly.
5. Christ exhibited perfect love during the incarnation. He gained in grace and knowledge and He grew spiritually and physically just as we do.
6. We exhibit that love using the operational spiritual life; we have exactly the same resources as we do. We have the promises of God, which we have as well. We have the faith rest drill; He loved the Father and He understood His mission, which is pure grace.
7. We can never equal His love. We can reflect its characteristics. 1Cor. 13:4ff these describe exactly God's love in the incarnation. Paul wrote this to give us an example of what Christ's love is, and it is also our mission to reflect these qualities.

We might be able to understand the man and a woman love more. Love between a man and a woman begins usually with physical attraction or a surface affinity. This is often called chemistry. All love at first sight is nothing but chemistry, and it is not virtue love. Love without deep familiarity, without rapport of soul is simply attraction and it is not love. Attraction lasts only as long as expectations are met. When things do not go well and virtue love is undeveloped, the whole relationship falls apart.

Emotion and passion mask problems, things which would be normally obvious. Passion tends to disregard the flaws and weaknesses of the whole relationship. You lead with passion and emotion and you disregard the rationality and common sense of love. Common sense is a good thing; it is something which we need.

True love is developed as one person comes to know the character and love of another. Without virtue, a personal love relationship cannot endure relationship. Loyalty, deference, consideration, partiality, and dedication to the object of your love. It is all about having these qualities, and not finding them in someone else. If you do not possess these qualities, you will not be able to find these qualities; you will not recognize them. Do you give deference to the one you love, or does everyone else get your attention. Are you dedicated to the object of your love? You must have these qualities, otherwise it is not virtue love. In the human race works, based upon the character of the participants. Virtue love is the key to true love. If one possesses these qualities and the other one does not, then they can only stay together via impersonal love on the part of the one with those qualities. Impersonal love is where the virtue lies. Personal love is virtue dependent.

God has no flaws. We discover through spiritual advance, His character, so we develop a reciprocal love as we advance in maturity. What are the mechanics and how do we gain that personal love?

## Lesson #824

## 1Cor. 13 Introduction December 21, 2008

Sunday 1

Deuteronomy 6:4–5 7:9, 7:13 2John 1:6

The Christian world has many agendas, but most turn to focus on Jesus Christ during this season. We celebrate the birth of Christ, the God-man, the Savior of the Universe, the center of man's history; it was all that God promised to Israel. Whatever event we think is more important, we are wrong. Those 33 years are the central and most important moments of our history. We worship Him in Spirit and in truth.

Today, the shema is repeated in every Synagogue throughout the world. This has always been a call for Israel to call upon God. This is Israel's confession. The Creator, Savior, Sustainer and King. There is something else about the Shema. This is also a call to a relationship with the God of Israel. He is their personal God and the Jews have an exclusive relationship with the God of Israel. God made promises to Israel, and these are the covenants to Israel. God ordained the Jews as a race to be a blessing to the entire earth. The blessing which God promised to the earth would come through the Messiah, Who was in the line of Abraham, Isaac, Jacob and David; and He was a Jew. In the future, there will be a 1000 year reign of peace on earth. As are all relationships, they are two-sided. A relationship is not just about one person. To us, it is a unique spiritual life which is a part of the spiritual pipeline.

Deut. 6:4: ["Hear, O Israel: The LORD our God, the LORD is one.](#)

What was Israel's part of this relationship? What were they to do with regards to the God Who made a covenant with His people. A reciprocal love relationship was commanded of Israel.

Deut. 6:5 [You shall love the LORD your God with all your heart and with all your soul and with all your might.](#)

Chesed = *unfailing love*.

Keeping God's covenant and God's love for 1000 generations, essentially means forever. There have not been even a literal 1000 generations since Abraham. His unfailing love with those who love Him (reciprocal love).

Deu 7:9 [Know therefore that the LORD your God is God, the faithful God who keeps covenant and steadfast, unfailing love with those who love Him and keep his commandments, to a thousand generations,](#)

Deu 7:10–12 and repays to their face those who hate him, by destroying them. He will not be slack with one who hates him. He will repay him to his face. You shall therefore be careful to do the commandment and the statutes and the rules that I command you today. "And because you listen to these rules and keep and do them, the LORD your God will keep with you the covenant and the steadfast love that he swore to your fathers.

God will bless Abraham and his descendants. The one who keeps His commandments is an expression of reciprocal love response. This is more than the Ten Commandments. This does not mean that you simply attempt to keep most of them.

Deu 7:13 He will love you, bless you, and multiply you. He will also bless the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your herds and the young of your flock, in the land that he swore to your fathers to give you.

The Mosaic Law is not our law; the commandments here are the mystery doctrines of the Church Age. The commandment from the beginning of the Church Age is walking *in it*; which refers to reciprocal love. We have greater resources and so much more than Israel has.

God's discipline is a part of His love. Reciprocation means returning the love of God to Him.

2John 1:6 And this is love, that we walk according to his commandments; this is the commandment, just as you have heard from the beginning, so that you should walk in it.

How is reciprocal love accomplished? As we grow spiritually and as we metabolize Bible doctrine, and as we establish the mind of Christ in us, we become more and more able to think with the mind of Christ. We have divine viewpoint. Our personal love for God grows, which is synonymous with reciprocal love. From these compartments come all of the problem solving devices which we can use, and one of those is personal love for God. This means that we reciprocate His love. The natural result for us is through our spiritual growth. *To know Him is to love Him.* When we come to increase our understanding of what God has done for us, we begin to understand all that He has done on our behalf. His love has an unlimited scope. In perceiving His love, we understand His character and all that He has done for us. God's love, being that absolute virtue, is the model for us, for developing the virtue qualities for love in ourselves. When we have the mind of Christ in us, we have the very virtue which was demonstrated by the Lord Jesus Christ. We get this mind by metabolizing doctrine. We can reflect the virtue love demonstrated by Christ. We can demonstrate this virtuous love with all of these qualities. The motivation from Him becomes the function of love in us.

Human personal love is very much like this. The object that we are attracted to is worthy of our love, and their qualities are more and more important to us. If all we have is attraction, emotion and passion, we do not have love. However, as we come to know that person, our love grows. This is how love relationships work. God is infinitely worthy of our love. We do not have to question God's character; He is totally worthy of our love.

The ability to love grows in our soul as we grow spiritually. We develop this actually for God and for people as well. We gain the capacity to love other people. We develop a great capacity for personal love, as we have great integrity. We are also able to deal with that person that we love, but is not altogether loveable now and again. Our impersonal love gets us through this, as He is the model for all love.

#### **We increase our capacity.**

1. When we know Him through spiritual maturity, and as we advance, and this increases our capacity to love. We come to appreciate and to respect Him. Two great qualities.
2. Secondly, we show deference to Him, and loyalty and dedication to Him.
3. Thirdly, we develop an attitude of worship. Those are the qualities of worship in point 2.
4. Devotion is the epitome of capacity for love. As we learn about God and His love, our love for Him grows. Our capacity to worship Him grows.
5. Our reciprocal love cannot endure unless we continue to grow in grace and knowledge of the Lord Jesus Christ.
6. Carnality and reversionism shatter capacity for love. In fact, they destroy the attitude for any virtue love.
7. Without doctrine in the soul, the expression of love toward God and toward others is superficial and it is not enduring; there is no capacity. There are Christians fighting to get a nativity scene on public grounds; that is not love toward Him, that is politics. If you do not know Him, you do not love Him. The expression of this love is to keep His mandates.

**Lesson #825**

**1Cor. 13 Introduction December 21, 2008**

**Sunday 2**

We must know the object of our love. God takes first place always in our thinking. We have the mind of Christ. This is the very thinking of Christ. Therefore, we can think just as Christ thought. We can think just as Christ thought and we can love just as He loved. We will not love perfectly, but we can reflect the virtue and the love of Christ.

#### **How do we make Christ 1<sup>st</sup> place?**

1. Jesus Christ gets 1<sup>st</sup> priority, no matter who else or what else is involved. You give priority to the Lord Jesus Christ, even over your spouse. All capacity for love comes from our personal, reciprocal love of God.
2. His thinking develops in us the mind of Christ. That is divine viewpoint. Remember what we are trying to develop here.
3. Divine viewpoint is divine virtue resident in our soul. This is the basis for virtue love. With virtue resident in our soul.
4. His virtue love develops in us. It is directed back in Him as we gain the virtue of spiritual maturity. Spiritual advance leads to personal love. You advance in two columns. The first column is Bible doctrine, which is what we metabolize in order

to advance. At the same time, personal love for God moves forward, and it advances at the same rate. As we advance spiritually, our personal love for God increases. This is our capacity for love. As that capacity grows, so also that capacity continues to grow toward man. It is a two-way street. It goes up and it goes down.

We have the opportunity to express our love toward God in worship. Examples of expressing our personal love toward God. On New Year's Eve we will have a communion service. In communion, we memorialize the Person of Jesus Christ. We are occupied with Him; He is the center focus of our thoughts. Therefore, as we have grown spiritually, we are able to better express our personal love toward Him. You meditate on His work and on His grace, on His personal and impersonal love. This should not be a 20 min/month occurrence.

The gyms are filled with people with New Year's resolutions and they are gone by February. Moment-by-moment, just as consistent as our spiritual growth.

#### **The Outworking of our Spiritual Advance**

1. The grace pipeline. As we make use of His spiritual assets, we grow. We first believe in Jesus Christ and we have His perfect righteousness imputed to us. The justice of God accepts the righteousness of God in us; then personal love comes flowing down the pipeline. Everything that we have comes flowing down that pipeline. Anytime that we utilize the resources which flow down the pipeline, provided for us by His personal love, we are demonstrating our personal love toward Him.
2. Our spiritual growth and our personal love for God develop on parallel tracks.
3. Your reciprocal love, your personal love for God strengthens as we gain maturity. It is dynamic; it is not static. It never reaches some certain peak and it is all over. We are never completely spiritually mature in this life. The more we grow, the more we see this life for what it is. What is one of the worst things you have to deal with on a daily basis? People testing. There is always someone around who is going to push the envelope on us. The more we develop personal love, the better we can handle it. Toleration does not mean that we force ourselves to be around them. It is amazing how the Lord deals with these various circumstances when we simply depend upon His Word.
4. We sometimes want to learn how to love more, and we check all the self-help books, and capacity for love comes from spiritual advance. That is what makes personal love relationships wonderful. That is what give strength to husbands and wives.
5. As goes your love toward God, so goes your capacity and capability to love others.
6. That capability and capacity always includes impersonal love, which is one half of virtue love. Personal love will not solve a single problem without impersonal love. In our love for God, we never love God impersonally. He is the only worthy and virtuous object of benevolent love.

In our love for God, we never love God impersonally. He is the only worthy and virtuous object of benevolent love. God is always stable; He is always dependable; He can always be trusted. God deserves our constant personal love. Impersonal love solves problems in our personal relationships. There is no problem which needs to be solved between God and us. The only glitch is found in our own soul. We may have an undeveloped personal love toward God, but that problem is with us and not with God.

Every believer is mandated to love God. This mandate is fulfilled by reciprocal love. It revolves around His character and His person. His care and His provision for us is unmatched and is absolutely dependable. We may wonder from time to time why we cannot generate love for God. We may sit there during Communion service and say, "I just cannot feel love for God." The mistake has to do with thinking your emotions must engage. If you are thinking of some doctrine which concerns Jesus Christ, then you are loving Him. You are understanding Him and thinking with divine viewpoint.

Doctrine is the key to everything when it comes to loving God. Without it, there is no loving God. Reciprocal love. We might even feel a little emotion now and again. We might appreciate and enjoy our own thinking; and this is a bonus in our love for God. We were in God's thinking in the divine decree before anyone was created. Our salvation and all of the blessings in our life was in His mind in eternity past.

Knowledge of the divine actions of the Trinity gives us confidence in this life. Sometimes, when we are on top of the world, we have great confidence; but that is not really confidence; that is bravado. Doctrine gives us confidence in God's love which is unassailable. Unfailing love toward us never fails. We can have confidence in that. When love is a certainty in your soul, we are confident in that love. If a person's love waivers, are we confident in it? We can use impersonal love, but we cannot have complete confidence in it. However, we can have complete confidence in the love of God, because He never fails. His blessings and benevolence is always there.

No matter how great your relationship is with your husband or wife, it is nothing like your relationship with God. When you make your relationship with God your priority, then it is the best your other relationships can be. Jesus Christ is the great demonstrator of reciprocal love for us. Jesus learned divine wisdom and He reached spiritual maturity at a very young age. Jesus grew physically and spiritually just as we do. He did it perfectly. He existed in every way that we do, but in perfection. Doctrine dominated His thinking. His thinking was dominated by personal love for God the Father. He was occupied by love for God the Father. He was able to stay focused on the mission and purpose of His life. Matt. 4:11: He was tempted in all things just as we are, but He remained unblemished.

The Lord Jesus Christ was the centerpiece of God's plan, the expression of His impersonal love for us. The Lord Jesus Christ did not operate in the power of His deity, and He could have. He was God; He subordinated Himself to the plan of God. He utilized the same spiritual life which we possess. He utilized the power of God the Holy Spirit. This was manifested in His own personal spiritual life. His impersonal love for us and His personal

love to the Father motivated Him to submit to the plan of God. That is the power of impersonal love toward us and personal love toward God the Father.

When Jesus prayed in the Garden of Gethsemene, He said, "Father, if it be Your will, let this cup pass from Me. Nevertheless, not My will but Your will be done." He had the confidence and the staying power to complete His mission. God's personal love for the Father and His impersonal love toward all mankind motivated Him to be obedient to the plan of God. He remained on the cross and He endured the judgment of all the sins of all mankind. The ultimate demonstration of reciprocal love. John 14:31: "That the world may know that I love the Father, as the Father gave Me the commandment." Because of the motivation of this personal love for God the Father, He was able to show impersonal love for all mankind. He showed us the essence of impersonal love toward all mankind.

We will complete the doctrine of ἀγαπή with just that description.

## Lesson #1                      Christmas Eve Message    December 24, 2008                      Wednesday

For most, Christmas is a time for gracious giving and this giving is called the spirit of Christmas. In this, let's not forget about those who are wearing the uniform of our country and they can only dream of these things. For them, the believers in Jesus Christ, this Christmas may take on a whole other meaning; many of them are living closer to the birthplace of Jesus Christ. Their sacrifice is more in keeping with the spirit of Christmas, more than is ours. They unselfishly maintain the sacrifice of our country.

None of these things quite measure up to the celebration of the 1<sup>st</sup> advent of Jesus Christ. One of the most vociferous and grumblers of that age (I forget his name—Thomas Carlyle). For many, revelry versus reflection is the contrast :of different people's reaction to this holiday.

Bobby wants to put Christ back into Christmas. Matt. 1:16: **...and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.** That night, He was given the name *Jesus*, the name of His humanity, and He was called the *Christ*, meaning *the Messiah*. From this one verse, we can be certain that Jesus is the Christ.

2Sam. 7:12–13: **When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever.** The right to rule Israel would always belong to the line of David. The first 15 verses of Matt. 1 tell us that David was descended from David. Joseph to Jesus through Mary. Matthew is always called the husband of Mary, but never the father of Jesus. The woman was exclusively involved in this process. The Messiah is the seed of the woman in Gen. 3:15. **I will put enmity between you and the woman, and between your offspring and her offspring** [there is a distinction made between the seed of Satan and the seed of the woman]; **he shall bruise your head, and you shall bruise his heel.** **To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."** Her seed

would be in conflict with the seed of Satan. All mankind is at war with one person. This is the first mention of the Promised One, the Messiah, Satan's mortal enemy.

This term *seed* is used several times in the Bible Num. and Isa for Jesus. The purpose of the advent of Christ is the bruising of the heel of Jesus. This is combined with the crushing of the head of serpent. This bruise is a fatal blow. Satan's doom is sealed.

The Seed is the greatest expression of God's impersonal love to all mankind.

Gen. 3:15 is called the proto-evangel, as this is the first mention of Jesus Christ. The Scripture continues to elaborate on this. In His humanity, the Messiah must come from another seed.

Gen. 21:21: is not quite the correct passage. But Abraham was told that from himself and Sarai would come the promised one. The Messiah had to be a Jew. Gal. 3:16: **Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ.** In God's promise to Abraham, He was emphasizing just one Offspring. This is why Matthew painstakingly reveals that the Jesus Who is born was a Jew born of Abraham.

This was not the only stipulation. Gen. 49:10: **The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.** The ruling authority would be in Judah and from no other tribe could the king come. And it says **until Shiloh [the one to whom it belongs] comes.** Until He comes, that authority is vested in the tribe of Judah. Anyone who makes the claim to be the Messiah is from the tribe of Judah. Otherwise, he would only be an imposter. Israel forget this prophecy, as they chose Saul as their first king. They choose someone from the line of Benjamin.

God further narrowed the scope. The tribe of Judah was not just an extended family, it was comprised of thousands of people and families. So God chose one family in the tribe of Judah. All of this is done in the New Testament so that those who saw Jesus on that first Christmas evening, that they would know who Jesus was. God confirmed that the Messiah would be from the line of Judah. This would be from the line of Jesse, and Jesse had 8 sons. The prophet Samuel was instructed by God to speak to Jesse's sons and 7 of them were there. None were right. 1Sam. 16:12-13: **And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the LORD said, "Arise, anoint him, for this is he." Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the LORD rushed upon David from that day forward. And Samuel rose up and went to Ramah.** Man looks at the outward appearance and God looks at the heart. Each son that Samuel met impressed him and he thought each one was Israel's king. However, the true king was outside with the sheep. The anointing ritual meant that Jesus was chosen. The Spirit of God came upon David at that time forward.

Issa. 11:1-5: **There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of**

wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. Righteousness shall be the belt of his waist, and faithfulness the belt of his loins. There are figurative words used here: branch and root, both terms synonymous for *seed of the woman*. Israel was brought to the greatness under David. David conquered the land all around as the king of Israel. God removed all other families from the Messianic line until we come down to the line of David. This is why the first verse of the New Testament reads: [The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.](#)

David had many wives and many children. So God made sure that there would be no mistake as to who. God indicates early on that the Messiah, from the line of David, would be supernaturally born. Isa. 7:14: [Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.](#) Matthew repeats this prophecy. This prophecy was fulfilled when Mary became pregnant with Jesus. Many have said, the Holy Spirit had sex with Mary, but the conception was a miracle. The sin nature of all mankind is propagated genetically through the cell structure of the body. The seed of the man contaminates the cell structure of every person. We are all described as being *in Adam*. It is the woman who produces one egg a month. The person must be the seed of the woman only and without a sin nature. In female meiosis, Jesus was conceived.

In no other instance is a person called *the seed of the woman*. This was not a phrase ever used in the ancient world. God clearly stated how His Son would enter the world. The Messiah must produce the credentials of a virgin birth.

God provided even more proof of Messiah-ship. Had the Jews paid any attention to the book of Daniel, they would have known from the book of Daniel that the Messiah would come to them in their time. We studied this in 1Cor. 11. Dan. 9:25–27: [Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."](#)

14Nissan 445 B.C. is when the decree was made. The time clock to the day is set up: 173,180 days later takes us to palm Sunday in 30 A.D. or so. Here are these studious Jews would could have studied this timetable and understood that this was the era of the Messiah. So it was in the winter of 4–5 B.C. The Jews of that era missed this prophecy.

God also indicated where Messiah would be born. Micah named the town of Bethlehem in Micah 5:2: **But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days.** The Messiah is linked with the God of the Universe. This prophecy was given 800 before Christ.

Matt. 2:1–2: **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him."** The Maggias were Gentiles and they arrived sometime after our Lord's birth. They were specialists in astronomy. They were given a sign through their study of the stars and they were able to discern His star, and it had great meaning to them. The advent of the Messiah was a previously known event for this group from as far away as Iran. They had migrated east with copies of the Old Testament. This was Balaam's prophecy of Num. 17 about the star of the Messiah. They simply made a connection with a star that they had not seen before in the heavens, and they made the connection and followed that star. They had believed that this child was the Promised One.

The Maggias knew, but the Jews did not make this association. They quote Micah 5:2 in Matt. 2:6. Right in front of them, the Messiah was born and they did not see it.

Bethlehem was known as the city of David and it was his stronghold and it was also the place where he was buried. Micah tells us that the King of Kings would come from that city. Jesus completely fulfilled the prophecy of Micah. This was another indicator surrounding the circumstances of the birth of Jesus.

The Maggias is a fascinating story. Only wise men seek Christ; only wise men recognize Him. So each of us must look up at the true light of Christmas. He is foremost on the day when we celebrate that event. The Jews of Jesus' day should have recognized the Messiah. The exact time and location of His birth was known. He was testified to by many at His birth and early on. As Christians, we accept His credentials. In our Christmas, do we ignore Him?

Two women were celebrating at a fashionable restaurant. One woman said, "We are celebrating my baby's first birthday." "Where is he?" "Why bring him? He would not understand any of this." To His grace, we owe everything.

**Lesson #none            1Cor. 13 Introduction    December 25, 2008            Thursday**

no class

**Lesson #826            1Cor. 13:    December 28, 2008            Sunday 1**

Reciprocal love for God, which means to return to God what He has already given to us. We also have His love given personally to us, as we have been justified. The justice of God imputed His righteousness to us, which is the target for His personal love for us. All

of that is a part of what He provided for us. When we reciprocate His love, we are involved in the training ground for all other love relationships in life. Capacity to love all other people is predicated upon our capacity to love God. Capacity is the name of the game. Capacity to love is the ability to love with our own virtue, personally and impersonally to the maximum. Capacity to love God is built upon the acquisition and function of the love for God. He learn to love God and this gives us the ability to love with great capacity.

He makes it so clear to us what our objective is. All of us are mandated to reciprocate with God's great and incredible love. That mandate is best found in Deut. 6:5: And you will love the Lord your God with all your heart, with all your soul and with all your might. As we progress in our spiritual life, we begin to love Him with all of our heart, as doctrine flows through the stream of consciousness. This is how we reciprocate the love of God. This love is our obligation and our privilege, because we are reciprocating something which is almost unimaginable. This is also the gateway to all loves in our life. In fulfilling the mandate to love God to reciprocate that love, we must learn about Him. The only way to love is to know. We must get to know Him in order to build love for Him. We increasingly know Him only through His Word. Understanding His love is only through metabolizing Bible doctrine.

When we know God, we may develop emotions about God; however, our emotions are not the key. Our emotional response is responding to what we know. But you do not put the cart before the horse. You must know God first, which is true of human relationships as well. This is also the way that we grow to spiritual maturity. At the same time that we grow in grace we will increase in our love for God. Spiritual maturity and love for God grow in tandem. Love is a motivator. Love motivates many things in life. Personal love for God is the greatest motivator in life. Human beings are motivated by all kinds of things: love, greed, jealousy, emotion; but when you are motivated by personal love for God, then you are properly motivated for all things. Building capacity to love Him will parallel your spiritual growth; it is a two column advance. At the same rate that you grow spiritually, you advance in your love for God. If you are spiritual maturity, then your capacity to love God is increased. If you gain in capacity for reciprocal love, then you also grow in capacity to love other people.

Our reciprocal love has results. The first is an aggressive love as a part of our reciprocal love. Secondly, we develop a responding love. These are the reciprocal and responder loves of husband and wife.

Aggressive love. Half of reciprocal love is an aggressive love toward. God. This might describe David's motivation to build a Temple for God. God has provided salvation and then a spiritual life, and that is aggressive love, both personal and impersonal love.

Our aggressive love toward God is a vigorous drive to know God. We are proactive in our pursuit off God and knowing Him. God's attractiveness is unlimited. He is completely worthy of God's love. When you decide there is a person that you want to know, you pursue, you get aggressive (you don't stalk). God is a worth object of aggressive love. We must recognize His overwhelming appeal through doctrine. What it means to be

aggressive in love is persistent advance in the spiritual life. This is how we attain personal love for God. We can only know God through His Word. He is invisible to us. How do you love something which is invisible? How are you aggressive toward someone who is not in your line of sight. You cannot make some pithy remark and make God laugh. How do you get aggressive toward an invisible God? You get to know Him and love Him through ἐπίγνωσις doctrine in your soul. **And though you have not seen Him, yet you love Him** God is invisible to us. Only Jesus was seen, and that was 2000 years ago. **Yet you do not see Him now, but you believe in Him**

### **How is aggressive love manifested in us?**

1. This is through an enduring devotion to God. This is our aggressive love; the ἐπίγνωσις which we implant in our souls.
2. It is a wonderful quality of unremitting concentration and it is what you concentrate on all of the time; or most of the time. It is your intense focus in this life.
3. Focus and concentration of what is invisible. It is had to focus on that which you cannot see.
4. You gain enduring devotion when you persistently and consistently think Bible doctrine. This is how you gain devotion. Some churches think you gain devotion by walking into a church and seeing a cross with Jesus on there and there is some guy who blathers on about stuff which is not really true. If you leave and you no longer think about Him, then you have no devotion. Do you apply doctrine at any point in your day? Do you think about God? Do you focus on God anytime out of church? Aggressive love is what we are mandated to do. We will love Him with all your heart, all your soul, and all your might.
5. Intensity of focus means that we do not stop our intake of doctrine no matter what the circumstances. As soon as we do, we lose devotion. That is aggressive. Nothing stops you in it. No matter what, you focus. You say, "Okay, what does that do for me?" You develop problem solving devices as your love toward God grows.
6. The more you advance, the more you come to know Him, the greater your intensity of devotion. Your spiritual growth. Half of your reciprocal love is this aggressive love.

Your spiritual life grows as does your devotion to God. People strain on this. They wonder what love is. They go to seminars on it; they read self-help books on love. What is the result of this intense enduring devotion?

### **Responding Love**

This is side two of love.

1. As you advance, you gain respect for God. Some people want respect, and yet they have done nothing to gain respect. "I want respect. You've got to respect me." You often will not respect someone unless they are worthy of respect. Some people, we respect them less as we get to know them. We often do not know anyone enough to respect them.

2. Respect is our response to the expression of God's love. The expression of God's love is the grace of God. This is why grace is such a wonderful word. It expresses all that God is and all that God does for us. We know God and He is utterly worthy of respect.
3. Grace orientation and humility is your attitude of respect. When we become grace orientation, we become oriented to His love, and we develop humility. If we are arrogant, we respect no one but ourselves. Arrogant people do not respect anyone else but themselves. Their souls are too full of themselves.
4. For you as a believer in Jesus Christ, you cannot maintain respect for God when you neglect or reject Bible doctrine. That is our aggressive love. When we stop being aggressive in our reciprocal love, we do not have any respect. When we remain in carnality, we are disrespectful.
5. Carnality, being out of fellowship, is flaunting God's mandates. We are mandated not to sin. This flaunts His Word. This abuses His grace. This is disrespect.
6. There is no respect and no response where there is disobedience to His Word. Deut. 6:5. You cannot do this if you are failing in aggressive love.
7. God's personal love response to disobedience is divine discipline for correction. He demands respect. If He does not get it, He will discipline us until we respect Him. You respect those you listen to. If you do not listen to Bible doctrine, you will get thumped hard until you do. When God disciplines us, He does so with Bible doctrine. Reassert aggressive love and respond.

## Lesson #827

## 1Cor. 13 Introduction December 28, 2008

## Sunday 2

Reciprocal love for God in all of its categories. Spiritual growth is the metabolized Bible doctrine, it goes into the right lobe of the soul, you think Bible doctrine, and that is how you grow spiritually. There is another side of this, and that is the development of reciprocal love for God. You grow in grace and knowledge of our Lord Jesus Christ. Reciprocal love is made up of aggressive and responding love. We saw that aggressive love is our focus, our concentration on the object of our love. We focus on Bible doctrine. The only way that we can love invisible love is through Bible doctrine. The more we are positive toward Bible doctrine, the more we metabolize it, the more that we grow spiritually. We respond to His aggressive love by respect. if we know someone well and they do not deserve any respect, then we often have no respect for them. That is our responding love.

Let's go back to aggressive love, and the overarching principle is an enduring devotion. There is an intensity and this means that we do not stop our intake of doctrine, no matter what the circumstances. The characteristics of enduring devotion, we develop a dedication to the Lord. We hear it a lot, but we often do not understand it. Our dedication means if we are dedicated to His Word, then we are dedicated to Him. Do not mistake His Word for Him; but we can only know God through His Word. Neglect or rejection of Bible doctrine is the opposite of dedication. If you walk into this auditorium and you can't wait to hear the Word of God; or you look forward to hearing an MP3, that means that you are dedicated to Him. You obey the mandates of the Word of God. You begin to live as the mandates of God instruct you. You will love the Lord your God with all your heart, with all

your soul and with all your might. In enduring devotion, we become dedicated. As we continue the march of our aggressive advance, we acquire a heightened dedication. This we might call consecration. Do you really understand what that means?

### Consecration

1. The function of motivation in the mature believer. This is not baptism, which is simply a recognition of salvation. You are not saved for being baptized. Baptism is merely a witness to that. Our consecration is not about being sprinkled.
2. Consecration is a superior dedication to the principle of a harmonious rapport with God. This ought to conjure a perfect love relationship where you have little conflict; an emotional, even a physical understanding. If you have that in your life with your loved ones, that will be the best.
3. This is the committed willingness for God to accomplish the will of God for our life. And God takes care of us as well. His personal love for us is never more obvious than in the blessings which we have when operating inside the plan of God. This is not just when in times of adversity but in times of prosperity as well. **Casting all your cares upon Him for He cares for you.** That is harmonious rapport.
4. This consecration is the staying power of your enduring devotion. With people, our devotion sometimes wavers. It wavers by how we are treated by our opposite number.
5. Consecration is endurance. Endurance in the plan of God, in our reciprocal love. We continue to love Him reciprocally for the rest of our lives.

The results of this consecration and reciprocation is a loyalty to Him. No one else takes precedence, all other relationships are increased and enhanced. When we express loyalty toward God, we gain capacity for loyalty, and this means more loyalty toward our loved ones. When we develop reciprocal love, we develop capacity for love. Whatever we develop toward God, is also developed toward other people. It is acquiring capacity for love in general. This is the advance in reciprocal love.

Responding love is our worship of God. Aggressive love is developing our spiritual life; and responding love is thankfulness in what He has provided for us. When we understand what someone else's love means, then our love is thankful that we can bask in the aura of that love. Aggressive love must come first before we have responsive love. One does not work without the other.

The two categories of love is aggressive and responsive. Love is so connected with our spiritual life. There is no way that it cannot be connected.

Responding love is gratitude and appreciation. These are the focal points of awe, wonder, and adoration formed by our intimate knowledge of God's essence and His activities which reflect His unfailing love for us. If we have devotion, we have capacity for love.

### The Quality of Deference

1. The believer submits, obeys the judgments, mandates of the will of God. We know them by our aggressive love. We bow to God's aggressive love in all things. No longer do we pick and choose what we want to obey. I like this one and I don't like that one. You cannot pick and choose; that is not deference. When you accept His authority, then you obey Him. When you join a platoon, the lieutenant is your authority, no matter what an idiot he might be. You do not pick and choose those orders which you want to follow. The authority of God is bound up in the Word of God. If you do not know the Word of God, then you do not know the will of God. This is all bound up in your aggressive love.
2. Consideration; you give God primary consideration, which involves careful thought on Him and on Bible doctrine. When you do that, you evaluate the circumstances of life based upon the light of doctrine and the light of eternity. That becomes the greatest consideration in your thinking. The more you consider Bible doctrine, the more you are responding to that doctrine in all circumstances of life. That is the application of Bible doctrine. That is giving consideration to Him.
3. Esteem; you esteem God by assigning the highest value to His norms and standards. His norms and standards are learned through our aggressive love. Now we are responding to that with esteem. We appreciate His benevolence. As we esteem Him, we begin to truly appreciate His benevolence. All else is supremely inferior. Many of us put personal love toward certain people in our lives. What did I do to get this love or what have I done to lose this love. When we show esteem for God, all else is inferior. We get our esteem not by how others think of us, but how our relationship from God is.
4. Partiality; we have partiality toward God. No person is above Him. It is easy to put things and people ahead of God. Partiality is our response. Nothing and no one is above Him. We favor divine viewpoint in all things. We simply do not put anything ahead of God. Deut. 4:39: [And you shall know this day, and shall consider in your heart, that the Lord your God, He is God in heaven above, and on the earth below, and there is none else but He.](#) Aggressive love and responding with partiality. Partiality is the very foundation for our worship for God. Military communion is also a wonderful thing to watch. We recognize the divine establishment freedom, and those who have served and died for our freedom. This uniforms of our country should always be given partiality. And God is so much more worth our partiality. When we concentrate on the Lord in our communion, that is when real partiality comes out.
5. Adoration; God is the One we adore. If you have ever heard, *I adore you*, that is a personal high. That is what you want from a husband or wife or a bf or gf. The wise men from the east were not there. The east was Parthia, from modern-day Iran. It took them awhile and they arrived when Jesus was already in a house. They were gentiles who came all the way from Parthia just to see the Messiah, just to look at Him. That is adoration. How do you look at Him today? Instead of traveling from Parthia to Bethlehem, you travel from home to Berachah.

One good example would be marriage. This illustrates aggressive and responding love. The husband is the initiator of love. It is always about devotion; enduring devotion comes

from Bible doctrine. In marriage, enduring devotion does not come from having papers on one another or because you both wear rings. When a wife receives enduring devotion, that is capacity for love. You cannot show enduring devotion without capacity for love. You gain it by gaining reciprocal love; by growing spiritually. If you have capacity to love God, then you develop enduring devotion forward God and then will develop enduring devotion toward the opposite number. When the wife gets enduring devotion, then that capacity is respect.

In the husband, enduring devotion means something; he has a deep focus and concentration on his wife. It is a focus. His love is consistent and persistent. Circumstances can get rough in marriage. This does not just happen; it is developed. She counters and responds with deference and admiration. This means that she defers to his authority. He has the authority roll in marriage. In other words, his leadership. Leadership comes from enduring devotion. This does not mean that authority is not sometimes tough. The best officers in the military are those who care about his men; they know he has their best interests at heart, even if he is tough. She defers to his authority and she is secure and confident in that enduring devotion. His leadership provides that security. So she is the love of his life. We are all wives here in our relationship with God; we respond with reciprocal love. Bobby is building category upon category. The man has enduring devotion, which leads to enduring loyalty to her; which relationship takes importance over all other relationships. The woman is his primary focus. Our primary focus as believers is Jesus Christ. We may have to focus on many things in our lives, but our enduring loyalty to Him; we are faithful, and He initiates this faithfulness. Our devotion to doctrine gives capacity to loyalty. Her response to his loyalty is devotion. This is where real intimacy comes in. Without this security in the woman or loyalty in the man, there is no intimacy. This is all principle. The man's dedication and consecration to his wife is the highest form of love.

The results are incredible. Is it worth it? Maybe we will understand what God has given us in ἀγάπη love.

## **Lesson #1                      New Year's Eve Message   December 31, 2008                      Wednesday**

Lev. 26 has five cycles of discipline.

A client nation is where a certain number of believers have formed a pivot, which is a number of believers who have moved into maturity. It is through this pivot of mature believers that Jesus Christ controls history. Without the pivot, the nation becomes cowardly and the privileges of God go elsewhere. Matt. 5:13–16 is the salt of the earth principles.

### **Client Nation**

1. Custodianship of communicat of Bible doctrine to provide a haven for the Jews from anti-semitic persecution.
2. The client nation sends Biblically orthodox missionaries out.

3. **Collective decisions of these believers affect the movement of the nation.**

Very little execution of the plan of God individually or corporately in the church, when they go into apostasy. There is internal failure of the pivot, which destroys the client nation and their prosperity.

The second cycle of discipline in Lev 26:18–20: *And if you still refuse to hearken to Me, then will I chasten you yet more, even seven times for your sins. And I will break down the haughtiness of your pride; and I will make your heaven iron, and your earth like brass. And your strength shall be in vain; and your land shall not yield its seed, and the tree of your field shall not yield its fruit.*

Client nation USA finds itself in the midst of the second cycle of discipline. We have taken on human solutions to our problems rather than to look toward God and His Word. Our sky is iron and our earth is bronze; that is our economic drought. How did we get here? Economic breakdown is preceded by a lust for money and great economic affluence. Integrity is replaced by a power struggle. This struggle exacerbates an economic struggle and downturn.

3 entities are involved: management, labor and government are all involved. Management must take capital and convert this into production. Labor carries out the production. Government regulates and oversees the whole thing. National prosperity depends upon all of these staying in balance, where greed is unchecked. Management is inefficient in its use of capital and self-indulgent in its desire for excessive money. Labor implacably negotiates with management. Their demands become disproportionate, inflated, and they kill the goose which laid the golden egg. Labor unions and management are locked in a greedy power struggle for greater share of the pie. Government also seeks its share of the pie. The government is legislative and regulating. They allegedly step in to resolve problems and to control the market place in the guise of reform. But government is just as power hungry and greedy as the other two. Government nationalizes industry. They are a great contributing cause to economic disaster.

The government should be balanced; public debt should be reduced. People must learn to work rather than living on public assistance. Written in 55 B.C. by Cicero. Government bribes people and when people find they can get a handout without working, they vote for the handout. This has led to the legislative branch of government over-regulating business. Management has discovered entitlements of its own in the form of bailouts. Government moves in, not supporting freedom and self-determination, but they move in to take more money and to assume more power. Socialism is the state first controlling and then nationalizing certain industries and businesses, and then redistributing wealth in the name of fairness and equity. This destroys the free marketplace. Why work hard if you are giving the fruits of your labor away or if you can get it for free?

Under this system, the American dream dies, which is wrapped up in the freedom of individual achievement. Our government is considering a way to redistribute wealth; to dump all of our savings into one big pot; a nationalized socialized system. The money

would be distributed equally to all. If you have worked hard all your lives for a nest egg, it will be given to those who did not. You are brought to the same standard of living where government wants you to be. This is socialism in just one of its forms. Government is no longer serving the people. The power grab by government corrupts free enterprise and corrupts capitalism and prosperity.

The power struggle has been taken over by the government. Christians are embracing a false hope based upon naive altruism and socialism. They place their hope in legislation, whether the Sierra Club or the national Rifle Association. An organization cannot replace spiritual growth. The pivot has distorted the truth; Bible doctrine is not being taught. The light of truth is not being taught. Believers are confused and blown about by every wind of human viewpoint. An imbalance of power and greed also diffuse the light; and the panacea of socialism also diffuses the light of truth, and bring discipline upon the client nation. God never honors the loss of truth in a client nation. **Do you see a man wise in his own eyes? There is more hope for a fool than for him.** He is so right and so self-righteous and for such a one, the end justifies the means. The arrogant one is so wrong, because Prov. 26:12 tells us the fool is wiser than this arrogant man. We have an imbalance of power because of labor, management and government. What will God do?

Lev. 26:19: **And I will break down the haughtiness of your pride; and I will make your heaven iron, and your earth like brass.**

The responsibility should be directly upon us, as believers. If you decide to follow your own plan, then you take the country down. National prosperity in our country has gone missing. "Give us a year and we will be back on track" but we as a nation cannot have national prosperity with unsound banking. There cannot be prosperity with excessive taxation or excessive regulation. Robin Hood government will not bring prosperity. We have to have the client nation. A nation obsessed with greed will not prosper.

What is the solution for the cycle of discipline that we are in? Only an enlarged growing pivot will save this nation from a continued disaster. Economic recovery will depend upon our attitude toward Bible doctrine. Ask yourself, "What does your attitude have to do with the economy of the US?" Lev. 26 is all about the nation which is out of whack and resisting God. God is the source of all blessing. His discipline on a client nation is the removal of economic blessing. It happened in Rome in the exact same way. Our recession is for one purpose and that is to wake up believers in Jesus Christ. Do you think greedy government, management or labor are not going to solve this problem. Human solutions are no-solutions. Their solutions are temporary at best. We can be a part of the solution. Spiritual growth; advance to the high ground of maturity. The rest of the client nation is blessed by association.

2Chron. 7:14: **if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.** This is God's solution responding to believers. Humble yourselves first, seek My face. Even though this verse was for Israel, these are for believers in a client nation. God's people need to humble themselves, which is grace

orientation. This is the attitude of humility which comes from grace orientation. This is the opposite of the arrogance and the greed brought on by the 2<sup>nd</sup> cycle of discipline. Prayer is a great power, a weapon, and that is next to do. The great prayer of a believer in fellowship is far more important than the machinations of greedy unbelievers. God is not limited by man; God's solutions are eternal and unlimited. **Ask and you will receive.** Consistently and constantly pray for your nation. You pray on a continuous, consistent basis. Enough prayer from an expanding pivot is the means for restored prosperity.

The 3<sup>rd</sup> part is to restore the pivot of the client nation; pray, and then seek God's face. This is the positive volition for Bible doctrine. The result is the advance which builds the pivot which has crumbled. Turning from wicket ways is that combination of rebound, spiritual advance and the recovery of proper norms and standards. God then says, **"I will hear your prayer from heaven, and I will forget your sin, and I will heal your land."** God heals the land and He does it through people like us. We hold the keys to the kingdom.

The Crystal Ball: doctrine is the truth because it is of God and God is truth. It is the absolute standard by which everything is measured. The problems and the solutions are all readily available. Last year, this would be a year of testing. People have written to Bobby about personal testing which have occurred. We are growing and our service. Prayer and exercising our spiritual gift. This was also a year of national confusion. The pivot is suspect for that reason. That means we are entering into another year of diffusion of truth and strong delusion. Diffusion of the light of truth and of Bible doctrine. The delusion of human viewpoint is the result. Israel receives discipline for going awry, and so the US finds itself in the same place. We are deluded because of our socialistic solutions to our economic woes. We are blinded. We are seeking solutions in places where we should not seek them. There is a live pivot and there are enough believers who can turn this around.

Consistent positive volition toward Bible doctrine on the part of the remaining pivot is the order of the year. Do not succumb to diffusion of truth. Pray for the deliverance of our nation. Develop an attitude of humility. If you see recovery, the pivot is alive and well.

**Lesson #none                      New Year's Day    January 1, 2009                      Thursday**

no class

**Lesson #828                      1Cor. 13:    January 4, 2009                      Sunday 1**

If God loved us so much as to send His Son, and if He then loved us personally that, in a moment of time, we are justified and we get God's love through the grace pipeline. And if He provides for us, logistical grace and living grace and dying grace and eternity in heaven, is that not enough reason for us to return His love. We are mandated to love Him and we have a commitment to do so. That is our dedication.

When you get married, it is expected of you to love your spouse; and a husband is supposed to love his wife by mandate. A necessity and a commitment. It makes marriage

work and it makes a marriage endure. You must consistently persist in personal love. Even though that is a mandate and a necessity, it is still a choice as to whether or not you do it or not.

Believers are called His bride. Each one of us are the bride of Christ, meaning that we are married to Him at salvation. This is never retracted. There is never a time when He retracts His love or our marriage. Matt. 22:37. This is a mandate for us in the Old and New Testaments. We are required to respond to Him as our husband. Each one of us is married to the Lord Jesus Christ.

Mandates are one thing. Love cannot be forced or coerced, even by God. To insure our love and to insure that we fulfill the mandate to love God, would require God to remove our volition. Volition is a part of our soul; it is part of our image of God. God does not remove our volition. This would make every person a machine. Love must be freely given by one party to another. Mandate or no mandate. Whether toward another person or God, personal love is mandated, but part of our decision to do so. The charge then to love God is fulfilled by our volition responding positively to Him. Now, God is deserving of our love and it is because of Who He is. Love not freely given is not love. God wants love from us. He wants us to love Him because we have discovered His worthiness. The mandate can be fulfilled. We must choose to love Him and to live our commitment to Him. We must actively pursue love with Him, which is a persistent and consistent set of decisions. Many times that vow only lasts as long as the first couple fights or expectations are not met.

It is actually quite easy to reciprocate God's love. It is a natural response. In responding, we fulfill that commitment and that obligation. The capacity for all great love in your life. This is also building capacity in your soul for all love. We are mandated to love our neighbor and to love God. Our capacity to love God helps to build our capacity toward those we cannot stand. It all begins with that reciprocal love.

You get to know God in Bible class. This is just through His Word. This is what He has revealed of Himself to us. We worship Him in Spirit and in truth. Filling of the Holy Spirit and Bible doctrine. We doggedly and positively pursue the mandate to grow in grace and the knowledge of our Lord and Savior. Consistency and an enduring devotion gained by your continued knowledge of Him. When you see your spouse, do you think back on your vow? Probably not. You might look at them and say, "I don't know about this person any more." But this cannot be with God, as God is perfect and His character does not change.

If you reject His Word, then there is no way to reciprocate God's love. Fulfilling His mandate to love Him is our choice and fulfilling the commitment as His bride is our choice. As we respond to His Word, as we build the mind of Christ in us, and mind of Christ in us provides the acknowledgment of His absolute benevolence. It builds this understanding of Who He is. God thinks doctrine; and doctrine is absolute truth. From Him proceeds all truth.

You do not find the right person, you are that person. We expect to find someone who is perfect and then we choose to give them our personal love. It starts with us. We can

control ourselves and how we love them. This is why the virtue and benevolence of impersonal love is so important. You need virtue love in order to function. When someone stays around only as long as their needs are met, then they have no virtue love. As reciprocal love develops, it becomes the motivation for our life. Many of the things which we do is out of love. It motivates us as people.

We love our children unconditionally. The greatest motivator of love is reciprocal love for God. It builds greater and greater capacity to love Him. The mental attitude of reciprocal love grows in the believer.

There is an attitude of reciprocal love. What does that mean by way of attitude? Grace orientation leading to humility. We orient to the reality of who we are, without Christ and with Christ. We understand what God has done for us in love and what rejection of that love means. As you begin to understand that the grace of God supplies everything that we need in this life. **My God will supply all your needs in Christ Jesus.** You think the economy is bad; you think your needs might not be fulfilled? In the face of all of your life, when you build confidence in the Lord because you reciprocate His love, you learn total dependence upon Him based on humility. When we get to that point, we can call ourselves humble. Unless you have humility of soul, based upon grace orientation, unless you understand that you are nothing without Him, you have no confidence in this life.

**Living the spiritual life and reciprocating God's love requires an attitude of humility.**

1. Humility and grace orientation recognizes the authority of Jesus Christ as the ruler of the church. There is an authority greater than our own. There is a system of authority in marriage; initiation and response. The wife is the responder, the follower; that is how God designed it. We are the bride and He is the husband.
2. In humility, the believer recognizes the immensity and the power of His unending love for us. We all have expectations of how we would like to be loved and we choose our spouse and friends based upon how they will fulfill our expectations. We recognize that we do not deserve that, but He gives it anyway.
3. With an attitude of humility, we submit to His plan. Maybe we think we have found another way to go. Humility means that grace orientation is first in our thinking; it is the ability to submit to God's plan. The reason we remain on this earth is to fulfill His plan for our lives. Grace orientation and reciprocal love must be first in our thinking.
4. Humility enables us to live within the directive will of God. That is doctrine and truth. That is what guides us. Truth shall be our guide. Without humility, you often make decisions from a position of weakness. The good decisions come from Bible doctrine in the soul. Humility to respond to His Word. When you hurt, you know it is from the love of God.
5. Humility and grace orientation are the impetus behind our positive response to God's plan for our life. It is an attitude of gratitude. That is humility. God has done far more for us than we could ever do for ourselves.

If we personally love another person, then we stick with them. In God's case, love for Him is mandated; it is not optional. There are no constraining aspects to this love. We are to love Him with all our heart, soul and might.

Moving away from Him is to devastate our personal life and it will destroy all of our personal relationships. There must be a lot of compatibility with God; and if someone does not have the capacity to love in their souls, then they cannot love us.

## Lesson #829

1John 4:16–19 January 4, 2009

Sunday 2

God's love is an essential attribute. This is His absolute virtue and the thinking of His actions toward us. This is where it all begins.

1John 4:16 **So we have come to know and to believe the love that God has for us. God is love, and whoever abides in love abides in God, and God abides in him.**

We mature in that reciprocal love. The day of judgment is the day we die and face the Lord in eternity. We will all face this; what confidence does the unbeliever have standing before God? This will be the most terrible moment of their existence. We are not just protected, we have confidence when we stand before the Judgment Seat of Christ.

**As He is, so also are we in this world.**

1John 4:17 **By this [a believer coming to maturity] is love perfected with us, so that we may have confidence for the day of judgment, because as He is so also are we in this world.**

Fear permeates so many lives. This is how we ought to understand that sign, *no fear*. Perfect love refers to a mature love, a mature spiritual life which brings a mature love toward God. A mature love throws out fear. This is because fear involves punishment. When the emotions of fear take hold of your soul, this means pain and suffering. We punish ourselves by harboring fear in our souls. God will not leave us in the lurch choked by fear. He wants us to get back on track. That reciprocal love casts our fear. Fear involves punishment, and the one who fears is not perfected in love. If we have fear in our life, and if every adversity scares us, then we are not growing.

A lifestyle of fear is the opposite of a mature love. Fear is not only overcome, but it is defeated. When you use the love of God rationale in your life rather than being overcome with fear is a great moment.

1John 4:18 **There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and whoever fears has not been perfected in love.**

The Church Age believer's reciprocal love. The supreme motivator and perfecter of the spiritual life. Πρωτος He first loved us. *First in sequence*.

### Protos

1. God's love for us preceded our reciprocal love for Him. It was the first in the sequence of agapê. Also His love for us certainly precedes all love for Him. His love is always first in sequence. God loves us and God loves us. It is hard to understand. Bobby knows himself. So he knows that he is undeserving of love.
2. The love and grace extended toward us from eternity past sets up the pattern for our reciprocity. Without it, there is no reciprocity. His grace extended toward us is the pattern. He is infinitely worthy of our love.
3. As 1John 4:16 says, when we come to know the incredible scope of the riches of God's love for us, then we respond with love for Him. This is an intimate exchange. God first and then us. When you discover the depth of someone's personal love for us, we often fall in love back. We like how they treat us; we like how they feel about us. When we discover His absolute virtue and the perfection of His thinking, we fall in love. God's love becomes our point of reference in life. Reference is to direct attention toward something of importance. To direct our attention toward something important or something of great personal interest. Every Church Age believer has a point of reference upon which to focus his reciprocal love. This is the focus on the greatest spiritual life in all of history. This is the unique spiritual life. This is how we gain His love. As He is, so also are we in this world. His love is our point of reference. His love is the motivation, the foundation and the paradigm in our personal love.

Jesus demonstrated perfect love when on this earth, when He lived among us as perfect humanity. This He did to perfection. We do not see Him; we do not have the chance to see Him walk this earth. Certain men of that generation wrote of how Jesus Christ demonstrated great personal love. During His time on this earth, He was the prototype for our spiritual life. He advanced spiritually at a young age. He developed His spiritual life the same way that we do. He was motivated by perfect reciprocal love for God the Father. Jesus Christ not once for even an instance departed from the plan of God for His life. Depart from God's will for an instant is sin, and He never sinned. God's love motivated Him to go to the cross and to stay on the cross. That is the greatest love which has ever been. He understood the Word of God. He grew in grace and knowledge and He understood the plan of God in His humanity.

Jesus was truly human just as we are and He grew in Bible doctrine. He lived the spiritual life just as we do. That is what qualifies Him to be our Savior. That is how He can be the Mediator between God and man, to satisfy the justice of God. It is the same for us. Reciprocal love is as central to us as to the spiritual life of our Lord. We have what He had. We can reciprocate God's love.

Personal reciprocal love builds up confidence in God. Fear is stress. Reciprocal love builds up confidence so that we can do without fear. All of this stress of life is always there. It is inevitable. It is there. The inner stress in our souls is optional. Outer adversity is a constant, but it does not need to be reflected by our inner stress. To escape inner stress requires several things. The filling of the Holy Spirit and the consistent use of gap

and advance in the spiritual life. In that advance, developing confidence in reciprocal love. Is our confidence is less than the adversity that we face, then we are going straight to stress. So stress will control our life because the sin nature controls our life. The spiritual life precludes sin nature control. The more the sin nature controls your life, the more stress that you feel in your life. So stress excludes the spiritual life. Stress stops all of that; but the filling of the Holy Spirit and confidence of the spiritual life negates the stress. These are mutually exclusive. We need to distinguish between outward adversity and inner stress. The breaking point does not have to break us. The spiritual life and reciprocal love negate stress in our life. Stress destroys capacity for love and capacity for life and our capacity for happiness. We are not happy when we are stressed out. Reciprocal love precludes that stress. Stress turns us inward and we think about ourselves and about our problems. However, reciprocal love turns us toward God, so we depend upon Him. Personal love for God is one of the great problem solving devices. If you have it, it precludes stress. All you have to do is develop it. You will not reach the breaking point; in fact, you will not even come near it.

1John 4:19 **We love because He first loved us.**

Rom. 8:28–31: **And we know that for those who love God all things work together for good, for those who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. What then shall we say to these things? If God is for us, who can be against us?**

The promise of His great grace toward us. Bobby is going to cover this passage next time in greater detail.

**Lesson #830      1John 4:16–1   Rom. 8:28   January 7, 2009      Wednesday**

A letter from a guy whose wife began to get ill.

Stress is one of the greatest problems in our country today. 75–90% of all visits to a physician involve stress. Stress disorder causes all kinds of physical problems. Antidote for stress in our society seems to be *pop a pill*. Barbiturates, amphetamines and depressants. Also, a lot take illegal drugs. Courses on stress management everywhere. Nothing like a full schedule and the inability to meet it to drive up/ stress in your life. All of these a human solutions and some of which do work temporarily. They provide no permanent peace of soul.

God is the source of love. As we grow to spiritual maturity, a simultaneous love relationship grows in our soul, which leads to a harmonious rapport in our souls with God. By the fact that we abide in God and He in us, love is perfected in us. Reciprocal love builds confidence in God, the only One in Whom confidence is never misplaced. Our confidence in other people may be incorrect, but in God, it is well-placed.

In our life, circumstances of adversity are inevitable. Whether there are just a few things or many, these circumstances will all be there. Confidence in God's love is very reassuring in life. Our production, as it takes place, based on our spiritual life. It is all about the same confidence, confidence in God.

At death, how can we feel anything but confidence before the One Who loves us based upon the cross. We can have confidence in our eternal future. As He is, so are we in this world. What is in His mind; His thinking and mode of operation; and that is revealed in us when we think with this same mind.

God's reciprocal love is what allowed Jesus to remain on the cross for those 6 hours on the cross, and paid for our sins. It was a horror. What was horrible was not all the maltreatment, but the 6 hours on the cross. **Jesus prayed, "If it be Your will, let this cup pass; but, nevertheless, let Your will be done."**

We have the same doctrine. The same reciprocal love which He had, we can have. He lived under the greatest adversity, so why can't we live under a little adversity.

We all have fears in life and fear is stress in every sense of the word. Fear is one of the causes of many illnesses. Reciprocal love breeds confidence that God is in charge. We can depend upon His benevolence and love. The love of God rationale. All we have to do is remember, Who He is and what He has done for us; and then reciprocal love is much easier to imagine.

We can be assured that God's love overrides all situations. **If God is for us, then who can be against us?** Fear involve punishment. Stress has a way of punishing those who continually live in it. Those who allow fear to inundate their lives. In the confidence we gain, fear is overcome. **We love Him because He first loved us.**

1John 4:16–19: **And we have known and believed the love that God has to us. God is love; and he that dwells in love dwells in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casts out fear: because fear has torment. He that fears is not made perfect in love. We love him, because he first loved us.**

#### **Good of Intrinsic Value**

1. This is divine good. This is the application of Bible doctrine on our spiritual advance.
2. Divine good is any Christian service or deed which has genuine and eternal value before God. This is what we are rewarded for at the bama seat of Christ.
3. Only divine good is acceptable to the perfect standards of God. We can do all sorts of good deeds in this life, but without the application of doctrine, what we do has no eternal value.
4. This production is divinely motivation and retains intrinsic value. This is the gold, silver and precious stones.

5. So, the filling of the Holy Spirit working in conjunction with doctrine resident in your soul and the motivation of reciprocity, which is a confidence builder and a great motivator. It is the greatest motivation. The plan of God as He has laid it out, God works things together as His love.
6. Good of intrinsic value is produced by those who operate in the Christian life and exhibit reciprocal love toward God. You can never forget that the grace of God allows us to produce good of intrinsic value.
7. Producing that intrinsic good through accomplishing the plan of God precludes stress in this life.
8. This is the answer to stress which controls our lives. The confidence gained from reciprocal love. **Casting all your cares upon Him because He cares for you.**

As believers, we have two options. We can take outside pressure and convert it to divine good. We can do what Rom. 8:28 says. Or we can surrender to outside adversity and allow fear to take over. That is when fear controls your life. For those who have personal love toward God, He causes everything in life, including adversity, to work together for intrinsic good. That is our confidence in the day of judgment.

Rom. 8:28: **Now we know that to those who love God [reciprocal love], He causes all things to work together for [intrinsic] good, for those who are called on the basis of His plan.**

#### Summary Points

1. Those believers who focus on the unconditional abilities of God to take care of them will show confidence in adversity. This is a part of His love for us.
2. Personal love for God breeds faith and reliance on Him; trust. When you are confident and secure in someone's love, you are able to depend upon them. Absolute perfect dependability. That is what reciprocal love brings.
3. Stress is replaced with serenity of soul. This is the solution.
4. There is no stress where there is reciprocal love. There is the production of intrinsic good, which includes stress management. That is the result of Bible doctrine and reciprocal love.
5. So reciprocal love is the bulwark against converting adversity to stress. It is our foxhole; our trench line, our fort. It is all we need to withstand the attacks from the outside and the inside.
6. The amount of intrinsic good that we produce reveals the depth and the nature of our personal love for God. Intrinsic good is the production when you are inside the plan of God. Inside the plan of God is reciprocal love for Him. It all fits together; application of doctrine, reciprocal love, stress management, production of divine good.

**There is no fear in association with reciprocal love, but mature love casts our fear.** The one who fears is the one who is stressed out. Fear overwhelms the believer with no reciprocal love.

You can have plans and aspirations; but what is the priority? God will sometimes redirect our plans. We develop reciprocal love. We learn to have confidence in our life and in the day of judgment.

## Lesson #831

## 1Cor. 13 Introduction January 8, 2009

Thursday

Reciprocal love for God is a confidence builder and a motivator. It is what we need to live the Christian life. We need doctrine but we also need to be motivated. ἐπίγνωσις doctrine is the knowledge of God and His grace which causes spiritual growth. We are talking about the grace apparatus for perception. The doctrine which rolls through our human spirit ends up in the left lobe as academic knowledge, and our positive volition transfers it into the right lobe. ἐπίγνωσις doctrine causes us to grow. We are here to advance to spiritual maturity. Reciprocal love continues and motivates our advance and sustains our spiritual growth. When ἐπίγνωσις doctrine runs through our thinking, we will begin to respect and love God. When we begin to know Who God is, we are developing reciprocal love for Him. We are responding to His love.

Reciprocal love and Bible doctrine in the soul grow together. They grow in tandem or they leapfrog over one another. Our doctrinal knowledge leaps ahead. Both feed off one another. Both are necessary. There is a representation of that advance. The spiritual advance, attacking the high ground. That is metabolized doctrine and reciprocal love is the other column. They move forward together. Each guards the other flank from an assault. There are two formidable enemies: religious legalism (which is what feeds the rest of the world). Doctrinal orientation and grace orientation. Religious legalism assaults grace orientation. Emotionalism is also an attack against our spiritual growth.

We have the attack of religious legalism upon reciprocal love.

### Let's look at the enemy: Legalism

1. Legalism is a trend of the sin nature. We have a hypocritical, self-serving attitude. Legalism is half of the sin nature trends.
2. Legalism is conforming to a trend of human ethics or morality. So man believes think that the Mosaic Law is the definition of the Christian life. There is nothing wrong with morality or human ethics, but we have so much more. The Mosaic Law does not define the Christian life. Israel lived by certain rituals and certain laws, which they transformed into pure legalism.
3. This human morality is a futile attempt to gain the approbation of God without the filling of the Spirit and the resulting spirituality. There is an attempt to gain the approbation of God. "God, how can you function without my good deeds?" Morality and ethics are great things, but not the Christian way of life.
4. The pseudo-spiritual believer functions on the basis of his works.
5. He practices self-denial. Don't do this or that. Don't wear certain kinds of dresses. Don't wear too much makeup or jewelry.
6. They practice self-denial, confusing human effort with the Christian way of life. That which lasts for eternity is what is important.

7. The motivation for the Christian life is elevating himself instead of reciprocal love. That motivation is arrogant hypocrisy over grace orientation.
8. This results in what is called moral degeneracy. When Bobby used this expression in seminary, they did not understand. How can you be a moral degenerate?

When someone gets into legalism without the protection of reciprocal love, their grace orientation is destroyed. Reciprocal love is our motivation. As soon as that breaks down, this then reeds into legalism. When religious legalism breaks through, the believer rejects or neglects rebound. Grace apparatus for perception becomes unusable. Legalism motivates human viewpoint. Who is your confidence in, in legalism? You are confident in yourself. This will take you as far as your self righteousness will take you. Believers will become discouraged because they are missing reciprocal love. They have no confidence. When legalism rules the soul, inner stress rules the inner life. When reciprocal love breaks down, that is where legalism goes.

When reciprocal love advances, its flank is protected by ἐπίγνωσις doctrine. As ἐπίγνωσις doctrine advances, reciprocal love protects it as well. Legalism is the enemy of doctrinal and grace orientation, emotionalism is the enemy of reciprocal love.

Reciprocal love must be feel-good love toward God, in the mind of the legalist. If you think that feeling good is all about God, then you are confused about all else. The more you gain the motivation for doctrine, the more you persevere in doctrine. When emotionalism supercedes doctrine, then you have to be worked up to either give money or to feel good.

With Bible doctrine, you get divine truth; this is absolute objectivity. Emotionalism is the height in subjectivity. Reciprocal love must not be diluted by emotionalism. Emotionalism must be stopped by doctrinal orientation.

Reciprocal love is turned into mushy sentimentalism without doctrine. This must be connected to doctrine. It must be more than just a feeling about God. Paul compares tongues to reciprocal love, because they are polar opposites. One is emotional revolt of the soul and the other is the spiritual life based upon doctrinal advance. Human good and political activism, which is rampant in America. If you think that a change in political leadership is the key to everything, then you are not advancing. Doctrine tells you that there is only one solution in life, and that is Jesus Christ controls history.

We need good political leadership, but if you think you can change the world by voting for this or that person, you have missed the point. God blesses believers who are growing.

If either column falters, then spiritual advance ceases. Without the objective authority of Bible doctrine in your soul, reciprocal love is twisted into emotionalism. When the columns remain intact, mutually supporting one another, our spiritual life presses on toward the goal. Our two columns converge on... All of this individual stuff depends upon our spiritual advance. All else pales by comparison. Our determination is based upon our motivation. Our motivation comes from our reciprocal love for God.

Emotionalism and stress are relieved by the spiritual growing. If these things break through, we get stress. When fear halts the two column advance, then you will stress out. If it doesn't, then you will take the adversity and advance even because of it.

Fear metabolized creates stress. Fear is one of those terrible emotions which can rule your life. Fear tells you that reciprocal love is not functioning in your soul.

### **Fear and Spiritual Growth**

1. Fear is emoting under pressure rather than using reciprocal love motivation. Suddenly you are in the midst of an emotional tirade in the soul. Fear destroys confidence. The stress destroys your confidence in the Lord.
2. Under the influence of fear you are unable to apply Bible doctrine. Circumstances of your life rule over you. Your advancing stops.
3. When you succumb to fear you are overcome with panic and hysteria, which is the antithesis of spiritual security.
4. Your security comes from doctrine and reciprocal love but fear ruins your security. When you are afraid, you have no security.
5. In this condition, the result is, you can develop bitterness, guilt and malice toward others. The devastation of inoperable reciprocal love is summed up in the fear principle. It defines all of us as we live in fear.

### **Principles of Fear in the Soul**

1. The more you surrender to fear, the more you perpetuate fear.
2. The more you perpetuate fear, the greater your capacity for fear, which expands and takes over. It begins to permeate your thinking. Fear breeds fear.
3. The greater your capacity for fear, the more you increase the power of fear in your life, and you reduce your reciprocal love in your love.
4. The more you increase the power of fear in your life, the more you live in fear. When you increase the power of fear in your life, and the greater becomes your failure to learn and utilize Bible doctrine. Your reciprocal love turns to mush.
5. The more you live by fear, the more life intimidates you. People fear walking out the door; they fear what will happen at work, they have moments without fear, but those moments are few and far between.

Reciprocal love casts our fear. Reciprocal love is the epitome of confidence. When fear controls your soul, then your soul and your life falls to pieces. You cannot worship God and you lose respect for God's plan because you think that doctrine does not work. You no longer function according to His plan. You say that doctrine does not work.

The motivation of the spiritual life drives out fear. The filling of the Spirit drives the whole thing. How you look at any given problem is based upon reciprocal love and doctrine in your soul. Does a problem paralyze you with fear? Are you the struthian believer? Do you put your head in the ground and ignore it. You need to meet it head on with doctrine and

reciprocal love. Reciprocal love is how fear is driven out. When you have a problem, you cast your fears upon Him because He cares for you. Mature believers focus on the unconditional love of God.

#### **Attitude of the mature believer**

1. They show confidence in adversity.
2. Fear does not control their souls; Bible doctrine does.
3. The circumstances of adversity does not convert to the stress of fear. Are you sick or having problems with the bf/gf; is your marriage in trouble. Are you facing death? All of these things put fear into your heart.
4. For the mature believer, faith and reliance are put upon God.
5. The stress of fear is surpassed by the peace of God which passes all understanding.

2Ti 1:7 **For God has not given us the spirit of fear; but of power, and of love, and of a sound mind.**

In 1John 4:18: **There is no fear in love; but perfect love casts out fear: because fear has torment. He that fears is not made perfect in love.**

1Jn 4:19 **We love him, because he first loved us.**

**Lesson #832    Virtue Love    1Cor. 13 intro    January 11, 2009    Sunday 1**

We began our study of God's love where love is an attribute, something which He possesses whether there is an object for His love or not. God's love becomes the foundation for all love, both among the members of the human race as well as the soul of all mankind. All men are given the option of salvation. This is a concept that we have studied as divine viewpoint impersonal love. We do not earn God's love. We are born sinful and there is not enough good for us to accomplish which will change our status. We cannot earn His perfect love. Interestingly enough, we have His love. It is not that we merit His love, but it is based upon the absolute existence of His impersonal benevolence toward us. Any person can have salvation by faith alone in Him alone.

The one who expresses faith alone in Christ alone is justified. When we become justified, then we become recipients of God's personal love. *Glorious things of There are Spoken* speaks of God's grand benevolence. We understand that we get logistical grace; we get living grace; and we get that incredible dying grace, as we breathe our last, knowing that in a few moments, we will be face to face with God. For us, it is to be anticipated; for unbelievers, this is the most feared moment of their lives. This also provides comfort for those of us who have lost loved ones. God provides that motivation to capacity to love and to love those in our periphery.

The natural response of the growing believer is reciprocal love. **We love Him because He first love us.** This is our motivation. What He has provided for us. We can only reciprocate His love when we understand some of the depth and scope of His unflinching

love. Morning by morning, we can depend upon God's faithfulness—every single morning. Some people can be depended upon from time to time, but not every single morning. We can be depended upon, but not every single morning.

You cannot love someone unless you actually know them. You need some perspective love. When you get to know God through metabolizing Bible doctrine, it is truly an experience.

It is our responsibility to get to know God. It involves positive volition. We are not required to be in church. Berachah has been called a cult because we concentrate on Bible doctrine. No one is going to entertain you nor is anyone at church going to track you down if you don't show; nor will there be repercussions for leaving the flock.

An enduring devotion and worship of the One who loves us unconditionally with His personal love. When the believer continues to advance, to metabolize doctrine, to understand the nature of God's love, His capacity to love expands at the same time.

This virtue love is the primary subject of 1Cor. 13. We are on the home stretch of love before we actually get started with this text of 1Cor. 13. This is the payoff for us, the practical aspect of all of this love. The more we progress in the spiritual life, the more that our respect, trust and intimacy with God increases. That is a wonderful thing. That is maturity. The capacity for love in our soul grows as we increase our love for God. Capacity for love is the direct result of spiritual growth.

Does fear control you? We do not have a lifestyle of fear. We have sound mind and judgment. Fear is cast out by confidence, love and spiritual maturity.

Once you develop in your soul divine viewpoint, as doctrine advances so does reciprocal love. The reciprocation is the motivation for the enduring advance. Once advances and the other advances. Capacity for love is knowing God; it is trust and confidence in God's ability to take care of us. Our love for Him motivates us. The result of God's love for us and our reciprocation, motivates virtue love in our souls. We do not naturally understand virtue love, as it is not a natural thing. This helps us to deal with all personal relationships in our lives, good, bad and indifferent. The critical nature of all of this and the reason that we are studying this.

Virtue love is manifested in our application of Bible doctrine toward other people. This is people testing and personal love for God. This is a part of our application of Bible doctrine and virtue love. This is a consistent attitude of reciprocal love from our souls. You cannot express virtue love unless you have the confidence that God directs all circumstances of our life for our benefit. The love of God directs all circumstances for our benefit, and if we can live Rom. 8:28, then we can act appropriately to other people. When you buy into this, and that God directs all of your circumstances for your benefit, no matter how good or lousy they are. God's love is expressed just as well in adversity as it is in prosperity. How does virtue love work in our relationship to people? Once we develop this virtue love, or semblance of it, how does it work in relation to people?

Let's look at personal love toward a few. Loving someone; what does it mean? What does it mean as far as virtue love is concerned.

Personal love is a choice. It is a preference. This is an expression of our soul. It is an attitude which we have in our soul. That means that personal love requires that we know the object of our love intimately. We must understand that person intimately. Mental concentration on the object of love. You learn something by concentrating on something to know it and understand it. Too many people want to do nothing but emote. Emotion is not intimacy. Intimacy is an attitude, it is thinking, it is concentration. Everything else is a result of that intimacy. The person on whom you concentrate the most is the person that you love the most. This is what sets them apart from all others. The concentration of impersonal love is a dynamic attitude. The extent to which a person has the ability to concentrate is the extent to which they have the ability to have personal love. Concentration and capacity to love go together. If your concentration lasts only a few moments, then you have no ability to love.

We are often surprised with personal love; what we thought existed does not actually exist. Personal love can vary, based upon the motivation and integrity of the lover. Personal love is related to norms and standards of the soul. It is an expression of our scale of values. The very essence of personal love is all about our scale of values. We have only as much capacity to love as our scale of values permit. If we don't have that, our scale of values is much less than it should be.

Personal love is often expressed with the phrase, *I love you*. Mostly this means that I like your looks and I have gotten to know you and I have developed some passion and affection toward you. Personal love revolves around attraction and the compatibility involved. Attraction sparks but the compatibility gives the love depth. You may be in love for many years and are suddenly surprised about what you learn about your loved one, good or bad.

People do change. It is a wonderful to recognize that you or your loved one has increased their capacity to love. As your scale of values develops, so your capacity to love all others grows. That is what you want, insofar as personal love is concerned.

**Lesson #833**

**1Cor. 13 Introduction January 11, 2009**

**Sunday 2**

Virtue comes from our reciprocal love for God. It is based upon our love for God and our spiritual maturity. This is how we build a scale of values in our soul. This is how virtue love develops in our soul. When Bobby mentions personal love, people either get a warm fuzzy feeling, or a cynical attitude. Personal love is only as noble and lasting as the people involved. It is about nobility of character or virtue of character. Half of virtue love is personal love for other people. Virtue must come first. There is a lot of personal love in this world and very little of it has to do with virtue. However, virtue is what Christian love is all about. The weakness of personal love is when there is no virtue behind it.

There is a built-in terminus point for personal love, depending upon your soul and Bible doctrine in your soul. Only a select few people can really qualify to become objects of our personal love. A viable personal love is based upon the virtue and the capacities of the people involved.

Categories: husband, wife, friends, children and pets are here. If you can't love your pet, who gives you unconditional love, you can't love anyone. God in His grace will provide us with the right person who has the qualifications, but we were too stupid to recognize it. You too can make good choices in that tricky arena of love.

Certainly, children are the objects of our personal love. There is always that blood bond personal relationship like no other. What is equally important to the parent is to rear the child so that they will be able to have great relationships in their lives. A parent has a responsibility in this area, to teach virtue love and to demonstrate virtue love. With children, you will need a healthy dose of impersonal love as well.

Personal love is discriminating and conditional. This discrimination is based upon personal appeal, which is variable and fickle among human beings. It is not personal love among people which solves problems. Only personal love with God solves problems. Personal love with people solves nothing; it is often a problem-manufacturing relationship. It often causes more problems than it solves. Marriage brings two sin natures under the same roof and clashes are inevitable, due to proximity, expectations, moodiness, etc.

Some people get married to solve problems; but marriage creates more problems. Double your occupancy and you increase your problems. Marriage is a divine institution; it is ordained by God as the greatest, most intimate relationship in life. It is a good choice in a mate. Your chances for getting a good mate is dependent upon your spiritual maturity.

Bobby's memorial services are about death. People need to think about themselves and about their own eternal future and they need to confront death head on. It is the ideal time to speak of death and to speak of eternal life.

Marriage is the environment for family, which is a part of the stability of our nation. As goes the family, so goes the nation. The pee wee pivot. Who will train them? Will they develop virtue? They are the only hope for this nation. Develop first the capabilities to solve problems, and, in general, advance in the spiritual life together. That is the greatest thing in a personal love relationship. If you develop virtue love and capacity to love, how can it not get better? Unfortunately, too often, it is downhill from the moment we say *I do*.

Without personal love, without virtue love, we have no capacity for personal love. What we should do is test our capability and our capacity for love. Do not test your physical capabilities and capacities; but test your virtue and soul rapport. Check all areas of compatibility. Mental, emotional and especially spiritual compatibility. You need a little compatibility in other areas. Your mate will have these compatibilities.

In choosing a personal love relationship, how can you choose wisely if you have none of these compatibilities. Your capability and capacity for personal love for others begins with personal love for God. The problem solving device is personal love for God, especially in our personal love relationships. As we develop our love for God, we also develop our love for others. When you have the capacity in reciprocal love to isolate and concentrate on God, we can also learn to isolate and concentrate on others. You must be able to put aside other people and things to concentrate on that one person. That involves loyalty and devotion. One simply leads to another. There is no transition. The secret to all of this is the two column advance; ἐπίγνωσις knowledge, reciprocal love for God.

Until these things are developed, you do not have the capacity to love others. Great personal love requires some stability of soul. You must have stability in order to focus and concentrate on one person.

As you develop reciprocal love for God, you also build virtue. Personal love for other people is virtue dependent. The virtue is in personal love for God. There is no virtue in personal love for people. Sometimes, your love is misplaced, as the people you love may not have any virtue, stability or impersonal love.

Personal love creates a weakness between people. "I know there are problems with so-and-so, but look, they look so good." That does not solve problems. They will lose that beauty. Nothing worse when you are hurt or stabbed in the back. In personal love, you don't get your expectations met. Or if your children are recalcitrant or angry, they do not meet with your expectations. Problems abound in any personal relationship.

Personal love will never be perfect, but it is viable, livable and even wonderful when you develop personal love based upon virtue. Fall in love with virtue and then you find virtue love. You find it in someone else and you have the basis for strong virtue love. Personal love relationships are much more than finding the right person.

Bob rued the day that he taught RM/RW, because he labeled it that. People began to look at their mates and say, "That's not right" and they bailed out left and right. Personal love relationships are much more than finding the right person. It is not finding the right person, but begin the right person. That is all you have control over. You cannot control the object of your love. If you have to control or change them, then they are not the right person. Too often, we look to stuff someone into a mold.

One of the great problems of a personal relationship with someone is, they have a mind different from ours. You cannot afford a personal relationship with someone who does not think like you. Being like-minded means growing together in divine viewpoint and developing virtue love together. An enduring love depends upon spiritual growth.

An enduring personal love depends upon a second aspect of virtue love. That all-important impersonal love. The greatest expression of love is God's impersonal love toward us. **While we were yet sinners, Christ died for us.** We can also develop the

capacity for personal love for for impersonal love as well, the greatest most powerful love that there is.

You kick a dog and they come back and lick your hand. That is impersonal love. You want to exist in this life with people you cannot stand, and fulfill the commandment to love all people? That all requires virtue love. All of those people that we do not like and do not want to associate with, and we are commanded to love them. But this is impersonal love. This is the greatest love which ever existed. It is great to tolerate and coexist with someone that you do not like, and impersonal love is the only way to deal with them. Virtue gives you the capacity for personal love and impersonal love. Put them together and you have the greatest of all love, virtue love. If you develop this in your soul, then you have the greatest love of all loves. Reciprocal love and spiritual maturity grow in tandem. This allows you to love God and to love others, both personally and impersonally.

**Lesson #834**

**1Cor. 13 Introduction January 14, 2009**

**Wednesday**

#### **Tandem Growth**

1. It is a natural thing that you begin to develop reciprocal love and that you advance to the high ground of spiritual maturity.
2. Doctrine causes spiritual growth and it causes reciprocal love to grow as well. They advance in tandem.
3. Half of our advance to spiritual maturity is reciprocal love.
4. This formation of reciprocal love has a huge impact; indispensable impact on our capacity to love. Love is completely misunderstood in the Christian world, and we are beginning to get it.
5. Building reciprocal love for God includes the formation of virtue love. This is our current study. When you advance to the high ground, you gain this fantastic virtue love.

Let's forget love for awhile and examine virtue. What is this virtue?

#### **What is Virtue?**

1. Virtue is an attitude. Virtue in the Christian life is an attitude which become the modus operandi of the maturing believer. It is an attitude first.
2. The attitude of virtue includes certain characteristics, which reflect the absolute standard of God which is built into the soul of the believer. The absolute standard of God is built up in the soul, and is found in the Bible.
3. This attitude is formed when the believer has the mind of Christ. ἐπίγνωσις doctrine is synonymous with the mind of Christ. You think with the mind of Christ as you think with Bible doctrine and advance with Bible doctrine. The mind of Christ is your divine viewpoint. His thinking is divine viewpoint. When you have His mind, and when you develop that mind, you think with divine viewpoint. Divine viewpoint is virtue.

4. So divine viewpoint is the source of virtue in your soul. Virtue becomes synonymous with your spiritual advance and thinking with the mind of Christ. The characteristics you develop with His thinking is virtue. Divine viewpoint is the source of virtue in the soul.
5. The mind of Christ reflects the virtue that was the Lord Jesus Christ's attitude and His standards while He walked on this earth. These are all one and the same. Jesus grew in grace and knowledge. He did not have the drag of the old sin nature. His virtue was pure and He was absolutely perfect.
6. If you tack on the absolute virtue of thinking and action of the benevolence of God, you have the concept of virtue love. Christ manifested His perfect virtue in virtue love. Jesus demonstrated impersonal love toward His followers, and He also showed great impersonal love for them as well. Christ was building in His disciples like-mindedness. They were building virtue in their own souls as they listened and followed Him. We are building the exact same thing in our souls. We can only follow Him in our soul.

#### **Our Development of Virtue Love**

1. As we develop the mind of Christ and reciprocal love, as we do that, we also develop virtue from doctrine and virtue love from reciprocal love. It is the natural course of things as we advance.
2. So we form a facsimile of His virtue that He demonstrated as virtue love. As we come to understand virtue love more and more, we begin to understand not only what we are capable of, but also what Christ was.
3. Like Him, our virtue is built in our soul and our virtue love attitude is turned outward toward other people. Toward believers He demonstrated personal love and impersonal love. He demonstrated absolute impersonal love for unbelievers who hated Him.
4. Our virtue love is the application of the mind of Christ and reciprocal love for God demonstrated toward others. Virtue love is the application of the mind of Christ demonstrated toward other believers. That is what we have when we have reciprocal love.
5. Our virtue love then is the outward manifestation of inner doctrine in the soul and the inner reciprocal love which we develop toward God. It is demonstrated as virtue love toward others.

This is an understanding of love that very few people understand. There are millions of words written about it; everyone has an idea, but that is the Biblical idea of virtue love. This includes two categories of love; personal and impersonal. Personal love toward a few and impersonal love toward all, and doing this demonstrates virtue love.

#### **Personal Virtue love**

1. The virtue of personal love is capacity to love...family and friends and your right person. You must have capacity in order to do this, and that requires virtue. The

person has no virtue or capacity is not worthwhile. You get what you want. That is not virtue love. It is not about finding the right person in personal love, but it is being the right person in personal love. When someone comes into your periphery, you have the capacity to do so and you are the right person.

2. The virtue capacity to love is based on the integrity and the motivation of the believer.
3. So personal love is then related to norms and standards in the soul of the believer. Who ever says that? People think love is related to how much emotion that you can generate for someone.
4. That is why the believer's norms and standards and character must reflect the virtue of the Lord Jesus Christ in the prototype spiritual life. In His humanity, our Lord utilized the power of the Holy Spirit. Satan tempted our Lord in ways that we have not known before. Jesus resisted him in the power of the Holy Spirit. He endured the cross for us, using His spiritual life. We have the same spiritual life. We have it. Whether or not we use it is another story.
5. You must develop the characteristics of personal love that He had.
6. So just as His personal virtue love was His expression of His scale of values and attributes toward others, so must our personal virtue love be an expression of our scale of values toward a select few. His scale of values must be our scale of values. There are those who wonder, are our loved ones worthy of our love? What do I get in exchange for my love? In most personal love or what passes for personal love, we don't demonstrate anything. When you demonstrate virtue love toward another person, that is the greatest personal love that there is.
7. A scale of values of Bible doctrine and reciprocal love produces a personal love with the greatest virtue and capacity in the human race. That is what we are capable of developing.
8. Until you have doctrine in your soul and the motivation of reciprocal love, you do not have the understanding or the capacity to love personally. Until you began this march toward spiritual maturity, you do not have the understanding or the capacity to love personally. That is what you need to have. That is the virtue of personal love.
9. Doctrine and reciprocal love generate virtue, concentration. Personal love is concentration on the one you love. Personal love, even in advancing believers, is not the last word in love. There are often variables which we cannot control. Maybe we have all been there? Believers with virtue love. Being out of fellowship negates applying a personal virtue love. It is impossible to generate a personal love for those that you do not like. Some of you may be straining to love a love of people that you know and dislike. The weakness of personal love even with virtue in the soul. Human virtue, even that developed with doctrine, is imperfect. You will not always be loved as you think you ought to be and you may not always be the best representative of personal love. The virtue of personal love must be supplemented and enhanced by the virtue of impersonal love. We are mandated to love all mankind, and personal love just does not get it.

Let's look at impersonal love toward others. Virtue love motivates believers to have personal love for a select few and to have an unconditional love for all. Reciprocal love motivates virtuous, impersonal love in us, just as it motivates personal virtue love in us. So reciprocal love is the mainstay of virtue love toward people, which always includes virtue love and impersonal love.

We cannot love God impersonally. He is absolutely worthy of our personal love even on His worst day. We build virtue love, which includes personal love and impersonal love. Here, we have virtue love leading toward impersonal love. These two things are connected. They cannot be separated. You also advance like all mankind. This is all part of our capacity to love. Capacity to love is the capacity to love personally a few and everyone impersonally. The further you advance spiritually, the more capacity that you develop to do both. Half of your capacity is impersonal love as a spiritual skill. It does not operate toward those you love personally. Both certainly have to do with the spiritual life. A certain virtuous character in you. Impersonal love is about building a virtue based upon what is in you.

1John 5:2 **By this we know that we love the children of God, when we love God, and keep his commandments.**

Love your neighbor is impersonal love. You do not love them personally, unless they are a selected few. When you love them impersonally, you do no wrong to them.

Loving as you love yourself is not a mandate for narcissism. We take care of ourselves because we do love ourselves. The source is our own souls. The real us. We give ourselves amnesty. That should extend to others. You still forgive yourself; you tolerate yourself. Love your neighbor as yourself. You put up with yourself and you tolerate yourself. Impersonal love emphasizes the subject, yourself; the one who does the loving, rather than the object, the thing you love. Impersonal love is on us. Love your neighbor as yourself does not set up self-love as a standard. This requires you to love your neighbor as yourself. Grant them the toleration and patience which you grant to yourself. You can only do that from one place. It all begins with taking in doctrine and building reciprocal love for God. Personal virtue love is gained and impersonal virtue love is gain. Virtue first; doctrine and reciprocal love; spiritual maturity, grace orientation which develops and attitude of humility. Without humility, you cannot express impersonal love. Arrogance takes offense at any slight, at any slander. Humility applies impersonal love. Toleration, patience, just as you would give yourself.

Rom. 13:9–10: **For this, You shall not commit adultery, You shall not kill, You shall not steal, You shall not bear false witness, You shall not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, You shall love your neighbor Love works no ill to his neighbor: therefore love is the fulfilling of the law.**

Your spiritual life must reflect your love for all people.

Virtue is the norms and standards of God. Reciprocal love in one column and doctrine is for the spiritual advance. As doctrine is the cause of virtue, doctrine defines those norms and standards. As we grow in grace and knowledge of our Lord and Savior. On one side there is virtue love and the other is doctrinal advance. Virtue love is all about relationships. Reciprocal love is about your relationship with God. The standards of God define virtue and virtue love for the believer. These are found only in Bible doctrine and in reciprocal love. Those standards must be learned. Grace apparatus for perception would be superimposed over all of this. You must learn those standards from Bible doctrine. Developing the characteristics of virtue is how you begin. Mind of Christ, divine viewpoint form virtue.

The Lord Jesus Christ is the epitome of virtue. He manifested this virtue in His 1<sup>st</sup> advent. He was different from us only in that He had no sin nature. As He grew, He also grew in virtue. How could God have more virtue than He does? He can't. As our Lord grew in stature and wisdom, so did His virtue. He is the pattern for all virtue in the Christian life. He is our pattern in the Christian life. We develop the mind of Christ; we develop His virtue. Our virtue increases as our spiritual maturity increases. This is not a hard concept. All that is required of us is to take in Bible doctrine and metabolize it. The rest just happens. As we grow, reciprocal love happens. This is because we get to know God and His attribute of love. We come to understand what He has provided for us in love. Everything else comes to us down the grace pipeline.

When someone loves you that much, you cannot help but reciprocate that love. If you grow, you develop reciprocal love. It just happens. There is no great mystery here. Just grow in grace and knowledge. When you put it in these terms, it is simplest thing to understand. Great intensity of thought.

For so long in seminary, Bobby heard about growing; and their growth was all about numbers. How many people started going to the church. Divine viewpoint is the source of virtue in the believer's soul. As you grow in reciprocal love and you grow in virtue love, then you are motivated to extend this same love toward others which God has extended toward us. We grow and we reciprocate His love. We can extend that same love because we have taken in the same standards into our soul.

This virtue love which we have in our souls as believers, is in two categories. The key to this is reciprocal love. Half of this is virtue love. The key is developing reciprocal love for God. When your reciprocal love can isolate and concentrate on God, that is what love is. When you love someone, you concentrate upon them. You are able to focus your thinking on them. Other things do not intrude upon this thinking. Then you can isolate and concentrate in the form of virtue love. We are building this ability to isolate and concentrate on someone else. Personal love is concentration; intense thought directed toward another. It might include delight or affection and fellowship. Kindness, consideration directed toward the person that you love. As you develop personal virtue love, they are extended toward the object of your personal love.

You cannot have any of these qualities with arrogance and self-interest and self-centeredness. This is the opposite of grace. Your personal love for others increases.

Not all people are loveable. Virtue love brings another option. Most people that we come across, we do not love personally. If it was all based on personal love, then whenever the object of your attraction fails, then so does your personal love.

#### Definition of Impersonal love

1. Impersonal love is directed toward all mankind.
2. Impersonal love is a mental attitude of unconditional regard for the entire human race, even though most people are more than unworthy. Think of the worst person that you have ever met, and this applies to that person.
3. The believer's impersonal love does not require intimacy, attraction or even acquaintance with that person.
4. Impersonal love is not sentimental or emotional; it is entirely virtue-dependent. That is the importance of developing virtue from spiritual growth.
5. Unconditional love flows out of the virtue of the subject, rather than from the appeal or the merit of the object.
6. Impersonal love is the same love that God bestows upon all unbelievers. Do you think an unbeliever has anything to recommend him to God? God loves him anyway. This is the same love which we develop.

John 15:17: **These things I command you, that you love one another.** This is impersonal love. *One another* is everyone in the room and outside the room. This is not a select few which you love personally. This is a mandate. Many Christians consider mandates, such as this one, as a demand for enduring personal love. Even Christians do not find everyone attractive. Impersonal love is about those who intrude upon your consciousness and upon your life. Remember the concept of neighbors in Rom. 13:9; those are people that you come in contact with. This is a mandate even though they are thoroughly evil. It is impossible to maintain a consistent personal love. Personal virtue love certainly has its limitations. This is why we are mandated to have impersonal virtue love. Virtue love has two parts and only one is mandated. If we cannot generate consistent personal love for those we find most attractive, those with whom we have the most attraction, then how can we fare well at all with those whom we do not find attractive or even seem repulsive to us. There are so many people in politics that you cannot love. This country is filled with polarized people who hate one another. Left and right cannot stand one another. They have no way to change from animosity because they do not possess the virtue generated by virtue love. There is a barrier in this country. The differences will become more pronounced every day. There is no longer even civility anymore. Even in Congress before, civility was possible, even between those who disagree.

Christians try to show personal love to people that they do not like at all. It is sloppy ἀγαπή. There is no virtue in insincerity. The religious types followed Jesus in His life, and they were great religious types and they understood **love your neighbor**, a quote from the Old Testament. These people had no capacity for love, and so they hated Jesus Christ,

even though He was the only person that they had ever met who actually deserved their love. Impersonal love for others is the most powerful human love. With impersonal love, you can impartially and objectively view the...

No politician is going to unify us; we all have our own thoughts about what make this country great, and the two extremes will never meet. No matter who the president is, he will not unify us. We can view all of this impartially and objectively, and we can do it and have a great peace and tranquility of soul.

Using impersonal love, you no longer lose control of your temper because strangers are rude. Bobby rebounds more often on the freeway than any other place. There are indicators as to how potent your impersonal love is. When friends are aggravating, you do not have to lose control. You do not have to lose that [peace which passes all understanding](#). This does not materialize simply because you are a believer.

You will learn how to tolerate all kinds of people, no matter how repulsive they are. You do not compromise the truth, but you do not attack them personally, which is a national epidemic today. You will only oppose their thinking and their policies, and not their person. Our government has become one of personal assault.

A great example is our outgoing president. Some of his policies have not been good; but what he gets, he does not deserve. He has received all kinds of rancor. Whether you agree with him or not, you leave your shoes on. With impersonal love, you do not have smouldering anger.

The virtue of the subject exceeds the repulsiveness of the object, which is the summit of your spiritual growth. In no other way can a believer love his neighbor, maintain phoney relationships, without impersonal love. The only way to maintain them at the high level, is with impersonal love. No impersonal love means lousy personal relationships.

Companionship, etc. are all a part of personal love. But for those who look to personal love as the gateway from loneliness to personal fulfillment, this will make you bound for great disappointment. Those who depend upon personal love are never loved as they want to be loved or treated as they want to be treated.

Mental attitude sins stifle personal love and block impersonal love. Mental attitude sins and virtue love cannot coexist. Consequently, there is a chain of reactionary sins which control your life. It is never personal love which sustains any relationship. Impersonal love is compulsory. Personal love for people is optional.

### Summary

1. Impersonal love is the only way to apply virtue to unfulfilled expectations or to obnoxious people. You need impersonal love or you will go ballistic. Impersonal love is the only way to apply virtue.

2. Impersonal love is the only virtue which can sustain personal love. Personal love cannot sustain itself.
3. Virtue dependent personal love for people can ever be substituted for virtue producing; personal love is virtue dependent.

## Lesson #836

## Spiritual Life January 18, 2009

Sunday 1

A simple illustration of our spiritual advance. It does not work without the filling of the Holy Spirit and grace apparatus for perception. We are filled with the Holy Spirit by the use of rebound. After that, there is taking in God's Word through gap.

Bobby speaks the truth from the Word of God, which is a part of his gift. This teaches our human spirit. As a believer, we receive this human spirit at the moment of salvation. The information we receive starts out like any information which we might hear in the college classroom. However, we believe it, and then it becomes ἐπίγνωσις. This is the product of the grace apparatus for perception and the filling of the Holy Spirit. As you grow toward maturity, you develop virtue. This means that you develop the mind of Christ. What you have done is, you have developed doctrinal understanding, including problem solving devices, the highest of which is occupation with Christ—all that He has done for us and all that He is to us. We also grow in reciprocal love, which comes at the same time as spiritual growth. This barely scratches of the surface of what God has done for us. When we realize how much God loves us, we begin to reciprocate this love, which indicates spiritual advance.

Virtue is what resides in our soul as a result of grace apparatus for perception. Personal virtue love extended toward others is one of the other outworkings of our spiritual life. This is a short course on the spiritual mechanics for the spiritual life.

## Lesson #837

## 1Cor. 13 Introduction January 18, 2009

Sunday 2

virtue love breaks down into two categories: personal virtue love, and personal love is for friends, spouses and family. The lasting attraction is finding virtue in the object of virtue love. The unbeliever may or may not recognize virtue in the soul. It is virtue in the soul which builds the capacity. It is virtue in both persons which makes for the greatest compatibility. You do not have any control over another person's virtue; you do not have that ability. In personal love, we are often on this search for just that right person. Since we have no control over the virtue of someone else, then you must become the right person. You develop virtue love in your own soul. You can only control your own virtue and its growth or languishing.

Personal love is always based on the attractiveness of the object. There must be something in the other person that you like. Problems abound in any relationship, as we all have expectations, and they may not be met. Our personal love is often based upon having those expectations met; and when they are not, that becomes the weak link in the chain. That is the built-in weakness of personal love. Personal love is always highly

volatile and it is complicated by many variables completely out of our control. Personal love is virtue-dependent. There is unequal growth, and personal love is often based upon various attributes. A person is no better in a personal love relationship than he or she is as a person. Physical deterioration can alter personal love. We all want the right person, so we need to be the right person.

Personal love can fail in many ways, so virtue love includes impersonal virtue love. Impersonal virtue love is based solely on the character of the subject and not the object. When personal love fails or reduces, impersonal love must take over. Impersonal love must be a part of our repartee. We have all heard, "I love you." The object of love is *you*. Personal love requires the attraction and virtue to reside in the object. Impersonal love requires *I* to have the virtue. The believer's impersonal love does not require certain things.

The virtue of the subject exceeds the repulsiveness of the object is impersonal virtue love. Think of the most repulsive person that we know, and our virtue must exceed the repulsiveness of the object. **God so loved the world that He gave His only begotten Son** is an example of impersonal love for all mankind, as we are quite repulsive to God.

Everyone in your periphery is a neighbor. All of them potentially cause you problems. Personal love is mandated only for a few. Col. 3:19 you are mandated to love your wives and wives are demanded to respect their husbands. John 15:17:

1John 5:2 **By this we know that we love the children of God, whenever we love God and keep His commandments.**

We can only love all believers in one way, through impersonal love. Personal love toward other people is optional; impersonal love is commanded to all believers for all believers. Do not become upset if you cannot garner some warm and fuzzy feelings for other believers.

John 15:17 **These things I command you, that you love one another.**

Let's look at this impersonal love as it is mandated in these two passages. This requires toleration and understanding, and this must be directed toward those we do not like. When must we be flexible and inflexible? When do you apply impersonal love? Personal love is retained in great relationships with impersonal love.

We must be inflexible in the essentials of life for the believer. We must be inflexible in the area of Bible doctrine. These things are not up for grabs. When it comes to the principles of Bible doctrine, you are inflexible. These are our mandates and guide for the Christian life. This is how we learn about impersonal love.

We must apply principles under differing circumstances. Bobby will clarify with an example. Under impersonal love, we must allow other believers to live their own lives before the Lord. Our standards as advancing believers may not be their standards. They

must catch up by using their own positive volition. They must grow just as we grow. So we must apply the toleration and the patience of impersonal love. We must never bully or forcefully make changes from the strength of our personality. We are never called to change or reform other believers. Bible doctrine is what renovates the souls of other believers. Rom. 12:2. This works from the inside out and not from the outside in. We do not get involved in pettiness or judging. Self-righteously quoting doctrines to others is not to be our approach. "Let me tell you what the Bible says, brother." The mature believer must take that into account. If they are here and listening, leave them alone; let them advance. Apply some patience and toleration. Let them grow up on their own.

People can get over-obnoxious when they are beginning to grow spiritually. For a couple weeks, they charge ahead in doctrine, and two weeks later, they leave.

How are we flexible in impersonal love? We have patience. We defer to immature believers who have ideas, traits which are obnoxious to us. Defer to them. The new believer can be a pain. Bobby saw some things in seminary which made him want to grab someone and shake them. At the end of 4 years, some in seminary began to grow.

New believers come up with ideas which are often legalistic, and then they try to superimpose this on us as well. It is this much better grasp of doctrine which makes for great impersonal love relationships. Mature believer under these kinds of assaults. The mature believer under such an assault must not react. We have the desire to malign them or to run out of patience with them. Impersonal love stops you short from messing up here. Be flexible in the face of people-testing. Every day we get some form of people-testing. It can happen anywhere, anytime, at any place. Apply doctrine from virtue, from impersonal virtue love. Do not alter your standards. Do not let it affect your happiness, your mental attitude, your spiritual growth; and, by the way, it is mandated as well.

As the strong believer, we must be thoughtful and considerate. We should not shake the enthusiasm of the new believer. We do not use our own freedom and liberty to shock a new believer. Mature believers know they have certain liberties, but we try to keep it under control. If one legitimate function offends the immature believer, you refrain from practicing your liberty in front of him. Be discreet. Do not flaunt your freedom—your legitimate freedom.

**Lesson #838      Rom. 15:1–3   1Cor. 13 Intro   January 21, 2009      Wednesday**

Jan Someone who has spend decades in the military and was in Iraq. He's been a member of Berachah for 34 or 35 years. He spent 19 months in Iraq. Most tours are 6 months to 15 months. Deputy Commandant at the Counter Insurgency Center. Taught what the enemy did and what he did. Taught Bible doctrine to some extent. Even focused them on God, as the people in the Middle East were interested in god. Kept reminding them that there is a God. It reminded him that Jesus Christ controls history and He has a plan. Each of us as believer priests, and God works through us and with us.

What we have done in Iraq has been fantastic. We have won that war. The Iraq people are very secular, and they are restricted about speaking about Jesus Christ unless they ask them first. Lengthy conversations with the Iraqis. Many are very positive. The Iraqi government is not dependable, and the people know this. Iranian forces move into Iraq and some have been caught, a couple a night, with the papers and European weapons.

With SOFA, they cannot do any raids without a judge okaying them. General Petraeus deputy appears to be in charge? Afghanistan appears to be confused. 16 nations there, and there are various restrictions. It is a fragmented force rather than a coalition force. A Pashtun insurgency, but there are 40 or 50 sub-tribes. Clear picture of our operations in Iraq but not as much so in Afghanistan. There is tremendous desire for hope and change there and a great deal of confusion there.

The Christians in the US are very confused. There are many who do not know what it takes to be a believer. They think that Allah is another name for God. We need to pray that our new president might be wise and rethink what he said in the campaign.

Jan only had 5 minutes to prepare that report. Bobby has taught many times that Jesus Christ controls history and that believers make a difference in this world.

Virtue love is certainly not destroyed in the soul of the believer while he is killing the enemy in war. Personal animosity is not their motivation. He is not guilty of homicide, but he is a noble protector of our freedom.

Personal love is the easy part of virtue love. Human beings love personal love. Falling in love feels so good and being in love is exhilarating. Finding someone that you are attracted to, to explore areas of compatibility, or to be comfortable in a long-standing relationship, especially when the attraction is a function of virtue in both the subject and the object.

Impersonal love is the answer to the weakness of personal love. I love you, is a statement that we have heard at one time or another. When the virtue resides in the subject, then impersonal love is involved in the operation. Impersonal love is the pattern for all impersonal love. 1John 4:10–14. His impersonal love is the greatest and most powerful love that exists. It was God's impersonal love as our pattern which motivated Him to bring salvation to all mankind. We are repulsive to God, so He cannot love us personally.

### **Impersonal Love**

1. Impersonal love is God's virtue and benevolence extended to all mankind, regardless of our lack of virtue. This love in human beings is the greatest of all love.
2. God's impersonal love depends solely upon His perfect virtue. When God says, *I love you*, it is about His virtue.

3. God loves sinful mankind only because of Who and What He is; not ever because of who and what we are. So many Christians think that they are really great and God is completely impressed by them.
4. Impersonal love always operates within the confines of the character of God.
5. It is God's absolute virtue which is the basis for His love directed toward us. His justice and righteousness demands that we be condemned, and we are. We as believers are mandated to have that same type of love toward all mankind, regardless of whether we have a permanent relationship or not.

We have no right to hate anyone. We are to love our neighbor as ourselves. We cut ourselves some slack so we ought to do the same for our neighbor, whether they are repulsive or not. We must love unconditionally. If you have ever tried to love someone that you are repulsed by, then you realize that it is quite difficult. If you hate those who have gone after you or have hurt you, you are an immature believer. Because we are people with a sin nature, it is never going to be perfect. There will always be time when we have some mental attitude sin from time to time. It is about how you live, think and respond in our lives. When you build reciprocal love for God, you are building capacity in your soul. We must love impersonally regardless of the person, whether we care for them or not. It can only be done in one way. We must build our own virtue just as God has done for us. This means that impersonal love is primarily expressed by the mature believer.

The example Bobby is going to give, applies to all believers, but it is critical. There are particular Biblical commands to love all believers. You would think that it would be easier to get along with believers, as there is this inherent affinity. It has been Bobby's experience that immature believers can be the biggest pains to deal with. They can be critical, judgmental of anyone who does not meet their standards. In associating with such a believer as this, the mature believer must be inflexible in his doctrinal standards. He must never acquiesce or participate in non-doctrinal things. He must never compromise the doctrine in his soul. However, we must be flexible with regards to our relationships. The believer must exhibit patience and toleration. Furthermore, the mature believer must not take offense at personal attacks. That is a great indicator of impersonal love. We must not ever bury that immature believer with doctrine that they do not understand. You can apply doctrine for yourself, but doctrine is not a club and it is not leverage. The mature believer must always apply his own doctrine and not let the immature believer get him out of fellowship or affect his own spiritual advance. That is how critical it is. The strong believer; the mature believer is to be thoughtful and considerate. We try to do that with people that we love personally. We try to be considerate of their sensitivities. We want to have patience and toleration. That is the same for people that we do not like. You are not to shake the weak believers fragile confidence. You are not to use your freedom to shock the new believer. We have liberty to do certain things; if we function in that in life, but that shatters the immature believer, do not practice it in his presence, even though you have ever right to do so. You do not flaunt your freedom in front of those who do not understand the freedom. The law of love is all about impersonal love. Paul, in 1Cor. 13 puts together what he taught back in chapter 8. When do you apply the law of love and

the law of liberty? Doctrine is your guide and impersonal love is your modus operandi. The immature believer who is advancing, is just beginning to shake off the chains of legalism and antinomianism. They are beginning to figure out how to deal with their weakness.

Rom. 15:1–3: **Then we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good, to building up. For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me."** We bear the weaknesses of the weak through our impersonal love. This does not mean that we bow to legalism. We do not join them in their taboos or in their legalism. As a mature believer we must be and can be flexible. We know that for the immature believer, in due time, doctrine will change the immature believer, if they stay positive. You cannot affect the thinking of the other believer. You want to take the believer and slap them around and say, "Do you get it now?" Give them the opportunity to grow up. If they are positive, they will. Bear the positive with impersonal love. Just remember how many tolerated you when you were growing up spiritually. Sometimes, impersonal love requires just keeping your mouth shut and letting doctrine do its work. That is what patience is. Bible doctrine reciprocal love and virtue are always the answers for the immature believer. No one will learn everything at once. It does not happen overnight. It is a process. It slowly but inexorably moves the believer who is positive into the realm of maturity. So many believers throw road blocks in the way trying get these immature believers a moving forward. Impersonal love allows the immature believer to live as unto the Lord. He has a responsibility and obligation before the Lord. We have to allow reciprocal love for God to take over. You might even develop a great personal relationship with that person. Do not ever in all of this compromise doctrinal principles or embrace carnality in the name of impersonal love. When you have impersonal love, you begin to apply the rationales, the virtue love rationales which deal with God's love for you and of for others. Impersonal love is the road to one of the greatest things in life, sharing the happiness of God in your soul.

John 15:11–12: **I have spoken these things to you so that My joy might remain in you and your joy might be full. This is My commandment, that you love one another as I have loved you.** We can have His mind and we can have His attitude. A mature happiness and contentment. That is how our joy is great. While suffering the unimaginable agonies of the cross, Jesus Christ thought impersonal love. He stayed on the cross. He could have hated those who brutalized Him, who drove the nails into His hands, and He said, **"Forgive them, Father, for they do not know what they do."** He never reviled or blamed these people for all the injustices in his life. When we face injustice, think about His treatment. The problems we face are piddling. God's happiness depends upon one thing in us; it depends upon our development in life. We will enjoy contentment in the midst of people testing and in all the injustice which we face. :

## **Lesson #839 Impersonal Love 1Cor. 13 Intro January 22, 2009 Thursday**

our association with people can bring us the greatest joy in our lives but it can also be the greatest source of discontent and misery as well. As believers, we have the greatest of

solutions as well; we have impersonal love. There are always people that you simply do not like. Bobby can name a number of them. Jesus Christ Himself made that statement. You cannot love all people personally. Those who are attractive to you; those you can build rapport with. But you must be able to find something attractive about them. This is where impersonal love kicks in. We must gain virtue love, which is the combination of ἐπίγνωσις doctrine and reciprocal love. Because we develop capacity for love, that capacity is extended to those around us. It is extended in personal virtue love and impersonal virtue love. The people we deal with on a daily basis can be dealt with by impersonal love. Sometimes we brood, get grumpy or moody. Impersonal love is worth developing as one of the premier problem solving devices; it is an attitude adjuster.

Invasion of the immature, self-centered arrogant believer. That is the believer we want to avoid, but we are mandated to love this person. He is a pompous person who depends upon his own flesh to live the Christian life. He has pretensions of living the Christian life by his own striving. Human works and human viewpoint standards. He lacks those things which makes for a moral degenerate. He sets himself aside as a judge of others. God is a great judge and a perfect evaluator. When He blesses us, and His timing is always perfect. The legalist superimposes Himself as the standard. This is someone who will judge you and try to set you straight when it comes to the Christian life. The tendency of the legalist is to gossip; a smear campaign. A gossip. To assassinate the character of anyone who violates the legalistic standards of such a person. The legalist often opposes the grace believer. The law of liberty is everything we can do. Mature believers had the liberty to eat meat sacrificed to idols coming straight out of the idol sacrifices. Anyone had the right to eat from that meat. However, they were to refrain from doing so under the law of love. The immature believer does not know enough to let other believers alone and let God deal with them. You may have children and you think, *I cannot wait until they move past a certain stage*. The immature baby believer is also obnoxious. The law of love in the soul of the law of liberty.

The law of love is nothing more than the application of impersonal love. Extremely simple.

#### **Law of love Same as the Application of Impersonal love**

1. The application of impersonal love as a problem solving device.
2. The law of love is the thoughtful application of divine viewpoint to other believers. From divine viewpoint comes the doctrine of impersonal love. You do have to be flexible here. Times when you face obnoxious legalists. It takes maturity.
3. The law of love is about keeping positive immature believers from becoming detracted from their spiritual growth. An entrenched legalist, then you have a decision to make; but apply the law of love to the immature believer.
4. It is all about grace orientation toward other less mature believers. This is so the immature believer has every opportunity to grow. You let him have every opportunity to grow.
5. You must apply impersonal love. It is hard not to react to some self righteous, self-centered believer. It is tough to apply impersonal love rather than reacting to it.

6. The mature believer does not flaunt his liberty. When you react, it is easy to flaunt. You know the immature believer is wrong; so you want to flaunt your liberty; there, you are wrong. You do not flaunt your liberty to put down legalism.
7. But, neither does the application of the law of love require obeisance or deference to legalism. Here is where your flexibility kicks in.
8. Legalism is not indulged by the law of love. Doctrine should never be compromised to appease legalism. The mature believer always stands for the principles of grace. That is impersonal love. The legalist must not be encouraged to some phoney, wrong-headed spiritual life.
9. "There seem to be some gray areas here." Sometimes the application of doctrine is somewhat hazy. Sometimes you have to pray and you will have the correct doctrine at the right time. There is nothing wrong with God directing your thinking in these circumstances. Bobby prays a little bit before each speaking period. The legalists should not be encouraged to a wrong-headed approach.
10. You do not lend credence to a set of false standards. You do not acquiesce to legalism. This will never cause a legalist to grow.
11. Nor do you slap down a legalist by claiming a doctrine for which they have no frame of reference. Impersonal love is the opposite of reaction. The mature believer must show some flexibility and some discernment in how they handle that obnoxious believer.

Impersonal love always demands tolerance and patience and thoughtfulness and sensitivity toward the immature. Your objective is not to become a stumbling block.

Rom. 15:1–3: **Then we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good, to building up. For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me."**

You please yourself by indulging in the law of liberty. When positive volition is present in the immature believer, even if they are legalistic or antinomian, the law of love demands patience and tolerance to renovate that. Maybe you are obnoxious and people are avoiding you? It may seem like an imposition to apply the law of love. Applying impersonal love is absolutely the greatest way to live your life.

#### **Application of Impersonal love**

1. Impersonal love involves a relaxed mental attitude in all of your relationships. It is not only the right thing to do, but you are relaxed about it.
2. Impersonal love is an elevated stage of faith rest under people testing. In impersonal love, you have an incredible ability to apply faith rest. You begin to understand the whole realm of doctrine. Virtue love is a rationale, so it is a super elevated faith rest.
3. Impersonal love is the road to sharing the happiness and contentment in your soul that the Lord Jesus Christ demonstrated in His soul during the 1<sup>st</sup> Advent. He faced

great injustice, hatred, and brutality. "Forgive them, for they do not know what they are doing."

4. With the same impersonal love in our souls, we have that operational spiritual life. Tranquility and happiness are enduring and self-sustaining. Jesus faced all of the legalists and He never lost His impersonal love. You may not like a person, the way they think, and this political season, they may have brought this out even more. Your life is much easier when you have impersonal love.
5. When your impersonal love takes precedence over irritating, obnoxious people, you carry God's happiness with you as your constant companion.
6. Your inner happiness and spiritual maturity conquers any unhappiness or fearful situations with regard to people. Impersonal love is where you meet everyone. It is your front line defense with people.
7. James 1:2: **Consider it all joy, my brothers, when you encounter various trials.** This is the chance to apply impersonal love. The believer will build the capacity for the greatest impersonal love.

Impersonal love carries you through the hardest of times. When two people are married, two sin natures now live under the same roof. So you must double up on your impersonal love.

### **Impersonal Love in General**

Impersonal love is the bedrock of virtue love.

1. The object of impersonal love can be any person, known or unknown, attractive or ugly, appreciative or antagonistic. Impersonal love is applied to all of these categories.
2. The believer can deal with the other person without taking into account their flaws.
3. This does not mean that you must seek out people that you do not like for a close association. You do not have to spend time with people you do not like. It does not mean that you sacrifice all freedom in the name of love. You avoid miserably people whenever you can. Especially if they are a bad influence or a constant pain to you.
- 4.
5. With impersonal love, you can forebear when such people are in your periphery. There are times we just cannot avoid some people. We spend 8 or more hours at work every day and there must be someone there who is out to make us miserable.
6. Impersonal love views all people through the eyes of a virtuous character build upon Bible doctrine and personal love for God.
7. The only way to have this virtuous character is the two-column advance and to develop impersonal love in your soul.
8. You build virtue love to deal with reaction against negative people. You build it and use it. Every time you start to react, then think; what is your obligation to this person. You love one another. One thing that you do is you do not react. With impersonal love you pass people testing.

9. When you apply impersonal love, you mature more quickly under testing. This actually accelerates your spiritual growth. This is one of the great advantages of being under testing.

If you keep growing, impersonal love will grow naturally in your soul.

When we love God personally, he becomes our role model for impersonal love.

## Lesson #840

## 1Cor. 13 Intro January 25, 2009

## Sunday 1

How many of you can be insulted by someone, and then, hear an apology, and forgive and forget it right on the spot. However, this is how God treats us in grace.

Tolerance, stability, benevolence, etc. are attitudes which must be maintained; attractive to us or repulsive to us. Appreciative to us or antagonistic toward us. There are some people that we would rather avoid in this life. However, even these ought to be witnessed to. You cannot avoid everyone, which makes impersonal love a necessity. You can forebear any of these categories of people when they are in your periphery. Love is not true unless it makes it through the hard times and without impersonal love, that love will not make it through the hard times. We are not mandated to personally love everyone. James 2:8: **If you fulfill the royal Law according to the Scripture, "You shall love your neighbor as yourself," you do well.** Doing well, means that you are fulfilling your obligation as a member of the royal family. Nobles oblige is the requirement of one of royalty to behave benevolently toward those who are not royal. Jesus Christ is the King of Kings, and the Lord of Lords. So we have become, at that moment of salvation, a member of his family. We are, male and female, sons of God; we are members of His family; therefore, we share in His royalty. We are members of the royal family of God. Christ was a royal priest after the order of Melchizedek. As royal family, we have a royal obligation to all mankind. We are to tolerate the nonessential and the inconsequential of all mankind. Impersonal love is a wonderful thing; it is the great virtue which we possess when we acquire it. This is the good old two column advance. This advance requires the filling of the Holy Spirit. None of this occurs without the filling of the Holy Spirit. It also requires the grace apparatus for perception. This is not a simple classroom; God the Holy Spirit teaches our human spirit that which we need to know about Bible doctrine. That info is transferred down to our left lobe. We believe that and it is transferred to the right lobe. We drag ourselves into church, and that is our positive volition. None of what happens to us can happen to an unbeliever. We need to be in fellowship and positive toward Bible doctrine. As we grow in grace and in doctrine, reciprocal love grows as well. That becomes the motivation of our life. As we grow, we develop virtue and virtue love toward others. Impersonal virtue love and personal virtue love. This is not some humanistic system. Unbelievers cannot gain this same thing. An unbeliever can be patient, kind and tolerant. The unbeliever has a different motive than we have. The unbeliever is kind in order to gain something for himself. Something reciprocal; I am kind to you if you are kind to me. Or, approbation; or there is less hassles in his life. True altruism is very rare in this life. The believer has a genuine attitude toward others based upon the attitude Jesus

Christ has toward us. Impersonal love is not about, *what a nice kind person you are; kudos to you*. This is not to receive reciprocal kindness and love from others. We do not give out impersonal love in order to get personal love back. Our motive is to please and glorify God; and to execute the plan of God. It is about producing divine good in this life.

Impersonal love is the mindset of Jesus Christ. The way that He thinks. It is His attitude, and it is a supernatural mindset. It is a way of thinking only possible for the Lord Jesus Christ. The unbeliever is relative. Even the believer who has not advanced or who rejects doctrine. You do not get to pick and choose which mandates that you want to follow. That is not your option. You might have one or two people, "I just want to hate them" and you may have good reason to. But that is not your option, nor is that your maximum in enjoyment. Bible doctrine is not just another option in this world. Bible doctrine is the essence of Christianity, and Christianity is a relationship with God through Jesus Christ and then the provisions of divine grace assets. Bible doctrine is the absolute and only option for you. It does not matter if you believe it or not. **What is man that You even take thought of him?** We are nothing, but God still loves us. Bible doctrine is first and always, absolute truth. If doctrine is the absolute truth from God, then you must unequivocally live your life by it. Spiritual advance is increasingly living your life by doctrine. If His mandates seem unfair to you or unlivable, always remember the Bible doctrine are for our own best interests. They are back by God's personal love for us.

Bobby sees people testing as the most difficult test. With impersonal love, you can deal with people testing. There is the benefit for us. We are not simply mandated to do this; this is also for our benefit. This gives us a relaxed mental attitude. It beats a smoldering, vengeful attitude in us. Impersonal love brings a relaxed mental attitude. We can be at peace with ourselves. Impersonal love is a great way to live. It is the road to sharing the happiness of God in our own souls. John 15:11–12: **I have spoken these things to you so that My joy might remain in you and your joy might be full. This is My commandment, that you love one another as I have loved you.** This is the Word of God; this is Bible doctrine. He is, in fact, speaking to us. He has spoken His mind to us.

The happiness of God resided within the person of Christ. Every lousy situation which He faced and all of the people who ran him out of town, and He never lost contentment or happiness. Our joy may be made complete, as a problem solving device. Jesus Christ needed impersonal love on the cross. This provides a share of the perfect contentment and happiness on this earth. Are people abusive to us? How many have them have physically beaten us? Even under those circumstances, Jesus retained perfect impersonal love. This impersonal love continues to grow as we grow spiritually; and this accelerates our growth. One time, we use it on someone who badmouths us, and we learn something new about virtue love. You realize, this is easier. Impersonal love is therefore a primary objective in our Christian life.

**Lesson #841      1Cor. 13 Intro   Eph. 5:1–2   January 25, 2009**

**Sunday 2**

People without doctrine, at best, say, "What would Jesus do?" and then they come up with some way of justifying what they want to do. You must know someone in order to love

them personally. When we love Him personally, He becomes our role model. As you get to know Him, you get to love Him. This is how it is supposed to work in the human realm as well. We love Him personally, so that, when we do, He becomes our role model. Without impersonal love, your love will not grow.

So many people think, imitating God is walking in the footsteps of Jesus, whatever that means. That is pathetic and it is so ignorant that Bobby cannot even believe it. You cannot be an imitator of God and be an unbeliever.

Eph 5:1 **Therefore be imitators of God, as beloved children.**

Here we have the way we can be imitators of God. Impersonal love is Jesus Christ dying for us, while we were yet sinners. How many people walk in impersonal love? We have no excuse for not walking in His impersonal love. We must be imitators of His impersonal love. If you think a mandate is unlivable, you are wrong; God has given us His grace resources. We never have the excuse, that is impossible for me. We can live our lives in impersonal love, as He gives us the means to do so.

We will, of course, fail now and again; some people just make us angry. *Why should I become unhappy because Charlie Brown is unhappy?* Impersonal love means that we make this application in a hurry. Christ loved us unconditionally when we are the most obnoxious. We are motivated by personal love for God to develop the same attitude in us as He had for us. Our response to obnoxious people, whatever it is, we can follow His pattern of impersonal love. We have that capability. The unconditional love which He bestows upon the entire human race, that is our precedent. In law, we have precedent. Our law which went before is our precedent. We are the ones who follow. Perfect God loves us, despite our glaring imperfections. We must learn that same love, despite all of the faults in those around us.

Eph 5:2 **And walk in love, as Christ also has loved us, and has given Himself for us as an offering and a sacrifice to God for a sweet smelling savor.**

This is His attitude, so we can have this attitude as well. We can live with impersonal love just as He did. Our impersonal love derived from divine impersonal love. Patient and tolerant. This is what we have at our command. Just as His impersonal love took precedence over the flawed sinner. This is one of the most important spiritual acquisitions of our lives.

**Virtue love is one of the most important acquisitions of our life**

1. Virtue love implants in our souls a functional list of standards.
2. These standards are the principles by which we live our lives in relation to other people and fulfill God's plan. It is not just about relationships.
3. These principles, virtue love principles, constitute and honor code for us. That is built upon ἐπίγνωσις doctrine leading to grace and doctrinal orientation and also built upon reciprocal love for God leading to virtue love. Hence, with virtue love,

impersonal love toward all mankind. Impersonal love is the epitome of the mature Christian life.

### **Summary**

1. This is applicable to everyone, whether you love them personally or not.
2. Impersonal love does not emphasize the virtue of someone else. It is about you; it is not about anyone else.
3. Virtue love holds no grudge or resentment against anyone, especially against other believers. 1John 3:11 Heb. 13:1
4. Other believers possess the same imputed righteousness which we possess. Every believer has the righteousness of God in him. All of us have that. No matter how obnoxious we get, we all have it. That obnoxious person, God gave His righteousness to, so maybe I ought to ease up.
5. It rejects self-pity and never seeks to arouse the pity of others. Why should we pity ourselves? We have been given more than anyone else. No matter how we are treated by other people, we do not become involved with emotional manipulation. Too often we try to manipulate people whom we love. John 15:12 Rom. 12:9–10

we are also to respect the privacy of other believers. Being a priest means that we represent ourselves before God. We bel-priests, we do this in privacy.

### **Impersonal love and Privacy**

1. Privacy of the priesthood is one result of extending virtue love toward other believers.
2. Privacy is essential for freedom. Everyone must live their own lives before the Lord; no one haranguing them.
3. The Christian way of life is a life of freedom for the individual believer to advance to maturity. All of this takes place in our soul. This is individual. Allow it to take place; do not interfere.
4. Privacy demands that believers abstain from many things: gossip, judging, maligning, mental attitude sins, evil speculations, rumors and heresy evidence. Rom. 14:10–13
5. Respect for the privacy of the priesthood also demands other things: it demands toleration for the erroneous attitudes and opinions of immature believers on non-essential matters. Privacy requires flexibility. There is no flexibility on some matters, of course. You do not violate Bible doctrine.
6. The study of meat sacrificed to idols in 1Cor. 10:28, 31–33 Those who bought meat which was not contaminated; but some believers objected to it. They thought that it was some form of idolatry. Buying and eating this meat caused some of them to stumble. We are not to become a stumbling block to immature believers. That which we have a right to do is superceded by the law of love. This is impersonal love.

### Summary Points for impersonal love

1. The law of love always takes other believers into consideration. It is not just yourself.
2. The law of love is fulfilled by the application of impersonal love.
3. There are certain activities which we have the liberty to do. Some believers believe that drinking any alcohol is a sin. Impersonal love demands if you have a glass of wine, do not do it in front of those who are confused by it.
4. Sometimes, you refrain from doing things that you have a right to do.
5. It is a judgment call. Do you have any good sense? Can you look at a situation and figure out what to do? Our wisdom allows us to make good decisions in every situation. We learn what the best is for every immature believer. The wisdom of Bible doctrine must always be your guide.

You want to always contribute to another's spiritual advance, not a block to it. You want to encourage rather than discourage by indulging your liberty. Impersonal love demands that you refrain from lawful activities so that you do not offend or cause the weak to stumble. That was tough for Bobby in seminary, because he knew that he had much greater liberty than they thought. The doctrine of the stumbling block demands that we refrain from exercising our liberty in these cases. You do not flaunt your right as a believer. We have this today—I am going to do whatever I want in public, no matter what you think. The bottom line is, you must never interfere with another believer's process of growing in grace. If they are implacable in their legalism, after repeated exposure to doctrine, means that you are not the cause of their problem. Do not strut yourself either. You must make some judgment calls as a mature or advancing believer.

1John 4:10: **In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation concerning our sins.**

**Lesson #842**

**1Cor. 13 Introduction January 28, 2009**

**Wednesday**

The law of liberty and law of love are sometimes in conflict. The application of impersonal love is critical. You must work out a solution and determine which one takes precedence. We are to tolerate and show patience toward the weak and immature believer. Anything not negated by Biblical principles is free for us to do. In certain cases, the law of liberty can be superceded by the law of love. In everything that you do, you take other believers into consideration; this consideration is the attitude of the application of impersonal love. This consideration for others is that attitude. It is not easy to apply impersonal love. However, it is a mandate. If you can apply it, then you can fulfil the royal law. If you can do that, then you are doing well. We have the obligation to behave nobly and kindly to others. This is a reflection of the nobility in your soul. As nobility, we need to learn to act like nobility. There is very little left by way of royalty in the world, except in England. They are taught from birth how to behave as royalty. They have a certain protocol. Whether or not they act like royalty, they are royalty, and they know the proper way to act. We are a greater royalty than any royal family in the world today. Liberty is approval of certain actions under Biblical standards. So, you might say, "When would I ever not be able to do

something not sanctioned by Biblical standards?” You must sometimes refrain from taking liberties even when they are legitimate. You must make an application based upon your discernment of a situation that you come across. As you grow up as royalty, as mature royalty, you learn more and more how to apply that royalty to those who do not understand impersonal love. They also probably have little or no appreciation of it when you show them impersonal love. You must be flexible in your attitude and actions toward the weaker and sometimes legalistic believer. Never do you compromise doctrine. But you must apply that toleration and thoughtfulness based upon the virtue in your soul. The question is, when should you be flexible or not? When do you exercise your liberty or when do you apply impersonal love.

### **Review of Last Night**

1. The wisdom of spiritual maturity and the motivation of reciprocal love for God are our reference points. The doctrine that you take it, you develop virtue and virtue love. Those are the points of reference that you use to apply impersonal love.
2. You wish to keep the immature believer from being distracted from doctrine.
3. Always contribute to the uninterrupted momentum of spiritual advance. Noblesse oblige.
4. You do not ever make yourself or your liberty an issue in the mind of the weak believer. Give them some privacy. They will want to jump all over us with legalism. However, we let them grow up. Do not be a stumbling block to them.
5. Encourage rather than discourage the weak believer and their new spiritual life. To them, you have done something heinously wrong. All kinds of things can distract weak believers. Just use some discernment and doctrine and some impersonal love, and move on. Do not get all wrapped around the axle because someone is testing your impersonal love.
6. Bobby knows people who can do some great insulting, but they have curbed that.
7. You temporarily or permanently refrain from the exercise of your liberty.
8. You do not flaunt your rights as a believer. Use some discernment and judgment. Do not react to circumstances and people. You might be able to utilize these rights in privacy.

You must discredit yourself in front of the unbeliever. You lose your opportunity to witness.

### **Witnessing and the Law of love**

1. To not drive an unbeliever away, requires applying the law of expediency. This is the law of love applied to the unbeliever. This is impersonal love just directed to the unbeliever. We also have this obligation. Remember love your neighbor?
2. If the unbeliever looks at us and sees no advantage of Christ in you, why should he listen to you? The unbeliever watches you. Many times it is out of disgust and contempt. They want to see how pathetic you are and how right they are to reject it. Bob once hunted with an unbeliever, and he was impressed and he became a believer, noting that Bob was a very good shot. Do you embarrass Jesus Christ by

your actions? One day you will have to stand in front of Him and get an explanation for your life. You are either furthering the cause of Christ or embarrassing Him.

3. You forgo a liberty so that you do not confuse an unbeliever with something which you want to do. You do not have to get sloppy drunk with an unbeliever in order to witness to them. Carnality is out, but good judgment is in.
4. You must operate in a manner so that the unbeliever sees the grace of God in you. If you are not grace orientated, then you cannot apply impersonal love. Doctrinal orientation means that you learn grace orientation. Starts with doctrine, and continues with reciprocal love. The bottom line is, you must not interfere with your witness or with your life. You might have to live the gospel in someone else's eyes, which requires impersonal love. One guy that Bobby played golf with, and they realized that they just chose to reject God, so they prayed to God to give them information. Two weeks later, another golfer provided them with that information.

### **When is it legitimate for liberty to supercede love?**

1. If
2. If they have rejected doctrine and have rejected grace, then the exercise of your liberty is not their stumbling block. If they reject the Christian way of life in grace, then you do not have to sweat it.
3. In this case, you are not their stumbling block; they are tripping over themselves.
4. Again and always, you must exercise good judgment and the application of impersonal love. There are times even when a person with locked in negative volition where you must forgo your liberty and operate under the law of love.

With regards to the unbeliever, the law of love always supercedes the law of liberty. You function in impersonal love toward them for all of their life. Do not get in their way. You should decide in your great wisdom that liberty is justified. There is always the chance that the negative person will turn toward God. If you are about to do something which will confuse or mislead an unbeliever, then you refrain from doing it. Be judicious in how you use your liberty. This is where the wisdom of your impersonal love comes in. When in doubt, always err on the side of love. Ultimately, Bible doctrine is the essential for all of this. Where a believer adheres to Bible doctrine, to the privacy of the priesthood, the law of liberty can be applied. Virtue and impersonal love grow, and believers will stop stumbling over other people's liberty. They might even stop stumbling over other sins and mistakes. Psalm 32:5 is a great example: [I confessed my sin to You, and my iniquity I have not hidden. I said, I will confess my transgression to Jehovah; and You forgave the iniquity of my sin.](#) David hurt many people and caused many to stumble in his kingly career, and he paid a terrible price for it. But in the end, he was responsible for his failures only to God. In spite of these failures, he was called a man after God's own heart.

If some legalist comes after you, then he can take you right along with him. A very important aspect of impersonal love is toleration. This is a wonderful word. It sounds weak, but it is important to the Christian life.

1. Toleration permits all believers to focus objectively on the Word of God as the assemble in the local congregation. You tolerate all kinds of people. You would never choose to be around them if you have the choice.
2. Thus the immature believer has the privacy and the freedom to grow up without secondary issues of liberty intruding on their conscience.
3. The application of impersonal love also gives the mature believer opportunity to develop the spiritual strengths of virtue love by being flexible and tolerant. This means that you have made progress. More is demanded of the strong, mature believer than the weak, immature believer.

## Lesson #843

## 1Cor. 13 Introduction January 29, 2009

Thursday

We live in a unique age. We have the filling of the Holy Spirit and access to gap by which we grow to spiritual maturity. We are a royal priest and we can fulfill the royal law of James 2:8. We have the unique spiritual life. The love that Christ utilized throughout His earthly ministry up to the cross and on the cross. We have access to all of that. We have the privilege of living with the same attitude. We have the option to live it. This is the more that we can enjoy this love as we grow. The development of the virtue love, which is the end product of spiritual growth, and this is key to the Christian way of life. The development is what we are aiming at as we grow to spiritual maturity. We find this in vv. 2–3. The overall theme, without virtue love, we are nothing. No matter how great you think you are, and how much you think you are accomplishing for the Lord, it means nothing without virtue love. We must use God's grace resources to do this. We must express virtue love in all that we do. We are nothing without that virtue love. Our spiritual life is really devoid of production without that right attitude of virtue love. As you grow, you develop virtue love. His plan to glorify Him involves virtue love. This is key to our eternal reward. This carries over for eternity. So, it stands to reason that the expectation for the strong and the mature believer is greater than for the weaker and immature believer. Less expectations from the immature believer. Without much doctrine, the immature believer is short on virtue love. In that condition, the immature believer cannot fulfill their primary function.

Jesus was a scholar of the Old Testament. Many times, in His messages, those who heard Him, also heard Him teach the Old Testament. They would be able to put things together. "You will love your God with all your soul, all your heart and all your mind" which is a great definition of reciprocal love. You cannot love Him unless you know Him. The two-column advance. **"This is the first and foremost commandment."**

All of us, including the weak believer and the immature believer, have access to the exact same spiritual life. Grow up and utilize the two-column advance. The two great commandments. Jesus is talking about the virtue love which we have been studying. We should have expectations of ourselves as well, just as God has expectations of us.

**What obligation does virtue love impose upon those who can use it? What is expected?**

1. The obligation of honest, generous and responsible behavior toward the immature believer. Another way to describe impersonal love. Rom. 15:1–5: **Then we who are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good, to building up. For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me." For whatever things were written before were written for our learning, so that we through patience and comfort of the Scriptures might have hope. And may the God of patience and consolation grant you to be like minded toward one another according to Christ Jesus,** Virtue love precludes that arrogant self-centeredness. We are to please for the neighbor's good for his edification. We bear the weaknesses of the immature believer for their edification. The strong must never get in the way of the advance of the weak believer. We must afford them every opportunity to grow to spiritual maturity.
2. The strong are to toleration the inconsequential, non essential or even unreasonable demands placed upon us by the immature believer.
3. The strength of virtue love overlooks and endures the obnoxious opinion and actions of the weak.
4. An arrogant person may assume that we are weak in applying the law of love to the immature. "You should be chewing this person out for not knowing the doctrine."
5. Remember, there is no weakness in the flexibility of impersonal love. It is the strongest part of impersonal love.
6. Impersonal virtue love demonstrates courtesy and thoughtfulness and sensitivity toward those in the congregation who are at different stages of growth.
7. The strong believer may bend, but he will never break. He is inflexible, but he may bend with the inflexible application of impersonal love. This has a lot to do with our conscience.
8. A believer with impersonal love maintains a relaxed mental attitude and a sense of humor about himself. He has a sense of humore about life and about others. If you get too serious, you set up false standards for others. Those whom you impose these standards must meet them in order to satisfy you.
9. So we can fulfill Rom. 15:1–2.

Every believer has a common objective. We have one common objective. Virtue love through spiritual growth. There is no one who is a Christian without that... All of us must develop reciprocal love. That means that all believers must submit to the authority of their right pastor-teacher. You don't hop from church to church looking for you right pastor. You get under one and stay there.

Impersonal love and bearing weaknesses. Every believer must build virtue through doctrine. There are so many Christians who confused virtue with human morality. They confuse morality and virtue.

### **Distinguishing between Virtue and Morality**

1. Human morality belongs to believers and unbelievers alike. Morality is a good thing and immorality can end a nation.
2. But, the focus on mere morality often devolves into legalism when it is assumed to be the Christian way of life. Rom. 13:1, 8–10
3. The virtue love which we have been studying is the far superior Christian life.
4. Morality is the fulfillment of the laws of divine establishment. This is a good thing and an obligation that we all have.
5. Virtue is the foundation for virtue love, which is so much greater. Virtue love exceeds but it includes morality.
6. With virtue love, you fulfill the true norms of morality and
7. The downside of morality is breeding legalism in a person who is arrogant. Human morality has a tendency to change. We see this all the time. It becomes a situational ethic. We see this in the politics today. Situational ethics rule and it is called morality. In virtue love, there is no shadow of turning; it is absolute. There are no grey areas in virtue love.
8. The legalism engendered by arrogance and morality means being judgmental of those who do not meet the standards of the self righteous moralist. People who simply adhere to human moral standards are simply legalists.
9. Virtue love negates inflexibility, judging, maligning, implacability, and self righteousness.
10. Impersonal virtue love adds the all important dimension to human morality: Bible doctrine, which adds the standard of virtue.
11. Virtue love is the key to our morality and the standards of our Christian life.

#### **Another Aspect**

1. Self-serving arrogance is removed from your life with virtue love; they are antithetical.
2. Our talent, our scintillating personality, our asceticism, and all of our human ability never merits a single blessing from God.
3. Those are not virtues in the Christian life. These are impressive things in some Christian circles.
4. None of these things commend us to God; they are ego-centric and not theocentric.
5. Virtue love is grace orientated. This is where virtue love comes from...through the two-column advance.

We cannot apply these standards to others because we cannot impose our standards on other people. Virtue in the Christian life includes *live and let live* and it precludes legalism.

#### **Applicational Results**

1. No impersonal love means you have no true personal love

2. Anger and hatred intrude on your relationships.
3. Momentum from doctrine builds grace orientation and reciprocal love.
- 4.
5. So the virtue love of your life is centered around God; not us or another person.
6. Virtue love always requires grace orientation, which is the firm confidence that we will receive the grace of God and His virtue love toward us, despite our not deserving it.
7. We are constantly treated with benevolence of God. We can apply this to ourselves and others. We apply the benevolence with which God treats us and apply it to others.
8. This means we become sensitive to and tolerant to those around us.
9. Reciprocal love for God always produces virtue love. It is the opposite of self righteousness and the opposite of insensitivity.

We must depend totally on the virtue of God we must be aware of His attributes and His grace policy. Our point of reference with God is His virtue love. We learn to love as He loves us. Right motivations leads to right actions.

#### **This is the fabulous virtue love**

1. Its source is the attribute of God's love toward us in grace.
2. It is developed in our reciprocal love for Him.
3. It results in personal love for a few.
4. It results in impersonal love toward all.
5. This spectrum of virtue love is reflected in the qualities found in 1Cor. 13:4ff.

a special speaker

Ralph and Cindy LaRosa from the Philippines. They have been there for 30 years. This is a part of our ministry as well. They have been on the field, able to rebound a lot. Deut. 4:9: make them known to your sons and grandsons. In order to update us, we are to remember the blessing. Deuteronomy is a transitional book. The younger generation is about to go into the Promised Land and the older has died out. For over 33 years, God has made all grace abound toward them. The test. We need these tests because, by nature, we are arrogant and selfish. When the test is going on in our life, we forget that this is part of our growth. God provided leadership. One reason they are still in the field is the incredible leadership. Remember those who have led you, who spoke the Word of God to you. Imitate their faith. Some of you may be realizing that you can relate to something in this presentation. Jesus Christ is the same yesterday, today and forever.

He visited the Philippines in 1966 as an unbeliever. God opened his eyes in Vietnam. 1970 he and his wife came to Christ on the same day. He remembers this very vividly. Heard a missionary to the Philippines that same year. Did not see him for another 5 years. Apparently there was some preparation work then. You start with virtually nothing, and yet

they would go from church to church, and go from offering to offering. In spite of all of these things, God provided for them. When they were ready to go to the Philippines, he asked them to stay at his home. He had all the publications of Berachah Church. 100 students at that time. They studied the tapes and publications. 1975 to 1977. They had to come back in 1977 and returned to Berachah Church for the first time. It was during this time of this studying, that they came up with their 4 major objectives: evangelize unbelievers. Edify believers to help them grow in grace and knowledge of Jesus Christ. To equip pastors and leaders. Through this ministry, they understood the thrust of their spiritual gift.

He learned to find a place and stay there a long time. Very fortunate to hang on to this concept. 2 year transitional period. This set them up to plant their own ministry, which was in 1978. Not in the areas of the terrorist organizations. 7000 islands and 80 million people there. Size of Arizona. South of Manila now. Were able to buy some property. First building for 6 or 7 years. They have been able to remodel it. Very close to a mall. God directed and guided them to start a school there. A third story will be added on one side. It is staying in the same place and plugging away. This takes teamwork and we are a part of their team. Doctrine from the church and the support and prayers.

His wife home schooled their kids and taught at an international school so their kids could go there. 8 students in 1999 and now it is 125 students. Impact on the city. There are about 60 kids per class in the city. They are not learning much. Kids must learn to read in order to learn the Bible. They can evangelize there. These children get 5 Bible stories a week. A presentation with the gospel regularly. They can rent a cinema and he taught a series over there. A lot of adults, some computer schools sent their kids there. Were able to fill up the cinema several times. He could give his testimony of being in the military to the Philippine police who go there. Leadership training.

Some muslim kids there taught to beg.

Estimated 90 million people, doubled since they arrived. 2 million babies born a year there. 7 main islands. There are 3 muslim groups and the new people's army. The wall of fire with them and they feel safer there than in Detroit. 200,000 philippinos served in WWII. There are over 170 languages in the Philippines, but two main ones. The whole ministry opened up with being able to teach English there.

About 48,000 pastors who are not really trained. To form a new ministry called the Christian leadership ministry or something like that. A group from Austin helped them. 169 delegates showed up.

The foundation. The authority of the Word of God. When he first heard about Berachah Church and he did not put some things together until reading canonicity. Excellent training in theology and hermeneutics. Use Chafer's Theology. Exegesis was the big one. This challenges him still, and he is turning 61. Systematic theology. Hundreds of

categories from Berachah. Nothing happens until you apply it. Sometimes the organization you are with is the problem. They learned with Berachah Church that you do not beg for money. 27<sup>th</sup> year with grace world missions. Everything is provided. They are tested. Works salvation there and people trusting in their church, knowledge, sacraments, etc. Thought over emotion. That is a great challenge, problems with emotional Christianity. Religion is their main enemy. People who think they can go to heaven based upon their works. Intake of the Word of God daily. Inward man is renewed day by day and the outward man is perishing. Evangelism based on faith alone in Christ alone. Incredible evangelism there. Sister picked up some booklets and took them home because they were free and never read them. Her brother read them and believed and was a pastor for many years. Remote areas where there are Berachah literature.

## Lesson #844

1Cor. 13:1 February 1, 2009

Sunday 1

We have fully examined ἀγάπη and there are 30 hours on this topic. The Christian way of life hinges on understanding love. The more you get to know the attribute love, that grace is the expression of God's love toward us. As you continue your march toward spiritual maturity, so grows virtue love, which is expressed toward other people, both personal virtue love for a few and impersonal virtue love for all. This virtue love which we have studied for the past 2 months gives us the whole spectrum of love for vv. 1–8.

1Cor. 12:31: **Yet be zealous for the greater graces. And still I am showing you a path, suited to transcendence.**

### Tongues

1. Tongues is a spiritual gift of speaking in a language that the speaker did not previously know. Those around him can understand what he is saying. The speaker could give a complete and coherent message in that language.
2. What the person said was completely understandable to some of the listeners who knew this language.
3. The speaker also understood what he was saying. He was not a speech-puppet.
4. Therefore, the speaking was not an ecstatic utterance by someone in a trance-like state. This is not emotional, unintelligible speaking. This is not something which is just God in control.
5. What was spoken was fluent; it is a linguistic tool. It did not show a special relationship between the speaker in tongues and God. We all have this relationship. This does not bestow special favor on anyone.
6. The languages could be interpreted. This assumes that it was intelligible and a language used somewhere on this planet. This is the tongues of men.
7. Tongues no longer exists as a spiritual gift. Tongues ceased after the Bible was fully completed. The Corinthians had heard those speaking in tongues and they themselves had this gift. However, this was a contentious problem in Corinth and some used this gift to exalt themselves in the church. This is done today. Even in

those days, tongues was no more special than any other gift, and today, it is not even a legitimate gift.

The better way described in this chapter is virtue love. Paul goes all out in this dissertation. It is amazing thing which Paul does. Paul in here uses *the tongues of angels*. Up until this time, Paul has talked about speaking in the *tongues of men* and now, he is going to talk about the tongues of angels. What purpose does Paul do this. The key to understanding this is found in the Greek grammar.

The conditional conjunction  $\epsilon\alpha\nu$  + the present active subjunctive of  $\lambda\alpha\lambda\epsilon\omega$ . *If I speak...* This is the 3<sup>rd</sup> class condition; maybe I do and maybe I do not. Uncertainty is applied. Here, it is better to say, *suppose* rather than *if*. There must be some sort of an angelic language. Paul maybe speaks in languages of men or languages of angels; maybe he does and maybe he does not. However, apart from love, there is nothing here but background noise. People love to focus on *tongues* in this chapter; however, the import of this chapter is virtue love. *Tongues* is just an illustration. Paul as an apostle had the gift of tongues, and this is revealed in the Book of Acts. So, why does Paul use *suppose* here? We might reasonably say, Paul may speak in the languages of angels. We may assume some sort of angelic language exists. His hypothesis is hyperbole or exaggeration. *Suppose that I speak in every possible language known to man and angels...?* is to be taken as quite impressive. Anyone doing this would be quite impressive. What we have here is an exaggeration for shock effect on the Corinthians. The Corinthians highly respect the gift of tongues and they exalted it greatly, more than its actual purpose.

#### **Introductory Points on Paul's Reasoning**

1. Paul is using a working hypothesis to explain virtue love, not tongues.
2. The hypothesis assigns the true value of tongues as a temporary gift, and the more important value of virtue love.
3. It also emphasizes that tongues has no validity apart from the spiritual life of the believer who uses it.
4. Even if you could converse in the language of angels, this would be of no use to you apart from virtue love. This gift is used to work up people emotionally, to show a miracle, to get money from them; but even if someone could do this, there is no use to them.
5. You can live the spiritual life without a spectacular gift, but you cannot live it without virtue love.
6. It is not the gift of tongues which matters but virtue love.

This is why Bobby spent all of this time on virtue love. This is one of the most critical doctrines in our spiritual life. The inflated perspective in speaking in all of these languages drives home the points of virtue love over all else. Even the tongues of angels is way secondary to virtue love resident in the soul of the believer. Paul uses hypothesis and hyperbole. It could happen, but hyperbole is used for effect. Paul is finally getting down

in this chapter to giving the great solution. The Corinthians are in this sea of self-promotion, divisiveness, etc. There is no definitive Biblical evidence that any person has ever spoken in some sort of heavenly language. Paul does not attribute this to angels but to himself only. When he includes angelic languages in this mix, he is giving some possibility of angelic languages here. In practical terms, all other languages would be identifiable by some human being who speaks that language. Since no one has heard an angelic language, much less translated it, how would anyone actually know that it is an angelic language? The only way this would be known is, the speaker says, "By the way, this is some angelic language that I just spoke." Speaking in an angelic language is problematic. All people can understand doctrine and the gospel in their native tongues. So why is there a need to communicate in an angelic language? There could be an angelic language and there probably is. We need to learn in the language that we know. People today speak in some unintelligible gibberish and they call it an angelic language, and, it, at best, gives them some kind of thrill. Have you grown about this in hearing an angelic language?

In the past, some rabbis have contended that the tongues of angels refers to the Hebrew language refers to Hebrew, which is the language of the Old Testament. Angels have communicated to men, and this is in their own language. The word ἀγγελος means *messenger*. So angels are communicators. Their message to man was in Hebrew, Aramaic, or Greek. No other angelic communication is given in the Bible. Of course they will communicate in the way that men can understand.

We could be witnessing to angels? We do not witness to angels. There are fallen angels and elect angels. There is no additional chance for them. Those who did not choose to follow Satan are with God. There is nothing which requires us to speak in angelic languages. Clearly in this verse, angelic language is distinguished from human language. The real issue is, virtue love. Without virtue love, what Paul says is meaningless.

1Cor. 13:1 **Suppose that I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.**

<b>Lesson #none</b>	<b>1Cor. 13 Introduction February 1, 2009</b>	<b>Sunday 2</b>
	Congregational meeting	
<b>Lesson #none</b>	<b>1Cor. 13 Introduction February 4, 2009</b>	<b>Wednesday</b>
	Bobby's gone	
<b>Lesson #none</b>	<b>1Cor. 13 Introduction February 5, 2009</b>	<b>Thursday</b>
	Bobby's gone	
<b>Lesson #none</b>	<b>1Cor. 13: February 8, 2009</b>	<b>Sunday 1</b>

Rick Hughes (in with the Rick Hughes notes)

**Lesson #none**

**1Cor. 13 Introduction February 8, 2009**

**Sunday 2**

Rick Hughes

**Lesson #845**

**1Cor. 13:1 February 11, 2009**

**Wednesday**

Although there may or may not be an angelic language, that is not the point of this verse.

Present active subjunctive of *to speak*. Eav+the subjunctive means a 3<sup>rd</sup> class condition. This is a speculative approach. Reasonable to render this *suppose*. A conditional clause has a protasis and an apodosis. This and the next two verses is, no matter what your spiritual gift, no matter what you think of yourself, if you have not advanced to virtue love, then all else is pointless. That is what makes virtue love such a central theme of Christianity.

The protasis: **Suppose that I speak in the tongues of men and of angels,...** Paul was probably the greatest believer of all time. He was gifted in ways that we will never be. He is talking about speaking in tongues, which he has done. He even throws in the language of angels here for good measure. This is the importance of of virtue love.

The gift of tongues was important in the pre-canon era. It was the way in which doctrine was spread. It was the way people understood it in the native tongue. Many people understood the mystery doctrine of the Church Age. This was a significant communication gift. **I am a noisy gong or a clanging cymbal.** Why would Paul denigrate the gift of tongues? He is exaggerating here for effect, to effect the Corinthians and their misuse of the gift of tongues. Paul will tell us how they have misused this gift and how the gift has ceased. Certain spiritual gifts have ceased in the post-canon age.

This gift was highly prized by the Corinthians. Those who spoke in it seemed to have an elevated status. Those who spoke in tongues saw themselves as great Christians. When they forgot where their gift came from, and the way God designed the gift to be used. Paul was presenting the problem and the solution.

Paul says, *suppose I did speak with the gift of tongues and even spoke in the language of angels*. And he says, "So what; it matters little that I did that." So, he is telling them, "Do not focus on this gift." Focus on virtue love rather than upon the gift. The gift of tongues can be exploited to the maximum, but not without virtue love.

What better way for Paul to offset the inflation of this temporary spiritual gift. He does it with this bold statement of linguistics.

**Virtue Love, Tongues and Syntax**

1. Using probable circumstances, Paul explains the importance of virtue love for the spiritual life of the Church Age. He will talk about other gifts as well. He explains the importance of virtue love.
2. They hypothesis assigns the true value of tongues as a temporary spiritual gift. But beneath the all-encompassing value of virtue love. Bobby has summed up once again the value of the Christian life.
3. Paul emphasizes the fact that tongues has no validity apart from the spiritual life of the believer who uses them. This emphasizes what is wrong in Corinth—no advance, no spiritual life.
4. Even if Paul could converse with the tongues of angels or even talk to God, this would be of no use to the speaker. Without virtue love, it is human good. It is worth nothing. There will be no rewards in heave for such a one. Human good will be burned up; only divine good will remain.
5. You can live the spiritual life without the spectacular gifts. There does not have to be a spectacular gift. But you cannot live the spiritual life without virtue love. Paul's intent in these 3 verses, and they are a passage of the great emphasis of the spiritual life. The point is, tongues, even the tongues of angels, which we think of as heavenly and beyond our imagination, are secondary to virtue love resident in the soul of the believer. Paul is using hypothesis and a bit of hyperbole. This is such a great indicator of where we are in our spiritual life. Do we have the capacity for personal virtue love or impersonal virtue love? How critical is that? That is where we meet every other person on this earth.

Now we go to the apodosis of this phrase. It is so revealing. These Corinthians had no idea how bad it was. This will explain how bad tongues can be without virtue love.

Cacophony, which is just noise that assaults the senses. This sound is the opposite of symphonic music. Chalks = gong. This is anything made of brass, which is where we get the meaning here. A gong is a convex metallic disc which gives a resonant tone when struck. Paul describes this sound as noisy. It is an adjectival participle. *Acheô*. This is *ringing out, reverberating sound*. This is a predicate nominative construction. Paul is being compared or equated to the brass gong. "If I speak in tongues without the characteristics of virtue love, I have become like a loud brass gong; irritating and not edifying." Everything that we have studied about the Corinthians can be summed up as a brass gong. The Corinthians get it immediately. Peddlers used to enter into the city of Corinth and they would move into the central market, and then they would beat their gongs in order to get everyone's attention.

1885 an obscure battle near Hanoi, between a small garrison of the French foreign legion who fought off 25,000 Chinese attackers. This was a super-Alamo of sorts. It is a memorable battle. The French foreign legion was a formidable fighting force and they are still intact. They were made up of many nationalities and many sorts of men; some who were trying to escape their past or they had been allowed out of jail to be in the legion. It took iron discipline to keep such men together. Deserting meant a firing squad. March or die. It was a tough military organization.

They finally lost in Vietnam after the French left in 1954, we entered into it. One group of them black flag army and they besieged the legionnaires.

A typical black flag attack included a violent charge, at full run, and screaming at the top of their lungs, banging gongs and cymbals. It was designed to strike fear into whatever force they were attacking. It was an unnerving sound.

It is in this way that Paul described the sound of tongues when there is no virtue love. The Corinthians understood this gong and cymbal illustration. Striking the kumballon gave a very loud sound. There was a difference in usage. The first for a peddler and the second was used for ritual observances. Αλαλαζω means *to cry outloud, to cry loudly* (especially used of people who have died).

Bobby went to a funeral where professional mourners were hired. Anyone else could join in with this sound. This also happened in the ancient world. There were hired mourners in the ancient world. A clanging cymbal was heard at funerals and for pagan worship and idolatry. Ritual observance. This is a highly charged, emotional sound. This slaps the Corinthians in the face. This sound would drive you mad if you heard it for too long; and there was this long wailing of women being taken in during pagan worship, and they would tear their victims to pieces. And this is compared to speaking in tongues. Paul has described this obnoxious noise to compare to the Corinthians speaking in tongues.

Paul is on a roll about virtue love and he is going to continue this misuse of tongues, and he will use more 3<sup>rd</sup> class conditions. They are all hypothetical.

1Cor. 13:1 **Suppose that I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.**

## **Lesson #846**

**1Cor. 13:1 February 12, 2009**

**Thursday**

vv. 1–3 are Paul's explanation of the importance of virtue love. What Paul does, he uses dramatic analogies to make his point. Hyperbole. Cutting and biting and it reverberates with these hard-headed Corinthians.

Virtue love is truly at the center of our Christian life. From the top to bottom. Our ability to apply that wonderful skill that we develop from capacity for love. That virtue love is the end of the line for us in terms of spiritual maturity. People can present the best and the worst. From the beginning, we see this virtue love. This chapter is central to the entire book of Corinthians. The many problems of disharmony can all be handled by this chapter. Every church faces these potential problems.

Hypothesis concerning virtue love related to the spiritual gift of tongues, which will be the illustration as he moves into the latter half of this chapter.

V. 1 is in the form of the Greek 3<sup>rd</sup> class condition. He is presenting a scenario which may or may not be occurring. They can identify with this, but this is an exaggeration for effect. This hypothesis serves beautifully for this effect.

Paul says, **suppose that I am speaking with the tongues of men and even of angels**; this is the supposition. Every time we find ἀγαπή love here, we are speaking of virtue love.

The gift of tongues really amounts to nothing without virtue love. Paul wants to drive home to them just how useless this gift is without virtue love. All of this is aggravating noise, and this is presented to them for effect. They are using this for their own purposes. This is like a noisy gong or a clanging cymbal. A brassy gong is how a peddler would announce himself. He would enter into the market area. Most cities had a central market. When he arrived, he would get out his gong and make noise. It was irritating. This is to draw attention to his arrival and his wares. This is how the Corinthians were using this gift. To draw attention to themselves.

Bobby is printing a retraction about the Gong Show.

Paul calls himself a clanging cymbal if he uses this gift without virtue love. The cymbal in the temple represented raw emotion and the ecstasy of the mania of their worship. The gift of tongues was just a grating noise if virtue love was not in attendance. No doctrine, no spiritual edification flowing from the use of this gift.

1Cor. 13:1 **Suppose that I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.**

Now, Bobby is going to look at the next two verses: **And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.** (1Cor. 13:2–3).

4 premises; all hypotheses and all possible. These phrases all serve to emphasize Paul's point again and again. Paul is driving this point home. Virtue love first all tha that it means.

Προφητῆια = *prophecy*. The prophet did not have to exegete the Word of God; it was delivered to him and some aspect of mystery doctrine was made known to him. The way they were using these gifts was a problem, and the problem was not using virtue love. God did not bestow the gift of prophecy to just any Charlie Brown, was their point of view. This gift had become a great source of arrogance among the Corinthians by the one who possessed it.

### **The Gift of Prophecy**

1. Prophecy predicted the future before the canon of Scripture was completed.
2. This included foretelling accurately the future as it related to the plan of God. This is not tarot cards or a ouija board.

3. It provided a message of divine guidance or a warning of coming judgment of sin.
4. Prophecy also revealed the will of God regarding current events.
5. It predicted future events during the apostolic age.
6. It also included the faculty for communicating doctrine pertinent to historical situations. How should a certain even be interpreted.
7. Finally, doctrine was what the prophets taught; doctrine not yet found in the Word of God. You can see why Corinthians would covet this gift. Prophecy was necessary in order to complete the canon of Scripture. Revelation is the most concentrated presentation of future events. The Apostles themselves had this gift. This is the importance of this gift.

Let's say, not only can you prophesy, but you understand all mysteries and all knowledge of the Church Age. These are separate concepts. Here, they represent just one concept.

We can open the Bible and the whole realm of doctrine is right there before us. Mystery and knowledge represent the same principle. The Church Age was about 30 years old at this time. It was still being disseminated to Church Age believers at this time. This mystery doctrine was now in effect as they are in the Church Age, and some are teaching it, even though there is no Scripture in existence.

Pastors are sometimes called prophets because they communicate mystery doctrine. Bobby communicates what they communicated. Gradually, the true gift of prophecy faded away.

The 2<sup>nd</sup> gift named here is the gift of faith (πίστις). This is the fundamental function of all believers; it is a system of perception and all believers operate on faith. This does not remove empiricism or rationalism from our thinking. All humans function on faith. All believers operate on faith. Faith is the evidence of things not seen. Rationalism is based on logic; empiricism is based upon things seen. Bible doctrine is objective and it proves what is unseen is real. God is not seen, but we have proofs that He exists.

We believe in Jesus Christ on faith alone. But we know He was a real historical person and we have the witness of thousands of people who saw Him in His life and ministry. People heard His Words and saw Him and heard what He said on the cross.

The Bible is the book attested to by so many sources which agree. That in itself is miraculous. There are literally thousands of variants, but none effect the meaning of Bible doctrine. That is the hand of the Holy Spirit, another proof of our faith. Everyone uses faith at one time or another. There is something that we have not seen and we accept their word that, that thing exists.

Blind faith of those who almost religiously accept and believe in evolution. No one has seen this take place. It is unseen. No one has ever witnessed it. Only the apparent results have been seen. Their ideas are often based on little or no evidence. One theory rapidly replaces another. The supposed evidence can often be interpreted in a number of

ways. There is even a politically correct way to understand it. Evolution is a force of nature creating. This is true faith. Given enough time, millions of years, inanimate matter become alive and that eventually becomes us. It takes blind faith to believe that.

We may not see those things which we believe by faith, but we also see results. Our faith is based on confidence in the authority and veracity of someone. The veracity of the Lord Jesus Christ and the authority of the Scriptures. There are also other proofs. The grace apparatus for perception is unseen, but there is evidence for it. There is no Z in your soul, but there is that method which produces real results.

Bobby would like to have us stand up and tell us how we experience spiritual growth. As we take in Bible doctrine, we can see the results. We learn how to relax as we have never done before. All the results of Bible doctrine. Remember how you were ten years ago and what you are now. That is the result of spiritual growth in our lives.

Bobby can give testimony to things unseen; his spiritual gift. Here, this is a faith which can move a mountain, and it is still in existence today. Paul mentions this gift in this context because of the nature of the gift. This is faith way above and beyond the norm.

Faith can move a mountain in the figurative sense. This is a faith above and beyond the call of duty. This is an exaggeration. And he will say, this is spectacular and worthless without virtue love.

1Cor. 13:2 **And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.**

## **Lesson #847**

**1Cor. 13:1–3 February 15, 2009**

**Sunday 1**

Paul mentions things which are not out of line, and these are critical gifts, necessary gifts, important communication gifts, and some of the most important aspects of Christianity, and Paul says that they are nothing apart from virtue love.

These are hyperbolic statements, and Paul certainly spoke in some languages, and it does not matter whether he actually spoke in some angelic tongue. Without virtue love, speaking the gospel and Bible doctrine in any and all foreign languages is nothing but noise—irritating noise—if spoken apart from virtue love. It is like the peddler banging on the gong. This is how the Corinthians were using the gift of tongues; they bang their cymbals in order to draw attention to themselves. This was pure emotionalism used for personal gain.

Virtue love is a thought process; it is the opposite of self-aggrandizement. Tongues was useless apart from virtue love. Virtue love first, and then all else falls into place.

Prophecy was critical to the pre-canon church, and it provided doctrine for the new Church Age believers. There may have been warnings or information about current events of that time, but these things are pointless apart from virtue love. Some would show up into town

and give mystery doctrine which had not been heard before, and without virtue love, it is nothing. It is all nothing without virtue love. You must grow in metabolized doctrine. You cannot just take in Bible doctrine to have the knowledge of it; you must grow from it. Academic knowledge of all mystery doctrine is meaningless without metabolizing doctrine and applying it in virtue love.

Then there is faith, a faith to move mountains. You may be able to recognize this as hyperbolic, and this faith is a spiritual gift for a special service. It is an increased measure of faith, faith above and beyond the norm, huge enough to move even massive land masses, so that it can put a mountain into the sea. But this does not really involve moving a mountain in all actuality, but moving great things in life. God can move mountains, literally and figuratively. God controls nature, history and circumstances.

1Cor. 13:1–3 **Suppose I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And suppose that I have prophetic powers, and understand all mysteries and all knowledge, and suppose I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.**

## **Lesson #848**

**1Cor. 13:2 February 15, 2009**

**Sunday 2**

Wouldn't it be enough just to say that virtue love is greater than prophecy.

You are the front line of Bible doctrine, and Jesus tells them the importance of faith, and it is has incredible power.

Matt. 21:21–22: **Jesus answered and said to them, Truly I say to you, If you have faith and do not doubt, you shall not only do this miracle of the fig tree, but also; if you shall say to this mountain, Be moved and be thrown into the sea; it shall be done. And all things, whatever you shall ask in prayer, believing, you shall receive.**

When Paul uses this same phraseology, both prophecy, knowledge and faith are for nought without virtue love. Mountains moved by faith, and he is nothing? Paul can speak in tongues, he is a prophet, he does have great knowledge and great faith; and, without virtue love, he is nothing. Paul himself, the greatest of the great Apostle, the one bringing the gospel to the Gentiles, who is the most famous, who has written the most New Testament books, the great Apostle himself, says that he is worthless without virtue love. He is a clanging, brassy gong; he is loud background noise. Even his teaching is of no account without virtue love. That is the impact of this fantastic impact of this passage.

Virtue love is the encompassing factor of the spiritual life. It is our attitude, it comes from the doctrine in our soul. In v. 4, he will tell us exactly what it looks like. Of course, we know that Paul's teaching and gifts are worth everything, because Paul teaches that which is divinely inspired.

With this over-the-top hyperbole, Paul is making a great point. He is saying that he is nothing without virtue love. His point must not be missed by the Corinthians who have great trouble with virtue love, what it is and what it means.

Virtue love is the result of spiritual growth. It begins with the filling of the Holy Spirit. Without that, you have no ἐπίγνωσις doctrine. When you know Him, you love Him; the more doctrine you have, the more you know Him. A two-column advance, advancing to the high ground of spiritual maturity, and as we increase the doctrine in our souls, we are building up virtue love in our soul. Virtue love is the application of our spiritual life. The glorification of God, all of it. What Paul teaches and what he writes is the basis for spiritual growth. The use of his gift and all of his teaching is worthless to us and to him if we do not grow from it; if we do not develop reciprocal love. Paul's message. It is not that the gifts or knowledge or faith are useless, but it is because the people using these things are worthless; they are not putting it all together. The spiritual life is null and void without acquiring virtue love. If you develop virtue love, this is how the other things all take place. If you do not have virtue love, then you do not have spiritual advance or effective Christian life. No effect of spiritual gifts, no service, no spiritual production. "Look at your character, and if your virtue love is missing, then you are of no account in the spiritual life."

1Cor. 13:2 **And suppose I have prophetic powers, and understand all mysteries and all knowledge, and suppose I have all faith, so as to remove mountains, but have not love, I am nothing.**

Paul leaves the spiritual gifts behind and he now addresses spiritual activities.

Martyrdom occurs when Christianity is violently opposed. Doesn't this make people think that there is more to Christianity besides stoicism? It shows that there is more to this than just some nice, neat philosophy.

Muslims bastardize this concept and blow themselves up and call it martyrdom. They do not have virtue love, so you can see Muslims and how far they have distorted this, and how meaningless it can actually be.

There is a very practical statement of charity, something which all believers should be involved with. However, it is hyperbolicized here; suppose I give away everything. Keep in mind the hypothetical nature of this statement; it is not a mandate for you to give away all that you have to the needy. Giving to the poor and charity and giving to the church is a good thing. Berachah Church cannot keep the doors open without giving; the needy do not get fed without charitable activities; but these things are nothing when done without virtue love.

**"The Spirit of the Lord is upon Me"** indicated the filling of the Holy Spirit. **"Because He anointed Me to proclaim the gospel to the poor."** It is not monetary charity. Jesus was the great fundraiser, if He chose to be. He could have gotten millions from people for the poor, if He so chose to do. However, what He presented was the gospel; the gospel is far more important. The only lasting real hope for the poor and needy is Jesus Christ Himself.

Mark 14:7: “The poor you will have with you always.” Plenty of people get a lot of political mileage out of the poor. They need things, so I will see to it that you give them your things. But there will always be poverty. There are acts of charity, just don’t think that your acts of charity will remove poverty. “You will not always have Me.” The priority is Jesus Christ. You will have the poor, but you will not have Jesus Christ. He takes precedence over good works and selfless acts. Jesus Christ is our advocate in heaven. Our priority is the mind of Christ in us. That is His never-ending presence with us. Doctrine and virtue love is the cause for real charity.

2Cor. 9:7–8: Each one, as he purposes in his heart, let him give; not of grief, or of necessity, for God loves a cheerful giver. And God is able to make all grace abound toward you, that in everything, always having all self-sufficiency, you may abound to every good work. Virtue love as the motivation. Do not give if you do not have the virtue love behind it. God loves the well-motivated believer. Many believers have been deceived and confused on this point. They will substitute the outward manifestation for the inward motivation. This is the difference between human good and divine good; hypocrisy and virtue. Bobby will discuss human good in the near future. Divine good is what counts in the overall scheme of things. People will say good things about you if you are charitable; but remember, what actually counts in eternity. There are wealthy people who have given a lot of money, and it relieves a little pain and suffering. If these people have some of their material needs met, what good does that do when it comes to eternity.

The outer deed of charity is phoney unless it comes from virtue love. The inner motivation from spiritual growth must always be present.

Aorist active subjunctive of *δομίζω* to give away one’s property; to feed someone. *ὑπαρχο* means to exist, to be present. As a participle, this is the means of existence. Then we have the presence of *πας*, which makes this an even stronger supposition. “Suppose that I give away all of my property for the subsistence of someone.” The poor is not here. This is one person giving to many people for the purpose of their well-being. There is no call here for socialism. Charity; socialism is coercion to support others from the fruit of your own labor. Churches which try to squeeze money out of you, are socialistic. Berachah Church has a principle of giving from virtue love; having good motivation. There is nothing wrong with charity; it is a good thing. If it is the act of charity which constitutes the Christian way of life, Paul says, “Let’s go all the way and give everything you have.” This sounds like it might be okay. Divine good and virtue love is what you are rewarded for in heaven. It is not about simply giving everything away. This is what every ascetic has ever thought. All of these hermits and monks doing all of these strange things. There are no rewards for actions only. Paul hits every aspect which people think about; communication, faith, actions, and it all required virtue love.

1Cor. 13:3 Suppose I give away all I have, and suppose I deliver up my body to be burned, but have not love, I gain nothing.

Paul's final illustration of the preeminence of virtue love over all else is in v. 3. In the first two verses, Paul used several illustrations. He took two communication gifts for the presentation of and the formation of the church. This does not relegate the communication gift to some secondary role; doctrine is primary; faith is primary. Without doctrine, you cannot advance to maturity or develop reciprocal love. This is a strong illustration.

#### Summary of 1Cor. 13:1-2

1. Spiritual advance to spiritual maturity produces virtue love. One cannot exist without the other. Virtue love is the status of ἐπίγνωσις and reciprocal love.
2. The person without virtue love is nothing. It does not mean that those communication gifts are nothing.
3. That means the person without virtue love is without reciprocal love. One produces the other.
4. Therefore, even doctrine and the communication of doctrine has no efficacy unless it produces virtue love.
5. All this means, unless virtue love is present in the soul of the believer, Bible doctrine is merely academic. It is Γνώσις in the left lobe. Scar tissue blocks its use. If doctrine was being metabolized, virtue love would be formed. One cannot exist without the other. If you are advancing in ἐπίγνωσις doctrine, and if you are developing reciprocal love, then you are developing capacity for love. It does not work without each of these 3 things together.
6. The point is, *what good is doctrine* if it does not result in spiritual growth and virtue love? That means it is not being metabolized.
7. The communication gifts are not being affected without growth.
8. The Christian life is not being lived unless virtue love is present. Because none of the other parts of the Christian life are present. All of it is based upon the grace of God. Bobby did not fully pull together the Christian life until he understood virtue love. Virtue love is a necessity for the Christian life. If you develop reciprocal love, then you are developing virtue love as well. There are some who sit in Berachah and all there is in their soul is academic knowledge. That is how critical this is. You must metabolize doctrine.
9. Virtue love is the indicator of the status of the spiritual life.

Bobby believes that this is the most important thing which he has taught since he started teaching in Berachah Church.

1Cor. 13:2 **And suppose I have prophetic powers, and understand all mysteries and all knowledge, and suppose I have all faith, so as to remove mountains, but have not love, I am nothing.**

Bobby like v. 3 more than the others. The hyperbole is truly amazing. Some people, from the outside looking in, think that giving away all their goods is the key to the Christian life. There is truth to all of these hypotheses, but Paul overdoes it in order to make a point.

The Lord told one rich man to give away all of his stuff and follow Jesus. This was somewhat hyperbolic, but there is truth that there is nothing as important as our spiritual life.

Let us suppose that charity is what the Christian life is all about. Giving financial support to the needy is important. So, shouldn't giving away all that you have be the greatest thing that you can do? Wouldn't this be evidence of spiritual maturity? It would not! Charity is not the highest rung on the spiritual ladder. Paul is not using a diatribe against wealth; he is not saying, "Sell it all because wealth is bad." Material goods are never to be our security in life. For some, taking away their wealth would be the most devastating thing in their life. If you think that material goods are security, all you need is a good Madoff to come along. There is no security in wealth. Another principle is, if you have a lot of material wealth, do not feel guilty. Some people give to charity because they feel guilty; and many are socialists because they feel guilty. They won't release all of their own wealth because that is their security; but they may support socialism for the great unwashed.

Furthermore, God may have provided wealth for us for a very specific reason. God owns the cattle on a thousand hills. He has no shortage of wealth. He can give us as much as we need. He may give us just enough. On many occasions, the belt has been tightened for Berachah Church and for R.B. Thieme Ministries. With our monetary resources, we can support the gospel and the teaching of doctrine. Wealth should never take priority nor should it be a consuming pursuit. Money is always a tool to be used, as is everything else.

The second protasis: suppose I give my body to be burned. This is about our life and this is about losing one's life. This is using the extreme example of bodily Christian sacrifice. There have been many burned at the stake for their faith. Such Christian martyrs are true paragons of the faith. We assume that they must be the most dedicated of the faith. It represents the consummate faith. Persecution of Christians always brings the possibility of having to die for simply being a Christian.

Acts 7:51–60: **Stephen told them, "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, you who received the law as delivered by angels and did not keep it." Now when they heard these things they were enraged, and they ground their teeth at him. But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." But they cried out with a loud voice and stopped their ears and rushed together at him. Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.** Stephen died under a pile of rocks using the motivation of virtue love in his soul. That is how strong his virtue love is. Stephen is full of the Holy Spirit. He is also filled with impersonal virtue love. "Lord, do not charge them with this sin." That is the

epitome of virtue love. Even while being stoned, he had no vindictiveness or bitterness against them. Some piddling little injustice and people go berserk and march and go crazy and destroy property. Yet Stephen is being stoned, and he does not hate them. Our spiritual life can mirror that of virtue love. He had the same operational spiritual life which Jesus Christ was a prototype of. This is not some phoney statement which Stephen makes. He dies speaking virtue love. We can imitate the impersonal love of Christ even to the point of our own demise. That is the power of impersonal virtue love. How many people were watching this who believed in Jesus Christ because of this? The Roman officer said, "Truly, this man is the Son of God." Sometimes, this sort of impact is the only way the gospel can reach some people.

Paul was present at Stephen's stoning. He approved of what was going on. Paul knew this martyrdom firsthand. Paul himself would later die as a martyr. Paul was beheaded because he was a Roman citizen, but he died for his faith. Later, Christians would be martyred under varying circumstances.

### **Examples of martyrdom**

A good read of those who have faced death for Jesus Christ.

1. William Tyndale was burned at the stake for translating the Bible into English. Because of him, the Bible was available to the common person. Up until that time, it was only found in Latin. 1500's.
2. Yon Hus was a Czek thinker, and stood against the abuses of the Catholic church, and he was around 100 years before Luther and Calvin. Doctrine was available during this time, and he is an example of this. 1415 is when he was martyred for trying to reform the church. "The truth of the gospel I will die today for with gladness." That is the motivation of virtue love. There is always an impact when virtue love is applied. By his death, Yon became a key contributor to the later Protestant movement. Martin Luther did not begin the reformation. There are great lessons to be learned. It is amazing what doctrine can accomplish in the life of a believer.
3. Many modern missionaries have faced martyrdom. Jim Elliot which Bobby heard from Elizabeth Elliot when he was in Seminary. You could hear a pin drop in that chapel. He and 4 other missionaries flew into Ethiopia to reach some remote people and they went over the territory with a loud speaker and they dropped gifts and flew over them, and then they built a base camp close to these natives. A small group of these indians. They gave them more gifts and took the leader up in an airplane ride and named him George. They were very encouraged by these friendly encounters. George, after this airplane ride, lied to the others about the missionaries intentions. 10 warriors appeared, and there was a brutal attack, and they were killed in 1956. His mutilated body was found downstream in the river. There was an incredible good which came from this. Martyrs do not die in vain. Elliot and his 3 friends became known instantly worldwide. Life Magazine published a 10 page article about what they died for. They affected much of the Christian youth of that time. They are still considered encouragement to Christian missionaries even today. Elizabeth Elliot went back to Equidor, and began to work

with another difficult tribe. This does not stop Christianity, but it accelerates evangelism. It is true of all of these believers who died for the faith. We do not think of martyrdom in this country, yet. When violent opposition to the gospel occurs that martyrdom comes. The opposition to Christianity grows every day in this country.

1Cor. 13:3 **Suppose I give away all I have, and suppose I deliver up my body to be burned, but have not love, I gain nothing.**

## Lesson #850

1Cor. 13:3 February 19, 2009

Thursday

We have covered the first half of this verse already in the past two classes. **Suppose that I deliver up my body to be buned, but I do not have love, I gain nothing.** This is not giving up one's life as a suicide or to end one's life because of a terminal illness.

Bobby believes that a person whose body is kept alive by mechanical means with brain death ought to be allowed to die, but that is not a conscious decision of the person. Bobby urges us to get a living will. This is different from euthanasia. You live out your life as unto the Lord, as, while we are alive, God has a purpose for us. Some people in Berachah Church have had incredible witnesses over the past few months in having chemo and whatever else they have had to face.

Paul is willing to deliver his body for the purpose of martyrdom. How does Bobby come to this conclusion? Aorist active of παραδίδομι = *to give over*. This same verb is used in Matt. 26:2 for the Son of Man being delivered over for crucifixion. Jesus did not deliver Himself up as a suicide, but He went to the cross as the Lamb of God to pay for the sins of the world. He did not resist; He fulfilled the plan of God for our salvation. Paul says that he would allow himself to be put to death for his faith. Martyrdom is a complete demonstration of dedication. The motivation of virtue love. Impersonal virtue love toward those who are doing the killing. Even in all that, martyrdom is of no profit or of any merit without virtue love. Martyrdom occurs when there is government or religious opposition to Christianity. Paul did his part to kill Christians until he was knocked off his horse on the Damascus Road.

Tyndale was not burned at the stake; he was tied to a stake, garroted and then his body was burned after he had died. For these same reasons, when government and/or religion persecute Christianity and it is because of this, our forefathers came to the United States. The Pilgrims were Calvinists, and they were run out of England to Holland and then back to England, and then to the United States. In writing the constitution, freedom of religion was written into the constitution and a protection from religion taking over the government, which had occurred on previous lands in previous generations. Most of them had grandparents who had experienced religious persecution.

Spain, Ferdinand and Isabella and they not only sent out Columbus, but they also sponsored Torquemada and he hunted down heretics and Jews, stole their money and substance, and gave a portion of that to Ferdinand and Isabella.

We do not often associate the United States with martyrdom. However, we are beginning to see Christianity and Christian symbols removed from the public sphere. People could be jailed for teaching Rom 1 with respect to homosexuality. What has happened in the past can happen again. Where the gospel is spread, some religious ideology will find some way to persecute believers. However, God uses their own hatred against them. God is still in charge, even when believers are being killed. We are in combat and at war. However, God never squanders a soldier in combat. Every believer in fellowship who dies is never squandered. It is all a part of His plan. Martyrdom has brought the gospel into the forefront, which is the opposite result of what is expected. Killing believers never stamps out the gospel, which is their intent.

Bobby wonders would you compromise doctrine in order to stay out of jail?

Numerous people have died in history for translating the Bible or teaching the gospel or teaching doctrine. If you die with the proper motivation, you can have an incredible impact.

Peter was approached during the trials of Christ and claimed not to know Jesus. He recovered from this and he ended up as a martyr and gladly so. The courage to stand for the truth, even under the threat of death.

Matt. 10:32: **So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven,...** This is representing Jesus Christ as an ambassador of Christ. This is standing for the gospel no matter what. The result is, Jesus will acknowledge him before God in heaven. That is an honor citation.

Many people have a great fear of sharing Jesus Christ with someone else. Witnessing for the Lord Jesus Christ is what we call divine good, and that is always rewardable in heaven. But to refuse to stand up for Him is a loss of honor before the Lord.

We, as the Berachah Battalion, and these words will be heard or not heard. There will be varying levels of Christian rewards and those who are embarrassed at the very end. Bobby believes that this shame will last forever. You will wear a badge of honor or you will not. Those who witness, those who call the name of the Lord, glorify Him, and we are to glorify God in our body. Those who do that will be rewarded. Mature believers who display to the highest degree impersonal virtue love, which is what is required in the situation of martyrdom, and they will be recognized with great honor.

Here, if one delivers up his own body for burning, it is of no profit. As you stand or as anyone stands in that position, what goes through their mind as they are being martyred? Bobby suspects that, as dying grace approaches, I will feel pain for a few moments and then I will be face to face with Jesus Christ. Someone being tied to a stake is probably

thinking reciprocal love. That is the attitude of grace impersonal love. It all comes from that motivation. We will probably recognize them as they wear their medal of honor.

Bobby wonders how many believers were martyred but without virtue love. That can happen. One can be martyred and it profits them nothing.

Filling of the Holy Spirit and the right motivation make the difference between human and divine good. Paul uses the extreme example of martyrdom. He is aware of the cause of martyrdom for Christ. He has been involved in the persecution and killing of Christians. Paul understood this impact, and as he moved through his Christian life, he began to recognize, as we should, the power of that martyrdom. He understood what the gospel and Bible doctrine in the souls meant. He knew the power. Virtue love first. How powerful is virtue love in the Christian life? There is no greater power. Without that motivation of the virtue of impersonal love, the Christian life is immature and probably a sham.

### Summary Points

1. The extremes of self-sacrifice are meaningless when the individual believer is not advancing spiritually. Throughtout the middle ages, there were those who are ascetics who did all these strange things. They would walk through towns and beat themselves and it was all for self-glorification. It was all about self. It was all about arrogance.
2. A self-serving works of the flesh, works from the sin nature (believers and unbelievers can both produce good deeds which are without profit), neutralizes the noblest of deeds.
3. Maximum sacrifice of material possessions without virtue love is nothing but human good. The two-column advance is necessary. Intake of Bible doctrine and the development of impersonal love. If you give billions of dollars to the poor and needy, it is nothing without virtue love.
4. For the believer, all production and works outside of virtue love motivation, is of absolutely no value at the Bama Seat of Christ. It is a part of living our lives in the light of eternity. It is absolutely nothing without virtue love, which is the production of divine good, which is rewardable. Without virtue love, even good deeds are nothing. Most Christians believe that if they are good people and do stuff around the church, that they will be rewarded at the bama seat of Christ. Those are laudable things, in human terms, but these are good deeds which are not a part of the plan of God. It is about God accomplishing these things and not us. We must be filled with the Holy Spirit or it is pointless. Virtue love is critical for this life.

1Cor. 13:3 **Suppose I give away all I have, and suppose I deliver up my body to be burned, but have not love, I gain nothing.**

**Lesson #851**

**1Cor. 13:3 February 15, 2009**

**Sunday 1**

So, you mean that it is nothing for Paul to communicate great information of the Church Age, and it is nothing? Or he even gives himself up for martyrdom, and that is nothing?

Would you call your greatest deeds in life nothing? What Paul is writing is divinely inspired, so this is truth. Paul had a doctrine in mind that we must know. The whole scope from beginning to end. Paul clearly states that he must possess virtue love in order for his actions to have any meaning.

Virtue love includes grace apparatus for perception. That doctrine is half of our two-column advance which defines our spiritual advance. This is the spiritual life. Doctrine is the key to the rest of the spiritual life.

In life, when you begin to love a person, the more you want to be with them and the more you want to be with them. With Christ, the more we want to be with Him and the more we want to know Him as we begin to know Him. Most of the Christian world thinks that they can get enough of a touch of the Christian life based upon going to church on Sunday, and running with this or that point that they hear. The key is consistency of learning the Word of God. It is a day in and day-out thing. You have to renovate your thinking. Your physical and mental life are the result of hundreds of actions and decisions. Do you think that you can think with Bible doctrine based one once a week? If you take in doctrine on a daily basis, you will eventually grasp what is going on. Doctrine will flow out of you; it is part of who you are. That becomes a part of who you are. When we are told to renovate our thinking, that involves regular Bible class. Take every thought captive for Christ. You cannot strive to do that; it is daily Bible class. It is a lot like a golf swing. You start out with a lousy swing. The instructor covers the back swing, and how you position yourself, and what your follow through is. But, after awhile, your swing becomes natural, a natural function. The same is with the spiritual life; it is just there; it is rote. Once you begin to mature, it happens—in the spiritual life and in the golf swing. Occasionally, it needs to be tweaked. You lay off Bible doctrine for awhile and all the other thinking from your life will creep in.

Virtue becomes a result, and then an activity and then an action. Your thinking controls your actions; as you develop your virtue love, so your life follows. You build as you build capacity for love for God, and you build the capacity to love in life. You are able to love a few people. Capacity for love for people, and you are building up virtue love. Personal love directed toward God and personal love toward a few and impersonal love toward all.

All of this is metabolized in your fl. However, this is not the end of doctrine in these two verses. What is the result of the filling of the Holy Spirit? Of the advance to the high ground? The result is developing virtue love. Also, with this virtue love in the soul, the believer has the means and motivation for accomplishing spiritual service. We have a spiritual gift. Paul's service of teaching to us; and the giving to the poor and acts of charity. This is service.

Bobby is missing part of the point that these are exaggerations. Who actually gives away all that they have? Who actually gives up their body to be burned? These things occur now and again, but, for the most part, this represents exaggerated Christian service.

Martyrdom is not important unless a person has virtue love. Islamic radicals do not have virtue love for those they kill.

The question is, how does the motivation of virtue love become meaningful in the realm of production and Christian service? The Apostle Paul knows all of this. He is not doing nothing; his motivation is virtue love. They must develop the motivation of virtue love. That is when production in the Christian life has value. No matter what you do, no matter how charitable you are, if it is not done within the confines of the spiritual life as designed by God, it is nothing before the Lord.

The activities of the spiritual life; and the predominant thinking of many believers is that the nice things we do are the very essence of Christianity. That is the highest good and the entire purpose for living, in their thinking. Good deeds which could be the result of virtue love and they are an expression of the love initiative of love in our souls.

Good deeds are laudable accomplishments in human terms; but they are of no value before God. They do not glorify God; they glorify self or other human beings. They must be done in His way, or they do not glorify Him. There is no time in eternity. Compared to a few years here, eternity is a very long time. Rewards in heaven have very specific prerequisites, and that is divine good. You see the final thought of Paul in these two verses. When does nothing become everything in the sense of Christian production and service.

Operate under the filling of the Holy Spirit and develop virtue love and that is God's plan. That is the basis for all divine good. John 3:21 6:28 Rom. 2:5–7 This is God's system, which encompasses his plan for us, on His terms. Our terms are nothing. The resources which we utilize are His terms. Divine good and rewards in heaven are obtained by God's system. Everything in our life needs to be about God's grace.

Self-aggrandizement is where most people are. We are to grow in grace and knowledge. Where does this come from? It comes from Bible doctrine. If you do not understand grace, then you will not grow. Doing good deeds in the human realm is fine. Voluntary, charitable deeds, and different types of altruism is fine, and is helpful to other people and a service as a whole. Military service and other activities are fine for human service; however, there are many unintended results which tend toward evil. Human good can become evil under changing circumstances.

Bobby is going to give an example. What we see as helpful and good for people, like making society more equitable, and we think, "That is good and that is what we should be doing." The consequences are a loss of incentive for those who produce and a loss of incentive for those who receive. The latter group no longer has a reason to work; same for those who provide. Once you go down the road of socialism, it works into dependency and you almost cannot turn it around.

There is the extremism in environmentalism, and there is tyranny in practice and arrogance in application and an economic destruction.

Global warming or climate change. If it is true, it is a good thing to try to correct it; but those who push for policy changes based upon their incomplete knowledge of climate factors, and there will be all kinds of unintended results. What about divine good? Divine good is the purpose and plan of God, and what God intends does not have unintended consequences. Divine good means you have produced absolute good which is never evil.

1Cor. 13:3 **Suppose I give away all I have, and suppose I deliver up my body to be burned, but have not love, I gain nothing.**

## Lesson #852

1Cor. 13:3 February 15, 2009

Sunday 2

We have been looking at two phrases: **"I am nothing"** and **"It profits me nothing."**

Without virtue love, Paul's service is nothing. From the filling of the Holy Spirit all the way to the motivation of virtue love. From this whole package, we have service to the Lord. We have the difference between nothing and everything. You can produce all sorts of human good deeds outside the parameters of the spiritual life. Some kind of altruism or humanitarianism, and these are things which an unbeliever can do. There is no difference between these deeds if there is no virtue love involved. The unbeliever does nice things without virtue love and it is nothing. We do deeds motivated by virtue love in the power of the Spirit, and it is everything. Human good has unintended consequences. Human good deeds can actually turn to evil, some unintended and some intended (when the concept of a power grab is involved).

Why can't good deeds just be good deeds? Why can't our humanitarianism just be good and nothing more? Our sin nature always corrupts good intentions. Furthermore, acts of human good are never permanent solutions for man's true problems. No matter how many good things you do for people, it will not save them. You can give all the money you want to someone without a job, and they will continue. Acts of divine good do not have permanent evil consequences. God's purposes never fail; they never change. The good which we do is the good. It is good because God uses it. Can we be out of fellowship and do some good deed? Of course, and it is not permanent. What do you want to produce? Divine good or human good? The end results of human good can come out to be something which you never intended. Every time you do something which is divine good, it has eternal impact. Human good cannot be compared to divine good. They both produce good deeds and they can even be the same action; but the motives are different and the power behind them are different. This is the great divide between our spiritual service and everything else.

### Divine Good Versus Human Good

1. Divine good is something which can only be performed by a believer by means of the Holy Spirit. This always has intrinsic and eternal value before God the Holy Spirit. You cannot do anything apart from the Holy Spirit and have it eternal. Eph. 2:10

2. Functioning under the control and power of the Holy Spirit is the only way to produce divine good. This is because this is God's way, not ours. That is the difference. It is the only way to live the spiritual life.
3. Only divine good defined in the Scripture, which we studied in 1Cor. 3, and it is called gold, silver and precious stones.
4. Only divine good receives recognition in heaven. Buff ministry? Some people just work and work and it is for nothing. It profits me nothing. They do not know virtue love and they do not know what divine good is. It profits them nothing.
5. Voluntary charitable deeds, feeding the hungry, giving to the needy, etc., with virtue love motivation, are not only helpful to society but Biblically mandated as divine good with eternal value. Isa. 58:7–10 other verses as well

### human good

1. Benevolent product or deeds of the believer or unbeliever who is under the temporary or permanent control of the sin nature. Isa. 64:6 For the believer, that is temporary control.
2. The believer with unconfessed sin in his life is carnal, and not spiritual. In this mode, the production of good works derives from the area of strength in the sin nature. 1Cor. 3:1 you have trends and areas of strength and weakness. Whatever your pinchot for sin is, it comes right from this area of weakness. The area of strength produces good deeds. There is nothing that you can produce from your sin nature which is meaningful.
3. That good on the human level, but corrupted by sin on two areas. The sinful motivation or intent. When it comes from the sin nature, it can only be sinful intent or motivation. "I am going to do this good deed and people will think well of me" and that is all about us. It is not about God. When good is corrupted, it is parlayed into evil. What the sin nature produces, it is always evil. The sin nature can produce nothing but.
4. Human good production is dead to God, sometimes called dead works because of its source and motivation. Paul can pack more into a phrase than anyone in history.
5. The source of human good is always the sin nature; it is never from Bible doctrine or virtue love. The source is the difference.
6. Human good is always related to the energy of the flesh and never to grace resources.
7. What pleases God, grace, and what turns Him away is the energy of the flesh.
8. Therefore, the deeds of a carnal Christian without the filling of the Holy Spirit are indistinguishable from the deeds produced by the unbeliever.
9. Unbelievers can perform good deeds of morality and divine establishment. But the spiritual life is beyond morality. The spiritual life is about the production from doctrine, which is virtue. Virtue includes morality, but it goes beyond that.
10. All such deeds from an unbeliever are done without the filling of the Holy Spirit and from the source of the area of strength of the sin nature.

11. So the unbeliever's good deeds have no spiritual value before God. Our fellowship with God can be cancelled in a moment's notice. There is the top and bottom circle. The unbeliever is always controlled by the sin nature.
12. For the unbeliever in spiritual death, human good cannot sustain itself.
13. In spiritual death, man is in total depravity. Completely controlled by the sin nature. And so, in that condition, even his good is tainted with evil. Therefore, human good can be converted to evil. Evil motivation comes out as evil on the other end. Every time you turn on television, you see human good parlayed into evil.

Occasionally, there may be a believer producing divine good. Heb. 6:1–6: **Therefore let us leave the elementary doctrine of Christ** [basic Bible doctrine] **and go on to maturity** [keep moving forward to eternity], **not laying again a foundation of repentance** [this is a change of mind; not some emotional thing; you change your mind when your thinking is renovated] **from dead works** [this is human good; this is what the unbeliever produces and depends upon; the believer changes his mind about depending upon his own works, whether for salvation or for spiritual merit] **and of faith toward God, and of instruction about washings, the laying on of hands, the resurrection of the dead, and eternal judgment. And this we will do if God permits. For it is impossible, in the case of those who have once been enlightened, who have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, to restore them again to repentance, since they are crucifying once again the Son of God to their own harm and holding him up to contempt.** You changed your mind about dead works for salvation; so you need to change your mind about dead works for spirituality as well. If human good is excluded from salvation, then human good is excluded from the spiritual life. It is all about the grace of God; it is His works, His way. Neither do the good works or the carnal works of God impress God. Good works are worthless in the spiritual life. It is God's system which we need to be a part of, not our own. Our dead works will have a future; they will be burned at the Bama Seat of Christ. It is called wood, hay and straw. Dead works which cannot be rewarded, but will be burned. Put a match to it, and it goes up in flame, consumed. They have no lasting value for eternity. Everything produced from the sin nature will be burned. Bobby would prefer his stuff to be more on the gold side than the wood, hay and stubble side. We are not rewarded for the things which glorify us. What do you do in life? Human good or divine good? ἐπίγνωσις doctrine. That is the difference between human good and divine good.

1Cor. 13:3 **Suppose I give away all I have, and suppose I deliver up my body to be burned, but have not love, I gain nothing.**

**Lesson #853**

**1Cor. 13: February 25, 2009**

**Wednesday**

Reciprocal love is a part of our spiritual advance. The deduction is, without the two-column advance, no virtue love can exist, and no spiritual life can exist either. They have not been developed through a healthy, growing spiritual life. It all begins with our positive volition. We grow in reciprocal love for God and virtue love is a part of this as well. This allows us to deal with people based upon divine motivation. Impersonal love is toward all mankind,

including those whom you do not even luck. When virtue love is present, there is another practical application for the Christian life. One application is knowing and using your spiritual gift. Whether or not you can identify it, your spiritual gift will function as you grow spiritually.

The motivation of virtue love. The example of extreme charity of giving everything to the poor and the extreme giving of one's own body. However, without virtue love, these are meaningless. Aren't good deeds commendable? Isn't that what most people understand the Christian life to be? Too many Christians do not understand the Christian life, so all they can do is fall back on good deeds. However, these things have no value before God. Good deeds have value for people; but they may or may not have value before God. Anyone can do a good deed. How many believers think that when they do a good deed, that they are gaining the favor of God? It is not all the nice things that you do, but doing these things within the confines of the plan of God. Without virtue love, these deeds glorify oneself and not God. They may be genuine good deeds, but without virtue love, they do not glorify God and they are not rewardable in heaven. They need to be correctly powered and motivated. What does virtue love produce? It produces the effective use of your spiritual gift and Christian service which accounts for everything. The believer must understand in order to produce effective and rewardable Christian service.

Divine good is service or good deeds which can be performed only by a believer under the power of the Holy Spirit; the filling of the Holy Spirit. These good deeds have intrinsic and eternal value before God (Eph. 2:10) because he is using the sources of God. It is being done His way and not your way. Good can have unintended or evil consequences. God uses all divine good for his purposes. When man is involved, sometimes good turns to unintended results.

Human good is the benevolent production or good deeds of the unbeliever or the believer outside of the control of the Spirit (the carnal believer). The same deed can be done with the Spirit or without, and one is human good and the other is divine good. It can be the exact same deed.

The only way you can not produce divine good as a believer is to not be filled with the Spirit. Sinful motivation or intent corrupts the deeds which we do. They are corrupted because they have unintended consequences which develop into evil. A good example of welfare programs developed by the government. They were done with good intentions, and there are unintended consequences. What is developed is a dependent voting block. What the sin nature produces is always evil. Satan is the great example. Satan disguises himself as an angel of light. He does not run around producing sin continually. He would like to defeat God in the Angelic Conflict, and good is necessary. He administers his kingdom with good intentions. At the same time, he opposes God. His intentions are always anti-God.

A Christian can do human good deeds because they are indistinguishable from what the unbeliever produces. The unbeliever cannot produce divine good; he always operates from his sin nature. All human good is produced by the sin nature.

### **A comparative Doctrine of Divine and Human good**

1. Human good is never the means of salvation. The greatest misconception in Christianity today. We have nothing that we can boast about; none of our good works are good enough. **He saved us, not based upon deeds which we have done in righteousness, but according to His great grace, but by the renewing of us by the Holy Spirit.** 2Tim. 1:9 as well. He always provided the means.
2. Divine good for the believer is an absolute concept related to absolute God. Anything related to God is absolute. We live in a relative world. Principles never fail. God is absolute good.
  - a. The production of divine good comes directly from the source of God, not from us. We do the deeds, but it is the filling of the Holy Spirit and the motivation of virtue love.
  - b. To produce divine good means that we must be within the directive will of God.
  - c. There is no effective or consistent function of good in our lives or effective Christian service apart from advancing in the spiritual life. That is the two-column advance.
  - d. That means that spiritual momentum of understanding and
  - e. This is because the believer must develop the correct mental attitude for production in spiritual maturity.
  - f. That means the motivation of reciprocal love is always present for divine good to be consistently produced. That builds a plethora of rewardable service.
  - g. All production must come from within the boundary of Bible doctrine and reciprocal love to count with God; otherwise, it is nothing.
  - h. The motivation of all Christian service comes from virtue love. When we are saved, we are just born-again. We are a little baby crying and we have no knowledge. You do not put baby believers out there working for Jesus. They have no know-how. They need to be properly motivated. However, the baby will produce naturally as he grows up.
3. The fact that we as believers can perform divine good means that God has given us in grace the means for doing it.
  - a. The key to divine good is what God has given us.
  - b. That is the filling of the Holy Spirit + the right mental attitude for being in the will of God. The spiritual life is where it comes from. The end produce is divine good.
  - c. So you produce divine good under the following conditions. The filling of the Holy Spirit and the motivation of Bible doctrine, which is consistent post-salvation epistemological rehabilitation. From reciprocal love and virtue love, that defines the mental attitude of the spiritual life. This is our motivation. That is divine good. When it comes from that source, it is always divine good.

- d. There can also be production by the growing believer who is not mature. Just stay in fellowship. However, the carnal believer cannot produce divine good. He is outside God's system.
4. Human good is a relative concept related to mankind and to the sin nature.
- The failure to metabolize truth or doctrine and to build reciprocal love and virtue love means human good is believer's primary production from the sin nature's area of strength.
  - Human good can have temporary good results. Doing good things can have temporary good results; but human good has absolutely no value in the Christian way of life.
  - Divine good is permanent and absolute; human good is fleeting and relative. Divine good will last forever and it is a monument to the grace of God.
- 5.
6. Human good is corruptible because man has a sin nature and commits acts of person sin.
- Human good can be motivated by self-aggrandizement or self-promotion. The deeds are good, the motivation is wrong.
  - Human good can corrupt; it corrupts your attitude and your motivation.
7. The more good I do, the greater the approbation lust. People love to see their name in lights; they like their name on a building. Our government is an example what what Bobby is talking about. A myriad of programs which seem to provide a bunch of programs. Like the giveaway and welfare programs which destroy personal incentive. Entitlements, which are unaffordable and irrevocable when they get them. Environmentalism which curb economic growth. Environmentalism done in the name of good. There is maintaining political power at the expense of those who correctly utilize their own resources. Or, government is going to control greed. Is there anyone with a sin nature who lacks greed? No, only Wall Street is greedy. The pharisees were the do-goobers and the religious crowd of their day. But Christ said something to them, Matt. 23:37: **"Woe to you, scribes and pharisees, hypocrites! You are like whitewashed tombs which appear beautiful on the outside but are filled with dead men's bones on the inside."** These men rejected the source of all good. Their attempts at good were actually evil. They thought it was good to rid Palestine of this Messiah. Any time evil is disguised as good, it is the epitome of corruption. Seemingly good things which can be parlayed into evil.

**Lesson #854**

**1Cor. 13: February 26, 2009**

**Thursday**

Divine good versus human good. This is where virtue love and Christian production meet. Motivation meets action.

#### **Divine Good Versus Human Good**

- Human good is never the means of salvation. Titus 3:5 2Tim. 1:9 The grace of God is the expression of love in salvation.

2.

Divine good is an absolute concept in relation to the absolute God.

- a. God is definitive. God defines everything and He is definitive in all that He is and in all that He does. There is no relativity in God. People are relative; God is not. Absolute is not a part of our own experience because of our sin nature, which is relative.
- b. God's love never wavers or changes, regardless of anything else.
- c. God's perfect righteousness and justice are never compromised or altered, even for the best human being who has ever lived. That is absolute. God makes no adjustment in His standards. Human beings live in adjustment. We are even adjusting our standards. We have ethics based on the situation. We change our ethics based upon the outcome that we want. The outcome is always as He wills it and wants it.
- d. God has never had to interpret His Own justice to clarify its meaning to Himself. We have courts which do nothing but try to clarify laws, and our constitution is interpreted and given clarity. God never needs to sit in judgment of His own righteousness or justice. His law is always perfect and it needs no clarification or amplification and He is never confused about it. There is constant confusion about human law. New precedents are set all of the time in human law, but never in God's law.
- e. Everything about God is absolute. Nothing is relative.
- f. Anything which emanates from God is also absolute. Doctrine from God is absolute.
- g. It is the same with God's goodness. He is absolute good; there is no evil in God. In God is absolute good.
- h. His goodness is impeccable because it never contains any corruption; nary a speck. Man's good is corruptible.
- i. Further, God is the source of all good, and that good is called the goodness of God. Divine good is absolute. Human good is not.
- j. Divine good is absolute, impeccable and completely uncorrupted and is of God.
- k. God's good is never conditional. God's good is the epitome of all excellence, merit and virtue.
- l. We, relative human beings, are capable of the production of divine good, which has that absolute quality. A believer in fellowship with the motivation of virtue love, is capable of producing divine good. Divine good comes directly from the source of God.
- m. That divine good is what we produce when we use the resources that God has given to us. This is the only thing that we can do which is absolute, along with the spiritual life and the taking in of doctrine.
- n. That is the only good which is pleasing to God, because it meets His absolute standards, because it glorifies God when we produce it, and because it is a monument to His grace.

3. The fact that we as believers can perform divine good means that God has given us, in grace, the means of doing so. We are able to produce divine good under the following conditions.
  - a. Filling of the Holy Spirit for empowerment. We can do nothing absolute without the filling of the Holy Spirit.
  - b. Consistent post-salvation epistemological rehabilitation. That changes our human viewpoint thinking to divine viewpoint thinking. Divine viewpoint is the absolute viewpoint. It is the thinking of God. The more you mature, the greater your capability for divine good. Absolute knowledge produces absolute good.
  - c. Developing reciprocal love and virtue love. That takes us back to what we ought to know. They define the mental attitude and the motivation of the spiritual life. This is the environment for divine good. This is our Christian service or our production.
4. Human good is a relative concept related to mankind and the sin nature. This is all that human good can be related to. It comes from the strength of the sin nature. It is corruptible because it is based upon the source of the sin nature. It is not the absolute good because it is outside God's system for producing divine good. This is a statement which most of the Christian world does not understand. Anything outside of God's system does not meet God's standards. So many believers think they are meeting God's standards because they do something nice and good. It does not last, it can veer toward evil.
5. Divine good is permanent and incomparable. Human good is fleeting and comparative.
  - a. The divine good produced from God's resources will last forever as a monument to the grace of God.
  - b. Human good comes and goes and it can be evaluated as to its real worth. People judge good deeds in the human realm. Our Congress is trying to do something good, and everyone has an opinion; and that is relative. There are relative degrees of human good. Divine good is perfect; human good, there may be 30% good.
6. Works of human good are often performed for the benefit of the do-gooder and not for the glory of God. People do it because people will like them; I will do this because it will give me brownie points. Self-aggrandizing. Human altruism is often motivated by arrogance and self righteousness. Some of the worst hypocrites in the world, like the pharisees, are examples of this. Christ said to them, "Woe to you, scribes and pharisees, you hypocrites, for you are like whitewashed tombs who appear beautiful on the outside with dead men's bones on the inside. They just used their good to maintain their power in Jerusalem. They were nothing more than minions of Satan with all of their do-gooding. They did nothing compared to the absolute good of God. These pharisees and scribes perfectly fit in 2Cor. 11:13-14: **For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light.** Jesus cut into the power of the pharisees, and they condemned Jesus

doing God's work. Even Satan does good things. Satan does good, which is absolute evil. Like Satan, the pharisees were disguised. Anytime evil is disguised as good, it is the epitome of corruption. We, with divine good, ought to be able to spot it. We should be able to turn on television and recognize it. The intent may be good, but the results may easily be evil.

7. Therefore, all good deeds may have unintended consequences of evil from people whose motives are self-glorification, self-aggrandizement, self-righteousness or guilt. People do good things being guilty. People give away money because it guilted them that they have it.
8. There is an important function of human good under the laws of divine establishment, but it should never be mistaken for divine good.
  - a. Divine establishment the laws ordained by God for the survival and the freedom of the human race in history. Ten Commandments were designed for the survival and freedom of the human race in freedom.
  - b. The laws of divine establishment define freedom in terms of individual determination and opportunity. Free commerce; that is divine establishment freedom. When the government impinges on free commerce and property and they begin to dictate to those who own that business, business is lost. Human authority. There seems to be a disconnect between freedom and authority.
  - c. Freedom and authority are two sides of the same coin. Freedom without authority is, at best, irresponsibility. We have a lot of that, to be free to do any stupid thing someone wants to do. Without authority, at worst, it becomes anarchy. Authority without freedom is tyranny.
  - d. The volition and the integrity of the individual and the function of legitimate authority must be balanced in order to maintain maximum human freedom.
  - e. Authority must provide equal opportunity to succeed or to fail based on an individual's ability. Authority does not dictate your every move in life; it provides equal opportunity to succeed or fail. Authority must maintain freedom in that way. Now we are trying to prop up those who fail at the expense of a lot of us, and that is wrong.
  - f. Freedom demands respect for establishment authority. Existing authority must respect freedom. That is the balance. In this country, some think that freedom means freedom from all authority. Existence and perpetuation of freedom demands authority.
  - g. The existence and the perpetuation of freedom also demands several qualities: authority orientation, responsibility, you have the responsibility not to infringe on another's freedom, and government is to not infringe on freedom either; it demands self-discipline and self-sacrifice, as when armies go to war. This maintains freedom.
  - h. This all defines divine establishment for us, which is ordained by God. It is an absolute.
  - i. Security and comfort can never take priority over the will to maintain freedom. About the Athenian democracy by Gibbons: in the end, more than

they wanted freedom they wanted security and they wanted a comfortable life, and they lost it all, security, comfort and freedom. When they wanted society to give to them, and they wanted freedom from responsibility, then Athens ceased to be free. People must be free to stand or fall on their own decisions, actions or motives. When they choose for comfort and security, they sell-out their own freedom. That is what is happening right now. We are waiting for some government or official to help us, and we are surrendering our privacy, our property, and our freedom to government. Government is often completely inept. Grim. But that is what the American people have asked for.

- j. The authority of government cannot solve the sin natures or the shortcomings of people. They think they can. But the two together, government and the sin nature when they are out of control, they can cause incredible problems, problems with the imbalance of authority and freedom. The self-centered individual and a power-hungry government means a loss of freedom.
- k. Therefore, the necessity of the rule of a just law which allows for maximum freedom and a respect for freedom. Just law is the basis; no respect for the rule of law, authority or freedom, then there is a loss of freedom. When the government interferes with contract law and decides who gets paid what, the constitution is circumvented. How long until someone stands in the pulpit and teaches the Word of God, and is prosecuted for it.
- l. Rom. 13:1–7: **Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.** God is absolute. He designated authority. He sanctioned it for the orderly survival of the human race. Dog eat dog, anarchy, etc without authority. For there is no authority except for God and the authorities which exist are established by God. God delegates authority in the human realm. Volition, marriage, family, and government are the 4 divine institutions. When authorities go outside the rule of law, that is when authority goes awry. The authority of the husband over the wife; the parents over children, and government and law over citizens.

As has been promised, change has come to the United States of America. You cannot deny that our country is heading in a unique direction, which is a departure from its normal course. Bobby has made a few comments about economics, politics and the military, and the concept of freedom. There is one over-arching Biblical principle, the laws of divine establishment, found most clearly in Rom. 13:1–7:

These principles are also applicable to unbelievers. Divine establishment is mandated to believers, even though our greater responsibility is to produce divine good. All production in that mode can be called divine good (in the mode of the filling of the Spirit). Divine establishment is for believers and unbelievers alike. Both are under the laws of divine establishment. We need to understand what these laws are and how they apply to us.

Definition of divine establishment: laws and authorities ordained by God for the survival and security of a nation. We, as people, have a propensity to destroy ourselves. The history of the world is one conflict after another. The only restraint upon that is divine establishment. Free commerce, human authority which enforces good order and control, and these things must exist together. Freedom without authority is, at best, irresponsibility, and, at worst, confusion and anarchy. Authority without freedom is suppression and . Freedom and authority must be in balance to maintain maximum human freedom. That is divine establishment. Authority, government rulers, must provide the options to succeed or fail. Freedom allows people to succeed or to fail. The perpetuation of freedom within a society, within any nation, demands respect for establishment authority. Therefore, the existence and perpetuation of freedom demands responsibility and self-discipline.

Existing authorities must respect the existing freedom of the others. A perfect example of the conundrum is the fall of the Athenian democracy. Edward Gibbon around the time of the American Revolution wrote several works, including the Rise and the Fall of the Roman Empire. More than freedom, they wanted a comfortable life. When the Athenians no longer wanted to give to society, and wanted freedom from responsibility, Athens was no longer free. For this reason, it is all the more important for us to understand Rom. 13.

Every person refers specifically to believers and unbelievers. There needs to be respect for law and those in authority over us. Authority is only from God, and those in authority have been instituted by God. Human authorities are established by God, and God delegates authority in the human realm. He is the source of divine establishment. He is the source of the divine institutions. Volition, marriage, family and the national entity. Rom. 13 primarily deals with the final.

Eph. 5:22–23: the authority of the husband over the wife. There are obligations from both the man and the woman. Eph. 6:1: parents over children, and those parents who do not take this responsibility raise anti-authority children. Rom. 13: the government over the citizens.

God is the source of the authorities found in government. The constitution claims that government derives its authority from men, and that is at odds with the Bible. Authority itself and government are not human inventions. All authority in this world is by divine design. It is delegated to human administration.

The ideal form of government has been debated over the centuries. We seem to think that a democracy is the best form of government. The best form of government is the existence of civil rule compatible with divine establishment. It must provide for a common defense; it must secure the individual benefits of privacy and commerce; and enforce civil and human law. Government must secure the blessings of liberty, and these cannot be secured when the government and state are united. **“Render to Cæsar that which is Cæsar’s and to God, that which is God’s.”**

Bobby saw an article in the paper; Is the military too Christian? The idea is, there should be no Christianity within the military. The church should not rule the state; but Christianity can exist within government institutions. We are to provide opportunities and freedom for all individuals. God has separated the two. Religion has been one tyranny in the world because of self righteousness and hypocrisy, insofar as religion is concerned. Religion can be as power-mad as any individual. The pharisees ruled during the time of Christ. They had no problem with murdering Jesus Christ in order to maintain their own power. When church and state unite, freedom is destroyed. Spain and in the rest of Europe became stained by the Catholic Church. Government and the Catholic Church became intertwined. 1478–1834 is when this happened. England under Oliver Cromwell, who was a doctrinal believer. We can identify with his theology, but when in power, he was a tyrant. France under Louis XIV rescinded the Treaty of Nance which allowed only the state church, which drove out some of the great believers of that time. The pivot of believers moved from France to Germany.

The Muslim world under Sharia law, and everyone must live under their laws; the more fundamental the state, the greater the tyranny.

Government should not bring tyranny upon religion either. Christianity must be thrown out the halls of government. Self righteous Christian activists who gain power become intolerant toward unbelievers and believers both. Believers persecute other believers for the crime of disagreement. Unbelievers may be forced into religious conversion, denying them their freedom of volition to accept or reject the gospel. Salvation is based upon a volitional choice. You do not have full use of your volition when being tortured.

The true church should have influence on a national entity as invisible heroes and as a pivot, but they should not be seen as the state. The attacks on divine establishment are coming from every direction, and this is why Rom. 13 is so critical.

We are the church, and the influence of the church is spiritual; it is not activist. Salt is the pivot of believers in a national entity. Political activism is not what it is all about. Even a small pivot can be the means of maintaining and/or restoring a client nation. Even in Berachah Church’s auditorium is a pivot which can turn this nation around.

Bobby can get just as worked up as anyone, listening to talk radio. No need to go overboard; remember divine establishment. In contrast, the Christian activist loses its savor. The ends do not justify the means. Bobby has heard this, *if we change our country, we will initiate the Millennium*, which is a common thought in some Christian circles. The means range from civil disobedience to criminal violence. Spiritual issues are not settled by criminal activity. Spiritual solutions belong to the individual believer as his function in the pivot. The Millennium can only occur in God's timing. No amount of political activism will bring the kingdom to pass.

Rom. 13:1 **Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God.**

## Lesson #856

## 1Cor. 13: March 1, 2009

## Sunday 2

One of the great disagreements of displaying the Ten Commandments in public courthouses. The Ten Commandments are a charter of human freedom, God being the direct source. God is the lawgiver. He understands freedom, and He ordained as the first divine institution free will. God knows freedom. **"You will know the truth and the truth will make you free."** Even under tyranny, you can still be free in your soul.

There is an important dispensational caveat. Israel is not the church; these are two separate entities in God's plan. Israel is a national entity and we are a spiritual entity. Some try to teach that the church is spiritual Israel, and this is wrong, and it causes serious problems when it comes to interpreting Scripture.

How do we interpret Scripture? How does Bobby sit down and determine how to interpret the Bible? The Bible is the Word of God and He has a meaning in His Word. He is a God of clear and concise meaning. There is a literal meaning, one meaning which God intends for us to have, so that we can understand what the Bible means. Bobby is highly trained to pull out the meaning and to communicate it to believers.

What genre of language in the Bible? Prose, poetry, metaphor, figurative, hyperbole, narrative. Some people make the church out to be spiritual Israel. Revelation is filled with figurative language. All kinds of things represent one thing or another. God did not intend for us to be confused. All Scripture has a literal, one meaning; do you interpret language literally or figuratively? Is there an interpretation? All theological aberration comes from the way that people handle the language. Dispensational problems is why the Ten Commandments are misinterpreted. The Ten Commandments were not designed to govern the Church Age. Establishing the Ten Commandments as the law of the land is not correct. However, the principles of the divine law of the Ten Commandments do apply to all dispensations. These are God's principles; not for our particular government, but as a guide for us to live by and for national law. Israel was a union of divine law with a national entity. Israel was a union of divine law and the state, which is not what we have today.

The Mosaic Law defined liberty and morality and divine authority for believers and unbelievers alike within Israel. The first 5 commandments which have to do with God's theocratic rule, and this is God's rule over Israel. God was the theocratic ruler over Israel.

The Mosaic Law served as an evangelistic witness to the unbeliever in Israel. When the people read these laws, they could see just how far they were from God's perfection.

The final 5 commandments form the Biblical paradigm for Biblical morality. They summarized the precepts of civil independence. This code was designed by God specifically for Israel, but these same truths guarantee personal freedom and national liberty. The Ten Commandments do not rule the state; but when the state operates under these laws, then there is maximum freedom: privacy, property, etc. The rest of the Mosaic Law found elsewhere is a personal and national concept over authority in government.

When you resist authority, you resist God. Applying political solutions to spiritual problems does not work. The one who resists authority resists God. Lev. 26 are historical trends. The end never justifies the means. When you are trying to decide to do something illegal to gain some advantage, remember this axiom of divine establishment. Christian activism is not part of the Christian life.

Repentance is a change of mind about Jesus Christ. We recognize that He is the Savior; He is the God-man; we change from believing in works to trusting in Christ.

Believers who oppose authority are strictly outside of the plan of God. They will engender divine discipline upon themselves and upon the nation. God does not bless a nation of Christian activists who relegate Bible doctrine to a secondary role. It is first and foremost the creation of divine good. Doing human good is not pleasing to God.

### **Responsibility of Christians**

1. Obey the laws of the land.
2. Payment of taxes. Render to Cæsar that which is Caesar's.
3. Participation in the military establishment or being a part of government or serving government.
4. Whatever other duties that we are enjoined to do, like jury duty.
5. Holding public office and representing establishment authority. If you are the authority, then command, and do it under the principles of divine establishment. Deterioration of freedom, internal corruption, decline of the nation and the freedoms therein.
6. What about when the government itself is evil? When the laws of the land are unjust? Is resistance or armed revolution justified? Freedom of choice and determination allows the right of redress and a vote to remove leadership; but does this mean that we can oppose a government which does not respect law? How about religious persecution. No. Revolution is the deposing of existing establishment or government, which is the inadvertent or conscious destruction of divine establishment. Plots and intrigue constitute evil which is against God's will.

Overthrow of the government opposes God. God swiftly punished Dathan and Abiram when they revolted against Moses.

David is a great example of just about everything. He is a great man who followed Bible doctrine, and yet did more sinning than almost anyone else that you can think of. David understood doctrine and divine establishment principles. He learned humility in his father's house. Humility is something the believer is mandated to have. Remember King Saul, insanely jealous of David. Saul spent a good bit of time trying to kill David. He had spies everywhere out there looking for David. David understood that Saul was the ruler and ultimately responsible to God for his function as king. David was not to revolt or to assassinate. God could do what He needed to do. Saul abused his authority, but his authority was still ordained by God, and appropriate to the people over whom he ruled. You cannot violate divine establishment principles. Disregarding divine establishment is not the means to remove unlawful and unjust authority. Do you depend on God or do you take the law into your own hands? How many people died facing the Roman empire. Many died in coliseums, not doing anything to revolt against Cæsar. What came of this was the expansion of the church throughout the Roman empire. God uses tyranny. What about the American revolution? When civil power contradicts the Word of God, and subverts and denies the source of its own authority, it does so to its own destruction. You do not try to destroy Christianity. Governmental tyranny; you cannot get away with it. Nations which have tried to kill the Jews are still paying the price hundreds of years later. God punishes; look at Spain. The tyranny of government results in horror. Citizens are repressed and poverty reigns. God is not mocked; this includes national entities. You do not have to do His work for Him. Antagonism toward authority leads to anarchy, which is anti-God. Bobby never saw more confused students than those with whom he matriculated with in school. They thought they brought with them a new thinking. It is always the Christian duty to help to remove unjust laws, but never to use violence and revolution to achieve these ends. If there is injustice, then we depend upon God. God uses the adversity of bad government for His own purposes.

Prosperity sometimes brings with it a complacency. However, hard times often brings on a need for Christ. Do not get in God's way. Stay with His plan.

Bobby will get to the American revoliitiion.

Rom. 13:2 **Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.**

**Lesson #857**

**Rom. 13:2 March 4, 2009**

**Wednesday**

The terrors of Christian activism. When a pivot of mature believers, who are the salt of the nation, the Christian activist is the exact opposite. They forget the solutions which are inherent to the Christian life. Our nation, as a whole, has become very anti-establishment, and sometimes it seems for a very good reason, as there is a lot of corruption in high places. It is easy to become anti-authority.

Vv. 1-7 is an outline for divine establishment and our place in our own country. V. 2b gives us the negative side. Those resisting the governing authorities. The believer must never oppose the governing authorities, no matter how much you disagree with the government, the ends do not justify the means. There are ways to do it and ways not to. Divine establishment means are the way to go. Good results are not created by evil. Anti-establishment methods will never result with the outcomes that we hope for. Some of you belong to the Texas militia, which opposes the government we have now, and refuse to pay taxes, and this is directly opposed to divine establishment.

Christians today who break civil laws and say that it is for a good cause. Those see themselves as the political solution. There are so many illegal activities which can be imposed by alleged Christians that they use against anyone with opposing views. They use anti-establishment methods, which always result in anti-authority results. God never blesses anti-authority actions; He never blesses us for opposing divine establishment. Problems requiring divine establishment solutions can never be solved by violating divine establishment principles. Governing authorities are representatives of the rule of law. History shows that time after time, the nation and the people in the nation cause the corruption. We cannot blame any individual or any political party because we disagree with them. If there is any blame for life today, it is believers in Berachah Church. The nation is blessed through us. It is not political activities which go on in this country, but our spiritual growth. When divine discipline hits us, then divine discipline will fall on the nation. Those who oppose authority engender this discipline from God.

### **Our Duty to our Country**

1. Complying with the laws of the land, and people in this country do not understand what freedom is, and they will give up freedom for a little security. However, we still must comply with socialistic laws. We as believers are really here only for a short time, and we want to have all the comfort and security that we can. Remember what your obligation and what your purpose is for being here. Your purpose is not to be comfortable. Our purpose is to develop reciprocal love. Do you think it matters one bit if you are uncomfortable for a few years or a few decades? If we are uncomfortable for awhile or we are persecuted, so what?
2. We ought to go into the military and support our government that way. Going into the military as a young person is the best thing in the world. And when you come out, you have a stake in this country. In the 50's and 60's, when the military was not popular, Bob stood up and said what needed to be said. Many people developed self-discipline in the military.
3. We are obligated to pay our taxes, jury duty and voting. Often a government is evil. Still, there is no justify overthrowing that evil. A free people has the right to remove bad leaders by voting. When that choice of method is not possible, and when...

The ends do not justify the means, even in the face of tyrannical authority. Evil begets evil. Revolution is anti-authority and anti-God. Didn't God intend freedom for us? Some of the times of the greatest persecution are the times of great spiritual growth.

Who are you if you think you can overthrow a tyrannical government? The church of Jesus Christ had one of its greatest periods of growth in the Roman empire. During this time, thousands of Christians were slaughtered. They died because they would not renounce Jesus Christ. Christianity flourished under this persecution. Here, we may be persecuted for believing in the Bible. It condemns homosexuality and it can be called hate speech.

The ultimate outcome is destruction, and it discredits the believer who is involved. Bobby used to have a professor in seminary and he would chain himself to fire hydrants all over in protest, in order to get arrested. He did it because he opposed on particular thing. Did it do anything?

If we oppose government, it is evil. Fomenting revolution leads to mob violence. Violent overthrow of the government is not ever the prerogative of the believer. Whether we like it or not, Bobby is teaching the Word of God. When civil power contradicts the Word of God, if you want to take over God's role and fix it...its own destruction is the result. Life works itself out naturally. But we as individuals are not to try to run everything. If you go off against divine establishment, it is inevitable that you will turn against doctrine.

What about our revolutionary war? Was this rebellion against governing authorities? Is that what we are founded on? Our revolution began as a lawful attempt to address During that period of time, there were anti-establishment abuses. However, we were not of the model of the Russian or the French revolutions. The aristocracy was overbred, not very bright, arrogant; but what replaced them was equally bad, if not worse. Ours was a war for independence, but it was not for the destruction of the government of England. The existing ruler, George III, was not overthrown or replaced. Parliament stayed in power.

Americans tried to perpetuate the divine institutions in their government.

2. We can look at governments good and bad and examine their personalities, and that is different from this passage. Authority is delegated by God.

Rom. 13:2 **Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.**

Whether the rulers are good or bad; but if we obey the laws, we have no reason for fear. *Good* here is αγαθος, which is good of intrinsic value. Εργον are deeds.

### **Morality**

1. Morality is for all the human race and it is all of us functioning under a code of ethics. We would be in a total state of anarchy without divine establishment.
2. Morality is not a function only of Christians. It is a part of the Christian life.
3. For the Christian, morality is all about spiritual growth. Morality and the Christian life are not synonymous.
4. Christian dynamics always includes morality, but, at the same time, always exceeds morality. It is the spiritual life which exceeds morality.

5. Virtue love supercedes morality. There is no cause for fear when an individual...nothing is a cause of fear for us. There is a cause of fear in evil, which is κακός. The government is always a cause of fear for the person who functions in evil. Crime, revolution, terror, etc. we as believers have nothing to fear.

### Fear of Authorities

1. The threat or fear of punishment can overcome the sin nature tendencies for crime, revolution,
2. Although some will participate in evil, regardless, others will not, out of fear of governmental reprisal.
3. Law enforcement is the arm of that fear. That makes law enforcement a part divine establishment.
4. Fear of being caught and punished is a deterrent and capital punishment is a necessary part of the process.
5. But, the more degenerate a society becomes, the less fear is generated by law enforcement. That factor of fear is removed.

If you do not want to be afraid of authority, then do that which is good. When those laws legislate against evangelism, spiritual growth, or church function, then there is a higher law of God. The report that we heard about the war of Afghanistan. They could not evangelize unless asked. Those who asked the question were expressing positive volition. We are over there for a reason, and one of the reasons is, there are those on positive signals there, and we provide this to them in a Muslim country. He assumes that if they do not ask, then they are not looking for the truth. God is not responsible for providing the gospel where it is not desired. This guy who brought us a report recognized that he could still evangelize, but only under the circumstance of being asked; and he went along with this. However, if the Defense Department said, "No speaking about Jesus Christ under any circumstance," then he would have to defy that directive.

If evangelism is forbidden, or doctrine is banned, or church attendance is forbidden, then you must obey God's mandates instead of man's. in China, there are still a lot of underground churches.

The sign of the fish, which was a sign that Christians drew on the ground so that they could recognize one another, but not the authorities who were against them.

Rom. 13:3 **For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval,**

**Lesson #858**

**Rom. 13:3 March 5, 2009**

**Thursday**

Mrs. Barta 12 noon Saturday at Rosewood.

The believer should fear no ruler when we have good behavior. Rulers do not administer punishment for those who obey the laws. There may be some gray areas, but most do not go after those who remain within the confines of the law.

Fear of reprisal is reasonable when dealing with criminal behavior. Authority in government keeps us from falling into chaos and anarchy. The threat of punishment can overcome some criminal notions and law enforcement if the arm of fear. The policeman on the beat and the judge on the bench, and these together are deterrents. Capital punishment is a necessary part of this process.

Bobby is going to clarify something by points:

### **Rulers and Their Authority**

1. Paul is not saying in v 3 that this exemplary function of rulers will always be true in every case. Not every ruler who has ever lived will be a cause of fear for good behavior .
2. There are certainly rulers who function as dictators and tyrants. They may persecute or kill for religious, political or ideological reasons. Paul will be killed by Nero, who is the poster child of wickedness. Paul never calls for revolution against Nero, even though he killed thousands of Christians.
3. When civil rulers overstep their bounds and legislate or enforce persecution of Christians, violence resistance and revolution are not options for believers.
4. When civil rulers overstep their bounds, there is no justification for unlawful demonstrations, destruction of property, civil disobedience, revolution, or assassination.
5. Those problem areas oppose divine establishment, which is the ordinance of God. Doing any of these things violates Rom. 13.
6. Problems requiring divine establishment solutions cannot be solved by violating divine establishment principles. You do not get to break divine establishment principles in order to get rid of a tyrannical leader.
7. Coups only lead to senseless mob violence and the illegal usurping of power.
8. Forcefully overthrowing bad rulers leads to confusion, chaos, lawlessness and anarchy, and this all in the national entity. No matter how evil the ruler, violent overthrow does not solve the problem.
9. Forceful overthrowing of a ruler leaves a power vacuum, which often sucks in a ruler worse than what was there before. Sort of like matiatês in the soul.
10. Classic French and Russian revolutions. 1789 and 1917. The monarchies were corrupt. The French revolution was replaced by constant street violence. Napoleon finally settled down the rabble. Russians replaced a degenerate monarchy and replaced it with an evil corrupt regime and processor of rulers. All the coups in the banana republics and all of the problems in Africa. Mugabwa has destroyed his country. Nothing but misery when one evil ruler is replaced with another evil ruler. This is what happens when you destroy divine establishment.

11. What about Nazi Germany and Hitler? Hitler was elected by the German public in 1936. He was supported by the major factions in Germany. They expected Hitler to improve their lot in life. Industries like him and the army liked him, as they were restricted. The people of Germany were mesmerized by Hitler, and he did not even use a teleprompter. The economy got so bad with inflation; and Hitler promised them everything; and they forgot to look at who he actually was. He was duly constituted authority. We know the destruction of the Jews is anti-Semitism, and that is one thing which could be opposed. As a Christian, in Nazi Germany, there was a famous pastor, and he stood for Christianity and divine establishment, and he got thrown into a concentration camp for this. He did not start a revolution. We may face decisions like these some day.
12. Disregarding divine establishment is not the means to rescind unlawful and uncivil authority.

### What About Christian Duty?

1. If evangelism was expressly forbidden, which is mandated by the Word of God, then you have no choice here.
2. If doctrine is banned by religious or secular rulers. Many martyrs have died for just this reason. Doctrine was banned and they stood for doctrine.
3. Or if certain portions of the Bible are called hate speech and censored.
4. The assembling of the local church. There is still an underground church in China and they are persecuted.
5. These situations do not mean that you must bow to that tyranny. There are ways not to bow to tyranny.
6. Violent overthrow and revolution are not an option. What about the confederacy? Like the US war for independence, they were simply separating. They were not trying to destroy the US government of duly constituted authority.
7. We have a higher law, which is to the mandates of Bible doctrine. We as believers must always stand for doctrine and evangelism.
8. **If you want to have no fear of authority, then do what is good.**
9. Continue to operate under divine establishment mandates. We are bound to pay taxes.
10. The first responsibility to our nation is to advance to spiritual maturity. This way the nation is preserved.
11. Secondly, follow the laws of the land on all levels. Good citizenship is always worthy of praise. This can be national, local, public recognition.

Good manners, because you were well-trained. Bob once said, "You are sitting in a seat that someone else needs." The privacy of the priesthood. Relationships which exhibit virtue love. That is always appreciated and it contributes to the good order of Bible doctrine. That is our call to authority orientation in Berachah Church. Recognition here on earth and in front of the Bama seat of Christ.

Rom. 13:3 For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval,

For he is a minister of God. This is a person who carries authority. This is a person, but the neuter refers to the principle of authority. Law is impersonal; law enforcement is administered by people.

The meaning of the word *minister* is important here. It is *διακονος* = *deacon, servant, helper*. This is an administrative official in a church. They are administrative leadership. The spiritual gift of organizing. They function under delegated authority. An administration of policy and good order. In the civil world, the diakonos is a servant of the people and he is a man with authority. The United States is the servant of God; the mayor and the city council are the servants of God. They carry authority in the civil realm; in a national entity. They are there for the good of the people, preserving freedom and property.

Our freedom documents are probably the greatest documents written since the Bible. Our constitution is based upon much of the Mosaic Law. All law of divine establishment comes directly from the principles of the Mosaic Law.

Our constitution today is being systematically ignored. Any government which usurps divine authority is not for the good; but we still have an obligation. The key is, we still adhere to divine establishment. We vote for our government and we pray for our nation; and we grow to maturity forming a pivot by which God blesses a nation. We never promote or participate in the violent overthrow ever.

We get to work out all the other specifics.

The principle of authority is always there. Authority orientation demands that we adhere to the laws of divine establishment. There is always that question, what about rulers who are evil? The principle remains the same.

It is easy to get your eyes on a bad ruler. God is in charge, no matter how bad it gets. Keep your eyes on Jesus Christ.

He does not bear the sword for nothing.

Rom. 13:4 for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.

**Lesson #859**

**Rom. 13:3–4 March 8, 2009**

**Sunday 1**

Martin Luther studied the book of Romans, and that is how the reformation began. There were works involved in salvation; the church was selling salvation.

Rom. 13:3 For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval,

In v. 4, this is not an impersonal ruler, but a personal ruler. The *minister* is the same word as used for the *minister* of the church. This is a *servant-leader*. Such a person serves those whom he leads. The rulers of our nation are ministers of God. The principle of authority demands that we obey authority, as they have been ordained by God for our good.

V. 4 are the guidelines for good government. It is the enforcement side of good government. God provided the *διακονος* with authority, then that *διακονος* can exercise his authority even to the point of capital punishment. Here, this is not the sword of war but the domestic sword. There is good order and protection in the national entity.

There are many people who do not like it when people are killed by the state, but it is right here. **If you do what is evil, then be afraid.** This is not the sword of protection of national freedom, as that is not the context. War never falls under the category of evil. This is a Biblically sanctioned sword. The sword of war is never an evil; it is a part of divine establishment.

Bobby suggests that, if you are of the eligible age, that you join the military. Bobby spent 10 years in the military. It is a great training ground and it will cause you to grow up. Bobby went into the military because he was challenged to do so from this very pulpit.

The sword of the civil ruler which combats evil is what we are dealing with in this context and it speaks of law enforcement.

Rom. 13:4 for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.

## Lesson #860

Rom. 13:4–5 March 8, 2009

Sunday 2

The *διακονος* spoken of in this verse is the minister of God. *Why is that the case? Why aren't they called secular leaders?* *Διακονος* refers to someone who is both a ruler and a servant.

What does it mean for a civil leader to be a minister of God? **He is an avenger who brings wrath upon the one who practices evil.** The Bible says, **Vengeance is Mine; I will repay, says the Lord.** This avenger is delegated authority.

### Διακονος as an Avenger

1. The sword of state represents official, judicial punishment.

2. The sword is an instrument of death. It represents the legal and official sanctions of punishment. It even includes capital punishment for evil. The sword is an instrument of death.
3. Roman criminals were executed by decapitation; it was not carried out by a guillotine, but by the sword by a Roman soldier.
4. The sword was used for capital punishment.
5. Num. 35:16–18 passages where capital punishment was given.
6. In the Mosaic Law, other punishments were specified. It was called *an eye for an eye and a tooth for a tooth*. This phrase is hated by many, but it simply means that the punishment must fit the crime.
7. Capital punishment is a tool of authority. They have the authority as civil leaders to go as far as capital punishment. This tool provides fear, and fear as a deterrent. Fear is a deterrent. Have you ever were afraid of something and decided, *I cannot do that*. Like airborne rangers about to jump for the first time; some just don't do it. There are all kinds of things which we fear and do not do for that reason. Have you ever thought of going to prison for 10–20 years? That is a deterrent. Bobby knows the arguments, that capital punishment has no deterrent value and it is cruel and unusual punishment. The victim always seems to get forgotten in the anti-capital punishment arguments. How do you figure out whether it is really a deterrent statistically speaking. According to the Bible, it causes fear and is a deterrent. It does not deter everyone, but it deters some. The law examines even the motive for murder, and makes an assessment based upon that. There must be fear in order to restrain criminality. Weak punishment for other criminal acts promotes more criminality. It destroys a civilization from within. It makes the society fearful rather than the criminal fearful, when capital punishment is not used. Law-abiding citizens turn into slaves of violence. Some criminals are hardened and will not be deterred, and those must receive the full force of the law. An executed criminal commits no more crimes. Others who hear and know about this will be deterred. This is not state-sanctioned murder. Capital punishment is not murder. It should be carried out against those who do murder. Rape and child abuse, in Bobby's opinion, should be considered as capital offenses. There are a number of police officers in Berachah Church. Killing a criminal in enforcing law does not constitute a crime. Killing the enemy in combat is not criminality. Killing a domestic enemy is not murder when a part of the criminal enforcement system.
8. Capital punishment is to be taken care of by the state. This is not to be done by individuals or family members. In other words, there is no honor killing, even under sharia law. The state handles this; individuals do not.

Rom. 13:4 **for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.**

*To be in subjection, to be subordinate to* is ὑποτάσσω. A soldier must react and respond instantaneously to his commanders. You don't get the option of discussing when to attack and what the tactics ought to be.

Similarly, children need to learn to respond to authorities. Rejecting authority will turn a child into a misfit. This is not freedom. Rejecting authority does not give you more freedom. Since the 1960's, authority has become the enemy. You never have a right to be anti-authority. Everyone doing what is right in his own eyes is freedom without responsibility, which is never true freedom. This is irresponsibility. When that happens, freedom is forfeited. The rights of others are violated by selfish, reckless people. No one takes responsibility for their own failures or misdeeds. Freedom without responsibility. There is no civility in society. Very little civility in our country today. People do not take responsibility and there are very few with good manners. Bobby thanks God for this congregation, as they have good manners and they understand the principle of authority.

You cannot enjoy freedom until you recognize the authority which provides and enforces freedom. Using and enjoying freedom will not be one of your strong points. Bobby's have had a few tickets. Police officers always get flack for this. Bobby respects their authority. If he is stopped. That person in blue represents a minister of God. All freedom depends upon the exercise of authority. There is no freedom without respect in the citizenry. Freedom without authority is chaos and anarchy. You cannot live your life in peace and tranquility without law. We thank God even for lawyers, who represent the law.

Middle voice of ὑποτάσσω, which is reflexive; you initiate your own actions. You do the actions yourself. The agent must choose to exercise subordination. The choice to subordinate emphasizes self-discipline and authority-orientation. The person must choose from his or her free will to subordinate to authority. All authority is ordained by God. Submission to authority is not demeaning. That is what certain arrogant people conclude. Submission is respect for divine establishment and by divine design. Respect for authority is the key to all of this. That will preclude revolt in your own soul. You may not like this or that authority over you; but you must respect the principle of authority. They are ministers of God. Some of them may be evil and criminals themselves, but the principle of authority is always in effect.

When someone is elected, they represent duly constituted authority, whether you voted for them or not.

Scripture makes things easy for us. We can get the principle. If you do not know divine establishment, then you cannot apply it. Whether you like it or not, that is what is required of the believer in Jesus Christ.

Rom. 13:5 **Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience.**

**Lesson #861**

**Rom. 13: March 11, 2009**

**Wednesday**

Basec upon our study of divine establishment, we would not, in Nazi Germany, lead a revolution against Hitler. Hitler had the support of almost everyone. The industrialists bankrolled Hitler. The army supported him, because they wanted to rearm. The labor unions were concerned about their jobs and supported him. Inflation was rampant, and

Hitler has programs to take care of this. His approach was nationalized socialism, which is what Nazi stands for.

The Christian is never to be involved with revolution or assassination. There is no exception here.

Rom. 13:1–4 **Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer.**

We are required to be subordinate to duly established authority. Our solution as believers in Jesus Christ is never political and never militant. We must always be oriented to divine promises and to divine mandates and to Bible doctrine. Establishment is what we need to pay attention to.

We may not respect a particular person, but we must respect the position they hold. Respect for the office of authority. This is the divine establishment rationale against revolution. It is not the person, it is the principle.

Bobby wants to go back to the horror of Hitler. What about the mandates of Scripture against anti-Semitism? Where would we draw the line of supporting divine establishment without supporting the evil of that regime.

One man at that time handled that situation. It fell in line with establishment and with the authority. Von Moltke was born in 1907 and died in 1945. He was German aristocracy just as we are royal family of God. He studied legal and political sciences. In 1935 he declined to become a judge since he would have to be a part of the Nazi party. This was before Hitler was in charge. He opened a private enterprise and he helped people travel abroad. He traveled himself abroad to make contacts. He was drafted for WWII. He was an expert in martial law and international public law. He provided appraisals of international appraisals of law. He traveled through German occupied countries and he observed many human rights violations. He did what he could to help in this regard. He wrote that 1000 people are murdered every day. He had a conscience and he had norms and standards. The Berlin Jews are being rounded up and sent off with just a handful of things. During Nazi Germany's war with Russia, he suggested that Germany follow the Geneva convention in order to gain better treatment of German prisoners. He was overruled in this opinion on the grounds that Russia was not a signatory to this agreement. He ordered deportation of Jews to countries which provided safe haven. He did it by writing reports on the psychological problems German soldiers had when killing and observing such mass killings. He twice contacted Britains to offer any help. He had strong religious convictions. Belief in God made a person in natural opposition to Naziism. He opposed the

assassination of Hitler, as he would become a martyr. Gestapo used an attempted assassination to execute 5000 of Hitler's opponents. No evidence could be found the he participated in any revolutionary activity, charges had to be made up about him. He wrote two letters to his wife and said that he would be executed for his ideas and not his actions. He stood in front of the court as a Christian. The 3<sup>rd</sup> Reich fears discussion of divine establishment in relation to the Nazi party. Being a Christian does not remove us from our responsibility to the principle of authority in a nation. Neither anarchy or revolution is every sanctioned by the Word of God.

A negative example: Emperor Claudius was the Cæsar and he banned Jews because they resist the Roman empire. They would not submit to governmental authority, which had provided protection and freedom. This was 51 A.D. Even though polytheism was the religion of Rome, they had freedom of religion and freedom of movement and freedom and commerce. The Roman empire sponsored them and protected them. However, they distorted Old Testament eschatology. They believed they had no responsibility to the Roman government. Even though they professed only allegiance to the Messiah, they rejected their true Messiah. Each Cæsar was thought of as the anti-Messiah. The end result was the fifth cycle of discipline in 70 A.D. They were removed from Palestine and spread all over the world. They supported revolution and died by violence.

The Russian Revolution still has an impact today. There is nothing which is good about violating the laws of divine establishment. This helps us to figure out what we should do and what we should not do. When Paul wrote these words, this same degenerate ruler, Nero, was the emperor over Rome. He was power-mad. But nowhere does Paul suggest that revolution would be prudent. The authority of Rome provide protection for Paul from the Jews who crucified Christ and who wanted to kill Paul. Acts 23:27: **This man was seized by the Jews and was about to be killed by them when I came upon them with the soldiers and rescued him, having learned that he was a Roman citizen.** Nero would kill Paul and God disciplined Nero by killing him. There was a great spread of the gospel during the time of Rome. Divine establishment and doctrine go together. What doctrine and a pivot cannot solve is not solvable by revolution. We are the only country in the world which abolished slavery by fighting a war.

We have the freedom to be slaves. God's plan was not hindered by some believers being slaves in the Roman empire. Paul told Onesimus to get back to his master. They do not have to be good rulers to fall under the divine establishment umbrella.

1Peter 2:16–20: **Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. Honor everyone. Love the brotherhood. Fear God. Honor the emperor. Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust. For this is a gracious thing, when, mindful of God, one endures sorrows while suffering unjustly. For what credit is it if, when you sin and are beaten for it, you endure? But if when you do good and suffer for it you endure, this is a gracious thing in the sight of God.**

It is tempting to assassinate evil rulers all over the world, but it is wrong. It is never right. Rulers in this nation carry authority, whether we agree with them or not. Never be a part of fomenting revolution. Many believers understand the insanity of a bureaucratic government. Some believers enter into a conspiracy against the government. However, we can still assemble and take in doctrine. We have freedom to publically express faith in Jesus Christ and in doctrine. There is no present exception at this time. When evangelization is not allowed and when doctrinal teaching is not allowed, then you disobey the law. What God has ordained, the believer does not have a right to overthrow. We are not to destroy any regime, even if it is oppressive.

### Summary Points

1. Civil government is necessary under the laws of divine establishment.
2. Civil revolt and anarchy are anti-God because they are anti-establishment. They are a part of the cosmic system.
3. It should be views as evil to be involved in revolt, revolution and assassination. At best, it is human good, which will be parlayed into evil. Good intent to remove a tyrannical ruler results in all kinds of problems.

Rom. 13:5 **Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience.**

**Lesson #862**

**Rom. 13: March 12, 2009**

**Thursday**

Bobby's notes are the most important thing that he owns.

There are two good reasons to subordinate ourselves to authority. Authority is for the survival of the human race. When lawbreakers step out of line, they must be subdued. The second reason named is *for conscience sake*. This is an entirely different set of circumstances from fear. All people, whether believers or unbelievers, have a conscience. Some have corrupted their consciences and some are undeveloped. However, that is key to this verse.

### The Doctrine of Conscience

1. Definition:
  - a. Conscience is that mental faculty by which one distinguishes between right and wrong.
  - b. The conscience urges the individual to do what he recognizes to do that which is right and to restrain from doing that which he recognizes to be wrong. This means you have certain norms and standards.
  - c. Virtue is applied from the conscience. In the believer, it is the virtue developed from spiritual advance.

- d. Conscience is related to moral standards or to spiritual standards of one's thoughts, motives, decisions and actions. Your conscience is involved in almost every decision that you make in life.
  - e. If there is limited recognition of right and wrong, then we classify that as a *weak conscience*. 1Cor. 8 10
  - f. If one has no authority-orientation as a part of their norms and standards, they either fear punishment or proceed to violations, to breaking laws. Some do not break the law simply because they fear punishment.
2. In the conscience of the believer, norms, standards and priorities, and motives, decisions and actions must originate from Bible doctrine in the conscience. There is a stream of consciousness in the right lobe, and a part of that is the conscience.
    - a. That which provides the standards of a Christian's conscience must be Bible doctrine. That is the standard of the Christian conscience.
    - b. Whatever circulates in our stream of consciousness becomes a part of our norms and standards. If you are unsure about that, check out reversionism booklet.
    - c. The conscience draws from doctrine, the norms and standards for life. They should both be present in believers. We can draw from Bible doctrine. We have the absolute understanding of truth; and unbelievers do not have this. Absolutes are found only in the spiritual life.
    - d. When you build norms and standards related to Bible doctrine, at the same time, while you build them, you are setting aside false norms and standards. You build up the true and you tear down the false. Legalism, antinomianism, and anti-authority are things which you remove from your thinking.
  3. A great deal of your strength as a believer comes from having doctrinal norms and standards in the conscience. The application of Bible doctrine to circumstances of life is made through problem solving devices. That is how we apply Bible doctrine to our lives. Those problem solving devices are part of the conscience as the application of your norms and standards. As you build reciprocal love for God, you are also building up problem solving devices. You are building up impersonal love toward man, personal love toward God, and various doctrinal rationales. The conscience + doctrinal wisdom are the vehicles for the problem solving devices.
  4. How the conscience is formed:
    - a. The conscience of the unbeliever. The unbeliever is dichotomous. They have a soul and a body. They develop relative norms and standards from the training at home. There is also the education outside of the home, which could be good or bad. Then there are background experiences which help to form the norms and standards of your conscience, some good and some not so good. All of this circulates. There are many different cultures in our society, and that can impact us. They have no human spirit. They cannot utilize gap and they are unregenerate, so the human spirit is not present.
    - b. Notice that the unbeliever's conscience is always under the influence or control of the area of strength or the area of weakness of the old sin nature. The unbeliever can never escape the old sin nature.

- c. No matter how good the unbeliever's standards are, they are always subject to the factor of the old sin nature.
  - d. The sin nature is what makes the unbeliever's conscience relative. There are no absolute standards of Bible doctrine. At best, the unbeliever's conscience is relative.
5. Believer and conscience.
- a. The best conscience of the unbeliever can do is a strong human morality and has divine establishment norms and standards.
  - b. The believer has a decided advantage in the realm of the conscience. He has the human spirit. They can develop absolute norms and standards from Bible doctrine. From a young age, Bobby had a conscience formed from Bible doctrine in the home. This sort of training is critical for a child. Then there is doctrinal training outside of the home, which is good for all ages and for all consciences. We develop doctrine in our human spirits, and virtue love, and a conscience which functions on Bible doctrine. Believers are not always controlled by the sin nature, and the more time they are controlled by the Holy Spirit, the better they can develop their conscience. We
  - c. The seared conscience. This believer may have begun to grow and had access to Bible doctrine, but his conscience as gone a different direction. 1Tim. 4:1-5: **Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared,** a liar has few norms and standards in their conscience. Lies are justifications for your own actions, or subterfuge. Lies reflect a damaged conscience. The false teachers in Christianity lead the sheep astray in the realm of doctrine, using false doctrine. **who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving, for it is made holy by the word of God and prayer.** A seared conscience means that you are no different from the unbeliever in your thinking. It totally affects the norms and standards of your conscience. A seared conscience is no conscience.
  - d. What happens when a cow is branded? It is nothing but scar tissue. Nothing grows there. However, we can grow hide back over our scar tissue, if you continue to gap it.
6. The believer in reversionism is as immoral in the area of divine establishment as any unbeliever with a relative consciousness.
- a. The reversionist likes to apply situational ethics which fit his own cosmic standards, which change from generation to generation. How do you handle the morality of divine establishment? Our country has changed radically in our understanding of freedom and the military.
  - b. That person's conscience capitulates: to one's own desires or impulses. Whatever feels good, do it. That is a conscience with no norms or

standards. There are no objective standards. The Christian world is filled with believers who make decisions based upon emotion and false standards.

- c. Therefore, he justifies in his own mind his own evil from a seared conscience. "What are my ethics in this situation?" and they bend and they break.
  - d. His thinking is, *the end justifies the means*. That is a conscience which has no real standards.
  - e. The result is Christian activism, unbridled immorality, or hypocritical legalism.
  - f. There are those with some vestige of conscience...what happens to that conscience? There is guilt. Guilt is mental attitude sins. Nothing good comes out of guilt.
  - g. What happens from the mental attitude sins of guilt is bad application and a seared conscience.
  - h. For the advancing believer, obeying the divine establishment is a matter of conscience and secondly, it is obedience to God. That is where the believer has the advantage. Divine establishment takes place through the human spirit with absolute standards.
  - i. In other words, what happens to the believer's conscience? The believer does not refrain from criminal activity simply because he is afraid of going to jail. He refrains from criminal activity because his norms and standards refuses to let him consider such an activity. That is *for conscience sake*. He does not need to fear.
  - j. His conscience is far stronger than any fear of punishment of law enforcement. Such fear ought not be a problem for us.
7. Conscience is the most effective means of the believer or unbeliever to submit to the governing authority. Always remember that a conscience needs to be developed. We all have one, but it must be developed. The standards of that conscience aren't just developed. They must be taught and they must be learned. Conscience is only as strong as the principles which are held to.
8. Remember, if norms and standards are relative or shifting, as they have become in our society today, then the conscience is relative and shifting, and can be bent to the circumstances. Under those conditions, anything can be justified. You do not change divine standards in order to fit into the plan of God. Our situational ethics explains why we have a society of corruption and greed. Your conscience will mirror society around you unless you, as a believer, have absolutes which are inviolable.

Rom. 13:5 **Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience.**

**Lesson #863**

**Rom. 13:1–5 March 15, 2009**

**Sunday 1**

Virtue love lead to human good versus divine good.

Rom. 13 is the definitive passage on our earthly citizenship.

Rom. 13:1–4: **Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God** [this is authority in any part of our lives as having been established by God; all authority emanates from God. Authority provides for the orderly function of man.]. **Therefore whoever resists the authorities resists what God has appointed** [Resistance to authority is opposition to divine authority. Those opposing authority are outside the plan of God. The principle is authority; it does not matter who is in authority.], **and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good** [criminality and control and law enforcement of a national entity. Authority is for the orderly survival of the human race. The principles of divine establishment are available to us. Where there is authority, there must be a backbone to this authority, including law enforcement and punishment. Punishment is a cause for fear. Punishment is a deterrent from crime.], **and you will receive his approval, for he is God's servant for your good** [Paul is not saying that there is an exemplary function of authority in all cases; not all rulers follow the laws of divine establishment; this is essentially respecting the office of authority and respecting the person who is in authority. There is no revolution which is authorized, no matter how bad a person is.]. **But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer** [an executioner is a ruler with the authorized authority to punish lawbreakers, which includes capital punishment. Capital punishment is not murder by the state; it is authorized and required by God. **Vengeance is mine and I will repay, says the Lord** applies to individual retribution.].

Authority is a good thing; authority is to be trusted and it is for our benefit. Remember that when we want to revolt in some way or another. There is a time and place for an objection and a time and place to buckle your chin strap and get to work.

Paul revisits wrath in v. 5. Fear and punishment are one reason to respect authority. This is why rulers are presented as avengers. The other rationale is conscience and conscience's sake.

We all have a conscience. We are all born with a conscience. However, it is a blank slate when we are born and this conscience must be developed. Norms and standards are always learned. The conscience must be taught to recognize the difference between right and wrong. He must learn to do what is right and to avoid doing that which is wrong. Then volition makes the choice.

The front line for developing the conscience of a human being is what they get from their parents. Then they learn norms and standards in school. History is the study of the conscience of people throughout changing circumstances. However, we seem to learn nothing from history, as we continue to make the same bad decisions. Then there is culture. A person's culture influences his norms and standards. There are many cultures coming to our country who bring a different culture and do not want to integrate or abandon their culture. The best a conscience can do is adhere to a strong human morality or to divine establishment. The decisions of the soul can be made based upon a person's area of weakness or area of strength. The norms and standards often go through a sin nature

process. Sometimes norms and standards are bent to fit one's sin nature and situation. Situational ethics is the conscience of someone who has abandoned absolute norms and standards. If you say, "I normally don't lie, but I need to now for this reason..." or "I need a good grade and my entire future depends upon it" and then you do something which is wrong. With situational ethics, anything can be justified in the conscience. People justify murder all of the time. You can justify anything in your conscience. There is no deterrent if your conscience does not have some absolutes.

This is not just about the unbeliever. The reversionist believer is under the constant control of the sin nature. A relative conscience justifies situational ethics.

For the believer, it is an entirely different story. He lives under an entirely different set of circumstances as the unbeliever. The believer has all of the same areas in his soul as does the unbeliever. However, he also has, in his life, the human spirit and he can live a spiritual life. He can inculcate into his soul the spiritual life by which we are to live.

Parents are responsible to raise up their children properly. Many have been brought up in a home where Bible doctrine was paramount. You should find the pastor under whom you grow the best. Bobby doesn't want us jumping around. No pastor is perfect. Bobby does the best job that he possibly can. He tries to pull the doctrine as accurately as he can. Stick with one pastor and you will not become confused by conflicting doctrine. If you stick with one pastor, you will grow spiritually. If you hear doctrine and you hear enough of it, you will grow up. Doctrinal training outside of the home is necessary. Doctrine will eventually take up residence in your conscience. You can develop absolute norms and standards. A soul inculcated with the absolutes of Bible doctrine. That is what you want in your conscience. This is where the conscience can discern between right and wrong. When doctrine circulates, it becomes a part of the norms and standards. Then the believer draws from these norms and standards for one's temporal life and for spiritual life. That is when the problem solving devices become available to us. When you build norms and standards related to Bible doctrine, you also are setting aside false standards which are related to human good, relative morality, and anti-authority thinking. With this, you develop and exhibit moral courage. You do what is right according to the fixed standards of your conscience. People must show moral courage when we do something based upon the standards of Bible doctrine. This is true, even when these actions may not seem to be in our own best interests. That is the stand that many a Christian martyr has to make.

Unbelievers can show moral courage by adhering to the laws of divine establishment. Lack of moral courage is the result of relative standards.

Rom. 13:5 **Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience.**

One of the greatest examples in all of Scripture coming up the next hour.

We are going to examine the great Old Testament hero Daniel. A weak conscience is a conscience filled with fear. Such a conscience is paralyzed with fear. Bobby thinks of Martin Luther saying, "Here I stand" in the tribunals; and they chased him all over the country trying to kill him.

Daniel has a great amount of courage and doctrine in his soul. He faced situation after situation which was life threatening and he never bent. He faced a seemingly insignificant event in Dan. 1. Daniel recognized a problem; he was not being self righteous or legalistic. This was not a simple matter of refusing to eat. This was not a minor offense. This was a command from the king to eat and drink. Daniel was a hostage of Nebuchadnezzar (Dan. 1:3–4). Nebuchadnezzar did not want to destroy Jerusalem, but he took hostages. He told them, "I will take these hostages and if you get out of line, I will hang them upside down and skin them alive." Daniel's opposition to the king could mean a slow, agonizing death. You will find out just how bad torture can be.

Daniel's conscience began in the home and he had some training outside of the home. He had a conscience filled with inviolable Bible doctrine. When it came time for him to be separated from his parents, and he began to march toward his destiny, he was ready. He had been thoroughly taught by his parents. He was one of the young men that Nebuchadnezzar took out of Jerusalem in 605 B.C.

Divine establishment in those days was the Mosaic Law. He understood the law and part of that code included dietary laws. He was not to eat under certain circumstances. He applies this training at this point. The Mosaic Law is burned into his conscience. The spiritual code, the code of ethics, the establishment code. This was the result of a doctrinally inculcated conscience.

The Chaldeans customarily offered the best food to their gods. Before it got to the king, it was offered to their gods. Their king, often thought of as a second divinity, got this food second. This would have been the best food. The same superb menu found at the heathen temple was found then in Nebuchadnezzar's palace. He was asked to eat meat and to drink wine previously sacrificed to idols. His conscience recognized that there was a problem. A bell goes off in his head, and Daniel had to respond to that. Doctrine in his conscience is the key to making a good decision from a position of strength. Our volition makes a decision based upon that evaluation. It is easy to make decisions as a believer in Jesus Christ. There are no grey areas. Partaking of this meat was tantamount to worshipping false gods. Ex. 34:14–15 and specifically prohibited idolatry.

During the time of the Corinthians, there was this fabulous meat which had been offered up to the gods, and then it was served at certain restaurants. The Corinthians faced a similar situation. Do they become a stumbling block by eating this meat? 1Cor. 8. We are to consider the weaker believer. We have every right to do whatever we want which is not prohibited in the Word of God; but sometimes, we might not indulge in this or that because of the weak believer who might become confused by our actions.

They key to applying the law of love is the discernment of doctrine. You discern when you should do this or that. Is this going to be a stumbling block for a believer or will it reinforce the false standards of a legalist? The more you grow, the more you can make decisions like this. A mature conscience is concerned about other believers and not just about yourself and what you can do and what you can get away with.

Daniel was being watched by heathen Chaldeans here. There was a lot of fear in this court. Daniel could not compromise the heathen in this court. He was the front line of evangelism in that court. He knew that God had a purpose for him and that he needed to move ahead despite the consequences. He knew the eating of that meat would directly violate the Mosaic Law in that dispensation. The Jews were not to be involved in idolatry. They were to evangelize the nations. Where the Corinthians had liberty, Daniel had none. There was no vagueness in Daniel's decision. The consequences were greater for Daniel. This was a risk to his life. This was a matter of God's direct command to him. Daniel could make a wrong choice.

If you were Daniel, you might try to rationalize your bad decision. "I know God wants me to live and to work here, so I'll just have this steak; they won't know or understand." God throws little tests in our way so that we can make good decisions from a position of strength. It does not get easier; it gets harder as life goes on. Daniel was faithful in the little things and he was ready for the great things. Daniel would not overlook God's mandates ever.

Dan. 1:8: [But Daniel resolved that he would not defile himself with the king's food, or with the wine that he drank. Therefore he asked the chief of the eunuchs to allow him not to defile himself.](#)

Daniel told him that he could not do it; and he probably explained why. Now the guy that he talks to is scared because if he can't get Daniel to eat, then he might die too. When you make a tough decision and you know that someone might not like it, you make it from a conscience full of doctrine. Daniel made this decision and then he relaxed.

Here is the odd thing, that one could follow divine mandates or follow human authority. And Daniel here seems to be willing to die over not eating a steak. Doctrine first and then divine establishment. This was the choice between divine mandates or legitimate human authority. Daniel recognized the what was at stake here. It is moral courage when it may cost you your life. You may think you are courageous until you face a decision like this.

The Nazi which Bobby told us about; he did not revolt and he did not try to assassinate Hitler. He simply stood up for that which was right and gave his life for that.

Dan 1:9–10: [And God gave Daniel favor and compassion in the sight of the chief of the eunuchs, and the chief of the eunuchs said to Daniel, "I fear my lord the king, who assigned your food and your drink; for why should he see that you were in worse condition than the youths who are of your own age? So you would endanger my head with the king."](#)

Daniel stood there alone and his only companion was a conscience filled with doctrine. No one else stood with him. He chose to maintain his integrity, despite the urge for self-preservation. Daniel was an up-and-comer in this court. He was seen as someone who could go somewhere. We have seen this in our government and in our military. Ambition and promotion take precedence. "Climb over the dead bodies and I will get there that way." Daniel had a clear-cut choice of conscience. His doctrinal orientation moved him. God honored Daniel's right decision and God promoted him in this court. Dan. 1:19–20. Nebuchadnezzar would believe in Jesus Christ because of Daniel because of his moral courage.

Just the decisions which Daniel made. God used Daniel and used Esther because of the moral courage in their souls. You will not always be liked for doing what is right, but you will be liked where it counts. Doctrinal orientation + courage. Daniel impacted everyone in his periphery. He was never defeated by outside pressure or internal stress. He had the peace that passed all understanding.

If you have doctrine in your soul, then power will not corrupt you. Daniel was the perfect example.

Dan 1:19–20: [And the king spoke with them, and among all of them none was found like Daniel, Hananiah, Mishael, and Azariah. Therefore they stood before the king. And in every matter of wisdom and understanding about which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his kingdom.](#)

## Lesson #865

Rom. 13:5–7 March 18, 2009

Wednesday

Rom. 13:5 is compulsory, and submission to authority is foundational to divine establishment. Authority originates with God and is sanctioned by God. God delegated that principle of authority to us. Authority without freedom is tyranny; and freedom without authority is anarchy.

Those who are anti-authority are law-breakers and are subject to the wrath of the state, called the *sword* here. The state must enforce divine establishment. That is for the good of all. The wrath of the state includes capital punishment.

For those who are authority orientation, there is another reason for being in subordination. In the conscience, right and wrong are discerned. A working conscience of the believer and unbeliever. The most effective conscience is that of the believer filled with doctrine. This is the conscience of the believer with absolute and inviolable norms. Do not forget that this is divine establishment, this is from God. It is as much an absolute standard as from God.

### **There are advantages to having a conscience with proper norms and standards**

1. The believer with a conscience based on norms and standards of divine viewpoint avoids internal stress. When you apply doctrine, you avoid inner stress. The

believer makes consistently good decisions from a position of strength. You may not be clear as to what a position of strength; but it is listening to a strong conscience inculcated with the Word of God. The conscience gives you the norms and standards and volition makes the decision.

2. The opposite is a position of weakness. With good decisions, there is no guilt complex in the soul. If you do not make bad decisions, then you have no reason to feel guilty. When you allow guilt to continue, it is a mental attitude sin. Then you have stress.
3. Moral courage is the will to depend upon doctrine. You do not bend divine norms and standards to fit corrupt human standards. Daniel was a man who could relax in a crisis; he could smile at death. Death is passing in a twinkling of any eye from life into all eternity. Daniel faced every crisis and God used him in a wonderful way.
4. Doctrinal standards in the conscience are problem resolvers. Doctrinal standards and a conscience are not an albatross which prevent happiness or personal fulfillment. For some people, a conscience is inconvenient.

What is taken away because of your adherence to a doctrinal conscience, God always replaces with something better. When you stand for Bible doctrine, God honors that. By making good decisions, we may lose friends, business opportunities, love interests, etc. However, we do not really lose; we gain, because we refuse to compromise our standards. You never compromise your doctrinal norms and standards. Daniel didn't and he was honored.

5. God always honors a conscience with Bible doctrine which makes good decisions in His plan. The happiest you will ever be is in the plan of God for your life. It is not indulging your own desires and lusts. You will not be tortured by the realization that you are out of the plan of God. You do not indulge your won plan. Fulfilling God's plan is the fulfillment of our lives.

### **The Results of a doctrinal conscience**

1. You take responsibility for your actions.
2. With a doctrinal conscience, you do not desire to blame others or to justify yourself.
3. You leave justice to the supreme court of heaven. You do not need to get out there and correct injustices.
4. Neither do you wallow in self-reproach; or in shame.
5. You do not seek revenge for an injustice against you. 1Peter 4:19: **Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.** You do what is right; that is always to your advantage. You simply entrust your soul to your creator. When facing martyrdom, they entrust their souls to a faithful Creator.

Rom. 13:5 **Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience.**

The next two verses are about paying taxes. Those who rule you pay taxes to. There are no exceptions here. You are not exempt from taxes because you disagree with the use of our taxes. Our taxes seem unfair, and they often are unfair, and our money is misused. It is difficult to hand over money for things that we despise. This is authority orientation and not personal finance. Your material things do not come first; divine establishment principles come first. So many times the Christian claims that the government is immoral and therefore, he refuses to pay taxes. That is not the proper application. The IRS is empowered to bring wrath down upon us. Paying taxes is our responsibility under divine establishment.

Bob's view on this point. The clergy have some special provision for exemptions in the US tax code. There are some options for clergy. Bob did not claim this option. He made careful consideration of this problem from a conscience of doctrine. He wanted to make certain that he did not even remotely violate this principle. Bob did not have to; he did not have to pay these additional taxes. That was his inviolable position. He was careful in this area to a fault. He justified it in his own mind by thinking his money goes to the military.

When April 15 rolls around, you are fulfilling divine mandate. Even though the US is engaged in the greatest ponzi scheme of all time. Keep the principle of taxation in mind, not the horror of it as it is used in this country today.

Government is ordained of God and all of this other stuff is superfluous. The human race is protected and perpetuated.

The misuse of authority in leadership does not ever negate the principle of divine establishment. Everyone in government appears to be on the take; everyone seems to be greedy; freedom seems to be flying out the window. Rulers are servants of God as they have delegated authority. We serve the Lord directly. However, there are many people in office who are not believers and they still serve God as His ministers. They wield the authority which is the glue which holds society together.

Where the government is suppressive of freedom, that is still not a license to destroy them. No matter what the situation is, God still has a purpose for us. Whether we have our freedoms or not. Even if we are paying 90% of our income in taxes, God still has a plan for us. The reality of John 8:32: **You will know the truth and the truth will set you free.**

Career public servants are necessary. Therefore, the servant needs support. He gains it through taxes as a part of divine establishment.

Rom. 13:6 **For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing.**

The Christian's responsibility to government. We need to fulfill our obligation to all. There is no wiggle-room here. Pay all that you owe. **Repay everyone his dues.** Whether you like these or not, these are legitimized by the national authority. Therefore you fulfill your obligation to pay taxes.

**Custom to whom custom is due.** Now, this is not to give our blessing to all cultures. Multi-culturalism is destructive to our country. That is the opposite of the great melting pot culture of the United States. Multi-culturalism is disunity. That means differing authorities. We live under Anglo-Saxon law, beginning with the Magna Carta law. We cannot mix that with Sharia law, as they are in opposition to one another. This unites religion with state in one case. Indirect taxes, sales taxes; this is a continuation of other types of taxes. Finally, **fear to whom fear is due; honor him to whom honor is due.** The first refers to fear and the second to honor. This is a double-entendre. To be a law abiding citizen, you obey the law. Give due respect to the servants of God who have authority over you. The only thing which brings a grudging respect to authority is fear. Enforce fear, which is enforced humility; followed by genuine respect. When you fail to give divine establishment its due, wrath is upon us. But if we give divine establishment its due, then we receive praise of the same.

Τιμαὶ is repeated and it means *to honor*. All government authority is honorable, even though all government is not honorable. Respect authority. That is what you owe. That is your obligation. That is the whole principle of divine establishment. Each category needs to be respected.

We are to respect the boss at the workplace; and other authorities as well. Since government is ordained by God, it is compatible with the plan of God to serve the government, which even includes political office or even serving with the IRS.

This is legitimate human good, and it is something which we must undertake. We are still obligated to divine establishment. An unbeliever can produce acceptable human good by functioning in this divinely ordained system. The unbeliever will not be rewarded for this, as he will be in hell; but we will if done in the Spirit.

Rom. 13:7 **Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.**

**Lesson #866**

**1Cor. 13:4 March 19, 2009**

**Thursday**

The expression of virtue love is the product of advance to spiritual maturity and reciprocal love. Operation Z + the filling of the Holy Spirit gets us doctrinally oriented and begins to develop virtue love in our souls. The greater the virtue love, the more that it manifests itself in our attitude and actions.

Virtue love consists of two categories: capacity for love for a select few; with that personal love comes the all important impersonal love. You are developing capacity for love as you develop reciprocal love. Virtue love develops inherently. Virtue love is personal love for a select few and impersonal love for all mankind. Impersonal love is the stabilizing factor in personal love. Personal virtue love has capacity; and that capacity is mirrored in those virtues which we will see in vv. 4 and 7. Impersonal love is the maximum function if impersonal virtue love toward all mankind. Virtue love is the key to Christian production.

We are motivated to use our spiritual gifts as we advance to spiritual maturity. We develop reciprocal love and they are motivations for using our spiritual gift. The laws of divine establishment are for believers and unbelievers alike. They are part of God's plan for maintaining a client nation. Impersonal love is important in all of this; it is critical in obeying the laws of divine establishment. Impersonal love is often the means by which we fulfill our obligation in submitting to the governing authority. You may not like the person in authority or the policies of the person in authority; they may be unjust or even tyrannical, yet you obey the servant of God.

Vv. 4–8 we have prepared for. Paul now goes to a summation of this subject. He recites all of the individual characteristics of virtue love. What does virtue love consist of? What does it look like? You know how to get it; you know what it means. We are to gain virtue love. This is what our reciprocal love and our doctrine is driving for. What do we look like and what do we act like in apply virtue love from our soul. These are not abstract characteristics; they are our attributes as we advance. These are the characteristics which we must acquire. This is the most concentrated passage depicting virtue love and what it looks like in our souls. This list is an insight into our own soul. We can look inside of ourselves. We can gauge our own spiritual growth by them.

We have a sin nature; we will not express virtue love all of the time. If we stay out of fellowship for a long period of time, this does not describe us. Being able to express these on a consistent basis is ours. We have the means and the motivation—doctrine and reciprocal love. Bobby encourages us to compare our mental attitude with this list.

Bobby cites this passage in a wedding ceremony. He never leaves this passage out, although he may shorten it or lengthen it. These characteristics have a personal application between spouses and the impersonal love necessary to weather every storm and trial. If we can apply these characteristics, we can withstand anything that love throws at us.

You do not find the right person; you become the right person. Marriage with these qualities, you will be stable, thoughtful, honorable, trustworthy.

This passage has poetry and rhythm to it as well.

Virtue love does not act unbecomingly. It does not seek its own. It is not provoked. It is easy to become provoked by the person that you love. They have that ability better than anyone else. Virtue love is not provoked. 1Cor. 13:4–8: **Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things. Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.** These standards are not the stars or the moon; the Word of God does not contain impossible standards. God does not put something before us that we cannot do. God has provided the means by which we can possess these characteristics.

As you advance, these characteristics begin to function; and you will be a nicer person to be around. It is not personal love which never fails (v. 8). True personal love does not exist without these characteristics.

Great personal love is not just sex or compatibility. It is the capacity to relate to a certain few based upon this list of virtues. These characteristics are what make personal love wonderful. It will not last without these characteristics.

Virtue love is patterned after Christ's love for us from the cross. He is the epitome of virtue love. In these characteristics, we can see the perfectly virtuous character of Christ as He lives on this earth. This represents His attitude perfectly. This is what He was like to perfection. You can substitute *Christ* for ἀγαπή in this passage; this is how important these characteristics are. This is what made Jesus so attractive. If you meet someone with these qualities, you will remember them. Jesus had these qualities perfectly; and for that reason was unforgettable. In His humanity, Jesus possessed these qualities perfectly. Christ was patient; He was entirely kind; He was never jealous; He never bragged; He was never arrogant, even though He was man and God in One person; Jesus was not provokable. In human terms, Jesus had every right to be provoked; but He never gave in to that. Jesus never gave in to the behavior of those who hated Him. Jesus did not react to all of these provocations; but He responded in synch. Because He had these characteristics, He never reacted.

Jesus walked into the synagogue, saw this woman, and He healed her on the spot. He got some vituperative backlash from some religious type. Luke 13:14–16: **But the ruler of the synagogue, indignant because Jesus had healed on the Sabbath, said to the people, "There are six days in which work ought to be done [he assumes that this is a work which Jesus does]. Come on those days and be healed, and not on the Sabbath day."** [he is berating the people who are there for showing up and one of them getting healed. These pharisees were experts at keeping the Sabbath and they believed that this impressed God; and yet, God was standing right in front of them. They are worried about this legalism, and they missed the importance of God right in front of them doing a miracle. They needed the grace of God; and they could not see that. If anything should have provoked our Lord, this legalistic reaction should have. Jesus answers these religious types with graciousness.] **Then the Lord answered him, "You hypocrites! Does not each of you on the Sabbath untie his ox or his donkey from the manger and lead it away to water it?"** [they took care of their animals even on the Sabbath; they were too valuable to let go without water; by their thinking, this would violate the Sabbath; and they did it all the time.] **And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the Sabbath day?"** This humiliated these religious types. Luke 13:17: **As he said these things, all his adversaries were put to shame, and all the people rejoiced at all the glorious things that were done by him.** What legalism can compare to the grace of God. Jesus did not turn the other cheek when attacked; He stood up for the truth. Jesus did not get into an argument with them; He simply spoke the truth.

Our spiritual life is patterned after our Lord's spiritual life. We can reproduce His virtue love through our spiritual life. His expression of virtue love can be our expression of virtue love.

### Prelude

1. The first pair are both positive.
2. The second pair are actually 4 pairs of characteristics and they are all negative. They are what virtue love is not.
3. The next pair is a positive and a negative. Not rejoicing and rejoicing.
4. The final two pairs are positive.
5. The summation of the effectiveness of virtue love: it never fails.

1Cor. 13:4 **Love is patient and kind; love does not envy or boast; it is not arrogant**

**Lesson #867**

**1Cor. 13:4 March 22, 2009**

**Sunday 1**

We are embarking on that section which amounts to a soul search. This is not a search to find yourself. We are also examining a gateway to a Christ-like attitude and life. This spiritual life is not some nebulous, make-it-up-as-you-go life. It is precise with regards to procedures and mechanics and procession.

If you reject or are ignorant of any of these facts, then your Christianity is nothing more than a secular, do-goobar morality play. You may be saved; but you have no spiritual life unless you understand the empowerment that you have as a believer in Jesus Christ. By using the resources which God has provided for you, you can live the Christian life just as God has designed it for you. In virtue love, you can express the greatest capacity for love for a selected few, and in impersonal love for all mankind. Our attitude in virtue love defines our relationships with people, just as reciprocal love defines your relationship with God. These are not abstract characteristics; they are the results of our spiritual life. So we need to ask ourselves, *do we possess these characteristics* and, if so, *to what degree?* These verses lay down the absolute qualities of what we have. We may not express these qualities all the time. We still have an operational old sin nature which we stumble over, due to our own volition, the characteristics below will tell us the condition of our spiritual life.

Bobby loves to just read these verses, and it gives us the feel for it. 1Cor. 13:4–8a: **Virtue love is patient and kind; Virtue love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing, but rejoices with the truth. Virtue love bears all things, believes all things, hopes all things, endures all things. Virtue love never ends.** There is no doubt who perfectly revealed these characteristics. The virtuous character of the Lord Jesus Christ as He lived on this earth. These characteristics are the summation of Who He was. You can replace virtue love with Jesus Christ in this passage. We do not have a physical portrait of Jesus Christ. After the first generation of those who observed Him in the flesh, there is no description of what He looks like. We have seen him as a long-haired man, hands folded with a halo over his head; and others show Him as emaciated. However, that is a distraction. We get to know Him through His mind and His thinking. This is a picture of Him. That which truly defined Him. This passage is more than just an insight into Who He is. These are qualities which are expected of us. Our spiritual life is patterned after His

proto-type spiritual life. We have His spiritual life. We have an operational spiritual life. We have the capability to reproduce His virtue love.

14 descriptive statements all arranged in pair. 2 positive, 2 negatives, a positive and a negative, and then 2 positives. The summation: virtue love never fails.

Did Paul put these in an order of importance? Virtue love must be patient. That is a primary characteristic of virtue love. Μακροθυμew is one of the easiest concepts to understand and one of the hardest to fulfill. Every day, we are tested with this one. This means *to be long suffering, to be enduring, to be patient, to endure with steadfastness, to persevere with fortitude under pressure*. The last is Bobby's fave. This is a perseverance undeterred by obstacles, slowness, problems. The quality of patience must overrule our gut reaction to this or that. We are slow to anger, slow to take offense, deliberative.

### Patience μακροθυμew

1. This is the opposite of quick or short-tempered. Patience means you can control this before it goes off. Some people who flare up often look back on what they do and wish they hadn't.
2. We bear and endure testing and suffering without giving into it; without complaining; without whining, without retribution or backlash.
3. We handle people with equanimity and tolerance.
4. We are not quick to assert our rights. "We want our rights and we want them now." and this can be personal or corporate.
5. In patience, we are not resentful toward anyone.
6. The rationale for patience is this: we let the Lord handle things that would otherwise bother us and tempt us to take matters into our own hands. In reaction, we want to grab whatever it is or whoever it is by the throat. Patience is consideration.
7. When we get impatient, something terrible happens. We precipitate more crisis and more turmoil than already exists. When we do not exercise patience, we exacerbate the situation.
8. When we are impatient, we do not take the time to consider our options in the light of Bible doctrine. Impatience is just reacting. Without patience, we react on the basis of mental attitude sins. We are vindictive, we malign, we are resentful; we are impatient to have our way. We lose any semblance of virtue love.

When we apply virtue love, we are reflecting the love of Jesus Christ. He is patient with us. Jesus is not slow with regards to His patience; **The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance** (2Peter 3:9). This is truly a free decision by the unbeliever. James 1:19 **This you know, my beloved; let everyone be quick to hear, but slow to speak and slow to anger**. The assumption here is, someone has made you angry. Do not react; respond with slowness and patience.

Do not spend your time trying to justify yourself or letting them see you in a better light. Patience is a priority characteristic of virtue love. Patience does not mean that you do not act; it means that you do not react. Reaction is emotion. Emotion will usually take us down the wrong road. Give it time and let the solution come to you. When you are dealing with people under pressure, do not judge them hastily; do not lose your temper; do not detonate and then destroy. God's patience and His reactions.

Nahum 1:3: *The LORD is slow to anger and great in power, and the LORD will by no means clear the guilty. His way is in whirlwind and storm, and the clouds are the dust of his feet.* God is patient and slow to anger; but that does not mean that He ignores what we do. Patience never means *no evaluation* or *no thought*. It also does not mean to lie down and to be a doormat. It required prudence and deliberation. Not in a hurry to judge or act, but with patient, careful consideration, you do act.

1Cor. 13:4 *Love is patient and kind; love does not envy or boast; it is not arrogant*

## Lesson #868

## Jealousy 1Cor. 13:4 March 22, 2009

Sunday 2

The first characteristic of virtue love. We now know all there is to know about how to acquire virtue love. The study of virtue love is one of the most important studies that Bobby has done is that on virtue love. It is an encapsulation of the spiritual life. We develop that same attitude, thinking and behavior of Jesus Christ. It is based on these virtues, these qualities. This was His attitude; everywhere He went, everyone that He spoke to, and in everything that He did, He was consistent in these qualities of virtue love. These may seem somewhat unattainable, but they are. We will sin and we will fail; but we have the capability of achieving these when in fellowship.

Bobby would like to spend another hour on this; but Bobby could see some great impatience in the eyes of everyone.

Χρηστυομαι = *to be agreeably disposed, to be kind, agreeable*. There are 2 nouns and a verb from this same root: χρηστος, Χρηστοτης The believer is disposed to show kindness, goodness and benevolence. This mirrors God's kindness, goodness and benevolence toward us. God is good, and His good is absolute and it is completely uncorrupted. Χρηστευομαι is the proper spelling of the verb. Thayer definitions: *to show one's self mild, to be kind, use kindness*. These are the actions or deeds of kindness; deeds which are divine good. The first two, *patience and kindness* just about sum up all that we need to do. These are pretty far-reaching.

Rather than reacting with impatience, maligning, judging, etc. If you get away from circumstances and from reacting to choosing your own reaction.

### Summary

1. Virtue love is patient; it endures with fortitude under pressure.

2. Patience functions by responding to evil intent with divine good in the form of kindness, benevolence and generosity. The active result of the filling of the Holy Spirit is the development of virtue love and these two qualities.
3. Virtue love results in both an attitude of patience and acts of kindness.
4. This means functioning with a relaxed mental attitude of impersonal virtue love. Impersonal love is defined by patience and kindness. This comes from the virtue love in your soul.

Ζηλόω = *to be jealous, to be envious*. This comes with the negative. Paul brings up this negative early. The factions in the church at Corinth are very jealous of one another. Each faction claims the mentorship of different Apostles. Some with the gift of tongues were using that gift as a club. Thayer definition: 1) *to burn with zeal; 1a) to be heated or to boil with envy, hatred, anger; 1a1) in a good sense, to be zealous in the pursuit of good; 1b) to desire earnestly, pursue; 1b1) to desire one earnestly, to strive after, busy one's self about him; 1b2) to exert one's self for one (that he may not be torn from me); 1b3) to be the object of the zeal of others, to be zealously sought after; 1c) to envy*. Do not be envious of those who speak in a different language. This was the entire Corinthian church. That is how ridiculous the church was.

Jealousy is a part of every congregation. There is something which we are envious of.

#### **Doctrine of Jealousy**

1. Jealousy is defined as an unpleasant fear, suspicion or distrust of another.
2. It is an emotional, mental attitude sins with wide-ranging repercussions for other sins.
3. Jealousy is generated by insecurity and fear. Fear of rivalry, of unfaithfulness, of loss of affection. Where are they tonight? Who are they with? What's going on?
4. Jealousy demands exclusive devotion. It is intolerant of competition. Do not get all excited because you do not have these propensities.
5. Jealousy is a sin of great misery. Tremendous repercussions with this sin; you are in constant turmoil. Virtue love is strangled where jealousy is.
6. Envy is a synonym for jealousy, but it is a different shade. Envy usually applies to possessions.
  - a. Discontentment with the things which you have and with the things others have.
  - b. It is jealousy with regards to another's advantages or successions or possessions.
  - c. Or they have mistreated you in your imagination or in reality.
7. Jealousy is self-centered
  - a. It is related to egotism, irrationality toward others, insecurity, it is often engendered from something in your own imagination.
  - b. The jealous person always makes an issue of self and is quick to judge others. You do not know a person, but in jealousy, you begin to judge them,

because the issue is about yourself. Many of these things fit together perfectly. This is a whole series of dominoes; if one falls, they all fall. A jealous person never makes a good lover, husband or wife. The jealous person is totally preoccupied with self.

8. Jealousy in inordinate possessiveness of others.
  - a. A self-centered person is possessive because they think they have the right to control another person's life.
  - b. To accomplish this, the possessive person becomes a manipulator; passive-aggressive. All manipulation.
  - c. Jealousy intrudes into the privacy of others.
  - d. The possessive person stifles and destroys the personal freedom of another.
  - e. The person who has jealous possessiveness never gets what he wants. It never works. You bring the old rules to a new game.
  - f. Jealous possessiveness does not allow you to love people from your own volition. Love needs to be freely given. Jealousy does not see it that way.
  - g. Jealousy demands love and attention based upon a self-centered yearning, not respecting the yearning of another. Reciprocal love must come from the volition of the person who loves. Jealousy does not make a person love you and manipulating a person will not engender love; it is repulsive and it will get the exact opposite reaction.
  - h. The jealous person must be loved the way that he wants to be loved. There is no other way for a person to express love toward him. If you do not love me the way I want to be loved, I will change and possess you. Possessiveness is the manipulation of another's volition.
  - i. The jealous person thinks that he knows what is best for the object of his jealousy. He seeks to exert his oppressive will over them, which is manipulation. Sometimes, the smarter you are, in jealousy, the better you are at manipulating. But in the end, you will get a reaction and you will never get what you want from manipulation. Virtue love is not jealous.
  - j. In those possessive demands, the jealous person destroys the love that he wants from the other person.
  - k. The jealous person can never gain through manipulation that which can be freely given. If it is not freely given, then it is not given. Jealousy and manipulation will not get you where you want to go.
  - l. That is tyranny in love.
9. Jealousy motivates emotionalism.
  - a. As the sin of emotion, jealousy becomes irrational, blind and incoherent. *Blind jealousy* means worry, consternation, panic, etc.
  - b. Jealousy is consuming in its envy of others.
  - c. Jealousy is very difficult to get over. It dredges so deeply into the emotions. You need to step back and figure where you are going.
  - d. Jealousy becomes to motivator of hatred, gossip, slander, maligning, revenge, anger, judging, and even retaliation and revenge.

- e. Under those conditions, no one can really love another. The jealous person wants to be loved, but they cannot get there from here.
- f. Jealousy destroys that which it wants to preserve through isolation and distrust.
- g. Jealousy destroys your capacity for love. Christians do this all the time.

This is an insidious sin; which is why Paul includes it in the negative. There is not expression of virtue love.

1Cor. 13:4 **Love is patient and kind; love does not envy or boast; it is not arrogant**

## Lesson #869

## Jealousy 1Cor. 13:4 March 25, 2009

Wednesday

*μακροθυμew* = *to be long suffering, to endure with courage and steadfastness, to be patient; to preserve with fortitude under pressure.* There is no time limit on patience. The patience meter does not run out. It means unlimited patience. There is hardly ever any greater attribute than patience.

We have a generation now who is entirely impatient. They get out of school and they want to be on top. They want success right away. Patience is a great quality. Some of us are not patient in waiting for the RM or the RW. There is something that we want and we want it right now. The pressures which we face. Stress causes us to be short-tempered. It takes very little incentive to fire up. The virtue of patience is the antidote for all of the problems which we face in life. Or to deal with any roadblock thrown in our way. Patience is slow to anger, slow in deliberation. Patience precludes all of these reactions. Most of what patience is not is that flash point. There is something which triggers our flashpoint. Slow means we begin to back away from that flashpoint. Patience is always slow. We are always motivated to consider doctrine before we leap. In this way, we respond in a reasonable way. Patience steps back. There are times when we need to step back. We need to forget personal injury and insults. We must step back so that we can overlook failure and faults in others. If you have impersonal love in your soul, then patience is a quality that you will exhibit in all circumstances. Patience is waiting on the Lord; the battle is the Lord's. when you are patient toward Him, it always works out. When you have reciprocal love, it works out. When you gain capacity to love Him, you also gain the capacity to wait on Him as well. This is the primary ingredient for a relaxed mental attitude.

Kindness is the flip-side of patience. Patience does not resent irritants and problems. It is harder to do when there is antagonism, but if you can, then that is virtue love. You repay kindness with virtue love. Kindness is benevolence of action. Patience is maintain fellowship when you have every reason to get out of fellowship. Impersonal love accomplishes patience and kindness.

Virtue love is not envious or jealous.

### The doctrine of jealousy

Bobby wants to make certain that we understand jealousy.

1. Jealousy is unpleasant fear or suspicion or a resentment from mistrust of others.
2. Jealousy is an emotional mental attitude sin that brings with it a wide-range of opportunity for other sins. When you begin with jealousy, you are off and running. Jealousy is right up there with arrogance as the great multiplier.
3. Jealousy is motivated by fear of losing another's affection, of rivalry, fear of unfaithfulness. You are not a great lover if you are a jealous lover. Impersonal love cannot function if jealousy consumes your thinking.
4. Jealousy demands exclusive devotion and it is intolerant of competition for affection. You cannot be that insecure and demonstrate virtue love. Jealousy is just insecurity but in another form.
5. Jealousy is misery, turmoil and unrest of soul. It is unrelenting. You are always afraid of something; that someone will not treat you the way you want to be treated.
6. Envy is an attitude of discontent. Jealousy for another's advantages, successions or possessions. They have a better house than you do, or a better car, a better job. They work less and make more money.
7. Jealousy is always self-centered. It is related to egotism, self-pity, narcissism and irrationality toward others. A person is self righteous and therefore quick to judge and quick to react. You can see the problems which jealousy leads to.
8. Jealousy is inordinate possessiveness of others. They will take everything that they can get and then some. Possessiveness is insidious. They think they have the right to control others. They will manipulate others for control. They must use their force of personality. They have to regulate other people to get what they want. The person who is jealous never gets that for which they manipulate. They remain frustrated. The manipulator is always frustrated. There is not enough manipulation to maintain control. The possessive person attempts to superimpose his or her will over the volition of others. It builds resentment in the person who is being manipulated. You may think you are a great manipulator; and those you manipulate will resent you and you will drive them away. You will even lose a great relationship with your own children. The jealous person always thinks that he can force someone to love him on his terms. They always destroy the love that they want. You can only gain that which is freely given; you cannot gain anything by manipulation. Jealousy never helps anything or anyone.
9. Jealousy motivates emotionalism. The jealous person sits up at night thinking about how they can get what they want. They are irrationally consumed. They lay awake at night. What is that other person doing? Are they somewhere else tonite? Are they enjoying themselves when I am not here? Personal relationships only bring frustration. Why would anyone want to build a personal love relationship on distrust, frustration and anxiety. That is what jealousy attempts to do.
10. Morality can be distorted by jealousy. This includes believers and unbelievers.
  - a. Jealousy causes the person to develop a facade of self righteousness which leads to a holier than thou attitude. A moralizer, which is a form of

manipulation and tyranny. Especially true in believers who develop this legalistic self righteousness.

- b. The jealous person never sees himself at fault, which becomes a point of legalism. This distorts morality. If you cannot see the violation of your own standards, then you have a problem and you are a legalist.
  - c. Self-justification and you always view yourself to be right. You can now justify your jealous manipulations. They do not know how to love me; I will force them into it.
  - d. In jealousy, you are blind to your own flaws and distortions. Doctrine shed light on ourselves. We can evaluate ourselves by doctrine.
  - e. Self-justification leads to denial. We must deny the reality of our own jealousy in order to justify ourselves.
  - f. In that mode, you can justify anger, bitterness, maligning and self-pity. You can do this by blaming someone else. If they were not doing this, then I would not be jealous. It is your fault when you are jealous; it is not the fault of anyone else. Jealousy is one of the hardest things to overcome, but it can be overcome with virtue love. People justify their reactions in jealousy when others are at fault in their own eyes; they see themselves as the moral one.
  - g. You are deceiving yourself about your morality and motivation. Your morality is immoral and your motivation is wrong.
  - h. In blaming others, you project and superimpose your faults on others. This is hollow because it is all based upon self righteous legalism.
  - i. Self-justification can cause a person to move into a shell of indifference. You are indifferent to the feelings of others. You are thoughtless.
  - j. Jealousy means that a person is hypersensitive about themselves and insensitive toward others. Jealousy is one of the fastest avenues to hypersensitivity that there is. You cannot use the spiritual life if you are continually justifying yourself. When you are self-centered, you are hypersensitive.
11. Jealousy is pseudo love because it destroys capacity. They have no real capacity to love.
- a. Trust is missing where jealousy resides. If you do not trust someone, you do not love them. You will have to watch them every minute. It is frustrating and exhausting.
  - b. Where trust is missing, there is no capacity for personal love. SOS 8:6–7 it is easy to gauge whether or not you trust someone. If you are jealous, then you cannot trust them. No one entertaining jealousy has capacity for love.
  - c. Jealousy has a great power to destroy all capacity for love because you lose all patience and tolerance and you disallow privacy. Privacy is important in love. If you are a married couple, allow for privacy. It is important.
  - d. You actually become cruel because you are not being treated the way that you want to be treated. You are not being treated the way that you want to be treated. You become cruel in the process. Jealous people are cruel people. When you see this quality in someone else, run the other direction.

- e. Jealousy is also the antithesis of impersonal love. You are angry at perceived mistreatment. How can you show impersonal love when you are jealous?
- f. Further, as part of manipulation, the one who constantly arouses jealousy for the purpose of manipulation has no capacity for love. They cut their own throats with their attempts to make someone jealous. Virtue love precludes all of this. The only way to live is by demonstrating virtue love. You can preclude all of this and be relaxed in all relationships.
- g. The manipulation tactic in eliciting jealousy never brings the desired result. The unintended consequence is to destroy trust. The essence of your personal love is trust and you have done everything to destroy it.
- h. Manipulation is the attempt to control others and to control situations. This infringes on another's freedom. Right now, the government is attempting to do that to us. Any jealous person who does not get his or her way will manipulate to get it. They turn to manipulation to gain control. Jealousy goes with jealousy. Manipulation is always present where jealousy resides.
- i. Virtue love does not try to control by provoking jealousy in someone else. That is a fool's paradise to try and do that. No one gains loyalty or trust by making another jealous. You are playing, at times, to another's weakness. You do not want to base your personal relationship upon this.
- j. That is the weapon which is so often used to alleviate the reason for jealousy. Provoking jealousy to alleviate the reason for jealousy.
- k. Manipulation will not get you what you want, because it engenders reaction and mental attitude sins in another person.
- l. Remember, love is reciprocated where virtue love is expressed and in no other way. Jealousy is not capacity. When virtue love is expressed with capacity, you will get the same in return.

12. Jealousy rejects Bible doctrine.

- a. Jealousy is a characteristic of the cosmic system. Acts 13:45 17:5 believers who entertain jealousy operate in the cosmic system. They are in reversionism.
- b. 2Peter 2:19: **For by what a man is overcome, by that he is enslaved.** The mental attitude sins by which you are overcome and held enslaves you. The opposite is to reject doctrine. Wrong passage.
- c. Those who are jealous are enslaved by jealousy. You cannot escape it. It does not matter how much you possess. You will never get what you want, but you will be enslaved.
- d. When mental attitude sins are your point of reference, you cannot grow with doctrine, you cannot develop a relationship.

13. Jealousy motivates religion. Mark 15:10 Jesus Christ was delivered over to trial and death because of religious jealousy. The pharisees were jealous of the Lord Jesus Christ and opposed to grace. They are jealous of those who followed Him; He cut into their power and prestige. They were jealous and envious. They were anti-grace. This makes them religious.

14. Jealousy of authority is destructive to divine establishment. Many people are jealous of those in a leadership position. When that happens, divine establishment in your soul breaks down.

1Cor. 13:4 Love is patient and kind; love does not envy or boast; it is not arrogant

**Lesson #none**

**1Cor. 13: March 26, 2009**

**Thursday**

No class tonight due to rainstorms.

**Lesson #870**

**Jealousy 1Cor. 13:4 March 29, 2009**

**Sunday 1**

“I will make myself like the Most-High” was a manifestation of Satan’s jealousy of God and his personal arrogance. Unrighteousness was found in him, which is jealousy. Jealousy destroys personal relationships between people. What jealousy does is cause distrust and it causes anxiety and frustration and physical exhaustion. There can never be impersonal love under these conditions. Just misery, turmoil and unrest of soul. His desire is to be a manipulative person. He intends to impose his will over others. He wants to be loved in the way he wants to be loved. He disregards the will of the other person. He manipulates and controls and hopes to alleviate his fears and worry that he will not be loved. There is nothing but fear. The jealous person destroys the very love that he wants from that other person. What do you gain from being jealous? You destroy that which you want the most. You destroy that which ought to be freely given by another. Manipulation, force, coercion. A jealousy person is possessive to a fault. Jealousy is tyranny. This is how it works out in relationship to other people. Jealous people never see themselves as part of the problem. The jealous person is a demanding person and exhausting to be around.

Jealousy becomes ingrained into your thought process. Sadly, jealousy destroys all capacity for love. Patience and kindness are two parts of virtue love. The jealous person becomes hypersensitive but insensitive to those around him. There is no virtue love in jealousy. We know if we suffer from jealousy or not; it is a point of self-evaluation. Jealousy is not just an attitude which shatters personal relationships. Establishment means authority. You cannot have divine establishment without authority. Jealousy resents, hates and brings down authority.

#### **Jealousy and Authority**

1. When you resent anyone because of their authority, you are arrogant and you will express jealousy to that authority. Jealousy arises when you dislike authority.
2. Jealousy people will conspire against authority to bring them down. Business, military, government. We have either done this or been a recipient of this.
3. Jealousy actually split the nation of Israel Isa. 11:18 Israel was jealous of Judah and Judah responded with mental attitude sins. Once divided, this nation never

reunited. Many nations are jealous of the United States and want to see us brought down.

4. Jealousy was so prominent that there was a jealousy rebound offering. Num. 5:12–: "Speak to the people of Israel, If any man's wife goes astray and breaks faith with him, if a man lies with her sexually, and it is hidden from the eyes of her husband, and she is undetected though she has defiled herself, and there is no witness against her, since she was not taken in the act, and if the spirit of jealousy comes over him and he is jealous of his wife who has defiled herself, or if the spirit of jealousy comes over him and he is jealous of his wife, though she has not defiled herself, then the man shall bring his wife to the priest and bring the offering required of her, a tenth of an ephah of barley flour. He shall pour no oil on it and put no frankincense on it, for it is a grain offering of jealousy, a grain offering of remembrance, bringing iniquity to remembrance". This is a principle, and the husband is involved here. The husband knows that something is wrong, even though there is no proof. Up to this point, the husband has done nothing wrong until he begins to foster jealousy. This is why a husband or wife should never attempt to elicit jealousy from the other person. You will never get what you want. This is a great error of a relationship. Relationships cannot be build upon mental attitude sins. They are destroyed by mental attitude sins. This is why the Mosaic Law is so important here. In this section, it actually does not matter whether the woman has committed adultery or not. The offering here is for jealousy. Just one particular offering for this one particular mental attitude sins. It is specific in its procedure. Each Levitical offering has a specific procedure. Each person understood the meaning of them. This offering was a reminder to them of the mental attitude sin in them. You ought not to be concerned with your own situation, or with thinking about someone else, but be occupied with Christ. This is not about adultery; this is a rebound offering for jealousy. Jealousy is worse and more destructive than the act of adultery itself. In marriage, it is destructive. There is no way to work out things when you are jealous. There is no such thing as a righteous jealousy. You may wonder about your other half and thinking that they are out running around doing something else which is wrong.

Prov. 14:30–31: **A tranquil heart gives life to the flesh, but envy makes the bones rot. Whoever oppresses a poor man insults his Maker, but he who is generous to the needy honors him.** This is a comparison of soul and body. The emotion sin of jealousy is rotten to the bones. The tranquil or peaceful soul. Examine Job 5:2. The wear and tear of jealousy on your soul will cause a loss of health. It rots the bones, which represents the deterioration of the body. It is called psycho-somatic. You wonder why your health is falling apart? It can be caused by your mental attitude. Prov. 27:4–5: **Wrath is cruel, anger is overwhelming, but who can stand before jealousy? Better is open rebuke than hidden love.** Your wrath from jealousy can even get violent. Jealousy can even include anger and revenge motivation.

### 3 Final Points

1. Jealousy erodes any possibility of love or reciprocation of love.

2. Jealousy has incredible strength for evil. It is the strongest of mental attitude sins which beat a person down. You wonder why someone is beating you down? They are jealous.
3. No one can stand against jealousy. Prov. 27:4 so they must escape the jealous person's presence.

## Lesson #871

## Jealousy 1Cor. 13:4 March 29, 2009

Sunday 2

Jealousy is destructive. To live with it brings further mental attitude sins, anger, vituperation; jealousy can lead all the way to violence. There is nothing to recommend jealousy in your soul.

Mark 15:10–11:: **For he [Pontius Pilate] perceived that it was out of envy that the chief priests had delivered him up. But the chief priests stirred up the crowd to have him release for them Barabbas instead.** The chief priests ran the religious aspects of the Jewish life. They delivered up Jesus Christ because of envy. They demanded that our Lord be removed from the face of the earth. As they watched Him during the 4 years of His ministry, from the very moment that He began to teach. He was the Messiah and His Name needed to spread because **there is no other name under heaven given among men by which we must be saved.** They envied Jesus, His followers. The pharisees walked by and people would move away from them or go inside; legalism drives people away. Jealousy motivates legalism. Jesus Christ attracted people to Him because of Who He was, because of His message. They were jealous. Their jealousy ate away at them. They constantly refuted His message; they would try to drown Him out; they would interrupt His speaking. They would try to stop Him from speaking, from getting the Word out. Here they were, face to face with their own Messiah, and it totally blinded them to their own Messiah. If jealousy and envy could blind these religious leaders, then how do you think it affects you? Now is the time to consider what is in your soul and how destructive it is.

The church, as it grew, was opposed always. Acts 13:45: **But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him.** This is not every Jew; this is a set of jealousy religious Jews. These are not all Jews, but these are Jews in a position of religious authority. They hated authority unless it was their own. They hated Jesus Christ. Mental attitude sins are the mark of jealousy. Berachah Church stands for exactly what Paul taught.

Bobby chatted with a guy who teaches doctrine 3x a week and there is no recidivism in his group. They get out and they stay out. There are other pastors there who are jealous of him.

They were not content to disagree with Paul; they wanted to kill him. Bobby has had a front-row seat to seeing his father attacked again and again. God protect Bob despite some of the worst attacks that you can imagine.

Those who do not teach doctrine and when they look at someone who does, they look to discredit the doctrine and the teacher. It is amazing how ministers in the same doctrinal camp try to destroy the ministry of someone else teaching the truth. Jealousy is powerful. It will take over the soul and destroy truth.

Bobby saw this again in seminary, and there were many there who focused on personality or someone would be jealous that someone else listened to a tape.

1Cor. 3:3: **...for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving only in a human way?** We will continue to see this jealousy in the Corinthian church. Paul decided that this was the worst of the worst. Instead of virtue love in their souls, there was carnality. Walking like mere men, this is Reversionism. Some people think you are not saved if you do not exhibit certain traits and activities. Here, *walking like men* refers to reversionism; they look like unbelievers. How often is the jealousy and power struggles, like a divided church. In the past, there were deacons early in Bob's career who were in constant strife with him. There were men who were jealous of his teaching. It is insidious. Bob would be proud of the board with whom Bobby works. They work in perfect harmony with Bible doctrine and with him. No power struggles in Berachah Church. However, you can go to the mega-church and there are struggles to control this or that; the money, etc. They are jealous of their own little world, of their own domain. That is a church in trouble.

2Cor. 12:20: **For I fear that perhaps when I come I may find you not as I wish, and that you may find me not as you wish--that perhaps there may be quarreling, jealousy, anger, hostility, slander, gossip, conceit, and disorder.** There will be some who, when Paul arrives, will be jealous of him; they will quarrel; there will be anger. Without virtue love, the Corinthians were a church in trouble.

1Tim. 6:3–6: **If anyone teaches a different doctrine [anything in opposition to Bible doctrine] and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words [verbal conflicts], which produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain.**

James 3:14–16: **But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth [when you are arrogant, you lie against the truth; jealousy overrides the truth]. This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. For where jealousy and selfish ambition exist, there will be disorder and every vile practice.** Jealousy and evil ambition go hand-in-hand with every evil ambition. Jealousy removes us from the plan of God. It puts our own selfish ambitions to the forefront. Now, we can have some goals which we set; the difference is between glorifying yourself and glorifying God. We are in the world but we are not of the world. It is not about us, it is about Jesus Christ; our service to Him, our glorification of Him. This is us. The Bible talks about us. Someone yawns and Bobby goes off because of it.

When you see someone involved in jealousy, they are involved in every evil thing. It corrupts relationships and the Christian life. Virtue love is designed to protect these things.

Gal. 5:25–26: **If we live by the Spirit, let us also walk by the Spirit. Let us not become conceited [arrogant], provoking one another, envying one another.** Arrogance and jealousy go hand-in-hand. This is a warning that we have justified and intensified sin and wrong doing when we are out of fellowship and building conceit in our souls. We justify all kinds of sins and evil in our lives. Jealous and virtue love are mutually exclusive.

## Lesson #872

## Jealousy 1Cor. 13: April 1, 2009

Wednesday

Bob is 91 today.

Jealousy and envy are the most insidious of the mental attitude sins. Virtue love does not contain mental attitude sins in it. On Sunday, we examined several verses dealing with jealousy. You cannot coerce someone's love. God has designed a plan exactly for us, and that plan is all that is needed for a great life.

### Jealousy Review

1. Rebound offering for jealousy, just for this one sin. It is one of the great destroyers of the husband and wife relationship. Num. 5:12–15 the rebound offering was not for adultery, but for jealousy.
2. Jealousy imagines unfaithfulness everywhere. It is a perpetual loss of faithfulness. Jealousy is always the loss of trust, otherwise, you would not be jealous.
3. Jealousy is a long-term problem which erodes love. Jealousy will get you exactly the opposite of what you want.
4. Because of this, there was a special rebound offering for jealousy in the rebound offering. We do not have sacrifices, but this keeps jealousy from corrupting our relationships.
5. Prov. 14:30: **A tranquil heart gives life to the flesh, but envy makes the bones rot.** This is an antithetical parallel. Emotional sins is what is in view in the second half.
  - a. If you want to live in tranquility with a relaxed mental attitude and a healthy mind and body, stay away from jealousy. The whole process of building virtue love, the very fact the virtue love is present, means that jealousy is not. Jealousy is the exact opposite of a relaxed mental attitude.
  - b. Jealousy can cause mental and physical deterioration.
6. Prov. 27:4: **Wrath is fierce and anger is a flood, but who can stand before jealousy.** You can handle anger and wrath.
  - a. Incidents of anger; flashes of anger and wrath, will gradually stop, but not jealousy.
  - b. Anger can be connected to jealousy, but the consequences of jealousy is a much wider ranging sin.
  - c. Jealousy has tentacles which reach into every dark corner of the sin nature. If the tentacles go throughout your entire life, they destroy your relationship.

- d. Jealousy is insidious; once it takes hold, it continues to grow.
7. Mark 15:10: **For he [Pontius Pilate] perceived that it was out of envy that the chief priests had delivered Him up.** Bobby's concern is the teach the Bible, as it is the absolute truth; however, it is not his concern whether we think this or not. This is the only thing in life which is absolute. Jesus was delivered up merely out of envy.
- Envy was the motivation for the Jews demanding the trial and crucifixion of Jesus Christ. They envied the God of the Universe.
  - They envied His following; they did not like all these people following Jesus; they envied his notoriety. How did he do it? They envied His miracles. They could not explain away His miracles. Many of these men actually observed these miracles. There are a lot of fake healing services today; but if you had known someone all your life and they were crippled for all of their lives, and Jesus touched them, and they were healed. This happened over and over again, and they still rejected Him. Jesus fulfilled every aspect of the Old Testament on the Messiah. They still rejected Him.
  - They were jealous because Jesus diminished their power and frustrated their ambitions. They used religion for power, to further their own ambition, and for recognition. They had talked about the Messiah all of their lives, and they saw Him, and could not allow for it.
  - Envy and jealousy perpetrated the greatest injustice in all time. We do the same thing figuratively by crucifying people in jealousy. We despise them, we envy them, we gossip about them and malign them.
8. Acts 13:45: **But when the Jews saw the crowds, they were filled with jealousy and began to contradict what was spoken by Paul, reviling him.** They hated Paul like the Lord Jesus Christ.
- Religion is always jealous of teachers of the truth. They were there religious leaders of their day. Religion is man by man's efforts trying to please God. There is not one of us who can please God. There is none righteous, not even one. Religion rejects the gospel; religion determines that *I can be good enough to impress God*. There is no way that we are good enough.
  - Religion reacts in jealousy and tries to destroy the truth of Bible doctrine. The greatest Bible teacher who ever lived; and these people are filled with jealousy and begin to curse Paul for his teaching. Concern about the size of a congregation or the notoriety of a person. None of these things are important. It is all about teaching the truth.
9. 1Cor. 3:3: For you are still fleshly
- Jealousy is the fast track to reversionism.
  - Jealous Christians fall into the pattern of the modus operandi of secular unbelievers. There is no Christian function in you.
10. 2Cor. 12:20: **For I fear that perhaps when I come I may find you not as I wish, and that you may find me not as you wish--that perhaps there may be quarreling, jealousy, anger, hostility, slander, gossip, conceit, and disorder.** Paul is coming with doctrine in his soul, and the Corinthians may not be ready for this.
- Every sin in the book is connected with jealousy.

- b. Jealousy is connected with every other mental attitude sin that there is. And sins of the tongue as well and some overt sins too.

11. 1Tim. 6:3–4: **if anyone teaches another doctrine and does not comport with sound doctrine, then he is arrogant and he understands nothing.**

- a. Jealousy is connected with strife, abusive language, and evil suspicions. \
- b. These are all killers of personal relationships.
- c. Jealousy is directly caused by arrogance and the rejection of doctrine. You are a Christian because you believe in Jesus Christ, but you are not living the life.
- d. You live in controversy and gloomy obsessions; morbid obsessions.

12. James 3: **But if you have bitter jealousy and selfish ambition in your hearts, do not boast and be false to the truth** [when you are arrogant, you lie against the truth; jealousy overrides the truth]. **This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic. For where jealousy and selfish ambition exist, there will be disorder and every vile practice.**

- a. Jealousy and selfish ambition go hand-in-hand.
- b. Anyone involved in jealousy and self-centeredness is not just involved in sin but in evil as well. Jealousy was Satan's original sin combined with arrogance. He could never reach God's power.

13. Gal. 5:25–26: **If we live by the Spirit, then let us advance by the Spirit.** When you begin to know God, you love Him. **Let us not become arrogant challenging each other, being jealousy of each other.**

- a. You cannot be filled with the Spirit and advancing while provoking others to jealousy. If you are in one, you are out of the other. Absolute state. No gray area in the filling of the Holy Spirit.
- b. Jealousy and virtue love are mutually exclusive.

14. James 4:2–5: **You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel. You do not have, because you do not ask. You ask and do not receive, because you ask wrongly, to spend it on your passions. You adulterous people! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God. Or do you suppose it is to no purpose that the Scripture says, "He yearns jealously over the spirit that he has made to dwell in us"?** When you fail to reach that goal, you have jealousy and hatred for those who have. You cannot advance when you are jealous of another's possessions. You can never get what you want. You will never be satisfied. You lust and you do not have. You fight and quarrel; the miserable result of envy and jealousy. Manipulation is a huge by-product of envy and jealousy. When manipulation does not work, it brings frustration. When in jealousy and envy, your prayers go nowhere. Do you think that Scripture speaks to no purpose? Does the Bible speak in vain against jealousy? Human jealousy is sinful; the second is the anthropathism of God's jealousy. God's jealousy to His command. God demands from us our attention; our concentration on Him. It is a privilege, it is not a burden. Occupation with Christ first and everything else falls into place. Capacity for love is what makes

relationships great. For us, this non-sinful jealousy is a concentrated attention to live by means of...

15. What do we learn about jealousy?
  - a. Jealousy and the resulting vindictiveness, bitterness, eliminate sharing the happiness of God. You cannot live in jealousy and be happy.
  - b. Jealousy is preoccupation with the object of your jealousy. Occupation with a person is okay, but not when it is with jealousy.
  - c. You cannot be jealousy preoccupied with another person and occupation with Christ.
  - d. Jealousy destroys reciprocal love for God. This is our motivation to continue to inculcate doctrine and advance in the spiritual life. Virtue love is not jealousy.

## Lesson #873

1Cor. 13: April 2, 2009

Thursday

Jealousy is easily seen as an appalling sin. Tranquility in the soul is eliminated and a relaxed mental attitude in our life as well. Our life will not attain its potential without a relaxed mental attitude. Jealousy is a great roadblock to a relaxed mental attitude. With jealousy, we are unable to be occupation with Christ. Jealousy destroys reciprocal love. There is nothing good about jealousy; wherever it is found and however it occurs.

One more appalling fact to look at. Philip. 1:15: **Some indeed preach Christ from envy and rivalry, but others from good will.** Some are preaching Christ from envy and strife. How can you proclaim Christ from this attitude. Some also do this from good will, the right motivation for teaching. Witnessing and teaching doctrine with a competitive motivation. This is dueling teachers out of jealousy and out of envy. Like a pastor who is tell you how he has a larger congregation and more people want to hear him. What does it matter whether it is 10 or 20 or 10,000. Jealousy and envy is a waste of time. The one who does that in fellowship, for the right motivation, produces divine good. The one who does this out of jealousy and envy produces no divine good. This is inordinate competition. Athletic competition is fine; it is the inordinate type which is problematic. There is no place for any competition when it comes to spiritual greatness. A golfer is often competing against his own score. In the spiritual life, it is just about us moving ahead and breaking our own score. That is our obligation. We are not competing with anyone to witness. You are not king of Berachah Church if you have more notes in your notebook than anyone else.

The proper motivation for teaching and witnessing is always virtue love. You simply desire to see a person believe in Jesus Christ or grow spiritually. There is a lot of satisfaction for Bobby to teach the Word of God. Similar satisfaction to proclaim Jesus Christ and for a person to believe.

Jealousy is a source of false motivation. Although it seems obvious, a lot of people don't get it. In virtue love, we serve the Lord as a team. There is no competitiveness on the same team. We have the same objective no matter what position we play. Therefore, there is no competition. We conclude jealousy with one of the worst types of jealousy.

The second negative characteristic in v. 4: the negative particle and *perpantuomai*, and this is a *hopoxlegomena*, found in the New Testament only once. Paul was a scholar and he probably knew Aramaic, Greek and Hebrew, as a pharisee scholar. This was the perfect word here. **Virtue love does not boast; virtue love does not brag.** Origen applied this word to intellectual vanity. This is exactly where Origen came up with this intellectual vanity. *Γνώσις* puffs up; it builds no edification complex. *Γνώσις* cannot be applied as virtue love. This is often knowledge which brags; knowledge which puffs up. Intellectual snobbery.

Bobby knew a few famous seminary types where *γνώσις* puffed up; however he sees more of it in the pulpit. The puffer is the erudite person; the savant; the intellectual who speaks in a highbrow tone. He is the intellectual snob. He makes a grand display of his own intellectual prowess. However, it is only *γνώσις*. This today would be applied to the elite academic; teaching to impress others. These boasters cannot wait to express their excellence, their distinction; their mastery of any subject, which can include theology. The example of the pharisees; they boasted of their superior knowledge of the Mosaic Law. They loved to inspect others who were beneath them to see how well they were doing with keeping the law. They used that knowledge in the wrong way. This would be known as religious boasting for approbation and power. It is a series of leaders in the church; churchmen who have used their knowledge and education to gain approbation and power. You can see this in the study of the popes, who were more political than religious. They were after power and prestige.

The *Γνώσις* braggart also thinks he knows best for everyone. He not only uses for his own power, but he brags and boasts and he knows what is best for everyone else. He desires to impose his authority over his inferiors, as he sees them. A perfect example is our government today. There are a lot of people in our government today who think they are superior, who think that they have superior knowledge, and know what is best for all of us. They justify removing freedoms in the name of the common good. They are unfair to some in order to be fair to others. They need to level the field, but they need to be unfair to those with too much money. The sad part, the genius types never accomplish much outside of academia. They may have never even run a lemonade stand, but they think that they can tell everyone else how to do everything else. They can justify the removal of your liberty and freedom in order to do this.

This is not limited to the religious autocrat or the government bureaucrat, but it exists in all people, whether they are ignorant or brilliant, obscure or famous. All people have extravagant boasting in their sins. Whatever abilities or accomplishments they have in life, they have to boast about it. However, you need to let your actions speak for you. What you do tells us what you know.

The boaster without accomplishments is a fool. Anyone can find something to crow about. An inflated ego is the way the people acquire their human self-esteem. They must talk themselves into having human self-esteem. The human viewpoint arena, such self esteem is lauded by psychiatrists, and this is total human viewpoint. The believer who has acquired virtue love does not exalt himself. Virtue love does not play the braggart, so what does it do?

### What Does Virtue love do?

1. It does not draw attention to himself for the purpose of approbation or advancement.
2. The believer with virtue love knows where the source of his self-esteem or power lies. It is spiritual self-esteem in the soul of the advancing believer. It is easy to have spiritual self esteem. All you have to do is advance. Just transfer the Γνώσις that you hear to ἐπίγνωσις.
3. Your self-esteem comes from Jesus Christ. You can seem to do nothing or have the world by the tail; but your self-worth is being united with Christ. How can anyone who accomplishes little in life have a sense of self-worth? That is where most people get their self-worth from. What have I done?
4. Even the person who accomplishes little recognizes his incomparable destiny in union with Christ. Spiritual advance and accomplishing God's plan gives self-worth. That is spiritual self esteem. When you recognize your place in life, that is self-worth, and it does not come from having to brag.
5. Spiritual life produces spiritual self esteem. It produces a character filled with virtue and virtue love. Not a blowhard. You never have to say a word about yourself. Your self-worth is intimately tied to the plan of God. You develop reciprocal love, impersonal love to all mankind; producing divine good. That is accomplishing the plan of God. You know your worth is eternal. Your worth will last forever. Any accomplishment who does human good passes with the person.
6. Virtue love in the soul precludes boasting about self. The two do not go together.
7. What can you boast about? The boasting of the mature believer is always about Christ, His grace and His love. 2Cor. 10:17: **"Let the one who boasts, boast in the Lord." For it is not the one who commends himself who is approved, but the one whom the Lord commends.** The only legitimate boast is about your salvation, your eternal life, and that is all about grace.
8. Bragging on the Lord is a manifestation of reciprocal love. Sometimes, it is because you are bragging because of some trophy you have? You don't brag on another person in that way. You have reciprocal love for Him. That is the purest of all motives. You cannot wait to talk about Him.
9. When we know the Lord through doctrine, we have reciprocal love. When that love is paramount in our souls, we boast of Him, not of ourselves.
10. We are completely and totally impressed with Him and we are not impressed with ourselves. We have gone from self-centered to theo-centered.
11. In virtue love, we come to understand our own insignificance. If you understand how insignificant you are, then there is no reason to brag. Above all, infinitely above us. What brag is there in us when we know Him and His preeminence.
12. With virtue love, we do not inflict our insignificance on others. You do not inflict your insignificance upon others.
13. The absence of bragging and boasting occurs when virtue love takes precedent. That's why it says, virtue love does not brag. Jer. 9:23–24: Thus says the LORD: **"Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows me, that I am the LORD who practices steadfast**

love, justice, and righteousness in the earth. For in these things I delight, declares the LORD." Γνώσις puffs up and brags; even wisdom from doctrine can even cause one to boast. Let not a wise man boast of his wisdom; let not a rich man boast of his riches. There is no reason to boast of one's riches or accomplishments. This is what you boast about: "I am the Lord Who exercises unfailing love, justice and righteousness in the earth." Everything which God does with man is related to these 3 attributes. Without it, we are doomed. With it, we have everything. "I delight in these things!" Is God arrogant? Why would He delight in this? When you boast in God, you are glorifying Him and boasting in Him of His love for us. God is always just, He is always righteousness. Even when we feel as though we have been unjustly treated, we can depend upon the supreme court of heaven. Everything which God gives us by way of blessing or suffering is for our benefit. He looks after us.

Virtue love is not boasting.

This leads to the 3<sup>rd</sup> characteristic; virtue love is not arrogant; it is humble. Humility is one of the great qualities of a believer, which is nothing more than grace orientation. We are humbled by the very thought of Who He is and how He treats us.

1Cor. 13:4 Love is patient and kind; love does not envy or boast; it is not arrogant

## Lesson #874 Humility and Arrogance 1Cor. 13:4 April 5, 2009 Sunday 1

This is all about the characteristics of virtue love, which is what we are to develop. It endures, even under pressure. It is easy to be patient, even when there is no reason to be patient. Virtue love is also not jealous; jealousy is that terrible mental attitude sins which destroys capacity and personal virtue love. Jealousy also negates all impersonal love toward all mankind. It ruins capacity for love for any relationship. It brings only misery, turmoil and unrest. What could be further from the qualities and character of our Lord Jesus Christ.

Virtue love does not play the braggart. To inflate one's ego through bragging is not a part of virtue love. It is not necessary for us to boast. Virtue love builds something much greater than self-esteem; it builds spiritual self esteem. This means that we possess a unique spiritual life and it is secure in the benevolence of God. We have an incomparable destiny, and this is linked to Jesus Christ. This is where we gain our self-esteem. Our common desire, which is a normal desire. You look forward to eternal reward from the production of divine good. We do boast from time to time. He who boasts, let him boast in the Lord. If you have to talk in glowing terms about someone, make it about the Lord. Bragging on the Lord is a manifestation of your reciprocal love for Him. Virtue love is an attitude of grace orientation and an attitude of humility.

This leads into the final characteristic of v. 4. Virtue love is not arrogant, which means that it exhibits humility in all things. Present middle indicative. Φυσιω+ ου and this is a

hopologomena, which occurs only here. Paul selected this word just for here. Virtue love does not inflate itself with pride. Virtue love is not conceited. There is no narcissism with virtue love.

Do not deflate my ego, is a sign the arrogant person needs. Virtue love means we can look at ourselves from the standpoint of reality. Rom. 12:1–3: **I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. For by the grace given [salvation and the doctrine revealed to Paul] to me I say to everyone among you not to think of himself more highly than he ought to think [genuine humility], but to think with sober [sound] judgment, each according to the measure of faith that God has assigned.** The mind of Christ by which we live by which virtue love is based. The mind of Christ is the way that Jesus Christ thought and it was expressed in virtue love. That virtue love is manifested in the qualities which we see in front of us. From a renovated mind, we express virtue love. Whether an impersonal relationship, whether to the obnoxious, worthless person or to a personal relationship. Humility is reality when you look at yourself. You look at yourself and you see yourself as you are. Sometimes, you can see yourself as others do. We see our good qualities, but too often we do not see our negative qualities. Many people cannot admit to their own shortcomings. It is too depressing. In genuine humility, you can see the good and the bad and you are able to deal with it.

Humility is a quality which we are mandated to have, and we develop it as we develop virtue love.

### **Humility**

1. We are, above all else, teachable; able to develop the mind of Christ. Many people can be told nothing. They are so sensitive, if anyone criticizes them at all, they react in a number of ways.
2. You cannot ignore Scripture. You are arrogant if you decide what you are going to believe and what you are not going to believe. You cannot determine what is relevant to you. Your thinking adapts to His procedures and not to your own ego. When you are genuinely humble in virtue love, you adapt to His grace procedures and not to your own.
3. Only the ability and the power of God can meet your needs totally. That is arrogance.
4. You cannot accomplish God's plan for your life in your own strength. He is greater than you. Some people think they are doing all of these wonderful deeds for God and there is no humility in that. When you think you are impressive to God, then you are thinking of yourself more highly than you ought to think.
5. Only God can provide permanent answers and solutions to problems. You are aware of your limitations but you are not discouraged by them. The world tells you, you have no limitations, but you can see the flaw in that. God's strength is the only strength which matters.

6. Arrogance centers on self-love rather than on the true object of your life, which is reciprocal love. Self-love means that you can have esteem for yourself in the proper context; but narcissism puts yourself above everything else, including God.
7. God constantly treats us in love and benevolence, although we deserve none of it. There is not one time, not one moment, when God is not treating us in grace or in benevolence; even in suffering.
8. As you come to appreciate His love when you advance to spiritual maturity, that is a humbling revelation.
9. God not only chooses to deal with us, but to provide us with grace riches beyond anything that we can imagine. Security is what people seek the most in life, whether a relationship or with finances, etc. Do you know what shifting ground you are on when you place your trust in people or money. That is no security. Your security is dependent upon one thing—Jesus Christ. He deems to have something to do with us and provides grace riches beyond anything we could ask or think.
10. We respond to His grace; we recognize His grace toward us. You realistically see yourself and your own insignificance; and the flaws you see are not that bad. Your security does not depend upon your own ability and power. You don't realize that you are not the center of the universe. Your confidence is placed in the Lord Jesus Christ.
11. You learn to treat others with the same tolerance and benevolence that God's grace supplies to us. We do not think more highly of ourselves than we do God's grace. When you are arrogant, you expect to be treated in a certain way. Then you have a problem and the person not treating you in the way you want to be treated, has even a bigger problem. What does a man do in marriage? He is a leader; he puts his wife before himself. Humility of soul. Personal virtue love for that person. Humility has a bearing on every relationship in life.
12. Humility is the grace orientated attitude of virtue love. Grace orientation and humility are part and parcel. There is no virtue love without grace orientation. There is no virtue love in arrogance. It is impossible to love anyone personally or impersonally without grace orientation and humility. Grace orientation builds up the capacity for love for individuals.

If your self love is greater than your capacity for personal love, then you are arrogant and your relationships will not work. Without humility, you become judgmental of everyone. You are always in comparison and always in competition. Bobby has to deal with this himself. With humility, you are able to do this; you are able to deal with your flaws and failures. Until you are able to do this, it does not change. You can only manage this with Bible doctrine. Jesus Christ went to the cross for us, and that is true humility. We can have humility and we can realize who we are in this life. We have the ability to see who we are; and with doctrine, it gets better.

Both arrogance and humility are found in your thinking. Grace orientation builds capacity for love. God's love provides salvation for us, despite our failures. Humility in our souls and grace toward all.

1Cor. 13:4 Love is patient and kind; love does not envy or boast; it is not arrogant

## Lesson #875 Humility and Arrogance 1Cor. 13:4–5 April 5, 2009 Sunday 2

People too often think of humility as being something that we say or do. How many times are we fooled by people who act humble, but are not. Do not think higher of yourself than you ought to think. Renovate your thinking. There is this whole mechanic of building virtue love.

Bobby will not let up on this until we get everything that Bobby got with humility.

Rom. 13:1–7 has a close relationship to virtue love. It relates to this characteristic; humility in particular.

### Genuine Humility

1. When you are not conceited or inflated with pride, you can subordinate yourself to authority. You need some genuine humility. If you have no humility, authority can pound you until you gain a little humility. That is enforced humility. You learn how to salute, how to say *yes, sir* and *no, sir*; and you may not like it, but you do it. Like basic training, where they renovate your thinking. Those who cannot be renovated get article 15 or they get busted out.
2. With humility, you fulfill divine establishment principles. That which you owe to your nation and what unbelievers owe to their nation.
3. The result is, you are not hostile, insubordinate or humiliated because someone has authority over you. Have you ever been humiliated because someone you view as inferior to you has authority over you? How do you deal with it? You can gossip and malign or you can express genuine humility. You are not hostile or humiliated; you have developed genuine humility by renovating your thinking through doctrine. This is how you are able to properly relate to everyone else. You will continue to have problems in life without humility. All authority is delegated from God. The anarchists are wrong. Anarchists want to do away with all authority. At the turn of the century, anarchists began to kill various officials, and they killed President McKinley. Until you recognize where authority comes from (God), you will be bucking authority all your life.
4. In humility, you do not react with an anti-authority attitude. That is arrogance and virtue love is not arrogance.
5. Someone other than you has control over your life. They do by divine design. God designed authority, no matter who carries it. It is the principle, not the person in authority. Without humility, you will continue to attack authority, thinking that it is anti-freedom. Freedom without authority is anarchy. That is what Satan wants. He then can step into the vacuum.
6. Just as you submit to the plan of God, so you submit to divinely delegated human authority. That is from the motivation of virtue love. For the believer, this is not just an acceptable set of circumstances, but mandated and better. Perhaps some of you think that no one has authority over you? Why do you think that the Apostle

Paul calls himself a slave? Authority and freedom go together. Genuine humility combines these in your soul. You cannot be authority-orientated without true humility. That is where doctrine and divine establishment meet. You recognize an authority which is greater than your own. One leads to another. That is freedom. You have a responsibility to the governing authorities. Authority-orientation is a demonstration of the humility of virtue love in the realm of divine establishment. This is the authority-orientation to service of the Lord. Rom. 13:4 connects virtue love and authority-orientation. Impersonal love is the key to submitting to authority, even if this is an authority that you do not respect or an authority which is opposite to your doctrinal viewpoint. It is difficult to submit to someone whose thinking is entirely anathema to you. Have you ever been taught by a teacher who presents material which is totally foreign to Bible doctrine. It is a great test of enforce humility. You do not have to believe what they say, but you must respect the authority of the instructor in the classroom. Can you imagine Jesus Christ submitting Himself to these ridiculous trials? This is the God-man, Who could have walked away from this without incident, had He chosen to do that. He submitted to their authority under the precept of genuine humility. Lack of authority-orientation is continuous conflict. Genuine humility is ability to handle that which would be conflict. Virtue in personal love.

1Cor. 13:4 **Love is patient and kind; love does not envy or boast; it is not arrogant**

When you read this, you ought to be thinking, *no one can have these qualities*. We have the operational spiritual life, which allows us to develop these qualities.

Some of these words are a bit vague.

Present active indicative of ἀσχημονεω + οὐκ, which means *to behave dishonorably, to be a disgrace; to be indecent; to exhibit conduct unbecoming*. With the negative οὐκ, this means the opposite. This means *to behave honorably, to not be a disgrace, to be decent, to exhibit proper behavior; to act with tact, honor and without rudeness*.

Some of you must have seen the nicest person in the world and they get drunk and they are rude, loud, obnoxious, aggressive, coarse, unmannerly. This is their sin nature operating in full capacity with no breaks. This is operating the opposite of what they should be. Without virtue, the believer becomes a bore and a slob in life. They walk like a mere man; they walk in reversionism; they behave no differently than a believer. How many of you have friends who say, *that's a Christian?* If a person looks at you and says, *they are no different than I am* or *I don't want to end up acting like that*. The application of virtue love exhibits honor in all aspects of life. The finest gentleman or lady is the one with virtue love. Bobby once read an historian from the Middle Ages speaking about the church: "There appeared in Judea that knightly gentleman, Jesus Christ." At first this seemed too secular for Bobby. It struck him as a vast understated character and it seemed to relate to the chivalry of that time. However, this coincides perfectly with the concept of acting honorably.

Is being a gentleman something for that who is wealthy and well-educated? Or can a gentleman be poor and without advantages in life? Or is it someone who is weak and cannot stand up for himself. But these are misconceptions.

**Bobby will describe a gentlemen:**

1. Being a gentleman has nothing to do with status, rich or poor.
2. Nor does this refer to a person with impeccable manners.
3. Being a gentleman is a way of thinking. If you act and do not think, it is not real; it is a facade. It is an attitude, a learned attitude from training.
4. No one is born a gentleman. They learn it. There have been real pigs who have been royalty.
5. A gentleman learns the mental attitude of a paledon. One who consistently presents himself as gallant. Anything less is unsatisfactory to us.
6. The gentleman has instilled in his soul a sense of what should be done and what should be avoided. It is a set of standards. It is a correct set of standards.
7. A gentleman lives by a fixed code of conduct.
8. Certainly manners are a part of this standard, but manners are external. The gentleman retains these manners regardless of the circumstances. It is harder to do when faced with someone you do not like and you are expected to remain a gentleman toward him.
9. He does not show malice or anger or insult. When you are insulted, the natural reaction is to get angry. A gentleman does not retaliate. That is impersonal virtue love. The knightly gentleman. Impersonal virtue love to perfection. That is not weakness; that is strength. Strength of character and strength of soul. We think of the person who is insulted and does nothing as someone who cannot defend himself or someone who is weak. Impersonal love does not retaliate. You need to change your thinking about this. Many of us get insulted and we want to retaliate by punching the person out; that is not strength, that is weakness. It is the knightly gentleman who took everything which the Romans and religious Jews threw at Him, and remained humble. He was the strongest person who ever lived. That took great impersonal love.
10. Gentleman means respect for the souls and volition of others. He had great respect for the souls of others. Do not confusse gentle and weakness. A gentleman allows for the freedom of others. That is an attitude of humility coupled with nobility of character. Bobby thinks of those in Iraq and Afghanistan. They are subordinating their wills for our safety. Our Lord Jesus Christ was willing to subordinate His own freedom for our benefit.

1Cor. 13:5 **or rude. It does not insist on its own way; it is not irritable or resentful;**

**Lesson #876**

**1Cor. 13: April 8, 2009**

**Wednesday**

*does not act unbecomingly* is so vague that it could mean almost anything. Present active indicative of ἀσχηνομεω + ουχ = *to not be a disgrace, to not be dishonorable*. Or, it means

*to behave honorably, to behave decently.* Virtue love is always honorable. Honor is a concept intimately connected to virtue. People tend to view honor in relation to themselves. They see it as honor as being bestowed upon them. Glory, fame, renown is placed upon them, regardless of what is actually in their soul. It is an arrogant way of seeing something. It is all about what comes to them. This is not the honor of our passage. Honor and virtue go together. This describes what is inside of a person; which is mainly his thinking and his standards. It is not something that we receive, but something which is within us. Honor does not require recognition by others. It is internal; it is a part of the makeup of your soul.

### 3 Things Must be There

1. You must have a clear sense of right and wrong in the soul.
2. This is an adherence to principles considered to be correct based upon the norms and standards of a person's thinking. In the case of a believer, we are talking about renovated thinking.
3. And when you think that way, it translates to a strict adherence to duty and its performance. Honor translates to honorable actions.

It has been a long tradition in this church to give great examples of honor and duty, and that is the person who has received the medal of honor. Bobby is going to read one. The medal of honor is bestowed upon a soldier who has shown extreme valor above and beyond the call of duty. Joe Jackson, a Georgian farm boy. He did this voluntarily and no one would have faulted him for not landing. It appeared to be a suicide mission. Doing one's duty in the military does not include suicide. He did not have to, but his own personal standards required him to do this. He refused to let these men die in that situation.

There have been several, even from this church, who have been honored. To millions of other Americans, they are the bravest of the brave. They are America's form of knighthood. Bobby referred to Jesus as the knightly gentleman. These attributes which we are studying are the very qualities which Jesus showed to perfection. These are the qualities of his thinking. In all things during our Lord's lifetime, He acted honorably with impeccable virtue.

Those 3 men who were rescued by Jackson found him to be their savior; an example of our Lord Jesus Christ, Who did the same thing on our behalf. Our Lord's path was swept by enemy fire; from the pharisees to the hostile Roman soldiers to those who reject Him as Savior. He is our pattern. His qualities and actions and thinking. Our honor as believers comes from the mind and thinking of the Lord Jesus Christ. **As He is, so also are we in this world.** What is inside of us is determining our actions. Anyone can act honorably for a short period of time. But our continuing actions become dishonorable if that is in our soul.

Being a gentleman is an attitude, and it is a learned attitude from training. We are not born gentlemen. Being born an aristocrat or to a rich family does not make a person a gentleman; it is a matter of training. We must be trained to think in a certain way. We are

being trained to think in a certain way. One way or another, you need the training in order to be a knightly gentleman. We learn what is to be done and what is to be avoided. A gentleman learns gallantry in action. Good manners are a part of the standard, and they are not the only part. A gentleman retains poise in all situations. He does not show malice or anger toward insult. That is the code of the knightly gentleman. Jesus never reacted in anger, although He received all kinds of disrespect and insult. A gentleman does not retaliate for offenses suffered. Respect for volition. A gentleman recognizes that other people have freedom and he allows for it.

#### **The Gentleman Who has Respect for the Volition and Souls of Other**

1. He recognizes that other people have freedom and he allows for it. Some of us don't like this when it crosses our interests.
2. He is willing to subordinate his own freedom for the freedom of others. This is a book of honor. Those who are willing to subordinate their freedom for the freedom of others. That is what the armed forces do.
3. The gentleman exhibits an attitude of humility coupled with a great nobility of character.
4. A gentleman respects womanhood wherever he finds it.
5. He does not try to control or manipulate the woman. That is honorable. A woman should reverse that.
6. A gentleman recognizes that a woman has free will; a lot of men do not.
7. A gentleman respects her free will and honors her free will and encourages her free will and strengthens that free will. He does not try to break it down or put her down; but he also must retain leadership. Even if she is not worthy of respect, he gives her respect. A woman is a responder and this brings out her best qualities. It is sometimes harder to treat those you know with honor as opposed to those you do not know.

One description given of a great gentleman about Lee's Lieutenants, but this is about Lee. A gentleman can forgive and forget an error, rather than bring it up again. He has mildness of character and strength to put this behind him. Robert E. Lee has tremendous humility. Anyone can be a gentleman or a lady, regardless of background or status based upon his character and treatment of others. The gentleman has a conscience which adheres to a well-defined code of honor.

For the believer, the gentleman is led by the honor code. There are many honor codes by which people live, but this is the greatest. Our nobility and honor comes from the virtue love defined by the honor code. Regardless of where we come from, doctrine and virtue love make us a spiritual gentleman or lady. With virtue love and doctrine the believer understands and executes a well-defined criterion of honor.

You are the spiritual gentleman or lady when adhering to this honor code. You do not have to be rich, well-dressed or well-heeled to live by this honor code. Honor is our thinking and our conscience apart from circumstances. If honor is internal, then it becomes external.

And there is nothing relative about our honor code. The honor code is the spiritual, moral and ethical principles.

### **The Honor code**

1. The honor code is inherent to the spiritually mature believer.
2. The code centers on doctrine in our soul. We have no code without doctrine. We have no code apart from renovated thinking.
3. This code is motivated by virtue love. Our motivation is we love the Lord.
4. The honor code is realized by using the same spiritual life that Christ used. We use this same spiritual life, the prototype spiritual life. We can have His honor. This is where it starts.
5. The code includes the laws of divine establishment. This is all a part of our honor code. This is one reason we ought to spend a couple of years serving your country. We are willing to subordinate our own country in the service of someone else; namely the freedom of all.
6. Under establishment, the honor code includes good manners, thoughtfulness, recognition of the privacy, property and freedom of others. The honor code is authority oriented and all that goes with it. One of the great demonstrations of honor is accepting authority which is unjust and tyrannical. There is never action in reaction (something women often do). So often we react to authority in a negative way because we do not like the person.
7. The spiritual honor code is not a relative code. Honor is not relative in the spiritual life. It is an absolute; and exclusive code and it is defined by precisely correct procedures that are assigned to us. In the integrity of God we have the Royal Family Honor Code.
8. The honor code does not lend itself to legalistic actions which center on petty and irrelevant details. Being a martinet is not honorable. Worrying about petty little things is not honorable.
9. The honor code always takes into account the sin nature found within all of us. Jesus was able to be honorable and live it perfectly.
  - a. The honor code relates to people as they are in this imperfect world. Our honor code recognizes imperfection. Without it, our honor code would be meaningless.
  - b. The honor code gives a complete working policy in the face of human flaws. This honor code is Bible doctrine. This includes all of the procedures and mechanics prescribed by Bible doctrine.
  - c. In the plan of God, we have precise procedures which are revealed. They define our honor; our honor code.
  - d. When we follow these procedures, we exhibit humility and honor in any situation, despite our flaws and sin nature. This does not mean we do not fail; but we have rebound as our first procedure to get back in. If we fail to rebound, there is no honor.

- e. God has only one way of doing a thing, which He also demands of us. He does not give a lot. He only does it one way. That means that we live His code.
- f. We can fail and we do fail, but the code does not fail. This is why we must adhere to the code as closely as possible. When we sin, we must rebound and resume with our honor code. That is our way with honor. There are many ways to be brave.

This is a wonderful quality which we represent and sent toward others in our relationships. It is a wonderful thing to have honor.

1Cor. 13:5 **or rude. It does not insist on its own way; it is not irritable or resentful;**

## Lesson #877

1Cor. 13: April 9, 2009

Thursday

If a person is dishonorable, then his personal love will suffer. Honor bodes very well for leadership. When a man is honorable in his relationship with a woman, the woman must be able to respond or reciprocate. This makes for a wonderful and stable relationship. Whether or not the woman does or does not have honor, his honor remains intact (or vice versa). Honor is not based upon someone else and their acts. When others sew dishonor then you maintain your honor. It is part of virtue love.

Richard Loveless practiced what he preached ("I could not love you, loved I not honor more." You must understand, it is virtue love in the believer, not a chivalrous knight of the past, who provides the greatest demonstration of honor for today. No matter what the code of honor, the believer has the greatest code of honor.

### **The Believer has the Greatest honor code**

1. This is because the believer is capable of the same honor demonstrated by the Lord Jesus Christ during His incarnation. His is perfect and ours is not.
2. The Christian can have the operation life. Jesus was honorable in all things. He fulfilled the plan of God, despite the dire consequences to His Own person. He honored His duty and obligation to the plan of God the Father. Because He weathered those storms which He had, we have the operational system available.
3. We can think with the very mind of Christ. The mind of Christ and exactly how He thought.
4. Thus, from the thinking, we live by an absolute code of honor. This is the same honor code of the Lord Jesus Christ.
5. In all things, a mature believer is guided by that honor code. That honor code comes from the Word of God. Our honor code is found in Bible doctrine. That is where we learn the Royal Family Honor Code. It is drawn from Bible doctrine in the soul.
6. The code exemplifies personal virtue in relationship to others.

- a. The mechanics of the spiritual life.
- b. The code is not variable nor is it negotiable.
- c. It includes the faith rest drill, it includes promises and mandate in this code. When we follow these things, we are living the honor code.
- d. All of these mechanics are precise and correct procedures, which cannot be circumvented and they cannot be violated. There is not going outside the plan of God. The honor code has precise and correct procedures.
- e. This is the means of following the code, and in no other way, that is our order. This is how we follow the code; this is how we live the code; and there is no other way to do it. The service acadamics all have a code of honor and a certain standard of behavior expected of military officers throughout their service. This code is inviolable. Violating this code is cause for termination. However, as believers, we are never terminated. They must live by that code. You do not lie, steal or cheat, the basis of the code. Men and women die when you violate that code. Our spiritual life dies when we do not follow the honor code.

#### **Precedence in the Honor code**

1. This honor code is based upon precedence, which is the pattern of Jesus Christ. It is His modus operandi.
2. You must do a right thing in a right way, as defined by the honor code of Christ. We live in a realtive world, and often a right thing done in a wrong way is thought to be right.
3. The chivalrous, honorable believer always presents Himself as the representative of the knightly Christ. We are a part of the royal court.
4. It was our King of Kings Who is the paradigm of the Royal Family Honor Code. He is the originator of the Royal Family Honor Code. We share this honor code as a part of the rf.
5. When He was resurrected, He left that code for us and we must conform to it.

Bobby's been dancing all around this. Why does a pastor-teacher like Bob or Bobby give points? It is a great way for us to concentrate, even if you never look at your notes again. We still have a better concentration as to what is being said when given point by point. It is easy to let your mind wander. You mind drifts here and there. When you have to take pencil to paper, it helps you to clear the clutter from your mind.

#### **What Does the Honor code Include?**

1. The humility of grace orientation is the basis for our honor code. People do not understand grace; but the believer understands it as he grows spiritually. We can submit to the authority of the honor code because we have humility and grace orientation. It is an honorable code because it comes from God. As we submit to this code, he exude honor in humility.

2. You must learn the code. There are many who have no idea what code they live under. Many have no idea what is in the constitution. They do not realize that the greatest country with the greatest freedom is contained in our constitution. We must learn it and we must agree with it. If we do not agree with it, then we will not live it. It must be our way of life.
3. The honor code must become our guide, our field manual, above and beyond our own human viewpoint, impulses and desires. There is no honor in simply indulging your own impulses and desires. Such people are undisciplined and a code is disciplined. It comes from spiritual advance. The code becomes your guide.
4. The Royal Family Honor Code is far above and beyond any other code of human ethics and morality.
5. The honor code prohibits the arrogance of human good. That is the grace aspect of the code. The honor code is opposed to that. The honor code is based upon go and humility, not arrogance. There is not honor in arrogance; there is no virtue love in arrogance.
6. Human good cannot replace the grace attitude for divine good production. Divine good production is a part of our honor code. Just as a knight glorifies his king, so we glorify our own King with our behavior. Virtue love is always about relationships. We have a relationship based upon honor.
7. There is no boasting about producing divine good. It is dishonorable to boast about ourselves. It is honorable to boast about ourselves.
8. The benefits of grace demand the function of grace as a part of the honor code. We are benefitted by grace in every way. We live by grace and we die by grace. The honor code is based upon grace orientation in every respect.
9. We are the beneficiaries of grace. Therefore, we reciprocate graciousness to all; we received grace and we give grace. That is our code of honor. That is the greatest code of honor. It provides the basis for every relationship in grace.

Rom. 12:20: **To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head."** You may prefer to watch him starve, but you represent grace and you show grace. This is impersonal love. In so doing, you heap burning coals upon his head. This is a metaphor. You don't feed him and throw hot coals upon him while he is eating.

#### **What does this mean?**

1. Feeding your enemy when he is hungry or giving him drink when he is thirsty is the concept of benevolence. Benevolence in the face of hostility. God gave us the greatest benevolence.
2. We are to never retaliate while the Supreme Court of Heaven is in session. If they are an enemy, then they are an enemy for a specific reasons. Whatever your enemy gives to you, you give back grace. You leave this conflict for others; that is our code.

3. The code does not allow us to vindicate ourselves, to be implacable, to hate, to show arrogance or bitterness toward others. That is honor. Anything else is dishonor. Virtue love and honor fit together. It is all about relationships, including relationships with your enemy.
4. The results of following the code of conduct in relationship to our enemy, we will heap burning coals upon his head. That is a metaphor for shame comes upon him. Our graciousness faces off his ungraciousness.
- 5.
6. If our enemy has a conscience, then our actions bring shame to him. He may set aside his conscience because he hates. When you pay them back in grace, then there is shame in their own soul. That is when an enemy becomes a friend.
7. If he has no conscience. Others are ashamed of him. You still heap hot coals upon his head.
8. This is the power of virtue love as exemplified by the honor code.
9. Our graciousness and honor as we follow the code is visible to everyone else. Honor stands out. We represent the knightly gentleman. We live by the Royal Family Honor Code.

Rom. 12:21: **Do not be overcome by evil, but overcome evil with good.** This is the modus operandi. This is the major point of our honor code.

This is divine good; the good of intrinsic value. It can only be divine good. We are using the honor code and the mechanics of the honor code. We are utilizing the grace in which we are growing. That is central to maintain our honor code. That is the result of living under the honor code.

There is another way of thinking; the code demands that all people be treated as for those for whom Christ died. Think about the worst person that you can think of; the meanest, dirtiest, cruelest, and then realize that he need to apply our honor code. They are souls for whom Christ died. Regardless of our personal opinion of anyone, the honor code demands impersonal love. We are sinners for whom Christ died; we are repulsive to Him. Can we do anything less. His honor code is our honor code; His graciousness is our graciousness. Our honor code demands that we view every person for whom Christ died.

In the honor code, the law of love and the law of expediency take precedence over the law of liberty. Rom. 15:1–4: **We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves [this is virtue love]. Let each of us please his neighbor for his good, to build him up. For Christ did not please himself, but as it is written, "The reproaches of those who reproached you fell on me." For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.**

As a strong believer, we have an obligation to the weaker believer. This is our honor code. We are men and women of honor. We have no choice but to be honorable. We will be imitators of His honor.

1Cor. 13:5 or rude. It does not insist on its own way; it is not irritable or resentful;

## Lesson #1

April 12, 2009

Easter Sunday 1

We celebrate and should be in awe of the resurrection of 2000 years ago. This happened only once in the annals of human history. A hopoxlegomena. Our eternal destiny is dependent upon our Lord's resurrection; this guarantees our eternity in heaven. Without the resurrection, Christianity is absurd 1Cor. 15:14: **If Christ has not been raised, then our faith is empty.** Christ died as our substitute to bridge the barrier between man and God.

Our Lord's victory over death is also our victory over death, through one simple fact of faith. Death is one of the greatest fears of the human race. Jesus Christ handled that fear. It is a terrible thing to fall under the wrath of the Living God.

This unique event is constantly a matter of skepticism. Skeptics who have never observed the miraculous because they have not seen it. Proof is readily available. There were eye-witness accounts to the empty tomb and to the resurrection. Jesus Christ appeared to more than 500 believers, according to Paul. Some had died and many lived when Paul wrote this (30 years later). This is an amazing statement. If 500 witnesses were brought to trial, and paraded before a jury, and each testified to the same event, would not the jury believe that this event happened? Only 2 or 3 corroborating witnesses are every required in order to convict someone.

Bobby was taught an Easter service by his grandfather. The first steam powered ship to cross the Atlantic ocean. It carried with it 100 copies of a certain book, written before, telling us that such a ship could not exist. No ship could carry that much fuel, and, if it did, this amount of fuel would cause the ship to capsize. Logic and reason were not the deciding factor of that event; the successful crossing was the proof. The person who brought these books had to have a sense of irony and a sense of humor. People when they reject the resurrection of Jesus Christ, they forget about all of these witnesses.

The skeptics reject that if God is the Creator of Life, could He not resurrect from the dead? Luke 18:27: **The things impossible for man are possible with God.** We do not have a blind faith where no evidence exists. Our faith rests on a real, factual historical experience. The arrival of that steam ship on the other side of the Atlantic, the proof was in the seeing.

## Lesson #2

John 21:1 April 12, 2009

Easter Sunday 2

This is Easter. There are many who are skeptics of the resurrection of our Lord Jesus Christ. They have a hard time seeing the miraculous. It is not something which they can relate to it.

Believers can also be skeptics. Some of those closest to our Lord Jesus Christ Acts 1:3: **To these He also presented Himself alive by many convincing proofs [sitings and conversations], speaking of the coming of the Kingdom of God.**

John 21:1 **After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way.**

There was a problem for these disciples here, even after at least 2 other encounters with Jesus Christ. And there had been unrecorded meetings with Jesus Christ.

Peter did not always pay attention to what went on around him and he often did not hear all that was there. Peter was to meet Jesus in Galilee. He was too distraught after the crucifixion. He forgot the earlier words of John 14:18–19: **“I will not leave you as orphans. I will come to you. After a little while, the world will behold Me no more; but you will behold Me; because I live, you will live also.”**

The week before, they had heard so much doctrine and so much had happened, that they were befuddled. Doctrine does not always make sense to you the first time that you hear it. You need to hear it more than once. It has to be heard many times to sink into your thick head, just as Peter had a thick head.

Also, they were confused about Judas, who betrayed Jesus to the Roman soldiers and religious types. With all of the events, in a few days, their entire world had been turned upside down. Their leader was executed Roman style. And while in disarray, He appeared. It was really too much for them. He would speak to them and then He would be gone again. They simply were not certain; and their heads were spinning a bit. They knew He was alive, but they had not pieced everything together yet. They had heard a lot of doctrine, but it had not sunk into their brains yet.

They were at Jerusalem, a strange, large city. So they had returned to their home, Galilee. It was quiet and peaceful; a familiar place. They needed to smell the sea again, the smell of fish; they were all fishermen by trade. There was a necessity for them to eat and to work. They had been in a crisis and they were returning to the life which they once knew. Peter did not know what to do, and there were 6 who went with him. Peter had leadership qualities, and they followed him there.

John 21:2 **Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together.**

Simon Peter tells them, “I am going to fish.” Rick Hughes, when he is not evangelizing, he is out on a lake fishing. They will fish at night. No matter what, Rick will stay there. These guys are the same way. They will stay there all night. This was their problem. They were going back to their old occupation, because they did not understand what was expected of them. They were treading water, so to speak. They had been at an event—the resurrection—but the ramifications of it had not sunk in yet.

They were fishing for fish and they were supposed to be out fishing for men. They returned to their old haunts, their old life, and they were in danger of forgetting what they had learned. They did not get the great picture. They needed more doctrine in their souls.

All of the facts were there. They had heard it many times. Here they were in crisis mode, and yet, it did not quite all come together.

These followed Jesus for 4 years and they were still ignorant, forgetful and neglectful. Maybe they didn't take any notes? They were there on the sea and they were confused. What happens here is to remind them of their great commission.

Disappointment, heartache, confusion.

John 21:3 **Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing.**

When they got into this boat that night, they did not know what was happening. Jesus was there with them, and they did not know Him on the shore. Now they needed to renew their doctrinal thinking.

Jesus came at dawn. He stood on the beach, and the disciples did not know it was Him. Perhaps it was early, with the dawning. Should they have known His voice? It was a spiritual understanding.

Notice that Jesus is not in the boat with them. Jesus speaks to them first. He comes to them.

John 21:4 **Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus.**

Jesus tells them that they do not have fish, and they agree.

John 21:5 **Jesus said to them, "Children, do you have any fish?" They answered him, "No."**

Jesus tells them to throw their net on the other side of the boat. The disciplines recognized that this was a miracle. They remember the first miracle when Jesus turned water into wine. They realized that they were following the Messiah. Now they were in that same locale. Here, He would perform His very last miracle. It happens in the same place. All of this began to dawn on the disciples.

They needed another miracle. Is that what you are looking for? Another miracle? The shroud of Turin? The Canonization of John Paul for his miracles?

Jesus called out to them. "Children, you have no fish, correct?" Luke 5:5–10 was an incident which they had already been in; the same thing had happened already. The same scenario was being played out. They were confused as to their next step, the next step of their lives; and it was still being played out. There was still this spiritual life pioneered by Jesus Christ, with the identical power, which He had utilized in His life.

These men had caught nothing all night and they were hungry. Jesus was concerned.

Perhaps they thought Jesus was a man wanting a meal or wanting to buy some fish. Our Lord's voice came across the water to them. These guys were expert fishermen and this is their vocation. They had been all over and there was nothing.

Interestingly enough, they follow the instructions, probably not knowing it is Jesus. There are so many fish that they cannot even haul it in.

John was the thinker among them. John was chosen to write the book of Revelation, a book many are confused about. It all has real meaning. However, it all starts here with the resurrected Christ.

John 21:6 He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, because of the quantity of fish.

John was the first one to recognize that Jesus was resurrected. He got it. And he is first again to catch on to what is happening. Then Peter got it. These were men who had been in His presence for 4 years and now they are beginning to get it. Peter and John now know that it is Jesus. Now Jesus is back in their world. He reintroduced Himself.

From this time on, they got it. They understood His eternal presence with them and they did not forget what their mission was. Their life was not to be hauling in fish. The end was doctrine in the soul and it was something which they never forgot. "And, lo, I am with you always, even to the end of the world." Jesus stayed with them, although His physical presence was no longer with them.

Their eternal mission became their reality. They were no longer confused. So it should be for us, as we contemplate the meaning of the resurrection of our Lord.

John 21:7 That disciple whom Jesus loved therefore said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea.

Matt. 28: "Listen, I am with you always, lo, until the end of the Age." Jesus speaking to the disciples.

No one every walks alone because the Lord Jesus Christ is with us and in us. It is an end which is not an end. Their lives were not the end when they died. When we die, our life is not over. When eternity is over, it is just getting started, thanks to the resurrection.

John 21:8 The other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off.

John 21:9 When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread.

John 21:10 Jesus said to them, "Bring some of the fish that you have just caught."

John 21:11 So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn.

John 21:12 Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord.

John 21:13 Jesus came and took the bread and gave it to them, and so with the fish.

John 21:14 This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

## Lesson #878

Honor code 1Cor. 13:5 April 15, 2009

Wednesday

Although these qualities are presented in a negative way, they can also be expressed in a positive way. *To behave honorably*. The believer embraces and follows the Royal Family Honor Code. We are royalty. All believers in Jesus Christ are royalty. We are more royalty than those who live in Buckingham palace in England. We are born into a royal family. **We are sons of God through faith in His name**. We share everything that He has. If we have honor, then we live as a royal family. Each royal family has a code of honor. Often those outside of the royal family do not understand their code. We live with the code. The code is a model of honor for us. We have to know what honor is. Secondly, the honor code is the norms and standards in the treatment of other persons. The honor code is something that we internalize and it becomes a way of dealing with others within the realm of the honor code. The standards and practices of the royal family.

We do not come in Bible class as strictly an academic exercise. It is presented in an academic way, but it must be transferred by faith into the right lobe of the soul. It becomes a way of thinking. This code must be inculcated into the right lobe of the soul; it must reside in our conscience; it must be circulating. We do a right thing in a right way. It is a fixed divine norms and standards. It is a code and there are many norms and standards.

Once the Royal Family Honor Code is entrenched in the conscience, then it is unaffected by external influences. The honor code is internalized and this means that the thinking of the believer has been renovated. We are honorable people with an honor code. This honor code does not deviate under any circumstance. The honor code is the opposite of situation ethics. Situational ethics mean that when the situation changes or if our normal standard is difficult to apply, then we simply change the standard. This gives us great latitude. This leads to the performance of our duties and obligations, regardless of the cost.

This honor code is basic to virtue. Honor first. God honors our thoughts and actions which are honorable.

Now we need to find out what is in the code. There is an order, which is the unique spiritual life of the Church Age. From this, virtue love is derived and honor is realized. You cannot keep the code because you do not understand it. The unique spiritual life includes

the mechanics of the spiritual life and the results of spiritual advance. Mechanics would be rebound and gap. Without these mechanics, we have no spiritual life. From all of that comes the honor code. The honor code contains precise and correct procedures.

### **The Royal Family Honor Code**

1. The human race has a tremendous range of thought when it comes to what spirituality is. However, the Christian life is a precise set of mechanics and procedures. Spirituality is defined by the Word of God. It is a system of precedent and procedure. Without it, there is no virtue love and no honor.
2. Jesus Christ spiritual life is our precedent. That is the prototype spiritual life. We have the same power and the same resources that Jesus Christ had. We have the same thing. Someone wrote Bobby a letter and they were confused, thinking they could reach some Christ-like perfection. However, we do have a spiritual life which can take us to maturity. We can function under the spiritual life which our Lord used. He was the paradigm for the Royal Family Honor Code. We are His royal family.
3. Characteristics of the honor code: the honor code is our guide; it is our self-help handbook, and it counters our flawed human impulses and desires. The sin nature is dishonorable and determines to be in charge and to drive us into a dishonorable life. There is no honor in the performance of human good. There is no honor in human good. Only divine good is honorable before the Lord. There is no honor in applying human viewpoint to your circumstances. This violates the code. This is why we must renovate our thinking. Without this, we cannot follow the Royal Family Honor Code. Apart from this, ethics and morality are relative standards. The standards of the Royal Family Honor Code are absolutes because they are from God. Our code is far greater than any human ethics or morality. It is far greater. Our human morality turns into situational ethics. The Royal Family Honor Code defines us in terms of absolutes. Now, we will fail in these absolutes. We can always use rebound and continue in our spiritual life. You do not lose the absolutes; they are implanted in your honor code.
4. The honor therefore is applied to our thinking. 3 sessions in Bible class is not going to renovate our thinking. Divine viewpoint is something which is progressive and it does not happen overnight. It requires patience and perseverance. Some people think that Bible class is inconvenient. If you think that, then your thinking has not been renovated. Being honorable before the Lord is not something that you want to neglect ever. The difference is between applying secular standards and divine standards.
5. The honor code is all about grace orientation. The benefits of grace from God to us demands that we function in grace toward all others. We receive grace from God and we give it back. God's grace is the expression of His love for us. We are grace oriented. We apply virtue love toward those we love personally or those our in our periphery, whether we like them or not. Honor is in your soul; it is not about your circumstances. We are beneficiaries of grace. Rom. 12:20: **To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head."** As a soldier, we are to kill the

enemy, and we are a better soldier if we do this without hatred, anger, bitter. We kill as a matter of duty but not based upon hatred or any other mental attitude sin. Anyone that you do not like, whether it is periodically or always, might be seen as our enemy. Burning coals here is a metaphor; we are not being encouraged to crop burning coals on the head of your enemy. Our gracious actions bring shame upon his head. The contrast between us and the person with shame is marked for all to see. Even if our enemy never acknowledges our graciousness, others may see the honor in you. Others must observe your honor, your virtue love, and your graciousness. If your graciousness is met with further hostility, our honor remains beyond doubt and intact. Rom 12:21: **Do not be overcome by evil, but overcome evil with good.** Divine good is the heart of the honor code.

6. Characteristic in the honor code is that the law of love and expediency take precedence over the law of liberty. You do not exercise liberty without a thought to anyone else.

### What does the following verse mean?

Rom 15:1–2: **We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. Let each of us please his neighbor for his good, to build him up.**

1. The strong believer has a maximum understand of the Royal Family Honor Code.
2. The weak believer is weak, as he has little understanding of the code; he has no honor; he is dishonorable or weak.
3. What does he have? He has arrogance by which he forms opinions and focuses on the superficialities of life. He is fixated on legalistic taboos. We are free as believers to do anything which is not sin as believers. But the weak believer has legalistic taboos, even about things which are not sin. These are false standards which are used instead of the honor code or superimposed upon it.
4. Instead of living by the strength of the honor code, the weak live in the weakness of their own hypersensitivity and bad judgment.
5. The weak believer is not well-versed in the honor code.
6. The strong believers must take care during his spiritual advance. We need to be careful how we treat other believers who are immature. They may not understand the Royal Family Honor Code at all.
7. The strong who live by the honor code carry a heavy burden by taking into account their weakness and, in so doing, giving up individual liberties for the sake of their spiritual growth; nothing could be more honorable.

### The Honor code

1. The honor code is not an expression of self righteousness. It is about what we have internalized from virtue love.
2. Authority-orientation is a part of our honor code. We have an obligation to our honor code.

3. The honor code demands a confident expectation regarding the future.
4. Violations of the honor code can be found in several passages. Prov. 6:16 2Tim. 3:1–8, 15–16 Eph. 4:25 Rom. 14:4, 6, 10 this honor code changes us from being a royal bore to spiritual royalty. Honor does not cave in to dishonor.

The 2<sup>nd</sup> quality is, **virtue love does not seek its own**. Ζήτησθε. This is not seeking in terms of looking for something which one desires. There is self-discipline here. Ζήτησθε here has an object. Τα is the accusative neuter plural. **Virtue love does not seek those things [interests]** with a reflexive pronoun. It is a genitive feminine. The antecedent is the subject, which is virtue love. Virtue love here is depicted as having great beauty and grace. **Virtue love does not seek those things of herself; virtue love does not seek its own self-interest.** It never turns inward, seeking its own interests. A person with virtue love is not preoccupied with self. Everyone is preoccupied with themselves? How often do you think of yourself? During all waking hours. Virtue love is not being preoccupied with yourself. That is directing your love toward others. Preoccupation with self; you love yourself. This is how people get personal self-esteem. Virtue love is not directed toward itself; it does not seek itself.

Preoccupation with self is the opposite of occupation with Christ. When you are not occupied with Christ, we have no knowledge of Him. When we know someone, we know their qualities, their weaknesses, their strengths. The Lord Jesus Christ has no weaknesses; He is perfection. When we understand what He was done for us in grace, we cannot help but to be occupied with Him. We are not to be preoccupied with ourselves. Stop thinking that, *it is all about me*. Virtue love demands something different. It gets old thinking about yourself all of the time. It is wonderful not to be occupied with yourself constantly. Whenever you are preoccupied with yourself, you cannot handle any and all criticism. You ought to take into account what others see in you. When someone tells you about yourself, it is probably true. You may think that no one can know you like you.

1Cor. 13:5 **or rude. It does not insist on its own way** [virtue love does not seek its own self-interest]; **it is not irritable or resentful;**

## **Lesson #879 Arrogant Preoccupation 1Cor. 13:5 April 16, 2009 Thursday**

There are 16 characteristics altogether which we will cover, which describe virtue love. The negative particle + ζητεω + τη + genitive reflexive η αυτης = virtue love does not seek the things of herself; the person with virtue love is not preoccupied with himself; virtue love is not preoccupied with self.

### **What is preoccupation with self?**

All of us are preoccupied with ourselves at various times. Sometimes we are way out of line. This is in the worst sense here.

1. Preoccupation with self is excessively interested with self-interests and personal pursuits.

2. This is a preoccupation which divorces a person from observing reality. There is an unrealistic self-image. No correction if you cannot accurately see yourself.
3. Preoccupation eliminates rational, objective thinking and substitutes irrational subjective emotion. It is easy to become emotional about yourself. Such a person cannot be renovated by objective doctrine because he is too steeped in subjectivity.
4. Preoccupation with self is in marked contrast with occupation with Christ.
5. Preoccupation with self and occupation with Christ are mutually exclusive.
6. Preoccupation with self causes unrealistic expectations, especially in personal relationships. Such a person is not loved in the way that they want to be loved. Things don't ever seem to work out the way they want it to work out. Never satisfied with personal relationships.
7. Preoccupation with self leads to blind arrogance; blind to one's own faults and flaws. You cannot admit anything to yourself. It challenges your self-love and your self-esteem. He places his own personal desires above all else. Everyone must consider me first; I take first place in my own thinking. The husband who takes personal pleasure for himself with no thought to the pleasure of his wife. It eliminates capacity for true happiness. This person is not able to develop personal virtue love. There is no capacity for it. You can only fix yourself; doctrine fixes you, not yourself. If you are thinking about someone else, you are preoccupied with yourself so they conform to what you want.
8. Preoccupation with self eliminates capacity for love and true happiness.
9. A person preoccupied with self has no capacity for love. He cannot see his own failures and flaws. No authority-orientation, and therefore, he has no humility or false humility. A person who is preoccupied has no loyalty except to himself. For him, truth is what he deems to be truth. Truth is what he wants it to be. Rule apply to others but not to him. There is no reality but his own. Who does this sound like? Politicians?
10. Preoccupation with self is manifested by an extreme desire for attention or a desperate need for approbation. This can be anything from a very sexual woman to a blowhard man.
11. The sociopath is preoccupied with self.
12. Suicide is total preoccupation with self.

If virtue love is how the believer relates to others with personal and impersonal love, then virtue love cannot be directed to self as self-love. Virtue love is always directed outward. People are often counseled to seek self-esteem, self-acceptance and self-approval. I accept myself and I expect everyone else to accept me. He builds a bogus, inflated image of self. The exaggerated self-image motivates inordinate competition with others and inordinate ambitions. You become very competitive with others. Extremely subjective.

Your inflated self-image is completely messed up if you cannot get the attention or respect or treatment you expect to get.

Selfless love directed toward others as opposed to being self-seeking. No capacity for personal love when you are preoccupied with self. Πυσιω is arrogance. Ζητεω is directed toward self.

### **The Arrogance of Preoccupation**

1. This is the arrogance of self-promotion to the exclusion of impersonal love. You do not mind trampling people at all for your own self-importance.
2. It is a self-seeking attitude which breeds the opposite of grace orientation.
3. Self becomes the most important of all subjects. It can manifest itself in many ways. Nothing will stand in the way of my happiness or my success. It is all about me.
4. This person makes an issue of self on every occasion and under every circumstance. He always turns the conversation back to himself. They have no interest in your story; just in their own.
5. He constantly seeks to get his own way. This is an occupation in life to get their own way. Their needs come first. I want someone who will love me first. You cannot demand that.
6. At the same time, this person seeks to control everything in his or her periphery, especially those with whom they have a personal relationship. They want to control everyone. Other people are threats if they cannot be controlled.
7. But, virtue love in the soul provides freedom for others. Control stifles freedom. I want someone the way to be the way I want them to be; if not, then I will change and manipulate them. If that is the case, then move on. Find someone that you do not need to change. Virtue love does not demand change. You let doctrine change people. You exercise virtue love including impersonal love. Impersonal love excludes manipulation.
8. Preoccupation with self divorces a believer from reality. How can you have a true picture of yourself if you have this inflated vision of yourself.

There is always some truth in what some people tell you about yourself. Objectivity demands that you hear it. That takes some self-esteem and objectivity to hear this. You can see yourself as others see you and you are not threatened by it.

### **Characteristics of Arrogance**

1. Under this arrogance, the individual believer places his own value above all else. He places himself over everything else and over all authorities. They place themselves above divine establishment. You may not like a leader so you put yourself above it all. The arrogant person often places himself above the law, which is the thinking of the criminal mind. Worse of all, they place self above Bible doctrine. They place their own personal value over everything else.
2. His preoccupation with self becomes his distraction to metabolization of doctrine.
3. Intense concentration on self excludes any real self-evaluation. You cannot handle that; you cannot stand to evaluate yourself. It precludes any self-criticism. And this

will develop a hyper criticism toward all others. Won't evaluate oneself, but needs to evaluate others. This wards off personal criticism.

4. Hyper-criticism goes to the person who has offended, who has aggravated or crossed this arrogant person in some way. You will jump all over someone who offends you. Road rage is an example of this. Someone crosses you and you will not be crossed. They are in line for revenge. Preoccupied with self.
5. The self-centered person is often self-righteous. If they cannot handle criticism, they are going to be self-righteous. They cannot stand to be found wrong by anyone else. Don't find me wrong or I will find everything wrong with you and I will tell everyone else about it.
6. Any outside criticism is taken very personally. It causes anger, vindictiveness and bitterness. Occupation with self. When someone treats you in a way that you do not want to be treated, it makes you angry, bitter and miserable. Preoccupation with self is misery.
7. This person becomes overly-opinionated and highly judgmental. They will judge you in a second and never judge themselves.
8. Conversely the preoccupied person is always ready with self-justification for anything which they have done. They are hypersensitive. They inject themselves into everything in life.

Hypersensitive person can justify taking advantage of others in order to achieve his own purposes. They do not make good friends. They distort the thoughts and attitudes of their friends and acquaintances. They take everything wrong; they can hear a slight in every phrase. They wear their feelings on their sleeve. Hypersensitive about self and insensitive toward others. They are always on point wondering if someone is critical of them; and always ready to go on the attack. They are completely insensitive as to what they will say to that person. They are concerned with the most inconsequential things. You never know what will set this person off. You always have to watch yourself around a person like that. This person reacts to even constructive criticism. Shame, humiliation, resentment and rage can happen all of a sudden in rapid succession. Even if this anger is not immediately expressed, it can simmer and explode at any time.

The hypersensitive person has very little self-esteem and they constantly need reinforcement by you. It is spiritual self-esteem which is designed to counter this hypersensitivity. Unless you develop spiritual self-esteem, unless you gain humility and grace orientation, you will be hypersensitive.

Hypersensitive people have no sense of humor about themselves, but they are more than ready to laugh at others.

When a hypersensitive person is confronted with the excellence of another person, they see that person as a threat. They have unrealistic expectations. They must be treated in the way they want to be treated. No one loves the hypersensitive person in the way that he wants to be loved. He wants flattery. All other people must dedicate themselves to his entertainment or his personal desires, or they will make everyone in their periphery

miserable. And that is what they think will make them happy is making others miserable. Hypersensitivity cannot exist where virtue love is. Impersonal love is manifested by your sensitivity toward others. This is why virtue love is so critical for your life.

Self-centered, self-absorbed person is prone to self-pity. Feeling sorry for self and seeing oneself in a hopeless, helpless situation, broken in spirit. This attitude is never right for a believer to have. It is subjective and removed from Bible doctrine in the soul. It is based upon pure arrogance and pure emotionalism. You know whether or not you pity yourself. You have gotten yourself into a circumstance that you cannot control. So you just go into a self-pity mode. Someone you love walks away, and you are not thinking about that person, but you are thinking about how you are being hurt and you never think about your own culpability. You never see the other person's viewpoint. You exhibit self-pity. You want the other person to feel guilty or to have regrets. Think about all those loves in your life who have walked away. What you ought to do is lick your wounds and walk away. This makes everyone around you want to get away.

This kind of person knows exactly what they are doing, but they are able to justify what they are doing. They have no spiritual self esteem. How much money do psychologists make telling people that they have no self-esteem and how to get it? There is only one self-esteem and that is spiritual self-esteem. Spiritual self esteem is a sure-fire way to virtue love.

1Cor. 13:5 **or rude. It does not insist on its own way** [virtue love does not seek its own self-interest]; **it is not irritable or resentful;**

**Lesson #880                      virtue love    1Cor. 13:5    April 19, 2009                      Sunday 1**

So many people think of the Christian life as learning about these qualities and then straining to acquire them. As we grow in grace and knowledge, we will gravitate toward these qualities naturally by means of the Spirit.

V. 5 deal with our relationship to others, which is not true of the other verses. Do not act, do not seek, do not be provoked. These qualities bring virtue love right down to where we live. For your application of both personal and impersonal love.

These qualities are accompanied with the negative particle ou, which negates the quality or act named here. Paul, instead of stating a relational operation, he presents each quality in the negative.

All of these qualities are important. You cannot allow any one of them to drop out.

**Virtue love does not behave dishonorably,...** It has more impact and power than, "Behave honorably..." **...virtue love is not preoccupied with self...**

Virtue love is not directed toward self; this is not self-love. There is nothing wrong with a little self-love. The husband is to love and cherish his wife just as his own flesh.

Virtue love is never self-elevating; virtue love is selfless love toward others. The believer who is preoccupied with himself is unable to exercise virtue love. In this condition, you will have great, unrealistic expectations about other people. You never seem to get treated or loved the way you would like to be treated or loved; you are frustrated. There is an extreme desire for attention.

It is the kiss of death to be preoccupied with yourself in a relationship. When you are not satisfied, you become resentful, angry and vituperative toward all those who you are supposed to love. You don't get to apply all of this to someone else. The purpose of all of this is for self-evaluation. When you have virtue love, this is not a part of your personal *modus operandi*.

You have a bogus, inflated self-image of yourself. You have no peers in your own mind. Without admitting to your own faults and failures, you do not have to be wrong. Isn't that convenient to never be wrong.

Truth is what you want it to be, which is the exact opposite of Bible doctrine. Your own truth is subjective. *Your own truth* and this applies to those who have no virtue love. This is applicable to politicians, who have their own set of rules. That is blind arrogance. The intense concentration on self excludes self-criticism.

Hypersensitivity injects self into every relationship. *It is all about me*. You are sensitive toward yourself and insensitive toward everyone else. They hypersensitive person can easily justify taking advantage of others to get this or that.

If they do not get what they want, then they go into self-pity mode; I am a victim attitude. How many times does someone come across as a victim. People look at the government and say, "I am a victim, help me." They are concerned about how they are hurt; and they never consider the other person's viewpoint.

Self-pity, you present yourself as a victim. What a manifestation of self-centered arrogance. The jealous believer, the preoccupied person with self is also inordinately competitive. Competition is not bad and wrong; in athletics or in the business world, it is a normal approach. That is the purpose; to win. You don't look to just climb over bodies, but it is a competition. However, this is not applied to social and spiritual life. Perpetrating rivalry where no rivalry exists. The inordinately competitive man is one who boasts about his sexual conquests or boasts about how he bests others. He is caustic in speech or he uses sarcasm to belittle others. It drives him to compete with everyone, including those who are closest to him. This person is jealous of anyone, even among his friends and family. He will compete with anyone for attention and approbation. He needs fawning people to pump him up.

The inordinately competitive believer gets even worse when it is applied to the Christian life. They ask a myriad of questions which impress others, but are not interested in the answers. They try to impress others around them with their life. He cannot wait to show his superior knowledge which he thinks translates into being a superior believer. The only

one you consider in your spiritual life is Jesus Christ. You grow here, not to impress someone else. No relaxed mental attitude, no virtue love. This is a person to avoid; this person will require maximum impersonal love from you. Bobby knows, having lived with a bunch of seminary students for 5 years. This eliminates any happiness in personal love. He is a terrible lover as a husband or wife; they are so involved with their own pleasure-taking and they are only concerned about themselves. No matter how much a person succeeds or acquires, they are always dissatisfied. There is always someone else who seems to be happier or a little better off. The only way you can deal with this is to exhibit impersonal love. They have erroneous ideas about what constitutes happiness in their lives and they demand attention from everyone in their periphery. Children ages 2–4 are like this; they demand constant attention. Adults do this too. They are unhappy and they demand those around them to make them happy. People can give moments of pleasure, but they also give misery and disappointment.

When you are disappointed with others, you have iconoclastic arrogance. This is a person who is not occupation with Christ. He can develop an infatuation with someone, but develops no impersonal love. They see their flaws. They put them on a pedestal, and they expect perfection, especially in relation to themselves. They too fail, especially in relation to themselves. They become disillusioned and disenchanting and they think, “No one should disappoint me.” All those who are made into icons can turn your disappointment into antagonism. So many people put Bob on a pedestal, and then, became angry when viewing his feet of clay. This antagonism never helps. Bobby has seen these antagonists destroy themselves through their own mental attitude sins. It is all about being self-centered when you tear down an icon. You can gossip, malign, defame. You can work up some great sins of the tongue. You are displeased, frustrated, and you take it personally. You can fail yourself; but, with impersonal love, you do not take another person’s failures personally. This is nothing more than iconoclastic arrogance. This is a direct result of having no virtue love. The believer preoccupied with self is prone to depression and worse. A state of wandering around, depressed about life, when not given their rightful due in their own eyes. They become deflated, dejected and dismal about life.

No believer can justify suicide, no matter what.

1Cor. 13:5 **or rude** [virtue love does not behave dishonorably]. **It does not insist on its own way** [virtue love does not seek its own self-interest, virtue love is not preoccupied with self]; **it is not irritable or resentful;**

**Lesson #881**

**1Cor. 13:5 April 19, 2009**

**Sunday 2**

Bobby’s mother is 91 today. She is apparently spending it at Berachah Church. She is a pastor’s daughter, wife and mother.

You attention ought to be on Jesus Christ and not on yourself. You ought to be occupied with the person of Jesus Christ and not upon yourself. What is the solution to your iconoclastic arrogance and your preoccupation with self?

## The Solution

1. Occupation with the Person of Christ is the ultimate in virtue love. As you grow in knowledge, you get to know the Person of Jesus Christ. As you begin to know Who Jesus Christ is, you begin to understand and develop reciprocal love. You are going toward the high ground of reciprocal love. So also does virtue love develop. It is not some effort, some work that you need to do to develop these qualities. As you develop virtue love, you are developing all of those problem solving devices as well as spiritual advance.
2. When you intensely love and respect a person, you develop a concentrate devotion to that person. It speaks of not self-love, but an ardor which is beyond what is normally thought of as love.
3. This love is not iconoclastic. Devotion is never iconoclastic. It disregards the faults and flaws of the object. You develop capacity to love Christ and then you develop capacity to love others as well. You understand that they have flaws and weaknesses in their sin nature. You gain capacity for love. Now, for Jesus, there is no impersonal love required. Impersonal love means that there are faults and flaws in the Person you love. Now, people can develop unrealistic expectations from God. You have these expectations of God Who provides for you in every way, and yet, it is not good enough for you. "I want what I want." This is the self-centered arrogance. People do get down on God. God does not love me or give me what I want.
4. Your attention and devotion is toward Jesus Christ and not toward yourself. You grow in knowledge and you grow in reciprocal love, and you are not focused on yourself. You can focus on others.
5. The Lord Jesus Christ is our role model. He is the vital pattern for our life; not some other icon. Not even parents. Bobby has two great role models with his own parents, but he goes to Jesus Christ. Jesus Christ is our role model and not some human being. You are never disappointed by God because His grace is sufficient. You do not understand if you think otherwise.
6. When you demonstrate reciprocal love, then Jesus Christ becomes your closest companion rather than someone else. Jesus Christ is your closest companion. He is always with you. You can be in Iraq, or anywhere else, and Jesus Christ is there. When your eyes are on Him, nothing can defeat you. You do not build icons of people. You have realistic relationships. When you demonstrate reciprocal love, Jesus Christ becomes your closest Companion.
7. He influences your every thought and your every action. Your mind is renovated. He influences every thought and action. The more you love someone, the more they influence you. Sometimes good and sometimes not for good.
8. We have, when every thought and action is divine viewpoint, a mind which is not self-centered. Being self-centered is one of the greatest pitfalls to the Christian life. We are human beings; we naturally center on ourselves; that is humanism. The only way to renovate our thinking is to center our thinking on Christ. That is metabolized doctrine. A lot of people become ascetics in order to be holy; and that

is pure preoccupation with self and not occupation with Christ. The key is having a renovated mind.

9. When your spiritual life depends upon encouragement from Bible doctrine, that is the renovation of your mind. You do not depend upon the ego-boosting by others. You do not depend upon the kind words of others. What you can depend upon is divine viewpoint always. This represents the thinking of Jesus Christ. Virtue love never fails. It never fails us.
10. When we depend upon our encouragement from divine viewpoint, we become spiritually self sustaining. We have developed the virtue love toward others which Christ possessed. It is not about you and not about them. You are no longer #1 in the pantheon of people. When you suffer, it is all about you, and that is problematic. When someone shocks you, it is iconoclastic arrogance. With virtue love, you turn outward and the solution is in occupation with Christ.
11. When nothing can dim the illuminating presence of Jesus Christ, you are no longer preoccupied with self. That is spiritual maturity. You have taken every thought captive for Christ. You approach every crisis, every pressure and every relationship problem that you have. It is all based upon the thinking of Jesus Christ. You are no longer preoccupied with the thinking of yourself. That is liberating. What a way to live, to be wondering about yourself, and to wonder, what happens to me if this or that occurs, or if this person does this or that to me. You move forward on a good day or a bad day. We all have those types of days, but it does not matter, unless you are preoccupied with yourself. When you have virtue love, none of these things get to you. Sure, you will have days and moments you are upset, but the more you are occupation with Christ the more you are able to deal with life and to have impersonal love toward others. The key to acquiring this personal love for Christ is always progressing to spiritual maturity. We are acquiring personal love for Jesus Christ as we learn Bible doctrine. Every bit of doctrine is moving toward spiritual maturity. It is one phrase at a time and one word at a time. We are moving ahead. That is the key to acquiring occupation with Christ. That is when the mind of Christ begins to permeate our souls. Our thinking begins to conform to divine viewpoint. We lose that terrible preoccupation with self. Now, we still comb our hair and take showers; that is not preoccupation with self. Inordinate competition, hypersensitivity, iconoclastic arrogance is preoccupation with self. Never admitting your own faults and always blaming someone else, you see yourself for what you are. You do not make an icon of yourself. Capacity for love and life. Wouldn't it be wonderful to be happy under all circumstances? You do not have to lose these things as long as you are not preoccupied with self. That makes you miserable. The plan of God is where we live, and no one can destroy our life or take us out of this life.

The hypersensitive person faces the life and lusts of the sin nature. Occupation with Christ means that these things fade. You are Christ-centered rather than self-centered. Occupation with Christ and loving Christ first is what helps you to build capacity for love for anyone else. With divine viewpoint in your soul, part of that capacity deals with people and circumstances, good and bad.

### Virtue love and Christ-likeness

Bobby got a letter the other day when someone fretted for 20 years.

1. You will never be perfect in this life. Jesus Christ is perfect in every way. How then can I imitate Christ?
2. As you grow to spiritual maturity, you will stay in fellowship for longer periods of time. You will remain filled with the Holy Spirit for longer periods of time. No strain.
3. You are increasingly able to resist the draw of the lusts of the sin nature.
4. You will progressively lose your desire to constantly want to please yourself.
5. The Lord Jesus Christ is more important to you than you are to yourself. That is the whole thing in a nutshell. That is where we go when we grow to spiritual maturity. It is not a way of acting like a holy person, practicing self-denial. You can have a good wardrobe and be occupied with Christ.
6. Jesus Christ displayed impeccable faith rest, and He was never outside of the plan of God. He was not worried or anxious. He displayed perfectly grace and doctrinal orientation. His mind is divine viewpoint. He perfectly fulfilled his purpose. He had impeccable impersonal love toward everyone, including the pharisees, those who had souls like tombs.
7. Armed with the same power and the same assets that Jesus Christ had, His spiritual resources, our mental attitude can be a facsimile of His virtue love and not preoccupation with self. Only in heaven will we have no old sin nature. We can have a facsimile of all these things related to Christ, which comes with spiritual maturity. This is fulfilling the plan and purpose of God for our lives.

1Cor. 13:5 **or rude** [virtue love does not behave dishonorably]. **It does not insist on its own way** [virtue love does not seek its own self-interest, virtue love is not preoccupied with self]; **it is not irritable or resentful**;

**Lesson #882**

**1Cor. 13:5 April 22, 2009**

**Wednesday**

The 3<sup>rd</sup> quality is, **virtue love is not provoked**. Paruxsuno to irritate, to become irritated in the passive voice; to become angry. This often involves working yourself up. Most of us have had to deal with anger to a lesser or greater degree. This problem is precluded by virtue love in your soul. It is *provoked to anger* here.

Does this mean that with virtue love you will never feel angry at a provocation? Of course not. However, this is where virtue love kicks in. Irritants, minor or otherwise. The implication is, without virtue love in relationship to people, a person can be incited by people; they can become argumentative; given to tantrums and outbursts of temper (which is what you see when you do not have virtue love and are provoked to anger). How about the word *bitchy, cranky, belligerent, insensitive*? When we are insensitive to others, we end up being hypersensitive. We are quick to take offense and quick to react. It is a blinding flash.

We need to take a prolonged look at anger. What is it and how do we deal with it?

### Anger

1. This is a reactionary attitude and an emotional sin that reflects antagonism, hatred, exasperation, irrationality in a person who is aroused by other people and circumstances. This is what we are without virtue love.
2. The Bible presents some awful results of anger:
  - a. Anger motivates cruelty and a flood of evil reactions. Prov. 27:4: **Wrath is cruel, anger is overwhelming, but who can stand before jealousy?** Anger is a flood or a torrent which pours out of the soul of a person. It engenders all sorts of problem for yourself and others. Anger is cruelty and it is designed to hurt. When you are angry with someone, you want to hurt them.
  - b. Anger creates fear in others, which is often its purpose. Sometimes anger is just out of control irrationality. But there are times it is controlled in order to strike fear in others. It is much easier to go off like a firecracker. They use fear to intimidate or to get their own way. This is not a virtuous way to go.
  - c. The angry person is described in the Bible as a fool. Eccles. 7:9: **Be not quick in your spirit to become angry, for anger lodges in the bosom of fools.** You need to think before you act; you need to have some control over your emotions. Do not be in a hurry to react. Anger resides in the bosom of fools. If you are easily teed off, you are a fool. Anger turns a person into a jackass. Rationality, thoughtfulness, kindness, patience is all lost. When say certain things to someone that you love that you cannot take back, that can cause irreparable harm. You might even be saying what you think; you are not hiding anything; your emotions are out of controls. If you do that, you are a fool. It is hard to forget what is really inside of the soul of someone when it is directed toward you. It is the mindless braying of a donkey. If you must deal with an irritating person then you must keep your wits about you. When you are provoked, when you go off. Nothing good comes of losing your temper. You do not gain anything but a little manipulation or you might get someone to fear you when you go off. You might end up being cruel and brutal. Bobby had to deal with soldiers who were disobedient, trouble-makers, or they would make excuses for their behavior and attitude. It would be easy for Bobby to reaction with a temper. Sometimes, Bobby couldn't help himself. They could really get under his skin. If they were to become good soldiers, Bobby needed to retain an even-handed impartiality to administer punishment. You do not exercise authority and power in anger; you lose under those circumstances. Any sort of authority requires you to maintain control over your emotions. Otherwise, you have given up your power. If Bobby reacted to them in anger, there were negative results. It negated the impact of his authority. You also lose respect. If they can get to you, then you lose respect. It is the same with parents and children. For discipline to be an effective teaching tool, it must be impartial and dispassionate. If you get a temper tantrum, don't go ballistic. If you get mad,

then you lose. **Fathers, do not provoke your children to anger, but bring them up in the discipline and the instruction of the Lord.** Prov. 15:18: **A hot-tempered man stirs up strife, but he who is slow to anger quiets contention.** If you must punish, do not punish in anger. Think with virtue love and peace is restored. In all leadership instruction. Bobby sometimes looks out in the auditorium and gets a little angry. So, on occasion, he raises his voice. He does this in a controlled manner. Sometimes he sees someone drifting, and he raises his voice in order to gain our attention. When you do not react in anger, and it is controlled, it is much more effective.

- d. Anger is never an isolated sin. Prov. 29:22: **A man of wrath stirs up strife, and one given to anger abounds in transgressions.** Anger sets off chain sinning. Col. 3:8: **But now you also, put them all aside, anger and wrath, malice, slander, abusive speech from your mouth...** From anger comes more mental attitude sins as well as verbal sins. An expletive is not using the Lord's name in vain.
- e. Anger destroys a nation. Amos 1:11: **Thus says the LORD: "For three transgressions of Edom, and for four, I will not revoke the punishment, because he pursued his brother [Israel] with the sword and cast off all pity, and his anger tore perpetually, and he kept his wrath forever.** God allowed the destruction of Edom because of their vicious hatred for the Jews. It was like a carnivore tearing into its prey. It is a picture of unleashed rage, which is an apt picture of anti-Semitism in general. God destroyed 2 of the largest cities of Edom because of their anti-Semitism. V. 12. This is a picture of two city-states destroyed over anti-Semitism. If you develop a vindictive anger toward your own government, then look at Gen. 49:7: **Cursed be their anger, for it is fierce, and their wrath, for it is cruel! I will divide them in Jacob and scatter them in Israel.** Do not get angry with authorities over you. It would be very easy to get angry at things which occur today. Losing freedom does not justify destroying governmental authorities, whether we like this or not. We must be authority-orientated.
- f. Anger is associated with grieving the Holy Spirit. Eph. 4:30–31: **And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.** There is no fellowship with God the Holy Spirit in anger, wrath or bitterness. You cannot be filled with the Holy Spirit and be filled with anger at the same time. There is not spiritual life where anger resides in your soul. So many people today are angry all of the time. They watch the news and they are angry or they listen to talk radio and are stirred to anger. There is a difference between anger and concern for your country. People drive on the freeways of Houston and stay angry. They go to work and are angry at the boss and co-workers; or at their friends and loved ones who have cross them. They are angry at their government. This makes for a very angry person and a very angry life. This leads to a personal misery. We have an angry society today, on both sides of the fence. Anger destroys a nation. You have no relaxed mental attitude, you

have no occupation with Christ. Anger takes away your virtue and your problem solving devices. Anger can be fleeting and you solve it with rebound. But that anger must not be allowed to be in your soul. Anger becomes less and less of a concern for the mature believer. It is a waste of energy and a waste of time. A renovated mind can control this flash of anger, the facing injustice.

- g. Anger hinders effective prayer. 1Tim. 2:8: **I desire then that in every place the men should pray, lifting holy hands without anger or quarreling...** Men pray, and must do so without anger and quarreling. Out of fellowship means you can pray and pray and no one will hear you. Of course God can hear your prayer, but He does not answer it. Sometimes, people get angry when their prayer is not answered, and it is not answered when they are not in fellowship because of anger. For prayer to be effective, the sins of anger must be put aside. The sin of anger does not negate prayer. The attitude of prayer must be virtue love.
- h. Anger causes misery to those in your periphery.

1Cor. 13:5 **or rude** [virtue love does not behave dishonorably]. **It does not insist on its own way** [virtue love does not seek its own self-interest, virtue love is not preoccupied with self]; **it is not provoked to anger or resentful;**

## Lesson #883

1Cor. 13:5 April 23, 2009

Thursday

Everything being presented here is about the spiritual maturity and the advancing believer. This could be a good indicator as to your growth.

The 3<sup>rd</sup> quality of virtue love is the present passive indicative of paroxsuno + the negative. Virtue love is not provoked to anger. Virtue love in the soul is the deterrent; it is the deterrent to tantrums. It is the deterrent to that latent volcano of anger and emotion. This precludes the mental attitude sin of anger. The anger which causes antagonism, irrationality, etc. can be nipped in the bud. Anger is at the root of almost every mental attitude sin. If you can isolate anger and forget it and move on, you will preclude a lot of misery in life. Virtue love is the solution to one of the worst problems that people have in life. The horror with everything you see on television and talk radio. You react to people and you get angry. You react to road rage. There are many reasons for us to perpetuate anger.

### Anger

1. Anger motivates cruelty and a flood of evil reactions. Prov. 27:4 Anger is a torrent which pours out of a person's soul. Prolonged anger engenders all sorts of cruelty and all sorts of injustice. It drowns others in your periphery. This is the epitome of turmoil to the soul. This is an antagonizing existence to those who give in to anger. Everyone is devastating in the fire of your anger. Bobby used to love to surf as a kid, and he can still remember the feel of wiping out on a very large wave. The

largest he recalls is about 10 ft. Being under a wave of that size, you realize the awesome power of water. It rolls you and bounces you off the bottom. You become disoriented. You are driven deep and you often do not know which way is up or down. It is a frightening experience to be under a wave of that size. Anger is the same way. The anger is the wave, or the flood as it is called in Prov. 27:4. Cruelty and the emotions of rage which override the tolerance which people have for one another. Impersonal love is intolerable for the angry person. It gets only worse if you cannot put that anger behind you. When you begin to handle problems using anger and you begin to manipulate people using anger.

2. The angry person is a fool. Eccles. 7:9 do not blow off objectivity in your soul; maintain an even keel. Anger resides in the bosom of fools. When people are angry, they do foolish things. Everything is inflated; everything is an offense; everything is a reaction. People say very stupid things in anger. You often cannot take back things that you put out there in anger. When you lose it in anger, you are a fool. Virtue love precludes you speaking out of anger or acting out of anger. Anger is the fastest way to destroy a relationship. If you must deal with a problem which requires a thoughtful, measured response, then do not react in anger. Bad decisions are always forthcoming when made in anger. Bobby is going to give an example of David in anger; and there will be a bad decision which will be made worse. It is an amazing story of an amazing believer. He could rebound and isolate the sin and failure and he could keep moving; that is a man after God's own heart. You must rebound and isolate that anger. The unchecked anger lights up revenge and bitterness; so does cruelty and then revenge motivation.
3. Anger is never an isolated sin. Prov. 29:22: **an angry man stirs up strife and a hot-tempered man abounds in transgressions.** Anger is the cause of chain sinning. Rebound, isolate, move away from it; do not allow it to build other sins. This often requires faith rest and impersonal love. Heb. 12:15: **See to it that no one falls short of the grace of God;** Grace is the key to orientation to the Christian life. You must grow in grace and knowledge. Grace orientation is our objective. **...that no root of bitterness springing up causes trouble.** The emotional sin of anger will breed bitterness and continue in your soul. You will relate to those other people in bitterness without any impersonal love. How often do husband and wife react to one another with bitterness and allow that to simmer and fester. **...and by it, many are defiled.** No one escapes the effects of anger when they are full of it. It has wide-ranging effects.
4. Collective anger destroys a nation. It goes against authority-orientation; when you are angry at politicians and angry at the laws of the land. This is against Rom. 13:1–2 anger destroys authority-orientation in your soul. You must not get anger and bitterness in your soul over what you think is wrong with our nation. It destroys us and it destroys the nation.
5. Anger is associated with grieving the Holy Spirit. Eph. 4:30–31 when we are saved, the Holy Spirit seals us forever. We are sealed until the very day of redemption. Don't try to unseal the whole thing; we cannot; but this defeats the purpose for us being sealed. **Let all bitterness and wrath and anger and clamor and slander be removed from you together with all other evil.** This is a sin complex. You cannot

be filled with God the Holy Spirit and filled with anger. There is no spiritual life when anger fills your soul. No spiritual life means no virtue love, which is the counterweight to your personal anger. Not rebounding anger is a direct and speedy path to reversionism. That is the quickest way to do it. Virtue love motivates you instead of anger.

6. Anger hinders effective prayer, and this is a mandate for effective service for us. Not one of us can set aside prayer as not our gift. We pray for ourselves, our needs, for friends, and for those with whom we are angry. **“Therefore I want the men in every place to pray, lifting up holy hands,** It is not the position; it is being in fellowship, which is the meaning of lifting up of the holy hands. Anger and prayer do not go together.
7. Anger causes misery to those in its periphery, always. Prov. 21:19: **It is better to live in a desert land than with a quarrelsome and fretful woman.** What do we get from this? A wasteland, a desert, a place where no one resides. It is empty, barren and inhospitable, not a place you would choose to reside. Where there is an angry female soul, there is a wasteland. She is the nuclear reactor. She is no longer a responder. It is better to be in a rock-filled, scorpion-ridden, desert-wilderness than to be with an angry woman. With her, he is in a wasteland (actually, worse than a wasteland). This is simply great wisdom; such a woman can make everyone miserable. She is hypersensitive; her problem solving device when crossed is to lose her temper; to make the other person pay, to make him pay from the fear of her wrath. She may be 5'2" but you do not want to face that anger. She wonders why her relationships consistently fail. That is the no-win outcome. It is a brick wall. Much of feminism is the anger of women; inordinately competitive; want to wipe out the good old boy network and replace it with the feminist network. They are hardened; they try to out-man men. Prov. 25:24 is quite similar. Prov. 22:24–25: **Make no friendship with a man given to anger, nor go with a wrathful man, lest you learn his ways and entangle yourself in a snare.** Every man gets angry now and again; but this is someone who exhibits a pattern of anger; a propensity to be angry, and it will eventually be directed toward you. No man can lead in anger. He is unreasonable and brutal. Not every angry man is brutal, but every brutal man is angry. Furthermore, he is not protective. He is self-centered and easily offended. Hypersensitivity makes him angry. Even a little infraction makes him angry. Do not marry; do not even datesuch a man. He will cause you misery and fear. Prov. 29:22
8. With virtue love, anger is averted. Angry people are miserable people and they make everyone else miserable. There is nothing good in anger. Eph. 4:26: **although you may have become angry, in spite of that, stop sinning. Do not let the sun go down on your anger.** Keep your anger to a minimum; rebound it in a hurry. You will get angry now and again. This passage is a must and a key to put aside destructive anger. Psalm 4:4: **Tremble [with anger] and do not sin; mediate in your heart upon your bed and be still.** There are legitimate causes for anger. However, the idea is, do not let it linger in your soul. How is that possible where anger seems justified? If you are the object of great injustice; if you have an unfaithful wife or an unfaithful husband, you can go on and on with good reasons to be angry. **Mediate**

in your heart [on doctrine] upon your bed and be still. This parallels with, *do not let the sun go down on your anger*. It just means to meditate and to consider doctrine. Consider doctrine with great concentration. This is where you need to dig it out of your soul. You need to dig out all of that doctrine which you have. Go to a quiet, intimate place (like your own bed), and there, concentrate on applying the appropriate doctrine to the situation. This is the time to rebound, isolate the sin, and to forget it, and to apply one or more of the problem solving devices. You have promises and doctrine; use them. Do not let the sun go down on your anger. Things are always better in the morning; especially in the clarity of Bible doctrine. Everything seems worse at night and better in the morning. Give it the overnight test, but do not let the sun go down on your mental attitude sins. In the midst of an outburst of anger, be calm. A still soul is a wonderful soul; it is a person others want to be around. It is someone who does not lose control.

We will see David wallowing in anger and he will have a good reason for it. He had a lot of wives and a lot of kids and inevitably, something bad happens. Amnon, a son, lusted after his half sister Tamar. David got angry and his other son Absalom got angry as well and killed his half-brother.

1Cor. 13:5 **or rude** [virtue love does not behave dishonorably]. **It does not insist on its own way** [virtue love does not seek its own self-interest, virtue love is not preoccupied with self]; **it is not provoked to anger or resentful;**

## Lesson #884

1Cor. 13: April 26, 2009

Sunday 1

An angry person become a baboon, controlled by his emotions and not at all by objective thinking. Lingering anger can light off a set of other sins, as in chain sinning. Anger causes the believer to be perpetually out of fellowship.

On a corporate level, anger can lead to a national disaster. Consider that moments of anger have reverberated for years among peoples, family, friends and in nations. Anger has broken up marriages and started wars.

**Virtue love is not provoked to anger.** Spiritual advance is the only permanent solution. Faith rest and impersonal virtue love. With virtue love, anger is averted. Eph. 4:26–27: **Be angry and do not sin; do not let the sun go down on your anger, and give no opportunity to the devil.** Even though anger will occur, keep it to a minimum; keep short accounts when it comes to staying in fellowship. You will never stop reacting with anger in your lifetime. However, as you grow spiritually, anger will become less and less of a problem. Paul pulled this verse from Psalm 4:4: **Be angry, and do not sin; ponder in your own hearts on your beds, and be silent.** David was a renaissance man. He was a writer, poet, musician, war hero, and king. David recognizes that there is a cause for anger and David, above all people, understood anger and how it happens. His exhortation here is to not let it linger. You may be a bit incredulous here, saying, “How do we stop anger?” Too often it seems justified; we are injured or there is injustice involved. Divine viewpoint resides in

the mind of Christ, which we store in the right lobe. [Meditate in your bed and think in your heart](#). Intensely consider Bible doctrine in a private place and substitute Bible doctrine for the wrath in your soul. Stop the emotional turmoil. Even in the face of that irrational emotion of anger. Apply the faith rest drill. Remember the promises which God has given us. Stop being upset by every wind of problem. Stay awake until you reach an objective conclusion about your anger.

There is a time frame given here. There is so much turmoil in this world and we are to *be still*; we are to be calm in our souls. We are to keep a relaxed mental attitude in our souls. No one knows this better than David.

One of the great examples is what happened in the house of David himself, which is found in 2Sam. 13 concerning Absalom, Tamar and Amnon.

2Sam. 13:1–16: [Now Absalom, David's son, had a beautiful sister, whose name was Tamar. And after a time Amnon, David's son, loved her. And Amnon was so tormented that he made himself ill because of his sister Tamar, for she was a virgin, and it seemed impossible to Amnon to do anything to her. But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's brother. And Jonadab was a very crafty man. And he said to him, "O son of the king, why are you so haggard morning after morning? Will you not tell me?" Amnon said to him, "I love Tamar, my brother Absalom's sister." Jonadab said to him, "Lie down on your bed and pretend to be ill. And when your father comes to see you, say to him, 'Let my sister Tamar come and give me bread to eat, and prepare the food in my sight, that I may see it and eat it from her hand.'" So Amnon lay down and pretended to be ill. And when the king came to see him, Amnon said to the king, "Please let my sister Tamar come and make a couple of cakes in my sight, that I may eat from her hand." Then David sent home to Tamar, saying, "Go to your brother Amnon's house and prepare food for him." So Tamar went to her brother Amnon's house, where he was lying down. And she took dough and kneaded it and made cakes in his sight and baked the cakes. And she took the pan and emptied it out before him, but he refused to eat. And Amnon said, "Send out everyone from me." So everyone went out from him. Then Amnon said to Tamar, "Bring the food into the chamber, that I may eat from your hand." And Tamar took the cakes she had made and brought them into the chamber to Amnon her brother. But when she brought them near him to eat, he took hold of her and said to her, "Come, lie with me, my sister." She answered him, "No, my brother, do not violate me, for such a thing is not done in Israel; do not do this outrageous thing. As for me, where could I carry my shame? And as for you, you would be as one of the outrageous fools in Israel. Now therefore, please speak to the king, for he will not withhold me from you." But he would not listen to her, and being stronger than she, he violated her and lay with her. Then Amnon hated her with very great hatred, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Get up! Go!" But she said to him, "No, my brother, for this wrong in sending me away is greater than the other that you did to me." But he would not listen to her.](#)

2Sam. 13:17–20: He called the young man who served him and said, "Put this woman out of my presence and bolt the door after her." Now she was wearing a long robe with sleeves, for thus were the virgin daughters of the king dressed. So his servant put her out and bolted the door after her. And Tamar put ashes on her head and tore the long robe that she wore. And she laid her hand on her head and went away, crying aloud as she went. And her brother Absalom said to her, "Has Amnon your brother been with you? Now hold your peace, my sister. He is your brother; do not take this to heart." So Tamar lived, a desolate woman, in her brother Absalom's house.

The whole thing began when Amnon lusted after his sister, Tamar. He ended up raping her. That is what started this whole series of incidents. There would be anger, murder and revolution in the household of David. Because of all this, David got quite angry (v. 21). There was a clear procedure here. Trial, judgment and death. David's bad decision was to do nothing. He overlooked the problem, but he was still angry about it. David possibly considered Amnon to be his heir apparent, and he let this go.

David allows Absalom to take Amnon on a little outing. Underneath all of this, Absalom was extremely angry. He had planned to kill Amnon; he had his servants kill Amnon. David, when he heard all of this, was devastated.

2Sam. 13:21–39: When King David heard of all these things, he was very angry.

But Absalom spoke to Amnon neither good nor bad, for Absalom hated Amnon, because he had violated his sister Tamar. After two full years Absalom had sheepshearers at Baal-hazor, which is near Ephraim, and Absalom invited all the king's sons. And Absalom came to the king and said, "Behold, your servant has sheepshearers. Please let the king and his servants go with your servant." But the king said to Absalom, "No, my son, let us not all go, lest we be burdensome to you." He pressed him, but he would not go but gave him his blessing. Then Absalom said, "If not, please let my brother Amnon go with us." And the king said to him, "Why should he go with you?" But Absalom pressed him until he let Amnon and all the king's sons go with him. Then Absalom commanded his servants, "Mark when Amnon's heart is merry with wine, and when I say to you, 'Strike Amnon,' then kill him. Do not fear; have I not commanded you? Be courageous and be valiant." So the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and each mounted his mule and fled. While they were on the way, news came to David, "Absalom has struck down all the king's sons, and not one of them is left." Then the king arose and tore his garments and lay on the earth. And all his servants who were standing by tore their garments. But Jonadab the son of Shimeah, David's brother, said, "Let not my lord suppose that they have killed all the young men, the king's sons, for Amnon alone is dead. For by the command of Absalom this has been determined from the day he violated his sister Tamar. Now therefore let not my lord the king so take it to heart as to suppose that all the king's sons are dead, for Amnon alone is dead." But Absalom fled. And the young man who kept the watch lifted up his eyes and looked, and behold, many people were coming from the road behind him by the side of the mountain. And Jonadab said to the king, "Behold, the king's sons have come; as your servant said, so it has come about." And as soon as he had finished speaking, behold, the king's sons came and lifted up their voice and wept. And the king also and all his servants wept very bitterly.

But Absalom fled and went to Talmai the son of Ammihud, king of Geshur. And David mourned for his son day after day. So Absalom fled and went to Geshur, and was there three years. And the spirit of the king longed to go out to Absalom, because he was comforted about Amnon, since he was dead.

David will allow Absalom to come back into the kingdom, but he would not allow Absalom into the courts. 2Sam. 14:21–22 So, Absalom continues in his own anger. One irrational bit of anger sets off another irrational bit of anger. However, Absalom was in a position to cause great mischief in David's court.

Absalom goes to Joab and asks Joab to smooth things over between David and Absalom. This did the trick, to some degree, but there was no true reconciliation. They were still all anger under the surface. David should have let the law take its course in this situation.

Anger brought a chain of sins to this entire incident. Absalom's plan was destruction and vengeance. He wanted to replace his father with himself. He did not believe that David properly dealt with this situation. Absalom was using David's love and inner turmoil against him. He was manipulating David. 2Sam. 16 David was blind sided. Absalom began to court the favor of those in the northern kingdom. Absalom got David to flee the kingdom, just as he had fled the kingdom earlier. Anger will destroy families and even destroy a nation.

Virtue love is not provoked to anger. Absalom then raped some of David's mistresses in public. In spite of all of this, David began to apply doctrine. He had to do something. It suddenly dawned upon him, it is time to think things out according to doctrine. Acts 13:22 calls David a man after God's Own heart. The key is the doctrine in David's soul. This stays with us for a long time. We might make mistakes and we might stay out of fellowship for awhile, but the doctrine in our souls preserves us. If we retain doctrine, then we can come back. David is stuck out in the desert with a few men. David applied doctrine.

If David continued in his anger, he would have been involved in a continuing sin of revenge and counter-revenge. We see this in the Middle East. David ended the series of revenge actions. Anger festered in Absalom's soul. When the rape and murder happened, Absalom should have gone to his father and let David and the law handle this. Anger is an emotional sin and is therefore irrational and devastating in its results.

1Cor. 13:5 **or rude** [virtue love does not behave dishonorably]. **It does not insist on its own way** [virtue love does not seek its own self-interest, virtue love is not preoccupied with self]; **it is not provoked to anger or resentful;**

**Lesson #885**

**1Cor. 13:5 April 26, 2009**

**Sunday 2**

We are in 2Sam. 13–16. Anger is one of the most vicious mental attitude sins that there is. Anger here is what is destroying David and his family. It began with Amnon raping his half-sister Tamar; and since David did not do anything about this, Absalom killed Amnon. Joab was able to talk David to let Absalom back into the country, but David would still not

see Absalom. David will not forgive Absalom nor will he apply the law. Absalom hatches a plot, which is based upon anger and bitterness. David is out in the wilderness being chased by Absalom who got an army together of David's men. David faintly comes to the realization of how anger was destroying everything. Psalm 54:1:

It is possible to respond to unjust circumstances with anger. It is always possible to put the matter in God's hands after rebounding. David failed to depend upon the justice of God in his anger. Now David has overcome his anger at Absalom. In this war, David speaks to those who are a part of his army. He said, "We are going to win this war and I will take back the throne, because God promised this to me. Promise me one thing, do not kill Absalom." David wanted his son spared. 2Sam. 18:5 Therefore, God handled the situation in David's favor.

God's justice will never be mocked. How can we have greater justice than God? Anger leads to vengeance leads to every other mental attitude sin. David got tired of being miserable, so he rebounded and got back with it. Absalom would pay with his life. God had promised Abraham a kingdom forever. This was God's justice, which should have been administered by the law of the land from the very beginning. The Mosaic Law was God's law. When the law is properly administered, then there is no need for vengeance and anger. David did not allow the law to deal with Amnon, and the end result was almost a complete division of the kingdom.

There is a rationale for us in anger. Remember that God's justice always takes care of a situation. Forget it and move on. It is a good thing to remember when we are treated unjustly. This is a promise of God. He will honor our spiritual advance.

When maltreated, do not let reaction become sin. Be angry and sin not. Do not violate the Royal Family Honor Code. If you violate the Royal Family Honor Code, you have tossed virtue right out the window. This is exactly what Eph. 4:26 warns against.: **Do not let the sun go down on your anger.** Anger will just simmer in your soul unless dealt with. This anger just simmers and simmers and it is a much more devastating anger than an outburst. In Eph. 4:26, the believer has already become angry. Anger is the motivation for so many other destructive sins. Anger expresses antagonism, resentment, the overt sins, as found in murder and revolution.

### **Anger and the Royal Family Honor Code**

1. Two wrongs do not make a right. This is illustrated by this situation.
2. If you are wronged (which you will be), and injustice is perpetuated against you, anger is exactly the wrong reaction. That is the first action which you take. Psalm 4:4 get away from the source of that anger and meditate on doctrine.
3. Do this so more sins do not become involved. Perpetuating the anger lights a whole set of sins. It takes humility to reconcile with another person with whom you are angry.

4. You cannot build your happiness upon someone else's unhappiness. Make them as unhappy as you are. Make them retaliate so they feel your pain. Anger retaliates.
5. This is exactly what retaliation is meant to do and what virtue love precludes. You will never be satisfied and never be at peace by letting anger take hold and seek revenge. There is no peace this way; this will result in turmoil of the sin. You may be angry all the time. You might be angry about your drive to work, at your boss, at your hours, and it just builds and builds.
6. To punish someone in anger by revenge modus operandi, such as verbal sins or violence is to obstruct divine punishment and the justice of God. You are in the way of divine justice. If you get in the way of God, you get trampled. Get out of the way of a truck going 80 mph. When you try to punish someone in anger, it is an encroachment upon divine justice.
7. Arrogance comes from anger, and arrogance is the root of all mental attitude sins. When Satan became arrogant he probably became angry that he was not God and that some did not recognize his greatness. We are all in the middle of the Angelic Conflict because of arrogance and anger.

Righteous indignation. Is there such a thing as this? Bobby says yes, but this needs to be defined. We cannot make it equivalent to anger.

### **Righteous Indignation and Anger**

1. Righteous indignation is a thought process based upon Bible doctrine in the soul. Impersonal love comes from the same thinking.
2. Righteous indignation comes from a clear understanding of a bad situation. When in a bad situation, you have a tendency to go ballistic. Righteous indignation is clearly understanding what is going on.
3. Righteous indignation is a response to unjust treatment by concentrating on your relationship to the Lord.
4. Anger focuses upon injury to self; righteous indignation is not subjective.
5. Righteous indignation is objective; it considers people and circumstances and how you feel is not the issue or your injury is not the issue.
6. Righteous indignation applies doctrinal standards instead of the explosion of anger.
7. So righteous indignation is an objective evaluation of circumstances which rejects a sinful, angry reaction. David's own understanding of justice should have resulted in righteous indignation and then he should have turned this over to the law. He was angry, but he did nothing.
8. Righteous indignation is the doctrinal response to injury. It is not a reaction.
9. It exposes the injustice in your own mind. You can see what is wrong or what is unjust. When in an emotional swirl, you may not even see what is unjust.
10. Then this can be used as an object lesson for correction. Parents and children are a perfect example. Children can really get under your skin. They have a knack for it. Your response must always be measured, so that the discipline is measured and

appropriate. If you are angry, you lose. A child facing anger may either become afraid or rebellious or manipulative. Anger is destructive to this child's soul. This small amount of pain by spanking teaches the soul. A little pain is a lot better than a lifetime of pain from making bad decisions. If you are about to react to your child in anger. Saying, "Wait until your father comes home" is often a good idea. That way someone who is objective comes on the scene.

Mark 10:14: **But when Jesus saw it, he was indignant and said to them, "Let the children come to me; do not hinder them, for to such belongs the kingdom of God."** Jesus is talking to His own disciples. This statement has been very poor applied. Jesus was reprimanding disciples from keeping children away from Him. Jesus was not expressing anger against His disciples; but He spoke strongly to make a point and to get into their souls. This was a response to something that was wrong. Be angry and sin not. This was a rational reason for allowing these children to come to Him. When he default to anger, we lose immediately.

We are all children in need of guidance. Jesus was revealing the attitude for anyone to approach Him. Mark 10:15: **"Whoever does not receive the kingdom of God like a child will not be saved."** A child is trusting and dependent. A child does not have to earn his parents love and protection. A child needs his parents to provide for him. We are unable to approach God on our own merit; we approach as children. No matter what we are, God takes care of us. As children, we must trust in Jesus Christ and be fully dependent upon salvation and God's work in our lives.

Jesus was not directing anger toward His disciples; He was explaining to them and giving them a life-lesson. Jesus was going to explain in a powerful way that they would not forget. Be righteous. Sin not.

Matt. 23:13–26 for the next lesson.

1Cor. 13:5 **or rude** [virtue love does not behave dishonorably]. **It does not insist on its own way** [virtue love does not seek its own self-interest, virtue love is not preoccupied with self]; **it is not provoked to anger or resentful;**

<b>Lesson #none</b>	<b>1Cor. 13: April 29, 2009</b>	<b>Wednesday</b>
No Bible class		
<b>Lesson #none</b>	<b>1Cor. 13: April 30, 2009</b>	<b>Thursday</b>
no Bible class		
<b>Lesson #886</b>	<b>1Cor. 13: May 3, 2009</b>	<b>Sunday 1</b>

If we understand the characteristics of this chapter, then we understand everything that we need in order to deal with other people and circumstances in our live. **Virtue love does not act dishonorably [abandoning the Royal Family Honor Code]; it does not seek its own [it is not self-centered, preoccupied with self]; virtue love is not provoked [to anger] [or, virtue love deters us from defaulting to anger, or the smouldering of anger in our souls]** anger is a mental attitude sins so closely associated with mental attitude sins. You can become cruel when involved in anger; and it can lead to criminality. You will recognize all of those sins as problematic. Now you understand or you should understand what anger actually is and what it does to you.

What about when someone does something which is unequivocally evil toward you; or when you confront evil in this life? Isn't anger justified and legitimate? Nope. Anger is never justified in your soul. Anger always makes a bad situation worse. Injustice is not corrected with anger but perpetuated by anger. You will retaliate or you will get even or you will seek revenge. More sins become involved and they perpetuate the anger as well. There is a failure in your soul to orient to the grace principles of life.

The purpose of angry retaliation is always to assuage your own hurt and to make your antagonist hurt. You do not mind giving it back to them. You cannot build your happiness on someone else's unhappiness or pain in life. Divine discipline is for correction and instruction in righteousness. Anger negates all of that. Our mandate is to express virtue love under all circumstances. Anger simply violates the Royal Family Honor Code. When you are outside of the Royal Family Honor Code, you are in effect, a Christian criminal. When you do get angry, then rebound quickly.

Virtue love is not quick to take offense. Without it, people have a hair trigger when it comes to taking offense. This is true on a national scale as well, as we see this in the Middle East; it comes from hatred and anger and we see it there every day.

There is such a thing as righteous indignation. Theologically, this is not a synonym for anger. This is a response of indignation as versus and emotional response of anger. Mental attitude sins versus and problem solving devices applied in virtue love. This crucial appraisal brings to us a crucial understanding of a bad situation. You must approach injustice and unfair treatment while being in fellowship, by concentrating on your relationship with Jesus Christ. Anger focuses on the injury to yourself and then retaliation. Anger is an expression of arrogance. It is all about me; someone has said something bad to me or done something mean to me, and I respond. This is occupation with ourselves as opposed to occupation with Christ. Virtue love rejects any form of retaliation.

Righteous indignation is objective and a consideration of people and their sin natures. It is easy to get angry when someone else's sin nature is directed toward you.

Bobby doesn't care about how we think politically; but we often have a reaction to what is going on. Righteous indignation is objective about these things; our eyes are on the Lord and no on ourselves.

The spiritual life is the life of a relaxed mental attitude.

So righteous indignation can be used as an objective response but it can also be used in our soul as a gentle object lesson. With anger, there is a retaliation and a -feud starts.

Mark 10:14–15: **But when Jesus saw it, he was indignant and said to them, "Let the children come to me; do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it."**

Jesus was using these children as an object lesson; and he was dealing with the ignorance and lack of doctrine in the souls of the apostles. He saw that the disciples were perpetuating ignorance, so He spoke out strongly against the disciples and their actions. He did this in a controlled and measured way. Jesus was teaching salvation and appropriation of same, and He objectively evaluated these disciples and He was going to correct their actions with great force.

Everything that Jesus did was instruction, and it all centered on His Person and work.

John 21:5 and Jesus spoke to His disciples. They were out fishing and they were distraught. He called out to His disciples and called them *children*. Are we not all children in need of recognition of and approach to our Lord. The indignation of Jesus was about denying access to Jesus.

He expected them to come to Him as a child, to listen to the message and to believe what He says. A child should not have to earn his parents care and love. We are all children, unable to approach God on our own merit.

This was not anger directed to the disciples, but an object lesson concerning God's grace.

Matt. 23:13–36 is another example of righteous indignation.

1Cor. 13:5 **or rude** [virtue love does not behave dishonorably]. **It does not insist on its own way** [virtue love does not seek its own self-interest, virtue love is not preoccupied with self]; **it is not provoked to anger or resentful**;

## **Lesson #887**

**1Cor. 13: May 3, 2009**

**Sunday 2**

Matt. 23:13–36 is another example of righteous indignation.

This time our Lord's righteous indignation was directed to someone other than His disciples.

Jesus does this righteous indignation thing here and it is directed toward the scribes and pharisees. This is much stronger language than just *shame on you!* Jesus was exposing their hypocrisy and their wrongdoing. These were keepers of the Law and they looked down on anyone who did not keep the Law as well as they did. Did our Lord have a right

to do this? Of course; Jesus was expressing objective truth and there were hundreds of bystanders who heard what He said and they listened to the corrections which He made. He was correcting injustice by exposing the legalism which was taking place in the Temple. These were the very ones who would crucify Him. Jesus spoke, when it would have been a lot easier to let it go.

“Come to Me as children” with an open mind, ready to learn. His indignation was a teaching device by which to present true doctrine. Some of these men did respond, like Nicodemus, who approach Jesus by night and asked about “What must I do to be saved?”

#### **Application to us**

1. Righteous indignation may be the only thing open to us; be angry and sin not.
2. You must think and speak doctrine.
3. You must trust in the supreme court of heaven. Let God handle the rest. You recognize the evil, the problems, and you see doctrine and you think through. You let God handle the rest. That is the way to a relaxed mental attitude. This way you defer the turmoil in your soul.

Jesus expresses His indignation toward Peter: Matth. 16:22–23: **And Peter took him aside and began to rebuke him, saying, "Far be it from you, Lord! This shall never happen to you." But he turned and said to Peter, "Get behind me, Satan! You are a hindrance to me. For you are not setting your mind on the things of God, but on the things of man."** Peter was angry with Jesus Christ and he began to denounce Him in front of everyone else. Jesus calls Peter Satan. Jesus had just announced that He would die and be resurrected (v. 21). Peter heard this and was incensed, and He did not understand how Jesus could be the Messiah and then die. It did not compute to Peter. Peter was denying the real mission of Christ on earth. Peter had to learn, and, as usual, he needed to learn the hard way. Jesus Christ was short and He was forceful with Peter. Peter was mad, “How dare You say, You are going to die. You are the King.” He was counting on someone and they disappointed him. Jesus was teaching Peter that, even in disappointment, you do not respond in anger. Peter also needed to know that he himself would have a mission to represent the risen Messiah. Now he would understand his mission in life. Salvation first and then the kingdom of God; the cross must precede the crown.

Num. 25:4 2Kings 24:20 and many other passages deal with the anger of the Lord; or the wrath of God, found in the New Testament to: Rom. 1:18 Col. 3:6. These are anthropopathisms, ascribing human characteristics to God. We now have an insight into God. God cannot be angry or wrathful in the sinful sense as we can. Anger in God expresses His attitude toward sin and unrighteousness.

God’s wrath was poured out on the Lord Jesus Christ for all of us. We are no longer condemned; as He was condemned in our stead.

#### **Principles of anger**

1. Anger destroys virtue in the believer. It destroys the function of impersonal love, which is one of the great problem solving devices which we need in life. Relationships bring problems with them. Impersonal love is God's solution to all of these conflicts. Eph. 5:26 anger destroys marriages and other personal relationships.
2. Believers may express righteous displeasure or righteous indignation. It is called anger, but it does not destroy the virtue of the subject. It is the believer's measured response to injustice and wrongdoing. Bobby taught Rom. 13 at the California conference. Measured response to injustice and unrighteousness and to wrongdoing. It is not to react; it is not revolution; it is not assassination; you respect authority. Authority-orientation. Even if you do not respect the person in the office, you must respect the office. You have no right to be angry at your friends, at your tv or at the news organizations.
3. Righteous indignation should never be mistaken for judging or for self righteousness.
4. Anger is a sin which violates the Royal Family Honor Code. As believers in Jesus Christ, we are called sons of God.
5. Impersonal virtue love is the problem solving device which counters anger. If we cannot apply virtue love, then we cannot deal with anger and problems. Otherwise, we are using rebound every 10 seconds. A relaxed mental attitude is the opposite of anger. Anger means your soul is in turmoil. You do not have to go off like a Roman candle. Nobody resists anger when they are provoked unless you have developed your spiritual life.
6. When sinful anger is perpetuated, it becomes the motivation for many sins. When you perpetuate a sinful anger, you are just getting started. Never let the sun set on your anger. We have sin natures and we will react now and again in anger. But do not let anger smoulder like a volcano, waiting to explode. You have enough objectivity to recognize when you are going off. One of the most basic problem solving devices which we have is the faith rest drill. There are all sorts of promises which we can use. Put it in the Lord's hands and walk away from it. If it is not resolved quickly, you will develop more wreckage and there will be many sins built upon anger. Out of control anger is a quick way to enter into reversionism.
7. All unbelievers in spiritual death is akin to those in reversionism. Unbelievers are called vessels of wrath. **You must be born again, or the wrath of God abides on you. Or, he who believes on Him is not condemned; but he who believes not is condemned already, because he had not believed in the Name of the uniquely-born Son of God.** Eph. 2:3 tells us that unbelievers are, by nature, the children of wrath, destined for eternal condemnation.
8. Anger is the other side of the coin of jealousy; and especially when directed toward another person. When you are jealous, you are angry. What do you gain from jealousy? What is the point? There is no point to it; there is no gain to be gotten; there is no personal benefit. Even if the person involved is worthy of your jealousy.

9. Criminally is the function of the angry person. Unchecked anger, unchecked reaction and unchecked reaction toward other people. You want to hurt them and sometimes it goes personal.
10. People who spend their time in anger have at least a temporary loss of spiritual self esteem. It is not a complete loss. Be angry and sin not. You need to by occupation with Christ and share the happiness of God.

Matt. 23:13 "But woe to you, scribes and Pharisees, hypocrites! For you shut the kingdom of heaven in people's faces. For you neither enter yourselves nor allow those who would enter to go in.

Matt. 23:14 [Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses and for a pretense you make long prayers; therefore you will receive the greater condemnation.]

Matt. 23:15 Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves.

Matt. 23:16 "Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing, but if anyone swears by the gold of the temple, he is bound by his oath.'

Matt. 23:17 You blind fools! For which is greater, the gold or the temple that has made the gold sacred?

Matt. 23:18 And you say, 'If anyone swears by the altar, it is nothing, but if anyone swears by the gift that is on the altar, he is bound by his oath.'

Matt. 23:19 You blind men! For which is greater, the gift or the altar that makes the gift sacred?

Matt. 23:20 So whoever swears by the altar swears by it and by everything on it.

Matt. 23:21 And whoever swears by the temple swears by it and by him who dwells in it.

Matt. 23:22 And whoever swears by heaven swears by the throne of God and by him who sits upon it.

Matt. 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, and have neglected the weightier matters of the law: justice and mercy and faithfulness. These you ought to have done, without neglecting the others.

Matt. 23:24 You blind guides, straining out a gnat and swallowing a camel!

Matt. 23:25 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and the plate, but inside they are full of greed and self-indulgence.

Matt. 23:26 You blind Pharisee! First clean the inside of the cup and the plate, that the outside also may be clean.

Matt. 23:27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead people's bones and all uncleanness.

Matt. 23:28 So you also outwardly appear righteous to others, but within you are full of hypocrisy and lawlessness.

Matt. 23:29 "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the monuments of the righteous,

Matt. 23:30 saying, 'If we had lived in the days of our fathers, we would not have taken part with them in shedding the blood of the prophets.'

Matt. 23:31 Thus you witness against yourselves that you are sons of those who murdered the prophets.

Matt. 23:32 Fill up, then, the measure of your fathers.

Matt. 23:33 You serpents, you brood of vipers, how are you to escape being sentenced to hell?

Matt. 23:34 Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town,

Matt. 23:35 so that on you may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.

Matt. 23:36 Truly, I say to you, all these things will come upon this generation.

1Cor. 13:5 or rude [virtue love does not behave dishonorably]. It does not insist on its own way [virtue love does not seek its own self-interest, virtue love is not preoccupied with self]; it is not provoked to anger or resentful;

## Lesson #888

## 1Cor. 13: May 6, 2009

## Wednesday

λογίζομαι + the negative. Several meanings *to consider, to deliberate, to conclude; to calculate, to credit*. A philosopher considering all of the facts and coming to a rational conclusion. The second group of meanings is a financial one; to add something to the books. With the negative, we are *not to credit to an account, to not keep a record*. In fact, the believer removes something from his books. What he does not credit to an account or keep a record of is *an evil, a wrongdoing*. Virtue love does not keep a record of evil.

Reflexive means, that we keep no record for ourselves; we make the decision ourselves to not keep a record of the evil someone has done to us. When you are wronged, you do not mark it down for later; you forgive and you forget. In practical terms, this means *not to heed, not to plan revenge*. What we are dealing with here is a retaliation. This is the idea that something must be done about it. You do not mark this person or circumstance down in your book to take care of later, to let simmer on the back burner. Anger simmers and then it breaks out. Anger has caused you to put something down on your ledger. There is a direct Biblical mandate for no direct retaliation. Heb. 10:30: **Vengeance is Mine; I will repay, says the Lord.** Vengeance is an anthropopathism. This is not human vengeance as we think of it. God does not return evil for evil. We have a tendency to superimpose upon God our own characteristics...like of human love. We make God a lover as we see that to be. That is when they say, "How would a loving God let this or that happen?" But God's love cannot be separated from justice or righteousness.

You might pray *crush these people for what they have done to me* and call it a prayer of imprecation. When you do that, all you are doing is taking account for yourself. God knows all of the facts. He knows what injustice is. He knows what our part may be in this. It is easy for us to think we are not at fault. God knows whether we caused the problems ourselves or not. God has all of the facts and His righteousness is perfect. God's vengeance is always from His perfect righteousness. So His vengeance cannot be sinful. God cannot overlook any evil.

God's love cannot be detached from His justice and righteousness; nor can any part of His character be detached from any other part. God's policy of justice against injustice. When there is evil perpetrated against you, it is God's justice. There is always something to be paid when we are wronged; divine justice is always there, so we can relax.

So many Christians react in Christian activism. They are angry and they cannot relax. They have no faith rest. God's justice and righteousness are perfect. We do not know all of the facts and He does. Always defer to the justice of God when you are tempted.

Do not every participate in illegal activities to attempt to right a wrong. Bobby will guarantee us that, if we do something along these lines, God's justice will not leave us alone either. First of all, we will be miserable, as vengeance is a matter of bitterness in our soul. Injustice makes people bitter. Virtue love takes so much of this out of our lives. You will also receive your own recompense from God. Is that clear?

It is not our place to ever preempt God's justice.

### **The Evil of Vengeance**

1. Vengeance is taking matters into your own hands rather than leaving the evil to be handled by the justice of God.
2. Do not depend upon the supreme court of heaven. The justice of God sits always there. To not depend upon the supreme court of heaven is always a departure from God's plan. Never take your own revenge. There are no exceptions. Leave room

for the wrath of God. Let God do it. We find this by Paul, Moses and the author of Hebrews.

3. What is the motivation for following this counsel of **Vengeance is Mine**? Grace orientation. All of the problem solving device of the mature believer. The mature believer can apply virtue love. The one who can apply virtue love from his soul.
4. This is the principle of leaving all matters of injustice in the Lord's hands. You might already be plotting as what to do after the service.
5. By leaving these things with the Lord, perfect justice will always be administered by perfect God. Let God's perfect justice and righteousness apply the perfect reckoning for sin. Psalm 94:1: **Oh God, O Lord of Vengeance, sihne forth; rise up, O Judge of the Earth. Render recompense to the arrogant.** David could have taken vengeance against a whole lot of people.
6. God is never mocked with impunity. You mock God by pushing His justice aside. No one gets away with anything. No one gets away scot free. The justice of God never allows it. Remember that about yourself.
7. You may never know how God handles an injustice against you. You may want to know, thinking it will make you feel better. You don't have to see someone hurt.
8. There is a great faith rest rationale when evil is done to you. The God of Justice is still in His heaven. You do not want the vengeance of God directed against you.
9. If you must retaliate; if you just cannot help yourself, then you have taken the matter out of the hands of God, and the retaliation will never be good enough. They will never hurt enough. It never satisfies; ever.
10. If you take matters into your own hands, it is just another category of human injustice, your injustice. You have perpetrated your own injustice against someone else.
11. Human vengeance is evil given for evil. Always seek after that which is good; even those who show you injustice and hate. Divine good is produced by us in the face of evil. Do not seek to repay evil for evil. If you want to repay someone, then you have no impersonal love.
12. You must, in the face of injustice, perpetrate divine good. If your enemy is hungry, then you feed him. If he is thirsty, you give him a drink. By doing so, you heap coals upon their heads. This is our application of the Royal Family Honor Code. We do not seek personal vindication or vengeance. That is the result of impersonal virtue love. Feed them is benevolence.
13. The Royal Family Honor Code demands that the matter be dismissed by you and turned over to the Lord. Dismiss it from your soul and give it over to the Lord. That is occupation with Christ. That is using all the faith rest rationales. Getting even is prohibited by the Royal Family Honor Code.
14. Virtue love and the honor code are almost synonymous. Virtue love is the motivation and the honor code is the law.
15. The honor code of the royal family demands the satisfaction be administered only by the justice of God. You are not on the field of honor to wound someone or to kill them. Your honor code demands that the justice of God be satisfied and He will be satisfied. His righteous recompense is far beyond what we can exact.

16. The justice of God possesses all of the facts in every case. We can rest assured that He will never make an error in judgment. His justice is justice. So many complain about the courts of our country. They are more like to perpetrate injustice or a lawyer robbed me of justice, etc. An email Bobby got, a Montana man wrote to court to say that he did not have to go to jury duty because the courts were no good. You can always trust in the justice of God.
17. The only means of real satisfaction for evil or wrongs suffered; evil perpetrated against yourself is divine justice. Our own justice is always being justified by what we pay somebody back with. We slap someone else with the gauntlet. We cannot use the excuse, I will take justice for myself to act for God. I have turned it over to God and the supreme court of heaven is in charge. Do not take satisfaction in God's discipline of others. That is still a mental attitude of taking vengeance against others. It is tough not to smirk when someone does not get their comeuppance.
18. Personal satisfaction gained from inflicting injury is no satisfaction ever. It causes all sorts of new mental attitude sins for us it invites further retaliation.
19. Vengeance becomes a vicious cycle of more vengeance. This is the origin of blood feuds between friends, families, tribes and nations. One of the greatest examples of this is the Middle East. There is a lot of vendetta involved.
20. If you throw in some religious legalism here, it is as bad as it gets. One of the most evil places is the Congress of the United States trading evil for evil, self righteous arrogance over and over again.
21. All royal family honor squabbles require the divine actions of God; two wrongs do not make a right.
22. To add wrong to wrong brings on a new set of problems for us. Rather than divine justice directed toward the one who wronged us, we get a piece of their action.

1Cor. 13:5 **or rude** [virtue love does not behave dishonorably]. **It does not insist on its own way** [virtue love does not seek its own self-interest, virtue love is not preoccupied with self]; **it is not provoked to anger or resentful;...**

## Lesson #889

1Cor. 13:5 May 7, 2009

Thursday

No tributes to moms on Mother's Day. Bobby has a new-found respect for mothers. Mothers have techniques which they use to train the little ones.

Virtue love does not take into account a wrong suffered. You do not make book on people who are unjust or who have brought you harm. Do not bring in the bone-crushers to collect on an unpaid debt. There is no repaying evil for evil. No repaying injustice with injustice. When you make book on personal injury, you let injury fester in your soul.

Remember that God is in charge is the dispensing of justice. When you are hurt and you are wronged and you have suffered these things, your turn it over to God.

The justice of God and His righteousness are never separated from His love. Discipline is for our benefit and it is a sign of benevolence. Human retribution is never designed for

another's benefit. Vengeance will follow mental attitude sins when you want to pay them back. You must leave justice and a reckoning in the hands of the Lord.

To add wrong to wrong or evil for evil brings an entirely new set of problems for you. If you bring your own justice to bear on them, then you get a piece of their discipline. It comes to you. You need to leave room for the justice of God. Do not close the door to the justice of God. The supreme court of heaven is always in session. There is never a time when God is not utilizing justice on our behalf. God is not mocked; it is His justice. That, you can make book on. That you can inculcate into your soul. You must not entertain hatred, vindictiveness, and you must never seek personal vengeance.

The honor code demands that you extend impersonal virtue love. Taking vengeance and retribution in the human realm is all about yourself.

### **Vengeance**

1. Vengeance is connected with the inability to control arrogance and vindictiveness. This is your inability to control anger.
2. Arrogance + being wronged without virtue love in the mix engenders retaliation in one form or another.
3. When people get hurt and they dwell on it, they become vindictive and then they want to hurt back. Keep short accounts. You now recognize that virtue love is maturing in the Christian life.
4. There is no more unstable or miserable person than the one who yearns for retribution.
5. The hypersensitive person is the one who goes off; and they think everything is directed toward them as hurtful. You may always be in the mode of retaliation. That is the epitome of arrogance self-centeredness. When you are having a reckoning with someone, it is all about you.
6. Anger combined with arrogance perpetrates vengeance on a monstrous scale.
7. Extreme anger is related to extreme cruelty and inflicts extremes of vengeance. The root of much of anti-Semitism. Extreme cruelty, vengeance and hatred; and much of it is irrational. Haman's vengeance was not enough; slaughtering a large number of Jews was not enough. He was eaten up with anti-Semitism. He wanted to wipe out all of the Jews. Haman avenged himself to his own death. Mordecai was a little thrown off, but he let God take care of everything. There is nothing but vengeance and retribution and a vicious cycle of terror in the Middle East. The vengeance of the Arabs will not destroy them.
8. God protects His people for vendetta when they leave things in His hands. You need to apply impersonal virtue love when you have a great temptation to strike back. You want to tell everyone what you know. Do not try countering with vengeance. You can be totally relaxed in the face of that sort of antagonism. Impersonal love and occupation with Christ. Do not become occupied with yourself.
9. Then get completely out of God's way. Let Him deal with those who have caused you problems. No counter attacks, no counter-vindictiveness, no mental attitude

sins, no gossiping. Vengeance is always His. Rely on His justice as you rely on His love.

1Cor. 13:5 **or rude** [virtue love does not behave dishonorably]. **It does not insist on its own way** [virtue love does not seek its own self-interest, virtue love is not preoccupied with self]; **it is not provoked to anger or resentful;...**

Imagine seeing something which is completely unjust. Someone who cheats a good friend, overlooks them for a job or a promotion; lies about them; and this upsets you. When you care about someone, you hate to hear about their antagonism. You might react in conjunction to the injustice. You might get angry. There is a lot of injustice in our country and sometimes it causes more injustice and sometimes it makes you mad, and it is especially affecting if it is done to a friend. But you should not counsel them to seek vengeance. You have just approved of injustice. You have rejoiced in unrighteousness because you have become a part of it.

It is all about your thought process; it is all about what you do. You think it is all for their welfare. When you get involved in something like this, the application of virtue love is to tell them to forget this injustice. Let the supreme court of heaven handle it. Put it in the Lord's hands.

Do not rejoice in unrighteousness; rejoice in the truth. Use the faith rest drill. In the face of injustice, there is only one injustice for you. Occupation with Christ and sharing the happiness with God.

The first rejoice is the present active indicative of χαίρω = *to rejoice, to be delighted in something*. You will be hurt. Virtue love does not preclude you from being hurt or injured. It helps you to deal with it. We are all human and we can all be hurt. It can linger but you do not let it fester. This is virtue love and that is how it is handled. The old negative. Ου. This is something that a person should *not delight in*. Then we have a prepositional phrase: ἐπι ἀδικία in the locative singular. *Does not delight at unrighteousness; does not delight in unrighteousness*. This is big and this is general. You do not rejoice in the wickedness of the cosmic system. This covers everything; every problem. Remember the cosmic system is Satan's world system. They are, in fact, evil. The cosmic system is evil. In reversionism, we wallow in the cosmic system. It is great fun for us there. The cosmic system attacks believers in so many ways. It comes at us in so many ways. This is what virtue love opposes. This is big. The entire cosmic system and all of its machinations are involved. This battle opposes grace and doctrine. Virtue love opposes Satan's system and doctrine. This evil is Satan's strategy for winning the Angelic Conflict. You cannot delight in his cosmic system. It is so easy to delight in the cosmic system. We are starting to encompass the entire spiritual life. Virtue love is one of our front line defenses. As it builds, so does the problem solving devices in the right lobe of our soul. Satan is the great deceiver. Satan disguises himself as an angel of light. He is the greatest deceiver in the universe. He deceived the woman originally. We are all the beneficiaries of that deception. We are all born spiritually dead. Religion is the greatest deception in our world.

It is counterfeit to our relationship. Virtue love epitomizes relationships. In the case of virtue love, it is relationship with other people; and it is the opposite of the cosmic system.

How does Bobby know that this is cosmic wickedness and not personal wickedness? This is wider and more important.

1Cor. 13:6 **it does not rejoice at wrongdoing, but rejoices with the truth.**

## Lesson #890

1Cor. 13:6 May 10, 2009

Sunday 1

We are studying positive and negative aspects of virtue love. We study what we are and what we are not. Virtue love brings tranquility and peace of soul, a peace which passes all understanding. It does not seek reprisal in the face of personal insult or injury.

V. 6 moves into a universal quality. Virtue love does not rejoice in unrighteousness but it rejoices with the truth. Χαίρω = *to rejoice, to be delighted in something*. This connotes a happiness of soul. A contentment. Psalm 94:19 *In the multitude by my thoughts within me, Your comforts delight my soul*. We are always at ease; we are always possessors of a relaxed mental attitude because of the virtue love in our souls.

With this verb, we have the ubiquitous ου, which is the negative. Virtue love does not delight in unrighteousness. This is ἀδικία which we think of often as sin or personal sin. However, this has a much wider application. Here, we are dealing with cosmic wrongdoing. This is the universal aspect of unrighteousness or injustice. This is Satan's world system; his total scheme and policies in opposition to God, beginning from before man and continuing now to this point in time. Satan is the ruler of this world. His policies embody all evil. Adikia is Satan's tactic for winning. It includes evil and human good, which is one of Satan's most potent weapons.

Satan's good in this world; his attempts to counterfeit the goodness of God are all a part of his cosmic strategy. He uses good to discredit and to defeat God. This is what virtue love opposes. The entire cosmic system and all of its machinations. It opposes grace and doctrinal orientation. It opposes all that God has provided for the believer in this world. We do not delight as believers in Jesus Christ in the cosmic system; we delight in the system of God.

1Cor. 13:6 **it [virtue love] does not rejoice at unrighteousness, but rejoices with the truth.**

## Lesson #891

1Cor. 13:6 May 10, 2009

Sunday 2

ἀδικία is not just sin, but it is universal; it is representative of all evil in this world. *How do I know that? I could just be making this up?* The first phrase is in contrast with the second phrase: **...it [virtue love] does not rejoice at unrighteousness, but rejoices with the truth.** The word here is ἀληθεια which is the personification of God Himself. **He is the way, the truth and the life.** Truth is that personification. What we do is συγκαίρω = to delight *in*. .

The depravity to which we are born, Satan's system as versus the truth of Jesus Christ. V. 6 is virtue love and it is God's entire system, found within the context of virtue love. It gives us an overarching place in God's plan.

Philosophers for centuries have come up with philosophies which are relative and there are various systems of thinking, all of which have holes in them. You can fit all of these philosophies in either the cosmic system or the divine system. There is no other. That is absolute and they are opposed to one another. Whatever is of God, is in the divine system; and all other things are found within the cosmic system.

As believers, we must oppose the cosmic system. If we impose the one, we delight in the other. God's system of truth is the content. Bible doctrine is given a universal definition that it is.

Pastors are always saying, Bible doctrine, can't we do something nice and sweet rather than all this Bible doctrine all the time? We delight in truth. The more doctrine you have, the more you understand the system. Christian ministers can be a part of the cosmic system.

Satan's system impacts our lives in almost every way. So much of the Christian world believe that the good deeds which they do, the world smiles upon. Satan is an angel of light. His own good is a part of the cosmic system. This includes any good that we do apart from the filling of the Holy Spirit. Human good always has unintended consequences. No matter how good you are, no matter how many deeds you do, you will never gain the approbation of God.

God is impressed with His system; with His Word; and the extent to which we use His system, in that way we gain, as it were, God's favor. We need to be living in His system. We need to be in His truth.

Bob called this truth the divine dynasphere, which is found in *Christian Integrity*.

The divine dynasphere is God's power sphere. Bob also called it the sphere of love, which is a synonymous term. A system of power and a system of love. From God's love to us to the development of virtue love in the soul. This encompasses every aspect of love in our lives. It refers to the entire spectrum of the Christian life. It is the system by which we are to use throughout our lives. From our new birth to our death, we are to live in the sphere of love. This is the system of virtue love.

Unfortunately, we often live in the cosmic system, when we are carnal or reversionistic.

### **8 Aspects of the Christian Life**

The divine dynasphere was an illustration. Jesus Christ used symbols so that we can understand Him better. Pastor-teachers use this so that we can understand God's truth. The idea is to make truth clear. The divine dynasphere was developed over several years.

1. The power in His system is the filling of the Holy Spirit, and every believer-priest can be filled with the Spirit. Without this power sphere, we cannot be a part of God's plan. Otherwise, we are simply trying to please Him through our own power and ability.
2. Basic Christian modus operandi. This is in His system of love. Rebound and the faith rest drill. Without this, we cannot be a part of His system. We will all sin. Rebound allows us to get back into His system. The importance of anger management. Rebound and put the sin behind you. Do not let the sun go down on your anger. You will compound your mental attitude sins. That is what virtue love precludes. This is why we spent so much time studying virtue love.
3. You must have an attitude of teachability. God's system is to grow in grace and humiliiy. It requires authority-orientation. If you do not recognize who is sovereign, then you are not authority-orientated. Some of you need to examine your own love and pray that is not God's love. A new book, *the Unfailing Love of God* will be coming out of R.B. Thieme ministries.
4. Spiritual momentum. You build momentum in a race as you move forward. The momentum to to get you to your stride. The application of Bible doctrine. You mus keep going forward. If you do not advance, you retreat into the cosmic system.
5. Motivational virtue. 25 years ago, Bob taught about motivational virtue. This is personal love for God. Bob spent his life studying and we often took it for granted. Never take God's system for granted. Bob put a tremendous amount of time into the truth which he presented to us.
6. Functional virtue. This is the application of impersonal love to all mankind. This includes personal love for a few. This is virtue love. This is parallel to the virtue love which we have been studying. We live in this system; we function in this system.
7. Momentum testing. You do not go through life without difficulties. Some of the testing is prosperity testing. It is easy to think, *I've done all this, I am in happy land*. If you are within God's system, the sphere of love is what we use. We accelerate our spiritual growth by momentum testing. The intensified attack of the cosmic system.
8. Reaching spiritual maturity. This includes sharing the happiness of God, mastery of the details of life, and occupation with Christ. You are occupation with Christ and you share His happiness. This means we have the capability of the same happiness of Jesus Christ. Even though Jesus Christ spent 6 hours on the cross, 3 of which were dying for our sins, and he maintained a happiness and a tranquility of soul, even in the worst circumstances.

This provides us protection and escape from the cosmic system; and this is alternative to functioning under the sin nature, which we continue to possess throughout our lives. We can easily fall back into that old pattern of the cosmic system, which is where the reversionistic believer resides. Satan's cosmic system versus God's system of virtue love.

1Cor. 13:6 ...it [virtue love] **does not rejoice at unrighteousness, but rejoices with the truth.**

there are two perspectives in this world: divine viewpoint and human viewpoint. 1Cor. 13:6 reveals these two ways of thinking to us. There is God's system and the cosmic system. The latter has many forms and many human philosophies. The cosmic system consists of the absolute evil of Satan. It also refers to relative human viewpoint, unbelief, etc. Anything which does not fall within God's system is of the cosmic system. The context of our passage is all about virtue love.

The cosmic system is anathema to the believer. You cannot live in both systems at the same time. They are incompatible.

Virtue love does not delight in unrighteousness. This goes far beyond simple sins. Αδίκια goes far beyond that type of unrighteousness. This is all forms of wickedness, and evil and all forms of injustice in Satan's cosmic system. Everyone seems to have an idea as to what evil is, and usually, it is stuff that they do not like. Some people's evil can be another's evil. Most people have some comprehension of that guy in the red epidermis and the forked tail, but, even though that is not what he looks like, that what he is involved with is evil. His system of evil includes systems of good. This is not an oxymoron. Evil can be good. Human good, although projecting the outward appearance of God, is not of God. Human good is within the cosmic system and it is a counterfeit of good. It is produced by Satan.

2Cor. 11:13–14: **For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. And no wonder, for even Satan disguises himself as an angel of light.** If Satan can disguise himself as an angel of light, then so can men attempt to produce human good. Why would Satan do this? He is attempting to be like the Most High. He is trying to show that he can run the world as well as God. He is trying to be goodness. Any good deed outside of God's system is not of God. Even human good deeds can be contrary. These are good deeds which glorify humanity. Ultimately, they glorify the ruler of this world.

Attempts at human good often have unintended consequences in the realm of human good. One example is the well-intended philosophy of socialism. It is designed to bring equality and prosperity to all people. But, to fulfill the promise of socialism, many freedoms are removed. Living standards are reduced. The unintended consequences are not a part of the goal.

No believer should be involved in the cosmic system. Αληθεια is God's system of doctrine; it is a universal term which takes in all of God's system. It begins at salvation and is liveable only by believers. Christianity is the only thing which God favors. There is no other way. God's grace is the way in which His system operates. The grace of God is what separates Christianity from all other religions. Christianity is not a religion but a relationship between man and God through Christ. He is the only way to God. He is either the greatest liar who ever lived, or He is the Son of God, the only way. He cannot simply be a good man if this is all a lie.

The believer must be encapsulated in the sphere of love. We began with God's love. The sphere of God begins with us and continues in our relationship with man and God. The sphere of love is God's system. It is His resources and our response. God's perfect system for believers. We must live in the sphere of love. Living in the sphere of love is the result of advancing and developing virtue love.

The unbeliever always resides in the cosmic system with no options of getting out apart from faith in Jesus Christ.

### **Cosmic System or Satan's System**

Bobby hates the illustration of the devil on one shoulder and an angel on the other; the two systems.

1. The cosmic system is Satan's orderly, cohesive and multi-faceted operation of both evil and human good. Millions of people in Islam think that they are a part of good but they are a part of Satan's evil system. This includes a purpose, a policy and an objective, and the objective is bound in the angelic conflict. His objective is to defeat God, and he has a policy by which to do it. There is a system of authority, and Satan is an absolute tyrant. He is the ruler of this world.
2. This sphere of Satan's cosmic system is administered by him with one attitude. The attitude of arrogance. Satan is the epitome of arrogance. Satan knows that he cannot be equal to God, but he can be a facsimile.
3. This arrogance is Satan's mental attitude which he first exhibited at the fall.
4. In the human being, this attitude of arrogance is reflected in certain ways: by preoccupation with ourselves. What does Satan think about all the time? Himself. There is apathy toward the gospel. It is reflected in any form of religion, humanistic philosophy, philosophy, etc. In the believer, apathy towards or rejection of Bible doctrine. Also the development of virtue love. There is no spiritual growth in such a one. If you are in the cosmic system, then you cannot think with divine viewpoint. Your mind is not renovated. You are only able to think with human viewpoint. You will have an occasion filling of the Holy Spirit and an occasional use of faith rest; but for the most part, you are involved in human viewpoint. Don't ever think that if you generate any activity apart from the Holy Spirit, apart from doctrinal motivation, that you are ever doing anything good. There is good and there is good, which is not good.
5. The cosmic system attacks a believer's personal weaknesses, and we all have them. We all have weaknesses and areas of strength.
6. The cosmic system enslaves us to our own bad decisions. The decisions which we make in life determine the life which we lead. It has nothing to do with the Christian way of life. The further they are away from God's system, the further we are from glorifying Him. We are enslaved to our own bad decisions.
7. Satan's diverse tactics only attack virtue love. Virtue love is not arrogant and Satan is the epitome of arrogance.
8. The cosmic system sponsors the basic mental attitude sins of arrogance, and hence self-centeredness of people, and that is antagonism to God.

9. The cosmic system is a classroom for communicating to carnal believers Satan's system to unbelievers. Satan's system is all about knowing his system and functioning within his system.
10. The believer living continually in the cosmic system is inculcated. This is a mind which is not renovated, but a mind which is the same as the one you came into the Christian life with. Cosmic thinking is the adversary of the believer in Jesus Christ. Satan and his system are not our friend.
11. The cosmic system parlays a believer's rejection of doctrine into hostility toward the plan of God. Believers can be hostile to God. When hostile as a reversionist, we dispute and ridicule the word of truth. That person delights in wickedness; not in just personal sin. Live your life in the light of eternity, which is not the cosmic system. The more time you spend in the cosmic system, the less time you spend in the gazebo of God.

What about God's system, the sphere of love?

1Cor. 13:6 ...it [virtue love] **does not rejoice** [delight] **at unrighteousness, but rejoices with the truth.**

## Lesson #893

1Cor. 13: May 14, 2009

Thursday

The cosmic system embodies Satan's thinking, as he is the evil one. There is no righteousness in him. He was in the throne room of God and arrogance was found in him. This began the Angelic Conflict. Mankind leaped into the cosmic system when Satan deceived the woman and Adam.

### Satan's plan

1. Satan's plan is an orderly plan; it is well-organized and very effective.
2. Satan's plan is cohesive. Its various parts work in coordination.
3. It is multi-faceted. There are many branches of various types of evil, all occurring simultaneously. Anti-Semitism is just one facet. There are religions.
4. His plan include a purpose, which is to win the Angelic Conflict. Satan does not want to be thrown into the Lake of Fire.
5. He has a policy in his plan, which is a policy of evil in the guise of human good.
6. He has an objective in his plan, which is to discredit God and His perfect love and righteousness and His justice, by building a world system where man no longer needs God. Satan wants his own domain.
7. Satan has a structure of authority in his plan. He is undoubtedly an absolute tyrant. The tyranny in this world comes straight from the mind of Satan. He has no patience for dissent or ineffectiveness. He has no loyalty.
8. This plan is designed to subvert the human race and to control the world that he now rules. He rules the world, but he cannot control it. It never seems to go his way. He wants to replace God. He wants to be like the Most High. Eph. 2:2 he is

the prince of the power of the air. He is the prince of that entire cosmic system. He is the author of all of this. When involved in the cosmic system, whether the human race in general or as Christians in this world, when we are in the cosmic system, we are in opposition of God.

His plan is a facsimile of God's perfect plan, and he works with great deception. God is absolute goodness and there is no goodness in Satan. He is complete evil, even though he disguises himself as an angel of light. Satan sponsor relative good in this world. Any system of producing relative good outside of God's system is opposed to God's system. It is a counterfeit system and counterfeit good. When we produce good in Satan's system, we are producing counterfeit good. We are the only ones who can live in God's system. There is a very narrow range of God's system. That is why it is important to understand the mechanics of God's system. It is grace, grace, grace; and all other Christians want to do is follow some system of works. Let's say, you have decided to go out on Christmas day and accomplish some act of charity and you go to a rescue mission and you stand in a soup line, and you have a smile and a good word for all of htem, and you feel good about it. In itself, it is a noble and nice deed; and there is room for charitable works in the world. However, ask yourself, what is your status and attitude in this deed. Do you do this to impress others? Do you go to gain notoriety? If you want your actions to be divine good, then you need to do it within His plan and within God's system. God has bestowed upon us a perfect system to counter Satan's system. We must produce good of intrinsic value. We operate within the sphere of love.

The sphere of love is the summation of the Christian life.

#### **The Sphere of Love = God's System**

1. In God's system, love is the supreme factor. Genuine virtue love. No unbeliever, reversionistic believer, no carnal believer can produce what we have.
2. Virtue love. The whole sphere is God's system.
3. Once the believer develops his capacity, his motivation, his objectivity, his scale of values in his conscience, his momentum, then his mind has been renovated to divine viewpoint and his entire attitude toward life changes.
4. With momentum from doctrine and reciprocal love, the advancing believer constructs an edification complex of the soul. That was the original illustration. Then it was the divine dynasphere, then the sphere of love. Each one illustrates the same thing. The top floor is sharing the happiness of God, which is also the 9<sup>th</sup> problem solving device.
5. That happiness is so much a part of living in the sphere of love, it is part of maturity in the spiritual life, because it is the byproduct of functioning in the spiritual life.
6. Sharing perfect tranquility and contentment. We can have great contentment. It will never be absolute until we reside in heaven. It is a perfect peace, here on earth. This contentment is enduring and self-sustaining. Virtue love is about your character. You motivation and happiness also increase. When are you content?

What are the circumstances which take you right out of that mode? This is where sharing the happiness of God kicks in.

7. When virtue love take precedence over people testing or over adverse circumstances, then we can maintain this attitude of sharing the happiness of God. Without virtue love, it is fleeting. It comes and goes.
8. This inner happiness from a mature virtue love conquers several things which we need to know; it conquers discouragement, disappointment, dejection, despair, and anxiety. This means you can share the happiness of God. James 1:2
9. This happiness generates a tremendous capacity for life. Virtue love is personal virtue love for a few and impersonal virtue love for all mankind. The byproduct of that is happiness. When you can exhibit impersonal love toward the worst jerks in life, that is one of the great disturbers of life. Inner happiness leads to outward capacities. No set of circumstances can defeat the believer with happiness in their soul. The cosmic system is about fleeting happiness; God's system is about peace and tranquility in every circumstance.
10. Sharing the happiness of God equates adversity and prosperity and living and dying. Philip. 1:21 4:12. [I know how to be abased and I know how to abound.](#)
11. The happiness of virtue love will not change, even under cruelty, unjust treatment or the shadow of death. We have the same access to the same attitude as Jesus Christ possessed during His time on earth. He had a marvelous social life. We have access to this same attitude as Jesus Christ had. Contentment and tranquility are not unknown in the life of the new believer or the growing believer. It is a process. Each day is one more step toward a life where you can deal with all of the trials and tribulations of life. The mature believer develops his capacity, which is a continued motivation for attaining maximum virtue love.

Συγκαίρω = *to delight in, to rejoice in*. From doctrine in the soul, reciprocal love, which is the sphere of love, comes the greatest happiness in life. This sphere of love is the entire spectrum of ἀγαπή. When we are justified, we enter into the sphere of love.

We advance in two columns; doctrine and reciprocal love for Him. We advance in order to reach the high ground of maturity. This then is operating in the sphere of love. That includes all of the mechanics involved in the Christian life. That is God's perfect system, which is designed for us. The attitude and the actions of virtue love. Delighting in the truth. When you delight in the truth, you are sharing His happiness by delighting in His system.

God's plan works for every generation. What about these Christians back in the stone age? There have been believers from the beginning to this moment who have been in God's plan. The sphere of love was known throughout time. There may have been different terminology from Augustine, but they taught the same theology. God's system has always worked in every generation.

We must not try to find our happiness in the evil of Satan's cosmic system, but we must delight in the truth of God's plan.

1Cor. 13:6 ...it [virtue love] **does not rejoice** [delight] **at unrighteousness** [or, *the cosmic system*], **but rejoices with the truth** [or, *in the sphere of love; in God's system*].

Now Paul will continue to name various characteristics, but without using the negative. The remaining characteristics will be all stated in a positive way.

## Lesson #894

1Cor. 13:7 May 17, 2009

Sunday 1

Bobby reads v. 7 and adds **and virtue love never fails.**

The first verb is στεγῶ = *to bear; to cover, to conceal; to pass over in silence; to keep confidential; to protect; to excuse, to pass over the faults of others.*

**Verb:** stegō (στέγω) [pronounced STEHG-oh], which means 1) *deck, thatch, to cover; 1a) to protect or keep by covering, to preserve; 2) to cover over with silence; 2a) to keep secret; 2b) to hide, conceal; 2b1) of the errors and faults of others; 3) by covering to keep off something which threatens, to bear up against, hold out against, and so endure, bear, forbear.* )Thayer) Bobby's definitions: *to bear; to cover, to conceal; to pass over in silence; to keep confidential; to protect; to excuse, to pass over the faults of others.* Strong's #4722.

Sometimes, we cannot wait to tell some secret of someone else's; and often the motivation is, *I am important because I know this or that personal thing.*

Sometimes, you invite someone into your private life, and you can often regret this, when you realize that this person will not maintain any sort of privacy.

You only tell your side of the story, but you never give the other side. All of the facts just seem to work out to your side. When you are dragged into something like this. Leaning on someone else with doctrine and upon their strength rather than upon your own doctrine. "Let me tell you about my problems" is not the correct approach. God is the one you tell your problems too. This is not the situation where you need legal advice or medical advice. There is legitimate consultation and there is a desire to hurt someone else. When it comes to insult or injustice or injury to your person, you do not need to immediately confide in others.

Be careful what you pray for; God may solve the problem. Sometimes you may wonder, *is there really a God out there?* Nothing is more encouraging than to see God work in your life. God's love is unending and His grace is unending. **Cast all of your cares upon Him because He cares for you.** God has so many solutions; and He is far wiser than the smartest person you know. If you are patient, many answers can be found in Bible class. God has something for us to learn in every difficulty.

There were 300 people at the Nixon funeral and they all heard the gospel and they all heard the solution to death and the solution to life. It is interesting to watch people squirm when it comes to death.

There is no more important time than when you are in personal or relational crises. You keep the affairs of others private and you keep the affairs of your own private.

*Stego* does not mean all of this here. Here, it means *to bear patiently*. Those close to you have flaws and failures; those who are closest to you can also hurt you the most. That includes us and our tongues. Wagging your tongue about someone else is nothing more than betraying them. When you run to mom and dad and complain about your husband or wife, you have betrayed them. You have mentally cuckolded them. That is a betrayal.

One set of meanings is a result of the other. In protecting others, you are also bearing that person patiently. You keep your mouth shut. There is an intimate connection between these sets of meanings. It is a manifestation of bearing patiently. You are not patient if you immediately run to vent against someone. When you suffer some injustice, give yourself some time to think it over and to be objective about it. Do not react. Do not be angry or bitter. Do nothing but take it to God and apply doctrine. If you have to cover, pass over in silence or protect in silence, then you are bearing patiently a person who needs protecting. The honor code demands that you protect the one who injures you. This is exactly what Becky Nixon did in her last days, and people respond to this. They do not respond to your vituperation; they respond to your bearing them patiently. That is how important your virtue love. You represent Jesus Christ in this life. You do not represent yourself. You pass over injury or insult in silence. You keep your own counsel. If you want to explode a family in a hurry, you talk about one member to another. Bear it patiently. In silence, you are protecting the privacy of someone who might be very irritating and aggravating. When you bear those troubles and flaws, it is the application of virtue love. Your protection is to bear patiently and silently with the application of doctrine. Remember the watchword, *keep your mouth shut*.

1Cor. 13:7 **Love bears (patiently)** [*protects (with silence), keeps secret, conceals*] **all things, believes all things, hopes all things, endures all things.**

**Lesson #895      Sins of the Tongue      1Cor. 13:7      May 17, 2009      Sunday 2**

*stego* has two meanings: *to cover, to protect, to pass over in silence; to bear patiently*. These definitions are related to one another.

What is borne is *all things*. There is no injustice which cannot be borne. How much better do you feel by assassinating another's character. The one great thing that you do to justify yourself.

Virtue love demands that you bear these sorts of things, and this protects their privacy and your own privacy. It is a chain reaction of people being sucked into the vortex of your own problems. You could respond to the vituperation of the tongue; but you must bear without sins of the tongue. Whatever pain, suffering or hurt a person gives you, you simply keep it between the two of you. That is how you work it out. If you want to maintain a relationship, don't talk; if you want to destroy it, then go ahead. When you bring parents, friends and acquaintances into a relationship, then you stir up a lot of problems in the

relationship, including infusing it with distrust. There is nothing but damage. You must understand that sins of the tongue are a result of a lack of virtue love. Inadvertently or purposely, they discredit or destroy one person to another. You react with sins of the tongue, you are not bearing anything patiently or kindly (two aspects of virtue love). Once you inject mistrust into a relationship, it will never be the same again. Once trust is gone, love may fly out the window as well. This will destroy another person's privacy.

If you are angry enough, then you will just make up lies or spread rumors which are flat-out untrue, or, at best, exaggerated. Many people cannot deal with problems without immediately going to sins of the tongue. This is a lack of virtue love.

Mental attitude sins and sins of the tongue: mental attitude sins are internal, and they affect just one person. Sins of the tongue have a much wider affect. They are like a disease. There is heartache and retaliation. We have a tendency to spread our problems all over. Sins of the tongue open your soul to everyone else. They get to look inside the garbage can of your soul. Bobby wants to spend a little time with the sins of the tongue, which are the exact opposite of virtue love here.

#### **Sins of the Tongue**

1. The believer who is guilty of slandering, maligning, gossiping, is a loser in life. You cannot be occupied with the sins and failures of others, judging them and talking about them, and, at the same time, advancing spiritually. The only good thing about sins of the tongue is you may give blessing to those you are blasting. You are thinking about others in a negative way; and there are usually a bunch of mental attitude sins which are involved here. There is a legalism here involved in judging and self righteously spreading the news about your conclusions about someone else. For us to renovate, we must concentrate on our own inculcation. We elevate ourselves and our own advance by telling someone else how another person is not advancing. You can say, "So and so is failing" and you are self righteous in your own eyes. All believers sin after salvation. Every believer has the right to rebound and get back on track in his own priesthood. Leave them alone. Let them handle their own problems. Your duty and your job is the renovate your own thinking. No one needs interference from slander, maligning, gossiping.
2. It is not up to one believer to punish another believer. There may be church discipline carried out using proper procedure. We often think it is our job to punish this or that person.
3. Judging other believers interferes with the judgment and punitive action from God. **Whom the Lord loves, He disciplines and scourges alive with a whip.** When we discipline someone, it is done in anger and bitterness; God disciplines in love.
4. When you use the sins of the tongue against someone, these sins are imputed back to you along with the discipline for them.
5. Therefore, the sins and failures of other believers must be left in the hands of God for judgment. This is simply a rationale for not gossiping or maligning. Our judging, our maligning, our gossiping supercedes the Supreme Court Judge's prerogatives. You do not know the law or all of the facts, so you do not make judgements.

6. When believers are judged by other believers, it becomes a source of discouragement and frustration to the victim. We are not called to be the source of encouragement or frustration.
7. The wagging tongue puts a stumbling block in the path of other believers. You do not want to be a stumbling block. This is an easy way.
8. The exception to this principle are areas where there is delegated authority in life. The authority of parents over children; management over labor, senior officers over lower ranks; teachers over students.
9. One of the 7 worst sins, 3 are sins of the tongue. Prov. 6:16–19: **There are six things that the LORD hates, seven that are an abomination to him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and one who sows discord among brothers.**
  - a. If you are a liar, you are just trying to take someone down with you. You put up your own false front of righteousness rather than using impersonal love. Liars are malicious (Prov. 12:17a). Good cross-examiners cannot wait for someone to lie, because they can trip them up in their own lies.
  - b. A false witness; this is perjury or corporate lying. The loser who tells lies in court or in public situations. Prov. 12:17b This can make the difference in punitive judgments; it can make the difference in people's careers. Proverbs is a great wisdom book. Perjury will eventually be punished. Prov. 21:28
  - c. A person who spreads strife among believers. This is one of the worst. Again, these are lies. Because of lies, people begin to mistrust one another. It happened in Berachah on a number of occasions in the past. It did not end well. A lot of lies and vituperation were spread about Bob that way. He was there for 53 years; while others became weak and sickly and some of them sleep. You are taking your life and health into your own hands when you do that.
10. Other verses from proverbs. Some sins are subtle and some are not. Some you utilize everyday and some you do not.
  - a. Prov. 10:18b slander which is defined as lying against truth. James 3:14 give the definition: **if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth.** Do not let arrogance fester in your soul. It will come out as a lie against the truth. The courts are filled with slander suits. Slander is often initiated when a role model which you have set up ignores, disappoints or rebuffs you. Slander is often the way that you get back at this person. You tear down what was previously built up (iconoclastic arrogance). You condemn the faults of others while overlooking your own faults. Every time you are involved with the sins of the tongue; it never vindicates you; it always condemns you. You are not vindicated but you are indicted by your own mouth.
  - b. Prov. 30:10 slander which are words concerning a person's domestic affairs. You may be dealing with a family or business affairs. This is a difficult sin to deal with once it is out there.

- c. Gossiping, and this is really something. Gossip is something we often do and not realize it. And others who are more thoughtful, wonder if they are committing it all of the time. If someone else's name comes up, talking about them is gossip? Is repeating facts gossiping? None of those things are gossip. It is necessary to evaluate when you are a leader or a manager. To make someone else a topic of discussion when you are a leader and evaluation is necessary is not gossip. Gossip is repeating idle rumors about others.

1Cor. 13:7 Love bears (patiently) [*protects (with silence), keeps secret, conceals*] all things, believes all things, hopes all things, endures all things.

**Lesson #896      Sins of the Tongue    1Cor. 13: May 20, 2009      Wednesday**

Bear up patiently has special reference to those with whom you are the closest. It can include anyone who aggravates or angers you. There is also a 2<sup>nd</sup> meaning, which has the concept of *passing over in silence*, which means to endure in silence and not to spread this stuff around. If you put the two meanings together, one aspect of bearing patiently is to keep the hurt and the irritation and the disappointment and the injustice between the two parties which are involved. That is an axiom you ought never to forget. Keep personal conflict confidential.

**Bearing up Patiently**

1. When you are able to pass over in silence, you are putting the relational problem in the Lord's hands. What could be more important? Do not take matters into your own hands.
2. You become spiritually self-sustaining, rather than needing to run to someone else and to vent. This venting is the opposite of bearing patiently by passing over a relational problem in confidentiality. How patient are you, if your immediate reaction is to erupt and air your dirty laundry before everyone else.
3. When you pass over in silence, you preserve the privacy of the other person and your own privacy as well.
4. You must never spread your hurt all over the countryside. If you are willing to breach your own confidentiality, then it becomes fair game, being passed from one to another.
5. In babbling, you are indicting, maligning and judging the other person with your tongue. But also, you are indicting yourself, trying to justify yourself, your anger, and whatever else. You malign them and indict yourself.
6. If you don't bear patiently in silence, you are now the source of a reverse hurt and justice. You become the secondary source of hurt and injustice by lashing back with your tongue. You are just as wrong as they are.
7. Loose lips sink ships. A smart person will know not to trust you, if you blab to them. Ruining the relationship using your tongue changes the dynamic of your relationship, so you have a bigger problem than what you began with.

8. When you are a tale-bearer, mistrust seeps in, which is deadly. If you have intimacy with someone, and you talk behind their back, that will destroy that intimacy.
9. All of these are problems which we should remember. The party to whom we vent can become a part of the problem.

the sins of the tongue can be the most damaging of sins. Lying tongue, one of the worst of all sins, spreading rumors and untruth for whatever reason. It is a terrible sin, which leads to one sin after another. Bearing false witness, lying on the witness stand or lying in the boardroom for your own gain. Spreading strife among others with your tongue. Whenever you wag your tongue, you will cause strife.

You cannot be talking about others all the time and advance spiritually. People testing is a built-in growth machine. If you are occupied with others, you lose momentum; and if you gossip and malign others, that slows you down as well. When you begin to talk about someone else's failures, you are putting yourself above them. You are self righteous in that. Self righteousness is arrogance. The sins of the tongue and arrogance are very closely related. You never have the right to judge anyone. When you judge other believers, this gets in the way of God punitive action. Simply get out of the way. When you initiate sins of the tongue, you become a source of reverse anger and vituperation; your own anger will be reflected in them. This will come right back at you. Sins of the tongue are never isolated sins. They cause a chain reaction in yourself and in others. Sins of the tongue are the enemy of the virtue of bearing patiently.

In addition to the sins of the tongue in Prov. 6, the Bible lists a plethora of tongue sins.

### Sins of the Tongue

1. Slander Prov. 10:13b
  - a. Slander is lying against the truth. It is another lie. James 3:14
  - b. It is lying with a motivation, which is jealousy or hatred for the deliberate purpose of destroying another's reputation.
  - c. Slander is often about revenge. You have been hurt, so you try to get back at them. You assuage sin with sin, and you still have sin.
  - d. Slander never vindicates a person. It actually condemns that person (who is the slanderer).
2. Gossiping. "Let me tell you the dirt I have found out."
  - a. This is a misunderstood sins of the tongue. Certain things which you say about others do not fall into the category of gossip. True facts about a situation when a 3<sup>rd</sup> party is involved is not gossip. It also depends upon your motivation. Do you want to hurt and destroy? When is talking about another person not gossip? When as a leader or manager, you are evaluating the performance of someone with someone who needs to know, including that person. Sharing of flaws is not for general publication; it needs to remain on a needs to know basis.

- b. Anytime character assassination is involved; anytime lies are told about others; whenever information is divulged with an intentionally destructive intent, that is gossip. Maybe you just want to reveal information to tell others how much you are in the know.
  - c. The dirt of gossip causes fraction and dissention among those who hear and the objects of the gossip. Do you ever think, when you listen to someone gossip to you, that maybe they are doing the same thing about you to others. Gossip rolls downhill. The more you talk, the more you will be talked about. The dirt of gossip causes tension and dissention.
  - d. Gossip causes even close friends to doubt and distrust one another. Prov. 16:28b a lot of times, it will jerk people into knowing what is wrong. At least you kept yourself out of a chain reaction.
  - e. Gossip is a betrayal of confidence. Be careful with whom you share secrets. You can confide in some people; but you need to be circumspect. Talking to someone is both legitimate and necessary; but never gossip. Prov. 20:19 every line in Proverbs personifies wisdom. Wisdom is keeping your mouth shut.
  - f. People who talk too much should be avoided. They will find out something about you and share it with others.
  - g. When you metabolize doctrine, Prov. 18:8: [the words of a whisperer are like dainty morsels, and they go down into the innermost parts of the body](#). This is like a piece of chocolate going down. You cannot wait for that burst of chocolate flavor that you love. Gossip stays with a person, and that is what is so evil about it. Once the thought is in place, it is very hard to dispel. There is still that lingering affect of gossip. It is insidious, mean and destructive.
3. Whenever you hear it and metabolize it, it hits you right between the eyes. Constant talking. Prov. 10:8, 10b this is often a companion to gossip. This is not a reference to a good conversationalist or to a long-winded preacher. \
- a. If you are constantly talking, you are not listening.
  - b. A consistent talker is someone who does not stop blathering enough to learn. And a corollary to this, the talker is constantly thinking about what he or she will say next. You can never seem to get your point across because they never seem to hear you. There is no give or take. It is constant talking.
  - c. The constant talking is impressed with the sound of his own voice. There is a mental attitude sins behind it. They think, "How can anyone else have anything more important to say than me?" This constant talking demonstrates arrogance. This is not railing against someone who is intelligent and has something to say.
  - d. The incessant talker is often associated with being a fool; a blowhard; a know-it-all. A closed mind and an open mouth. He brings on his own demise with his own lips. A babbling fool will be thrown down.

- e. According to Prov. 10:19 constant talking leads to carnality and reversionism. **When there are many words, transgression is unavoidable.** The babbler has no unexpressed thoughts.
  - f. The big mouth is unavoidable trouble for self and others. The more that they talk, the easier flows the sins of the tongue. It is unavoidable.
  - g. Constant talking can be associated with mental attitude sins. Constantly discussing his personal life and problems, as if no one else has any. There is no virtue love there. The primary relationship is with self.
4. Mockery
- a. A believer who is a mocker has no respect for anyone including the Lord. God is not mocked; the one who mocks, the Lord crushes him with divine discipline.
  - b. Mockery often takes the form of ridicule or a consistent mode of sarcasm. They always have a funny smile and a good joke, and the joke is on you.
  - c. The mocker is always impressed with himself, but is insecure. He has no spiritual self esteem. No self-esteem period. They are threatened by those they mock.
  - d. In mocking, they build their security by making someone else insecure. You tear someone down in mocking them. Humility should tell you that you do not beat someone down.
  - e. A mocker is insulting and petty and the result is strife and quarreling. Prov. 22:10 is good advice: **drive out the scoffer and contention will go out. Even strife and dishonor will cease.** When you are not around them, you will eliminate contention from your life. It is a lose-lose proposition.
  - f. A mocker seeks wisdom but never finds it. Prov. 14:6a they are into themselves and they are not wise when they are scoffers. Inherent to the mocker is an inflated image of himself. This inflated self-image makes him unteachable. Prov. 13:1 this is why he finds no wisdom, because he is unteachable. He is too busy finding fault with everyone else.
  - g. When a person mocks the downtrodden and the poor, in effect, he speaks against God. Prov. 17:5
  - h. A child who mocks his parents is the epitome of arrogance and he is on course for destruction. Prov. 30:17: **The eye that mocks a father and scorns to obey a mother will be picked out by the ravens of the valley and eaten by the vultures.** If you are blind to mocking authority, maybe you ought to be blind. The raven is the symbol of death; ravens eat carion.

1Cor. 13:7 **Love bears (patiently)** [*protects (with silence), keeps secret, conceals*] **all things, believes all things, hopes all things, endures all things.**

**Lesson #897 Sins of the Tongue 1Cor. 13:7 May 21, 2009**

**Thursday**

Sins of the tongue is the exact opposite of enduring quietly.

### Sins of the tongue

1. Sins of the tongue
2. Sins of the tongue are reactions to pain, injury, injustice.
3. They are infestations of pettiness, defamation, inordinate ambition, inordinate competition and evil designs in general.
4. Sins of the tongue can be a form of retaliation or vengeance.
5. Sins of the tongue can indicate a most devious character. Most dedicated to furthering one's own desires. Harming one's own reputation; building someone up by tearing down someone else. They can be devastating. They can be the worst of all sins. When you manifest those mental attitude sins, by sins of the tongue, you have spread your sin like a disease which effects other people. They are the opposite of manifesting virtue love from your soul. Sins of the tongue can be death to relationships; virtue love is life to relationships.

Bearing confidentially means to keep something confidential between two people. Sins of the tongue are the opposite. They perpetuate vituperation, and sow mistrust between people and involve others in conflict which is not their own. Mental attitude sins and sins of the tongue are incited into all of the parties involved, which can involved dozens of people. There is one way to curb the sins of the tongue; virtue love, bearing up confidentially those with whom you may have a conflict.

There is the importance of virtue love in your soul to control this poison tongue.

### Sins of the tongue

1. Lying. Prov. 6:16–19
  - a. Spreading rumors or untruth.
  - b. Corporate lying; lying in court, in the boardroom.
  - c. Fomenting strife through a deceitful tongue. 3 of the worst sins.
2. Slander. The motive is often jealous or hatred. The deliberate purpose is to destroy another's reputation.
3. Gossip. Prov. 11:13 16:28b 18:8 20:19 you cannot fulfill virtue love if you gossip. This is the worst violation of the privacy of others. This can be done to inflate the ego of the gossip or to tear down others or the destruction of someone's reputation. In any case, the motivation is horrid. It is all about the gossip. They want to make known their own self importance. They want to be the center of everyone's affairs. Everyone comes to them with all of their problems. They are the go-to people; they have the inside knowledge and they gain attention by divulging what they know. They are human tabloids.
4. The constant talker. This is not the good conversationalist or the one who dominates the conversation; this is a person who is unable to listen. They are unteachable for this reason. If you are talking you are not learning. When you have the opportunity to learn from someone, then shut up and listen. If you cannot be taught, you cannot have any sort of humility. A closed mind and an open mouth.

Prov. 10:10b The real problem is, this inevitably leads to sins of the tongue. If a mental attitude sins is present in the constant talker, it will come out. Prov. 10:19. The more you talk, the more likely you will get involved in sins of the tongue.

5. Mockery. Prov. 14:6a 17:5 22:10 Proverbs is known as wisdom literature. Every line contains personified wisdom. In these passages, this is the wisdom of staying away from sins of the tongue. The mocker has no respect for anyone, including God. He verbally manifests his lack of regard. This is why Scripture contains the line, God is not mocked. The mocker is the one who ridicules. He uses sarcasm to belittle or to denounce others. This consistent use does nothing more than to tear others down. Such a believer has no spiritual self esteem whatsoever. He is insecure. He mocks because he gains a form of security by mocking. This makes others insecure. If others are insecure, then he does not feel badly about himself. He tears down others to build himself up. The mocker must maintain an inflated self image. He must defame others. He has a defaming image of others. When you hear someone who ridicules, uses sarcasm, who belittles others to build himself up, you have a loser believer. When Bobby wrote a paper, he often used the term *loser believer*. He was talked to immediately. The Christian with virtue love is not a loser. He can use impersonal love and that is the secret to being a winner in the Christian life. Bobby ended with the *child-mocker*, which is a real tragedy. You cannot let a child get away with a child mocking his own parents. Every effort must be made to dissuade a child from this. Prov. 30:17: **The eye that mocks a father and scorns to obey a mother will be picked out by the ravens of the valley and eaten by the vultures.** This scornful, anti-authority eye, talking back constantly, constantly sassing either parent or both. The raven will pick out his eye and eat it. The raven eats the dead meat. We think of eagles as being great, but they are carion eaters as well. A mocking child is dead meat, headed for the sin unto death. In spite of all that parents do, there are children who are incorrigible in various areas. But a parent must continue to build up a child in the way he must go. That is our duty. The outcome is out of our hands when we do our job. Part of the training of that child may be to sit him down and show him this passage. At the very least, such a child will get some very hard knocks in life. A child like this is flirting with a future which may include the sin unto death. Parents are the first teaching authority preparing a child for all other teaching authorities. You are, to this child, God; and anti-authority attitudes which are developed, will always have a catastrophic effect on a child. Without that enforced humility, genuine humility in life is very hard to attain. Without humility, the mocker will be in conflict with all authority. If you cannot correct the mocker, that is what they will be. They are anti-authority in every respect. This sins of the tongue is self-destructive. As parents, you should never mock your own child. Never deal with them in sarcasm and ridicule because that is what you will get back. **Fathers, provoke not your children to wrath.**
6. Perverse, reckless and sly words.
  - a. Perverse words: crude, rude and offensive speech. Such speech must be removed from your tongue; it can become a stumbling block for those who hear it.

b. Reckless words are unthinking words. They throw words like spears everywhere and they pierce. A reckless talking has no unfiltered speech. There is no consideration of anyone else. You may not intend it this way, but your speech brings anger to the soul of others. These are also promises made which you cannot keep. Beware of swearing an indiscriminate oath of promise or allegiance or an over-the-top promise in an over-the-top moment of gratitude. Such as, "I will be there for you at any time, in any place and anywhere." Your word must never be given lightly. When you make a promise, then you keep your word. Otherwise you are dishonest and dishonorable. You may live to regret giving your reckless promise to a user; and he may use your words against you. You may have to eat your impulsive words. What do you do? What do you say? Keep your debt of gratitude in your soul and not on your tongue. If there is a chance to repay it, then do so. Keep it in your soul, not on your tongue. This does not mean not to express thankfulness and gratitude; and you can be reciprocative. But be careful of what you say. Reckless words can divulge private information to those who should not hear this information. When a person is reckless, then people learn not to depend upon what he or she says and they stay away from them. There are those who are so reckless, that others just stay away from them. A person who is reckless in his speech may suffer physically or financially over things he says. People who are insecure will often talk to cover up their insecurity. Sometimes it is offensive and it misrepresents.

c. Sly words. Conspiratorial and devious speech. Notice how lies are often a root par to these sins of the tongue. All revolution comes from sly words. When you utilize sly words, you bring others down with you in subversions. These are often spoken in churches. Whispered words; I don't like this pastor; how can we get rid of him? Devious, sly words of revolt. Sly words are based upon lies.

7. One sin we have most been involved in: boasting. Turn on a sports program and you can see it.

a. Arrogance is the mental attitude sin which produces boasting.

b. Boasting is verbal confirmation of a lack of humility and grace orientation.

c. Caveat: understand the verbal confidence and boasting are two different things. Bobby is splitting hairs here. You can speak in favor of yourself without boasting. Sins of the tongue will have a mental attitude sin behind it. What are some examples of this? If you have confidence in the Lord, then you can always speak with assurance about Him. Once saved, always saved. It is great to tell others that you have a heavenly home to go to. Your verbal confidence. Your actions match your verbal confidence. You may have confidence in yourself and you can speak with confidence about your own personal abilities. When you are on a job interview, you can impart your confidence and abilities. You may have confidence about others, and you speak about them with favor. When Bobby has to endorse someone, then he needs to have confidence in them.

- d. Prov. 20:14: "Bad, bad," says the buyer, but when he goes away, then he boasts. This is boasting for the business person. The buyer impugns the product or the seller, and then he boasts how he did so well in this deal. This is not about business, but about personal aggrandizement and personal injury. If you get a good deal or a great deal,...
  - e. Boasting means self-praise from an arrogant mental attitude. Prov. 27:1–2: do not praise or congratulate yourself on what happens tomorrow, because you do not know what tomorrow will be. You are setting yourself to be only as good as your next day. Boasting on the past sets you up for a fall in the future.
8. The sin of quarreling.
- a. Quarreling is an unyielding arrogance. Prov. 13:10 If you like to quarrel.
  - b. This is an inflated view of oneself which translates to combativeness. You are so enamored of yourself that you cannot be wrong. When challenged, the quarrelsome person becomes argumentative and very . No self-evaluation from doctrine. When challenged, your emotions kick in. It is subjective. You will lie, you will quarrel and argue. You will call them names. You will put a red herring out there. "Look at what you have done. Don't look at me." Bobby will give a dangerous example. This example could incur some combativeness. Prov. 19:13b: A foolish son is ruin to his father, and a wife's quarreling is a continual dripping of rain. There are those who say the Bible has a cultural bias which keeps women down. No matter how much you dislike it, no matter how much it angers you, it is the Word of God. If you have thought or said any of those things, you have indicted yourself. You are not arguing with me but with the Scripture. You are doctrinally unsound and you fit the profile of the contentious woman. If you are contentious, you react. This is *verbal dissension*. This dissension is relentless; it is Chinese water torture. This parallels Gen. 3:16, a verse that no man or woman should forget. This is the source of contention between men and women. It is all about authority.

1Cor. 13:7 **Love bears (patiently)** [*protects (with silence), keeps secret, conceals, keeps conflict confidential*] **all things, believes all things, hopes all things, endures all things.**

**Lesson #898      Sins of the Tongue      1Cor. 13:7      May 24, 2009      Sunday 1**

*Freedom through Military Victory* the first few pages are read. Originally written in 1971 when we were in a bad place, militarily speaking. It was revised in 2003. If one generation is not prepared to defend our values of freedom and liberty, liberty languishes. Wars will continue until the end of human history. For man to presume that he can accomplish what only Jesus can accomplish is the height of arrogance. The period of the Tribulation is the greatest period of time of war in human history. Only when Jesus Christ inaugurates His kingdom at the 2<sup>nd</sup> Advent will peace be established for good. A nation must prepare for war in order to attain and interim of peace. Augustine affirmed this Biblical view, and encouraged a general to defend one area from the Vandals. "Even your bodily strength

is a gift from God. War is waged so that peace may be attained.” Without the 6.5 year war wherein our army defeated the British army, the constitution and declaration of Independence would have been worthless pieces of parchment. A policy which assumes that isolationism will not insure peace; it is divorced from reality. Our lack of military preparedness and desire to appease drew us into WW2. However, they eventually crushed the enemy and purchased freedom for their generation. We can evangelize without persecution courtesy of the military. MacArthur quote at the dedication of MacArthur Park. “Citizen soldiers.” In this, these men come closest to the sacrifice of our Savior. Their sacrifice for our cherished liberty, just as the Lord Jesus Christ died that mankind might have eternal life.

Even though we are born-again, and have been regenerated by faith alone in Christ alone, we still retain a sin nature. It is an inescapable fact, and we sometimes take this for granted, as if there are no remedies. Many believers become comfortable with the area of weakness and they make allowances for it or they overlook it; or become hardened to it. Isa. 64:6: [We are all unclean things and all of our righteous nesses are as filthy rags.](#)

As we advance to maturity, we remain in fellowship longer and longer. We gain freedom from our weaknesses. In virtue love, we gain some respite from sin; and people in our lives bring on the greatest temptations for us to sin. They can cause an incredible host of mental attitude sins in us. Envy, jealousy, anger, frustration, hatred, bitterness, self-pity, guilt, worry, etc. People can do this to us and we can give in. From mental attitude sins originate verbal sins; sins of the tongue manifest mental attitude sins. They are the result of our thinking sins. They are worse than mental attitude sins. They not only involve ourselves, but they involve others as well. They are designed to destroy those against whom we have mental attitude sins. Just as the foundational sin behind sins of the tongue is the lie. From lies come perjury, slander, defamation, mockery, sly words, conspiratorial subversions or distortions, reckless words, hurtful words. Some incessantly divulged private and personal to ears which should not hear them. Στεγω is bearing up with silence.

Then there is boasting, another sins of the tongue. It is motivated by an arrogance which contradicts humility. Boasting is self-praise for inordinate competition.

There is the sins of the tongue called quarreling, which is an unyielding arrogance.

Bobby promised to complete an example of quarreling, an example which is explosive and can upset half of the congregation.

Prov. 19:13b: [the contentions of a wife are a constant dripping.](#) Unfortunately some have already taken offense at this. Contentions in the Hebrew is verb dissension; and it can be a constant irritant dripping from the tongue of the irritated wife. It can be from one who is not irritated. It can be exhibited against a husband who even does not exhibit good leadership. Gen. 3:16: [To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you."](#) The parallelism here indicates that the woman's desire will be to rule over her husband; she will want to dominate him. The power and leverage game.

This is played out so many times between men and women. God's design is for the husband to be in charge. God's design is, *he will rule over you*. The woman's contention is continuous dripping of water. Women are responders who compel leadership. They also desire to assume authority and that is where the quarrels begin. That contention is relentless, only being curbed by spiritual maturity and virtue love. **Bearing patiently in silence.** Men have their own weaknesses: misuse of leadership in general; and he is a poor leader and a poor husband. **Husband love your wives as Christ loved the church.** This is virtue love. One of the great illustrations of the sins of the tongue of quarreling. We all have some knowledge of that particular circumstance.

There is another sins of the tongue, deceit. We need to understand ourselves and our own depravity. We have the antidote. We have the filling of the Holy Spirit; we have the spiritual life. No one else has these things. We must know our enemy, the sins of the tongue and what virtue love precludes in our life. As you recognize these sins of the tongue. You begin to develop an objective view of yourself.

Cuckoldry: deceiving a husband or wife about other romantic liaisons and even about adultery. It is hiding one's intentions and activities with sly words. This is not maintaining the privacy of others; this is deliberate dishonesty with the intent to deceive. This is the verbal sin associated with the overt sin. Such deception can destroy a marriage. This is one of the more obvious of the deceits.

Flattery is sweet-talking lies and contrived adulation. What a weapon is flattery. It works best on an arrogant target. The arrogant person is entirely susceptible to flattery. Smooth talk or deceptive speech. Flattery is fine when it is meant for correct reasons. Flattery is using someone for one's own purposes. Samson and Delilah give us an example of this. Prov. 7:21: **With much seductive speech she persuades him; with her smooth talk she compels him.** Men can be flattered and are vulnerable in this. They want to be flattered; they want to be seduced. Their egos are inflated by this seduction. They are willing to be deceived because of their own egos.

1Cor. 13:7 **Love bears (patiently) [protects (with silence), keeps secret, conceals, keeps conflict confidential] all things, believes all things, hopes all things, endures all things.**

## **Lesson #899      Sins of the Tongue      1Cor. 13:7      May 24, 2009      Sunday 2**

Bobby reads a medal of honor citation. This is a 2<sup>nd</sup> cousin of someone from R. B. Thieme Ministries. He was born in Dallas and entered into the service there.

Sins of the tongue particularly a part of the female psyche. Bobby is not apologizing for any of this teaching. Entering into the marital state, you should be prepared for the mental makeup of the woman, and the best counter is virtue love in the soul. That is one of the greatest problems in human relationships. This began with the woman nagging the man into eating the fruit. Whenever Bobby teaches one gender, it is often applicable to the other gender. These are among the most destructive of all sins. We must be careful about sins of the tongue. We must be aware of the ones which we have a particular propensity

for. The further we advance, the more doctrine we place in the soul; and the more thinking which is renovated in our souls.

Flattery is a sin which has been used from the beginning of time. It can mean seduction or seduction or smooth-talking speech; another form of deception. So often we men hear things which we know cannot be possibly true, but we want to believe them; it is arrogance which cause us to believe. We as men are susceptible to flattery.

We men use seductive words ourselves to captivate women to our own designs. 2Tim. 3:6–7: **For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, always learning and never able to arrive at a knowledge of the truth.** Various impulses for women include attention lust for flattery. They pay heed to lies, even though they are aware that they are lies. They are called silly women; weak women. Men seduce weak women who are vulnerable. They are devoid of truth in their souls. Truth is the sphere of love. It is virtue love. Truth comes from understanding. Developing virtue love in your relationships. Truth counters the lie. The sphere of love includes the spiritual life and capacity to love. If you have no truth, the lies of seduction will be your problem. You will not catch the lie or you will not resist the lie. Men are willing to take advantage of the weak woman. Without truth, what standards do we have? Other than truth, what is the real basis for morality in our lives? How easy it is without truth to cross the line for seduction when your own lies become your truth. You alter your standards to conform to whatever it is you want to get. There are no constraints without truth. Situational ethics. Standards become completely relative. You have ethics until the moment that those ethics get in the way. However, you have no excuse because you know what those standards are. You know what the standards are because you are advancing in the spiritual life. With situational ethics, lies become expected, a part of life. We see this on a national scale as well. There are more lies told between nations than truth, but we believe the lies because we do not want conflict. A good example of this are the lies coming out of Iran. We want to believe them because we do not want to deal with the truth. No personal love relationship can be based upon lies. If you must seduce someone in order to get love; it is not love. If you must lie to someone to get love, it will not be love. No love lasts unless it comes from the soul. Love does not last if it is build upon the exterior. Personal love without virtue has no basis; it has no basis for continuing if it is based upon a lie or upon seduction.

Men are usually very straightforward when it comes to seduction. They use flattering lines in order to seduce. Women are more artful here, often using seductive speech to get something else. Whatever gender, it all amounts to the same thing. Sly words without true meaning. Whatever you call it, it is lying for personal gain. Virtue love is never seduction; it is never sly words. Personal love has capacity for love. This does not come from how you look.

Prov. 29:6: **An evil man is ensnared in his transgression, but a righteous man sings and rejoices.**

1. Seduction and lies are a trap in which both parties are trapped.
2. Seduction of others is also seducing or deceiving yourself. You tell a lie and you buy a lie.
3. What do you get by exercising untruths in seduction? You get exactly what you bargained for.
4. You get a relationship based upon untruths and distrust. Always looking over your shoulder; a relationship which someday returns your lie.

James 3:5–6: **So also the tongue is a small member, yet it boasts of great things. How great a forest is set ablaze by such a small fire! And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell.** Pound-for-pound, the tongue is the strongest muscle in the body.

The pastor-teachers intent must always be to communicate the Word of God through language. When he fails to do that, he is deceiving you. He makes you believe that it comes from the Word of God. From thousands of pulpits, you will never hear that freedom comes through military victory. The tongue can boast of great things. The eloquence of speech has that effect. They both have the meaning of bragging; boasting is arrogance manifested by sins of the tongue. The tongue has great potential for influence. There is a small thing, but it has great potential. It has dangerous potential. Such a small fire sets a huge forest aflame. Scripture uses great imagery to get a point across. California has more destruction than almost anywhere else in the U.S. The tongue is that small spark. One little word can ignite. One little spark can ignite whether great or small. A few words dropped can cause a raging fire.

One little phrase or a few hateful words can stick with a person for years. Especially if they have no way to recover. No virtue love, no problem solving devices, no way to overcome the pain and hurt of the tongue.

This does not mean that you sew your mouth shut. You just do not come back with sins of the tongue. Bobby gave all the sins of the tongue by knowing what is sin. Virtue love bears patiently in silence. It is all about your motivation. What is your motivation in silence? The opposite is sins of the tongue. Fundamentally, they are all lies.

James 3;6: **And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell.** This is a divinely inspired statement of the sins of the tongue. This is the result of the tongue which sets the spart. Lives are affected by the misery of that little tongue which sets the fire. One lie set off the spark which set things off in this world. One little deception and here we are. Fallen mankind with nothing but problems and that is what we are learning.

We are so attuned to what we do by our own sin nature that we even become hardened to it; it is part of our lives; part of our very being. As we progress; as we advance to

spiritual maturity, as we stay in fellowship for longer periods of time, as virtue love becomes part of our soul, we begin to fulfill the mandates given to us by God. For every overt sin that we commit, there are dozens of other sins involved. The problem right here is the tongue.

Russians did to the German army; they destroyed everything in the German's path. Scorched earth policy; they burnt everything to the ground; houses and land and crops; and they were 1000's of miles into Russia, and one small and very long supply line.

Sins of the tongue fall in the category of sins which got us into all of this. Gen. 3:4–5: *But the serpent said to the woman, "You will not surely die. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."* Isa. 14:14 *"I want to be like the Most High."* How stupid is that? The woman and the man saw God every single day and they think that they will be like the Most High? Adam chose the woman outside the garden rather than God inside the garden. Sins of the tongue is one spark. It is all there. The lie is what is behind all of it. The repercussions have continued down to this day.

1Cor. 13:7 *Love bears (patiently) [protects (with silence), keeps secret, conceals, keeps conflict confidential] all things, believes all things, hopes all things, endures all things.*

## **Lesson #900      Sins of the Tongue      1Cor. 13:7      May 27, 2009      Wednesday**

The first verb is *στεγω*, which means *to bear patiently by passing over in silence*. It is difficult not to bad-mouth another person who has injured or attacked you. That sort of talk is not virtue love. It is not bearing another person patiently. This sort of talk has the connotation of the sins of the tongue. Passing over in silence means that you do not talk about a person in that category. Doing that, vituperating, judging and maligning are not ways to pass over in silence.

The sins of the tongue are among some of the worst of all sins. Bobby began with lying and all the many permutations of this, which include slander, gossip, flattery, etc. These are all destructive. They are destructive to us and to groups of people and to entire organizations. The Bible reveals to us just how destructive the sins of the tongue are.

James 3:5: *So also the tongue is a small member, yet it boasts of great things. How great a forest is set ablaze by such a small fire!*

Small is in contrast with being mighty. The tongue has its own accomplishments. It can take people down or control them with a few words or phrases. *Μεγαλυκεω* = *to cause a great stir*. Words can cause a great stir by the use of one's own tongue. There is the tone of bragging, which is a sin of the tongue. It is a very easy thing to cross over the line to become braggadocios. We often speak of our own accomplishments with some arrogance attached. Your tongue is saying, "All hail me." The tongue is compared to a small fire. A forest can be set aflame with a small fire. Some can use a magnifying glass on something combustible. Every fire starts much smaller than it is at the end. Most start with very small

beginnings. The most devastating of fires can be a forest fire. One little match and before long, it can be a fire which takes out trees, animals, houses and people. This sounds as if James had seen a forest fire and how much damage it can do. One little phrase directed toward someone; and unchecked by rebound, those words and phrases escalate by rebound.

V. 5 begins with a warning as to how dramatic a fire the sins of the tongue can set off. There is the person who is the spark and the person upon whom the spark falls. Especially with children, there can be mental attitude sins instilled in them for years. Like Arab children who think that Jews come from monkeys or pigs.

James 3:6: **And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell.**

The results of the flash point of the tongue is the very world of iniquity. The use of *κόσμος* carries with it the connotation of Satan. Straight from the raging fires of hell come the lie, particularly Satan's little lie which he used on the woman in the garden. Satan's deception is recorded in Gen. 3:4–5: **"You certain will not die!"** This little lie takes us into the great struggle which we are in today. Adam and the woman knew nothing of good and evil, and they needed not to know it. Satan tells a half-truth here. Many lies have a half-truth here. These lies are more believable with a half-truth. Adam and the woman would become intimately involved with sin and evil. When she ate, she acquired the sin nature. He acquired the same sin nature when he committed a sin of cognizance. With the sin nature, their bodies were defiled. The course of their lives and of human history was changed at that moment; a little lie. A spark of a lie ignited a great fire, which is the pain of sin in the world ever since. Without Jesus Christ, this lie would have caused us to burn in hell forever.

James 3:7–8: **For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind, but no human being can tame the tongue. It is a restless evil, full of deadly poison.**

The veritable taming of all animals on this earth, but no one can tame the tongue. We can dominate every wild beast in the world, but we cannot tame the tongue. He describes just how vicious and terrible are the sins of the tongue. Flattery, boasting, lying, mockery, etc.

V. 8 tells us that an untamed tongue is a restless evil. It grows and it continually looks for more evil to get involved in. 1Peter uses the same imagery for Satan, that he roams about like a roaring lion seeking someone to devour.

The tongue can be filled with poison, which is like a poisonous snake. Copperheads, rattlesnakes, moccasins, and coral snakes. The venom of a poisonous snake. The serpent is symbolic of Satan. People in that world understood the poisonous snake. James compares the tongue to the small snake which can kill you. Restless evil and deadly poison are related to the untamed tongue.

Just as our poison tongue deceives others, we too are deceived by the cosmic system, which is a mixture of lies and truth.

Psalm 5:9: **For there is no truth in their mouth; their inmost self is destruction; their throat is an open grave; they flatter with their tongue.**

The poison tongue is addicted to backbiting, to seduction, to lying. Once you find one lie, it is not isolated. It will occur again. You cannot trust proven liars. They will protect themselves with a lie or advance themselves with lies.

The poison tongue reveals their inward parts, which is destruction. It roams about with the idea of burning down everything in its path. The ultimate goal is to break someone else down.

**Their throat is an open grave.** Their words are an open grave. This is a metonymy. The object is substituted for another. The first object is a cause and the second is an effect. Their words are the cause and the effect is the open grave. The rotting corpse in a grave describes the open grave.

The 4<sup>th</sup> line: **they flatter with their tongues.** We think of flattery in a good way, and we are ready to believe any lie, as long as it is something nice about ourselves. Flattery is nothing but lies from a poison tongue. Don't you like to hear about how handsome or beautiful you are? This is equated to speech which is a decaying, rotting corpse.

There are genuine words of respect or true admiration, but that is appreciation, not flattery. Flattery is an evil poisonous lie. In other countries, the smell of a rotting corpse is a common smell. In Germany, when the people were burned, you could smell the corpses for miles. In war, sometimes this is a part of war; and the psalmist likens flattery to a rotting corpse. The idea here is, flattery is lies, to some extent, in order to manipulate you.

Let's say that you are partially involved in the sins of the tongue. Let's say you do not rebound.

James 4:11–12: **Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is only one lawgiver and judge, he who is able to save and to destroy. But who are you to judge your neighbor?**

Only God is authorized to judge any individual. No matter how much you know or how much they have injured you, you leave this up to God, Who knows all of the facts. God judges the believer. If you slander and judge other believers, you are putting God's law aside and encroaching on His judgment. We violate by usurping His authority. We take over. We encroach upon God's right and prerogative.

Matt. 7:1–2: **"Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you.**

You are liable for judging others. Do not judge others, or you will be judged. This law will be enforced. There are a lot of laws on the book, and many are never enforced. God's law is never forgotten. There was a law passed here in Texas where we could not cover up the word *Texas* on a license plate.

The law and the precedent is already set. There is no way that we can overcome this precedent.

### Judging Others

1. Whatever judgment you make against others, is the basis for and the degree of your own judgment from Him. The bigger fire you start, the bigger fire that you get.
2. You name your own poison based upon the poison you spew. When you judge, the venom you send out is the venom that you get. God sends back judgment upon you.
3. Whatever you charge others with, and whatever you think the consequences to them should be, are your consequences. Whatever you say is going to come right back at you.
4. This come directly from the supreme court of heaven; there is no plea bargaining; the punishment fits the crime. Every sin of the tongue is an injustice toward you.
5. The consequences are unfailing in their justice and their intensity.

There is no category of sin which brings so much discipline as the sins of the tongue. If you want to know what your discipline will be like?

### What Your Punishment will be

1. You get divine discipline for the mental attitude sins which motivated the sin of the tongue. Sins of the tongue are worse than mental attitude sins, because it involves others.
2. You get the discipline for the verbal sin. You will be smacked for both of them.
3. You get divine discipline which might be going to the person that you judge. This is triple compound discipline; or triple discipline. A trifecta of discipline placed upon you, the maligner and the judger. This is God's justice.

**Vengeance is Mine, I will repay, says the Lord.** That is a promise from God. This is a promise of protection for you. God will handle it. And he does a much better job than anyone else. The one doing the judging actually gets the worse discipline. And if you are the one who is judged, you get the blessing, even if you are in the wrong, and they get your discipline. You must apply the virtue love characteristic of patience. It should be obvious that there is a side-step to serious punishment and great blessing in avoiding the sins of the tongue.

1Cor. 13:7 **Love bears (patiently)** [*protects (with silence), keeps secret, conceals, keeps conflict confidential*] **all things, believes all things, hopes all things, endures all things.**

sins of the tongue are the most vicious, heinous and dangerous of all the sins. Bobby is in the process of documenting the viciousness and the price to us for sins of the tongue.

James 4:11a: **Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law.** Speaking evil is anything which is harmful to the best interests of another believer. It does not matter whether it is true or false or a half-truth when speaking like this. It is the intent of the one doing the judging which makes this evil. Gossip is not gossip when you are speaking true facts without the intent of running down someone, judging, or maligning the other person.

#### Two Points

1. True facts spoken judgmentally are equally accountable before God as lies.
2. Because true facts spoken with malice aforethought are no less destructive than falsehoods or lies.

This is not just a misdemeanor; these are major laws which are broken. His mandates, His standards; any violation of His standards is sin. Violating His law is sin. James had earlier defined God's law, calling it the royal law. The believer who judges in this context violates the royal law. James 2:8–9: **If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you are doing well. But if you show partiality, you are committing sin and are convicted by the law as transgressors.** Half of virtue love is impersonal love. We use impersonal love toward anyone who injures us or insults us or attempts to bury us. Impersonal love applied by us fulfills the royal law. When you apply the royal law, you bear patiently by passing over in silence. Impersonal love is the fulfillment of the royal law. This is directly related to impersonal love. Bearing patiently by passing over in silence, which is the epitome of applying impersonal love. When you judge and malign, you dishonor the royal law. This is a greater sin than any sin or injustice enacted against you. You violate the royal law by not bearing with patience by passing over. When you violate the royal law, you are in for greater discipline than the person that you are judging. Such a person who maligns and gossips becomes the judge and jury. He pushes aside God; he elbows God aside, which is anything but humility and grace orientation. That is the height of arrogance. Encroaching on God's justice is foolish. It is dangerous for your health.

Matt. 7:1–2: **"Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you.** By your standard of measure, it will be measured out to you. If you judge, you will be judged. The statute says we are entirely liable by the supreme court of heaven. The penalty is maximum divine discipline. It is well beyond the discipline for any other category of sin. We get a triple dose of divine discipline. When you judge others, you get divine discipline for the mental attitude sins which motivate your tongue sins. You get divine discipline for the verbal sin (a twofer now). Then you also get divine discipline which might be going to the person that

you judge. If they are out of line, they ought to be judged; however, because of your gossip or maligning, you get what they deserve. You have stepped in between God and His perfect justice as applied to another. Sins of the tongue compound your misery with a triple portion of discipline. Triple compounded discipline and misery.

### **What is the Equity?**

1. Whatever judgment you make against others, it sets the magnitude of your own judgment from God. You get what you gave.
2. You name your own poison, based upon the poison which spews from your tongue.
3. Whatever you charge others with, which could even be true facts, where there is the intent of destruction, hurt or revenge; this becomes your consequence. That is the price of sins of the tongue. You take their sins on.
4. Those consequences are administered by the supreme court of heaven. It ought to be relaxing if you are being judged or maligning.
5. The supreme court of heaven is unfailing in its justice; perfect justice; it never fails. It is dreadful in its intensity.
6. Any judgment from the Supreme Court of Heaven is always terribly appropriate. The punishment always fits the crime. There is no plea bargaining or extenuating circumstances. If you are the victim of sins of the tongue, and someone is judging you or slandering you or gossiping about you; just put the matter in the Lord's hands. It is hard not to retaliate when someone is spewing venom and poison against you.

You must be able to leave it in the Lord's hands.

### **Get out of the Way**

1. What good is your evaluation if the supreme court of heaven can do this fine.
2. There is no need for you to get triple compound discipline when it should be given to someone else. Let them take the discipline. Do not move them aside so that you can take their discipline.
3. Retaliation for judging gets the same results as the original judging against you. Wherever sins of the tongue are in play, get out of the way. Vengeance is Mine, I will repay, says the Lord.

Let God handle it, as He does a much better job than we could do. If we are the target of sins of the tongue, then we will get blessing for abstaining from retaliation. We are fulfilling the royal law. We are utilizing impersonal love. You never lose when you apply virtue love.

There is another serious repercussion of sins of the tongue. Psalm 34:12–13: **What man is there who desires life and loves many days, that he may see good? Keep your tongue from evil and your lips from speaking deceit.** Do not do it. If your tongue runs to evil and speaks deceit, then you will have a short lifetime of misery. The one speaking evil receives a major load of discipline. Speak evil and shorten your life; and enjoy it less.

If you want to judge Bobby or tell lies, just go right ahead. A pastor teacher who is out of line will get discipline. But gossiping and maligning will put you in the way. You do not need to tell anyone about the bad theology of another church. Bobby has seen many people malign and judge Bob, and they never come out ahead.

Psalm 52:1: *Why do you boast of evil, O mighty man? The steadfast love of God endures all the day.* Sometimes you boast because it feels good. Sometimes you might even do something worth boasting about. The problem is, you might do something to inflate your own ego, and the spiritual life is to guide you to humility. It is not what you accomplished in some human accomplishment, but what you produced from your spiritual life.

No one is mighty in reversionism. God is the only truly, Mighty One. He is the only One we may boast about. We never become mighty in the eyes of the Lord by boasting. *The unfailing love of God endures all day long.* God's love never ceases; it never declines; it never deteriorates.

New title coming out, *The Unfailing Love*. Psalm 52:2: *Your tongue plots destruction, like a sharp razor, you worker of deceit.* A razor cuts both ways. You will cut your own wrists. The way you are cut up, expect to be cut.

Psalm 52:3: *You love evil more than good, and lying more than speaking what is right. Selah* Lying become addictive. You begin to love falsehoods more than speaking that which is right. Do not produce evil from the tongue. Stay in fellowship and produce divine good from truth in the soul. Your tongue produces the evil.

The consequences of speaking falsehood gets even worse. Psalm 52:4: *You love all words that devour, O deceitful tongue.* It is a thrill to verbally kill.

Psalm 52:5: *But God will break you down forever; he will snatch and tear you from your tent; he will uproot you from the land of the living.* God will uproot you from the land of the living. V. 5 is what you can expect from sins of the tongue.

Bobby is going to illustrate when sins of the tongue are rampant in a church. There was a set up with the previous passages.

1Cor. 13:7 *Love bears (patiently) [protects (with silence), keeps secret, conceals, keeps conflict confidential] all things, believes all things, hopes all things, endures all things.*

## **Lesson #902      Sins of the Tongue      1Cor. 13:7      May 31, 2009      Sunday 1**

There are times that you must speak about others, sometimes in glowing terms and sometimes in negative terms. There are times that you must evaluate people. You must evaluate people in order to hire or fire someone. You must examine a person's qualifications. You need to know if someone is honest or dishonest, and sometimes you have to ask questions and seek answers, which may require careful conversation. You must examine various things and make recommendations, and making a recommendation

places your own integrity on the line. Examining a true situation in another's life and discussing facts concerning someone else when those facts may have an effect on you, as long as you are not trying to attack them, judge them, to belittle them. It is not a sin of the tongue to discuss a predicament of a friend with those who are already aware of there situation, as long as the intent is not to injure or malign the other person. It is the intent of the one speaking which makes something a verbal sin.

Self righteousness is tearing someone down to build yourself up.

#### **List of verbal sins**

1. Speaking words which are harmful to the best interest of the person you are speaking of.
2. Speech which damages the reputation of others.
3. Speech which furthers one's own ambition by belittling someone else.
4. Judging others especially when you do not know the facts. This is not your prerogative in any case.
5. Repeating idle talk or rumors or gossip especially about the private affairs of friends or co-workers or acquaintances.

It is not just about lies, rumors or deception. True facts spoken antagonistically, sarcastically, or malice can be just as destructive and disruptive to the other person. It is obvious what damage is done to the target of talk. The personal damage done to one who is perpetrating the sins of the tongue is much greater than he can do to someone else. If you are the perpetrator of verbal sins, you are setting yourself up for something much worse than you are dishing out. That intent is very important. Verbal sins are not good for the health or well-being of a Christian. We all get involved in sins of the tongue; and they are very prevalent, but they are as bad of a sin as we can get involved in.

Some sins are vicious simply because they are often committed. Murder and adultery might be bad sins, but not many people commit these sins. Gossip and maligning are much more commonly committed.

**“Whatever judgment you make against Me or others sets the magnitude of judgment against you.”** says our Lord. Be careful of the intent of other people. There will also be discipline for the mental attitude sins which motivate the verbal sins. Mental attitude sins are always the basis for sins of the tongue. When you are jealous of someone or angry with someone, this mental attitude sins will be expressed verbally. God is difficult and tough on the verbal sinner. The point of Matt. 7:2, discipline form God is always completely appropriate. The punishment always fits the crime. The punishment vindicates the one who is being maligned. If the one receiving the judgment does not retaliate. The punishment for prolonged verbal sins is as bad as it gets. Psalm 34:12–13: length of days producing divine good involves keeping your mouth shut. Keep yourself from speaking lies, mockery, judgment. It is a quick way to a short miserable life. Sins can be enjoyable. However, it is Bobby's job to inform us.

The Bible has a description of the ultimate end of the gossip and maligner. Psalm 52:1–5: **Why do you boast of evil, O mighty man? The steadfast love of God endures all the day. Your tongue plots destruction, like a sharp razor, you worker of deceit. You love evil more than good, and lying more than speaking what is right. Selah You love all words that devour, O deceitful tongue. But God will break you down forever; he will snatch and tear you from your tent [God removes you from your house]; he will uproot you from the land of the living. Selah** when God breaks you down, He can take away your health and your finances. Death can be the final step. All believers will end up in heaven, but there will be a lack of rewards.

Sins of the tongue destroy organizations as well. Job 15:35: **They conceive trouble and give birth to evil, and their womb prepares deceit.** These are mischief-makers, but this is a weak translation. It is *amal*, which means *trouble, serious trouble*. It is trouble-makers who bring forth iniquity. It is like water which pours out of a fountain. *Aven* is the word for *iniquity*. This is *pure evil*. These are persons of complete evil who bring trouble to others. Believers can be evil; sins of the tongue are committed by believers all of the time. Such a person is perpetrating evil.

Satan is the first liar. He is the most arrogant. He is the one who fell from heaven. He approached the woman and gave her the half-lie. He convinced her with lies by convincing her to eat of the fruit and to offer this to Adam. There was a price paid by God Himself, and He sent His uniquely-begotten Son to die for our sins. In Christ, all are made alive.

One of the reasons that God takes sins of the tongue so seriously is, they are what misled the woman in the garden. Satan disguises himself as light, and he is the self righteous deceiver. You cannot be involved in sins of the tongue without being evil. They perpetrate the lies which destroy people. Any organization can be cut and slashed and destroyed by gossip.

#### **Bobby is going to give an example of how this occurs in a church**

1. The trouble-maker uses deceiving verbiage and flattery to attract a group. Trouble attracts trouble.
2. Informing a clique in a church. They accumulate power and a loyalty based up mutually evil objectives.
3. These are attractive people involved in sins of the tongue in a church. Otherwise, they could not charm a group of disgruntled people. Satan is the pattern. He is attractive. Hard to spread trouble if you are not attractive.
4. Trouble-maker is often attractive and he attracts to himself self righteous legalists.
5. Their self righteousness is at war with grace. The gossip, maligner is at war with grace.
6. Anyone who is grace orientated becomes a target of lies and vituperation from the troublemaker (s). Legalism opposes grace. There is so much legalism in our churches today.

7. Troublemakers reject Bible doctrine. All that is left is legalism. You reject grace. You do not understand grace. These people have no objective criterion for the Christian life and they just make up their own criterion for the Christian life.
8. The substitute human good works as a counterfeit of divine good. You must be filled with the Spirit in order to produce divine good. Those with the sins of the tongue are by definition are in carnality. They substitute good deeds as the Christian way of life.
9. They are a mockery of the spiritual life. They are seducers of gullible immature believers. This is a believer who is not growing or advancing, and he is open to gossip, flattery or deceit. They do not know any better. It just takes someone with a fast tongue. They are caught in a web of evil.
10. Seduction is the means of asserting control and manipulating, dividing and conquering. Legalism versus grace.
11. What happens? The church begins to lose spiritual momentum as a body. They begin to divide along the lines of legalism and grace; this is where churches split. This is the real issue.
12. The true purpose of the church is lost in the shuffle, and you have a divisive split. It comes down to one thing; a power play in the church, and history is filled with such ecclesiastical evil. The history of the church comes down to this very thing, where the church becomes a hotbed of legalism, power struggles, morality, etc. Soon you end up with a church filled with trouble-makers.

1Cor. 13:7 **Love bears (patiently)** [*protects (with silence), keeps secret, conceals, keeps conflict confidential*] **all things, believes all things, hopes all things, endures all things.**

**Lesson #903      Sins of the Tongue      1Cor. 13:7      May 31, 2009      Sunday 2**

When Bob first began at Berachah Church, he had to fire the board of deacons and the choir, because of their sins of the tongue. There are many ways to use the sins of the tongue. Bob has seen it all. He kept the church safe from such people by simply getting rid of them. Bobby has never had to do that because people understand how bad that is. This is what can happen when sins of the tongue are rampant. When arrogant trouble-makers try to make themselves authorities in the church. They want to be an alternative authority in the church.

The trouble-maker is judging others who refuse their seduction. If seduction and flattery do not work, then they get the brunt of the sins of the tongue. Those who do accept such verbal assault get their lives manipulated, and the person holding power sways those around them. They will use a glib, evil tongue to do it.

Their talk is self righteous and it is the intent behind the words which define sins of the tongue. Many people can sound nice and pious and holy, and they are spitting cobras.

Inside and outside the church, there are attacks, and Bobby had never heard so much bad-mouthing of his church. "You are hiding behind doctrine." Or, "We need less doctrine and

more Christian service.” Or, “Get more involved in church programs. Work for the church and give some money.” The teaching of Bible doctrine is always under attack; always under verbal assault. There is an attempt to gain power and authority in the church. This attacks are made by the very ones who should know better.

Pushing believers away from growing in grace and knowledge is what is being attempted, and substituting in human good activities. A believer cannot grow to spiritual maturity without grace orientation. Everything that we face in this life is exactly the opposite of grace. All that we know in this life depends upon merit. Do well and get promoted; do well and make more money. The Christian life is exactly the opposite. It is an entirely foreign way of thinking. The rest of the world, the cosmic system, does not understand that.

You find out Who God is and what the spiritual life is first, and then you move on that. You do not do spiritual works first, and then, when you have time, find out about God and what your spiritual life is all about. Too much preaching and not enough working; and as soon as you hear that, you get away from that. Production is a result of doctrine in the soul. That is the means of spiritual advance.

People in a church will gather a coterie of others to fight back against grace. Growth for many pastors is the size of a congregation, and many churches are concerned with numbers. The rationale is, once we get them in the door, then we teach them. However, the emphasis became, get them here and then get their money.

Do not place your hope and faith in a candidate, no matter who it is. However, some churches are used for political organization. That is a deception. They build a coterie of others who cannot distinguish between the spiritual life and human good.

#### **The sincere but ignorant trouble-maker**

1. He is well-meaning, but an ignoramus.
2. Ignorant of doctrine without grace orientation, he attempts to live his version of the Christian way of life. It is a distorted view of the spiritual life.
3. It is often self righteousness and human morality and/or works which is what they believe is the Christian life. These are all laudable things. Look at what I am doing for God.
4. This believer genuinely believes that his actions are good and proof of his Christian way of life.
5. Christianity is a series of *do this* but *don't do that*. When others do not fit into their concept of Christianity, they are criticized. He becomes a fruit inspector. Abstaining from the taboos becomes the Christian way of life to them. He religiously tries to do good by subjective deeds and not by objective knowledge.
6. His deeds are not divine good but human good. They might be well-meaning, but do these deeds line up with the Christian way of life?
7. He thinks that one believer must be held accountable to another believer. *One to another* they will cite. He becomes a spiritual accountant, putting the good on one

side and bad on the other. Virtue, to him, is not developed, but it is a list of external deeds which he can analyze, scrutinize and determine their goodness.

8. He substitutes emotion for renovated thinking. Emotion does not carry anyone. You might have great emotion in church, but there is nothing to take with you. It is like a football team which is pumped, but something happens and you fall and deflate. You need to leave church and be able to use what you have learned.
9. Pastors who fail to teach doctrine, can fall into this emotional category. They are well-meaning, but ignorant. If they rely on emotionalism instead of doctrine, they are deceivers. They are their own worse enemies in their own churches. They are self righteous trouble-makers leading a church. Self righteous people are developed in a church led by a self righteous pastor.

### **Believer Establishing Himself as a Role Model**

1. He someone akin to the genuine but ignorant trouble maker. The manipulative believer has a very well defined agenda as a role model. He has some doctrine and he is not as ignorant as the other. He is more subtle. He uses doctrine for his own manipulative purpose. Triple-compound discipline.
2. He sets himself up as the pattern for all others to follow. He has the right vocabulary and he strives to mold others into his own pattern. "Am I supposed to visit each one of you and tell you how to live?" You must have privacy before the Lord to live your life. Bible doctrine is the personification of our role model, Who is Jesus Christ. Bobby is not the right one. Get close to Bobby and you will see his feet of clay. There are plenty of people in a congregation who want to develop a little coterie of believers that they can lead around.
3. The manipulator is the know-it-all who is consistently critical and judgmental of the church he attends and of the pastor of the church.
4. He is never satisfied because Bible doctrine is not his real criterion for the spiritual life. He is his own criterion as the self-imposed pattern for others. "I have my own standards and you must fit my standards." It has nothing to do with Christianity. It is a self righteous legalist trying to manipulate you into various courses of action. During the time of Martin Luther, the church was collecting money of indulgences in order to build Saint Peter's. The privacy of the priesthood is violated. All of this goes out the window when the manipulative Christian takes over.

1Cor. 13:7 **Love bears (patiently)** [*protects (with silence), keeps secret, conceals, keeps conflict confidential*] **all things, believes all things, hopes all things, endures all things.**

**Lesson #904**

**Trouble-Makers 1Cor. 13:7 June 3, 2009**

**Wednesday**

George Mueller (German and Africa missionary) will be speaking tonite

We have observed the magnitude of the sins of the tongue for those who are spoken against and for those who commit these sins. Individuals can be damaged by sins of the tongue. A group of believers can be damaged by sins of the tongue as well.

The book of Job does not have false doctrine; it has a misapplication of doctrine throughout.

We began to examine Job 15:35: [They conceive trouble and give birth to evil, and their womb prepares deceit.](#)" Eliphaz said this, and he was one of Job's friends. Job, at this point in his life, was suffering intensely. God allowed this suffering to occur. His suffering was a direct result of Satan's accusation made against God. Job was a very wealthy man; he had a lot of land and a lot of cattle and sheep. Bobby thinks this was written during the time of Solomon. Today, Job might be a fat cat on Wall Street with plenty of money. He suffered because Satan told God, "If you take everything away from Job, then he will curse you." God allowed this suffering to occur, to demonstrate His essence, as well as to Job and those in Job's periphery. Job was a test case to show that, if suffering was put on a godly man, that he would then turn against God.

This is about Job's friend, Eliphaz. Job was at the very center of the Angelic Conflict at this point in time. Bildad and Zophar were the other two men. They continued to give speech after speech condemning Job. Job had lost everything and was sitting on a pile of ashes, and these friends of his looked at him and figured that God was punishing him for personal failures. They wanted to direct job back to the paths of righteousness. They were judging him based upon how he appeared and because of their own self righteousness. They were attempting to manipulate him into God's good graces. They were extremely divisive and in between their blasting of Job, they were unknowingly attempting to drive a wedge between God and Job.

Eliphaz reasoned that, if anyone suffered like Job had, then he had to be guilty. Job 15:35: [They conceive \[big\] trouble and give birth to evil, and their womb prepares deceit.](#)" These 3 men had become spokesmen for the cosmic system and the tormentors of Job. They took over for Satan. When someone does not meet their standards, then that someone else must be wrong.

The things which happen to Job can happen in any church. Any believer who is grace oriented, can become a target. Churches in American are loaded with trouble-makers. In the churches is the center of the angelic conflict. Sometimes spiritual advance is no longer the purpose, but divisiveness takes over.

The verbal assault takes over. Trouble-makers either judge others or they manipulate the lives of others in order to hold sway over a coterie or a clique of believers.

4 categories of trouble-makers which can be found in any church. Sincere but mistaken or ignorant types. Job's friends were like this.

### **Sincerer but Ignorant Trouble-Makers**

1. This type of trouble-maker is unaware, but no less trouble.

2. Ignorant of doctrine and without grace orientation, the sincere Christian attempts to live his version of the Christian life. People get away from Bible doctrine, so the only Christian life they can live is making it up as they go along.
3. Their version is often self righteousness or merely morality or good deeds.
4. The sincere believer genuinely thinks that his good deeds are the Christian way of life. The sincere immature believer thinks they are the proof of his salvation. If you don't produce those good works, then your salvation is suspect. The self righteous sincere but ignorant trouble-maker will judge you. They are fruit inspectors.
5. For the ignorant Christian, Christianity is a series of taboos; of do's and don't's. it is a bunch of *do this, don't do that*. If you examine any of the friends of Job, you are looking into the face of self righteousness.
6. The good of such a believer is just human good. There is nothing good in human good. There are no rewards. They are disapproving and judgmental of those who do not live up to their taboos or false standards.
7. He thinks that one believers must be held accountable to their life of taboos. Eliphaz was dead-wrong; he was trying to be Job's conscience. No one else can be your conscience. Other believers are held accountable, not to God, but to these self righteous standards. They are discipling other believers, which means that they are going to superimpose on you some phoney standards.
8. In practice, this type of trouble-maker substitutes his false standards for Bible doctrine. Without Bible doctrine, he is unstable. In that mode, he transfers instability to other believers.
9. Pastors who fail to teach doctrine can fall into this category. They are well-meaning, but ignorant. You may, as a pastor, teach good deeds, and get your sheep all lined up and doing things, and often this is done by emotionalism. But this is not the correct way to lead.

#### **The Role-Model Trouble-Maker or the Manipulative Trouble Maker**

1. This person has some doctrine, but they also have an agenda. He uses this doctrine for his own manipulative purposes.
2. He sets himself up as the pattern in the spiritual life for all believers to follow. He has the right vocabulary. He has γνῶσις in his soul, but no spiritual growth.
3. He is a know-it-all. He is consistently critical and judgmental of the church he attends and especially of the pastor. If you can convince someone, you have manipulated them into being what you want them to be.
4. He is never satisfied because Bible doctrine is not his true criterion. He is his own criterion.
5. He superimposes his personal thoughts and judgments over Bible doctrine. He makes it sound like Bible doctrine. He is silver-tongued. He makes it sound like doctrine, but he has made it up. Bobby does not even understand the motivation behind this. This is the kind of believer who decides to study the Bible on his own without the preparation or the gift of pastor-teacher. He uses this to challenge the pulpit. When you are a manipulator, you begin to manipulate others in your own

ignorance. This person has his own group. It is a prayer group or a Bible study or they teach stuff that they are not qualified to teach. He is setting himself up as an alternative in the Christian church. For the person who does it, look out. You are deceiving others. People want to have some ministry outside of the church, particularly if they do not agree with the pastor.

6. These manipulators are self-proclaimed experts in the Christian life. They want to manipulate you. Bobby heard this in seminary and he knows what damage these things can do. You will never get away with leading other believers astray.
7. Other believers must fit into the concept of the spiritual life, which he models so beautifully. You do not have the right to determine the model of Scripture.
8. The manipulator has an affinity for the first category of genuine but ignorant believers in this category.
9. The manipulator is always quick to correct other believers, but they do it in a sweet and saintly way. They exhibit Christian love.
10. The manipulator has a very hard time with a pastor who teaches doctrine who sets the pattern of the Christian way of life by teaching the whole realm of doctrine. The manipulator is arrogant. He would not be the extra-curricular guide and he must be as a part of his arrogant attitude.
11. The role model is the road-block for any believer reaching spiritual self esteem or becoming spiritually self sustaining. "How can anyone live without my example?" and if you say, "Jesus is my role model" that often is a distortion. We are to imitate Christ.
12. When a self-imposed, manipulative role model is confronted by doctrine beyond his level, he become defensive and self-justifying. He foments open warfar in the church. Arrogance.
13. Therefore, he becomes the church revolutionary. When a church is mega, it is hard to find them in the size of the church, as there are revolutionaries all over. They are fomenting a revolt within the church, and there are many in a mega-church. There used to be a lot of Sunday school classes taught at Berachah Church, and no more, because they were seed beds of revolution.

### **The Bully Trouble-Maker**

1. He combines self righteous arrogance with . He is the activist. He is the talkig political head. He brow-beats others into submitting to his brand of legalism or activism. He is not a manipulator, he is a dominator. He has a big foot and a big voice and he abuses it.
2. He is liable to set up all sorts of extra-curricular programs, using guilt and intimidation to get you involved.
3. Fear is his ally. Christians use fear.

The Antinomian Trouble-Maker for tomorrow night.

1Cor. 13:7 **Love bears (patiently) [protects (with silence), keeps secret, conceals, keeps conflict confidential] all things, believes all things, hopes all things, endures all things.**

Herr Mueller. Times change, people change; but the message from this pulpit has not changed. As a missionary, he needs a pastor-teacher. All missionaries and evangelists need pastor-teachers.

Every 8<sup>th</sup> day, you see women with cheap Chinese motorcycles at the markets. Their own live tv. Deaf and dumb friend. He worked for a man and he died before he paid him. He checked the man's pockets. Then he used sign-language to say, "Stop digging the grave; I want my money."

1966 he was a civil engineer in building a center in Nigeria. Chose to drive from Germany to Nigera in a pickup. Crossing the Saharan desert, you find there is only one way. Muslim north and more Christian oriented peoples in southern Nigeria. The project never started. You sign a blank piece of paper, and God fills in the details.

To Cimarron, 100 miles. They stopped, prayed, and took the bush road to Cameroon. During his daily Bible classes, and they understood the reason for learning the original language. The good news must be communicated into the language of the people. Church words that had to be corrected. They had used the words for 50 or 60 years. Some words had to be fixed. Some incorrect concepts.

Words are the foundation of our thinking and reasoning.

Grace is the holy shining giving of God; the more we use the more we get. God wipes out sin and all the wrongdoing.

Religion is listening to people and a lot of doing. In a relationship, you listen to God.

A lot of ecumenical activities today. There is a lot of upside down theology. The mind of Christ has to be studied. In religion, you serve the group; in relationship, you serve God.

New word in Germany is yien. It is neither *yes* or *no*.

Pagan tradition revival. Catholic hold the viewpoint that tradition and Bible are on an equal footing.

Better to be divided on truth than united in falsehood. Now ordaining women pastors, since more of them speak in tongues. Some of Bob's books are being translated in Hungary; and some going to Bosnia and Romania. His wife born in East Russia.

Russia is up to its own tricks. The leopard does not change its spots. Generally Germany is conquered by religion.

## Lesson #905

1Cor. 13:7 June 4, 2009

Thursday

Dual steeples built on one Gothic cathedral, built 100 years apart, and not like one another as the 2<sup>nd</sup> one, they did not know how to make the first one.

What Bobby is teaching us is not theoretical; these are things which he has observed firsthand at Berachah Church. Spiritual trouble-makers do not have Bible doctrine as their priority; it is not the center guidance of their lives.

Virtue love in their souls is non-existent. That is their common ground. Trouble-makers must contrive a substitute for the spiritual life. They reject the very source of understanding of the spiritual life. They simply follow the whims of human viewpoint. There is a gospel according to their own dispositions. They are believers who are captivated by every fad of Christianity. One awhile ago was that the Bible was filled with a secret code, and trouble-makers often get involved in that sort of thing.

The relative is the modus operandi of the cosmic system. Immature and carnal believers can only bring grief and divisiveness to any church in which they find themselves.

Sincere but ignorant trouble-maker. This group is completely devoid of doctrine. They are the most immature of all believers. They are earnest, but illiterate and unenlightened. They put the cart of good works before spiritual advance. As self-righteous, they are disapproving of the grace oriented believer. They think that person has too much seat time. They are judgmental of those who do not meet their phony standards of Christian behavior. The immature church trouble-maker lives based on morality. They just do not get it. This believer clings to emotion because he wants to feel close to God. Once you know someone, then emotions fall into place. Feeling good around someone that you don't know is foolishness. You don't know what they are going to do. They transfer that instability to those with whom they associate.

The manipulative trouble-maker group has some doctrine. They have enough to make him or her dangerous. They also have an agenda. They have stopped growing and they have begun to control. He is the self-styled Christian role model, which is touted in seminaries today as one-on-one discipleship. The role model is guiding and teaching the person who is less mature. The blind leading the blind. One forces the other into a mold, even though it may have little to do with the Christian way of life.

The manipulator is good at deception. He has the spiritual vocabulary, and this is something which has gone through Berachah Church like a freight train. Berachah Church is known for its vocabulary. There are numerous vocabulary words which most of the Christian world does not use; but plenty of people pick up the vocabulary and they sound like the most mature of believers. They truly know nothing of the spiritual life, but they can use the vocabulary to maximum effect. These superimpose their own thinking over Bible

doctrine. They make it sound like Bible doctrine. The immature believer ends up being fooled.

How can you advance when you are being dominated by someone as immature as you? We learn from Bobby. He is prepared and gifted to do this. One of the manipulator's great weapons is to make other believers feel good about themselves. The believer advancing to spiritual maturity gains spiritual self esteem. If you have spiritual self esteem and if you are spiritually self-sustaining, then you are not thrown off by such a one. These people have leadership qualities, but they stop growing, and these leadership qualities are never put to work. They use those qualities to manipulate instead of supporting Bible teaching.

At the end of the day, the self-promoting paradigm clings to his own false standards, and his relative spiritual life is put upon those who listen to him.

The bully combines two deadly problems. He is self righteous, he has self righteous arrogance and he has crusader arrogance. He uses guilt and intimidation to get other believers on-board with his program. He attempts to scare people into living a facsimile of the Christian way of life. They argue false things like, you are not saved unless you produce the fruits of the Spirit (which might be protesting some political or social injustice), and he is the fruit inspector. Or, they believe you can lose your salvation. They dismiss 1John 1:9 as too easy. If you do not repent of your sins or feel sorry for your sins, then you are not forgiven. You have offended Him; shouldn't you feel badly and beg forgiveness? There are all sorts of permutations of this. However, you simply depend upon what the Bible says.

The fruits of the Spirit are whatever the bully wants them to be. So this varies from bully to bully. However, in reality, we develop virtue love, and that is the basis of our interaction with others. The bully has no virtue love. How can he produce the fruits of the Spirit, much less judge what you do?

#### **The Antinomian Trouble-Maker**

1. He is inconsistent or negligent when it comes to listening to Bible doctrine.
2. He is consistently out of fellowship because his mind is set upon his own amusement. He is the one who comes to church for social intercourse, for the singles group. He comes to meet someone. Mr. Goodbar. He is the church predator.
3. He is never about doctrine, but he will use a doctrinal vocabulary in order to seduce.
4. Doctrinal norms and standards are ignored in antinomianism.
5. He delights in shocking the legalists. He is the self-proclaimed nemesis of such types.
6. He is an obvious stumbling block tot he weak.
7. Many legalists see him as a non-Christian because of his actions.
8. Christianity today is rife with believers who tell you that you cannot do this or that and be saved. Or they tell you that you will eventually stop doing certain things.

However, as you move toward maturity, you will deal with your own weakness less and less.

9. The antinomian appeals to those with the same area of weakness in the sin nature. They indulge that same area of weakness with him or her.
10. He is a divisive leader in the church, a magnet for those with the same area of weakness in the church. It can be trouble for you; trouble for others. Now you know what churches in America are like.

1Peter 3:8: **Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind.** These are parallel characteristics to the virtue love characteristics and you can even match some of them up. 1Peter 3:9–11: **Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; let him turn away from evil and do good; let him seek peace and pursue it.** If you must speak at all, you speak kindly. This is part of virtue love. The opposite of insult is kindness. The person you give a blessing to, do not insult, but treat in virtue love. Who knows what is in their lives. Treat them as one for whom Christ died. Let this person keep his tongue from evil. When the tongue is cut loose and the lies flow. For this person, turn away from evil. You have to break the pattern of sins of the tongue or they will break you. You will get triple compound discipline.

We cannot be involved with sins of the tongue and produce anything of the spiritual life. There is no production of divine good. But they will spend eternity in heaven. Sins of the tongue wreak havoc and not tranquility. Seek peace and pursue it. 1Peter 3:12: **For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil.**" You may wonder why relationships do not work out or why you get discipline. But the problem is lying, slandering, judging. Keep things confidential. "I gain the favor of God because I am so good." God is only impressed with the advancement of the spiritual life. Think for just a moment; who gives you the hardest time in life. Who bothers you the most? Who is it that you are forced to see, but you would just as soon never see them again. What do you do and how do you speak about those whom you do not like. It is all about virtue love. Sins of the tongue are deadly because they are completely antithetical to virtue love.

**Virtue love believes all things.** The verb is πιστευω, which means *to trust, to believe; to be convinced of something, to trust something.* Being convinced of something. This could mean trusting doctrine as the Word of God. This trusting is faith-perception and faith-application, which includes utilizing the grace apparatus for perception. It is the metabolizing of Bible doctrine. While it is a true statement that, we ought to trust all things of doctrine, but that is not what this means here.

**Why this is not that**

1. The process of believing or metabolizing doctrine and advancing spiritually is the divine system of attaining virtue love. This passage is characterizing virtue love, not how we attain it. We believe doctrine. We metabolize doctrine.
2. We cannot say the process of attaining doctrine is also a characteristic of doctrine.
3. What does trust mean here? Virtue love is about personal characteristics of believers in relationships with people. Reciprocal love is about our personal love for God. Virtue love is turned outward toward other people.
4. This phrase in this context indicates a specific characteristic of virtue love in relation to others.
5. This is therefore related to others.
6. Virtue love has trust as a characteristic. Trusting all things means trusting people. Virtue love trusts people. Particularly in personal love relationships. How do we do that and what does it mean?

1Cor. 13:7 **Love bears (patiently)** [*protects (with silence), keeps secret, conceals, keeps conflict confidential*] **all things, believes all things, hopes all things, endures all things.**

## Lesson #906

1Cor. 13:7 June 7, 2009

Sunday 1

So far, we have covered the very first part of this verse. **Virtue love bears patiently all things by passing over in silence,...** which means abstaining from verbal sins and resisting the urge to verbally attack another or to resist attacking another's privacy. Personal love is directed toward a select few and impersonal love is directed toward everyone. The virtue of virtue love is the product of Bible doctrine in the soul and reciprocal love toward God. From the first phrase of v. 7, we know that sins of the tongue are the antithesis of *bearing people patiently*. Verbal sins utterly and publically violate the concept of virtue love. Virtue love is absent from your soul when sins of the tongue are evident.

The second part of this verse is **...virtue love believes all things...** The interpretation here is *being convinced of something or trusting someone*. Our trust springs from faith-perception and metabolizing the doctrine which is here. As you mature, you demonstrate trust by faith application in the spiritual life. This is known as utilizing problem solving devices. Our trust is never misplaced when placed in the mind of Christ.

Impersonal love is, however, related to our relationship with other people, and virtue love is the context of this verse. Trust here refers to a specific characteristic in relationship with other people. Personal virtue love has trust toward those with whom you have a personal love relationship or an intimate relationship. In relationships, you are convinced that your intimate friend or loved ones are completely deserving of your trust. You credit those few people with the best possible motives, giving credence to what they say about themselves. You believe the statements, the explanations, and the reports which they give to you. You give them the benefit of the doubt in your relationship. Personal love and intimate friendship, to be possible, requires trust. It is necessary and irreplaceable. Without trust, we do not have the capacity to love, we are unable to choose those who are trustworthy, and we will be unable to build a trusting relationship. Love and friendship are reduced are

tarnished when trust is gone. When this happens, impersonal love needs to kick in. If trust goes out of the relationship, or when trust is violated, there will be hostility, anger, sins of the tongue, etc. If the other person cannot trust, then there will be problems as well.

Trusting all things does not mean that you are so childlike and gullible that you overlook the obvious and facts which would invalidate your trust. A believer should have common sense in his soul, based upon the doctrine there. Objectivity is one of the things which you gain in the Christian life and with spiritual growth. Does a failure in someone else remove all trust, can it be recovered? Are you able to forgive that which is perpetrated against you which can destroy your trust. It depends upon your character of virtue love. Don't be self righteous about it; do not look at anyone else's failures, and look down on them. Retain the element of objectivity toward those you love so that you give them a fair shake in life.

Dating or courting or developing friendships or parenting, and sometimes you want to trust where trust may not be warranted. Do not pretend that black is white. Do not disregard overwhelming evidence to the contrary; do not turn a blind eye toward deception. There is emotion involved in any relationship, but you cannot allow your emotion to lead. Regardless, if your emotion runs your life, at some point mistrust will raise its ugly head, and usually it falls on you like a ton of bricks...which you did not see it coming. Figure out the trust issue before you get married. You need the capacity for trust then the object of your trust must be trustworthy. You must maintain some objectivity. Do not let unverified suspicions creep into your relationship. Do not believe rumors. Unwarranted mistrust can be as damaging as whatever. You have control over your own thinking; you do not have control over someone else's behavior. For someone with situational ethics, you know that, when it is not in their favor, that they will do whatever is good for them.

Place your trust in loved ones and relationships unless there is incontrovertible evidence to the contrary. Do not abandon the relationship. People can develop trustworthiness, through Bible doctrine.

If the breach of trust reveals a character flaw, so, they are just untrustworthy, then remove yourself from that situation if that is possible. There are many times when you cannot remove yourself, when family or marriage is involved. Impersonal love is your only recourse and it will get a workout. You will become an expert in impersonal love, it will accelerate your advance, and God will honor it. Your pattern for an intimate relationship; you build the capacity to trust others.

*Believes or trusts all things* is in tandem with *hopes all things*. When there is evidence of untrustworthiness, then virtue love *hopes all things*. You can be realistic with regards to sin natures, but you should not be pessimistic. Virtue love hopes all things. Ελπίζω is *hope with confidence*. There is no optative mood here. This is not a false hope. This is a possession of confidence. *Hope* is always tied to *expectation*. There is a confident expectation. We have the light of eternity. Do we not then have a confident expectation. We are convinced that our future is secure forever. That is the doctrine of eternal security. If you are depending upon money? Are you depending upon assets? No matter what happens to you in this life, your future is eternally secure. Your future is solid.

The secular non-Christian world cannot look down the corridors of time and share in our confidence. They think the oceans will rise. The unbeliever always lives with an ambiguous future. They have no hard and fast convictions of their future. They do not even have security in their immediate future. They plan for retirement; how is the 401k doing? They are not dependent upon God's plan. Luck is never a part of God's plan. You were either in or out of God's plan today.

The unbeliever lacks confident expectation. How do they cope? How do they live their lives without any real confident expectations of the future? They do not think about it. They will think about that tomorrow, maybe. They make seek solace or comfort in current success or pleasure. They may take refuge in their collective humanity. They rationalize that everyone is in the same boat. There is no trust in this; there is no confident expectation in that.

It is amazing for Bobby to stand in this pulpit and give a memorial service, and it deals with the living. Rarely does he give long eulogies. He speaks to those who are alive and he speaks to them about death. For the unbeliever, they have no confident expectation when it comes to death. This is one of the few times that they must come face to face with their own mortality. We have that. We have a confidence in our future. The unbeliever has no future expectation. Virtue love is convinced of future expectation. Nothing can assail you more in this life when you have confident expectation of the future.

1Cor. 13:7 **Love bears (patiently)** [*protects (with silence), keeps secret, conceals, keeps conflict confidential*] **all things, believes all things** [virtue love is convinced of all things and trusts all things], **hopes all things, endures all things.**

## Lesson #907

## 1Cor. 13: June 7, 2009

## Sunday 2

ἐλπίζω = *confident expectation*. We have a confident expectation in the person and work of Jesus Christ. Then we build as a believer in Jesus Christ. This is not present in the secular world. It is very difficult for them to have an security. They have no real expectation. They have lots of excuses as to how and why they live without total pessimism. They have all kinds of crutches, although they will blame the believer for his religious crutch.

We are exactly the opposite of the secular unbelieving world with this characteristic of virtue love. We can have confident expectations of the future. God's plan always works out in exactly the way that He intends it to. In eternity past, He gave us the divine decree which defined all life on this earth and the lift of every believer in Jesus Christ. He decreed our salvation, and then He developed an individual, personal plan for each one of us.

We have a past, beyond back where we cannot understand. This plan was always in the mind of God, from eternity past. This means that we have never been out of His mind. God has thought about us forever and He has built a plan for us forever. When in this plan, we have the confident expectation that no one else in this world can have.

We can look forward to the future, with confident expectation and faith execution. Who among us does not realize that there is no confidence in life apart from that. There is no confidence in life apart from this. We can live in human viewpoint, if we so choose. "I am not telling you not to roll the dice; I am telling you that it does not matter."

When you look into the future down the corridors of time, we do not have many specifics. There are a few physical descriptions of heaven and being face to face with God. However, we can have confidence in Him and look off into the future and see that. We are developing confidence in the future.

This confidence continues to every moment of your life. No one else has that confidence. We either have that confidence or the potential of that confidence. Our future expectation has bearing on time.

### **Our Future Confidence**

1. We are confident because God is the source of our confidence and of our future. There is not a charity organization or a rich person who is the source of our confidence.
2. Confident expectation in the Lord and His promises are then parlayed into absolute expectations and the near and far future.
3. If the future is secure, why not the present? What right do we have to be insecure or pessimistic? As it says, virtue love is confident expectation in the future and in the right now.
4. We, as believers, look forward to something great, something beyond imagination in eternity. "I have a miserable life today, but I know I will have it all in the future." However, this does not mean that you cannot have a confident expectation in time.
5. Understand that this world and all of its problems are not the end-all. They are just preliminaries to eternity in heaven. We have the confident expectation. This is just a preliminary. In God's plan, even adversity has a purpose. That is guaranteed as we advance toward maturity.
6. Current problems in our life or around us should not even be momentary roadblocks to confidence. There are times that we wake up and we are upset; but we rebound and we think of a promise of God. No matter how bad things look, we have confident expectation in time and for the future. It takes only a moment to rebound and then to move ahead with confidence. A great witness of Jesus Christ is a person who has confidence in life.
7. Because there is adversity, this does not mean that we lose confidence. We may temporarily lose our confidence, but the plan of God covers us presently and for the future. This thought in itself is a confident expectation.
8. If you maintain confident expectation, it is because we are secure in our temporal and future with the Lord. This is secured by spiritual growth. When you are involved in the grace of God, you know that there is nothing which intrudes upon this. There are literally millions of Christians who do not believe in eternal security. So many of them think, either they must live a certain way to maintain salvation or,

if they do not act a certain way, maybe they were never saved ever. There is no confidence here. That is not growth in grace or knowledge; that is growth in fear. Those without eternal security are afraid.

We are not born again in this life to live a lifestyle of fear. An immutable God guarantees our eternal security. Once we are saved, we cannot be taken out. We cannot even take ourselves out. Immutable God makes an exception for you? A believer may exhibit a flaw, a failure, or even extended carnality in this life; but no believer need doubt his eternal security ever. Even in failure, the grace of God is still in operation. He never need fear the loss of salvation. How can you have security in your own repentance or your own good deeds? If you have been saved without merit, how do you think you can maintain your salvation? Have you suddenly become a person without sin? You cannot assert a loss of salvation if you do not produce the things which the Bible speaks of. The fruits of the Spirit are not good deeds imposed upon us by someone else. The fruits of the Spirit come from virtue love. They come through the grace of God. If we have expressed faith alone in Christ alone, then you have confident expectation in eternity (ideally speaking). Some believers do not like the doctrine of eternal security, because they are concerned that some will just say, "See You later, God; I will now just live my life in the way that I want to."

We live in a time of pessimism. God gives us confidence for time and eternity. We may take rebound for granted. But we have confidence that every time we name our sins, God forgives us. This is the beginning of confidence expectation.

You realize that problems are not really problems. This is the bedrock of your life. This is such an important characteristic of virtue love. Spiritual advance is based upon absolute confidence in God's grace and His love toward us. The more we apply virtue love, the more confidence which we have in this life. Some of us may have never faced any adversity with any confidence in this life.

Death is not the end, but the beginning. We as believers must be grounded in doctrine. We must be able to deal with difficult people with impersonal love. We as believers approach death without the hopeless grief and fear of the secular world. We can always be confident in our eternal future.

Application: if someone you love personally is outside of the plan of God, and you know it, and they reject or neglect doctrine, and are awash in human viewpoint and in carnality, we are not dejected or crushed by this. What you know is, the Lord is always working for their benefit. So we can still have confidence in the transformation which will renovate a person's thinking. We are confident that, until the Lord takes a believer home, there is always the possibility of recovery and growth. This confidence relaxes us. This way, we do not become a manipulative bully. We do not assault those for whom we have concern with guilt trips and warnings of dire consequences. We step back and let the Lord work in their lives. We are always here, whenever they might need us. Parents must keep this in mind when dealing with recalcitrant children. As a parent, you always discipline a child, but you are not discouraged if your discipline does not reach them immediately. God



He was surrounded by family and later by disciples, and crowds gathered to hear His message, but He was isolated by His purpose and ultimately, but his sacrifice. He was the sole implementer of the plan of God. No one else could stand where he stood.

George Bernard Shaw “Yes, I am alone on earth, I have always been alone” said Joan of Arc (the words of Shaw in a play). Jesus Christ could only do this alone.

In studied the gospel, Jesus loved to be with people, and he was always in the middle of a group, other than His solitude in prayer. Mark 3:14: **He appointed 12 that they might be with Him.** Even though He surrounded Himself with these 12, there always seemed to be a great gap between them and Him. Mostly, it is because they were so thick-headed, self-centered, self-indulgent and self-occupied. They were accompanying for 4 years the Messiah; He was the One they followed incessantly.

Jesus was surrounded by younger brothers and sisters as well. This was mentioned in Matt. 13:54–57: **...and coming to his hometown he taught them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? Where then did this man get all these things?" And they took offense at him. But Jesus said to them, "A prophet is not without honor except in his hometown and in his own household."**

Psalm 69:7–9: **For it is for your sake that I have borne reproach, that dishonor has covered my face. I have become a stranger to my brothers, an alien to my mother's sons. For zeal for your house has consumed me, and the reproaches of those who reproach you have fallen on me.**

One of the great incidents at the end of His life was His prayer in Gethsemene. **He went a little beyond them. “Father, if it be Your will, let this cup pass from Me. Nevertheless, let it be Your will.”** And later, **“Could you not be with Me for even one hour?”** but His disciples slept, oblivious to what would happen. The one time that He really needed His disciples for company.

He sacrificed everything for those of us who know nothing. “I have trodden the wine press alone.” One apostle denied Him, another forsook Him, one betrayed Him, and the others ran and hid at the time of the cross. When these disciples went with Jesus into Jerusalem, they should have understood His mission of salvation, yet they did not and they deserted Him. His total abandonment was all too apparent when He screamed from the cross, **“My God, My God, why have You forsaken Me?”** Jesus alone paid the price for our abandonment.

**Virtue love hopes all things** is the 3<sup>rd</sup> phrase. That is too timid a translation. However, there is no fear here; it is all confidence. **Virtue love has confidence in all things.**

According to ἐπιζῶ we have a confident expectation. Our hope and our confidence is always based and projected on the confident expectation. We are convinced that our future is secure. There is the very basic doctrine of salvation.

You also have confident expectations for our immediate future. That plan was guaranteed in the divine decree. That decree was made in eternity past. God knows no time in His eternal existence. Time is an invention of God for us. Therefore, His decree is timeless. It has always existed as He has always existed. Our individual plan was a part of His divine decree. God has always known about us and His plan for us. We are never alone and we are never without expectations. We can be confident that God's plan always works out as He intends it to. We have the unlimited expectation that His plan will unfold just as He wills it to do. When we understand that we are in the hands of the Lord and always have been in His mind and plan, we can then bring that confidence into our present life. God is the source of all eternal expectations; therefore, in our eternal future, there is absolute confidence. We can always look forward to our future. Since our eternal future is secure, then our immediate future is secure as well. Absolute confidence and expectation is the monopoly of the believer.

Hope is confident expectation. The inculcation of confidence in God and His promises, and we have the confidence now and forever. This includes even the moments of adversity in our life. Even adversity has a purpose in God's plan. All things work together for good, including adversity. For those who have virtue love and for those who have confidence, we know adversity is working for us, even when the immediate future may look grim. We have no reason to look down the corridors of time without confidence.

What should our expectations be concerning our nation?

1Cor. 13:7 **Love bears (patiently)** [*protects (with silence), keeps secret, conceals, keeps conflict confidential*] **all things, believes all things** [virtue love is convinced of all things and trusts all things], **hopes all things, endures all things.**

**Lesson #909**

**1Cor. 13:7 June 14, 2009**

**Sunday 2**

Can we have confident expectation when it comes to our own country? Can we have the same confidence in the future of our national entity? There is no reason for being forlorn. God will not abandon the pivot of mature believers. They form a pivot which blesses a nation, and we can always have confidence in the future, which should be reflected in our souls.

God blesses a nation with a pivot of mature believers, and we know that He is always faithful to His Word. Even if our nation goes under the 5<sup>th</sup> Cycle of Discipline, we can have confidence in the turmoil, as we are in the midst of the plan of God. We are going through some difficult economic times. Many Americans are hurting. Maybe we do not have a job. All of this is about our national economic condition. Be confident. Have ἐπιζῶ, an attitude of confident expectation. Psalm 50:10: **For every beast of the forest is mine, the cattle on a thousand hills.** Israel had an agrarian economy. A reduction of their herd or

a bad crop meant economic disaster. God possesses all of the wealth in the universe. The metaphor of the cattle on a thousand hills. His wealth and rescue is always within His purview. It is with God's unlimited capital that He can prosper out and alleviate our troubles. Can He not restore our economic prosperity? Wealth is all God's. It is His purposes which matter. If your hardship is not alleviated, He has another plan for us. Even if we think we cannot live without our creature comforts, we can. Psa 50:11 [I know all the birds of the hills, and all that moves in the field is mine.](#) The hope characteristic of virtue love, and we will have confident expectations at every moment of our lives. There is no reason not to.

### **Principles of Hope for the client nation**

1. You cannot buy hope. You cannot have absolute confidence with money. People with money are always in danger of losing it. You cannot buy hope; you cannot buy confidence. The lottery is not your hope.
2. You cannot peddle hope as a politician. No politician can give you hope for the future. They can only give human promises which are dependent upon millions of variables and unintended consequences. Only God has control over all that happens. Only He can give us true confidence. Does not history teach us that there are no guarantees of history even with great leaders and with socialism? From momentary prosperity, military success, and economic prosperity are all fleeting things. True hope comes from spiritual growth. You cannot put your trust in humanity and have confident expectations about anything.
3. You cannot legislate hope. You cannot pass laws to give people hope and confidence. That is a misuse of law. No government can give you hope or confidence in your future. Nothing external in this world is a source of lasting confidence. Only Bible doctrine resident in your soul can bring permanent confidence. Hope is the monopoly of the Word of God in our souls. It is a system of absolute confidence. It has nothing to do with government, politicians or other people.
4. The only hope for deliverance in historical crisis depends upon the invisible heroes. This brings us back to personal expectations and confidence. Berachah Church is the hope for our nation. God will bless this nation because of us. We place our trust in the Word of God. Only believers who execute the plan of God can become invisible heroes and the source of real confidence for a client nation. We can recover economically or continue to go down. In any case, His plan is in operation. Do not despair in hard times, difficult economy or military disaster. We have had economic problems and national turmoil; we are divided as a people. There should be no division between believers. This is not about political activism. Those who are in Berachah Church can be blessed by God, and this spills over to the nation. We become the hope of the U.S.

There is a great Biblical example of this. Absolute hope in a nation. Jeremiah was a great prophet of Israel. He was approaching the fifth cycle of discipline and he knew it. The Jews had turned to idolatry. Josiah was the leader at this time, and he was an okay king. He tried to reform Temple worship, and he wanted them to recall what these acts of

worship meant. However, Israel refused to be brought back to God. They followed Temple rituals, the sacrifices, but their confidence was placed in the outward form of Temple ceremony. *God will bless us if we do this; we don't know what it means and we do not care.*

During this time period, murder and criminal activity was rampant. The believers and unbelievers were worshiping Baal. In 621 B.C., as all of these religious types and syncretists entered into the Temple, Jeremiah taught them. If your mind drifted during the Eucharist, and it had no meaning to you, then you do not have doctrine in your soul. Ritual without reality is meaningless.

Jeremiah never stopped speaking the truth, no matter that he was mocked and rejected; his confidence stayed in the Lord. He could see the pivot of mature believers shrinking. He knew what was coming, and yet his confidence never wavered; his confidence in God never wavered.

As this was going on, there were all sorts of events occurring in the outside world. Chaldea, Babylon, was on the rise. Nineveh and the remnants of the old Assyrian empire dissolved and Chaldea stepped in. This meant, however, that the two great empires, Babylon and Egypt were rising up, and a clash was inevitable.

Judah became a vassal state of Egypt and a puppet king, Jehoiakim. He did the wrong things, and then, like now, we are getting the judgment of God.

Jeremiah had confident expectation in the Lord. Once again, Judah rejected his words.

In 605 B.C., Nebuchadnezzar defeated Pharaoh Neco and he besieged Jerusalem in order to set up a buffer state. Jehoiakim immediately capitulated to Nebuchadnezzar. Whichever the political winds blew, that was the way he turned. The consummate political animal. Nebuchadnezzar took a number of hostages to keep Jehoiakim in line. Get out of line and you know what will happen. Daniel was one of these men. He was one of the great prophets of this time period.

3 years later, Jehoiakim went to Egypt, and asked for help. Take care of Nebuchadnezzar and we will trade off this or that.

Nebuchadnezzar returned a 2<sup>nd</sup> time in 598 B.C., and Jehoiakim was killed and his body thrown beyond the gates and his body eaten by dogs.

Nebuchadnezzar then rounded up 10,000 more Jews, taking the leaders, the soldiers and the laborers, and left Israel with nothing.

Zedekiah was life on the throne, but he finally got tired of hearing stuff from Jeremiah. So Zedekiah put him into prison. Then Zedekiah decided to rebel against Nebuchadnezzar. Those who are removed from the Word of God are removed from the Word of God.

Jeremiah continued to teach, but they would not listen. In the momentous year of 586 B.C., Nebuchadnezzar returned and he leveled Jerusalem and hauled another 5000 out of the land, the best of those remaining. Destruction and devastation is what was the result. Thus began the 70 years diaspora.

Nebuchadnezzar took all of the royal family with him. But, there had to be survivors because Jesus had to come from this royal line. Then Gedaliah was appointed governor, and he covered most of Jerusalem and a few miles around it. The Jews assassinated Gedaliah and then ran back to Egypt, and Jeremiah was hog-tied and taken to Egypt, which is where Jeremiah was hauled. He continued to teach.

Jeremiah was hated and persecuted, even by his own government, and he was a true patriot. Jeremiah had to consistently apply impersonal love to those to whom he ministered.

Although Jeremiah had some low points in his life, he always found refuge in the Word of God and he had absolute confidence in his ministry to Israel, regardless of their circumstances.

Lam. 3:26: *this I call to mind, therefore, I have confidence. Your compassion are new every morning.*

1Cor. 13:7 *Love bears (patiently) [protects (with silence), keeps secret, conceals, keeps confidential] all things, believes all things [virtue love is convinced of all things and trusts all things], hopes all things, endures all things.*

**Lesson #910**

**1Cor. 13:7 June 17, 2009**

**Wednesday**

There is no question that our nation is at a crossroads and things are changing all around us. The knowledge that change is in the air is obvious. We can observe this change and realize that the hope of many citizens of the US is being placed in the government. Government and control and intervention in corporate and in our individual lives, and many Americans are choosing to follow this. New legislation is being passed at a particularly quick rate. Some of these laws will have great impact on how we live and operate in this country. The simple example is the cars that we drive at this moment. The size and power of the autos may be regulated, and allowing only a limited selection of automobiles, so this is not beyond the realm of possibility. Why would we have such a limited selection? Because the current models are polluting the atmosphere and the cars will be changed for the environment. The hoi polloi must make these sacrifices to survive global warming. We are attempting to make a switch to green energy for the same reason, even though there is no proven efficient way to harness this energy. We are not capable of supplying nearly enough energy to replace oil and coal. At the same time, one of the most clean and efficient ways of producing power, nuclear power, is being passed over out of fear.

We are being told that we have a health crisis and the solution is to adopt a government controlled system. And we ought to adopt an England or Canadian model, as per Pelosi.

But things like quality will be sacrificed. Now there are critical shortages of doctors in these places and people are dying waiting for procedures, and bureaucrats are making decisions about our health care decisions. We have the best health care system in the world. And, taxes will be raised to support and inferior system.

What we are looking at is government control, which is socialism. Central government planning of the economy, regulating or dictating the financial institutions, redistribution of wealth, which is class warfare; removing Christianity from public life (Marx called religion the opiate of the people), government promising a utopian society based on their actions, government control of the means of production. History has shown us that socialism leads to disastrous results. When half the people get the idea that they do not need to work, because the other half will pay for them, and then those stop working as well. Incentive to work decreases under socialism. The government cannot give to anyone what the government has not taken from someone else. You cannot multiply wealth by dividing it.

Some politicians have used the carrots of this system to gain power. They are more concerned with their own status than the welfare of the nation.

This is only a part of the overall situation which we face. For many of us, we become apprehensive about the United States of America. The hands of bureaucrats seem to be meddling in every aspect of our lives. Remember, that in all of this turmoil and change, the spiritual solution is the key. That is the only solution. The spiritual solution works every time. Our objective is to grow to spiritual maturity.

We have a confident expectation. What is the rationale for such a confident expectation when there seems no reason to be confident about anything. Whether we like it or not, change is hard. Our eternal future is secure. A fortiori reasoning tells us that our temporal future is secure. Can't God secure our present situation? We can be confident that God's plan for us and for the client nation works out exactly in the way that He intends it from eternity past. No matter what the human change is and no matter how difficult it all seems. God's plan works out exactly as He planned it. But He has not predetermined everything; we are given free will, and God's plan will work out as He planned it. That is all a part of the divine decree.

God can even fix the economy when He so chooses. Psalm 50:10, where God owns the cattle on a 1000 hills. He has unlimited wealth, which makes Him a capitalist, but also a target for redistribution of wealth. God can change anything for the better, but more importantly, He can provide personal freedom in the midst of horrendous tyranny. **You will know the truth and the truth will set you free.** Human truth is relative and it changes.

Even if our nation ends up in the fifth cycle of discipline, we can still have personal confidence in our life, as long as we reside in the plan of God. That means staying in fellowship and developing virtue love. This is us as an invisible hero. We joined the pivot of mature believers blessed by God, whether in adversity or in prosperity. We can have absolute confidence in this. As we go, so goes the nation. No politician has what we have. None have the absolute power behind us. We are the hope or the confidence of this nation.

Remember a few promises. Bobby is speaking about this so that we do not worry. Bobby could care less about our political persuasion. Psalm 119:12–14: [With my lips I declare all the rules of your mouth. In the way of your testimonies I delight as much as in all riches.](#) Psalm 119:113–114: [With my lips I declare all the rules of your mouth. In the way of your testimonies I delight as much as in all riches.](#) Psalm 119:81–82: [My soul longs for your salvation; I hope in your word. My eyes long for your promise; I ask, "When will you comfort me?"](#)

Moses had to deal with the worst generation, ["I have confidence in Your Word."](#) our confidence and our deliverance is in the Lord. Psalm 119:147–148: [I rise before dawn and cry for help; I hope in your words. My eyes are awake before the watches of the night, that I may meditate on your promise.](#) Where is our confidence? Where does it lie?

We believe all things in the plan of God. This does not we believe whatever we hear or see. We have confidence in all things because of the plan of God. This rationale includes even the greatest fear that we have in life. This confidence includes even death. We have an eschatology which looks forward to dying and death. Our life will be eternal. To live is Christ and to die is profit.

We know that God provides dying grace for the final phase of their lives. When we develop of personal sense of destiny. Our name is not nobody in the plan of God. We were in the mind of God always. That is the doctrine of divine decrees. He has an individual plan for us, as well as creation as well as all that is to come. We were in the plan of God from eternity past, and that should make us feel rather special and this should give us confidence. Therefore, we can live in the light of eternity. We should live with absolute confidence. Then we roll that confidence back into our lives. We develop confidence on all fronts, for time and eternity. With eternity in our future, we can be secure in the present. We have confidence in our future. That is what hope as a characteristic of virtue love is. With that power of doctrine in the soul and with the acquisition of virtue love, we build a confidence in life which overcomes any problem in any circumstances. Change does not upset us.

We should walk out of Berachah with great confidence. However, we may walk out that door and life crashes in on us.

If we are moving forward in the spiritual life, then we are going forward on God's perfect agenda. If we are looking backward or looking at our problems, then we are looking at our own agenda. The arrogance of self-absorption. We have confident expectation now and forever, or we don't.

As we grow spiritually, we experience less and less of that, and more and more confident expectation. We never lose under that system.

The plan of God has phases and it has stages by which we develop virtue love. There are 3 stages in the development of our confidence.

### 3 Stages in the Development of our Confidence

1. Absolute confidence that, once we believe in Jesus Christ, then we have eternal life. Titus 1:2 **which God promises long ages ago**. God promises salvation through faith alone in Christ alone, and this promise was made in eternity past before anything existed. The divine decree is God's plan for everything. Whenever we think of making a plan, we determine making it at some point in time. If we do not make a plan, we do not get what we want. In the military, they made all kinds of plans. There is always a time when that starts; but with God, that never started; it always was because God always was. This is an airtight promise; an eternally secure promise.
2. Once we believe in Jesus Christ, then we pass that moment of regeneration and that moment of receiving those irrevocable absolutes, plus the one revocable one; and then we receive a new confidence, but it does not happen all at once. This is the potential for a phenomenal relationship. At first, it is just a glimmer of hope, but after awhile, it becomes absolute confidence. Reciprocal love as we advance; gaining virtue love. Bible doctrine in the soul gives confidence in God's plan. That is the ultimate blessing. Are we blessed with wealth and happiness. Do we feel blessed with certain things? The ultimate blessing in life is absolute confidence in life, that we can depend upon God's plan and His character. We know He provides logistical grace through us throughout our lives. We know that God will bless us in adversity and in prosperity. If we remain in the plan of God, if we have confidence in His plan, then we will accelerate our growth. That is the greatest blessing. We will live in the realm of a relaxed mental attitude. That is a great blessing. The Bible is clear about this confidence of the spiritual life. 1Thess. 1:2-3: **We give thanks to God always for all of you, constantly mentioning you in our prayers, remembering before our God and Father your work of faith and labor of love and steadfastness of confidence in our Lord Jesus Christ**. We bear in mind our great confidence in Bible doctrine and courage under pressure from confidence in Jesus Christ. We will get kicked hard in divine discipline so that we get back with this plan and this confidence.

The Unfailing Love of God is 10 years in the making.

1Cor. 13:7 **Love bears (patiently)** [*protects (with silence), keeps secret, conceals, keeps conflict confidential*] **all things, believes all things** [virtue love is convinced of all things and trusts all things], **hopes all things, endures all things**.

**Lesson #911**

**1Cor. 13:7 June 18, 2009**

**Thursday**

ελπις has been one of the more intriguing aspects of the virtue love. People have varying degrees of confidence. Many times, those with great success have confidence as well. Bobby has had varying degrees of confidence.

The first hope is the absolute confidence that once a person believes in Christ, he has eternal life. At that point, we have something which no unbeliever can have. Before being

saved, we had no expectations of the future. We looked a little into the future, and we had some ideas of what we want to do, but in salvation, we have an eternal confidence. Furthermore, there is eternal security, so that we cannot lose this. Once God gives salvation, it cannot be revoked or removed. He simply cannot do that. **In the confidence of eternal life, which God, Who cannot lie, He promised salvation ages ago** (Titus 1:2). A promise of God is iron-clad. That is our reality.

A lot of Christians do not have this confidence, because they do not believe in eternal security. Whether you ever advance or not, whether you live in immorality or not, whether you use rebound or not, we are still eternally saved. We might get a lot of discipline, but we are still eternally saved. **"I give them eternal life and they will never perish, and neither will anyone pluck them out of My hand."** (John 10:28). Believers want to rededicate their lives to the Lord. But we do not need to rededicate. We have an eternal position in Christ. You may think that you need to come forward again and again. For some people, that is their form of confession. They believe again and again to make certain that it took the first time. That is not confidence, that is fear. *If you are really a believer, then you will produce fruit*, which is what some will say. It is grace and faith and works. God's grace saves us. It is faith which appropriates our salvation. Bobby suggests that head belief but not a heart belief is passe now, as he has not heard that. Every believer has the love and grace of God to fall back on. That grace begins at rebound.

When Rick Hughes goes to an assembly, he tries to stay for a week, and the first thing which he teaches is rebound. We need the confidence that we do not lose our salvation by sin. No sin removes us from a permanent relationship. Bobby goes over the top circle and bottom circle. In the top circle, we are in union with Jesus Christ forever. In the bottom circle, we deal with rebound. These two circles are separate, and much of the Christian world does not get that. Rebound is a confidence builder. Many criticize the rebound technique. It is easy-forgiving and causes people to sin. *God wants you to feel something; He wants you to have repentance in your soul.*

Great relationships are based upon love, trust and understanding. We gain confidence in our relationship with God through the intake of doctrine, thru reciprocal love for God, Bible doctrine in the soul, and trust and understanding are built up.

You build strong relationships with those you can depend upon. With those you have confidence in. With those who are always there.

Job 4:6: **is not your fear of God your confidence?** Job was the center of the Angelic Conflict; Satan and God were watching him and he needed confidence. Our reciprocal love for God is our confidence. **And the integrity of Your ways your confidence.**

#### **Points on Job 4:6:**

**Is not your fear of God your confidence, and the integrity of your ways your hope?**

1. The integrity of your ways is your developed virtue.

2. You cannot help but gain in confidence as you advance and as you build reciprocal love, here called respect for God.
3. This is the system for the sphere of love.
4. Gaining virtue from spiritual advance is the way to gain confidence.
5. We build the characteristic of hope as a part of virtue love.

Psalm 71:5–7: For you, O Lord, are my hope, my trust, O LORD, from my youth. Upon you I have leaned from before my birth; you are he who took me from my mother's womb. My praise is continually of you. I have been as a portent to many, but you are my strong refuge. David had some rough times and he could have developed a great deal of cynicism. However, he did not allow these things to overtake his thinking.

### Some Points on Jer. 17:7

Jer. 17:7: "Blessed is the man who trusts in the LORD, whose trust is the LORD.

1. *Happinesses* is in the plural.
2. It is not an instant condition of the spiritual life.
3. Being made happy is a process which develops and continues when maximum metabolized doctrine circulates in the soul.
4. Being made happy is a reference to developing a relaxed mental attitude; a tranquility of soul. This comes from our first hope and then from the second hope. Confidence in our eternal future and confidence in our association and relationship with the Lord.
5. This is a structured system of confidence. The result is sharing the happiness of God. Jeremiah lived through 586 B.C. and saw the destruction of Jerusalem. Daniel was already in Babylon. Most everyone of note was taken captive and living in Babylon. What did he have to be confident about? Israel was being destroyed; Israel was gone. He knew that God promised Israel that they were the people of God. We are His people as well. It does not matter even if this country comes down around our ears.
6. A relaxed mental attitude is a part of our confidence. That means we are relaxed in everything.
7. Happiness is the quality of confidence and tranquility in the soul under any circumstance. This passage is so pertinent to the times in which we live.

Rom. 4:18: In hope he believed against hope, that he should become the father of many nations, as he had been told, "So shall your offspring be." He has confidence when there is no reason to have confidence. In hope against hope, he believed. Where there is no human hope, none for Abraham, he still had confidence. At 99, he was unable to procreate, and Sarah was barren as well. He had confidence against confidence. What God promises, He delivers; and so, Sarah delivered Isaac. There is no such thing as no hope in our life. God will give us exactly what we should have; He will give us exactly what He has promised us. This all comes with the development of virtue love. David had confidence in the Lord and he had some hopeless times. Neither David nor Abraham had

the filling of the Holy Spirit. We have all of the doctrine and the filling of the Holy Spirit. Why should we not be confident with all of that?

The 2<sup>nd</sup> hope should be linked with virtue love. Rom. 5:1–5:

1Cor. 13:7 **Love bears (patiently)** [*protects (with silence), keeps secret, conceals, keeps conflict confidential*] **all things, believes all things** [virtue love is convinced of all things and trusts all things], **hopes all things, endures all things.**

**Lesson #912**

**1Cor. 13:7 June 21, 2009**

**Sunday 1**

Father's Day.

**virtue love bears patiently all things; trusts all things, is confident in all things,...** is how far we have gone.

### **The 3 Hopes**

1. First hope is, when we have faith in Christ, we have eternal life. Once saved always saved. Much of Christendom today, that doctrine is not believed. As a result, some believers have no confidence in their future. Some are concerned about their production and they are subject to the fruit inspectors which they know. **"I give to them eternal life, and they will never perish, and neither will any man pluck them out of My hand."** (John 10:28). Rom. 8:38–39 as well. When you are convinced of something, and you know that nothing can separate you from Jesus Christ, then you have secured the first phase of hope. So many people are so concerned about how they act in life. They are told that a lot of sin will remove you from plan of God; or they will be told that they were never saved in the first place. We receive God's perfect righteousness. It is imputed to us by His grace. This is not experiential. This cannot be taken away from us any more than eternal life can be taken from us. Our Lord hates sin, and we continue to sin. Our Lord still loves us because we now possess His righteousness. God is the Father, and He is our Father, and we are all family. We have this relationship with God because He first loved us. *The Unfailing Love of God* is coming out and it will tell us all that God has done for us. Bobby has been working on this book for 10 years, so he will let us know. It is an intense and permanent love. Titus 1:2: **...in hope of eternal life, which God, who never lies, promised before the ages began...**
2. The 2<sup>nd</sup> hope encompasses the realization the phenomenal relationship that we have. By our unique spiritual life, we draw closer to the Lord and we gain confidence. Our intimate and reciprocal love relationship with Him. The more we love someone, the closer we are to them. The greatest gift that we could ever have is what God has given us by way of a spiritual life. In nothing else in life can we have confidence. What other human being can you point to and say, "They always put me first." Only God Himself has provided care and keeping for us forever. We are never disappointed in those expectations. We are so often disappointed as human beings. Someone always stands in the way of what we want. All of those

things that we think we need in this life. But we are never disappointed in the expectations of God. **In You they trust. They were not disappointed.** When we come to realize this, then we are never disappointed. God does not always do what we ask Him to do. God has His own plan for us, and sometimes what we want or expect is not within the confines of this plan. What He does, His plan is always to our benefit, whether we like it or not. When we develop the virtue love characteristics, then we realize that we have the greatest benefits of all. A great bit of our lives is confidence that what God promises, He delivers. The confidence built on the forward movement of our spiritual life.

Rom. 5:1 covers both the first and second hope: **Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.** We are declared righteous, which we receive at salvation. **We have been justified by faith, we have peace with God through out Lord Jesus Christ.** We have a reason for confidence. We have been reconciled with God. Rom 5:2 **Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in confidence of the glory of God.** This is the grace in which we stand. Our first personal contact with the grace of God is with the gospel. We discover that Jesus Christ died for our sins and that He has done it all. He did it all on the cross. We learn about the grace of God at salvation. We stand forever in His grace. The spiritual life in which we stand; our confidence is in our salvation, and then in our spiritual life. As we draw closer to Him, we develop more confidence in His grace. Rom. 5:3: **More than that, we rejoice in our sufferings, knowing that suffering produces endurance,** we have confidence and we are tranquil in adversity. Jeremiah lived through the most tumultuous times in the history of Israel, and he had peace. He dealt with an audience who dismissed him. He saw 3 deportations. In the 3<sup>rd</sup> deportation, he saw Jerusalem leveled. He even went to jail because he preached confident expectation in the Lord. He had tranquility in adversity. A lot of Americans are facing all kinds of problems today. There are many without jobs and are concerned for their future. However, the 2<sup>nd</sup> hope is available to us. We do not have to be depressed or cynical about life. Adversity brings about perseverance. When you get a taste of confidence and our first taste of tranquility in adversity. To feel good in the middle of a time when we should not feel good. We have a relaxed attitude in the worst of conditions. We will continue to grow. It is a great way of life. Perseverance constitutes maintenance of the spiritual life. Rom 5:4 **and endurance produces character, and character produces confidence,** we all seem to strive for human self esteem. If we do not accomplish what we want to accomplish. As we persevere in adversity, we understand the grace of God, and we see these benefits work in our life. This furthers the confidence which comes from moving into spiritual maturity. And as we persevere, we offer proof of virtue love. Proven character. We see it and we have it in our own souls and we produce it in all of our actions. With proven character, comes confidence. Rom 5:5 **...and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.** This great hope does not disappoint because of the love of God which has been poured out in our hearts. Once we have learned enough doctrine and have secured virtue love in the soul, we utilize the potential of blessings from God. We are confident in that reality. Confidence in all relationships? How many have that. God works out the worst

relationships to our benefit. This is confident expectation centered in the Lord, knowing that He works this all out. **May the God of confidence fill us with all joy and peace.**

1Cor. 13:7 **[Virtue] Love bears (patiently)** *[protects (with silence), keeps secret, conceals, keeps conflict confidential]* **all things, believes** *[trusts]* **all things** *[virtue love is convinced of all things and trusts all things]*, **possesses confidence in all things, endures all things.**

## Lesson #913

1Cor. 13: June 21, 2009

Sunday 2

Confidence expectations is something which we see in a lot of people. We have all seen those with confidence. It is the opposite of seeming shy. It often has something to do with their own personal characteristics. Our confidence can look the same, but it does not come from the same source. We have confidence in our salvation, which is eternal security. We have a 2<sup>nd</sup> confidence in our spiritual life, which begins with the future and it rolls back into the present. We have a moment by moment confidence. We have a God of confidence. We do not have a God Who maybe will keep us saved, Who will maybe involved in our lives. We have complete confidence in Him because He is worthy of our confidence.

As a child, we have some confidence in our spiritual life. We do not have the 2<sup>nd</sup> hope until we have some spiritual growth. Confidence in the plan of God is an early indicator of maturity. Check yourself in adversity. Am I fearful every time I walk into the office? Fearful of if I have a job tomorrow? When you develop confidence and you cross that line into spiritual adulthood. Whatever personal relationship you are involved in. Will it happen just as you planned it? Of course not. Always remember the God of Confidence. He works things out in exactly the way which is best for us. Why do we need to let people get to us or to let life get to us. We have an obligation to obey parents. We can develop confidence that they know best; there is an indicator that we obey. Confident expectation that it will turn out for the best. When we have authority-orientation in life, we can handle life. The problem in the United States is lack of authority-orientation. It is doing whatever is right in our own eyes. We learn authority orientation in the home. So, if we are properly trained, when we walk into the boss's office, we have authority-orientation. We can respect his authority and deal with his decisions, whether we like them or not, or whether they are good or not.

When you have confidence in God's plan, you are on your way to the happinesses of Jer. 17:7: **"Blessed is the man who trusts in the LORD, whose trust is the LORD.** Confidence resides in having a personal sense of destiny. In realizing this, all of this other stuff fades. If we want to have capacity, then we must build confidence. This confidence morphs into a relaxed mental attitude. We learn to live our life in the light of eternity. In spiritual maturity, the confidence we build is a problem solving device connected to sharing the happiness of God. This is the 2<sup>nd</sup> hope, which is the first kind of maturity.

The 3<sup>rd</sup> hope is, when we reach spiritual maturity, the 2<sup>nd</sup> hope becomes an assured reality. **The grace of our Lord is exceeding abundant with faith and love which is in Christ Jesus.**

One of Bobby's favorites was Col. 1:27: **To whom God willed to make known** do you realize how fortunate it is that God's plan included making all of this known to us. The doctrine as He revealed it. Everyone is loaded with riches. Material wealth fades; it does not even buy love or virtue love. The riches of glory is the doctrine in us; it is the confident expectation in life. We get to take our spiritual maturity with us. When we get there, there will even be some rewards waiting for us for eternity. We may find that our dollar means nothing in the next few years. We cannot put our confident expectation in our human wealth. **Christ in you, the confidence of glory.** We have the Holy Spirit and we have Christ in us as well. This is the mature confidence that we can reflect the very One in us. He is our indwelling Shekinah glory. The Presence of God, Who was with Israel, leading them out of Israel. What do we do with this glory? We reflect it. When we are glorified with Christ, we can be confident that we will live with Christ forever. We need to reflect perfectly the glory of God. That is the consummation of Christ's indwelling. Glorification is receiving a resurrection body just like His. The divine good which we produce translates to rewards in heaven. God gives us exceedingly abundantly beyond all that we could ask or think. We can be confident in that.

Acts 23:6, Paul was talking to the Pharisees. They were after our Lord through His ministry, and now they are after Paul. **He was on trial for the resurrection of the dead.** For others, there is no life after death; so live for today. There are grim things approaching in this country, legislation coming up which could be terrible for our country. We may have legislation which makes portions of Rom. 1 hate speech, punishable by a fine and time in jail. The first hope is the result of our salvation. The mature believer continues with great confidence. Isa 5:20–21: **Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter! Woe to those who are wise in their own eyes, and shrewd in their own sight!**

Application of the 3<sup>rd</sup> hope as a part of virtue love. Heb. 6:18–20: **...so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.** This hope is a top motivation in life. The faith rest drill is claiming a promise. We share that glory with Him. Our Lord's glorious place of honor. Our Lord was resurrected, and that body is localized, and that one place is at the right hand of the Father, making intercession for us. However, as God, He is in all places. We share in this glorification because we are in union with Christ.

**Virtue love endures all things.** Virtue love bears patiently, it trusts, it has confidence and it endures all things. They form a kiasmos which derives from two series of words, e.g., bears patience and trusts. The first word of the series corresponds to the last word of the 2<sup>nd</sup> series. The 2<sup>nd</sup> word of the series corresponds to the 3<sup>rd</sup> word. *Bears patiently* which is related to the last word, *endures*; and *trusts* relates to *confidence*. This is great literature. Paul had a wide range of academic talent. There is quite an irony here. God chose an intellectual Jew, a genius, to present a large portion of the great mystery doctrine to Gentiles. God used these intellectual skills in places like this. This is Paul's writing, his

word choice, but it is divinely inspired. This flies in the face of those who say that doctrine is way to dry and intellectual. This sort of thing lifts us, not temporarily, like emotion, but continuously. Paul is using a very intellectual figure of speech and we are to consider this.

Love is one of those emotional subjects.

1Cor. 13:7 **Love bears (patiently)** [*protects (with silence), keeps secret, conceals, keeps conflict confidential*] **all things, believes all things** [virtue love is convinced of all things and trusts all things], **has confidence in all things, endures all things.**

**Lesson #914**

**Chiasmos 1Cor. 13:7 June 24, 2009**

**Wednesday**

Paul found a way to bond these 4 characteristics. **Virtue love bears patiently; virtue love trusts, virtue love has confident expectations; virtue love endures.** Paul uses a literary device; a figure of speech. Paul knows how to paint a word picture. Paul is an intellectual. He could teach. His gift of Apostleship covered many of the spiritual gifts which we have examined. Paul knew how to use language to convey our Savior and God. He chose 4 very specific words, and he used a figure of speech called chiasmos. This is not the normal way that you see this figure of speech. Usually spelled chiasmus, using the Latin ending. Paul uses these words as a unified whole. They are all dependent upon one another. Paul brings us a wonderful application in this verse. You apply one of these characteristics means that you will also apply another. In algebra, Bobby found it to be terribly fascinating. You learn about  $x$  which stands for the missing number. By way of illustration, the  $X$  of chiasmos is similar.  $X$  represents 4 qualities in v. 7.

#### **Chiasmos**

1. Chiasmos is a set of two series of words.
2. The first is associated with the last word of the second series.
3. The second word of the first series corresponds to the first word of the second series.
4. *Bears patiently and trusts* are the first series.
5. *Confident expectation and endures* are the second two.
6. Bears patiently with endure; and trusts corresponds with confident expectation.

If you find this boring, you have fallen into the same trap that so many Christians have fallen into. Can you imagine this being taught in some church where they want excitement and emotional stimulation? They do not want to be bookish. Even though many of these churches do believe that this is the Word of God, they still want stimulation. This is in keeping with a generation of stimulus junkies. "Keep my interest in this dog and pony show, or I will find another church." We are told to renovate our thinking. God's plan for us is from the Bible. Bible doctrine goes to the intellect first.

Love has a cognitive aspect to it; it is not an emotional thing. There is the mental attitude of the mature believer. This is exhibited in the most personal of relationships. This

knowledge is gained through the format of chiasmus. Paul has used this in several places. It is found in the most solemn and important parts of Scripture. This means, he wants us to consider this carefully. Paul has a very specific, cerebral purpose. The force of this language helps us immensely which helps us to understand and analyze these 4 characteristics.

### What should we gather from this chiasmus?

1. *Bears patiently* has to do with present trials. *Endures* covers the future as well. The present and endurance has a future connotation.
2. When you *trust* in present time. Present trust and confident expectation. This includes your present thoughts as it looks down the corridors of time. Present circumstances can change quite radically. Circumstances change; one day you are in the midst of adversity, and then things are fine, and then you are back in it. Your confident expectation is in the knowledge that God has our best interests in mind. There is nothing in life that can move you.
3. Thus we understand the far-reaching nature of virtue love as we apply it in our temporal lives. Moment by moment, near future up until the day we die.
4. Virtue love, as we have seen, is the culmination of a detailed knowledge of metabolized doctrine. In reciprocal love for God, that is how love is developed. It is our attitude.
5. The chiasmus takes the present characteristics of bearing patiently and trusts and projects them into the future.
6. Do you get it? You apply in the present, the attitude that you relate to the circumstances and you have no fear of the future, all the way to eternity. This takes you to eternity without fear.

Have you ever written anything, and you look at it and say, *hey, I did well here?* That is possibly what Paul is doing here. The very things which Paul is thinking is the mind of Christ. We have exactly the same thing.

The chiasmus of virtue love. Clearly the knowledge must come first. When you lead with emotion, your learning is minimal. Lots of emotion and very little learning. You need to get the doctrine straight so that you have something to emote about.

There is going to be a lot of emotion invested in and tied up with spiritual gifts.

The final characteristic in this chiasmus is *endures*. The last characteristic is *endures*, which is *hupomenô* (ὑπομένω) which means *to remain instead of fleeing; to stand one's ground (in spite of fear); to stay behind while others retreat; to persevere*.

There is an entire vocabulary in the military; a lot of abbreviations and a lot of terms most do not know. Paul picked these up, having been kept by the Praetorium guard. "When we are in defense, *hupomeno*." It means *to sustain the assault of an enemy*. A medal of honor citation is an example of *hupomenô*. It is a very strong term for never-say-die believers.

Paul is talking about love, and he uses a military analogy. Does this seem incongruous? This is not sloppy agapê. Hupomenô is appropriate strength being applied as a part of virtue love. Virtue love is not for weaklings or for wimps. Virtue love carries strength. It expresses an attitude of perseverance. You will need hupomeno if you are to advance. This is a believer who is stubborn or steadfast. Philip. 4:12–13: **And I know to be humbled, and I know to abound; in everything, and in all things, I am taught both to be filled and to hunger, both to abound, and to lack. I have strength for all things in Christ the One strengthening me.** If we develop hupomeno, we will learn how to function in all of these circumstances. We will learn how to have abundance and how to suffer need. This is standing one's ground. Life is a battle. Every day of your life, stand firm in doctrine. Stand firm in your relationships in life. Utilize personal love in your relationships each day; do not let people wear you down.

#### Application here of Chiasmus

1. Chiasmus gives us the clue. Standing one's ground takes us to the first word, bearing patiently by passing over in silence. That is how standing firm begins. You get roughed up by someone, you do not come back with sins of the tongue.
2. That takes real strength and perseverance to maintain patience when being verbally assaulted.
3. It takes strength and perseverance not to retaliate. **Vengeance is Mine, I will repay, says the Lord.**
4. It takes strength and perseverance not to defend yourself when being assaulted verbally or being lied about. Can you handle sins of the tongue against yourself and bear it patiently without having to get out there and defend yourself. Once you understand the love and grace of God, you have a great, relaxed life.
5. Standing one's ground is showing internal determination in adversity and persecution. Bobby has no idea where our country is going or how many freedoms we will lose; but no matter what the circumstances, we must never be afraid to stand for the truth. The whole hate speech thing can affect what can be said in church. Virtue love brings the courage and strength to stand.
6. Hupomeno delivers the stamina and the resolve necessary to consistently apply virtue love.
7. With hupomeno as part of virtue love, the mature believer stands his ground, relying upon the spiritual life, whether in suffering or in success.

Virtue love never fails.

1Cor. 13:7 **[Virtue] Love bears (patiently)** [*protects (with silence), keeps secret, conceals, keeps conflict confidential*] **all things, believes** [trusts] **all things** [virtue love is convinced of all things and trusts all things], **possesses confidence in all things, endures all things.**

vv. 8–13 have been getting quite frustrating, and the argument is rather intricate. These spiritual gifts will cease at some point. The gifts in this verse will depart at some point. What is most important in the scheme of the plan of God? Is it the spectacular gifts of prophecy, knowledge and tongues? What lasts until the end? Virtue love. These gifts will cease; but virtue love goes on. Experiential living of the Christian life continues. It is sporadic and random. These gifts were important when it comes to the formation of the Christian church, but they are secondary to virtue love. Paul recognizes that virtue love is much more important and that is what is lacking in the Corinthian church. Paul says, *there is a better way*, which is virtue love. That is the better way. In comparison to these gifts which will cease, virtue love is everything. This comes down to the difference between the eternal and the temporal. One is permanent and one is temporary.

#### **By Application**

1. This comparison comes down to the importance of a permanent virtue love mental attitude through growing in grace and knowledge. That is what Paul is getting at.
2. Virtue love takes precedence over the ephemeral nature of emotion. Emotion is exemplified here by the nature of these gifts. Emotion is not the criterion for the Christian way of life.
3. Bobby was speaking to someone years ago, and they were in the charismatic camp. Bobby told them that they were more emotional than Bobby. Upon further questioning, this person had no idea the importance of Bible doctrine. They have no clue about taking in doctrine day after day. They do not understand that.
4. Virtue love is lasting experience in the Christian life.
5. Emotion at best is the fleeting response to the experience of virtue love. Virtue love is the result of doctrine the reciprocal love, but the application of virtue love is part of our experience.
6. At worst, emotion is a substitute for thinking with virtue love, which has been Bobby's experience with those who are charismatics today. Tongues is an emotional substitute for learning Bible doctrine.

The spectacular nature of temporary spiritual gifts is set against the permanence of virtue love. There is no question that these gifts existed when Paul wrote this. He had all of these spiritual gifts. Even if those gifts existed today, they do not take precedence over virtue love. Why are charismatics so hepped up on their gifts? It sets them apart; it makes them better.

This passage has been used for a theological position of cessationism. The position is that certain spiritual gifts no longer exist today: prophecy, tongues and knowledge are named in this verse. Healing would be a part of this. There are many Bible believing scholars who reject cessationism. They know that these gifts will end; it says so; they cannot argue with that. Their argument is the timing of the cessation. That will be the crux of this verse. Bobby is a cessationist, and he believes that these have ceased. Many believers have struggled with this issue and many scholars have as well.

Dr. Grudom was a brilliant man, a professor of Bobby's, and he came down on the other side. It is not an easy controversy. Since 1960, few topics have received as much attention as this particular one. Great division has come from this.

What does the Holy Spirit do in us? What gifts do we have that He utilizes in us? And what do these gifts do? Do certain gifted believers still serve the Lord by speaking prophecies, tongues and knowledge, or not?

Charismatic is the term used today. Pentecostal is the older terminology use for them; and the pejorative term, *holy rollers*. Their spiritual life function is deeply affected, and they do not understand the spiritual life as we do. There are charismatic scholars, and they tend toward the more mystical and less cognitive, but not always; they may stress experience over cognitive function, but not always. However, their biggest problem is growing in knowledge of Bible doctrine. That is the point and that is the controversy. Right from the outset, virtue love is permanent; virtue love takes priority. Even if these gift existed today, and they don't, virtue love still take precedence.

#### Introductory Points

1. Experiences in the Christian life are not a source of knowledge and doctrine. We never learn doctrine from the experiences in our life.
2. The Bible is the standard for all Christian experience. Our experiences are gauged by Scripture. Charismatics see the gift of tongues and they take them as legitimate. How they feel becomes the criterion of the spiritual life. It is always experience which takes precedence.
3. Any present-day claims of experience of the spirit, whatever they do in that spiritual gift is a manifestation of God the Holy Spirit, it is legitimate in their minds and it takes precedence. The average person in Berea has more doctrine than any charismatic.
4. Any such claims must be evaluated by Scripture.
5. Any such experience must be examined by Scripture.
6. If this passage shows that these gifts have ceased, then all use of these gifts today are false, because they defy the authority of Scripture. Therefore, there are a whole segment of believers today which based their spiritual lives on a false premise.

It is always a good things to search the Scripture. If searching the Bible reaffirms that, you are still understanding that the Bible is the authority, even if you get it wrong. That is better than nothing. This is a good thing, even if you get it wrong. Now, if the Bible is not taken as authoritative, then what is the point?

Have you ever been around someone who speaks in tongues? That is the spiritual life to them. They could not be more wrong. Those who do believe that the Bible is the guide for faith and practice, they still misinterpret this passage. Others downplay these gifts but they do not dispute them, but often that is to grow their church. They will look the other way. They want to appeal to everyone. Others who know the gift no longer exists, they

will continue to accommodate those who do not speak in tongues. Some just do not want to be divisive. They just want to get along and not stir up trouble.

There are real divisions over this topic in the church. Millions of Christians have been captivated by this movement. Every major Protestant church was impacted by the charismatic movement. The Roman Catholic church in 1969, and Greek Orthodox in 1971. Jim Meyers was in Ukraine, who was asked to leave for 90 days, and come back for 90 days. He will then go to Zambia. They have the only constitution in the world which says that they are a Christian nation. He was watching tv in the Ukraine one day; the entire Zambian soccer team, coaches and all, went down in a plane. The president lined up all of the coffins and they had a big service for them, and the president got up and spoke the gospel at this funeral. Jim say, "I've got to go to Zambia." He found incredible positive volition. They were hungry. Almost all of them were charismatics. The charismatic movement infiltrated and won many to Christ, but taught them false doctrine.

Here is a country where people recognize the truth and they want to hear the truth. A teacher told Jim Meyer that he changed all that he was teaching. He realizes now how to teach.

Many charismatics have brought many people to Christ, but then have developed no spiritual life in these people. Virtue love is the only priority. Are there tongues-speakers today? Unequivocally, no.

If these gifts are still in operation, as many charismatic assert, are they providing new revelation beyond what the Bible gives? These gifts were used to give Church Age doctrine which has never been taught before. Is there extra-Biblical doctrine out there? This is a serious problem, which would indicate that the Bible is not their proper authority or the final authority. That makes their spiritual life a very iffy proposition. Jehovah Witness, Islam, and Mormons all began with new revelation.

Why do you need a prophet today, if their prophecies agree with already existing Scripture. The pastor ought to be the one still teaching. If someone claims new revelation, then it is not from God. God does not contradict Himself.

Those who speak new revelation in churches today, are speaking false doctrine. All the inspired doctrine and all the revelation is all found in the Bible already.

Bob saw a reason to write the book *Tongues* in 1971, because of the controversy going on at that time.

Our development of virtue love is the better way, which Paul speaks of in 1Cor. 12:31.

Tongues and prophecy are used to compare the temporary with the permanent. Everything which has been taught about virtue love is critical. Paul uses 3 temporary gifts to illustrate this principle. They have to cease; otherwise this analogy does not work.

Paul closes out vv. 4–7 with v. 8a. **Virtue love never fails.** You cannot lose.

1Cor. 13:8 **[Virtue] love never fails. But if there are prophecies, they will be caused to cease; if tongues, they shall cease; if knowledge, it will be caused to cease.**

## Lesson #916

1Cor. 13: June 28, 2009

Sunday 1

There is a certain amount of failure in every person's life. This can be serious or not so much. It can be a breakdown in marriage, deaths on the battlefield, etc. Or, it can be a less problematic failure, like a bad golf game, a small transgression or a bad grade in school. The specter of failure always looms in life.

Some are haunted by failures. Some go in for escapism. Drugs, drinking. Some point out the failures of others.

The nation Israel failed again and again and again. Even Moses failed in the end in leadership, and he never entered into the land. King David failed. Jonah did not follow God's direct instructions. The disciples all failed in the final hours before the cross. Paul knew failure on several occasions.

And, at the very end, Satan will fail, and lose the Angelic Conflict. Sometimes we neglect doctrine or we reject it; or we do not rebound. We fail to utilize our spiritual gifts.

However, what *never* fails is virtue love. Virtue love in your life never fails. God never lets you down; His love never comes to an end. Every believer in Jesus Christ has access to virtue love. We can all live in the sphere of love. It begins with God's love for us. It begins at the cross, and continues as we move forward spiritually. That is the whole sphere of life. And it never fails, never. If we had built the characteristics of virtue love in our soul, we have built a system which never fails. We, as believers, will continue to have failures in this life.

Πιπτω = *to fall*. This is actually *ekpiptō*. By Thayer, it means 1) *to fall out of, to fall down from, to fall off*; 2) *metaphorically*; 2a) *to fall from a thing, to lose it*; 2b) *to perish, to fall*; 2b1) *to fall from a place from which one cannot keep*; 2b2) *fall from a position*; 2b3) *to fall powerless, to fall to the ground, be without effect*; 2b3a) *of the divine promise of salvation*. This is combined with an adverb. *Oudepote* (οὐδέποτε) [pronounced *oo-DEP-ot-eh*], which means *never*. Strong's #3763.

Tongues have ceased. That is what the Bible teaches. It does not matter what Bobby thinks or likes; it is all about what the Bible says. We will launch into a series which examines whether these gifts still exist.

Bobby went to some great seminaries where there were very learned teachers, and some of them still believed in tongues, although they did not speak in tongues themselves. Bobby suspects that their tortured exegesis was to keep the church from splitting up.

Virtue love never ends; it carries on into eternity. Virtue love represents a mature status for the believer. Virtue love is directly associated with the production of more and more divine good.

Just as God's Word lives and abides forever, so does the virtue love which is produced by the Word of God. We will be far beyond the status of the characteristic of virtue love. Virtue love in itself will not be a part of our heavenly existence; but divine good will be.

We will all be resurrected and we will all stand before the Judgment Seat of Christ. We will have to look Jesus in the eye and say, "What did you do with your spiritual life which I pioneered for you in the 1<sup>st</sup> advent." Ideally, we will answer, "I lived in the sphere of virtue love." Virtue love in the soul, the outcome of spiritual maturity, is the mark of spiritual success in this life. It is not what you do, but how you do it.

Good deeds matter not in eternity. Only by God's plan can you produce divine good in eternity. This is the mark of utilizing doctrine in the soul. It is the attitude for solving problems God's way. When you utilize problem solving device and solve the problems in your life, that is producing divine good. It is not just about doing good deeds.

You can preclude road rage by the function of virtue love on the freeway. Your marriage has something to do with your divine future.

What is more important to us is the here and now; virtue love is never withdrawn, it is never phased out, it is never retired. We have it; we stand on it. We may walk away from it, but God does not pull it away. Doesn't it stand to reason that virtue love will not fade? Every one of those characteristics has a complete and total impact upon our lives right now. Paul is focused in this context of virtue love as it is developed. This entire context of vv. 4–7 is the sphere of love in our temporal lifetime. However, there is a termination point to our lives. We will die. Our time will run out for our spiritual advance. However, while we are alive, we have the ability to acquire virtue love, and that never fades away and it never ceases. As long as we live, we have the sphere of love. As we apply those characteristics, we never fail. It is an absolute. It is what we build up in our souls to handle life.

V. 8a sums up everything that we have studied about virtue love.

Sometimes those who speak in tongues look at us as 2<sup>nd</sup> class Christians because we do not speak in tongues. Do you know what divides believers in this realm? The lack or abundance of virtue love in your soul.

Paul is focused on the here and now. Charismatics take this passage to mean that these gifts will cease, but only in eternity. That is not what is being said here; that is not the context here. Paul is not saying that this goes till eternity. Paul is talking about the here and now. These gifts will cease at some point in human history. All of this is confined to an earthly context.

1Cor. 13:8 [Virtue] love never fails. But if there are prophecies, they will be caused to cease; if tongues, they shall cease; if knowledge, it will be caused to cease.

## Lesson #917

1Cor. 13: June 28, 2009

Sunday 2

You might be golfing wrong and your instructor has told you how to do it right; and one day, it dawns on you, "That is how it is done; that is what he has been telling me." Virtue love is like that; that pulls it all together. The sphere of love will always be with us, and this is the only thing in this life which never fails. People will fail us, we will fail, and circumstances will fail; but virtue love never fails.

There is no view here of virtue love in the eternal state or in heaven. All of this focuses on virtue love in time. It will last us through eternity, but that is not the focus of this passage.

The question is, *when?* If virtue love does not end, and if we are talking about virtue love in eternity, then these gifts can continue and cease at eternity. Paul is not asserting that knowledge and prophecy will continue until eternity. All of this passage is confined to an earthly context. Before the end times. There is a terminous point to these gifts within human history. Human history as we know it will end. There is no more history. It is just destiny which goes on forever.

The terminous point for these 3 gifts is not the return of Jesus Christ at the rapture, or at the 2<sup>nd</sup> advent, or in the Millennium, or in the eternal state. The terminal point will be in time, in human history.

We are barely into the Church Age, and Paul would not say these things if tongues, prophecy and knowledge were no longer extant. In the meantime, we must realize that everything in this life may disappear. Virtue love remains unassailable in this life. We never lose the sphere of love in this life.

We may stay out of fellowship, for short periods and for longer periods; and we may not develop virtue love in our lifetime as a believer. When it says that virtue love does not stop, go away, end or fail; that means that it is always available to us with spiritual growth. The sphere is always there. So we must remain in it. When we live predominantly in the sphere of love, it does not fail or go away. It will always function in our souls. When it is with us, it never ceases to operate. It is our mental attitude about life. It is our character about life. It is the way that we view all of life. When we have the characteristics of virtue love, we have the ultimate in faith rest. We have the ultimate in problem solving devices. We have the ultimate in divine viewpoint. Everything in life is seen through the grid of divine viewpoint when we have these characteristics in our souls. It does not fail; it does not malfunction. With virtue love, we can reflect the Shekinah glory in our life.

The Shekinah glory was the presence of God in the pillar of fire and the cloud by day. Now we have the Shekinah glory in us. How do we reflect the Shekinah glory? We produce through the filling of the Holy Spirit, Christ's own spiritual life. His virtue is the same virtue which we can reflect in this spiritual life. The Holy Spirit made known the riches of His

glory, which is Christ in you. If we have expressed faith alone in Christ alone, the Shekinah glory dwells in us. Virtue love in us is the ultimate in reflecting the glory of God which is in us. God with us throughout human history. We have the greatest change to reflect God's glory in our life. God's power is infinitely greater than the power which surrounds us in the cosmic system. That is our guarantee; we gain the confidence of Christ in us through virtue love.

In making this final point, Paul has made an easy transition from what came before. Hupomenô means *to stand fast, to endure*. That is what a believer does in virtue love. He stand fast. He never retreats. He dies in place. That is what the believer does with virtue love. He relies on the spiritual life, whether in suffering or whatever. We persevere in virtue love. This defines how virtue love never fails or never ceases in our case. We carry this characteristic of hupomeno. That is the reason why we can stand our ground. It never ceases to be available and continues. We fail to use virtue love; but it never fails us. If virtue love is functioning in our souls, then we can be assured that it will never let us down.

How do we know this is true, and how do we know that this works?

#### **How do we know virtue love works always?**

1. We will not collapse, even in the worst of adversity. That is what standing fast means.
2. We will not become disillusioned by people. That in itself should be enough to want us to develop virtue love characteristics. The greatest failures are when people in life fail us. "I thought I knew that person; I am so disillusioned." That is the beginning of every relationship tragedy. With virtue love, you never become disillusioned by anyone. One of the greatest disillusionment in the human race are those who have this utopian view of what the human race can be. But, *we are no damn good*. The human race is a fallen race. We will not evolve into some great thing. Those who believe in this utopian world are doomed to disillusion.
3. Our personal relationships will be vastly improved. Review the characteristics of virtue love and put them into perspective with someone you love or do not love or associate with. Your personal relationships and associations will be vastly improved.
4. You increase capacity for impersonal love, with is virtue love. Nice to be known as a great lover. That attitude of benevolence and caring.
5. Most of us will not live past 100. No matter how long we live, we always have eternity to look forward to. In relative terms, 100 years versus eternity, why spend time being dissatisfied with this life? What is 100 years in this life? What mattres is the application of virtue love. It is meaningless.
6. You will never forget the great purpose of your life with virtue love; which is to glorify the Lord. The characteristic of virtue love.
7. You will not turn back to the futility of human viewpoint. When they get into trouble, it is right back to human viewpoint. They get disillusioned; they get dissatisfied. The characteristics are divine viewpoint. When you have the mental attitude, you think with divine viewpoint. You will not want to go back to human viewpoint. It is

a futile system of thinking. Divine viewpoint in our souls characterized by virtue love never ceases or fails.

8. Your enthusiasm for spiritual advance will not fade away. People have, after listening to doctrine for many years, say, "It does not work. It is not working for me." They are just as disillusioned as before. Doctrine always works. We fail. We fail to build and apply virtue love. It is just γνῶσις. Maybe you just are not patient enough. These characteristics develop as we grow. The longer we stay in fellowship, the more we take in doctrine, the more the virtue love characteristics are applied, the more that we see that doctrine works. Those who left, what they are doing now does not work either.
9. You will not forfeit eternal rewards by using virtue love. The two go together.

All of this is the result of the sphere of love in which we reside. We can only depend upon the sphere of love in this life. When this happens, people testing is always a test we can pass. In fact, we will flourish in the midst of such testing. You cannot fail in the Christian way of life when you employ virtue love. This is not a burden; this is the best life. This is life beyond anything that we can imagine. All that we are as believers is demonstrated in the sphere of love.

Now, Paul will demonstrate how much better this sphere of love is than anything else in life, including certain spectacular gifts, which the Corinthians thought were the epitome of the spiritual life. This is what Paul will compare. Christianity today needs to hear what is greater.

1Cor. 13:8 [Virtue] love never fails. But if there are prophecies, they will be caused to cease; if tongues, they shall cease; if knowledge, it will be caused to cease.

## Lesson #918

1Cor. 13:8 July 1, 2009

Wednesday

Bobby thought that this was going to be a fairly cut and dry subject, but if you listen carefully, you will hear every argument for and against the cessation of the gifts. This will also be a very practical study.

Some people define their entire Christian life by these 3 gifts. They believe that these are the workings of the Holy Spirit. They think that this is the Holy Spirit at work. Some believe that tongues and these other gifts are in existence today. Bobby can tell the same people are unhappy. Do you base your opinions on what you can see, hear or touch, or do you base them upon the Word of God. If these gifts are no longer in operation, what exactly are people seeing in these churches today. Bobby can tell you it is not the work of the Holy Spirit. Some of the healers are charlatans who make lots of money from this. In any case, there are false teachers in the church.

The Bible must be our final authority on this and all other matters.

These are all gifts which are spoken of here: prophecies, tongues and knowledge. Bob has already taught all of these gifts extensively. It is clear that these 3 gifts will cease. No one can argue that. The real question is, when will these gifts end and why; both of these questions are intimately connected.

First off, why did Paul choose these 3 particular gifts? Already from the context, we understand that a comparison is being made. There is the never-ending quality to the sphere of virtue love. Virtue love is always with us. As long as we are alive, we have the capability. Paul will show in this comparison the great value of virtue love in relation to other important aspects of the Christian life. The indispensable virtue love and how it relates to these dispensable gifts.

Tongues impacted many people in a very positive way. It was a legitimate spiritual gift for a specific reason. The sphere of love is a better way. Virtue love is lasting and unceasing, unlike the temporary status of these 3 gifts. Paul will set up a comparison between the sphere of love and these temporary gifts.

Let's go with an aside comparison. What this may show us, what comes immediately to mind, is the importance of being a plodder. Going step-by-step. You climb that mountain of ἐπιγνώσις one step at a time to reach pleroma. We do not speed across the heavens like a comet.

The Christian life does not center on spectacular, showy gifts; it centers on slow and steady spiritual growth. A believer who is a flash in the pan is no good to the plan of God. There is nothing important about this momentary high of a tongues service. The biggest problem is, their spiritual life is centered upon gifts which no longer exist.

Why are these 3 gifts singled out? Why did Paul choose the gift of prophecy?

Prophecy included doctrine which was not yet recorded in Scripture. The prophet was a forth-teller. He spoke mystery doctrine not yet communicated to mankind before the day of Pentecost. The prophet gives eschatology. Paul wrote eschatology and John wrote lots of it. By the very definition of prophecy, there is divine inspiration involved. (1) the prophet received his message directly from God. Bobby is illuminated by God the Holy Spirit while examining the Bible. (2) there was enough to inform these churches of mystery doctrine. (3) prophecy communicated the mind of Christ. This was divine revelation at a time when there was no other means to know it or to teach it. It was foundational to the emerging churches knowledge of Bible doctrine. Prophecy revealed doctrine never heard before revealed by the Church Age. New believers at this time did not know about Church Age doctrine.

Bobby is going to talk a lot about the canon of Scripture. The canon is central to what we will learn.

## The Canon of Scripture

1. The Canon are the books of the New Testament accepted as authoritative. How did we get these books of the New Testament? They were accepted by the church as canonical.
2. The canon was a compilation of these books. There were different authors and they were compiled into one book.
3. Criterion:
  - a. Every book of the New Testament must be written by an Apostles or someone closely associated with an Apostle. Mark wrote a gospel and he was closely associated with Peter; Luke was closely associated with Paul.
  - b. The books must be universally accepted by the churches as authentic at the time of their writing.
  - c. Each book must be consistent with the doctrine that the church already possesses. They had the Old Testament, which was the Bible up until the mystery doctrine. The Old Testament was the Bible of Jesus Christ. That is what He used. Church Age doctrine must be consistent with what they already had.
  - d. Each book must give internal and external evidence of being divinely inspired. Distinguishing of spirits was used in order to identify these books as being divinely inspired.
  - e. Each book must be recognized as canonical in the catalogue of the church fathers. The following generation who compiled it. Paul wrote the documents, but did not compile the canon of Scripture. The church fathers compiled the canon. There was some debate.
  - f. To be canonical, each book must contain exhortation to public exegesis of the Word. Col. 4:16 Rev. 1:3 2:7 3:6 Peter puts Paul's writings on a par with the Old Testament Scriptures. 2Peter 3:15–16. Bobby may bring in a short list of books we ought to read about the canon of Scripture. The Apostles did not begin by knowing everything right from the start. They were divinely inspired to write. They had both going for them. That which they spoke as revelation was part of that which they wrote as divine revelation. They were intimately connected.
4. Divine inspiration: the human writers of Scripture wrote by means of God the Holy Spirit, Who supernaturally directed them, without waving their human intelligence, their vocabulary, their individuality, their literary style (there are many genres which they used), their personalities or any other human factor, He so directed them to record God's complete and coherent message to mankind with perfect accuracy in the original languages, the very words bearing the authority of divine authorship. The KJV is not divinely inspired. It was translated in the 16<sup>th</sup> century from a fair Greek manuscript. The Scripture which we have today reflects that with great accuracy. Even though there are errors by human beings. There are over 5000 variants which have been identified in the New Testament, and which scholar have attempted to rectify. A, B and C ratings of these readings. Not one error has ever changed an important doctrine of Scripture. Hundreds of manuscripts are compared. There are literally thousands of manuscripts of the Bible, fragments and

complete manuscripts. There is a whole system scholars use to identify the accurate reading.

The difference with prophecy is, God essentially dictated the material to the mind of the believer with that gift. The writing came from the hand of an Apostle who already knew this doctrine, but used his own writing style. But God never removed a person's personality or writing style, etc. there is an inescapable relationship between the gift of prophecy and the formation of the canon of Scripture. Divine inspiration is the common denominator.

During the Apostolic period, the canon was open. It was in the process of being formed, but it was not yet compiled, spread about to all of the churches, and accepted as authoritative. Prophecy was a means to spread mystery doctrine more quickly, before permanently written doctrines had been distributed. These new believers knew nothing of Church Age doctrine. They knew about the Messiah, but they knew very little about Church Age doctrine. Prophecy was a way that the mystery doctrine could be given to them and then spoken.

In a church, you might get one or two letters, and that was your doctrine. Also, those who had these various gifts. Prophecy was one of the revelatory mystery gifts foundational for the church. It helped produce which is now recognized as canonical. It implanted into the minds of the Apostles that which they needed to know to write. It met needs of those who had no other way to learn Bible doctrine before the completion of the canon.

This is the background of how we deal with spiritual gifts after. You must first understand what these gifts are. The problem of an incomplete canon of Scripture was partially alleviated by these various gifts, like the gift of prophecy. These means that prophecy was divinely inspired revelation to the prophet.

What they all have in common is that these 3 gifts are all revelatory gifts. They are foundational in purpose, spectacular in function, and will cease to exist.

1Cor. 13:8 [Virtue] love never fails [comes to an end]. But if there are prophecies, they will be caused to cease; if tongues, they shall cease; if knowledge, it will be caused to cease.

**Lesson #919**

**1Cor. 13:8 July 2, 2009**

**Thursday**

People were standing for various service songs, and Bobby explained what was going on. "This was not some tongues service getting started."

3 spiritual gifts will cease, and that part is clear. There are 2 different verbs here used for a reason. The timing is something that hardly anyone agrees to. Because of the context in which we find v. 8, there is a comparison between virtue love of the spiritual life and the temporary spiritual gifts. It is notable that each of these 3 gifts have different purposes, but they all have a common purpose. In this comparison, Paul demonstrates just how much

better the sphere of love is than anything else that the Christian way of life has to offer. He uses these spiritual gifts as his foil. Those who had these gifts looked down on those who did not. They see this as the extreme of spirituality. This happened in Corinth and in churches today. The sphere of love is the height of spiritual achievement. This is because using the sphere of love means that you are living the spiritual life. That basically makes up your spiritual life. Everything else is secondary and a result of your spiritual life. Production is a natural result of spiritual growth. The more you advance, the more your gift kicks in. All of these are results of the sphere of love.

Our resources are the filling of the Holy Spirit, gap, the edification complex, and the sphere of love, which is the culmination of what we have learned in 1Corinthians. Our Christian life centers on the slow, steady advance of spiritual maturity and the acquisition of the characteristics of the sphere of love. The Christian life does not center on even these spectacular gifts, even though they are critical to the early church. The real question here is, no which is greater, the sphere of love or these gifts (which should be obvious). The real question is, *when do these gifts end and why?* The whole point of this comparison is to highlight virtue love. What do each of these gifts have in common which singles them out to be used? What caused these gifts to end? It says that they ceased, so what do they have in common? What causes them to end. That is the logical progression of our study.

### **The Gift of Prophecy**

1. This includes speaking mystery doctrine never revealed in the Age of Israel. All of the important people in the Old Testament had no idea that this was going to occur. Prophecy revealed this information. Only Christ revealed a little of Church Age doctrine, but most of it occurred after Pentecost.
2. The prophet was also a foreteller; he would tell what would come to pass after the Church Age.
3. Prophecy was important in the early church because there was no complete and fully compiled canon of Scripture.

Bobby has 4 books to recommend: intro only A Textual Commentary of the Greek New Testament explains how all of the errors occurred in the New Testament. When Paul wrote a letter, it was infallible. However, this letter was copied over and over again. They each began to sit down and wanted their own copy. All of these manuscripts were copied and over again by hand. There are literally 1000's of these manuscripts in existence. Scholars take many of these manuscripts and they compare them. They look at all the areas where there are scribal errors and they compile all of the different readings and they give greater weight to the older manuscripts; less weight to those done later. Those with less than an A reading have absolutely none affect on any point of theology.

The Origin of the Bible, edited by Philip Comfort; a compilation. Inerrancy by Norman Geisler. Inspiration and Canonicity of the Bible by Laird Harris. Bobby gives these with some trepidation. They are scholarly and somewhat involved.

4. That which was spoken and later what was written and later compiled into the canon bore an inescapable relationship.
5. That relationship was centered in divine inspiration.
6. The prophet received his message direct from God. He could not write it. It has to be revealed directly by God the Holy Spirit. He then declared that information to those in his vicinity.
7. Prophecy was intended to communicate divine revelation at a time when there were no other means by which to teach it.
8. Prophecy was foundational to an emerging church's doctrine. Without it, the church, they would not have had that much information about their early spiritual life. Prophecy was one means of revealing mystery doctrine before the canon was complete.

all of these gifts revealed God's message to the early church. Since these very important gifts ceased and were done away with. How much more important is the sphere of love? These gifts were critical to the early church.

What about the gift of tongues, which is the most controversial of these gifts? Tongues was also revelatory. It was a means of communicating. It was a means of communicating a sign of judgment and the gospel of Jesus Christ. This was a twofold purpose. 1Cor. 14:2. Speaking in tongues is described as speaking in mysteries. It communicated revelation. Most importantly, it was a sign of judgment.

### **Tongues**

1. Tongues existed to spread the same pre-canon information in my different languages.
2. Tongues was spoken in exclusion of the human mind in the communication.
3. The mind of the gifted person who spoke in tongues did not participate in the communication. The Holy Spirit used the vocal cords to speak a language unknown to the speaker. Therefore, their mind was disengaged. This is why so many people are so thunderstruck when they saw the so-called gift of tongues at that time.
4. Prophecy required someone to form the words with his own mind to communicate what God communicated to him. The prophet had to communicate with his own words the thinking of God. He was given the knowledge as part of the gift, and then he spoke it in his own words.
5. Tongues is the gift of speaking in a language which the speaker did not have before. Bobby is fascinated with foreign languages and loves to hear them spoken. It is possible they had perfect pronunciation. The hearer understood what was being said. Our Lord spoke in Aramaic or Greek; but information was communicated in many different languages.

**How was tongues used in the early church?**

1. Tongues was first used to evangelize the Jews on the day of Pentecost and thereafter. Jesus arose and 10 days later, those with this gift began to speak these languages.
2. At that time, many Jews from many surrounding lands made pilgrimages to Jerusalem.
3. They were celebrating the feasts at the Temple.
4. On the day that the disciples received the filling of the Holy Spirit, they began to speak all sorts of languages. These are languages described in the Bible of those nations which surrounded Jerusalem.
5. Why did they speak these languages? This evangelized foreign-born Jews in languages which they understood. Since 586 B.C., many Jews did not leave their nation where they were placed, but they still came back and were evangelized.
6. There was a second reason for speaking in tongues.
  - a. Tongues was a sign that warned the Jews of the coming fifth cycle of discipline. This is per the prophecy of Isa. 28.
  - b. The 28<sup>th</sup> chapter called the corrupt religious leaders the drunkards of Ephraim. The people of Israel reflected this leadership. God brings judgment against the pivot.
  - c. Because of that situation, Israel was given a sign. Indeed, God will speak to this people through stammering lips (alien languages) and a foreign tongue. This was a sign of judgment.
  - d. Isaiah's sign of the judgment on Israel would be announced in a foreign language. You are about to go out on the fifth cycle of discipline. When Assyria conquered Israel, Assyrian was heard in the land. That warning sign was also directed toward future generations. When doctrine is rejected, the Jews could find themselves hearing truth in a foreign language. The fifth cycle of discipline fulfilled Deut. 28:49. Egyptian and Chaldean and Persian was all heard in the land. That which was heard on the day of Pentecost was a continuation of judgment. Israel had rejected her Messiah and His offering. The gift of tongues was designed to awaken the Jews to another imminent dispersion. The sign of Isaiah. This was a warning of a coming judgment in 30 A.D. and in 70, Jerusalem was leveled. The legions of Titus destroyed Jerusalem. In the speaking was the solution. The rejection occurred by the Jews during the life of Christ. The discipline was on the Jews. However, they heard the gospel in these foreign languages, so that they could avoid this judgment. It was a sign of judgment but, at the same time, the solution to that judgment.

Probably later, the gift of tongues was probably used, not just for the gospel or for teaching mystery doctrine to those of other nationalities. There were a lot of Jews who resided in Corinth. It was prior to 70 A.D. This was still the sign of Isaiah for these Jews. It was still happening. Tongues had a different purpose from knowledge and prophecy.

Recall 1Cor. 12:8: **To one is give knowledge according to the same Spirit.** This is the gift of knowledge. This is not some ordinary knowledge. It is knowledge given directly by God the Holy Spirit by means of this gift. The gift of knowledge was also by means of revelation. 1Cor. 13:2 **it is connected to mystery doctrine. If I have the gift of prophecy, and understand all mysteries and all knowledge, and if I have all faith, so that I can move mountains, but do not have love, I am nothing.** This is something which they share which is not found in the other gifts. These are revelatory gifts. Insight was provided into God's truth. Mystery doctrine had not seen the light of day until these gifts came into existence. More important was virtue love.

#### **Differences and Similarities of These Gifts**

1. All 3 were revelational, but they all had separate purposes. Tongues was a sign gift for the Jews, making it unique to all of the Jews. It was a spoken sign.
2. Prophecy and knowledge were specifically for divine revelation before the canon of in existence. This was before the canon was formed. The canon of Scripture was not completed until circa 90 A.D. the churches themselves testified to the canonical nature of these gifts. This spread mystery doctrine more quickly.

Their commonality and their differences are critical.

1Cor. 13:8 **[Virtue] love never fails. But if there are prophecies, they will be caused to cease; if tongues, they shall cease; if knowledge, it will be caused to cease.**

**Lesson #920**

**1Cor. 13:8 July 5, 2009**

**Sunday 1**

We live in the land of the free because it is the home of the brave. The uniforms in Berachah indicate that these are men and women who will defend America from all enemies.

The greatest provision of all is our Lord Jesus Christ, Who is the Author of all liberty.

Liberty is a word which evokes a powerful response in those who revere it. They are exempt from arbitrary control and exploitation, and they live in the confines of their own choices. Freedom is self-fulfillment. It means that each of us has an individual determination and opportunity. We can own property and engage in free commerce; and yet, we are still subordinate to authority. For freedom to be preserved, there is required personal responsibility. We choose to live by the rule of law. The citizens of a free nation are accountable for themselves and their actions. The decisions that we make determine the life that we lead. We all have a part in that. We are an entity which comes closer to the ideals of human liberty than any other nation in human history. It all came together at a point in time, 233 years ago, as of yesterday. Our liberty and freedom was eloquently and unanimously declared on July 4, 1776.

Bobby reads portions of the Declaration of Independence. The intent of the founding fathers was separation, and not the destruction of another government. Governments are

instituted among men to preserve the rights of men. When a government becomes destructive to these ends, it is the right of the people to abolish it and to establish a new one. Prudence will dictate that governments long established should not be changed for light and transitory reasons. The object of the king is absolute tyranny over these states. In essence, this was a foreign power establishing authority with an army. The disputes are then laid out. We must separate and hold them enemies in war and friends in peace, as is our relationship with all other peoples. All political connections between the colonies ought to be resolved. Full power to engage in commerce, go to war, establish peace, etc. We mutually pledge our lives, our fortunes, and our sacred honor.

These founding fathers often gave their lives, their fortunes; but never their honor. There is little honor in high places today. But that is the foundation for our present-day freedoms. Besides the emotion of this document of liberty, one other thing stands out.

This document was not a knee-jerk response. They had no desire to destroy English government and they wanted to retain the rule of law. Law must be maintained and tyranny must be restricted. This document declares a new nation. As a nation, they had the right to defend themselves against a foreign power (Great Britain). This was not a classic revolution against an internal government, but a war for independence, a war for separation. We were colonies. There were local governments established with legitimate authority. The objective was not to destroy England's established government or our own local government; it was to have the right to govern ourselves. The King of England was not dethroned, not like in the French and Russian revolutions. This is the greatest document of freedom in history, except for the Bible.

Today, we have one of the greatest attacks on freedom in the United States. It is a threat from within the souls of our own populace. The American people have lost the understanding of what freedom is. We prefer security, comfort and fun instead of freedom. We prefer our government to make decisions for us, rather than take responsibility for our own lives. All is not lost. We are the key to freedom in this land. We as believers are the key to the freedom of the United States. That is the response to any and all internal threats to freedom. The solution in the end is always spiritual. We must continue to form a pivot which will preserve this nation. Jesus Christ controls history, and He does this through the pivot of mature believers. He honors and blesses the nations. As goes the pivot, so goes the nation. History has shown time and time again, the nation which turns its back on Biblical doctrine will lose its freedom. We need a great pivot of believers to preserve the destiny of this free nation.

The Pilgrims were covenant theologians. Their weakness. The rise of Christian doctrine and a nation go hand-in-hand. The rise of the Dutch Republic. The rise of the Germanic states.

Our entire study on the sphere of love. If virtue love is inculcated into your soul, it never fails. We will fail as people; but what is in our soul will not fail. We can handle adversity and difficulties. We have the same option and opportunity. If there are gifts of prophecy,

they will be done away; if there are tongues, they will cease; if there are gifts of knowledge, they will be done away.

There is an intricate set of arguments to examine the cessation of these gifts. There is great controversy on when these gifts ceased or if they have ceased. There are churches where tongues are spoken, and the people get very emotional. The gift of tongues at this period of time existed and it manifested itself in these people. It was a visible demonstration of God the Holy Spirit working inside of someone. Imagine that if Bobby suddenly began speaking Bible doctrine in German or French or Farsi. This is exactly what happened. There are many good people who believe this gift is still extent. They have a similar response to those who spoke in tongues in the past.

Today, there are just unintelligible words spoken without any meaning. That is not the gift of tongues.

Virtue love is the center of our life, and not nearly as flashy as some of the spiritual gifts found here. We bless the nation through our spiritual advance. There are dozens of churches which will make us feel better. These other churches will teach love, but they will not teach virtue love. They teach sloppy ἀγάπη. Bobby will dig deep on this topic and it is so practical today. Paul is emphasizing what is important here, which is the development of our spiritual life, which is the function of virtue love; and not the gifts. Perhaps it is like gardening; the key is the garden and what it looks like or produces, and not the tools used in the process.

Prophecy and knowledge take on the verb *to be rendered useless*. And the gift of tongues will cease. People say that Paul may want to use different verbs for rhetorical style. However, every word in the Bible has a purpose; it is all divinely inspired. Paul was differentiating between gifts. There was a contrast going on here. There was a marked difference. Pauō means *to cease of its own accord, to be discontinued*. There is a point in time when it is discontinued because it had a unique purpose. When that purpose was fulfilled, it would just end. It is like a product line which is discontinued because a better and more suitable product has come along. Horse and buggy replaced by the car.

Isaiah pronounced this sign gift.

verb: pauō (παύω) [pronounced *pow-OH*], which means 1) *to make to cease or desist*; 2) *to restrain a thing or person from something*; 3) *to cease, to leave off*; 4) *have got release from sin*; 4a) *no longer stirred by its incitements and seductions*. Strong's #3973.

1Cor. 13:8 [Virtue] love never fails. But if there are prophecies, they will be caused to cease; if tongues, they shall cease; if knowledge, it will be caused to cease.

**Lesson #921**

**1Cor. 13:8–10 July 5, 2009**

**Sunday 2**

Tongues would be discontinued when it was no longer necessary to warn the Jews of impending judgment. When did foreign tongues again appear in the land? At the day of Pentecost. It was 11 disciples who suddenly broke out in the spiritual gift of tongues.

They were in an upper room, and they immediately began to speak in tongues. The purpose here was a sign gift. It heralded the dawn, and it heralded a coming destruction. This was the sign of Isaiah.

Verb: *katargeō* (καταργέω) [pronounced *kaht-ahrg-EH-oh*], which means 1) *to render idle, unemployed, inactivate, inoperative; 1a) to cause a person or thing to have no further efficiency; 1b) to deprive of force, influence, power; 2) to cause to cease, put an end to, do away with, annul, abolish; 2a) to cease, to pass away, be done away; 2b) to be severed from, separated from, discharged from, loosed from any one; 2c) to terminate all intercourse with one.* Thayer definitions only. Strong's #2673.

The sign of tongues became obsolete, because the warning which was being heralded had come to pass. 40 years of time, word had spread, and tongues was no longer necessary. By this time, enough people who spoke these other languages knew the gospel and Church Age doctrine and there was no longer a requirement for them to hear doctrine in their own language from someone who did not speak it.

Something else would act upon prophecy and knowledge. They would be rendered inoperative by something or someone. All 3 gifts would cease, and some people believe this to only be the end times. Many think these gifts which will continue until our Lord returns, seeing their end in the future.

The question is, what agent acted, and what caused knowledge and prophecy to be rendered inoperative. How did this happen?

Prophecy and knowledge were not sign gifts. These were gifts which were entirely revelatory. They were for the sole purpose of communicating Bible doctrine. The purpose for these gifts was different from tongues. This was to reveal mystery doctrine because there was no other means of mass dissemination. There was no other way. Mystery doctrine was only beginning to be put into writing for all to see. Eventually the canon of Scripture would be in writing and then distributed en masse, and this kept doctrine from being distorted, because here it is, in writing. Prophecy kept the message clear and without error. It would become obsolete. The best way to keep doctrine from being distorted is a written record. Until that time, prophecy and knowledge had to continue. We need some means by which we can get doctrine. Word of mouth had to be accurate.

The agent which would render prophecy and knowledge inoperative was the canon of Scripture. The epistles and the gospels and the book of Acts. They were only acceptable if written by an Apostle or someone connected closely with an Apostle. These became the New Testament canon, along with the eschatology of Revelation from John. When the Corinthians received 1Corinthians and 2Corinthians, they recognized it as such. They were reading the Word of God. They took these epistles as normative for the Christian life.

Prophecy and knowledge are rendered inoperative by the canon. These gifts were only for Church Age doctrine.

The sign of tongues was no longer necessary by 70 A.D. and the other gifts were no longer necessary after 90 A.D. Regardless of when this happened, these gifts are no longer operational; but virtue love continues.

Bobby now speculates. He thinks that tongues gradually discontinued. There may have been times where it was found, but used less and less as the Word spread. Same as prophecy and knowledge as well. These dates may not be rock solid dates for the discontinuation of these gifts, but any further use would have been very isolated and under special circumstances. In other words, this is not an overnight thing.

What we are studying is perhaps the most controversial of all passages in modern Christianity. Some people say, "I saw this occur with my own eyes." What is the criterion for your spiritual life? Is it your life experiences or is it the Word of God? Bobby is presenting what the Word of God says; not an experience. You decide. You can return to tongues or recognize where authority lies.

1Cor. 13:8 [Virtue] love never fails. But if there are prophecies, they will be caused to cease; if tongues, they shall cease; if knowledge, it will be caused to cease.

We are going to leave *tongues* alone after this. This word glossa is not going to occur again. *Ἐκ μέρους* will be found twice. *Katargeô* is in the passive voice. They become inoperative at some point in the future. Proving and convincing us of the time of cessation depends upon *what is the perfect?* How easy it would have been for Paul to use *perfect* as an adjective and then to complete it with a noun. Is the *perfect* Jesus Christ or the eternal state? Those things are all perfect. What else is perfect?

We will need to know what is the *partial* and what is the *perfect?*

This is a compound main verb. Those who wrote Scripture, those who compiled the canon, already had doctrine in their mind. They wrote not what the Holy Spirit dictated to them, but was in their minds, using their own personality, own style and their own rhetoric. What they put together was *perfect*, which is the Word of God. There are no mistakes in the inerrant Word of God.

1Cor. 13:9 For we know in part and we prophesy in part,

1Cor. 13:10 but when the perfect comes, the partial will pass away.

**Lesson #922**

**1Cor. 13:8 July 8, 2009**

**Wednesday**

virtue love never comes to an end; if there are gifts of prophecies...when the perfect comes, the partial will pass away.

Each one of the words in these verses is related to others. There is an all-important comparison where virtue love comes to an end; but the 3 gifts do come to an end. Paul uses something which ceases, to elevate the concept of virtue love. At the same time, there is another comparison within this comparison. It is between tongues and the gifts of knowledge and prophecy. What is highlighted is the time, purpose, scope of these gifts.

Prophecy and knowledge will be καταργεω which is in the future passive indicative, and it means *to be rendered inoperative*. Passive voice means that some intervening agent will act upon them to render them inoperative. Tongues will be παυω future middle indicative, and it means *tongues will be discontinued*. It simply goes away. Tongues was a sign gift, and once that sign was given, the gift is no longer necessary.

### **Tongues, the Sign Gift\**

1. Tongues becomes obsolete when the message of the sign gift has been sent.
2. The message of tongues was a sign of Israel's apostasy. They were always in apostasy. They were constantly in some kind of trouble. They could not get it together.
3. This sign was first pronounced by Isaiah in Isa. 28. This was fulfilled twice in the history of Israel. 721 and 586 B.C.
4. There was a final fulfillment of this sign, when the disciples broke out speaking in tongues when they were first filled with the Holy Spirit. They began to speak to the entire city in languages which they had not spoken before.
5. The Age of Israel ended and will not come back until the Tribulation.
6. But now, the sign of the dispensational change and the discipline to come was foreign languages on the first day of the existence of the church. On that day, the sign was given. A sign of a changing age and a sign to the Jews of their discipline. Acts 2:6–12
7. At that time and for the last time, God had sent the sign to the Jews. They had just finished rejecting the Messiah, but He had not rejected them. The sign of tongues was the gracious reminder to them. It reminded of His provision of signs and deliverance.
8. The sign was of the fifth cycle of discipline, but the solution was in the words which were spoken in tongues. The discipline, the destruction and the solution .
9. Discipline could have been precluded if the Jews listened to the message in tongues.
10. The Romans administered the fifth cycle of discipline. It was horrible discipline.
11. So, the purpose of the sign was complete. It was παυω, discontinued; it faded out. When its purpose was completed, it was gone.

When will the intervening agent act upon prophecy and knowledge?

### **wrap Up\**

1. There is a different purpose for prophecy and knowledge and tongues.

2. The Old Testament had never heard this stuff which was being taught in the Church Age. There was no other mass means to do it in all mystery doctrine.
3. Mystery doctrine was only beginning to be put into a permanent form for all to have. It needed to be in a permanent form for all of the church.
4. Paul writing to the Corinthians and to other churches is how the completion faction was occurring.
5. All of those epistles which were being written contained pieces of the mystery doctrine. One epistle did not contain all of the mystery doctrine. Each epistle was being directed toward specific situations in specific churches. The only time an epistle went to one man from Paul was to Philemon. Putting these epistles together meant that the whole realm of doctrine would be covered. The epistle to the Corinthians was to deal with them; they were completely out of line. He wrote doctrine to them and gave them practical application. And Paul must have loved Ephesus, as he wrote some of the most complex of doctrines. They were getting it and they were advancing. Ephesus was the Berachah Church of the ancient world. Paul wrote to the Galatians because they went all legalistic. He wrote to the Romans about justification. That is what they needed to hear. Martin Luther was in one the worst apostasies in the Catholic Church selling salvation in order to build Saint Peters Basilica. Not all doctrine. All of these doctrines were accepted. It was being disseminated by people like us.
6. Only later would all the books of the New Testament be compiled in the permanent form of written revelation. The original churches accepted these epistles as divinely inspired.
7. At the time of Paul's writing, his epistles were being slowly circulated and digested. It took time to copy them and to spread them around.
8. The supplemental and interim means of quick communication were certain believers with these gifts speaking divine revelation in place of its future permanent form.
9. They spoke the same revelation which would be compiled into one canon of the New Testament.
10. Rendered inoperable when the completed came.

Ekmerous. *In part, the partial.* V. 10 names the intervening agent. It all depends upon what is the perfect. Prophecy and knowledge will be rendered inoperable when the perfect comes. There is a time frame. When does the partial disappear? What is the partial in relation to the perfect? It is all a big mystery which we need to solve. We need to do this because this is a major issue today and because it is in the Bible.

1Cor. 13:8 [Virtue] love never fails. But if there are prophecies, they will be caused to cease; if tongues, they shall cease; if knowledge, it will be caused to cease.

We must begin with what is the *partial*. We have the of ginôskô. The second compound verb in this sentence is prophêtouô. Present active indicative. *We know, we prophesy.* This is foretelling and forth-telling.

Knowledge of mystery doctrine had to be received, and it came directly from God the Holy Spirit. There was no other way to know it. They wrote it down in their own style and vocabulary, but they needed the knowledge first. The gifts of knowledge and prophecy were necessary prerequisites for writing down doctrine at this particular time. What is known and what is prophesied is divine information of the mystery doctrine.

Retroactive progressive present, which is knowledge in the process of developing. It was progressive in its development. It had a start point, which was the Day of Pentecost. This knowledge was progressing; it continued to be revealed. It is the pre-canon. Doctrine is being put into writing. All of it was the same doctrine being disseminated. It was all going out from the unique canon which we have.

When Paul wrote 1 Corinthians, there were only 4 books written by that time. They were beginning to circulate among the churches. Only partial revelation of mystery doctrine pertaining to the unique life of the Church Age was available at that time. Only later would it be available in a more complete form. In the meantime, mystery doctrine was continued to be taught.

Paul traveled through the countryside and in the towns and in the fields, and Paul gives them the gospel. But he wrote epistles to groups. Someone eventually came along with the gift of prophecy and told them what they needed to know as new believers. They did not get the full realm of doctrine at that time. Only later. God never leaves us without doctrine and He never leaves us without the proper doctrine which we need to grow. You get what you need.

The Bible has been translated into almost every language on earth. If someone wants it, it is there. There are people who want doctrine, and they find it all over the world.

George Mueller tells about the German on a freighter, and he went to the church library because he wanted to improve his English, and God made it available to him. God does not leave us in the lurch. Today, the means is different through the permanent gift of the pastor-teacher.

Partial knowledge was incomplete which was being spoken through gifts of doctrine. Once revelation was fully recorded, then it was no longer partial. The Apostles were doing it all. They were writing and doing it all. Paul had to get this from somewhere. He did not make it up. When you understand when the perfect comes, it is critical. All Bobby has told us is *when* based upon the reason for these gifts. The canon of Scripture rendered inoperative these 2 gifts.

Τελειον

1Cor. 13:9 For we know in part and we prophesy in part,

1Cor. 13:10 but when the perfect comes, the partial will pass away.

**Lesson #923**

**1Cor. 13:8 July 9, 2009**

**Thursday**

In California

1Cor. 13:8 [Virtue] love never fails. But if there are prophecies, they will be caused to cease; if tongues, they shall cease; if knowledge, it will be caused to cease.

1Cor. 13:9 For we know in part and we prophesy in part,

1Cor. 13:10 but when the perfect comes, the partial will pass away.

**Lesson #924**

**1Cor. 13:8 July 12, 2009**

**Sunday 1**

In California

1Cor. 13:8 [Virtue] love never fails. But if there are prophecies, they will be caused to cease; if tongues, they shall cease; if knowledge, it will be caused to cease.

**Lesson #925**

**1Cor. 13:8 July 12, 2009**

**Sunday 2**

In California

1Cor. 13:8 [Virtue] love never fails. But if there are prophecies, they will be caused to cease; if tongues, they shall cease; if knowledge, it will be caused to cease.

1Cor. 13:9 For we know in part and we prophesy in part,

1Cor. 13:10 but when the perfect comes, the partial will pass away.

**Lesson #926**

**1Cor. 13:10 July 15, 2009**

**Wednesday**

Bobby was not sure how much of the other side of the coin he ought to give us of the ceasing of the gift of tongues. George Mueller and another missionary in the Ukraine and in Brazil are running into the charismatic movement.

Cessation of tongues has been covered, it appears. It is discontinued when the sign is fulfilled. This is seen twice in the Old Testament. Vv. 9–12 do not mention tongues again, so we will put them aside.

Καταργεω means *to render inoperable by an intervening agent*. All of this is building something. There is nothing in vv. 9–12 which specifically tells us when the gift ends, but taken as a whole, we know. What is the intervening agent and when does this take place? The agent which is involved is divine revelation. That is the intervening agent.

### Summary Points

1. That is what prophecy and knowledge are all about. What do you think they are for? They are to communicate God's Word; it is divine revelation. This is very important as we progress.
2. The *in part* of v. 9 refers to a portion of divine revelation.
3. Knowledge and prophecy in part are communication gifts of divine revelation.
4. That partial revelation was the developing mystery doctrine. Every time the Apostle Paul wrote an epistle, he was adding more mystery doctrine to his congregations. This mystery doctrine was communicated through these spiritual gifts. The Apostles and others had these gifts. Up to this point, they only had the Old Testament. Every time they got a piece of the New Testament doctrine. They learned about the filling of the Holy Spirit, rebound, the 39 absolutes, etc. They were learning about Jesus Christ in great detail. They were able to see the prophecy of the Old Testament and the real Messiah and what it all meant. At least in part it was developing. It had to be revealed by God the Holy Spirit. There were Apostles who were writing as they were divinely inspired. The Holy Spirit was his mentor and his teacher, and he expressed things in his own style and in his own vocabulary. There were also speaking gifts as well. Paul moved throughout the ancient world, and he spoke mystery doctrine based upon the Holy Spirit. The Holy Spirit spoke through them.
5. The mystery doctrine spoken here and there was *in part*. No man of knowledge was able to give out every doctrine found in the canon of Scripture at any one time.
6. The *in part* doctrine was being progressively communicated until it was no longer partial.
7. Thus if it was *in part* in the 1<sup>st</sup> century, continually progressing to be more and more, there would be a time when it was completed.
8. When it was finished, so would those two gifts be inoperative. Their purpose was finished. Some think there may be some remote places where doctrine has not spread. The Bible has been translated into hundreds of languages; there are missionaries all over the world. Where there is positive volition, God brings the gospel and Bible doctrine to them. God is obligated to bring information to

anywhere there is positive volition. Missionaries will go there with the gospel. It may seem easier if a prophet gets out there and teaches, but that is not what God is doing.

9. The mystery doctrine in the New Testament canon renders the two gifts inoperative. That revelation will be completed at a future time.

The question as to when the canon renders these inoperative is found in the phrase *when the perfect comes*.

#### The Perfect

1. The perfect is the intervening agent, and operations are then discontinued.
2. The word for *perfect* is τελειον and it is translated *the perfect*.
3. But we found in this context, it should not be *perfect* but *completed*.

*In part* and *partial* both refer to the same thing. The partial revelation will be rendered exactly the same verb. When the completed comes, the partial will be rendered καταργεω.

#### Completed and Partial

1. In v. 10 *completed* and *partial* are juxtaposed for contrast. Two things are placed side-by-side in order to compare them.
2. The contrast is in the context of divine revelation.
3. The contrast is between the completed mystery doctrine versus partial mystery doctrine.
4. The comparison is between the post-canon completed mystery doctrine in distinction to the pre-canon partially revealed doctrine. When the perfect comes, the partial will be done away with. We no longer need prophecy and knowledge.
5. So the answer to the question is, when the canon is completed. Knowledge and prophecy are in part, and the canon is the completed thing.

1Cor. 13:10 **but when the perfect comes, the partial will pass away.**

Vv. 11–12 are illustrations of this. Vv. 9-10 give us the doctrine. Paul now illustrates.

Paul used to reason as a child. He spoke like a child and he thought like a child and he reasoned like a child. When he became a man, he put aside childish things. Καταργεω is found here again.

Child here is νηπιος 1Cor. 3:1 is where we have found this before. Paul spoke and used and reasoned as a child. So he was immature.

#### The Napios Analogy

1.  $\text{Ναπτιος}$  is a reference to spiritual babies, not to physical babies. They have knowledge commensurate only with the doctrine which is available. They have the in part.
2. What they learned is only partial. What they know is incomplete, which is why they are  $\text{ναπτιος}$ .
3. No one can think and reason with divine viewpoint, unless their thinking is renovated.
4. If unrenovated, the believer is incomplete and immature. You must be renovated to be complete. We are never utterly and completely renovated.
5. Hence childish here refers to having incomplete knowledge.
6. The implication is, more doctrine must be inculcated for completed knowledge. This is how a baby becomes a man or a woman. The doctrine must be present first.
7. So child is a metaphor for a lack of present knowledge. It is an incomplete thought process. Some children cannot even think in complete sentences. Partial thinking and partial knowledge means they cannot think like an adult.

The children represents the pre-canon doctrine.

#### **The Child and the Early Church**

1. The child is the infant church and the incomplete knowledge. The Corinthians got some of the best doctrine given to churches at that time.
2. Just as the child cannot speak, think or reason as a mature adult, so the pre-canon church did not yet have the entire realm of divine viewpoint with which to think and to reason with completeness.
3. They did not yet have all revelation other than would be imparted to them via prophecy and knowledge.
4. In the future, the post-canon Church Age would have all necessary revelation. Revelation had been progressing. Each generation moved ahead. They failed, but they still had the knowledge available. Pastor-teachers are sometimes called prophets, but it is because he digs out what is already there. We have such an advantage. However, even some believers today need to be spoon-fed.

The pre-canon time period was an interim period to still being believers to spiritual maturity. Even prophecy and knowledge could not inculcate these believers with the full repertoire of doctrine.

These old gifts are outmoded. They are replaced by a superior product. It is an inferior product being replaced by a superior product. The incomplete childish things are rendered inoperative. Incomplete revelation is replaced with a complete revelation. Now the unique spiritual life can be executed based upon the complete revelation available. God holds us accountable. We are held accountable for that. The mandate is to grow in grace and knowledge. There is no excuse. We ought to be able to grow much quicker in the time

period in which we live. There is no more which needs to be added; no more which needs to be found.

The history of the Bible is a phenomenal thing. It is incredible how it was preserved. It is the greatest document preserved solely by God. Satan and every human minion of Satan has tried to destroy it.

Nothing can be added to the Bible at this point in time. There is a danger in adding to existing revelation of the Bible. The so-called prophets today of their claim of new revelation. New prophecy supposedly is found all over and it becomes a big practical problem. Someone will claim new revelation from God which will not agree with existing doctrine. The modern-day prophet takes license to supercede that which is always confirmed as the settled Word of God. Many a cult figure has arisen with new doctrine.

Islam is an example of this. This is one of the world's worse scourges and false all the way. The prophet Mohammed, the new prophet of Allah whose revelation superceded what Jesus said. To him, Jesus was just a prophet. Mormonism has this with Joseph Smith and Brigham Young; Joe dug up some tablets which he claims to be inspirational.

Yom Young Moon who founded the unification church, and he had some new revelation. That is a new cult. Jim Jones called himself a prophet. These types lead people away from Biblical Christianity. There is such a danger of those who claim to be prophets.

1Cor. 13:11 **When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways.**

1Cor. 13:12 **For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.**

## **Lesson #927**

**1Cor. 13:10 July 16, 2009**

**Thursday**

The interpretation here must all fit. You cannot take a verse here or there out of context. Vv. 9–10 are supported by vv. 11–12. We now need to unravel these illustrations.

We were all children once and we thought like a child thinks; we spoke as a child speaks, and we reasoned like a child. Their knowledge could be called partial, limited, immature. Illustrations will not be perfect. What the child is, is the part. The man is the complete. There is this gradual development from childhood into adulthood.

Τελιον = *the completed thing*. It is complete knowledge as compared to the partial knowledge of the child. In comparison there is a more complete knowledge than the growing child. The analogy still works for the partial and the complete.

1Cor. 13:10 **but when the perfect comes, the partial will pass away.**

Καταργεω is used again in v. 11, translated here *to give up, did away with*. It means *to render in operative*. What is rendered inoperative, those things which are childish are given up. Childish things are useless for an adult. Why would an adult ever want to return to the knowledge of a child. It replaces the nascent knowledge of the child.

A child cannot think, reason, or speak like an adult, so the early church was unable to pull together all of the mystery doctrine at any given time. This is a logical step-by-step development. The nascent church did not have all revelation.

Epistles were copied and sent from one church to another. In the future, the post-canon church would have all of the necessary information. They would be the adult. What we have as the written Word of God, the mind of Christ, Bible doctrine, is enough. You do not need anymore. The completed revelation in the completed canon is all that God meant for us to have; this is all of it. This is the whole realm of doctrine. It was piecemeal in the first century, but it is complete.

Bobby doesn't know anyone who had the entire Bible mastered. He has heard many teachers, who have devoted their lives to Bible doctrine, and they are specialized. The most coherent presentation of the doctrine of the Bible was given from the Berachah pulpit. Bobby has worked for several great theologians and has heard many; but they have never put together the whole realm of doctrine as did his father.

We have the complete, even though we might not be mature. A lot of people have left Berachah Church saying, "I have learned everything I know in Berachah Church," and they go off to some oddball church. What comes to mind is, "Why did they leave?" They may have left because they think that they had completed doctrine. First of all, you do not have the complete realm of doctrine in your soul. And once you leave the teaching of doctrine behind, you will regret. You will stop breathing doctrine in and out. People just do not progress any further. We have the complete information that we need. We have all of the doctrine which we need to grow up spiritually.

Any new revelation of a prophet from today just cannot be. Either a prophet gives new revelation which is false, because it contradicts the Bible; or it is in line with Bible doctrine, which means his revelation was not needed in the first place.

There are tons of so-called prophets like Jim Jones, Sun Yuong Moon, Mohammed.

One of the arguments for tongues today is that people get to see these things happening and you are encouraged that you can watch all of this. Seeing something does not prove anything. Look at the Exodus generation or at those alive during the time of our Lord. People reject or believe. Faith is the evidence of things unseen.

The Holy Spirit comes in as our guide, teacher and mentor today, bringing us to maturity with the Bible doctrine available to us now. The gift of prophecy and knowledge are over.

1Cor. 13:11 **When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways.**

V. 12 is more difficult to decipher, but it is the clincher. So, where did Paul come up with this mirror and what is the face to face business? This is another pivotal verse, and the last piece of evidence in a growing stack of evidence.

First word is *αρτι* = *now*. This refers to the immediate present. It refers to the time of writing, to Paul's time, as he writes this. There is a second adverb of time *τοτε* = *then*. There is this progression of time. There is now and there is this point of time in the future. This is all repeated in v. 12b. Paul is writing this, talking about himself. As Paul prophesies and writes, his knowledge is progressing as well. He probably knew more doctrine than anyone else, and even at this point in time, he has partial knowledge.

Paul understood this, and there would be a future time when there would be a completed amount of knowledge. Vv. 11–12 are illustrations of vv. 9–10.

#### How Do they correspond?

1. **Then I will know fully** corresponds to **when the perfect comes**.
2. **I know in part** is in contrast with **when the perfect comes**.
3. This means that v. 12b is in parallel
4. **Now I know in part**, Paul writes; which is pre-canon material.
5. **Then I will know fully**, is post-canon, corresponding exactly with the other two verses.
6. The time frame of v. 12b is the time frame of pre-canon and post-canon periods.  
*Know in part versus know fully.*
7. Now is the pre-canon period.
8. Then is the post-canon period.

When Paul wrote this, believers were completely dependent upon the Apostles, the prophets and those with the gift of knowledge. Believers of that era were hungry for information. Messiah had come, and the Age of Israel was set aside, so what is going on? Believers wanted to know what was going on. This was all brand new. These are people who are brand new to Christianity, and now they need to know what they are.

All of this pivots about *ceasing*. Understanding when something ceases is what needs to be nailed down. The key to this is face to face. When we hear this phrase, we think about being face to face with Jesus Christ. We understand it to mean being in heaven. Being face to face must have an object. There must be something or someone that we are facing. What or whom are we face to face with? Almost everyone agrees that face to face is going to be with the *complete*. Some have taken this to be face to face with the Lord in heaven.

This Verse Confirms the Meaning of τελειον. In v. 12a is eksoptron. Is it a mirror or is it glass? These are both legitimate translations. The JN Darby translation: **For we see now through a dim window or glass obscurely.** New Testament in plain English: **For now we see only dark shapes in a looking glass.** So, two translations go with *glass*. Why is this word choice important? What does it matter, really?

#### Glass or Mirror

1. The translation determines the object.
2. If it is mirror, then the object one sees is oneself, if it is a mirror. That would be the mirror.
3. If it is translated glass, then face to face would be with something or someone else. This one term is the basis for the interpretation.
4. The preview, this means *mirror*, which Bobby will explain the next time around.

1Cor. 13:12 **For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.**

## Lesson #928

1Cor. 13:11–12 July 19, 2009

Sunday 1

Any communicator can present facts to impart knowledge. He does his or her job by defining or lecturing on the principles of some given subject. He then builds on the basics with more complex information. This includes all of the data which must be mastered. That is certainly the foundation for any teaching on any subject. However, to bring the information alive, there is nothing like a vivid illustration. Painting a word picture or a visual for the student is helpful. This makes teaching most effective. Bob was very gifted in this area and he could develop great illustrations to teach us the principles of Bible doctrine. The barrier of sin; the top and bottom circles; the rebound technique as a recovery mechanic; followed by more complex illustrations, e.g., the floors of the edification complex; entering the gates of the divine dynasphere.

What Bob presented was not dry, but it was dynamic and applicable and practical. His illustrations help us to recall various points of doctrine. Analogies make doctrine unforgettable. The Apostle Paul was also a master of the analogy. Jesus taught using parables and miracles and all sorts of techniques. All of these are memorable. So Paul used similar illustrations and metaphors.

Paul will use some illustrations in vv. 11–12. V. 9 gives us the partial and the complete. During the time of Paul, they had only partial knowledge. **For we know in part, and we prophesy in part. But when the perfect comes, the partial will come to an end** (1Cor. 13:9–10).

The facts are illustrated in vv. 11–12, and these illustrations teach the partial. There are word pictures being painted here. V. 11 is becoming a man to represent full or complete; and v. 12 uses the illustration of a mirror or a glass. A person's knowledge is lacking when one is a child. Knowledge is piled upon knowledge and remains incomplete until the child

grows up. The child represents the nascent church; the infant church. The child cannot think, speak or reason as an adult, the young church did not have all that it needed to be complete. The early church did not have all revelation.

When the Apostle Paul completed the book of Revelation, the canon was complete. The canon was not compiled at that time. During those 60 years, a lot of doctrine was being disseminated to the churches. Once it was complete, these gifts of knowledge and prophecy was no longer needed; they ceased at that time.

V. 11 is an easy illustration and a vivid one.

1Cor. 13:11 **When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways.**

Bobby spent a lot of time meditating on v. 12. He knew that it belonged in the context of this chapter.

Γαρ αρτι = *for now*. Then we have τότε = *then, at that time*. Paul can say, I only know in part.

We need to nail down the term *face-to-face*. This is a good translation. It is appropriate. Being face to face requires an object. With what are you faced with and when? Most theologians agree that the object is τελειον, from v. 10.

A key to understanding this ἔσοπτρον and before this is δια, which has a specific meaning with the genitive case: *through; in; by means of*. A figure seen through this glass could be seen, but it would be a shadowy figure. The idea would be looking *into* a mirror as opposed to *through* the glass.

James 1:23: **Because if anyone is a hearer of the Word, and not a doer, this one is like a man studying his natural face in a mirror;** here we have εν with the dative. A believer hears doctrine, learns doctrine and then applies doctrine. He stares at himself in the mirror and then he walks away. He immediately forgets what kind of a person he is. He does not see himself anymore. This is exactly what happens when you learn doctrine and never apply it. You are hearing the words and learning them academically, but you do not believe it and/or apply it. Mirror fits this context must better than glass does. The partial and the complete; the partial knowledge as compared to the complete canon of Scripture.

Bobby says that we are looking at ourselves in a dark mirror.

1Cor. 13:12 **For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.**

Bobby hasn't quite gotten to the dynamic illustrations yet. We need to understand one of the terms. ἔκσπτον is the word we are dealing with.

What does it mean that we look into a mirror *dimly*? Is the mirror fogged over? When looking through an opaque glass, there is not a light which gets through. A mirror always reflects an exact image. A mirror reflects an exact image. The image is not dim.

Doesn't *dimly* lend itself to the translation *glass*? We see ourselves in one way (dimly) and then we see ourselves in another way (face to face).

Dimly is *enigma ainigma* (αἴνιγμα) [pronounced *Ā-nihg-mah*], which means 1) *an obscure saying, enigma, riddle*; 2) *an obscure thing*. Thayer only. Strong's #135. Neuter noun.

The illustration is, you are looking into the mirror and talking to yourself. You look into the mirror and you are asking yourself *who are you?* You see yourself as a puzzle. You look at yourself in a certain way. You take a very questionable look at yourself because you cannot figure yourself out. You look at yourself in the mirror and you ask yourself, *who am I; where am I going?* You see yourself looking into the eyes of divine viewpoint.

When you understand some of the characteristics of virtue love, then you begin to see yourself in the light of a spiritual life. You are developing the characteristics of virtue love and now you are beginning to see yourself face to face. That is the perspective of yourself in a mirror.

I think that this word ought to be *glass*; instead of seeing the full realm of doctrine, the new age can be dimly seen, and some doctrines partially understood; but you will be, at some time, able to see clearly, as face to face, which will be the Word of God as the canon of Scripture.

You eventually see yourself reflecting Christ because He is in us; He reflects our glory. We look in the mirror and we see ourselves.

#### **Illustration within an Illustration**

1. Less doctrine in the soul means that you do not know yourself very well in relation to God and His plan. You need to grow up in order to know yourself in God's plan.
2. In the mirror of more doctrine in your soul, your understanding takes shape in relationship to God and His plan.

Two different perspectives: incomplete doctrine, which is seeing dimly; and post-canon completed doctrine, face to face.

Now let's look at the time element. Another 36 years to go by until the entire canon of Scripture is complete. Now and then. *Now* is when Paul is writing, where he sees himself (or the doctrine of the Church Age) dimly; and *then* will be being able to see the Word of

God with complete clarity; seeing the doctrine of the Church Age with completeness. The proper analogy is in time for Paul knowing in part then knowing completely. These are parallels in time (now and then). The face to face is not eschatological. The other interpretation is us dying and reaching heaven or the return of Jesus Christ. We use this same terminology with being face to face with Jesus Christ in death. Or some take this as when the rapture occurs; or during the 2<sup>nd</sup> advent.

However, the *now and then* are parallels in time. There is a moving from death to life, and we are in time progressing toward our deaths; but this is not about us. This is about a point in time of in part knowledge and complete knowledge. Not face to face with the Lord but face to face with the Word of God. The entire analogy here occurs within human history.

Believers saw themselves enigmatically in the pre-canon Church Age but later completely when the canon of Scripture is complete.

Looking through a dim glass is seeing bits and pieces of Church Age doctrine. However, at some point, we will be able to see face to face with the completed canon of Scripture which is the completed thing, which contains the completed Church Age doctrine. There is no longer a need for the partial, because we have the completed thing.

All we need to grow from a child to an adult is the canon of Scripture. Then I will know fully just as I have been fully known? But Bobby is going to require some time to unravel this.

1Cor. 13:12 **For now we see in a mirror [or, through a glass] dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.**

<b>Lesson #none</b>	<b>1Cor. 13: July 22, 2009</b>	<b>Wednesday</b>
No Bible class.		
<b>Lesson #none</b>	<b>1Cor. 13: July 23, 2009</b>	<b>Thursday</b>
No Bible class.		
<b>Lesson #none</b>	<b>1Cor. 13: July 26, 2009</b>	<b>Sunday 1</b>
Rick Hughes (placed with Rick Hughes sermons).		
<b>Lesson #none</b>	<b>1Cor. 13: July 26, 2009</b>	<b>Sunday 2</b>
Rick Hughes (placed with Rick Hughes sermons).		

## Lesson #930

1Cor. 13: July 29, 2009

Wednesday

Introduction to Bob's new book. *God's Unfailing Love*. Bob didn't feel like he put it all together until the final few years. **We love because He first loved us.** God graciously provided for us long before he existed. Our response is because He first loved us.

Jim Meyers will give a report tomorrow night.

1Cor. 13:9 **For we know in part and we prophesy in part,**

1Cor. 13:10 **but when the perfect** [the completed thing] **comes, the partial will pass away** [or, *be done away with; be rendered inoperative*].

Then we have illustrations of the incomplete and the partial. Paul thought about what children these Corinthians are, so he said, *when I was a child*; and he had divine revelation commensurate with starting out. As a child, what he was learning was only in part. Then he defines what that means. He spoke and thought and reasoned as a child. Children have undeveloped thinking, reasoning. A child does not think with divine viewpoint. Only when you renovate your thinking do you leave the status of child.

The more doctrine that you inculcate, the more you move away from childish things.

How you speak about doctrine is very revealing as to your spiritual maturity. What you know comes through what you say.

In any illustration, the child represents something. The child here represents the pre-canon era of the Church Age. Some churches had some epistles, but lacked others. Doctrine was being developed and disseminated a little at a time. Each church got a build-up of doctrine. However, no one had the entire realm of doctrine in one place. They depended upon someone with the gift of prophecy to wander in and tell them the mystery doctrine.

The other side of the analogy; when I became an adult, I put away childish things. The interim gifts of prophecy and knowledge were no longer needed once the Bible had been completed. It is like an outdated product being replaced by a newer version or a completely new product.

The completed thing cannot be added to; it cannot be improved upon.

1Cor. 13:11 **When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways.**

V. 12 is still an illustration; and it is the sealing argument on the cessation of the gifts of prophecy and knowledge.

At the time that Paul is writing this epistle, we see in a mirror dimly. This is the incomplete amount of knowledge. However, then, when there is the complete, we will see face to face. How is this an illustration? What represents what? We see ourselves in one way; and then we see ourselves in another way.

Part of this hinges on the word *dimly*. A riddle is the word, and it means *indistinct, a riddle*. As the object of the preposition *εν*; and it modifies the verb *βλεπω*. This means the phrase itself is adverbial.

At one time or another, we have said, *who am I?* This is in the sense, *what makes me tick? Why do I do the things I do?* We can certainly recognize ourselves. However, this is about how we perceive what is inside of us. What about my attitudes? What about my actions? There is the uncertainty; a dim view of yourself; even an unflattering view. This happens to some of us when we reject Bible doctrine.

When you see yourself dimly, it is without a complete understanding. The second time you see yourself, you see yourself through the eyes of divine viewpoint. You are no longer obscure to yourself but you are mature spiritually.

How does this work in the overall scheme of these verses? Seeing dimly is seeing in the light of incomplete revelation. The canon is not completed. Face to face is a mature understanding from the entire realm of doctrine.

Luke traveled with Paul; so Paul probably saw his gospel; but we have no idea about whether Paul saw the other gospels. In Corinth, they had an incomplete canon; and in Berea, we have the entire canon.

I don't know; this really seems to make a lot more sense if it is looking into a glass. We see God, but not completely; we have this incomplete understanding of Him; but, at the completion of the canon of Scripture, we will see Him as if face to face. All that we need to know will be available to us.

The analogy is seeing something on the other side of a glass (their glass was not like ours). However, then we see something without the glass in between and we see it just as it really is.

Paul brings this to completion by saying, Now I know in part (as he does not have the full canon of Scripture), but then, he would know fully, when the canon of Scripture is complete.

What does the final phrase of v. 12 mean? There are 3 issues involved.

Γινωσκω is the verb. When Paul wrote the second half of this verse. Then he writes a second verb, which is επιγινωσκω. Paul knew in part and later he would know fully.

Usually, the difference between γνῶσις and ἐπίγνωσις is academic knowledge as over against spiritual knowledge, which is deposited into the human spirit. It is applicable knowledge.

Here, these words are the difference between a partial knowledge and a complete knowledge which comes from God. The second issue is centered around the noun εσοπτρον, which means *glass, mirror*. This is the connotation of seeing ourselves in a mirror. *I know [myself] in part; but then I will know [myself] fully.*

When completed revelation would come, we would see ourselves just as God sees us. That is the reality of face to face. We are looking at ourselves with the perspective of divine viewpoint.

The Word of God teaches about humanity; it teaches us that we are no damn good. It teaches that we are depraved; we all have a sin nature. That is the beginning of seeing ourselves realistically. We begin to learn faith rest. We develop grace orientation. We learn to see ourselves in relation to the grace of God.

God's plan for your life is cavalierly thrown out; but it means that, every single day, the moment we wake up, we are a part of the plan of God. Whether we walk in this plan or not, it is there. God has a personal plan for us. It is personal and a result of His love.

When you look in the mirror and ask, *who am I?* wouldn't you rather know that you are in the plan of God. All of the things which life throws at us is just one more moment when the plan of God is working. All of the difficulties, all the successes and all is a part of His plan. He is in control. That is the maturity of v. 11.

1Cor. 13:12 **For now we see in a mirror [or, through a glass] dimly [enigmatically, obscurely], but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.**

## Lesson #931

1Cor. 13:12 July 30, 2009

Thursday

This is the home stretch of 1Cor. 13. These verses have been rather complex. Bobby has 1 or 2 more nights to convince us of the correct timing of the cessation of spiritual gifts.

The temporary spiritual gifts, charity and martyrdom were all compared back in vv. 1–3. Even though martyrdom has happened in many situations, but such a death has maximum impact. However, without love, these activities means nothing.

Vv. 4–8a had the characteristics of virtue love. Without virtue love, we are nothing. Without virtue love, we cannot glorify God. We are not capable or motivated to persevere in the Christian life.

We get a great understanding of virtue love because of the carnal Corinthians.

After naming all of these virtue love characteristics, Paul resumes with vv. 8b–13. Paul sets up a comparison between the permanence of virtue love verses these temporary spiritual gifts. These are communication gifts and believers could not spiritually survive without these communication gifts.

This is one of the great chapters in the Bible because it defines who we are in Christ. Bobby learned things in this chapter that he never knew before. He went a little further and dealt with us and the characteristics which we develop in our own lives.

This book comes out just at the right time. Bobby wasn't working solidly for 10 years on this book; but there were a number of things which interfered. However, the book, *The Unfailing Love of God* came out just at the right time.

Virtue love never 1) *to fall out of, to fall down from, to fall off*; 2) *metaphorically*; 2a) *to fall from a thing, to lose it*; 2b) *to perish, to fall*; 2b1) *to fall from a place from which one cannot keep*; 2b2) *fall from a position*; 2b3) *to fall powerless, to fall to the ground, be without effect*; 2b3a) *of the divine promise of salvation*.

1Cor. 13:8 [Virtue] love never fails. But if there are prophecies, they will be caused to cease; if tongues, they shall cease; if knowledge, it will be caused to cease.

Incomplete revelation is compared with complete revelation. The partial is divine revelation prior to the completion of the canon of Scripture. The progress of mystery doctrine being revealed to the early church.

1Cor. 13:9 For we know in part and we prophesy in part,

When the completeness comes, that which is partial fades away. Those in the church. The complete has arrived; it is here. There is no more need for the gifts of prophecy and knowledge. They have been rendering inoperative by the completed canon.

When Paul gets to the final phrases of v. 12, he sums up his whole argument of the partial and the complete.

1Cor. 13:10 but when the perfect comes, the partial will pass away.

V. 12b Paul is describing himself: For now I know in part; but then I will know fully...

There are 3 issues. The first issue is found in the first phrase of v. 12. Now I know [ginosko] in part, but then I will know fully [epiginosko]. These two verbs summarize all that we have studied. These two verbs can be placed in juxtaposition. They are set up side-by-side so as to compare the partial knowledge with the complete knowledge.

Partial knowledge is imparted from God to us by the temporary gifts in the pre-canon period. Then, in a future time, a complete knowledge. A permanently recorded knowledge complete in every aspect. You cannot add to what you already have.

The transfer of γνώσις to ἐπίγνωσις is not what is in view here, even though their verbal cognates are found here.

The second issue which manifests the complete and incomplete is centered around the noun εσοπτρον, which means *mirror, glass*. We look into a mirror and see a reflection of ourselves, but we see ourselves only dimly. We do not fully understand our own self. We question ourselves; *who am I?* When Paul wrote this, he was speaking of an absolute.

In this context of a mirror, the phrase, *now I know in part*, so there must be an object, which is going to be oneself. Knowing in part is looking into a mirror dimly.

Some take the face to face as being in the presence of God, but that is completely out of context. When Paul was writing this epistle, he had an incomplete view of himself.

We always think of Paul as knowing everything; but he says right here that he did not know it all. There were all of these other people with the gifts of knowledge and prophecy who were revealing a little bit at a time as well.

The more doctrine you have in your soul, the more you see yourself face to face accurately, through the prism of divine viewpoint. You see yourself in the reality of God's Word. Doctrine is the mind of Christ.

We have no idea if Paul saw any gospels other than Luke's; or any of the other epistles. However, he said that he did not know it all. As believers today, we possess the greatest treasure in the world.

They ought to sell of Bible that glows with a mirror.

We get to see ourselves in the mirror of the Word of God, which reveals to us exactly who we are.

*Then, I will know fully, just as I have been fully known.* Paul would know himself completely when he could look into the complete canon of Scripture. Paul never saw the completed canon; and he probably had all mystery doctrine revealed to him before his death. We have that which Paul only had in part.

The mirror which we have which reflects who we are in Christ.

1Cor. 13:12 *For now we see in a mirror [or, through a glass] dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.*

Now we have the payoff.

Jim Meyers, ordained in 1971, missionary in the Ukraine.

It was 46 years ago when he began to listen to tapes. He moved with his family to Arkansas, where he pastored; and then the Soviet Union went broke, and he had the opportunity to go to Belleruse. Ukraine is a country about the size of Texas, but with a lot fewer people. Great freedom there, more than any other European country. A Bible college there; and a good response to the Word of God. There is more positive volition in the country of Ukraine than the United Kingdom, once the center of Christianity. Where there used to be great churches, they are closed or they have become Islamic study centers. Holland was a great center of Christianity, and today, people have no interest in talking about spiritual things. Martin Luther means very little in Germany. In Ukraine, people will talk to you. So many missionaries take in a distorted gospel or a gospel of works. Fluffy Bible teaching, and they think that is the way to do church. People there are very positive toward the Word of God. However, many pastors are not preparing as they should.

Training others to learn the original languages, and how to teach verse-by-verse. There are young men who go out who understand grace. There is a lot of opposition to grace; religion hates grace.

One young man graduated from the Bible college; he wanted to go to Iran and teach; but he could not get a visa, so he went to Turkey to evangelize. He can make 2 or 3 forays into Iran each year. The Iranians do not like to be called Arabs; they do not speak Arabic, and they like to be called Persians. Many of the Iranians fled to the Ukraine 16 years ago, and they received some freedom and asylum.

One who could not get the gospel in Iran, and he fled to the Ukraine and learned the gospel there. He invited Jim to teach a Bible study to those who had left Islam. Jim taught them for a year and they became grounded for a year. The Ukrainian government said, we have too many refugees, so many of these men who were in his Bible study were sent to Canada, France and Spain. God will take His Word and to people who are positive.

There are graduates going out and starting their own ministries. Rehab centers and going to prisons. There is still a church in Kiev, but they do not need Jim any more. There are men there completely capable of teaching Bible doctrine. The job of a missionary is to work himself out of a job.

They will go back in about a week and a half and set things up for a new year in the Bible college. They are very selective for this Bible college and they take just those who want to go into the ministry. 5x a week for those who want to learn the Bible; but for those who want to be trained, that is what the school is for.

They have been able to teach the Word of God in Brazil, where he teaches a conference, where Tim Lipse organized a conference. The excitement is occurring to learn Bible doctrine.

He is holding Bible conferences in Zambia. Unfortunately, there are no Bible teachers who want to go there. In these conferences, there are hungry pastors who need the training. Pray for those to have the vision to teach the Word of God to those who are hungry in Zambia. This is the only nation in the world which calls itself a Christian nation. No influx of Islam, as we have seen in other nations. Muslims do not have the freedom to just move in and take over.

West of the Ukraine is Moldova, and they just had an election, but the Communists only got 45% of the votes; but the opposition did not get a majority either. However, the Communists can no longer impose their will. There was persecution; churches were being shut down; they would not allow facilities to be rented, because of Communist laws.

Commonwealth of Soviet States; most of them want to remain independent. Mother Russia would like to regather these chicks under her wings. We have heard about Georgia; and most of what we heard did not reflect what was going on. It is about the money and the seaports and the oil.

Come to the Ukraine to see what the proposed health plan will end up looking like.

Russia came into Georgia and passed our Russian passports to people with their names on them; and then said, "Georgia, you are abusing our citizens" and then made incursions there.

Jim observes changes, and changes in attitude. Jim was visiting a church and a man stood up and said, "I found a verse for our president, **Let his habitation be desolate and let another take his office.**"

in many churches, they are dumbing down the curriculum. They have gone from 5 nights a week to a weekly meeting. One said, our Bible class was too small. It wasn't worth it? You have people showing up and you shut it down? There are still many churches across this nation which stand firm on the principles of grace. Men who are doing a marvelous job.

Jim has just started to turn gray, and he is concerned about who will take his place. But there are young men out there who have the correct orientation who will replace him.

The US seems to be in trouble, and we deserve judgment; but God is not through with us. We are still here. We know we deserve judgment because we have been decadent. Whatever comes, we may have to suffer with those who are under judgment, yet God will sustain us despite that. We continue to publish the Word of God in hundreds of languages

and we continue to send these Bibles out all over the world. This is one reason why God has preserved us. The number of missionaries and the quality has really declined, we are still the #1 missionary-sending country in the world.

## Lesson #932

1Cor. 13:13 August 2, 2009

Sunday 1

This chapter is a detailed description of the Christian way of life. It is encompassed by the noun ἀγάπη. This is a term we have studied inside and out. Few words are as all-encompassing as is ἀγάπη. Possibly no other words match this.

ἀγάπη begins with God's majestic, unfailing love. God is ἀγάπη; God is love. He has always been perfect love. His love, by definition, is based upon His absolute goodness and benevolence. This love is directed toward us. We are the object of God's love. This love has been extended toward us since eternity past. God's unfailing love is everlasting; and He demonstrates His faithfulness to all people in all generations. Before the creation of the universe, God knew us. We were always in His thoughts. There is no detail of our lives which was not already in God's mind back in eternity past. Before there were angels, God knew and He knew us. He knew when we would be born and when we would die; and everything which is in between. God did not determine our decisions, as we have free will. He did form a personal plan for each one of us. At each step of the way, God's love is manifested to us by His grace. God imputed to us soul life at the moment of our birth; and He also imputed Adam's original sin to our sin nature. His original sin corrupted the entire human race. We are born spiritually dead and physically alive.

We are talking about love here, and it may seem strange that condemnation at birth is love, but it is. This way, all children who die before their ability to choose Jesus Christ, are saved. Being born spiritually dead did not stymie God's ability to love us. God's love is never conditioned upon our merit. We may think that we are pleasing God by what we do, but He loves us based upon what He is, and not based upon who we are.

We have a personal relationship with the God of the Universe; He saved us and no matter how good or rotten we are, we have this relationship at the moment of faith alone in Christ alone. God imputes to us His own righteousness. Jesus Christ on the cross satisfied the wrath of God against all sinners. The key is His perfect righteousness imputed to us. We do not produce enough righteousness to impress God. Once we are justified, once His righteousness is given to us, it can never be taken away. Once we have this righteousness, God has a target for his love. God always seeks the highest and best for us.

We do not have to crawl on ground glass for miles to impress God; and we do not go to some priest and ask him to forgive us. How can any man forgive us. 1Cor. 13 has been a detailed explanation of God's love. We respond with reverence, with respect, with worship. Human terms simply cannot describe God's love. At best, we humanize God's love. This is fallible love.

Bobby promotes *God's Unfailing Love of God*; there is no cost for God's grace. Do not give it if it is grudgingly or out of necessity.

V. 13 begins with *vuv*, which is an adverb which means *now*; he used *αρτι* before, which also means *now*. *Nuvi* weakens the idea of time. A wider span of time is involved here. This is not the specific time of Paul's writing, but a general concept of the time of reading; it takes in the entire Church Age in general. The doctrine comes from the completed canon of Scripture. The word *abide* is the present active indicative of *μενω*, which means *to abide, to persist, to continue to live*.

Bobby will complete this in the next hour.

1Cor. 13:13 **So now faith, hope, and love abide** [continues to persist], **these three; but the greatest of these is love.**

## Lesson #933

**1Cor. 13: August 2, 2009**

**Sunday 2**

We are on the home stretch of 1Cor. 13. Paul began this chapter with the word *ἀγαπή*. We all have this idea what love it, and normally it is based upon our own emotions and experiences. This is a very fallible approach.

Paul says that a martyr is nothing without love. Then he described the characteristics of love. Then Paul goes to these various spiritual gifts, which seem impressive to the Corinthians, and he tells them how these gifts will all cease.

Paul uses two different words for *now*, the first referring to *now, just at the moment that he is writing*; and *now, at the moment that you read this, and off into the future*. Faith here is *πίστις*, which has 3 meanings: *faith as a non-meritorious system of perception embodied by the word "believe;" confidence, trust, certainty, conviction, an attribute of constancy and faithfulness, reliability; that which is believed, the content of faith, but what is believed*.

Peter mentions doctrine being handed down to the church in Jude 3, which indicates that we are speaking of Bible doctrine. 1Tim. 4:6 (**...constantly chewing on the words of the faith...**). 1Tim. 3:9 Rom. 4:20 Heb. 4:2. Looking at ourselves in the light of Bible doctrine; and this word is a wrap up of this chapter.

*ἐλπίς* = *hope, confidence*. Here we have a second phase; a phenomenal relationship with the Lord. Confidence in the spiritual life which God has provided.

When writing something, it is difficult to figure out the beginning and the end. The greatest of these 3 is virtue love. Virtue love is the result of persistent spiritual growth. A believer who abides or remains in spiritual maturity has built virtue love upon faith and upon hope.

Everything which is summarized is in view here. Virtue love can be said to be the greatest of the 3. It demonstrates the Christian life. Maximum use of the spiritual gifts and the glorification of God to the maximum.

What is the link between faith, hope and love? All 3 of these are covered by the verb μένω. They abide; they continue to live; they are permanent fixtures in the life of the believer who is positive toward doctrine.

If these believers get their acts together and build virtue love, then these problems with spiritual gifts will function as they ought. These 3 things are the focus and everything else falls into place. Tongues, the sign gift of the fifth cycle of discipline will be gone when it is no longer necessary. Faith, hope and love remain as the central focus of all of us throughout the remainder of the Church Age. What is left when the gifts cease?

1Cor. 13:13 **So now faith** [Bible doctrine], **hope** [confidence and trust in God], **and love abide** [continues to persist], **these three; but the greatest of these is love.**

So ends 1Cor. 13.

### **1Cor. 14 introduction:**

This is a complex chapter and we must remember all of 1Cor. 1–13 to follow 1Cor. 14. Paul walked into Corinth, a hornet's nest, and in the next 10–15 years. He wanted to proclaim the Messiah, and, at first, they rejected Paul and his Messiah. He was thrown out of the synagogue there. Paul began to speak to Gentiles about the Lord Jesus Christ. He would do that throughout his entire life. Paul would rather die than not speak the gospel. Acts 18:8. Many of the Corinthians may be believing. The synagogue people would not believe him, but the Gentiles would. The Greeks were raised and saturated with humanistic philosophy and in mystery religions. There is Greek mythology was a part of their education and their religion. The religious services were something else again. These Greek believers, had this great pagan heritage to overcome after believing in Jesus Christ. All of these things were new to them. Their background was quite incredible; it was inundated with demonism and great Greek philosophy, with mythology; and worship services; and these things had a deep influence on the Greeks.

The Dianices cult, was somewhat indicative of many of them. They offered a religious experience quite different from Christianity. There was an experimental similarity. Mystery religions offered an initiation in order to save the soul. The believer is indwelt in salvation when we express faith in Jesus Christ; and they had another sort of initiation.

Torchlight gatherings in Nazi Germany. There was the pounding away of drums. In the mystery cult, there was erotic dancing as well. There was a lot of wine which flowed. This was all quite attractive to some people. They were filled with the spirits. They wanted a feeling or a rush from Christianity, as they had this with their old religion.

There were a variety of cults, and they began to be linked. The priests would excite the emotions with cymbals and drums and gongs. This is what Paul referenced in 1Cor. 13. This is witnessed to in classical literature. There are descriptions of this sort of thing. This could certainly be a demonic demonstration. It was religious deception designed to take

people away from God and Bible doctrine. This confused some Corinthians. So, when they began to see the gift of tongues being used, this confused them.

So Paul walks into the middle of this. He knew exactly what was going on in Corinth. This immature believers were trying to distinguish between the spiritual gift of tongues and the cults which they came out of. Paul's background instruction is the background for the next chapter.

Many churches in American and around the world still use this gift falsely.

## **Lesson #934**

## **1Cor. 14 Introduction August 5, 2009**

**Wednesday**

When Paul first walked into Corinth in 49 A.D., most in the synagogue had no interest. They sent him along; so Paul began to evangelize the gentiles of Corinth. Paul left after 18 months and they got into almost every problem a church could get into. All of us have been, at one time or another, a Corinthian. The Greeks in the city of Corinth were saturated in humanistic philosophy. The great philosophies of the 5<sup>th</sup> century B.C. had been passed down to them. There was heathen mythology also passed down to them along with the phallic cults. That was all part of the experience of Greek life. All of this was incorporated to some degree into the Greek mystery religions, which were simply cults.

The new converts to Christianity had to overcome all of their heritage; and it still had a great influence over the immature gentile believers there. There was the worship of Dianices. Polytheism is opposed to one God and to the mystery doctrines of the Church Age. In some respects, it had a semblance, or a superficial resemblance to Christianity. Greek cults offered an initiation into a secret experience which was to project an afterlife with the gods. There is also an initiation into Christianity; and then, at salvation, we are filled with the Spirit. The new Christians began to associate with their old Greek religions. There was a ritual in which the idolator was mystically united with a false heathen god, and that uniting was a slight resemblance to Christianity.

There was plenty of demonism in this cultic worship. The demons produced counterfeits to the Christian life. From the 5<sup>th</sup> century on, it was polytheistic religion. Satan is a genius of religious counterfeiting. He is very much aware of all that God has for us. He does all that he can to bedevil us. All types of religions are his ace-trump. Other religions do not understand grace and they all have some sort of works associated with the grace of God. Greek mystery cults were a religious vehicle for Satanic activity. If Satan could confuse believers with their past, he keeps them from advancing.

There were ways that the Greeks aroused the emotions of the people; and the Nazis were similarly roused; their emotions and patriotism are all revved up. In the Greek, there was erotic dancing and huge quantities of wine were consumed. There would be drums and cymbals and gongs which were used at their services.

The worshipers would finally collapse in a state of ecstasy. Sometimes when they collapsed, they spoke in some mysterious jargon; and they were in a trance-like state. The

result of all this was a blend of pseudo-ecstatic orgies; there were demonic miracles, and all of this was evidence of being united and indwelt with the spirit of the gods.

Bobby studied a lot of mythology in college as a classics major. Bobby's impression was the mythology was a cute, harmless literature which revealed ancient people's understanding of the universe. It was not harmless or benign. Many of the great diaspora of the Jews were a result of associating with these kinds of cults.

Possession by the gods was associated with extreme emotion and hysterical activity. In Christianity, the filling of the Spirit was not an experience accompanied by emotion. A believer might respond with some emotion to his salvation.

These Greeks went to the Temple for this sort of an experience. Some of the new believers expected a great feeling, a big rush. The parallel is false. This is why there was some misuse of the gift of tongues. The confusion of the ecstatic state of the mystery cults, with the spirit speaking through the acolyte as being in union with a god; and these Greeks had witnessed this many times in their heathen temples.

There was a control of the vocal cords in heathen temples by the ventriloquist demons. True tongues was evangelizing unbelievers in their own language. When the babblers in the ceremonies, he spoke in an obscure and meaningless blather, in words no one understood; from an emotional state. The speaker and the listener believed that this was a more meaningful experience. They got a feeling of great well-being. This was like a drug for them and this was also a communal activity. This unfortunately is a mistake of many Christians today. Probably no Christians in these Greek cults today; however, feeling good is a gauge for some believers as to how well-off they are spiritually.

Emotion brings with it some highs and lows. Inculcating doctrine is a steadying influence on the soul. It is a stabilizing thought process. Who has a stabilized thought process from your Christian experience and who has a fleeting experience in church. This may seem boring to some people. There seems to be no pizzazz; no excitement. "This place is dead; no one has any fun; no one gets jacked up." Some want to feel the power surging through them. They want a transcendent state which reflects the true enabling of God the Holy Spirit. In that state, the spiritual gifts are clearly seen, confirming their faith. For many, that is real Christianity.

So many times, Bobby has used 1Peter 5:7, **casting all your cares upon Him because He cares for you.** The fact that you do not have to work it out; that you can leave it in the hands of the Lord. You need to know the promises and the rationales behind them. When you apply those, you are executing the faith rest drill. Those who depend upon emotion for Christianity, all of those cares suddenly come crashing down upon them.

There is nothing boring about Bible doctrine. These are the very words of God. We must renovate our thinking. Without epistemological rehabilitation, you could not be further from the Christian life. We operate in the sphere of love rather than in the sphere of emotions.

Bobby spend months in 1Cor. 13, and everyone has a thrill go up their spine and up their legs, *I feel it; I fell the love.*

There are so many churches built upon emotion. So many mega-churches are built upon this. They cannot concentrate for 10 minutes on something which does not excite them.

You cannot evaluate your spiritual life on how you feel. We learn to have stable emotions in Berachah because we put them in the right place; they are responders to that which is true.

Bobby had a wedding. The bride grew up in Berachah Church. As he quoted 1Cor. 13, she had a tear in her eye; this was a response. She knew what it meant. It stabilized her and she expressed stable emotions. People think that when someone speaks in tongues, it is a sign of the second blessing, or a sign of maturity or God giving them a blessing because of something in their Christian life.

At the time of writing in Corinth, the gift of tongues did exist; but the emotions which they possessed was related to the cults that they once belonged to.

Emotion is fine in its place. You can respond to doctrine with your emotions because you have renovated thinking. No feelings define your spiritual life whatsoever. You ought to be able to see how the Corinthians confused the new Christian experience with their pagan lives. They saw tongues and they associated it as a way of uniting with God just as they had in their pagan religion.

The first wave seemed to be speaking in tongues, which was not taken into many churches. Then there was the next wave, the vineyard movement; and now we have the praise and worship churches. Emotion is not love; sex is not love. Love comes from your thinking. All the rest has nothing to do with the spiritual life.

There was little difference between the believers at Corinth and their pagan past. After salvation, there must be spiritual growth; not emotion. The Corinthians felt no different than they did in their mystery cults. Doctrine provides stability.

## **Lesson #935**

## **1Cor. 14 Introduction August 6, 2009**

**Thursday**

Bobby reviews the shortcomings of the Corinthians. Taking one another to court; divided into factions. Incestuous relationships. These Corinthians have the same salvation that we have and positionally, they are new creatures in Christ, although, experientially, they were the same old sinners. They were far from the sphere of love and from the characteristics of virtue love. Paul revealed to them what they should be. Even though they were what they were, this church was filled with spiritual gifts. Because of the abuses, these gifts became a curse rather than a blessing.

These Corinthians overrated the sensational gifts.

### **Sensational and Less Sensational Gifts**

1. They used sensational gifts to assert a false authority over one another.
2. Many of those who spoke in tongues did so for personal gratification. They had a great time. "Look what I can do."
3. They elevated the gift of tongues over edifying doctrinal teaching from prophecy. That is the whole story of 1Cor. 14.
4. These Corinthians arrogantly promoted tongues as the sign of a superior spiritual life and downgraded other spiritual gifts.
5. Their worship services had deteriorated into raucous chaos.

They had more in common with the mystic Greek religions, which meant that these people were a mess. 1Cor. 14 is where it is because the misuse of gifts is the result of all this carnality. How filled with the Holy Spirit are these people if they are doing all of this?

The gift of tongues will now be contrasted with the gift of prophecy. Which is better? Prophecy or tongues? What was Paul's motive? The use of the gift of tongues was not advancing the congregation as a whole one whit. The gift of tongues was providing no spiritual growth and no church edification. Prophecy, on the other hand, edified the entire church. Prophecy edified the church members. All of the gifts were designed to edify the body of Christ. Everyone is given the manifestation of the Holy Spirit for the good of the church. A spiritual gift is useless if it does not edify the body of Christ.

### **Summary of the Gift of Tongues**

1. The prophecy of tongues in Isa. 28, and this explains the purpose of the gift of tongues, a warning of the fifth cycle of discipline.
2. Acts 2 was a warning to the Jews of a pending discipline.
3. Tongues was abused, which began in 1Cor. 13:1.
  - a. Tongues is not necessary for salvation. 1Cor. 12:10–11
  - b. Tongues was not a sign of spirituality. It was a legitimate spiritual gift in the 1<sup>st</sup> century. Our spiritual gift is not a sign of our spirituality. Spirituality is the status of being filled with the Spirit.
  - c. Tongues should not cause other believers without the gift to think that they are inferior. They were being made to feel inferior because they did not speak in tongues.
  - d. Tongues should not cause the user to think that he is superior to other believers. We are not superior because we speak in tongues.
  - e. Paul tells us that tongues is not the greatest of spiritual gifts.
  - f. Tongues should not be confused with the baptism of God the Holy Spirit. Tongues was dependent upon the filling of the Holy Spirit for its operation. However, it is in no way the same as the baptism of the Holy Spirit.

There is great confusion about the baptism of the Holy Spirit today. Charismatics is a form of evangelicalism.

Charismatic comes from the Greek word χάρισμα and the charismatics emphasize the spiritual gifts in their lives. Confusion reigns on this point of the baptism of the Holy Spirit.

### **Baptism of the Holy Spirit and Charismatics**

1. Charismatics do not believe that the baptism of the Holy Spirit occurs at salvation.
2. For them, it can happen after conversion; after faith alone in Christ alone. They believe this because this is what happened to the disciples on the Day of Pentecost. The believers then received the Spirit and they were empowered to speak in tongues.
3. Because of this, Spirit baptism to them becomes the gateway to the spiritual life. It is the power for ministry and service and it can be bestowed on the believer at any time after salvation. For us, the gateway is the filling of the Holy Spirit. For them, they can get this at any time after salvation.
4. In their own words, Spirit baptism is where the Holy Spirit is poured out, falls on, comes upon, anoints and/or indues the believer with power.
5. So, in the charismatic thinking, Spirit baptism becomes the same as the filling of the Holy Spirit. They use the model of Pentecost.
6. For charismatics, the baptism of the Holy Spirit, is an ongoing experience of empowerment by which the Christian life is manifested and lives.

The baptism of the Holy Spirit is one of the 39 irrevocable assets received at salvation. To distinguish us.

### **The Power of the Spiritual life: Us versus the Charismatics**

1. The filling of the Holy Spirit is a status of the believer. We are in a state of being filled. When filled, we are in the bottom circle. It is the status of a believer whereby the Holy Spirit empowers the spiritual life.
2. Although the filling of the Holy Spirit is not felt or seen, His empowerment is an ongoing activity of the spiritual life. It is an indispensable part of the spiritual life. We must be filled. It is a status. It is a mandate. Baptism brings the empowerment to the spiritual life of the charismatic.
3. It is the filling of the Holy Spirit which is the gateway to the spiritual life. That is the distinction. It is the filling which is the empowerment; not the baptism.
4. The filling of the Holy Spirit is 2 things: it is a status which can be revoked through sin; but it is also an experience of empowerment for the spiritual life. It is not a feeling.
5. Bobby is giving us differences in Biblical interpretation. He is not denigrating charismatics or saying they are horrible people. This is the background so that we can understand where the misuse of spiritual gifts comes in. The baptism of the Holy Spirit is, in no sense, an experience or an empowerment. 1Cor. 12:13. In the charismatic movement, it is.

6. The baptism of the Holy Spirit cannot be revoked like the filling of the Holy Spirit. In the older charismatic movement, you could be baptized more than once. And some thought you were baptized each time you spoke in tongues.
7. Baptism of the Holy Spirit is not the function of a spiritual gift.
8. Baptism and the bestowal of a spiritual gift are two separate absolutes of the 39 attributes given to us at salvation.
9. They are both fixed benefits of salvation. You have got them and you got them at the moment of faith alone in Christ alone; but they are not part of the spiritual life per se. The baptism is related to being united to Jesus Christ. We share everything that He is and have everything which He has. It is not empowerment.
10. The baptism of the Holy Spirit is an identification. All baptisms are identifications. Spirit baptism is being identified with Jesus Christ. It enters us into union with Christ. That is a fixed, irrevocable benefit of the grace of God because of faith alone in Christ alone.
11. The baptism places us into the body of Christ; we become part of the body of Christ; we become a new creation in Christ. This is a new status, not the spiritual life. There is a status and there is a progress.
12. We are positionally sanctified by the baptism of the Holy Spirit. This is called positional truth.
13. Rom. 6:3–5 describes positional truth. We have a position; we are identified with Christ in His death, His burial and His resurrection.

Now let's look at the charismatic distinction.

### **The Charismatic Distinction**

1. Most believers in the charismatic movement see tongues as directly connect to the baptism of the Holy Spirit.
2. Both baptism and tongues are inextricably connected with the power of the Holy Spirit, which we know as the filling of the Holy Spirit.
3. For them, tongues has become the sign of the empowerment of the Holy Spirit. When they see tongues spoken, this is the visual manifestation of God the Holy Spirit. The problem is, tongues no longer exists. Unfortunately, we cannot see a visible manifestation of God the Holy Spirit in the gift of tongues.
4. For charismatics, Spirit baptism is more than being united with Christ; it is access to the power for the spiritual life.
5. Therefore, they mix the positional (Spirit baptism) with the experiential (which is the power for the spiritual life). There is a mixing here of these and tongues; although they are all separate.
6. So the baptism, the filling of the Holy Spirit and tongues are all blended together by charismatics. They are part and parcel of one another and all a part of the spiritual life. This is false spirituality.

### What is True?

1. It is true that we are baptized at the moment of salvation. No one is left out.
2. However, baptism is positional; the other two are experiential. Spirit baptism is a status.
3. These 3 are all different in their purposes: baptism places us in union with Christ; the filling of the Holy Spirit empowers the spiritual life; these two are not connected in the experiential realm. In that day, tongues as a spiritual gift was empowered by God the Holy Spirit, but it was not empowered by baptism of the Holy Spirit.
4. There was a connection on that first day and there was a special reason why this happened after they were all believers. In one sense they are right; however, we are concerned with the pattern for today.
5. Baptism, empowerment, and the spiritual gift are not connected in the same way.
6. Baptism, the power of the Holy Spirit and speaking in tongues and the filling of the Holy Spirit are not part and parcel of each other, as taught by charismatics.
7. The baptism of the Holy Spirit is once for all time. The filling of the Holy Spirit continues intermittently as the empowerment of the spiritual life. Tongues was a spiritual gift which was being empowered at one time.
8. The baptism of a fixed benefit for us. The filling of the Holy Spirit is given to us at the moment of salvation and for the empowerment of the spiritual life. Tongues, during the time of Paul, was a spiritual gift which was being empowered by the Holy Spirit. However, the baptism of the Holy Spirit was connected to these things on the day of Pentecost.

Bobby wants us to get this continuity. The charismatic thinking came from passages in the Bible, but wrongly interpreted. What happened to the disciples at Pentecost has become the pattern for charismatics today. So, the connection is baptized, then they were empowered, and then they spoke in tongues. That is the pattern. That is the Pentecost pattern. This is why they are called Pentecostals.

At Pentecost the disciples received the Holy Spirit and they spoke in tongues. The disciples had already believed in Jesus Christ, many years before. John, James and all the disciples; and this happened to them. These were not unbelievers. This was a sometime after salvation that they received the Holy Spirit and they spoke in tongues. What happened to the disciples was a later work of God the Holy Spirit after regeneration. That is all true. However, that was a unique moment in history; and there was a change in dispensation. The disciples received the Holy Spirit at a different time after salvation; because, up to that moment, the Holy Spirit had not yet been given, because Christ had not yet been glorified. The giving of the Holy Spirit indicated that the Church Age had begun. The sign was the empowerment of the Holy Spirit and speaking in tongues. But that was 2000 years ago. What happens today is not parallel to what happened on the first day of the Church Age. The charismatic movement has attempted to duplicate that first day.

This chapter is relevant to us, even though these gifts herein described are no longer extent. The misuse of tongues present in certain charismatic churches today has a familiar ring with Corinth. This is true throughout the entire world.

The regulation of tongues in 1Cor. 14 has its application in this time period.

## **Lesson #937**

**1Cor. 14:1–3 August 9, 2009**

**Sunday 2**

Bobby is going to use the charismatic movement and their theology in order to make some points, and to see how 1Cor. 14 ought to be interpreted. They do a piss-poor job of interpreting it. Most congregations have been permeated by this movement, and missionaries as well. Tons of charismatics on the mission fields and in the prison ministry.

The charismatic movement is huge and it is more frequently called the charismatic renewal movement today. Its goal is to get back to the basics, essentially, which is a worthy goal.

Charismatic comes from the Greek work *χαρισμα*, which means *gift*. The gifts are the heart of their movement. They focus in on the gift of tongues. The manifestations carry great emotional appeal. Therefore, the importance to us between the edification of prophecy as over and against the misuse of tongues. He will promote prophecy and regulate tongues. The absolute application of edification to the church today.

Today the theology of the charismatic movement centers on the baptism of the Holy Spirit after salvation. It is an endowment of power after salvation. Speaking in tongues is the initial evidence. This is the same pattern as the day of Pentecost of 30 A.D. Spirit baptism that day, then they were empowered, and then they spoke in tongues; and there is no argument about this order. So the charismatics are attempting to renew this day of Pentecost in modern church.

There was an unusual watch night service in Bethany Bible institute in Topeka, KS. Not unlike our New Year's service getting us ready to roll for the next year. Charles Parham had instructed his students that the power to evangelize the world would occur after awhile. He was speaking to believers and he asserted that this gift would be accompanied by speaking in tongues at Pentecost. This was the beginning of the Pentecostal movement. Bob used to call it something else, but that offended too many people.

The charismatics are motivated and they go out to the world. As Midnight approached on that first evening of the 19<sup>th</sup> century, and one woman was emotionally charge, and she asked Charles to pray for her to get the Holy Ghost. She began to speak unintelligibly, and everyone assumed that this began the Pentecostal movement which spread throughout the world.

It does not take but more than one spark in one person to begin something like this. Bible doctrine also has that power. What happened that night could happen anywhere. This can occur and there can be a great revival and sometimes a great apostasy.

Since that moment, this movement has gone in several different directions, but there has always been some common factors.

There is always a speaking in tongues and always a reception of the Holy Spirit after salvation. You may ask, what is wrong with vitality in the church. *What is wrong with that?* The power and vitality of the first century church does not come through the spectacular. It still exists. It exists in the form of the filling of the Holy Spirit and the exercise of the spiritual gifts which are current. It all depends upon what Bible doctrine means to you and what it brings to you.

There is nothing more dynamic and more vital than the spiritual life as lived by us, and it does not require us to speak in tongues. God will not leave us in the lurch after the 1<sup>st</sup> century. People dancing in the aisles of a church does not add vitality to the church. Emotion goes up and then it comes down. You need a straight line of doctrine in the soul. You are then responding to something which is correct.

The filling of the Holy Spirit does not carry the emotional baggage that charismatics assign to it. You do not need a visible manifestation of power in order to believe it.

Furthermore, the pattern of Pentecost is not legitimate today. It was a transitional day, going from the Age of Israel, the Age of the Hypostatic Union to the Church Age. Then, the baptism of the Holy Spirit, the empowering of the Holy Spirit, and tongues were all indications of the beginning of the Church Age. It was a unique day. 1) The disciples received the Holy Spirit after salvation. They were already saved. They had walked the dusty roads of the ancient world with Jesus Christ. The Holy Spirit had not been given to all believers at any time before Pentecost. These were the harbingers of the new age. This way, the world could see that something new was upon them. Pentecost began an indwelling of Jesus Christ.

Where do charismatics go wrong? Their understanding of God the Holy Spirit baptism is the problem.

#### **Charismatic Confusion about the Baptism of the Holy Spirit**

1. Baptism of the Holy Spirit for the charismatic is an ongoing experience of empowerment, by which the Christian life is manifested and lived. To them, there is an all encompassing aspect.
2. So Spirit baptism is access to the power of the spiritual life.
3. Tongues is the sign of this empowerment.

However, it is clear from Scripture that baptism is not an empowerment.

#### **True Spirit baptism**

1. Spirit baptism puts us into union with Christ, and it is a one-time event.

2. This union with Christ is a state-of-being; it is not an experience. We share everything that He is and He has. It is a position which we hold, a position which will be fulfilled at a later time.
3. Spirit baptism is a fixed benefit of salvation. So, it is a benefit for our lives.
4. This benefit is given one time at the moment of faith alone in Christ alone.
5. Spirit baptism is not dynamic as is the empowerment of the spiritual life.
6. Baptism and Spirit baptism and empowerment are separate occurrences with different purposes. At Pentecost, the baptism of the Holy Spirit appears to be closely connected with Spirit empowerment. Insofar as time is considered, these things occur simultaneously.
7. Baptism and Spirit empowerment are not intimately connected as the gateway to the spiritual life. It can easily be mistaken to be that way. Spirit baptism empowers, manifested by tongues, indicating of vibrant spiritual life.
8. Only the filling of the Holy Spirit when the Spirit was originally received, it was the filling which was the empowerment for the disciples.

Today, whenever we believe in Jesus Christ, we receive God the Holy Spirit. For charismatics, tongues is the Biblical manifestation of Spirit baptism and empowerment. Also, tongues, although visible to charismatics, is no longer in existence. So, what happened in Topeka, KS? Hence the charismatic connection of Spirit baptism and empowerment and tongues is a false connection. The filling of the Holy Spirit is dynamic; baptism of the Spirit is not dynamic; it is a one-time occurrence for every believer.

God the Holy Spirit does not select some believers for Spirit baptism and leave the others behind. However, we all have the baptism of the Spirit and our own spiritual gift or gifts.

Tongues no longer exists, so it can no longer be a sign of baptism or of the power of the Holy Spirit.

#### **An Outline of 1Cor. 14**

1. Vv. 1–25 inferiority of tongues to prophecy. Bobby will show the superiority of Bible doctrine to the gift of tongues today.
2. Paul gives the regulation of tongues. Vv. 26–33. “You guys do not even know how to use the gift of tongue and are continually misusing it and misapplying your gift.”
3. Vv. 34–36 a side trip to regulations of women in the worship service.
4. Conclusion in vv. 36–40 and the response to doctrine.

Value edification of Bible doctrine above everything else. That is why these people are the desire the gift of prophecy. Those who speak tongues all the time, Paul immediately sets the priority: Bible doctrine.

1Cor. 14:1 Pursue [virtue] love, and earnestly desire the spiritual gifts, especially that you may prophesy.

V. 2 is a bit of sarcasm. No one knows what you are saying, so the only person you are speaking to is God.

1Cor. 14:2 **For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit.**

When someone prophesies, there is edification, encouragement and consolation. Everyone needs Bible doctrine. Tongues is secondary, even during the time when this was a legitimate gift.

1Cor. 14:3 **On the other hand, the one who prophesies speaks to people for their upbuilding and encouragement and consolation.**

## Lesson #938

**1Cor. 14:1–3 August 12, 2009**

**Wednesday**

A lady approach Bobby and she had been from a charismatic church. While there, she had been made to feel very inferior because she did not have the spiritual gift of tongues. She earnestly desired it. However, she could not gin up the gift of tongues. She was thankful to find out that she now understood the gift of tongues.

The final verse of 1Cor. 13 should have been, *Pursue virtue love*. The Holy Spirit sovereignly bestows gifts, so that we do not individually pray to get a particular gift. I think this was meant to be a transitional phrase, as it matches the other imperative which follows and is tied together with it with a conjunction.

Paul spent one entire chapter speaking about the importance of virtue love. Mystery doctrine was incomplete and needed to be revealed, and it was the gift of prophecy which revealed this. Since Paul is repeating this, Bobby must repeat it as well.

This church was trying to produce all of these gifts. In the Corinthian church, if you did not have a certain gift, you were made to feel inferior. Paul stresses the issue and priority of the spiritual life.

This is a reproof; Paul is correcting their misunderstanding.

### **Paul's 3 Main Points**

1. The gift of tongues was not primarily given to benefit believers. It was given for the benefit of unbelievers primarily. It never departed from this. There was a use of it at the church at Corinth. The gift of tongues was first a sign of the fifth cycle of discipline. The purpose was to give the gospel to unbelieving Jews or to anyone else who was listening in their own language. On the Day of Pentecost, the disciples began to speak in all of these various languages. The Holy Spirit utilized their vocal cords to evangelize these Jews all at the same time. There was not church when tongues were first spoken. What they did here was the gospel in their own language. The gift of tongues was very apparent in the church of Corinth

because they were in a center of commerce. Tongues was not designed for Bible class or for a worship class where edification from Bible teaching was the focus. Some take tongues to be private personal prayer. One gift speaks to God and one speaks to others. A person who speaks in tongues edifies only himself; prophecy edifies all believers. Tongues was not an edification gift, making it secondary to prophecy. The Corinthians thought that this was the primary gift.

2. The Corinthians already knew that tongues would cease. It was covered in v. 8. Bobby's intention was to convince us that the gift of tongues was gone. Don't make tongues the priority. Do not misuse the legitimate gift of tongues during the time it existed.
3. Paul did not emphasize speaking in tongues in this chapter even though it was a valid gift at that time. It was a great gift and a critical gift. Paul wrote this in 56 A.D. and the gift of tongues would end at 70 A.D. The ineffectiveness of tongues would be contrasted with the effectiveness of prophecy. Prophecy was designed for spiritual growth.

These people should have grown up with the mystery doctrine. He wants to get them not to give up the gift of tongues, but to grow up and use it properly. When they grew up, tongues could be used correctly. Even if tongues existed today, the way it is used ought to be superceded by the teaching of the Word of God. The churches which speak in tongues today misuse it today.

#### **There are things that we need to know about Tongues**

1. In this context, tongues means to speak in a foreign language. Some think that tongues is some sort of angelic language. In this context, Paul is speaking of foreign human languages. It was used to communicate the gospel to unbelievers.
2. The speaker of tongues was not in an ecstatic state out of control of his own faculties or in a trance. In the Greek mystery cults, the initiates would fall to the ground and speak in unintelligible language and they would be in a trance. The Holy Spirit does not make a spectacle of such a believer. A believer who spoke in tongues was rational, not out of control. This was not done for the entertainment of the rest of the church or to rev up the church.
3. The believer with the gift could be silent. He had that ability. He was not compelled to speak. He could pick his spots. The gift of tongues was not to be used for one's own purposes. Bobby will clarify that. When it was valid, it must be interpreted in the church or it is nothing more than speaking to God. Otherwise no one understands it. Paul was the master of sarcasm and he can get sarcasm across. "If you are speaking in tongues and no one knows what you are saying, then you are speaking to God only."
4. What a believer says using tongues had to be intelligible or able to be interpreted by others. There was a special gift for this. The tongues languages had to correspond to human languages. The disciples did not speak in angelic languages to all of Jerusalem. A foreign language is worthless unless it is understood by the hearer. There was a very specific use for the gift of tongues. It was not simply an

exercise of encouragement. Today, this is how tongues is used today. What is important is edification. Grow to spiritual maturity.

The Holy Spirit works in us whether His power is visibly manifested or not. Otherwise, those without the gift would be 2<sup>nd</sup> class citizens. That was this lady's problem because of the way others made her feel at this church. God the Holy Spirit works in all of us. **Faith is the conviction of things not seen.** Those who must see a visible manifestation of God working are of little faith. Gideon wanted to have God prove to him that the Holy Spirit was working in him. Our encouragement does not come from visible demonstrations but by faith in Bible doctrine. We will become certain of His presence and His power. Never think that the Holy Spirit works more in one person than another. He accomplishes exactly what He needs to accomplish in order to fulfill the plan of God. No other subject on earth is like this. We have the Holy Spirit to teach us and He also guides us. He brings to mind those things which we need in the spiritual life. Have you been in an adverse situation and you are at a loss, and suddenly a doctrine which is pertinent comes into your mind, and you relax? The Holy Spirit reminds us of these things.

Bobby is convinced in every way of the Presence of God. He is an integral part of our spiritual life. We do not have to see Him work or prove to ourselves that He is working. God's presence is real and things will come together. Bobby got to Berachah Church based on the plan of God. He has seen God work, but Bobby has not done anything. It has become real as he sees his life unfold.

1Cor. 13 is the spiritual life. Paul picks right up where he left off in chapters 12 and 13. Do not forget the importance of ἀγαπή. Bob went back and did Eph. 1 3 times.

#### **Paul has taught 3 things**

1. All of the amazing spiritual gifts bestowed by God the Holy Spirit were authentic objects of desire for believers.
2. These gifts were of different degrees of importance for the whole church.
3. Not that any one believer with one gift was more important to the Lord than another believer.
4. Several gifts are more important to edify the entire body. Tongues was important but prophecy even more so.

1Cor. 14:1 **Pursue [virtue] love, and earnestly desire the spiritual gifts, especially that you may prophesy.**

1Cor. 14:2 **For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit.**

1Cor. 14:3 **On the other hand, the one who prophesies speaks to people for their up-building and encouragement and consolation.**

Bobby's essay question: what is Paul's intent in moving from 1Cor. 13 to 1Cor. 14?

### A Couple Good Answers to Bobby's Question

1. In the pre-canon Church Age, tongues is important, but prophecy is more important and it is linked to love. This prophecy was crucial for spiritual growth and without it, believers could not develop virtue love. All of this is all tied together. This explains why we are moving from virtue love to tongues and prophecy; and Church Age doctrine was taught via the gift of prophecy.
2. There was a misuse and misunderstanding about spiritual gifts; and people misused it and it was ineffective for that reason. Its purpose was to evangelize those who did not speak Greek.
3. The entire church suffered when one gift malfunctioned. Paul first wanted to correct the misuse of the gift of tongues, which required the use of virtue love.
4. Paul uses the ineffectiveness of tongues to communicate the priorities of the Christian life. "I will use your misuse of tongues and then show you the priorities of the spiritual life." All believers could grow through prophecy at this particular time.

This is a perfect transition from virtue love into the use and misuse of two gifts.

Paul looks back to 1Cor. 13, and he says, "Do not forget the importance of ἀγαπή." He exhorts the Corinthians and all of us. Present active imperative of διωδω = *to run after, to strive after, to aspire*. This is an imperative of entreaty. Underneath it all is the iron which Paul usually has in his imperatives. Paul knows the Corinthians are not pursuing virtue love at all but their own agenda. There is a big power play going on here.

Think about the current debate on health care. It is not about health care; it is all about power. Who is going to control what? And a lot of people know this. This is what was occurring in Corinth. It was all about power.

The idea is, *do not be diverted; do not be discouraged; pursue after it*. So, how do you pursue virtue love? You metabolize doctrine to inculcate the mind of Christ. This is how it begins. Spiritual growth and spiritual advance and acquiring reciprocal love for God. Then develop the characteristics of virtue love. This is what Paul is entreating all believers to strive for. That is their and our obligation. Fulfill it; pursue it.

He uses another imperative of entreaty. This is similar to 1Cor. 12:29 or so.

Paul uses an adversative conjunction: *however, yet, but, on the other hand*. This is δε.

The idea is to do both here; you can do something more than virtue love. **Pursue virtue love; but, on the other hand, desire spiritual gifts.** Pursue it and desire it. Do both. Do not neglect either. This is another two-column advance. We advance in doctrine and we

advance in reciprocal love. Virtue love is directed toward people and personal love is directed toward a few.

Advance in the sphere of love. As you grow and pursue love, become motivated to serve and to produce divine good.

Gary's note: These are 2<sup>nd</sup> person, masculine plural verbs. These are orders directed toward the entire church. The church as a whole is supposed to desire the better gifts, which means these gifts will be given and they will function in the church. The church as a whole should pursue after virtue love and the church, as a whole, should desire the function of spiritual gifts.

In fact, *spiritual gifts* here is a metonymy for the *proper function of spiritual gifts* in the congregation.

Paul is imploring them to do both.

#### **What is this Imploring?**

1. Pursue love as the greatest good.
2. On the other hand, do not forget the spiritual gifts as you pursue love.
3. Love is critical but the function of one's spiritual gift is necessary.
4. Both love and spiritual gifts are part of the spiritual life package.
5. Paul is giving here a perspective of spiritual gifts along with love.
6. Just because virtue love is so important (it is important), that does not mean that spiritual gifts are not important.

The verb is ζηλω and this is the second half of v. 1. This means *to have a desire to possess*. Desire to possess the greater gifts is stated back in 1Cor. 12:31. What do you mean, *desire what I already have?*

#### **Bobby Explains**

1. It is vitally necessary for all gifts to function in the body of Christ. You ought to desire to function in the body.
2. The body of Christ lacks when all of the spiritual gifts are not functioning.
3. Remember, virtue love is the individual pursuit of every believer. We ought to all desire to have the characteristics of virtue love.
4. The spiritual gifts are good for the whole body, so they are desirable.
5. Virtue love is an individual pursuit. If you develop the characteristics of virtue love, then, in operation of your spiritual gift, you will be of great benefit to the rest of the church.

The idiomatic Greek comparative. A comparative formula phrase.  $\text{Μεν δε}$  which means *but more, more; rather*. It is *more* in the sense of a *greater emphasis*. One gift is more desirable than another. Particularly desire this one gift: desire what this gift does for you. Prophecy has this place in the body of Christ which is critical. Prophecy is more important for the growth of the entire body, but both gifts are important.

The final phrase is also a 2<sup>nd</sup> person plural.

Their desire is not just to have the gift, but to utilize the gift. Your spiritual growth is all about being properly taught. The whole spiritual life is wrapped up in this one gift.

This does not mean that everyone will have this gift simply because they desire it. No amount of effort of wishing will acquire this gift. People pray for whatever gift and that is meaningless.

The same is true for the gift of pastor-teacher. It may look glamorous and exhilarating to have all eyes on you. There are all kinds of pressures and problems which go with being a pastor-teacher. It engenders all kinds of opposition.

Bobby has no idea what the criteria is for God giving this or that gift to an individual. It could be that the Holy Spirit knows us very well, and He gives us a gift commensurate with our innate abilities. This is how, in any case, that we serve the Lord and the body of believers.

Desire the one with the gift for maximum spiritual growth. In prophecy, there is so much more benefit to the church than the gift of tongues.

Bobby will present this as if the gift of prophecy is in effect today, as the gift of tongues. But the need for Bible teaching will not cease. The pastor-teacher has replaced the prophet as the primary communicator of Bible doctrine.

People showed up at Berachah and it was exactly what they were looking for. This happened over and over again.

Tongues then was for the spread of the gospel to those who did not understand the language that the gospel was given in (Greek and Aramaic).

Even without the gift of evangelism, we have the responsibility to witness within our circle of contacts.

1Cor. 14:1 Pursue [virtue] love, and earnestly desire the spiritual gifts, especially that you may prophesy.

Bobby reads the next two verses with some explanation.

1Cor. 14:2 For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit.

1Cor. 14:3 On the other hand, the one who prophesies speaks to people for their up-building and encouragement and consolation.

## Lesson #940

1Cor. 14:1 August 16, 2009

Sunday 1

Bobby announces that R. B. Thieme Jr. will pass from death to life this week.

Paul appeals for us to operate in a more excellent way. To pay attention to the previous chapter about love.

For 53 years, we have received information on the sphere of love. As we advance to spiritual maturity, we acquire reciprocal love; the two-column advance; the advance to the high ground of maturity. In the process of doing this, we develop virtue love. The characteristics have already been covered. The tears Bobby sees in the auditorium are from virtue love are those of appreciation and gratitude.

This is the life which we have been informed of for so long. Bobby sees trying the first part of v. 1a to the previous chapter. I see it as a transitional verse. At 18 years old, Bob earnestly desired a spiritual gift. Along with the characteristics of virtue love, desire the best spiritual gifts. Do not forget the spiritual gift as you pursue virtue love. Virtue love is critical for all of us. It is critical for our advance. We advance in reciprocal love and doctrine. Virtue love and spiritual gifts are both part of our spiritual life in Christ.

We develop virtue love characteristic to apply in our associations with other people. We become motivated to serve the whole body of Christ with our spiritual gift. Spiritual gifts are designed to serve the whole body of Christ.

Paul is giving a perspective on spiritual gifts as well as on love. Spiritual gifts are given at the moment of salvation just as the Holy Spirit wills. He distributes spiritual gifts just as He wills.

This does not mean that we ought to long for or pray for a particular spiritual gift. It is too late. We get this at salvation. There is no need to desire a particular gift. At 18 years old, Bob received his spiritual gift.

Here, Paul is saying, acquire the motivation to function in your gift and to grow to use it.

This is a mandate directed to the Corinthians as a whole. They, as a group, are to desire the spiritual gifts in their church, which means the function of these spiritual gifts.

We ought not to desire to possess the gift, but to desire its operation in the church by the already gifted believer who is prepared. The legacy of R. B. Thieme Jr. is the 11,000 hours

of teaching. To whom much is given, much is expected. We are well-equipped as the Berachah brigade.

1Cor. 14:1 Pursue [virtue] love, and earnestly desire the spiritual gifts, especially that you may prophesy.

Both of these gifts are temporary and Paul compares them. They were spectacular gifts. Today, many people want to see these gifts in operation; they are moved by the emotion or the spectacular use of the gift.

Tongues were being misused, and the correction for the misuse of the gift of tongues is the function of the gift of prophecy and virtue love.

Many of us have been motivated by the love for R. B. Thieme Jr., and this means we ought to pick up the flag and carry it on to the high ground.

Consolation and exhortation is what happens with the gift of prophecy. Paul first addresses the gifted believer, the one who legitimately speaks with the gift of tongues. The Holy Spirit controls the vocal cords and these words are intelligible to the one who speaks that particular language. When this gift was in operation, the tongues-speaker was fulfilling a particular purpose.

#### **The Day of Pentecost**

1. Those who understood the languages spoken on the Day of Pentecost were strangers to Jerusalem. They had come for their worship of the true God. They got to hear the gospel of Jesus Christ in their own language, as they did not speak Aramaic.
2. The locals in this area did not understand what was being spoken to the out-of-towners. They thought they were drunk.
3. The locals did not speak those foreign languages. The languages they were hearing meant nothing to them.
4. Tongues was also a visual and auditory manifestation of the beginning of the Church Age.
5. Only the strangers from distant lands understood the message. The same was true for tongues in Corinth. Nothing had changed.

#### **How Did It Change?**

1. Tongues was for those who came to Corinth as traders or visitors.
2. Tongues was not primarily for edification in the local church.
3. Even though tongues was not for education, these new believers who heard the gospel in tongues needed some doctrine after salvation. Rick Hughes gives the kids first the gospel and then some doctrine. Rebound, faith rest, something which they can take with them, until someone with the gift of prophecy could teach them.

4. Tongues could be legitimately used in that way, inside and outside the church. For evangelism and for some basic doctrine.
5. This would only be under very careful regulations. Tongues in the church was useless to those who did not speak the language.
6. Paul says that the languages are not understood by those who do not speak these languages.

Bob spoke in an unusual vocabulary; and people were confused because it sounded like a foreign language. As we advanced, we understood these words. But if you do not understand the language, it has no meaning for you. Bob would be the first to tell you, "I am nothing; it is his teaching which is something."

1Cor. 14:2 **For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit.**

1Cor. 14:3 **On the other hand, the one who prophesies speaks to people for their up-building and encouragement and consolation.**

## Lesson #941

1Cor. 14:3 August 16, 2009

Sunday 2

The hospice person says she sees Bob as living a week, although Bobby thinks he is cantankerous enough to live another years.

Bob loved Pauline sarcasm. **For one who speaks in a tongue speaks not to men but to God;** God the Holy Spirit is speaking through this person; God is doing this. So that is sarcasm. These are gifts of communication, but there were different purposes. When someone stood up to speak in tongues, God's purpose was being fulfilled. Unbelievers who might be in that church heard the gospel spoken to them in their own language. But tongues do nothing for those who hear them but do not understand. So, if no one there knows the language, no one but God understands what is being said. The gifted believer is speaking for his own enjoyment and his own delight; but not to the congregation. Such a believer is really speaking to himself.

No one worships God while making an issue of himself. You cannot worship God while making an issue of yourself. You must focus on God; not on yourself. If, during Communion you are thinking about Christology, then you are functioning as you ought to be; but if you are thinking about yourself, then you are not worshipping God.

Charismatics today, a movement in Christianity today, are sometimes called holy rollers, a derogatory term; and Bobby will not use that term, as they deserve some respect, as they are believers. Charismatics take this verse to indicate some sort of private worship between themselves and God; a personal worship by speaking to God in a different language; speaking to God in prayer. They justify their language as being not understood. Charismatics today fall into the same trap as the Corinthian believers. In the charismatic movement, tongues takes on the personal/praise/prayer function. However, you do not

have to speak in tongues to speak to God. If you are in fellowship in any physical position, God hears you. However, they think, "If I pray in tongues, I must be a special person" and they cannot wait to speak out loud in church. A person's prayer is just as potent. The bonus for the charismatic is to do this in a group. This gives them further assurance that God is present with us and in us. However, the Bible promises us and makes it clear that we are empowered for everything. Charismatics want to see this and it makes them think that God the Holy Spirit is working. You do not need a visible manifestation. Heb. 11:1. The problem with all of this is, in Corinth, not everyone can praise God in tongues. This simply sets up one believer as being greater than another. That sets up a huge competition between believers.

Sometimes charismatics call this new language an angelic language, when it is not understood by others. Such a language is not understood except by God and angels. What is the point of speaking in an angelic language? No one here has heard an angelic language before. The gift of speaking in tongues has been researched and listened to, and it is an unknown human language. It is not worship; it becomes a non-cognitive exercise. There is no edification; not even for the speaker.

There is no edification today in a charismatic church, even for the speaker. It is called edification for the speaker even though there is no edification. These people think the Holy Spirit is giving this manifestation in order to bolster our faith. The problem in charismatic churches. There is no manifestation of the grace apparatus for perception. This is just a desire on the part of charismatics for a personal relationship with God other than a renovation of their minds.

In some charismatic churches, tongues has fallen out of favor and some even understand that this church no longer exists in the Church Age. Yet, they replace tongues with an equally false doctrine: a new wave of charismatic. A praise and worship movement; and it occurs with or without tongues. You get a visible manifestation but without tongues. Tongues and healing have been shown to be fake and phoney and very divisive. They do not claim a specific gift but a general mode of worship.

What happens in these churches which keeps them from growing is, this praise and worship movement. They promise a fresh and dynamic approach, which is a style of worship, but it is not about content. It is not about doctrine. It is about what you do, with or without tongues.

Some have come out of this movement and realize that there is no edification which takes place. By and large, there is no teaching of doctrine. It is all style and form, but without substance.

Charismatic services include an upbeat tempo. There would be extended periods of congregational worship and singing; and little or no break in the flow of music. This is a sure way to stir up emotions. Short, memorable simple tunes and catchy melodies. They dislike the stuffy old hymns which are sung in Berachah Church. These stuffy hymns require knowing some doctrine in order to understand and appreciate them. The praise

and worship movement is just about the music. It is raising the emotions like a rock band. There is clapping, raising hands, and other sorts of physical movement.

This does have mass appeal. It attracts young people, and there might be many similarities between what young people hear on the radio. They get a visual and auditory stimulus. It is hard for this generation to concentrate on anything.

If Bobby decides what his worship and praise is, then who is leading whom? It turns into total subjectivity; there is no thought in their worship. How can you have true praise and worship without thought? Without doctrine, you cannot praise and worship God.

Most telling in this movement is the lack of the inculcation of doctrine. This means that there is an entertaining church service, but not one of any real doctrinal content and no edification of the body.

What occurred in Corinth is the same problem as what we have today. Jim Meyers gave a report on how this mode of worship in Zambia has weakened this nation. Zambia's constitution makes them a Christian nation. However, there is no doctrine in this Christian nation. There is no edification; only ignorance of doctrine. There is plenty of emotionalism. But there is great hunger for God's Word; and they get no content.

Even charismatics who object, still think that the worshipers will have greater emotion and animation. Do not connect the Holy Spirit with great emotion. There is no visible manifestation of the working of God the Holy Spirit in Berachah from Bobby's standpoint; but Bobby has heard doctrine and he has responded with emotion. He is responding to the doctrine which he knows.

There was an emotional showing in the previous service; but there was no dancing and yelling of *praise the Lord*. Berachah Church is not about style and dancing; it is all about content and not style. Those who have doctrine in your soul are ready for anything. You can easily hit bottom when dealing with emotion only; and it is somewhat humorous.

Services which proceed without an agenda is not the way to go. Berachah Church has a very well-ordered service.

There is an order in Berachah Church; but this often does not occur in a charismatic group, which can go in any direction, and it can degenerate into a confused mob. That is a substitute for doctrine. Emotion and movement and music all replace doctrine. The vineyard movement is another wave.

Tongues is not private worship; it must include edification. This is the mission of the church; but this was not true in Corinth.

Worship of God is done in Spirit and in truth. Truth must be present for there to be worship. Emotion and locomotion is not worship, even though it may feel like it. You can be sick, ill, and in adverse circumstances. Can't ill believers in a hospital worship God

without feeling good? Worship is what is in the soul; it is not something you say associated with your emotions and physical movement. Emotions are meaningful only as a response to what is in your soul.

Emotional outbursts are entirely unnecessary. In the Communion service, concentration is what ought to be what is foremost. There should be a soul response; gratitude does not need a physical manifestation in order to be valid. It is the understanding in the soul which is valid.

Bobby had the time to be alone with Bob for awhile. He expressed appreciation to him as a son and as a congregant. Bobby appreciated what Bob did for him. There was a soul response of appreciation and gratitude for all Bob has done for us. There is no jumping around.

1Cor. 14:2 For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit.

1Cor. 14:3 On the other hand, the one who prophesies speaks to people for their up-building and encouragement and consolation.

**Lesson #none** **August 19, 2009** **Wednesday**

Bible class cancelled.

**Lesson #none** **August 20, 2009** **Thursday**

Bible class cancelled

**Lesson #none** **Memorial Service for Bob** **August 23, 2009** **Sunday 1**

Gla sings.

Joe Griffin studied under Thieme for 25 years and is pasturing in Missouri. His voice and personality caught your attention; but the content of his teaching is what we grew from. His pulpit persona demonstrates just how seriously R. B. Thieme Jr. took his pastorate. His study schedule was rigorous and his teaching schedule was grueling.

Some were taken aback. Bob may not have been their right pastor; and others may have not have been interested in the Word of God.

His off-pulpit persona was quite different.

Sorrow is a human emotion by those left behind. The realization that there will never again be a time of earthly fellowship. Betty Thieme provided a background so that Bob could study and teach.

Bob was proud to pass along the colors to Bobby. The Death Shadow Valley is what David wrote about, which might last for a second or for years. Without doctrine, there is fear, dread and doubt associated with death. The prepared believer has the ability to face and enjoy death. He can move forward with tranquility of soul. Alzheimer's robbed Bob of his memories, but never of his love for the Word. [Worship the Lord with super-abundance of happiness](#). True happiness is an inner resource and it is the unique possession of the mature believer wherein he shares the happiness of God.

Until the late 19<sup>th</sup> century, there was a confusion as to the type of Greek the New Testament was written in. Some thought it to be a special holy language; later it was thought to be a classical Greek; however, it was shown that this was the common Greek. L. S. Chafer realized the importance of this and he founded a seminary which emphasized the Hebrew and the Koine Greek. Chafer challenged his students to take what he had learned and to build upon that. Bob met this challenge more than any other student and set the standard for others to follow.

We must all go beyond the paying of respects and we need to make Bible doctrine priority 1.

Evangelist Rick Hughes. Colonel Thieme is not dead; but he is alive and well, face to face with his Lord and Savior. He is in an interim body and we will see him again at the exit-resurrection. We want to honor the colonel and we are here because of the faithfulness of Jesus Christ, and He purchased us, allowing us to have a personal relationship with Jesus Christ. He provided our salvation and the means by which we may grow. [It is to your advantage that I go away, so that the Helper can come to you](#). This refers to the Holy Spirit, our divine Advocate and our empowerment. It is not the man; it is the message. This message was delivered in the power of the Holy Spirit. That love which provided the Holy Spirit for us and all of the assets in order to reach the high ground. The Holy Spirit which led us to this ministry. This Holy Spirit caused him to study hour upon hour; that Spirit which brought to him the concept of rebound.

Have you ever wondered, what set Thieme apart from other men? It was the one thing which he possessed which set him apart. Nor was it his narrative ability. What drove him to study and to sacrifice any free time for himself, was his passion. He has passion for us and passion for the Word of God. His volitional enthusiasm for the Word of God was genuine and real. He would often be driven well into the night with one of his elkhounds at his feet. That starter fluid which drove Bob was his love for his congregation. His virtue love motivation made him passionate for the truth. [Greater love has no man than one who lays down his life for his friends](#). This is the motivation which Bob had. He could have traveled and saw the grandest sights and dined in the grandest restaurants, but he spent day after day in a small study, digging into his wonderful books, making us rich in the treasure of the Word of God. We never thought we would have the peace in our lives, but we learned to exploit the riches of the grace of God. He taught us how to use the faith rest drill, how to avoid the pitfalls for emotionalism, and how to use the 10 problem solving devices. It is the truth which causes us to represent Christ in our lives today.

Could you lay aside all distractions in your life, all the details of life in order to pursue the truth of God? He loved God and His Word and he wanted us to have this love-driven passion for God's Word in his soul.

You cannot take someone to where you have not been yourself. He planted the colors in Eph. 3:19. The love of God shown through him like very few pastors. The last wish before the end of the 50 year celebration, it is all about Jesus. He finally came face to face with the One he had loved for many years, and he genu-flexed before Jesus Christ.

We have come to thank God for Bob, Betty and Bobby. The thrust of Bob's ministry and the grace of God. It is all an extension of what he believed and what he taught.

Are there changes that we need to make? If so, then you deal with it. Bob's life can be a motivation for us. It is this testimony which is demonstrated here. You can have a historical impact and an angelic impact. Matt. 25:23; **"Well done, good and faithful servant; you have been faithful over a few things, and I will make you ruler over many."**

Bobby: the passing of Bob is a time of grieving but one of triumph. We know his death to be a victory. Bob was a man to engender great personal memories. Bob will describe one of his most cherished memories. In Oct. 1981 and he was an officer and home on leave. As was his custom, he stayed in an upstairs bedrooms of his parents home. At 3 am the phone rang, and it was his father, who was just downstairs. He called Bobby to come down because he was having a heart attack. He was sitting calmly at his desk with a pen in his desk and there were note pads in front of him. He was in great pain and he was writing something. "How long has this been going on?" and Bob said, "About an hour." His color was good and his breathing was normal. Bobby took hiim to the hospital, and he stayed in ICU for several days. It was pericardial or something. Bobby went to see what he had been writing for an hour while waiting to die of a heart attack. He wrote several farewell messages to his loved ones. Bobby learned about capacity for love. Bob was more concerned for those he was leaving behind than he was for his own life. Even as he waited for his imminent death, he wanted to represent the love of Christ.

May 2000 was the occasion of his 50<sup>th</sup> anniversary. We were celebrating all of the doctrine which he taught for 50 years. He again sat down at his desk and wrote another love note to us, his congregation. This note was found in his papers. Bobby reads it. "I may not see my 60<sup>th</sup> anniversary with you. Bible doctrine made real through the mentor ship of the Holy Spirit is far greater than my own human achievements." Bob conducted countless memorial services and Bobby has done a few. Bob often closed with a story from WWII. This was meaningful for him. It reminded him of those he loved and lost. Bobby repeats the story; the pencil story. There was a man who was very proficient, but he got himself in trouble, and this captain had potential. The Lt. Colonel called him in. The captain came in and expected the worst. The Lt. Colonel had a softer voice, and he explained the gospel to this captain, and that Jesus Christ paid the price for all of his failures. He said, "Captain, that is the solution to all of your problems." "Colonel, I would like to believe what you say." The Colonel picked up the pencil and dropped it. Then he picked it up and held it.

Salvation is about what Jesus Christ and what He did on the cross, not about what your failures. "I give to them eternal life and neither shall any man pluck them out of My hand."

A few years later and this captain had been promoted to a colonel and his battalion had taken many casualties and he was told them to march his people to the rear. In a distance, he saw a jeep and the now-General; and they recognized one another. The Colonel came up to his commanding officer and said, "Sir, God still holds the pencil."

He has left a legacy. We are his legacy. If Bob could return for just a moment, if he could come back and look us in the eye, he would look at the Berachah battalion in the eye and say, "I taught you for years, but you have no idea where I am. Your finite minds could not have understood. I will give you a tour of your eternal home."

**Lesson #none**

**1Cor. 14: August 23, 2009**

**Sunday 2**

No Bible class.

**Lesson #942**

**1Cor. 14:2 2Tim. 4:2 August 26, 2009**

**Wednesday**

What Bobby saw during the memorial was a tremendous amount of consolation, which came from the doctrine resident in our souls. We understand exhortation, but consolation is more difficult to understand but for a memorial service.

Speaking in tongues is speaking a language which was unknown to the speaker.

**There were 3 purposes for the gift of tongues:**

1. to warn the Jews (Isa. 28).
2. To evangelize unbelievers in their own language, which began on the day of Pentecost, when unbelievers converged on Jerusalem for the feasts. They came to worship and to celebrate. Acts 2.
3. The 3<sup>rd</sup> purpose of tongues was to teach basic doctrine to believers who spoke foreign languages.

Tongues was primarily utilized outside of the church. However, it was also used in the church at Corinth for evangelizing non-Greek speakers and for communication of basic instruction. Corinth was a seaport town. It was a business town; a town of commerce. All sorts of goods and services passed through Corinth.

Tongues was being misused in Corinth, and Paul points out that no one understands them. No one was interpreting for the Greek speakers. So, for the regular attendees were clueless; they had no idea what was going on.

Paul uses a little sarcasm here to gain some attention. Too much sarcasm is irritating. The Holy Spirit is speaking through the gifted believer. The Holy Spirit is omniscient, and they do not need to hear doctrine in another language. Here is the sarcasm; "You are

telling God something that He already knows in a language which He knows.” Edification is not happening in Corinth with the use of tongues. For edification for the assembly of the church, they use prophecy. The prophet received direct revelation in Greek. The real problem was the misuse of this gift. The linguistics of the church at Corinth were simply unintelligible to the church in Corinth.

The real purpose of the church is edification. The same thing is true today. There are many churches which speak in tongues and many of them believe that this gift is alive and well. There is a new wave of this charismatic movement called the praise and worship movement; they are a follow-along movement.

Since tongues no longer exists, any tongues speaking is done by charlatans. Bobby knows that the gift of tongues does not exist. Whatever happens in churches where they supposedly speak in tongues, it is false. However, the principles are exactly the same. If it did exist, the same problem would be foremost. Where it is supposedly practiced today, tongues are a demonstration of God’s presence in the life of the one speaking in tongues (in their own way of thinking). It was being used wrongly in the church now as it was then.

The charismatic church today has moved on past the questionable gift of tongues, which has come under such scrutiny and many have questioned this gift, and claims about tongues have been found to be phoney. When linguists listen to them, there is no known language being spoken. In this new wave of charismatic churches, they are open to all believers with gifts or not. It is still an experience of God’s presence. That is the big thing in this sort of church. It is something to see; it is something to be experienced. They are all about the spectacle. They advertise contemporary worship, not that stodgy old stuff of old hymns with doctrinal content. It is a service where people move from song to song with little breathing in between the music. There is a heavy beat. There is clapping and raising hands and all sorts of other kinds of movement. This is all part of the demonstration of God the Holy Spirit working in them. When people leave a church like that, they feel as if they have had an experience. You can get the same feeling at a rock concert; the primary difference is, less dope in church. Each person is deciding to do whatever the Holy Spirit is supposedly leading them what to do. There is no governor, no dignity and no thought; total subjectivity.

There are all sorts of emotional substitutes. In so many churches, consistent Bible study is too hard, too inconvenient, and not lively enough. Nothing is less boring than inculcating what God has revealed to us in His Word. How can it be more exciting to spent a few minutes writhing in the aisles compared to learning the mind of Christ. Much more dedication to God is required.

There are those today, adult believers, who opt for private Bible studies outside of the church or extra-curricular to the church, led by well-meaning but unqualified teachers. What they teach is not bad, sometimes; but it is not a part of God’s design for the church. The prophet today is the man with the gift of pastor-teacher. He has the completed canon right now and he has the Holy Spirit which illuminates him. He is a man who is prepared.

It is his job to each and to inculcate God's Word to assemble themselves in the local church. This is not the same as those who listen to MP3's or DVD's when there is no other way of getting doctrine. When people opt out, that means the pastor-teacher is not doing his job.

2Tim. 4:2 **Proclaim the Word, be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine.** This is instruction for the pastor, and we are to know what the pastor is supposed to do. It is a simple instruction: **preach the Word.** Undoubtedly, groups that gather like this will be led in a wrong direction by those who are wrong-headed.

Doctrine is being lost today in a dog and pony show. The view of the gift of tongues is for edification inverts the meaning of 1Cor. 14.

Ev + πνευμα = *by means of the Holy Spirit*. *Mysteries* here does not refer to Church Age doctrine. All Church Age gifts operated by means of the Holy Spirit; and so do tongues. Bobby can be out of fellowship and be teaching doctrine. His doctrinal teaching might not be any different for us. The same is true for this gift. It operates. They can speak in tongues by the power of God the Holy Spirit. They are able to control this. They can turn it on and off. If they are speaking in the wrong circumstances to the wrong people, it is a mystery. Apparently, there were a lot of those speaking in tongues when there was no one in the church in order to interpret. They were speaking mysteries; no one understood them. They had legitimate gifts, they misused them. So Paul sarcastically states that God is the only one who can understand these people. In v. 9, Paul will call this speaking into the air. These are words without meaning.

Now, it could be that those using their own spiritual gift, it is enjoyable. Bobby has a good time teaching. It is fun. Bobby had the opportunity to elevate doctrine as Bob did. A believer speaking in tongues might be enjoying himself.

However, if Bobby taught simply for personal enjoyment, the approbation or standing in front of a crowd, rather than to teach us doctrine, then it is not worthwhile.

Bobby is going to share here. He likes to sing loudly and vigorously in the shower. It sounds so good. He can really belt out a tune. However, in this way, he is singing to himself and to no one else. It would not be musical to others. The one speaking in tongues was like a person singing in the shower; they were enjoying themselves, but no one else got anything out of it. No one benefitted from this gift except the user, which is not the purpose of this gift. Today, tongues does not exist, but it is still misused for personal worship and prayer. "Well, I am not edifying anyone else, but I am edifying myself." Bobby would rather see us grow than jumping and running about. If we do not worship God in Spirit and in truth, then we are not worshiping Him truly.

The natural conclusion is, *tongues is wasted here*. It means nothing to the listeners.

Or Bobby teaching communion in a foreign language. It would be meaningless; no one would understand that which is being taught.

Another illustration, Bobby could go out on a mountaintop and teach the word of God to the air. No one is benefitted. It is a meaningless function.

If you are sitting at the church in Corinth and you hear someone burst out in tongues, what meaning is this to you? If you are in the 1<sup>st</sup> Charismatic Church of Houston, and you hear someone exercising their vocal cords, it does nothing for you. You might as well be at home catching up on your sleep.

When on prophecies, he speaks to men.

1Cor. 14:2 For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries by means of the Spirit.

1Cor. 14:3 On the other hand, the one who prophesies speaks to people for their up-building and encouragement and consolation.

## Lesson #943

1Cor. 14:3 August 27, 2009

Thursday

Bobby got an email today. Freshly-minted Lt. and there was touch football, and Bob played too. The game got a little rough, and he broke his nose. He was uncertain about wearing a uniform the next night, and he did, despite the bandage. Bob called up the players and he presented the game ball. Bob called him to stand up. Then asked to see him after the service. He knew that his name would not be blotted out of the book of life, but he had no idea what Bob said. He showed up, snapped his heels, etc. Bob offered to pay for this emergency room, and he told him what an order. It was a note of irony that Bob's last book was "God's Unfailing Love."

Bob was a very generous man.

Speaking through the gift of prophecy included edification, encouragement and consolation. It was a spiritual gift which did these 3 things. Speaking in tongues had little value in this other area.

Paul wanted to make things clear to Timothy: All Scripture is God-breathed, profitable for teaching, for reproof (or correction), when you are corrected, you are exhorted, and training in righteousness. This parallels v. 3. Great relying upon doctrine in your soul.

In the memorial service, we were exhorted to advance spiritually. Rick Hughes exhorted us to continue to advance. You move forward; you do not retreat. Secondly, you were consoled by the doctrine in your soul. Consolation is an application; it is the faith rest drill. This verse is all about the doctrine the prophet prophecies.

V. 3 begins with a conjunction of contrast: δε.

### The Contrast

1. The prophet spoke in the native tongue of the hearers. He spoke their language, and the language was Greek.
2. The speaker in tongues spoke in a foreign language, which spoke to far less people, although he did not edify all. In evangelizing he gave some soteriology. The tongues-speakers add no consolation, edification, etc. Those speaking in tongues just filled with emotion, but it offered nothing to everyone else. It was a wonderful tool of evangelism, but it edified only when it was interpreted. Question: why wasn't someone else interpreting? Had someone done that, it would not have been a problem. However, this was probably part of the misuse of tongues. This was a part of the problem. They were not present or not functioning with their gift. Their was no edification going on for anyone else.

What exactly did the prophet provide for the church that was so valuable. There are 3 things named in this church; and these things have application to the pastor in the post-canon era. There were tongues-speakers, prophets, etc.

The first aspect is οικοδομη which means *edification*. Thayer definitions: 1) *(the act of building, building up; 2) metaphorically edifying, edification; 2a) the act of one who promotes another's growth in Christian wisdom, piety, happiness, holiness; 3) a building (i.e. the thing built, edifice)*. Educating by speaking to men, using the gift of prophecy. Then we have the standard word ανθρωπος. A dative of advantage, as a specific expression of personal interest. And it is used emphatically.

### Οικοδομη

1. This is speaking to men with the interest of building them up. Prophet has a personal interest in those he teaches.
2. This is a generic term for all believers.
3. These believers are being built up. They are being spiritually education.
4. **The prophet is speaking for the advantage of all believers for the interest of edification...** The content of this prophecy is mystery doctrine.

### The Prophet's Job

1. The church is edified by the prophet. Unfortunately, most of the pastor-teachers do not understand this. Very few pastor-teachers do this. They ought to know that edification is their job. They are not to entertain or the major toe tapper in a praise and worship service. The church is educated by the prophet or pastor-teacher.
2. This education is to the distinct advantage of every believer.

### What is the Advantage to All Believers?

1. The idea is to build up the soul. It is the edification complex of the soul.

2. This was conjured up by Bob to illustrate the progress of the believer toward spiritual maturity and the results of that building-up. This was to lead a person to spiritual maturity. That is what edification of the soul is all about. Bob illustrated with the edification complex what occurred in your soul.
3. Building the ecs cannot take place without perception, metabolizing and applying the mystery doctrine. Spiritual growth is what is going on. That is what edification is.
4. Edification demands concentration on doctrine. Always under the ministry of God the Holy Spirit. It cannot take place without the filling of the Holy Spirit. You must be in fellowship.
5. Edification demands teaching and utilizing the grace apparatus for perception.
6. It also means hearing doctrine which had not been heard before. This was a set of doctrines which was unknown prior to the day of Pentecost and it was progressively being revealed.
7. This was the doctrine which defined Church Age theology. It defined the Christian life. It defined the eternal future of all believers. It defined everything that we need to know as believers in Jesus Christ. When doctrine is taught in connection with grace apparatus for perception, there is always spiritual advance. If you hear it and metabolize it, you are growing. The result is a construction project. You have to do certain things in sequence, otherwise you have a mess. You build floor after floor after floor; it is sequential. There is a progression; that is a building up. It is spiritual maturation and application.

In seminary, there were all of these false systems of the function of a church. This was the purpose of the prophet to edify early believers. This gift is no longer in existence because the completed doctrine of the mystery doctrine is here.

If you are interested in this, get the book. Also in Christian Integrity with the most complete working of it.

#### **The Edification complex of the soul**

1. Building the floors of the edification complex. When this term first came out, a lot of people left Berachah. "I did not see any of this; I don't see any of these floors in the Bible."
2. All of these floors are to your advantage.
3. This advantage is the inculcation of Bible doctrine.

This allows for the application to your life. It is all part of the edification complex; it is all part of edification. The gift of tongues is directed toward unbelievers and a few believers who do not speak the language of the church. Which is more important? Duh. Tongues is a gift to be desired, but not like prophecy, which edifies the whole church. Even if tongues did exist, it is being misused by churches today exactly as it was misused in Corinth.

The next word is παρακλησις. It means *exhortation*. The prophet is speaking to all believers in the interest of edification and exhortation. This is not the spiritual gift of exhortation. Exhortation is a result of the use of the gift of prophecy. It is not about a spiritual gift. It does have the same connotation of meaning. Simply put, this means *encouragement*. This is corporate encouragement; group-encouragement. This encourages all believers who hear doctrine. There is nothing like doctrine to encourage under any condition. This is also part of being spiritually self-sustaining. Many pastors do not understand encouragement. They think they must run to see this or that person, and be there and let people lean on them. That is not exhortation. Exhortation comes from doctrine which is in the soul of the believer. It allows the believer to have self-encouragement. The content of the message encourages other believers and he was able to stand in front of the congregation without breaking down. You do not always have to lean on other people. We are told today, *we must support each other*; this is that gift, but by and large, you must be able to encourage yourself.

If you were encouraged, it is about tears and laughter.

1Cor. 14:3 **On the other hand, the one who prophesies speaks to men for their up-building [edification] and encouragement and consolation.**

## **Lesson #944**

**1Cor. 14:1–3 August 30, 2009**

**Sunday 1**

1Cor. 14:1 **Pursue love [which refers back to months of study]; yet desire earnestly spiritual gifts [which is something which everyone who believes in Jesus Christ possesses], but especially that you may prophesy;...**

1Cor. 14:2 **For one who speaks in a tongue speaks not to men but to God [sarcasm]; for no one understands him, but he utters mysteries by means of the Spirit.**

1Cor. 14:3 **On the other hand, the one who prophesies speaks to people for their up-building and encouragement and consolation.**

Every believer in the Lord Jesus Christ is affected by prophecy. For many people, prophecy speaks of the future. But this is not for those who are tarot card readers, palm readers, etc. They are, at best, charlatans. At worst, they represent Satan's cosmic system. These various things are potential avenues of demon-influence.

Some Christians do believe today in modern-day prophets with the same gift today; or they are enamored of Biblical prophecy. They flock to prophecy conferences so that they can glean some knowledge of their future. They do not like what is going on today, or society or the people around them; so they want to know what is coming in the future.

Biblical eschatology is designed to bring encouragement and confidence in the eternal future.

Some of us, if not all, have asked questions about the future. We all know that we have an eternal future. So, *when is the Lord going to return or who is the anti-Christ and do we know him or what are the signs of the time?* It is ignorant to ask, *what is the sign of the coming rapture.* No prophecy conference will reveal this.

Or those who want to know what are the hidden codes of the Bible; what does it mean between the lines. The Bible tells us all that we need to know. Prophecy was never designed to satisfy curiosity seekers. There is no need to do so. God has provided us all that we need to know in the Bible. Prophecy conferences might be interesting, once; but not year after year.

What Bobby finds encouraging is, when he dies, he is going to heaven. In a few moments or in a few years from now, Jesus Christ will return. We will return with Jesus Christ. We will all return with Him and we will rule for 1000 years. After the Gog and Magog revolution, we will live forever with God. Our purpose in this life is fantastic. We have the opportunity to live a life unknown to any in the Old Testament or to any present-day unbeliever. We can understand God the way that men wish that they could. We have the security of knowing that, when it is all over, we know where we will be. There is no other purpose like this.

Bobby's grandfather said, those who are so interested in eschatology are so heavenly-minded that they are no earthly good. Must be on his mother's side?

We have resources that the Old Testament believers have never had before. The filling of the Holy Spirit. Some had the Holy Spirit which indued them with power, but this power could come and go.

The temporary gift of prophecy revealed the doctrine necessary for the Church Age. However, the prophets then did not have a jump on us in this dispensation. This particular gift left the scene around 90–98 A.D. The Bible was written by that time and all of this was recorded and stands for 2000 years. Itinerant prophets went from place to place to teach Church Age doctrine. The prophet of old has been replaced. Back then, they were told what to say. What they wrote in Scripture was entirely accurate. Bobby makes errors all of the time. However, he makes every effort to teach us accurately. He determines for a passage to have one meaning. Pastors can have a field day with a passage, and go off on wild tangents with it.

Bobby envies the prophet, who got it directly. He has replaced the prophet. Today, the prophet translates to the pastor, but there is no transfer of the ability to know what is not in the Bible.

There was a 3-fold nature to prophecy: edification, exhortation and consolation. Bobby loves bullet-lists. This is what doctrine is all about. This happens every time the Bible is taught.

Οικοδομη, which means *to build up in the sense of educating*. We began in kindergarten or pre-K or on the parent's knee, and we learned enough to survive. Our education system is horrible. Some go beyond that to another 4 years, and some into doctoral work. The rest of the world is back in the 6<sup>th</sup> grade insofar as education is concerned. Too many would rather be at recess or at a frat party, etc. However, it is all about building up.

*Men* is the dative plural of *ανθρωπος*. This is a dative of advantage. It is a specific expression of personal benefit. This is speaking for our benefit, for the benefit of building us up. All believers to their advantage are being spiritually educated. The content is educating the church in mystery doctrine. These men with the spiritual gift of prophecy were on the move. They were governed by the Apostles. They went throughout the 4 corners of the earth and came into contact with believers in Jesus Christ, and they taught doctrine to believers wherever they were. The 1<sup>st</sup> century church had to have prophets. Prophets moved about; pastor-teachers stayed in one place. They learned doctrine from the Apostles, from their writings, from the prophets from those with the gift of knowledge.

How else can you understand and execute the spiritual way of life? How else can you grow? How else can you glorify God unless you know how to do it?

The edification complex of the soul is just a way of speaking of spiritual progress and the results of that progress. It is just an illustration. It cannot take place without the metabolization of Bible doctrine. This demands that you grow under the mentorship of the Holy Spirit.

The pastor must study the Bible and teach it. Why don't pastors get this? Why don't they look at this verse and decide, "Edification is my job." From the Bible, he must educate and help all believers in his periphery to grow.

Here is what you will get: orientation to grace and to doctrine. This world does not understand grace at all. Bob was the epitome of grace. He taught it to us every time he was in the pulpit. There is then the renovation of your thinking and attitude. Your attitude is so much of life. When you renovate your attitude, you will represent this spiritual life to the world. Adversity should mean nothing to us. We have the means to solve every problem and adversity in life. In comparison, the gift of tongues is directed toward unbelievers in evangelism and to a few believers who do not speak the language of the local church. Prophecy is for the building up of all believers. If our churches heeded this, our country would not be in the situation that it is in now. Without it, we are going down.

**Lesson #945**

**1Cor. 14:3-4 August 30, 2009**

**Sunday 2**

**All Scripture is God-breathed and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfected, thoroughly furnished to every good work.**

We can be encouraged by discipline and correction. This is what Paul is doing. He is being heavy-handed. Corporate encouragement is what is in view here. There is a gift of

exhortation, but this is what the pastor and the prophet do. This is for the whole church. They are being encouraged. If you hear doctrine, you will be encouraged. We need to be educated. We need to have something in our souls. Death is not the end; it is the beginning; the beginning of eternal life or eternal condemnation.

There will be a reunion as well; that is encouragement. Would we be encouraged if we had no doctrine in our souls? So many people who attend funerals are in desolation because they believe they will never see their loved ones again.

Exhortation by a prophet; it is an appeal made of us. An appeal for us to advance and to living the Christian way of life. As we advance, there will be more and more encouragement. Then there is the appeal to apply doctrine from our souls. We have to apply doctrine from our souls. For this reason, Bob's memorial service was a wonderful day; a home-going service. There is also an appeal for self-examination. This is so that we might recognize where we are in life and what we need. Also, an appeal to make good decisions. Bobby has made his own share of bad decisions and has seen them in the Word of God. This is what Bible doctrine does for us. When we make good decisions, we get to watch the Lord work. The 5<sup>th</sup> appeal is for attitude adjustment. We all need some tune-ups every once and awhile. Instead of solving them, we get an attitude. The best adjustment we get is to sit and listen to doctrine. However, we know we have the solution to it. The 6<sup>th</sup> appeal is for production. When we study spiritual gifts, we are being encouraged. We have at least one spiritual gift. We are being encouraged to utilize it. Bobby is encouraged by this chapter. We should also be encouraged to recognize that our spiritual gift in operation is for the good of the body of Christ. And what we are looking for is, "Well done, My good and faithful servant."

Exhortation is a practical application of a pastor's teaching ministry, and it is directed toward a pastor's whole congregation as he teaches. If doctrine is being implanted in our souls, and when we apply it, it is an encouragement to us.

The final characteristic is παραμυθια = *consolation, comfort; comforting believers with doctrine*. This is corporate.

Feminine\_noun: paramuthia (παραμυθία) [pronounced *pahr-ahm-oo-THEE-ah*], which means 1) *any address, whether made for the purpose of persuading, or of arousing and stimulating, or of calming and consoling; 1a) consolation, comfort*. Thayer definitions. Strong's #3889.

Bobby understands the difficulty of military combat. Here, we can often turn to someone for comfort, but there, you may just have yourself when someone is lost. We can have peace and tranquility in our souls. There is our advantage.

**Prophesying is receiving divine revelation and making it known to the church.**

1. It educates believer's souls and imparts the will and the plan of God.
2. It builds up the edification complex and the characteristics of virtue love.

3. It encourages and comforts under all circumstances.
4. Summary: spiritual gift, motivation and comfort. All 3 happen by the teaching of the prophet then and the teaching of the pastor-teacher today.

In all ways, the teaching of the prophet is superior to the gift of tongues. Tongues is a great gift; but look at what prophecy does for you.

1Cor. 14:3 **On the other hand, the one who prophesies speaks to people for their up-building and encouragement and consolation.**

The gift of tongues imparted some basic doctrine to those who did not speak Greek (in that congregation). The gift of tongues edified the entire assembly only if there was someone with the gift of interpretation of tongues. However, this was not the force of tongues. The norm is to speak to someone in their own languages with all of the nuances and all of the understanding of what you need.

In essence, this is a comparison between the indispensability of Bible doctrine to the church and any other solo-edification which exists, either in reality or in someone's imagination. The small bit of personal edification of tongues did not advance the church. Tongues did not do what the application of prophecy did for the whole church. Tongues was very limited in scope.

This is not meant to commend the private use of tongues. "If I speak in tongues by myself, then it edifies me. That is a good thing, right?" But the purpose of gifts is for the common good. 1Cor. 12:7. Tongues were only designed for the common good, and this would be to add to the church or to edify the church by the interpretation of tongues.

Paul is reproving the Corinthians. He is saying, "Listen up, tongues-speakers, no one understands you, so what good are you? Only if someone interprets are you of any use to the rest of the church." This was only designed for those who are foreigners who might be in attendance in the church.

The fact of his gift and the function of this gift is visible proof of the gift of God to him; so there was some encouragement to this individual user. This is the personal use, which is not really the purpose of the gift.

Encouragement is best if gotten from the soul. Tongues is not about learning doctrine by being self-taught. The gift of prophecy is for the edification of the church. The gift of tongues is for evangelization and basic doctrine for the foreigner. The entire church is edified by the prophet. It is not about self-edification.

The body of believers in a specific locale is built-up by prophesying. Today, we grow by being taught the completed canon of Scripture. Did you gain spiritual advance from speaking in tongues? Were you edified, you were not. And when speaking in tongues today in church today, at best, might be some encouragement, even though it is false.

It can also discourage. Imagine the unbelievers who see this. A gift once designed to give out the gospel chases away unbelievers who see this and think that you are a total kook.

1Cor. 14:4 **The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church.**

## Lesson #946

**1Cor. 14:5–9 September 2, 2009**

**Wednesday**

Bobby is more and more surprised how much Paul emphasizes doctrine and the Word of God. This chapter has been looked at as a diatribe against tongues, but it is more of a mandate for teaching Bible doctrine in the churches as opposed to a lot of the stuff which goes on in our churches today. The problem of tongues could have been anything which distracts from the teaching of the Word of God.

Bobby reads vv. 5–9. V. 5 sums up everything which has been written thus far. In v. 6, everything is all about communication of doctrine. It is all about edification. Then Paul begins to illustrate in v. 7. When an orchestra warms up with random notes being made, we have no idea what is going to be played. Or if a bugel produces an indistinct sound, then no one will know what to do. V. 9 draws a conclusion. If you are simply speaking in tongues, you are speaking into the air. The cogent point is, tongues alone means no edification in the church.

V. 5 essentially sums up all of 1Cor. 14. When the gift of tongues existed, there was a specific and legitimate use of tongues inside the church. It was used outside the church as well. Tongues also continued to be a sign of impending disaster. Paul wanted to go to the Jews; he wanted to evangelize them. Inevitably, many of them listened; but many rejected the gospel, which resulted in the destruction of Israel.

The minds of the Jews were like flint; he could not chip away at their thinking. Paul could speak in tongues as legitimately, as did many others in the church. Paul used the gift and many other believers used this gift as well. In this verse, it is clear that tongues was used in the church, to present the gospel and to present some doctrine to those who did not speak Greek.

Those who spoke in tongues could communicate with all kinds of people from all over the world. Within the congregation, there were believers who were from all over; and some showed up to the Corinth church and some heard these languages spoken, and they were edified by the message spoken.

### **What Doctrine they Spoke**

1. The first thing that was taught was the gospel. Tongues was a witnessing tool.
2. When connected with witnessing, effective witnessing communicates specific doctrines, e.g., the doctrines of soteriology, hamartiology, Christology. All of this is tied to the gospel.

3. The review of these doctrines was important to believers and foreign believers as well. Communion is a review of various doctrines of soteriology, hamartiology or Christology. Foreigners, Bobby says, made up the majority of this church.
4. Speaking in tongues, if you did not understand that tongue, would do nothing for you. However, if one interprets what is being said, then people will get something out of it. In the church, there needed to be some interpretation of the tongues. Various doctrines spoken in tongues was then revealed to others as well...to the bulk of the church.

Paul was an itinerant Apostle and he traveled all the time, and he went places where Greek was not spoken; and he had this gift and it was critical at this time. Paul could speak in tongues; but he could also prophesy. Which was more important? That is Paul's point.

*I wish you all spoke in tongues*, is hyperbole. Obviously, the other gifts are necessary. The solution lay in edification.

This was a legitimate gift, but people desired all of the trappings which went with it. They did not have the proper motivation for the use of their gift. *Wouldn't people admire me? Wouldn't people think that I am a great Christian?* People wanted the gift to feel superior. Like those who try to witness to more people than anyone else.

Anything which you do which is self-centered motivation is the wrong motivation. A spiritual gift should not be discouraging to anyone.

A woman in a tongues-speaking church could not conjure up a little speaking in tongues. It just did not happen, so she felt inferior. Same thing occurred in Corinth. Spiritual growth is what was needed, and prophecy accomplished that. Prophecy edified those in the church.

### **Tongues versus Prophecy**

1. Tongues supplies limited edification and requires interpretation. There are times when missionaries, like Jim Meyers, speak, and someone stands next to them and they interpret. Someone speaks Ukrainian. Jim knows what he is trying to say, but he does not know what the interpreter is actually saying. However, this was not a problem with interpreting someone speaking in tongues. Who controls? God the Holy Spirit.
2. However, prophecy is the greater gift.
3. What we should retain from this is the foremost of doctrine in our own edification. O, that the charismatic churches today understood this. Edification is everything.

Bobby is the prophet here. He has the canon of Scripture and he has the gift. He understands the one meaning and he can communicate that meaning. That is the primary purpose and the primary reason for the church to exist.

Bobby has always hated the complaint that Berachans just sit on their hands and do nothing. We do not show enough love and we do not witness enough, etc.

Paul explains how important ἀγαπή is, and then he explains how virtue love is gotten (by the teaching of Bible doctrine).

1Cor. 14:5 **Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.**

V. 6 continues with a hypothetical situation. If I speak to you in tongues, how does that profit you? Since things are so, if I come to you speaking in tongues, it is not edifying. That is the conclusion of v. 6. Paul will present this in such a way that everyone understands. "If I show up in Corinth and speak in tongues, how are you profited?" The Corinthians fully expected to see Paul again. Paul expected to see them again as well. He is using this as a way to grab their attention. When he comes, he will not be speaking unintelligible words. His purpose to return to Corinth is to teach them. This hypothetical visit of Paul's is expressed as a 3<sup>rd</sup> class condition; maybe I will do this and maybe I won't.

Conditional clause, and the New Testament is filled with conditional clauses; particularly in this chapter. A conditional clause is an *if...then...* statement. The *if* portion is the premise or the protasis. The *then* portion is called the apodosis or the conclusion.

There are 4 types of conditional clauses in the Greek. In the Greek, a 3<sup>rd</sup> class condition begins with εἰ and the verb is in the subjunctive mood. **If I should come (maybe I will and maybe I won't) [to Corinth]...** Paul did not know if he would really make it to Corinth.

If I speak Persian, but you speak Greek, how will that profit you? Speaking an unknown, un-interpreted language would be without spiritual impact. For 18 months, Paul taught the Corinthians, and gave them concentrated doctrine. He communicated doctrine to them.

Now, what is given in many churches is a report about what is going on with the day-care center or a building project. What good is any of this, unless you teach doctrine? There are churches all over this city who are doing matchmaking.

One person in Berachah testified that, he did not see the point of going to church until he landed in Berachah.

1Cor. 14:6 **Now, brothers, if I come to you speaking in tongues, how will I benefit you unless I bring you some revelation or knowledge or prophecy or teaching?**

1Cor. 14:7 **If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will anyone know what is played?**

1Cor. 14:8 **And if the bugle gives an indistinct sound, who will get ready for battle?**

1Cor. 14:9 **So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air.**

## Lesson #947

**1Cor. 14: September 3, 2009**

**Thursday**

Just once, Bobby wishes that everyone would be able to speak in a tongue. Some of you may want to speak in several languages, and it would be interesting to see everyone break out in a foreign dialect. There is the speaking, but it is also the Holy Spirit working through you. Then we could all go forth speaking in tongues evangelizing those who do not speak English; and even teach doctrine to those who do not speak English. There is a bonus; if we all spoke in tongues, no one would be jealous, because everyone is able to do it.

It is quite clear that the Corinthians were jealous of one another because some could speak in tongues and some could not. So, therefore, Paul says, "I wish that all of you could speak in tongues." That would reduce the problems. No one would feel a need to show off; no one would feel left out.

Paul has to do something about this. **Instead of all of you speaking in tongues, I wish that you could all prophesy; that you could all speak doctrine.**

It is critical that the gift of tongues is interpreted. If prophesy was being used properly, then the doctrine brought taught through the gift of prophecy would edify the whole congregation.

This has great application for us today. Paul makes a conclusion. **Since things are this way**, which refers back to v. 5, the church cannot function with just 1 or 2 gifts. The whole church cannot have the same gift. If you could all prophesy instead of all speaking in tongues, that would be best. This edifies the entire church. Tongues used properly, if interpreted, has edification value. However, there is not as much value as prophecy.

Paul uses a 3<sup>rd</sup> class condition, so the Greeks knew that he was being hypothetical. Paul begins this 3<sup>rd</sup> class condition. **If I drop in for a visit, speaking tongues just like you are speaking in tongues, in what way are you profited?** Where is the edification in that? What is the value of that? The Apostle has no business being in a church if he simply speaks to them in tongues. There is no value in the tongues-speaking of the Corinthians. The same is true today. There is no value in speaking in tongues today. This gift no longer exists, so there is no value in its use. The second reason is, where tongues is being utilized falsely, as a gift which does not exist, Paul's principle still applies as a corrective principle. These people are using this gift incorrectly. The church is not being edified, so the tongues-speaker should cease and desist. Either then or now, there is no reason for it. In the first place, the gift does not exist. It is a counterfeit today; but, furthermore, even if it was a true gift today, it is used incorrectly. You need to speak in a language which the church understands; do you get it?

During the Dark Ages, there was very little doctrine communicated. There were very few Bibles. People did not have access to Bibles. Many of the priests were trained in Latin,

so they could go to their libraries and study the Bible. Some periods of time, teaching the Bible was considered to be heretical. They persecuted those who tried to translate and teach the Bible in the vernacular of any particular region. So the churches were not being edified.

However, there was a bright spot in those dark times; his name was John Wycliffe. He was born in the 1300's. He could read Latin and Greek. He became a don at Oxford University in England. In 1382 he made a translation into English, the first in 1000 years. This caught fire. There was a spiritual awakening at this time. This is the purpose of the church. These men were hunted for teaching the Word of God. It has happened time and time again. Those who would distribute the Word of God were hunted and killed. In China, it is against the law to own a Bible.

In the meantime, the church expelled Wycliffe from his teaching position. 44 years after Wycliffe died, his bones were exhumed and he was burned as a heretic. This is how far it can go. However, simultaneous to this, beautiful churches were built with the money taken from the poor. Cold stone monuments to God. There was no edification. The protestant revolution in the 1500's brought the Bible to the common people.

There is an intense drama of the Angelic Conflict. It makes for fascinating reading. It is a perfect example of Jesus Christ controlling history. Even when believers are persecuted. Wycliffe lived 200 years before the protestant revolt. However, his doctrine was very similar to the early Protestants. Wycliffe was a man who was ahead of his time.

Jan Hus was another pre-reformer. He loved the Scriptures and taught the Scriptures and he was murdered for it. It is all about edification.

Today, the church is moving away from doctrinal teaching. The tongues movement has been a part of that departure and it is a matter of spectacle rather than of doctrine. Clear spoken doctrine always takes precedence, then and now.

Paul reveals what is truly of value, all of which involves understanding; doctrine for the whole church. I cannot benefit you unless I bring you some bit of revelation, knowledge, prophecy or teaching.

Eav + the Aorist active subjunctive. **What will it profit you if I do not speak to you, by revelation** [the mystery doctrine; Church Age doctrine], **knowledge** [this corresponds to revelation, which is the gift of knowledge which discerns revelation; what good is it I do not come by way of knowledge?], **prophecy** [the spiritual gift by means of which doctrine is revealed; prophecy is intelligible to those in the church] **or teaching** [the function for which prophecy is given].

There are 4 categories here, just as we find in Ephesians. Perhaps these correspond and are the same 4 things.

1Cor. 14:6 **Now, brothers, if I come to you speaking in tongues, how will I benefit you unless I bring you some revelation or knowledge or prophecy or teaching?**

Vv. 7–11, Paul will give 3 illustrations as to why speaking in tongues won't cut it: musical illustration, a military illustration, and a linguistic illustration. He has lots of fun with all of this.

When indistinct notes are played, the music cannot be recognized. If the bugle is not clear, then no one knows what to do.

There are a great many languages in the world, when you speak to someone in the same language, you convey information. What are you doing in a church where no one understands what is being said? If a tongues-speaker began doing this at work, he would be fired.

The Greeks look down on Barbarians; the Greeks were the pinnacle of culture; and they thought the language of the Barbarians were low-class with a low-class language.

Even if tongues was real today, it would be a right thing done in a wrong way. If language does not communicate, there is not profit in it.

1Cor. 14:7 **If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will anyone know what is played?**

1Cor. 14:8 **And if the bugle gives an indistinct sound, who will get ready for battle?**

1Cor. 14:9 **So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air.**

1Cor. 14:10 **There are doubtless many different languages in the world, and none is without meaning,**

1Cor. 14:11 **but if I do not know the meaning of the language, I will be a foreigner to the speaker and the speaker a foreigner to me.**

1Cor. 14:12 **So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church.**

**Lesson #948**

**1Cor. 14:3–7 September 6, 2009**

**Sunday 1**

Liberal churches have set their theology, but conservative theology is irrelevant to them. They focus on the subjective element of religion. They try to experience God as He relates to the human experience. These churches start with man, not with God, and they try to find God through the eyes of man. They might raise money for charitable causes; they try to make their congregants feel good.

Some churches answer this question with ritual. In those churches, there is also an element of humanism.

The evangelical churches closer adhere to the Word of God and the sermons more closely approximate the Bible. However, too many of these churches put consistent Bible teaching into the background, and they go in for the mega-church concept or attempt to develop a *Christ-centered community*; but they are unenlightened when it comes to likemindedness. They try to teach doctrine through Sunday school teachers who are unqualified to teach the Bible. Or they have private Bible studies. Some immerse themselves in political activism.

There are charismatic churches who have, generally, a more Biblical approach; and their sermons reflect a respect for the Word of God and they evangelize. However, they often choose emotion over the truth of the Word. They incessantly sing, and they clap and raise their hands and move to the music.

In all of these churches, there is some element of truth, and would that these churches teach 1Cor. 14, and it is in this chapter where the real purpose of the church is defined. Paul compares and juxtaposes these gifts of tongues and prophecy. They are not in conflict with one another, per se; but the whole thrust of this chapter is there is edification of the body of Christ and there is all this other stuff. These other things may have some measure of legitimacy, but it is edification first and foremost. This is the bedrock, the foundation, the single-most important aspect of any church.

1Cor. 14:3 **On the other hand, the one who prophesies speaks to people for their up-building and encouragement and consolation.**

The gift has changed, but the principle has not.

1Cor. 14:4 **The one who speaks in a tongue builds up himself, but the one who prophesies builds up the church.**

Self-edification is not the key nor is it the purpose of assembling. Quite obviously, if self-edification was the whole purpose, then you could do this on your own.

Paul certainly wants the use of these gifts, including the gift of tongues; but even more than the church has the gift of prophecy. Prophecy is greater because it edifies the entire church. Churches all over the world do nothing to edify the body of Christ.

The pastor running about dealing with this or that individual is not what a pastor ought to do. Too many pastors become managers of all sorts of people and groups and they do not edify their congregation. Edification is what renovates all believers with divine viewpoint. This inculcates the believer with the mind of Christ. We learn to renovate our thinking. That is what is primary. It does not come from a 20 minute sermon once a week. Do you recall that you went to school every single day? When you went to college, you studied and went to school all week long.

You will not grow because you bowl with other Christians. Various Christian activities do not cause spiritual growth. Speaking in tongues, legitimate or not, does not edify the body of Christ. You do not go to church to see who can say *Amen* the most times or the loudest. You cannot concentrate when you are moving about or speaking in tongues. Would that churches would study this passage.

1Cor. 14:5 **Now I want you all to speak in tongues, but even more to prophesy. The one who prophesies is greater than the one who speaks in tongues, unless someone interprets, so that the church may be built up.**

Let's say that Paul comes to Corinth and he speaks in an un-interpreted tongue, it profits no one. What would be reasonable is to speak of some revelation, knowledge, prophecy or teaching. Revelation is Church Age doctrine. Prophecy is about the receipt of doctrinal knowledge into the human spirit. Teaching is the foundation for all Bible teaching. The all-important function of doctrine for the church is established here. The is only profit when someone speaks the truth in a manner in which others can understand him.

1Cor. 14:6 **Now, brothers, if I come to you speaking in tongues, how will I benefit you unless I bring you some revelation or knowledge or prophecy or teaching?**

3 illustrations of the limitation of tongues in vv. 6–11. A musical analogy, a military analogy and a linguistic analogy.

Lifeless things are inanimate objects. They are made of inanimate material. They are, in one sense, a musical instrument which can become a living thing because of what it produces. They produce a sound as living things do. Music can elevate the soul.

The instrument is a personification of people; it makes sounds and people make sounds. There is the flute here and the harp. Wind and string instruments.

In a concert, the musicians warm up, but there are just a cacophony of sounds, and it irritates Bobby. It makes no sense to him. It is in marked contrast to playing a piece of music. Unless you have a program, you do not know what will be played by listening to the musicians warm up. Tongues, which are not understood, have no use in the spiritual life. They are lifeless. Musical instruments are worthless unless they produce distinct notes.

If they should not produce a distinction in tones... the 3<sup>rd</sup> class condition indicates that they can produce a melody and they can also produce a series of dissonant notes. This might produce a discordant response in the listener.

Emotion is a responder, and when emotion leads, then we are going in the wrong direction. Prophecy is like a melodious tune played on a harp or on the flute.

Paul is not talking about the divinely intended use of the gift of tongues.

1Cor. 14:7 **If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will anyone know what is played?**

## Lesson #949

**1Cor. 14:7–9 September 6, 2009**

**Sunday 2**

Most of us, at some time, have listened to some kind of music, so that we can related to v. 7. Sometimes the music which we listen to seems discordant to someone else.

Woodwinds and strings in v. 7.

1Cor. 14:7 **If even lifeless instruments, such as the flute or the harp, do not give distinct notes, how will anyone know what is played?**

Paul uses a second analogy, and it is a military analogy; preparation for battle. In this illustration, Paul is not talking about the divinely intended use of spiritual gifts. He is not denigrating the gift of tongues; he is denigrating the improper use of this gift.

No edification takes place without understanding the meaning of the words. Prophecy is understood because it is a language that they understand.

Next we have a military analogy and he uses them quite often. Paul well understood the military and its importance. Those citizens under the Roman empire were recipients of Paul's epistles understood these illustrations. The Roman army was ubiquitous in those days. Berachah Church ought to well understand the military, and Paul loved it. Paul spent a lot of time with the Roman military, primary as a prisoner, and he was guarded by the Praetorium guard, and he probably enjoyed their company. These are intelligent and well-educated men.

One of Bob's favorite battles is found in his book *God's Unfailing Love*.

Paul begins a 3<sup>rd</sup> class condition. He goes to another brass musical instrument this time, but a different application of this instrument. The bugle is used to assemble, to attack, to retreat, etc. It is a command and signal device.

σαλπιγξ (σάλπιγξ) [pronounced SAL-pinx], which means *trumpet*. Strong's #4536. `

Παρασκευαζω = *to equip someone, to get oneself ready for battle*.

There has to be order on the battlefield. There has to be planning, orders, and execution. For special operations, the planning is very detailed. A ranger can recite in his sleep, the 5 paragraph field order.

What are the surrounding circumstances? Then a concise mission objective is stated. Then there is the execution of the mission. How will this be done? The various teams, time sequences, rallying points. Your life depends upon this information. Then there is service and support...rations, air support, ammunition. Command and signal. Radio,

frequencies, passwords. When a specific bugle sound is given, we know what to do. No matter how many times we hear this, we need to hear this again and again.

We have to know who the enemy is; we need to know what the objective is; we need to know where we go; we need to know about our assets; and we need to apply all of this to combat. Everyday in church, we receive our 5 paragraph field orders.

#### **How do these verses compare?**

1. It is distinct versus indistinct sounds of musical instruments.
2. No one will assemble or prepare if the bugle does not produce an harmonious sound.
3. An indistinct signal command causes confusion and misunderstanding as does music without pattern. Nothing can be more difficult for a soldier in the midst of combat. History is filled with armies who have been defeated because orders were not understood, not carried out or garbled when at war.

The soldier must be ready to respond immediately and appropriately. The indistinct bugle destroys the spiritual life. If you do not understand the commands of Scripture, if you reject your 5 paragraph field order, you destroy your spiritual life.

#### **Summary Points**

1. Life and death and victory depend upon responding to a distinct sound. You live or die and you accomplish or don't the mission.
2. Spiritual life and spiritual victory depend upon responding to the clear, distinct sound of prophecy for edification, not the indistinct sounds of tongues.

1Cor. 14:8 **And if the bugle gives an indistinct sound, who will get ready for battle?**

Paul gives a 3<sup>rd</sup> illustration. **"So it is with you..."** This is relating to us and our spiritual lives. If the harp, flute or bugle give an indistinct sound, it is to our extreme detriment. This is what Paul intends in his analogy.

The key is, is the sound intelligible and coherent?

Tongue is used in several ways in our passage. It often refers to the spiritual gift of speaking in a foreign language. However, here, it refers to that which is in our mouth, the instrument of speech and communication. You cannot get tongue-tied if you want to speak with clarity.

If our speech is not understood, then we do not know understand what is being said.

**Let Bobby be clear**

1. Unintelligible speech does not indicate gibberish or ecstatic utterance. The latter refers to phallic cult activities. The latter refers to cult behavior and that is not what Paul is talking about.
2. It does not refer to inarticulate sounds.
3. This does not indicate a language which exists nowhere on earth.
4. Paul is speaking here of the legitimate use of the gift of tongues in a legitimate language.

### Summary Points

1. If the tongue is meant to be intelligible, then it must be a real language which is understood by the hearers.
2. The tongue must be interpreted by someone with the gift of interpretation.
3. It is all about edification. It is all about understanding.

1Cor. 14:9 **So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air.**

**Lesson #950**

**1Cor. 14:9–11 September 9, 2009**

**Wednesday**

You learn to communicate when you write. It helps you to organize your thinking. In writing, you have paragraphs and each paragraph is a separate entity and each one is sequential. Within a paragraph, you have an opening sentence and a conclusion; and you organize yourself in each paragraph. Some enjoy this sort of thing; and Bobby really enjoys it.

Paul was organized in his thinking, in this shows up in his writing. V. 9; in most writing, you can find a sentence with is the thematic summary. However, you often need the context in order to understand the sentence. V. 9 is a standalone sentence. By itself, it would still convey the basic prerequisite for the function of the gift of tongues. For this one, the context is not necessary to understand.

However, this verse is surrounded by illustrations. Vv. 7–8 are illustrations of v. 9. In case the analogies are not understood, v. 9 sets up the one condition which is necessary for the speaking in tongues. This is the corrective for the misuse of tongues in Corinth. However, this sentence should also have an impact. Bobby wishes that he could post this verse in every church where they speak in tongues, whether this is a legitimate gift for today or not.

What passes for tongues today is not clear or understandable language. Even if the gift did exist today, the way it is being used is in violation of v. 9.

Tongues speakers strike out twice on this verse: they speak in tongues as a spectacle or it thrills them or someone else. Even if tongues still existed, and suddenly Bobby speaks in tongues; so what does that do for you. What did you get from that? All you would get is the thrill of knowing it happened. The problem is, you do not need that. You do not

need some visual and audio stimulation. A tongues speaker today also strikes out today because they are not a legitimate gift.

Paul is saying, if you did not get it with the previous two illustrations, then let me make it clear. Paul is relating the two analogies of the bugle and the flute. Paul will relate them to a 3<sup>rd</sup> illustration.

Music must have form, progression and logic. Music which is discordant is not music. So it cannot be enjoyed.

The other illustration is the use of the bugle, where, if it is garbled, no one knows what to do.

Ευσαμος means *easily recognizable, distinct*. This describes the requirement for tongues. If you came from a charismatic church, is that speech recognizable? Is it distinct? The object of speech is to communicate information. Others must understand what is being said.

If the tongues speaker is speaking to a few in the audience who can speak this language, then there must be someone who will interpret what is being said.

Paul closes the verse with a word-image. **You will be speaking into the air**. This conjures up some blowhard who talks about no one but themselves. The tendency when with someone like this is to tune them out. You give them the obligatory nod. He ends up speaking into the wind; no one bothers to listen to him.

### Summary Points

1. Speaking to God and speaking into the air means that no person is listening; no person is hearing.
2. In both cases, with Paul, this is sarcasm. Tongues is for people; it is for evangelizing.
3. What he really means with this speech is worthless to anyone. Speaking is worthless when it does not communicate anything. Speech has to hit home in your soul.
4. If you reproduce music in an empty room, is it music? If Bobby speaks to an empty auditorium, is it speaking? Bobby did that with the entire book of Philemon. Maybe Bobby's dog was there; perfect example; to him, Bobby was speaking in tongues.
5. No one hears, so these things are wasted. It profits no one. An assembly is all about those who are listening; that is where edification occurs.

There is an application here for Bobby; his job is communicating. The other part is teaching. Until Bobby communicates it to us, it is not edifying. Clarity for Bobby is the issue. The pulpit is not a place to show off. A pastor who tries to show off his intelligence is of no help.

A pastor who is a savant has to learn something in order to teach. Bob used to use some very unusual words and some people complained about this. He loved words and he loved to use words that would challenge. A few of these words improved the vocabulary of those who listened. Expanding the vocabulary expands our ability to think.

Bobby uses a thesaurus a lot. Bobby searches for the right word. The more he expands the vocabulary, the more we understand the doctrine which is being taught. Bobby learned a lot about teaching when he taught the teen class and when he taught soldiers in the army. You can always tell when you are losing your audience. Bobby tries to keep it understandable. He also tries to challenge us. Vocabulary challenges us.

Bobby wrote field manuals and the average recruit was reading on a 2.5 reading level. That was hard to do.

Sometimes you have to use some humor and with teens, now and again, you can use a little slang. Communication is a skill that we all need.

1Cor. 14:9 **So with yourselves, if with your tongue you utter speech that is not intelligible, how will anyone know what is said? For you will be speaking into the air.**

Now Paul will use a linguistic illustration for a linguistic text. Speech is useless to the hearer unless it is understood.

V. 10 begins with a rare 4<sup>th</sup> class condition, which is the less probable future condition. This is usually a very distant possibility. It is grammatically identified beings with the particle εἰ then the aorist active optative of τυγχάνω which means *happens to be*. This is a formula, which means you do not translate the words individually, but the two words combine to form a standard, well understood meaning. Together, they mean *perhaps, if it should turn out that way, if perhaps it should occur, it may be*. Present active indicative of εἰμι and thus This does not tell how many languages are out there; it just states that there are a lot of them. LITV reads: **So it may be many kinds of sounds are in the world, and not one is without distinct sound.** Paul's illustration is a real fact based upon the information in the Old Testament. God created many languages at Babel.

As soon as you pass customs in another country, people do not speak your language and you do not speak theirs, which can be very disconcerting, especially when you do not know what to say.

In Africa, there are a great many dialects even in just one country or one area. Yet Paul treats this fact as if it is only remotely possible. He uses this is an hypothetical statement. He did not have to use a 4<sup>th</sup> class condition here.

Every one of these languages can communicate. Why would Paul do such a thing? The optative mood in Paul's time was almost extinct. The 3<sup>rd</sup> class condition was much more common; the 4<sup>th</sup> class condition got their attention.

1Cor. 14:10 **There are doubtless many different languages in the world, and none is without meaning,**

1Cor. 14:11 **but if I do not know the meaning of the language, I will be a foreigner to the speaker and the speaker a foreigner to me.**

## Lesson #951

**1Cor. 14:10 September 10, 2009**

**Thursday**

Bobby's been warned, no more speaking in tongues.

Bobby may seem a bit repetitive about this tongues thing. The Holy Spirit made certain that Paul repeated this concept a few times.

Paul employs a string of 3<sup>rd</sup> class conditions. There will be 3 consecutive *if...then* clauses.

*V. 6 if I come to you speaking in tongues, then how will that profit you?*

*V. 7 if they do not produce a distinction in the tones, how will it be known what is played on the flute or the harp?*

*V. 8 if the bugle produces an indistinct sound, how will one prepare for battle?*

The protasis and the apodosis. The premise is maybe true and maybe not true. It is a conjectural statement. The *if* clause is an hypothesis. He did not expect the flute or harp to play indistinct sounds. He assumes they do in order to make his point; nor did he expect that a bugle would be blown randomly. He offers up a probability which will not occur, most of the time. What is the point? Sound is useless to the hearer unless it is clear.

*V. 9 and so it is with you Corinthians, if you just make some unintelligible sound, how will anyone know what you are saying?*

Then Paul suddenly goes into a 4<sup>th</sup> class condition. Nothing in the Scripture is without inspiration. Everything that is done is relevant. When Paul sat at a desk scratching out on a papyrus, every letter and word and clause has meaning. Paul used his own ability to think, so that no matter what he thought, God the Holy Spirit used him. In any case, there is a good reason for Paul to do this. The 4<sup>th</sup> class condition is a contingency which could happen in the future. It is usually a distant possibility. E<sub>i</sub> + the optative means we are dealing with a 4<sup>th</sup> class condition. This optative mood is unusual. It caught Bobby's attention and made him ask, *why did he do that?* In fact, back then, the 3<sup>rd</sup> class condition was common, but the 4<sup>th</sup> was not. Now, *why did he use this?* Paul treats this statement as a very remote possibility.

Bobby often gives the mood of a verb to us.

### **The 4 Moods of a Greek Verb**

1. Indicative mood. This is the mood of reality. A simple assertion; a statement of fact; it is the mood of certainty.

2. Imperative mood. The mood of command or entreaty. This is the mood of volition. A command is given, but we decide whether or not to follow it.
3. Subjunctive mood. This is a mood of mild contingency. It is the mood of probability. This was in all of the previous 3<sup>rd</sup> class conditions.
4. Optative mood. The mood of strong contingency. The mood of possibility; it can be as vague as a wish.

An interpretive force here: **It may be a possibility that there are many kinds of languages in the world and it is also possible that all of them have meaning.** Bobby finds this use rather weird. He uses this optative for the specific use of his argument. He wants this statement to be a remote possibility. But, it is not really a remote possibility. This statement about languages is obviously true. One of Bobby's teachers spoke 26 different languages. These languages do have meanings, but they do not have any meaning inside of the Corinthian church. Paul wants them to understand the languages which are being spoken. This follows perfectly after v. 9.

The Corinthians are not stupid, even though they act stupid. They got it immediately. They figured this out. They understood Paul. In Corinth, none of these other languages communicates anything to anyone. So, regardless of what language is being spoken, it is of no consequence. The gift is being wasted. What Paul is doing is, he is illustrating his argument for linguistic meaning instead of the gift of tongues.

#### **Why Paul used the optative**

1. The first thing which this does is, it is a grammatical jolt.
2. The use of the optative in New Testament times was disappearing; particularly in the 4<sup>th</sup> class condition. It was being replaced by the subjunctive mood.
3. So this was an unusual grammatical construction for Paul at this time. In itself, this is notable. They look at this twice and they fit it in to the context.
4. What Paul does here is, through the grammar, he gets their attention for his linguistic illustration. He uses grammar to focus on the linguistic illustration. How often have you been struck by the grammar that you read? Maybe never.
5. Secondly, it is not just grammatical. The scenario described by the optative is also very unusual.
6. Here is what Paul does: he takes a real occurrence in this world, many languages, and some of these are being spoken in Corinth. They know it.
7. What Paul does with the optative, he portrays the speaking and the understanding of those languages as only a remote possibility.
8. In this surprising way, he sets the stage for the Corinthians to realize just how silly it would be to speak all the languages in the world without understanding a word of them.

#### **Summary of v. 10**

1. All languages communicate thought. They all have meaning. Whatever language a person thinks in is his default language. The better you know a language, the more you are able to think in that language.
2. When people do not speak one another's language, words become a meaningless sound.
3. Thoughts cannot be communicated without the word meaning of the hearers.
4. Bottom line: what good is the spiritual gift of tongues if the words have no meaning.

1Cor. 14:10 **There are doubtless many different languages in the world, and none is without meaning,**

v. 11 goes with an *if*. Barbarians spoke a true language, but it was unintelligible to the Greeks. Paul starts right in with a conditional clause. He reverts back to a 3<sup>rd</sup> class condition. This makes v. 10 stand out like a neon light.

Paul hypothesizes that he does not know the meaning of a language. Not understanding the meaning of a language is what is being communicated here. This futility is communicated by one word here. Βαρβαρος was transliterated into English as *Barbarian*. It means *stammering, re-duplication of a syllable or a sound*. The word sounds like someone who is studying. Onomatopoeic word. The naming of a thing based upon the sound associated with it. This is exactly the way that the Barbarian language sounded like to the Greeks. It sounded as if they were just stuttering. It is what a dog hears. He understands the tone of your voice; a few understand a few words. Dogs hear a sound and they associate it with something; but it has no actual meaning for them.

Barbaros came to mean *strange speech; one who speaks a strange language*. This meant anyone who did not speak Greek. The Greeks were snobs and they were snobs about their language. The Greeks thought very highly of themselves; particularly of their language. A strange race with a strange language. There is a Greek and there is everyone else.

The Corinthians were Greeks and Paul knew how they thought; and they looked down on everyone else who wandered through that seaport of a town. They just sounded like Barbarians to the Corinthians. Non-Greeks speak a strange foreign language which is inferior to Greek.

It is a dative of disadvantage, and it is a dative of disadvantage to hear a language which you do not understand. This was probably Paul's most effective illustration. "You are nothing but Barbarians. You are saying meaningless stuff." What good is doctrine? It is the most important thing in the world.

1Cor. 14:11 **but if I do not know the meaning of the language, I will be a foreigner [or, Barbarian] to the speaker and the speaker a foreigner [or, Barbarian] to me.**

Paul makes 2 conclusions in vv. 12–13. He not only slaps them in the fact, but he...

**Lesson #952****1Cor. 14 Review September 13, 2009****Sunday 1**

Communion Sunday

Prophecy edified the entire church; tongues did not. Tongues were a sign of impending discipline and to evangelize those who did not speak the language of the speaker.

Mystery doctrine brought to all believers by the prophet. That was the all-important purpose of the church. Today, the communication gift of prophecy no longer exists. This gift and tongues ceased to function.

God has provided the gift of pastor-teacher for the post-canon portion of the Church Age. The pastor-teacher takes up the mantle of the prophet. Would today that the whole church understood the importance of edification.

There are analogies then presented; the bugle with an indistinct sound causes confusion and even chaos. The illustration refers to the gift of tongues and its failure to edify the church. When tongues speakers are not understood, words become meaningless sounds. What happens? Spiritual chaos; inertia; reversionism. The same thing is true today as it was in Corinth.

The communication of Bible doctrine supercedes all else. When you go to church and you do not get Bible doctrine, then you have been taken for a ride. There is no profit from such a church.

What good is a spiritual gift like tongues if nothing is communicated to anyone? What good is the gift of pastor-teacher if they communicate no spiritual information.

**Lesson #953****1Cor. 14:11 September 13, 2009****Sunday 2**

The assembly of believers is for the inculcation of doctrine.

V. 11 shows Paul's sense of humor and sense of sarcasm. He uses the word βαρβαρος transliterated as *Barbarian*. This was a great insult to the Corinthians. The Barbarians were the dregs of humanity. The Greeks were highly cultured; and Greek was the intellectual language of the world. It was the language of literature, poetry and theater. It was the purveyor of that incredible culture. Even the Bible was written in the Koine Greek.

The Greeks used an epithet to refer to someone who did not speak Greek; they were seen as inferior. *If they cannot speak our language, they are inferior people.* The term *Barbarian* was an insult. Βαρβαρος was an onomatopoeic word. The Greeks heard them saying *bar, bar, bar*; so they were called what they sounded like.

The person speaking this unintelligible language was being called by Paul a *Barbarian*; and this was an insult to a Corinthian. There is no spiritual importance to speaking with unintelligible sounds. They are speaking in a language which does not edify the church.

The Corinthians could not help but understand what Paul was saying. Paul, as a Jew, was the Apostle to the Gentiles; and Peter, the least intellectual of the Apostles, was an Apostle to the Jews. Paul originally probably looked down on the Corinthians, so this might even reveal, to some degree, his previous prejudice.

1Cor. 14:11 **but if I do not know the meaning of the language, I will be a barbarian to the speaker and the speaker a barbarian to me.**

Paul makes two conclusions in the next couple verses. One aspect of the communicator of doctrine was exhortation.

These Corinthians are jazzed about the manifestations of the Spirit, so Paul says, **“Strive to excel in building up the church.”**

An interpretive translation: **As the person who speaks a language which is do not understand a Barbarian, and he is a Barbarian to me; so it is with you [you’re Barbarians as well].**

Paul begins a clause with *ἐπι*, a causal conjunction. Here, *since* is a good translation, as it conveys some contingency. It is firmly rooted in reality with a contingency. *Ζηλοτης* is next used and it means *zealous, enthusiastic*. Now, there is nothing wrong with being enthusiastic about the proper use of one’s spiritual gift. Now, they are zealots, but it is not about building up the church; it is in showing off. Here is where the sanctified sarcasm is so apparent. Paul calls them zealots, but their desires are wrong; they are not looking to produce divine good but to elevate themselves before others. They are zealots for themselves. They want to be high muckety mucks in their church. *The Holy Spirit has given me this great gift, so look up to me.* Their motivation is wrong, and there is a supreme irony in desiring an communication gift, where their real desire is to serve themselves. They are serving no one but themselves; they are zealous to improve their own church stature, but have no interest in elevating the church. It is, “Look at me, and this is what I am doing for the church.”

There is no grace in a *notice me* zealotry. It is the opposite of grace orientation. We are to focus on them and what they are doing. When you are not grace oriented, you do not understand the grace of God, or what you owe by way of obligation to God. When you do not understand grace, you are in the cosmic system.

We are nothing and we produce nothing and we are nothing; all that we produce spiritually is the grace of God; and we are nothing without the grace of God.

These Corinthians understand their faulty motives and they understand Paul’s sarcasm; they know his personality and his sense of humore; and his sarcasm which is used for their benefit.

This is a plea for the Corinthians to renovate their thinking; and this is a plea that all pastors ought to make to their congregation. They are not to speak in tongues where there is no understanding.

**Seek to abound in the edification of the church, since you are so zealous to manifest the Holy Spirit.** It is not about individual advancement in this life; it is all about the building up of the church and what serves best all believers.

2<sup>nd</sup> person plural of ζητεω, which is an imperative of command. It means *seek*. There are no uncertain terms here. *Seek and find it [stop wasting your time with your self-centered ambitions]*. Since you want spiritual gifts so much, then seek them for the benefit of the entire congregation.

*Seek for the purpose that.* We have ινα. The subjunctive is contingency; the subjunction is possibility. Περισσω = *to be outstanding, to excel*. The imperative is also the mood of volition. Whenever you get a command, you can also refuse it. You can refuse a command. They need the right motivation, and the right motivation is to desire the edification of the entire church. Tongues is not about the edification of the whole church; but prophecy is about the edification of the whole church.

#### **Sarcasm and Conclusion**

1. The Corinthians are zealots; they are fanatics in some ways.
2. As such, they are excelling at misusing a spiritual gift. They are zealots to be losers.
3. They speak in languages which no one understands. How edifying is that? But they are zealots to do it.
4. They are arrogantly seeking their own glory to do this. Do you see the foolishness of this? Paul is saying, "Do you understand what you are doing?" People at many times have called Berachans zealots; good. You do not have to act like a weirdo. It is all about motivation. Why are you here and are you consistent?

1Cor. 14:12 **So with yourselves, since you are eager for manifestations of the Spirit, strive to excel in building up the church.**

1Cor. 14:13 **Therefore, one who speaks in a tongue should pray for the power to interpret.**

1Cor. 14:14 **For if I pray in a tongue, my spirit prays but my mind is unfruitful.**

**Lesson #none**

**1Cor. 14: September 16, 2009**

**Wednesday**

No Bible class

**Lesson #none**

**1Cor. 14: September 17, 2009**

**Thursday**

No Bible class

## Lesson #954

1Cor. 14:12 September 20, 2009

Sunday 1

Paul is primarily talking about the here and now; what is being done in Bible class.

To this point, Paul has been comparing tongues to prophecy. Tongues does not edify the whole church; it did not then; and it certainly does not now, as it no longer exists. This is all about communication, and some spiritual gifts communicate.

Tongues had a valid purpose at that time; it was for evangelism and it warned the Jews of the impending 5<sup>th</sup> cycle of discipline.

You may have stumbled into Berachah thinking that there was going to be some nice message about politics or something which interested you; and, if you are an unbeliever, the only issue to you is the gospel.

In the ancient world, they pretty much knew everyone who attended the church, so they recognized new people.

As we move through these next few verses, we will study prayer in tongues, and charismatics have latched on to this and they pray in tongues.

Clearly, prophecy took precedence over tongues. Prophecy edified the church. Prophecy built up the church; it taught mystery doctrine. Edification is hearing and metabolizing that doctrine for the purpose of individual spiritual growth.

There are results of this edification. There is an individual edification for each one of us. But there are results from this. Thinking with a renovated mind; thinking with the mind of Christ.

Edification encompasses the entire spiritual life. It is how you grow and what you do with your spiritual maturity. Therefore, is it any wonder that Paul commends edification of prophecy over tongues?

Interpretive translation.

1Cor. 14:12: **So it is with you, you Corinthians; since you are extreme enthusiasts of spiritual gifts, then seek to excel in those gifts for the edification of the whole church.**

The operation of your spiritual gift is a result of edification. This is certainly the case of a pastor-teacher. Any pastor who neglects or rejects the primary mission of edification. It

starts with the filling of the Holy Spirit, the illumination of the text, and the understanding of the passage before us. Any pastor who does not understand 1Cor. 14, then he is not operating as he ought to.

Barbarians speak languages which are anathema to the Greeks. They are inferior languages to the Greeks, and they see the Barbarian language as mindless speech with little or no meaning.

1Cor. 14:11: **Therefore if I do not know the power of the sound, I will be a foreigner to him speaking, and he speaking will be a foreigner to me.**

Paul is insulting them in order to teach them. He catches their attention. They need reproof, and Paul does not let up on this. He understands exactly what their purpose is. Paul moves to a devastating insult in v. 12.

Their desire for spiritual gifts is for self-gratification and not for the edification of the church. About this, they are fanatics. They are fanatics of arrogance. There is a supreme irony in desiring a spiritual gift. The idea is, they need to be desiring to serve others and they are really only interested in benefitting themselves.

There are always those vying to be the top dog in this or that church. Not true of Berachah. Or you teach a Sunday School class, and if it is large, you are a big fish. You might never go into the auditorium.

What are you supposed to be doing? Seek to edify the entire church; seek to function with your spiritual gift with the correct attitude and function.

They speak in languages that no one understands and to the edification of no one but themselves. Paul wants the Corinthians to seek to edify others. They are not to pray that they get the gift of prophecy, but for the edification which comes with the gift of prophecy.

Seek to excel with you spiritual gift. Seek to edify the church; seek to function with the correct motivation. This excelling will be to the glory of God.

Bottom line, this is to be for the edification of the whole church. This is the ultimate of this passage; this is what this chapter is all about.

### **Summary**

1. Seek so that you may edify the whole church.
2. The stress is upon the spiritual gifts which are beneficial for the edification of all believers.
3. By application, excel at your own particular gift for the benefit of all. All of the gifts have a purpose with respect to the body of Christ in the church. You must operate so that the team functions to full capacity.
4. Paul is not showing disdain for tongues; nor is Bobby.

1Cor. 14:12: So it is with you, you Corinthians; since you are extreme enthusiasts of spiritual gifts, then seek to excel in those gifts for the edification of the whole church.

1Cor. 14:13 So then he speaking in a language, let him pray that he may interpret.

This was the most difficult verse of this chapter for Bobby to interpret; he had to make many interpretive decisions.

1Cor. 14:14 For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

One of Gla's songs was a standard for the offering in the 50's. The hymns are designed to mean something to us. The song must require the engagement of the mind. The doctrine of Singing is about to come up. Singing began from the very beginning and it therefore has a place in worship.

1Cor. 14:15 What is it then? I will pray with the spirit, and I will also pray with the mind; I will sing with the spirit, and I will also sing with the mind.

How can anyone say *amen* but they have no idea what you are saying? How can you affirm their prayer with *I believe it*, when you do not know what was sung.

1Cor. 14:16 Else, if you bless in the spirit, he occupying the place of the unlearned, how will he say the amen at your giving of thanks, since he does not know what you say?

1Cor. 14:17 For you truly give thanks well, but the other is not built up.

## Lesson #955

1Cor. 14:13–14 September 20, 2009

Sunday 2

John chooses songs which coincide with what is being taught. It is not just about the tune, but it is also about what it says.

Everything that we do is designed for edification. This is so that Bible doctrine can enter into our thick skulls and so that we can renovate our thinking.

Paul now goes to a conclusion. To Bobby, this seemed to mean that he speaks in a tongue, then prays in a tongue, and then interpreting it. Paul is promoting understanding.

$\Delta$ io = *therefore, for this reason; so, for this reason; it follows from this*. This verse does not promote praying in tongues. Speaking in tongues does not equate with praying in tongues. Especially, it does not refer to unintelligible prayer. The gift of tongues was not an exercise in prayer and praise. Tongues did not consist nor did it ever consist of an unintelligible outpouring of worship of God.

Bobby gave a salvation prayer. This was so that unbelievers might hear and understand the gospel and to hear it in its entirety. If Bobby had that gift, he could have said

something in a tongue, in a foreign language, and it would have been entirely legitimate. They would have heard a salvation prayer directly in their own language. The gift of tongues, even in prayer, was not an exercise in prayer and praise. The prayer must be understood. What must be done is to pray for edification from tongues, not to pray in tongues. He is to pray for edification because of the use of tongues; but not to pray in tongues.

This refers to the believer with the legitimate gift of tongues, one who speaks in a tongue. It is legitimate here. The tongues-speaking believer is the subject of the sentence. Then there is the verb, the present active imperative of προσευχομαι = *to pray*. This is an imperative of permission. The tongues-speaker must have an inclination to do so. What ought his preference be? It is not to pray in tongues, but to pray for something.

Here is what the tongues-speaker ought to pray. ἵνα = *that*. He may interpret.

### **Tongues and Public Prayer**

1. Speaking in tongues without interpretation is not edifying.
2. Tongues is of no use to the church unless it is interpreted.
3. That includes public prayer.
4. The tongues-speaker prays so that what he says might be interpreted. It needs to be interpreted so that it is of value.

### **Additional Points on Tongues**

1. The one who speaks in tongues ought to pray that someone will be on the scene to interpret what he says.
2. Apart from interpretation, there is no communication. This is why reading the Bible on your own is without merit, as it must be interpreted.
3. Apart from interpretation, there is no edification. Hence, the benefit of tongues, as used in the church, depends entirely upon interpretation. This is true inside of the church; but not necessarily true outside of the church. This is how it was used in Pentecost and elsewhere. They are warned and they also hear the gospel.
4. Tongues is not about being demonstrative; or about demonstrative moments without understanding.

1Cor. 14:13 **So then** [so, for this reason] **he speaking in a language, let him pray that he may interpret.**

There are hard interpretive choices here in v. 14: what is spirit? What is mind? Here, there is a contrast between spirit and mind; they are not synonymous here.

This is an illustration of prayer. Paul has on and off been using a 3<sup>rd</sup> class condition; the grammatical indicator of all 3<sup>rd</sup> class conditions. This is a probable future event along with an element of uncertainty. He is presenting a condition.

They are praying in the power of God the Holy Spirit; and they are interpreting for themselves as they pray; even though their mind is not being used. In effect, they are understanding. Their mind is being used.

The Holy Spirit controls the vocal cords. The tongues speaker might understand himself; he was still speaking in a foreign language.

Suddenly, Paul is talking about praying in tongues; but before he was just talking about speaking in tongues. Paul can speak in tongues; why can't he pray in tongues? It could be a salvation prayer. Or, this could be a prayer of thanksgiving. Whoever the subject of the prayer is, it needs to be interpreted for it to be effective. Same problem for the congregation, whether this is speaking in a tongue or praying in a tongue.

This is a scenario in the 3<sup>rd</sup> class condition. However, anyone with this gift can do this. This does not mean that Paul expected this of the Corinthians.

Here is the first of the tough questions. What does πνευμα mean? Here, it does not mean to the human spirit. The spiritual intellect of the soul where doctrine is assimilated. The pastor-teacher teaches us and the Holy Spirit also teaches us at the same time. We believe this and it is dropped into the human spirit and cycled throughout the soul. Without it, we cannot understand the raw material of spiritual information.

#### **Why Does Πνευμα not Refer to the Human Spirit**

1. If it were human spirit, then this would be synonymous where the spiritual IQ is present.
2. *Spirit* would therefore be synonymous with the word *mind*.
3. The *spirit* would also be synonymous with the mental process of assimilating doctrine.
4. Spirit and mind are being contrasted in this verse; not equated.
5. So the spirit prays in contrast to the mind, which is unfruitful. One is functioning and the other is not.
6. This does not refer to the human spirit as a part of the inner man.

So πνευμα is not the human spirit. Nor is πνευμα used for the seat of emotions; which would indicate that this gift would be used in a state of ecstatic excitement. The praying person would not be communicating but it would be all about feeling. Pneuma cannot refer to the human spirit or to the seat of emotions.

#### **What Does Πνευμα Mean Here?**

1. Πνευμα is the Holy Spirit, which is the 3<sup>rd</sup> way this can be used.
2. The Holy Spirit accomplishes the tongues-speaking; the filling of the Holy Spirit.
3. The Holy Spirit controls the vocal cords.

4. So any speaking in tongues is always accomplished by means of the filling of the Holy Spirit.
5. If a believer prayed in tongues in Corinth, it must be done in connection with the Holy Spirit.
6. The believer speaking in tongues including speaking in tongues in prayer, is the agent of God the Holy Spirit.
7. He is praying using his spiritual gift by means of God the Holy Spirit. In other words, praying in tongues under the power of the filling of God the Holy Spirit.

The problem is not the legitimate use of the prayer; but this benefits no one because no one understand the words. The Spirit prays. This is all legitimate. It is really happening. But the 2<sup>nd</sup> half of the verse tells us that this person's mind is unfruitful. These words do have meaning, but they must be understood in order to be edified.

Bobby prays at the end, and some of us may let our minds go into neutral. We might just be waiting for the *amen* at the end, which signifies that we are cut loose from church.

So many times in charismatic churches, even with false gifts, their minds are unfruitful. The congregation gets nothing from the teaching. "You are utilizing your spiritual gift here, but no one is getting it, so it is useless."

1Cor. 14:14 **For if I pray in a tongue, my spirit prays, but my mind is unfruitful.**

1Cor. 14:15 **What is it then? I will pray with the spirit, and I will also pray with the mind; I will sing with the spirit, and I will also sing with the mind.**

1Cor. 14:16 **Else, if you bless in the spirit, he occupying the place of the unlearned, how will he say the amen at your giving of thanks, since he does not know what you say?**

1Cor. 14:17 **For you truly give thanks well, but the other is not built up.**

**Lesson #956**

**1Cor. 14:14 September 23, 2009**

**Wednesday**

**Seek to excel for the edification of the church.** This verse summarizes the whole thing. The gift o tongues was not designed to edify the whole church; they were for a sign, not to those who believe, but to unbelievers (which is not the church). It warned the Jews of the impending fifth cycle of discipline and it evangelized those who spoke other languages. Tongues can be used inside the church and it was valuable for limited edification. The revelation of mystery doctrine, given directly to the one with the gift of prophecy, edifies the church. That is the purpose of prophecy. This chapter commends the gift of prophecy. Edification is the purpose and the mission of the assembly of the church.

The process of edification results in spiritual advance. It also results in virtue love in the soul. It also involved utilizing our spiritual gift as we move toward spiritual maturity. All of this involves glorifying God and the production of divine good.

In commending prophecy over tongues, Paul used several examples. In v. 14, he will give an illustration of using tongues in prayer. In this verse, Paul cites the two elements which are critical in the process of edification. Also, in this verse, the exercise of praying in tongues involves only one of these things.

Interpreting this verse, we need to know, *what is spirit, what is mind, and what is an unfruitful mind?*

Before we get to those questions, let's address prayer in tongues. This is new in our experience and we have not come upon prayer in tongues. We know that believers in that era did speak in tongues. Now we see how, not only do we speak in tongues, but legitimately pray in tongues.

Paul writes εαν + present active subjunctive of προσυγομαι and we could translate this, *if I pray*. Paul is capable of praying in tongues, and he has probably has done it many times in the past. Some may have done this as a prayer of thanksgiving or a prayer at the end of a sermon. Paul could pray in tongues for the right reasons and with the right motivation. He is being hypothetical. He is setting up a scenario. He is putting himself in the place of the Corinthians. They know he can pray in tongues and when Paul does it, he does it right. Paul uses himself as the example. He is proposing a hypothetical. If I pray, my Spirit prays. Bobby says this does not refer to some part of the inner man; this is not the spirit of man; this is not the human spirit. We are born with a soul and we are born with a body, dichotomus. However, in some point of time, we are reborn; and are trichotomus. That is the addition of the human spirit. This is not the same human spirit. It is not the same spirit which assimilates pneumatikos when processing doctrine. In this way, it would be someone synonymous with the mind.

I think that Paul is stating a hypothetical based upon things which the Corinthians have been doing. They have been praying in tongues, which is not legitimate; Paul will explain why, but approaching it in a different way.

It is now usable doctrine. When we are filled with the Holy Spirit, we can utilize the doctrine in our souls. If this is the human spirit, these terms are almost synonymous. Spirit and mind are being contrasted and not equated. These things are being contrasted and juxtaposed; and therefore, *spirit* can only refer to God the Holy Spirit.

#### **Why this is the Holy Spirit**

1. This would be the Holy Spirit in us accomplishing prayer in tongues.
2. This Holy Spirit in us accomplishing this prayer
3. Without the Holy Spirit controlling the vocal cords, there is no praying in tongues. If the Spirit does not pray, it would be a phoney exercise.
4. The legitimate prayer in tongues is the believer as the agent of God the Holy Spirit.
5. So, when Paul says, in this scenario, *my spirit prays*, he is referring to his praying by means of God the Holy Spirit.

6. This makes his prayer in tongues a legitimate use of the spiritual gift. Praying in the Spirit is not the problem here.
7. This means that he is in fellowship and praying under the power of the Holy Spirit. The problem here is introduced by the 2<sup>nd</sup> half of the apodosis. There is the premise, the statement of fact; the if clause, which is our premise.

Mind is not used as academic knowledge. The specific understanding of νοῦς; it represents a mental process, the use of the mind. Now these are contrasted. There is the filling of the Holy Spirit in prayer and at the same time, you have a mind that is not engaged; it is unfruitful. There is an unfruitful mental process. Ἀκαρπός which means *without fruit, unfruitful; unproductive; of no benefit*. Since the mind is not involved, there is no benefit. Your mind is unproductive if you do not use it. There is no comprehension in the prayer. The mind is drawing a blank.

#### Summary points

1. A believer prays in tongues then in Corinth my means of the Spirit.
2. At the same time, in this scenario, his mind is unproductive; it is not operating; it is shut off.
3. So there is no benefit in the prayer; no benefit of us being in Bible class.
4. The Holy Spirit is active in producing the words, but there is no coordination with the mind.
5. The mind is the intellect of the soul where cognition occurs. That is the νοῦς in this case.
6. This is a legitimate gift in its function. This is a legitimate way to use tongues.
7. In spite of the Holy Spirit using this gifted person to pray, it is unfruitful.
8. It is unfruitful because the mind is not employed, even though the vocal cords are producing intelligible words. Those who hear the prayer, and this is a public prayer. This is a public prayer, inside the assembly of the church.
9. Those who hear the prayer do not understand its meaning. They do not understand the language. The mind is unproductive. It is all about understanding; it is all about the doctrine in the soul.
10. There is never any edification without the function of the mind operating. There can be no understanding without the mind; there can be no application of doctrine; no production, no fruit.
11. Doctrine, even in prayer, must be present and understood and resident in the soul.

Bobby does not know what we do when he prays. He always brings in and presents doctrine in the prayer. It is all doctrine; it is all about edification. It is all good because it is all doctrine. The mind must be engaged or it is worthless to us.

This is the same point which Paul has been making over and over again. The spiritual life goes in neutral when believers in the church have no idea what you are saying.

### Closing Points

1. It is true that the tongues-speaker understands what he is praying. It does not have to be interpreted.
2. Unproductive does not mean that the one praying does not understand the words. Paul understands the words, but those who hear do not understand.
3. The one giving a prayer in tongues might very well understand what he is saying. However, it is of no benefit to anyone.
4. Paul has been urging us to know what we are saying. There is no renovation of thinking; there is no doctrine being applied.

What if a clergyman prayed publically in Latin? It has been true in the Catholic church for years. They understand the words because they have been trained in the use of this language. They know the language. However, we do not understand the Latin, so the prayer has no benefit for us. We might even know a few of the words, but it is Latin to us, and we do not know what is being said. Maybe we have been taught Latin; maybe we understand Latin. Without the mind in operation, a prayer in Latin or in any other language is ritual without reality. The ritual is taking place, but there is no engagement of the mind.

1Cor. 14:14 **For if I pray in a tongue, my spirit prays, but my mind is unfruitful.**

Now we are ready for v. 15 and Paul says he will pray with the spirit and with his mind. Here is the solution; engage the mind the engage the Spirit. Then, out of nowhere, Paul starts talking about singing with the spirit and with his mind.

This is the first time that Paul addresses singing in church as a part of worship in the Corinthian church. This verse is a corrective of the charismatic singing. It is incorrect, and Bobby will point out why.

1Cor. 14:15 **What is it then? I will pray with the spirit, and I will also pray with the mind; I will sing with the spirit, and I will also sing with the mind.**

**Lesson #957**

**1Cor. 14:14–15 September 24, 2009**

**Thursday**

Paul reveals two elements necessary to utilize the gift of tongues. There are those who pray in tongues. In order to utilize tongues and the spiritual life, you need the Spirit and the mind. Without them operating together, prayer and tongues has no validity. There is no such thing as private prayer with tongues.

Paul uses himself as the guinea pig, presenting himself as the 3<sup>rd</sup> class condition. This is his hypothetical hypothesis. Undoubtedly, Paul can pray in tongues. This is a condition which does exist. This whole scene is a demonstration to the Corinthians of the futility of the way that tongues is used in their church.

There was certainly someone speaking in tongues in this church and this epistle would have been circulated to other churches as well, since some of them probably faced the same problems.

Paul pounded them with virtue love so that they would know what to do. Paul is taking them to task on edification.

**If I pray, my Spirit prays...** Pneuma here refers to God the Holy Spirit.

#### **When Paul says my Spirit Prays, he means**

1. The Holy Spirit in him accomplishes the speaking in tongues.
2. This accomplishment is by the power or the working of God the Holy Spirit who is vocalizing a prayer in the Spirit through the believer with the gift of tongues.
3. Without the Holy Spirit controlling to vocal cords, producing the unknown language, there is no tongues without it.
4. The legitimate prayer in tongues, only in the 1<sup>st</sup> century, acting as the agent of the Holy Spirit under the power of the Holy Spirit.

Paul means that he can pray in the power of God the Holy Spirit. In this scenario is a legitimate use of the gift. The Holy Spirit is prompting the vocalizing of the foreign language, which, against, is a public prayer. However, what is not in place is the mind (the νοῦς). The nous is the intellect of the soul. The general understanding of the mental processes where the thinking occurs. The Spirit is at work, but the mind is not. The Corinthians' minds are missing in this exercise.

#### **My Mind is Unfruitful**

1. The mind is disengaged; it is in neutral. This happens when we daydream. Engaged minds are concentrating minds. The mind is not concentrating; it is disengaged.
2. When the mind is disengaged, there is no comprehension, which is the name of the game. Edification is always about comprehension. That is what Paul wants to see.
3. The language of tongues is heard; the words do have meaning in that language; and the prayer is delivered in the power of the Holy Spirit. However, the meaning of the prayer to the hearers is not understood, because of the language barrier.
4. Therefore, the mind cannot be in use. If you don't hear, the mind is not in use. If your mind is not engaged, then there is no concentration. The secret to life is concentration. If you can't concentrate on your work, then you are no good at that thing. Even where doctrine is being spoken, without the mind being engaged, there can be no metabolization, no production in the spiritual life, and no point in being there in church. If you get none of this.

In Paul's scenario, 1 of the 2 elements is not enough.

### More points

1. The Holy Spirit is necessary for all spiritual functions.
2. But the mind, the intellect of the soul, is also necessary for all activities of the spiritual life. Your mind and your human spirit must be engaged.
3. This is a tandem in the spiritual life which can never be separated.
4. These two things are necessary for gap. This is the foundation of the spiritual life; not just for prayer or tongues.

Paul must be clear.

1Cor. 14:14 **For if I pray in a tongue, my Spirit prays, but my mind is unfruitful.**

Paul continues his scenario of prayer. He says, *what is the outcome, then?* What should you do to correct this misuse of tongues in prayer? What do you do in order to correct the problem of no metabolization? Utilize both the Spirit and the mind.

**I will pray with the Spirit and I will pray with the mind; I will sing with the Spirit and I will sing with the mind.** Singing is just a demonstration of the happiness of God in your soul. Can you demonstrate any doctrine in your soul by song? Did you even know that is what you are supposed to be doing?

In praise and worship services, people jump from song to song without any interval; it is about the song or the beat, but it is not about the content. The music is designed to arouse; to stir emotions; to wake up the crowd. What is wrong with a little song that makes you feel good; that makes you wake up in the morning. Unleashed emotions can quickly get out of hand and your mind is not engaged.

Church growth for these churches is numbers of bodies as opposed to church growth. "Look at me, God; I can feel it?" So what do you know about God? What do you think about God which is the basis for your feelings? Love exists only with knowing who a person is. If love is based upon emotion, then there is nothing else.

We are mandated to reciprocate His love. Love without knowing anything about the object is nothing. There must be content. The object of love must be understood; it must be known and respected. The person producing love must know the object of their love. If your love is emotion only, then you have nothing. Don't call it love; it is nothing but emotion.

Doctrine must be there for the song part of the service. The lyrics must be doctrinal. You can be filled with the Holy Spirit when singing and your mind can be engaged.

The praise and worship movement do not sing those stuffy old hymns. There is a lot of clapping and physical movement, but there is no edification. The Holy Spirit must be involved and mind must be engaged. The praise and worship movement is not worship at all, because edification is missing in action.

Singing is a warm up, and there is doctrine to get in the music. There would be no singing of a song without doctrinal lyrics. That is the whole point of the song. There is nothing wrong with having your emotions stirred by song. Bobby's are stirred, e.g., *This is the Day the Lord Has Made*. The words stir Bobby, but the music adds impact.

No matter what happens in this world, God's truth abideth still. What comes first is the mind being engaged. That is the right sequence, which is worship.

This is all the divine inspiration of Paul. Nothing works in the spiritual life without the mind and the Spirit.

Many of the songs they sing are music which was well-known, but the words were written in order to have doctrinal impact. Subordinate and responding to doctrine. That is when worship is worship. Singing and emotion in worship without the content of doctrine is exactly the opposite of the thrust of 1Cor. 14. 2000 years before this praise and worship thing got started, Paul addressed it here in this chapter of 1Corinthians.

1Cor. 14:15 **What is it then? I will pray with the spirit, and I will also pray with the mind; I will sing with the spirit, and I will also sing with the mind.**

## **Lesson #958**

**1Cor. 14:14–15 September 27, 2009**

**Sunday 1**

God the Holy Spirit prays through Paul, but his mind—or his thinking processes—is unfruitful; it is disengaged from the prayer being said. With the mind being disengaged, you are no longer able to understand what is being said; so what good is it?

The Holy Spirit is controlling the vocal cords and a foreign language is being spoken through the person praying. Because the minds of the hearers are disengaged, the prayer is of no benefit to them. It does not edify anyone in the congregation.

There is an application is, there is no meaning in prayer or in anything else unless there is perception. There needs to be comprehension in order for there to be edification.

There needs to be an engagement of the mind and the function of the Holy Spirit. The Holy Spirit is necessary for every operation of the spiritual life. At the same time, the mind of the soul, the seat of our comprehension, is also necessary. It is applicable to this narrow range of the spiritual life (to prayer), but to all things.

This is a tandem, where the Holy Spirit and the mind are brought together. Metabolizing doctrine requires the filling of the Holy Spirit as well as an understanding of what has been said. The results of edification, which requires the Holy Spirit and the mind. There is no application of doctrine apart from these two things. It must be a Spirit and a mind-function.

Some people in Berachah have left, when they get no doctrine into their souls; and they go to some holy roller church. They do not make application.

Virtue love is not a feeling; it is an attitude; it is a Spirit and mind operation. The effective use of our spiritual gift is a Spirit and mind activity; always. This information is critical to the Christian life.

1Cor. 14:14 **For if I pray in a tongue, my Spirit prays, but my mind is unfruitful.**

Paul adds that singing is a part of the service. So, you Corinthians, what do you need to do to correct this problem?

Paul will define what is worship and what is edification. This section defines how to worship in the church. It has application to singing, prayer and to the Communion service. It is partially the mind. It is what you know, stupid. It is not your great body movement or loud singing or vocalization of whatever. It is the mind.

### **The Mind and the Spirit**

1. You pray and sing in the filling of the Holy Spirit. You are either in fellowship or you are not. Utilizing the power of the Holy Spirit in everything that we do is a part of that. You sing with a mind which comprehends divine viewpoint. Did you hear the prayer? How many of you looked at the words of *A Mighty Fortress is our God*? If you looked at those words, you have an overview of the Angelic Conflict and the solution as well. Martin Luther once through an inkwell at the devil (which was probably symbolic).
2. You must think doctrine to worship.
3. That requires edification from communication. Metabolized doctrine to the mentality of the soul.

The use of tongues in Corinth and the use of the false gift today; when doctrine is not communicated and where the mind is not involved, there is no worship. Now we know that we need to use our minds when singing. You do not worship without both.

The words of the songs which we sing are great words; and they have a greater impact when there is music attached to them.

The words of prayer in church must reflect doctrine and it must not be an emotional rant. But prayer can be abused. The pastor who begins with *O Jesus!* If it is about emotion and not thinking, then it is not worship. There is no reason to arouse feelings without content. Music today stirs the emotions, but there is no content to it. If you sing and the words are secondary and meaningless, then there is no point in singing. It is not worship. The same for prayer. Like prayers in Latin.

We have now been vindicated; we worship as well or better than any other church. And we have real love; we have impersonal love. We understand that and we can metabolize that.

The verses which Bobby begins with are designed to get us ready. These verses are our lives. It is okay to be emotional, as long as it is based upon doctrine.

1Cor. 14:15 **What is it then? I will pray with the spirit, and I will also pray with the mind; I will sing with the spirit, and I will also sing with the mind.**

**Lesson #959**

**1Cor. 14:15–16 September 27, 2009**

**Sunday 2**

### **Introductory points on Singing**

1. Singing must be coordinated with lyrics and the lyrics must contain clear doctrine. We might hear a tune which reminds us of something; but this is not necessarily indicative of doctrinal information.
2. The doctrine which we hear in lyrics must resonate with what is in our souls.
3. When doctrine resonates with doctrine in the mentality of our soul, we have comprehension and sometimes an emotional response. We all like to feel good; and this is not the point that we ought to go through life without emotions. Emotions respond; they do not lead. When they lead, the mind is disengaged.

We do not sing a lot of the songs in our hymnal. This is because the words of the hymns are doctrinally incorrect. Now, if you have a favorite hymn that we do not sing; then write some doctrinal words for it. Singing is a great way to learn.

Bobby still recalls many of the songs of his youth and they were not doctrinally correct. Many of us can recall music from a long time ago. Bobby used to sing Beatles songs as well as others. Those lyrics were impressed into his brain. This works.

Children were often taught by means of song. Paul is addressing another form of inculcation. In essence, singing is the same as speaking in tongues of that day. Without engaging the mind, the singing is unimportant.

1Cor. 14:15 **What is it then? I will pray with the spirit, and I will also pray with the mind; I will sing with the spirit, and I will also sing with the mind.**

Paul then gives an illustration. It has become a tradition in the church to end with the word *amen*. It is rote to everyone. However, it means *I believe it*.

Paul focuses on the dichotomy between what is being said and what is meant. Unlike v. 15, this continuing scenario returns to v. 14. There are words which are not understood by others, how do we affix an *amen* to this prayer. Much of what Paul is doing is a scenario.

Eav + the subjective. The vocal cords are controlled by the Holy Spirit and the speaker understands the prayer. But, there is a problem here. The ungifted person, the non-tongues speaker, who hears the prayer, he does not know what is being said. There is no

meaning affixed to this prayer; there is no comprehension of what is being said. Here is a believer who fills the place.

*Amen* is an interesting word which we do not fully appreciate. We use it all the time, every day. It has a meaning from a long time ago.

### Amen

1. Amên (ἀμήν) [pronounced *ahm-AIN*], which means 1) *firm*; 1a) *metaphorically faithful*; 2) *verily, amen*; 2a) *at the beginning of a discourse - surely, truly, of a truth*; 2b) *at the end - so it is, so be it, may it be fulfilled*. It was a custom, which passed over from the synagogues to the Christian assemblies, that when he who had read or discoursed, had offered up solemn prayer to God, the others responded Amen, and thus made the substance of what was uttered their own. This is a particle in the Greek.
2. When translating this word from the Hebrew, the scholars of the Septuagint just transliterated this word.
3. Hebrew: 'âmên (אמן) [pronounced *aw-MAIN*], which means *verily, truly, amen, so be it*. It is an adverb in the Hebrew. It is based upon the verb Strong's #539 (which means *to support, to confirm, to be faithful*). Strong's #543 BDB #.
4. A congregation says *amen* after the thanksgiving prayer.
5. Amen is a positive response of belief at the end of a public prayer. Here, the public prayer was in tongues, so how can anyone say *amen*? They cannot affirm what they are hearing.
6. To say *amen* means *I believe it*, which is just mouthing a religious word, which is meaningless. Let's just say that Bobby prays over a meal, and prays a thanksgiving prayer, but in tongues. But instead of thanking the Lord for the food, he says, "I hope that the jerk at the end of the table chokes on his meal." He doesn't understand it, but he says "Amen" or *let it be so*.

You cannot simply say, *I believe it* when you do not know what *it* is.

1Cor. 14:16 **Else, if you bless in the spirit, he occupying the place of the unlearned, how will he say the amen at your giving of thanks, since he does not know what you say?**

1Cor. 14:17 **For you truly give thanks well, but the other is not built up.**

**Lesson #960**

**1Cor. 14:15–17 September 30, 2009**

**Wednesday**

MP3 of 3 hours of the believer's relationship and responsibility to government.

Rebound is so that we can spend more time in fellowship. It is an indicator of our spiritual maturity. It is the grace of God extended toward us. Our obligation is to continue to grow and to maintain the filling of the Spirit as long as you can.

You need both the mind and the Holy Spirit when it comes to praying.

1Cor. 14:15 **What is it then? I will pray with the spirit, and I will also pray with the mind; I will sing with the spirit, and I will also sing with the mind.**

A prayer of thanksgiving done in tongues, and Bobby says that this is a legitimate use of the gift of tongues, how will the person who does not know what you are saying, how does he say, *amen* to what you say? The hearer does not comprehend the prayer in tongues. It has meaning in the language it is given in, but no one around you is edified if they do not understand what is being said.

Basically, this chapter is all about edification, which is all about hearing, metabolizing and applying the Word of God. That is edification. The overall name for this would be, *edification*. That is what is happening right now. The basis of edification is comprehension. That is what 1Cor. 14:3–5 are all about. This is reciprocal love. This is also Christian production of divine good. In general, it is glorifying to God. Edification is what the spiritual life is all about. If Bobby was teaching a class to prospective pastors, the missing word is edification. What do you think your job is as a pastor-teacher? There is one primary answer to this; a pastor's job is to edify. Edification is the defining word of the spiritual life.

1Corinthians has been one of the great discovery books for Bobby. This is the defining word of the spiritual life. Edification cannot take place unless the words of doctrine are understood in language which can be comprehended. That was not happening in Corinth. But, they spoke in tongues and they did so legitimately. Paul clearly states that the edification of the body of Christ comes from comprehended words. This is why Paul focuses throughout this chapter between what is being said in tongues and what is understood.

The Corinthians are misusing tongues, even though this was an important gift in the early church. It had become a basis for pride and showing off. There was some edification involved in tongues, and one of those circumstances was evangelizing foreign believers. Those who wandered in or were curious or whatever. Undoubtedly, tongues could be used inside the church, although most of the time, this was used outside the church. When you hear the gospel, you are hearing basic soteriological doctrine. What value was tongues for the other believers in the church, who had no idea what was being said. The value was in the interpretation of what was being said. Only when these tongues were interpreted did they get any benefit from hearing the soteriological doctrine being spoken.

When you have the opportunity to witness, some of you say, "Believe in the Lord Jesus Christ, and now I am out of here." Talk with them further about reconciliation or redemption or propitiation. You don't need to use those words.

The gift of tongues was impressive because you got to see the work of the Holy Spirit in someone who did not speak this or that language.

In vv. 14–16, there is the concept of praying in tongues. It is the Holy Spirit Who produces the vocalizing. Without the Holy Spirit, there is no tongues. Productive in comprehension of what is being said. First being in fellowship and secondly comprehending what is being said and implanting this in your soul. That is fundamental to all that we are as believers in Jesus Christ. It is not just about tongues but it is all about edification. This is about our spiritual life completely. How does prayer in tongues provide edification?

1Cor. 14:16 **Else, if you bless in the spirit, he occupying the place of the unlearned, how will he say the amen at your giving of thanks, since he does not know what you say?**

When you are giving thanks in a tongue, you are doing fine, but the other person is not edified.

### **Introductory Points on Praying in Tongues**

1. The prayer of the one speaking in tongues is a valid prayer to God.
2. His gift of tongues is being utilized by God the Holy Spirit.
3. The Holy Spirit prays in him or through him. He is the agent of God the Holy Spirit.
4. The Holy Spirit controls his vocal cords so that the message in a different language has meaning.

How can you say *amen* to a prayer you do not understand? That makes no sense. Edification comes only through comprehension. If you listened to Bobby's prayer, you heard some doctrine, and you have heard some thanksgiving for all that God has done for us. In Corinth, the gifted person is speaking in the power of the Spirit. Yet, he can only edify himself. The other man is not edified, which is not what ought to be the case.

The group of men which Bobby assembles with, almost always begin their prayers of intercession with thanksgiving first. They thank God for His grace and for His love and for some doctrine they are learning. This brings to mind the same Bible doctrines as they are mentioned. Bobby is personally edified by thinking because he is thinking Bible doctrine. Therefore, at the end of the prayer, Bobby can silently say, *amen*. Concentrate on what is being said. A prayer of thanksgiving.

Concentration on the prayer and understanding what you are saying *amen* to is key to this. V. 17 tells us that we cannot join in on prayer in another language. We need to know what is actually being said.

The first time that Bobby heard *amen* in the middle of a service, it scared him as a little kid. He thought something was wrong, because no one at Berachah said that. Now, shouting out *amen* is either an emotional response or someone playing spiritual king of the hill. In any case, no one is edified by this *amen*. Is there any thought when you pray, including the saying of the *amen*? If you don't think when you pray, then there is no edification. No thinking makes this simply a ritual. The more *amen*'s you hear, the louder they shout, the less meaningful it is.

1Cor. 14:17 **For you truly give thanks well, but the other is not built up.**

In v. 18, Paul is not bragging, but stating a fact. "I speak in tongues more than you all." You might think that Paul is belittling the Corinthians but his intent was never to denigrate this gift. Bobby is not denigrating the gift of the tongues. Those who use the gift today are deluding themselves and there is no comprehension of what they are saying.

Now, why would Paul thank God for this gift? Because he uses the gift and within its divinely prescribed parameters. It makes sense that Paul would have many reasons to use this gift. Paul had an occasion to speak to more Jews and to be thrown out of more synagogues than anyone else in history. He had maximum contact with them, and this was a sign gift which warned the Jews. Paul is an evangelist, and this is a part of his mission; and he is a purveyor of the mystery doctrine of the Church Age. He is by far the greatest writer of the New Testament and he used this gift as a part of his church planning. Paul was itinerant; he was a wanderer. He could not complete his mission without it. It is all about edification. Finally, Paul's affirmation gave added authority. Have you ever spoken to someone who is a complete novice in a subject and he is trying to tell you all about it? Paul knows all about what he is speaking. He is an expert. He spoke in tongues more than anyone else in history. What Paul has to say on this subject carried weight. We listen when Paul speaks on this or any other subject. Clearly, Paul has enthusiasm for tongues. But this is all about edification. It is always about edification. Communication is always about edification. If your mind is not engaged, whatever is being said, it is all pointless.

1Cor. 14:18 **I thank God that I speak in tongues more than all of you.**

1Cor. 14:19 **Nevertheless, in church I would rather speak five words with my mind in order to instruct others, than ten thousand words in a tongue.**

**Lesson #961**

**1Cor. 14:18–19 October 1, 2009**

**Thursday**

MP3 special the Christian's responsibility to government.

Whenever you are thankful for something, you thank God. He is the source for our life, our eternal life and our eternal future.

Paul certainly had all of the communication gifts. He also spoke in tongues, which was a communication gift. Paul is in fact the epitome of an itinerant evangelist. He was on foot a lot and on a ship on several occasions; and wherever he went, he used this gift of tongues as a part of his evangelistic ministry. And wherever he evangelized, he also organized a local church. We are still doing what Paul organized in the past. There were many languages which Paul came in contact with and he needed to be able to communicate with such people. So Paul could say, "I speak in tongues more than all of you" because of the nature of his ministry.

There were other things which Paul did with the gift of tongues. Paul ran into Jews all over the Roman world as well. Wherever he went, Paul could speak in tongues, which was the sign of God's great displeasure. Paul had a great burning desire among the people. Here was a man who was a rabbi; he knew all of the prophetic passages. He knew that everything pointed back to Jesus Christ. It was sad for Paul to see his people reject Jesus Christ. Paul, with tongues was able to proceed to one of the more pleasant of tasks, which was tongues. Paul could teach basic doctrine in tongues. There would be new converts and he could give them basic doctrine in their own language. The Apostle Paul spoke in tongues more than anyone else, which is what we would expect. And Paul used the gift correctly and the results of the use of this gift were spectacular. Paul was enthusiastic and he knew the Corinthians were enthused about this gift, but for the wrong reasons. They had forsaken the clear purpose of the gift. "I've got the gift and I am going to just let it rip." What a caricature of the proper use; what a farce. They were smugly superior in their use. The gift of tongues was just one manifestation of the misuse of their gifts.

Paul will place a restraint on the use of tongues, which would apply to all other churches and would apply to us by way of application. What we are to learn is, edification is all-important. We do not have prophecy or tongues today, but we do have the gift of pastor-teacher, and edification through his teaching is what is all-important. Anytime a believer rejects or neglects doctrine, or refuses to concentrate on the Word of God or to make the Word of God his top priority, he fails in his primary obligation to the Lord. We fail daily, but this is a failure in the big picture. Engaging your mind in Bible doctrine is what comes first.

The point of contention which Bobby has run into, *what is it with this Bible doctrine all the time? Aren't there other things in the Christian way of life?* Bible doctrine is the top priority; it results in edification, in virtue love, in Christian production. You need to get out there and do something.

1Cor. 14:18 **I thank God that I speak in tongues more than all of you.**

Paul gives us the setting: *in the church*. Paul is talking about the gathering of believers, and it was probably small groups. No idea how many met, or how many groups there were, and where exactly they met (except, most of the time, it appears as if they were in people's homes). Paul would rather speak 5 words with his mind (speaking what he understands) as opposed to speaking 10,000 words in a tongue. When Bobby sees a passage like this, he understands this to refer to hyperbole. It just smacks you in the face. Speaking with his mind, 5 words is better than speaking 10,000 words spoken in a tongue. It is more meaningful to say *the Word of God is alive* than to speak for an hour or two in tongues. This is a focus on speaking a few words of doctrinal principle over a mountain of meaningless words. This was the priority of the church.

When Paul spoke in an assembly, *bar, bar, bar* would not cut it. The Corinthians hated the Barbarians, but loved speaking their language in church. There are so many Christians today who want to do the exactly opposite of what Paul is commending to us. They would rather speak on and on and on in pretends tongues than to hear the power of Bible doctrine.

*If I have this gift, I am better than you.* That is the thinking of a child. That sort of thing was rampant in the early Corinthian church and today in charismatic churches.

Instead of speaking in the gift of tongues, just get a little doctrine. Do not worry about your own status in the church. Think about your status in the Lord. The focus is on the divine truth that he speaks, so that the Corinthians will stop thinking like children.

With children, you need to communicate with them with very few words.

When Paul says *with my mind*, Paul is clearly instructing. 5 words of doctrinal instruction is better than 10,000 words which are not doctrinal.

Edification is about inculcation. Paul had it all in perspective. Obviously, tongues is not the real means of spiritual growth. Every gift has a place and a purpose and it all has to start somewhere. Paul was refuting the use of tongues in the church. Paul did not prohibit the speaking of tongues in church, but he required that stuff spoke in tongues were interpreting. There needs to be mental engagement and that only occurs with the meaning of the words.

1Cor. 14:19 **Nevertheless, in church I would rather speak five words with my mind in order to instruct others, than ten thousand words in a tongue.**

**Brothers, do not be children in your thinking.** This means being mature; it is an engaged mind; it is a mind with thinks Bible doctrine. There are real and deep thoughts and this is the property of an adult. Mental acuity is adult. The believers in Corinth were essentially children.

Paul is separating the girls from the boys, the men from the women. Paul might as well insert Rom. 12:2 here. And do not be conformed to this world, but be transformed by the renovation of your mind. This is synonymous to, *in your thinking, be mature*. They are being called to be transformed from human viewpoint to divine viewpoint. That is going from being immature to mature.

Renew your thinking, which is done by the filling of the Holy Spirit and by engaging your mind in the consumption of Bible doctrine. Οικοδομη. Bobby remembers going into chapel and they went there 3 times a week. Bobby loved it to hear the cornucopia of speakers that they had, with all kinds of viewpoint and some were good and some were not so good. Bobby would never forget: **Preach the Word** and the other was **Pray without ceasing**. Most of them just did not get it. Every form of some social life with young people.

Bobby was sitting at breakfast and he heard a Christian group of kids pray, "Oh, Lord, let me serve You." He wanted to go over to them and say, "Do you have any idea how to do that?"

Individual believers are the church and we make up the body of Christ. We make up the church and we must be edified.

Every word in the Bible has pregnant meaning; it is filled with meaning. Paul softens his biting, caustic verb which will follow. He says, *brothers*, *γίνομαι μη*. You speak to your children in a pleasant tone, but you want them to get it. Paul uses an imperative of entreaty; he is appealing to them. It is like speaking to children. They are spiritual children. **Do not become παιδια**. These are not children; they are infants. He has already called them *νηπιος*. They are unable to take in anything but milk. Paul has to spoon-feed them.

Paul's child illustration here is perfect.

1Cor. 14:20 **Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature.**

## Lesson #962

1Cor. 14:20 October 4, 2009

Sunday 1

Bobby suggests a slightly different word order: **Brothers, do not be children in your thinking, but be mature in your thinking; but, in evil, be babes**. This does not mean that we ought to be naive. This is a very edifying juxtaposition which Paul presents. In this context, this is the direct appeal to every believer to advance to spiritual maturity. This is our obligation before the Lord; to not be children in our thinking. This verse defines spiritual maturity and it defines the process of maturity.

Spiritual maturity is a way of thinking. It is a maturity of mind developed through Bible doctrine. Without the mind engaged, there can be no spiritual maturity. Unlike what much of Christianity believes, spiritual maturity begins with how you think, not with what you do. You do not put the cart before the horse. Believers do not get Bible doctrine. Spiritual maturity is the definition of what you do and how you do it.

Rom. 12:2: in the end, it is mature thinking equated with spiritual maturity. **And do not be conformed to this world, but be transformed by the renovation of your thinking**. Human viewpoint is conforming to this world. Transforming the mind is how you become a spiritual adult. That is the process of becoming mature. That is the process of developing divine viewpoint in the soul. It does not just sit there as academic knowledge, but it is applied to every aspect of your life. There is a choice involved in this transformation from child to adult. God has given us volition, so we have a free freewill. We can make a choice as anyone can.

Present active imperative of one of the verbs *to be*, *γίνομαι+μη* which is *be not*. This imperative is a command. When you command someone, it is in the imperative mood. Here, this is an entreaty. He is allowing for volition. He is speaking as a parent might speak to children. Without a doubt, Paul is speaking to spiritual children. He calls them this very term: *παιδια*, which means *spiritual infants*. Paul uses a designation like this throughout this epistle. In 1Cor. 3:1, he calls them *νηπιος*, which means *babies*, those who can only take milk but cannot ingest solid food. They are not even out of diapers. They are spiritually irresponsible. At one time, as Paul was there, they are progressing to toddlers. However, during the interim, they are reverting to childhood. There is a lack of

mental engagement in Corinth. Without the mind being engaged, there is no spiritual growth. Paul entreats them not to remain in this status.

However, he is not verbally spanking them here; he is trying a different tactic here. This is a tactic often used with children. Paul is the parent and they are the children. Paul is taking the time to sit down with the child.

This is the *time out*, which is a time during which they need to cease what they are doing. Paul is going to stop them, explain to them what is wrong, and then give them time to think about it.

Children place value upon things which are not good for them; they have propensity to go for that which is not good for them. They have a comparative innocence. There is really no malice intended in their little souls. They unquestionably have a sin nature.

For the young child, there is a naivete which stays with them as long as we can allow them to retain it.

The Corinthians want exactly what is of no benefit to them. Tongues over prophecy; incomprehensible words over edification; arrogance over humility. Paul is a parent to us as well. We are all children who need to learn; who need to be trained.

Children also compete for attention, and when they do not get enough attention, they let us know via the sin nature in their lungs. This is all a part of the immaturity of a child.

In Corinth, this would be the childish believer desiring a gift which God did not give them. Or, a believer who would show off his gift, the gift of tongues, to try to place himself over others, to gain attention for himself.

No one is actually benefitting from the use of this gift. They are acting like children and they want what they do not have; they are *napios* and *paidion* and they think themselves to be superior over their brothers. It is like the little child with a new toy who lords it over his siblings. Probably many of these Corinthians had children and Paul is drawing parallels which they may not like. These Corinthians are demanding children, screaming for that which is not theirs. There is a mindlessness; there is a lack of thought. There is no development of a sophisticated spiritual life. There is no sophistication of thought in a child; for a child, it is all about them. This can make a child into an arrogant monster if he does not have any training.

These Corinthians are in a state of emotional revolt, like the screaming child in an emotional tirade. These Corinthians are very irritating to all around them. No doubt you have been in a plane with screaming children, and it is irritating. And this is like being in Corinth. Pastors, prophets and evangelists have been irritated and even run out of town by the Corinthians.

It would be easy for Paul to proclaim these people at Corinth as incorrigible and just let them go. But Paul stays on this child. A parent never throws in the towel and says, "This kid is hopeless; just let him have his way." Paul's love for them is a vested interest in their lives.

How does the Apostle Paul accomplish this? And how can a parent apply this? A child must respect you. A child must have respect for you. You must understand. Authority-orientation is an indispensable characteristic of a mature believer. There is a whole generation which has grown up thinking that material things are indispensable. That is self-centered arrogance. It is a sentence to lifelong immaturity. We have a pack of babies running loose in this country. All they are looking for is what they can get for themselves; and they have no integrity. I want what I want and I want it now.

We walked into Berachah at one time as a child believer. We have engaged our minds and we took it in. Sometimes, we did not like it. There is a whole group who sat in Berachah and decided that they did not like it. Maturity requires that you metabolize doctrine. Otherwise, doctrine is meaningless.

You have to think doctrine; and you have to think with the mind of Christ. Paul is dedicated to parenting these children. They will do whatever it takes in order for their children to do well in life. You must give a child norms and standards and integrity. Otherwise, they will end up in self-centered arrogance.

It is all about divine viewpoint; it is all about the mind of Christ. That is what real life is for us; it is a spiritual life. This is the adulthood which Paul wishes for the Corinthians. Paul does not want his children to learn the hard way. It is easiest to learn this academically, as opposed to learning things by hard knocks.

The congregation of a church is very much like raising a child. "I entreat you to take advantage of the truth of Bible doctrine which is being taught." You must be a part of the pivot which brings great blessing to the nation in which we live.

1Cor. 14:20 **Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature.**

**Lesson #963**

**1Cor. 14:20 Eph. 6:1–2, 4 October 4, 2009**

**Sunday 2**

Bobby has been accused of not having any experience in this or that area; and therefore, is unable to teach about this. Bobby had 2 of the greatest parents; and there are a lot worse people that you could emulate. Bobby can teach and apply the doctrine from what he knows.

**Brothers, do not be children in your thinking, but in your thinking, be mature. Be infants in evil.** We all began as children; literally and spiritually. When we first walked into Berachah, we knew nothing. The potential for a thought process was there, but there needs to be information.

The watchword for children is “grow up.”

Spiritual parenting is Bobby’s responsibility. The acts of the Corinthians are not glorifying God; they are involved in all sorts of adolescent behavior. It is all about how you think. Mature believers are not in denial; they see the world for what it is. Turning on the news on tv is a great way to see if you are mature. The angelic conflict is in full force. We as believers in Jesus Christ have the solution. We are the solution. Why do you hear TalkRadio and go into work out of fellowship? Why do you wait for hours to have your say? Thinking with divine viewpoint is maturity. You can evaluate your own maturity. We have spent months on virtue love. 1Cor. 13 was the greatest application of doctrine to life; virtue love in the soul.

The little child has no capacity to respond to love with love. You cannot make a child love you. They lack the capability to love you. They can and will respond to parental authority. Or, if there is nothing to respond to, then they react. We exert our authority in a loving way; not with brutality and anger. There must be discipline and care and encouragement. You have got to train your child knowing that he has a sin nature. You have to punish and they must have discipline; and you must respect that. Virtue love is patient and it is kind. It is the very first quality which we study in virtue love.

Virtue love does not lose its temper or abuse its authority. Abuse of authority will cause a child to hate all authority. That is what we have in this country; a contempt for authority.

Love is just as real in discipline as well as in encouragement. Discipline prepares a child for an authority oriented life.

There are no consequences any more in our schools, which means there is no discipline. Do not look for reciprocal love in your children. It is only appreciated for its results. That is when the children appreciate it and they develop a stable, well-disciplined adulthood.

When you bring a child to maturity, oriented to authority, they have the ability and capacity for love. The maturation process requires discipline for enforced humility and for obedience. Parental authority must be just, thoughtful and fair. Authority must be exerted, but never with brutality. It should happen in such a way that a child will decide on his own to obey. Virtue love brings an appeal to the child. The love and discipline brings a later gratitude and appreciation. Obedience must be, at times, enforced with punishment. When you do not punish, you are neglecting the training of your child. You can look around and see what that does to a child.

Paul understood literal children and spiritual children as well. This is our responsibility. Children do not obey naturally. That is a parental responsibility. You must demand and expect obedience.

You must be spiritual maturity as well. Babies raising babies does not work.

Eph. 6:1–3 Children, obey your parents in the Lord, for this is right. "Honor your father and mother" (this is the first commandment with a promise), "that it may go well with you and that you may live long in the land."

Do not exasperate their little souls. Unreasonable demands, petty rules, favoritism, discouragement. It is very easy to discourage a child. Injustice and brutality. You can never afford to be brutal.

The most important training for a child is spiritual. Without spiritual training, Bobby would not be here. It is critical. Bobby thanks God for his spiritual training and he always knew what was right, even when he did not do it. Spiritual training is the greatest training in life. It imposes absolute standards. Do you think you can get divine standards from anywhere else? It imposes divine establishment norms. It imposes self-discipline.

Eph. 6:4 Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

The parallel verse is Prov. 22:6: Train up a child in the way he should go; even when he is old he will not depart from it. Training up a child is spiritual training. To receive a child is a responsibility from the Lord. Then it is our responsibility to commit that child to the ways of Bible doctrine.

This is not a promise that the child will not choose a different way. All children have volition, and as they grow to maturity, the cosmic system is strong and tempting. Negative volition often kicks in when a parent exasperates his child. Wisdom, virtue love, and spiritual maturity will last for the lifetime of a child. Whether they use it or not, it is there.

Some of us were trained in Bible doctrine and you forgot all about it when you left the house; and God brought you back. There is nothing for the believer apart from the spiritual life. In all else in life, radiates the discipline and instruction of the Lord. It is always a tempered discipline. It does not provoke and it does not exasperate.

There is quite a controversy alive and well today about spanking a child. Some call it abuse. Bobby is not going to tell you to spank or not to spank; but you must punish a child when they do something and how you do it should be effective. Bobby was never spanked apart from certain guidelines.

#### **Guidelines for Spanking**

1. The parent administering the punishment must be in control of himself. Free from emotional outrage and sins of arrogance. You cannot translate to a child rage and emotion when you spank them.
2. Never react in anger and slap a child. That provokes them to anger.
3. You must gather all of the facts which lead to the punitive action. The child will remember. "Wait till your father gets home."

4. The parent must administer punishment on the basis of the nature of the child's transgression. The punishment must fit the crime.
5. The parent must not over punish for petty failures. Then it becomes abuse, unfairness and injustice. Unjust punishment negates the training principle. This is all about training and teaching. This is why you do not do it while angry. It is a part of teaching and training. Bobby never got a spanking unless he knew exactly what he did wrong and had time to think about it. If you don't get it that way, then God gives it to us through spanking.
6. Before the punishment, carefully explain the reason for it. Punishment is counter-productive without the teaching principle of correction. Bob sat Bobby on his knee, and he told him about 3 times what he did wrong. Then, acknowledge. "This will hurt me more than it hurt you." Then he spanked, and then Bobby sat on his knee until he stopped crying.
7. In the administering of the punishment, it must hurt but it must not be brutal nor should it be harmful. A belt buckle should not be used. After the child is 12 years old, forget it. There are other ways after that. You must discipline them to teach authority-orientation.

Some children are great negotiators and try to do a trade-off. Do not listen to them. Do you think that you can reason with a child? You are kidding yourself. Whether it be your child or the Lord spanking you, it is all done for the proper training. God does it for our blessing.

There is another aspect, which is the instruction of the Lord, which is a part of our responsibility as parents. This includes our leadership, and that requires to set an example. It must be more than teaching and punishment. If you do not care one bit for the Word of God, the children will pick up on that. If you only drop them off at prep school, and don't go to Bible class, the kid will pick up on it.

1Cor. 14:20 **Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature.**

**Lesson #964**

**1Cor. 14:20 October 7, 2009**

**Wednesday**

Now in the shadow boxes, there are letters written to Bobby about Bob.

The watchword for all of us is, **in your thinking, be mature; but in evil, be infants.** We all grow physically; we may or may not grow mentally and emotionally. We must be mature in the spiritual life, but immature with regards to the cosmic system. Babes in evil is a hallmark of spiritual maturity. Divine viewpoint versus human viewpoint. God's plan all wrapped up in this one verse.

The Corinthians are children. They are doing exactly the opposite of what Paul is exhorting here. However, they have accelerated their human viewpoint thinking. Where believers are immature, they are often analogous to real children. They are only aware of

themselves and their wants. "I want what I want when I want it." This showed up in their everyday lives in the church. Those who spoke in tongues just knew that they were far superior to their non-tongues speaking brothers. They see themselves as being self important. A baby does not see himself as self-important; he just screams and becomes the most important person in the room. Our churches are operating on an infantile way. They are certainly unresponsive to the teaching of Bible doctrine.

So many believers are trying to dominate their church and those in the church on the basis of their spiritual gift. This is ridiculous, but that is what is going on in the Corinth church. Consistently, they seek their own way, and their sin natures control them. They are relegated to a lifelong immaturity.

A little humility and where does that come from? From a little doctrine. That is the only thing which gets them out of the trap of self-centered arrogance. In Bible class, we are constantly being trained.

In a military unit, we are constantly being trained. We are soldiers; we are spiritual soldiers, and the training never stops. If the training stops, we get stale and we lose our edge.

A believer who does not grow to maturity is, at best, feckless. Children do not respond well to leadership, either to parents or to any other authority in their life; and as a result, they are unhappy, feckless misfits. Believers under these circumstances will not submit to the Word of God; wives will not follow the leadership of their husbands. Husband have no idea how to lead, or to exhibit virtue love in their relationship. As children, no one can tell someone without authority orientation what to do. Whose plan is it? We have volition and we have Bible doctrine.

This is how Paul is treating the Corinthian believers. They are children in their thinking. They are without divine viewpoint. They have no humility and no virtue love.

Paul exhorts them and he entreats them. He wants them to grow up and to learn the Word of God. This requires some authority-orientation. This is the only way they can live a mature spiritual life. We live in Satan's world. We are surrounded by the cosmic system. We are born with a disadvantage. Now we have a chance. Now we have an advantage.

If we are every going to grow out of a spiritual infancy, we must develop authority orientation. A mistaken parent wants his children to love them; but that is the incorrect approach. You need for the child to respect you.

*Grow up*, for your own sake and for the sake of the One Who bought us. Not becoming mature in our thinking is a bad choice.

Paul treats the Corinthians as children. **Bring them up in the discipline and the instruction of the Lord.** This is not just for children. This is a guideline for parents as well. This is for us; not for the infant. Children do not have a natural inclination to honor their parents. The

instruction of the Lord. The spiritual training is the greatest training in life. There is all kinds of training. As parents, we want our children prepared for life. We would like to see them understand and to be prepared for life. But spiritual training is the most important training that we can give them. Bring them up in the instruction of the Lord, which is the only thing which gives them absolute norms.

It is possible to get some norms from the secular world, but the only way to get absolute norms in this life is by Bible doctrine training.

To bring a child into this world is a responsibility before God. Then you must commit the child to the ways of Bible doctrine through training. They must come to a point where they want to obey. It may not happen every time, but it will happen. They will learn that obedience to parents is often the best course of action. They have to see that this is to their best interest.

For the child, doctrine must be the center of our life. If it is not the center of our life, then it is not the center of their life.

Just trying to be friends with your child on an equal footing means that you are not fulfilling your responsibility as a parent. How does your absolute authority translate to them? They will never truly understand authority orientation until they understand absolutes over relativity.

Leadership requires setting an example. Children do understand hypocrisy. They may not know the name of it, but they understand *do as I say, not as I do*. Children are parrots when it comes to their parents. What you say has some impact; but your actions have much more impact. If you have little interest in the Word of God, expect them to show in interest in the Word of God too.

In the military, where Bobby was in command, they all looked to get away with whatever they could get away with; where did he have weakness? Leaders who put their feet up on the desk and think they are directing everything look like fools to their underlings.

If a child sees your love of God's Word and your maturity and your relaxed mental attitude under pressure, that impresses everyone. Bobby will never forget his father under pressure. No one was cooler when a fight was to break out; no one was tougher. Bob was always a leader. He understood and he had a relaxed mental attitude under pressure. He lived and he died with the impact of Bible doctrine on his soul.

Virtue love is the secret to life and the secret of parenting. Virtue love in parenting is critical. As a parent, you do not give up your authority; but you still exercise virtue love. If you give a child standards, they have a chance.

Bobby is looking at several who have strayed, and they learned and are in Bible class. Train up your children by living what you want them to be. If you do not have doctrine in your soul, you cannot train them up.

It is not just about getting your kids to prep school. That is important; but you need to train them as well. It is important that you teach your child in the home. Instruction is observing us and our love for Bible doctrine.

In leadership, you do not jam doctrine down their throats. Many a child in Berachah Church has rebelled for that reason. Set the example, convey the importance and teach. Some of you may think that Bobby was in class every time; he was made to attend Sundays and the teen class. But Bob did not jam it down his throat.

You do bring them when they are younger, but at some point, you let them make their own decisions. If you start early and give them doctrine, and teach them the way in which they should go, and you let their free will play out. Bobby did not make all good decisions. Do not worry about the child's love for you. It is training and more training. The child's love, if you do your job, will come later; that is when that happens. Then they can reciprocate parental love. Loving God does not come naturally for believers. After saying, "Father, I believe" is not an immediate capacity for love.

Children have to develop a capacity to love. It is not innate in us or in children. Self-centered arrogance is innate. That is what must be trained and disciplined. They will have a self-centered sin nature. They need to be trained to have some humility. The best way is to get them authority oriented. The opposite of arrogant self-centeredness. In humility, you think about others; not just yourself. You go from self-centeredness to humility.

Your parents being the renovation of your life when they give you doctrine. First there is forced humility and then there is doctrinal orientation. We have plenty of misfits in the spiritual life. Maybe a particular doctrine rubs you the wrong way; that you have a hard time with because it is your area of weakness. The Word of God is absolute authority. The extent to which you are not authority oriented, to that extent you are immature.

All of this is Paul's analogy.

1Cor. 14:20 **Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature.**

**Lesson #965**

**1Cor. 14:20 October 8, 2009**

**Thursday**

we are only doing the first part of v. 20.

#### **Summary**

1. This is Paul's illustration of raising these children in Corinth in the way that they should go. He is aware of Prov. 22:6 he has been training them. He is teaching them to be mature in their thinking.
2. In the illustration, Paul makes a comparison. He compares physical growth in children with the progress of spiritual growth in immature believers. This is especially true in the mentality and the thought process. As you grow up, you can

think in great categories. Our mental process becomes more and more sophisticated as we get more experiences in life. As we learn more doctrine and apply it more leads to sophisticated thinking in the spiritual life. Only the mature believer can think with divine viewpoint, which is sophisticated thinking in the spiritual life. We can think with the mind of Christ, which is the thinking of Christ.

3. Just as a child matures through training, child maturing through training under parental authority, and develops a mental capacity in particular a mental capacity to love in such a way that is not competitive and self-centered. The believer matures thinking divine viewpoint under the authority of Bible doctrine as taught by the pastor-teacher. That is our progress of spiritual maturity. A child matures in training, and we do as well.
4. The immature believer who thinks with human viewpoint is going to receive admonition from Bible doctrine as taught by the pastor. Bobby only admonishes us when the Bible tells him to admonish us. Part of our training is receiving divine discipline when necessary. Divine discipline is designed to hurt but also to change our attitude; and the way we think. Discipline from the Lord is about changing your thinking. We are renovated through our thinking.
5. And that is the means of developing the mind of Christ in us and capacity for reciprocal love for God. Thinking in categories of virtue love. It requires thought to reciprocate the grace and great love of God. It is always about the mind. Mature relationships are all about thinking.
6. Training in doctrine, reproof and correction in righteousness develops mature thinking.
7. Maturity is the depth of doctrinal thought. How deep does it go? Is it a surface thing? It is all about depth of thought. When it saturates your entire soul, your thinking is mature. We train for combat all of the time and we are involved in the Angelic Conflict.
8. Maturity is also a mind that understands all aspects of real love. Love is one of the hardest things for us to recognize. Personal love for God and people and impersonal love toward people. The greatest spiritual relationship with God because we know His Word. Parenting is one of the great applications of virtue love. You must have virtue love in order to train them correctly.

a thought process predicated by Bible doctrine. Paul is one of the great examples of thinking which is mature. With divine viewpoint, he is beyond compare.

Do not be children in your thinking, but be children in evil. A spiritual baby thinks with human viewpoint. He has not learned anything else in training. On the other hand, it takes training to be children when it comes to avoiding evil, which we know as the cosmic system.

I want you to grow up spiritual, but I want you to be novices in the realm of evil. So many times in the Christian world, some people just put on blinders so that they do not see evil and sin. He does not want believers to view the human race as good. We are not good; we are depraved. One of the great objects that people have with the Lord Jesus Christ,

is the evil in the world. This is because evil is produced by man, but they blame God for evil. People reject Jesus Christ because of evil in this world, even though they are to blame for it. Evil is out there. We both know it. And we cannot hide from it. It is often best to know your enemy. You know him and you cannot combat him unless you know him.

As you view all of this, it is easy to become jaded by it. It is easy to become cynical and caustic and bitter. This is the devil's world and we have always lived in it. The cosmic system has always been visible to us.

Do not let the cosmic system affect us. The more we are affected by it, the more we will think with human viewpoint. 1John 2:15a **do not love the world or the things in the world. You are in the world but not of the world.** The more you think with divine viewpoint, you begin to see it more and more. Be childish Satan's domain. Do not constantly indulge the sin nature and human viewpoint. That is how you become a cosmic sophisticate.

We must know the real deal. If we know God's plan, then we can recognize Satan's counterfeit plan. Socialism in its conception is good; but it is a part of the cosmic system. This is where good is evil because they do not take into account the sin nature of man. There will be power grabs by those who advocate it. Healthcare today is really a power grab. Human viewpoint may be a large part of our thought process.

Become mature in your thinking. We are supposed to grow up. Many of us have seen the cosmic system and we recognize it for what it is. Or, it takes time for us to grow spiritually and to recognize what human viewpoint is.

### **Second Summary**

1. Be mature means do not neglect or reject Bible doctrine. You cannot renovate your thinking when you listen to doctrine once a month or once a week and eat potato chips and drink a beer while you are doing it. That is why an auditorium is the best way to learn. Neglect of doctrine is the same as rejecting it.
2. Be children. Reject the cosmic system. Reject the evil involved. The cosmic system will eat us alive if we do not rebound. If we indulge the sin nature so that we no longer rebound, we are neck deep in the cosmic system. How many believers are saturated in their souls with divine viewpoint? The extent to which believers in this country think with divine viewpoint, the better our country is. The manifestation of the sin nature is the tendency to misuse spiritual gifts. They use it for self-aggrandizement and self-gratification and self-advancement. When it becomes a demonstration of arrogance; then it becomes human viewpoint. Human viewpoint is always self-centered. Human viewpoint is a good description of self-centered arrogance. Self-centered adults think of no one else but themselves.
3. You can be involved in evil and you can be involved in evil intent.



**Lesson #none**

**October 15, 2009**

**Thursday**

No Bible class.

**Lesson #966**

**1Cor. 14:20 October 18, 2009**

**Sunday 1**

### **The Eucharist**

the doctrine of man's inability to save himself; regeneration, common and efficacious grace, all of these are found in Titus 3:4–7

Titus was really down at this time, and Paul knew what to say in order to lift him up; to refocus him on Jesus Christ and the cross.

These verses are a masterpiece of revealing the whole canvas of salvation. In v. 3, they had been involved in malice and envy; the Paul, as a Jew, hated the Gentiles; and Titus, as a Gentile, hated the Jews:

None of us is good enough to gain God's righteousness. What is true of man then is true of man now. We have not evolved into better and more perfect creatures. We still cannot save ourselves. We are still the progeny of Adam, and **in Adam, all die**. Corruption still prevails in our thoughts and our actions. Rom. 3:23: **all have sinned and fall short of the glory of God**. Man must become a new creature from a source outside of himself. Every person is in critical need.

Titus 3:3 **For we ourselves also were once foolish, disobedient, deceived, slaving for various lusts and pleasures, living in malice and envy, hateful, hating one another.**

In utter destitution, the gospel is the only hope for those who hear it. **The kindness of God, our Savior, and the love of God has appeared**. Salvation can only come from heaven and with God alone as the source. At just the right time in history, God's love and benevolence appeared in the Lord Jesus Christ. Rom. 5:15 **the free gift shall not be also like the offense. For if by the offense of the one many died, much more the grace of God, and the gift in grace; which is of the one Man, Jesus Christ, abounded to many.**

We have as the human race no merit and no standing before God. It is based upon God's perfect character and never upon our own imperfect nature. Jonah resided for 3 days in the belly of the great fish. How else could deliverance come to a man who are hopeless in the absolute darkness of sin and death.

Titus 3:4 **But when the kindness and love of God our Savior toward man appeared,**

Paul makes a more astounding statement in the next verse. God saved us according to His mercy. No amount of human good can earn God's favor. Merciful God acts for our salvation. In legalism, man depends upon his own righteousness, but man cannot commend himself to God.

We deserve exactly the opposite of the grace which God grants us. God needs something more than the works of man. If God's righteous demands are not met, then God is not God. He merely winks at our condition, and this makes God culpable. This relative righteousness is the same righteousness that God rejects. We are unable to satisfy the just claims of God's righteousness. A sinner cannot free himself from the salve market in which he resides. Perfect God and perfect man; and He accomplished the perfect work of salvation for all mankind. When we believe in the work of Christ, the divine agent of our salvation. He saved us by the washing of regeneration.

Efficacious grace; the Holy Spirit taking our faith and parlaying it into salvation. We regain what Adam lost at regeneration. Regeneration is that work of God the Holy Spirit. Once born-again, always born-again. A believer can never return to the grave of spiritual death.

Titus 3:5 **not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewal of the Holy Spirit,**

Titus 3:6 **whom He poured out on us abundantly through Jesus Christ our Savior,**

The results of being justified by grace: we are culpable; we are guilty; but God declares us not guilty. Justification means that God is able to save and bless us without compromising His Own character or attributes. God does not force His inheritance on anyone. These are gifts of God which must be accepted as such.

All of the work in salvation is done by Jesus Christ. God has not called us to a life of leisure or idleness, but we are called to a meaningful life for Him. Before He mandates that we serve Him, we are given the resources by which we can function. The grace of God elicits a response.

Titus 3:7 **that being justified by His grace, we should become heirs according to the hope of eternal life.**

Titus 3:8 **Faithful is the Word, and as to these things, I desire that you strongly affirm that those believing God might be careful to maintain good works. These things are good and profitable to men.**

### **Beginning of the regular service:**

What went through your mind while you were taking the Eucharist? If there was a meaningful thought and if you were able to think with divine viewpoint, and if there was appreciation and reciprocal love, then you are not children in your thinking. If your mind was on other things or if you thought about nothing, then you may be said to be a child in your thinking.

1Cor. 14:20 **Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature.**

This is a summation of Paul's many exhortations for the Corinthians to grow up. 1Cor. 14:20 **Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature.** There are many believers today who are children. We can continue to think like a child, as we did when we were infants. No infant has an vocabulary at all. He makes sounds that no one understands, except the parents may think they have a clue. These sounds just communicate their wants and desires.

The Corinthians are children; they think very little about doctrine; but they think all about themselves. They have determined that their status is elevated by speaking in tongues. They were one of the most arrogant, self-centered churches of the ancient world.

Spiritual children misuse their spiritual gifts or they do not use these gifts at all. They have no concept of authority-orientation toward the prophets or pastors teaching them. Children cannot grow without learning.

Many of us have had various mentors in our lives. We have a guide and a teacher and a mentor. Bible doctrine is for instruction in righteousness. Spiritual growth for the baby believer and for the others is necessary. You either forge ahead with doctrinal momentum or you fall behind.

This whole chapter is all about prophecy. Maturity is the depth of your doctrinal thought. Is it a surface thing or does it come from the depths of your soul. Divine viewpoint is the most sophisticated thinking in the human race. Divine thinking is the most sophisticated thinking.

Spiritual maturity or spiritual immaturity is linked to your thinking. Unless you are in complete denial, you ought to understand this. Maybe you ought to stop and think about what is going on in your mind. If you find yourself empty and devoid of thought, that is scary. Some people only think about themselves. They are always following their emotions. However, in this chapter, the focus is always on the mind; on the mentality of the soul. Mature thinking is always related to the thinking of the soul.

Paul reverses the idea of education in the second half of this verse. Be infants in the realm of evil. Think with divine viewpoint, but be a child in cosmic thinking. Believers cannot hide from it. We are not called to retreat from the world. It is best to know your enemy in this world, but do not sleep with the enemy.

Satan is the adversary; he is looking to devour us. He devours us when we think with the cosmic viewpoint. We are devoured with cosmic thinking. The immature believer is the one who indulges the cosmic system, and worse, he becomes comfortable in it. He can become caustic and disillusioned. It is the opposite of virtue love in the mature believer. It is the devil's world and we live in it. We are not of this world. John 17:16 Do not let it affect us as if affects the unbeliever. Do not get caught up in it. **Do not love the world or the things which are in the world.** The Bible always reveals God's thinking. Things of the

world are man's viewpoint. It is based upon his own interpretation of his thoughts and experiences, or simply from the input of the cosmic system. Paul exhorts them not to be worldly; not permeated with evil thinking. *Worldly* is not a system of taboos. *Worldliness* is not an overt act or a way of living; it is a mental attitude that reflects the influence of evil in the soul. Do not love the world; do not love the thinking of the world. *Worldliness* is the failure to see things from God's viewpoint. There are not hundreds of ways to think; there are two ways: divine viewpoint or cosmic viewpoint. Thinking with cosmic viewpoint is *worldliness*.

Religious thinking blinds us to the grace of God. Everyone of them does this. Only in Christianity are we saved wholly by God and not by any of our works. Satan's cosmic thinking. Satan is capable of good, but he always operates with evil intent. His thinking and actions are opposed to God in every respect. That is his reason for existence; to oppose God.

Cosmic thinking puts us smack dab in the middle of the Angelic Conflict. We become Satan's adversary by thinking like God. The believer's soul is polarized between the two conflicting ways of thinking. Human viewpoint and divine viewpoint. This is the arena in which the Angelic Conflict is fought. Do not be childish. As a child, we are on the wrong side of history. So, Paul exhorts them to be babes in their thinking.

Paul uses different words for *children* here. Every word that he uses is for a specific purpose. Paidion and napios this is a child without instruction, and, as a result, is foolish. He is the spiritual child. Nêpiazô (νηπιάζω) [pronounced *nay-pee-AUD-zoh*], which means *to be a babe, to be an infant*. Thayer only. Strong's #3515.

### Summary Points

1. This verse takes us from where we are to where we ought to be.
2. What happens when we do not remain a babe in relation to evil, in relation to malice and evil intent? Arrogance leads to mental attitude sins.
3. Mental attitude sins and arrogance, which is inundation in the cosmic system, are the greatest hindrances to growing up. It is true in the physical realm and in the spiritual realm.
4. If you remain a baby in the cosmic system, you clear the way for spiritual maturity thinking of divine viewpoint.
5. If you become an adult in evil, then you will retard and curb spiritual thinking, and you are without a renovated mind.
6. So remaining a baby in evil and being a spiritual adult in your thinking are two sides of the same coin. You do not have one without the other. These two go together.
7. If you are an adult in evil, then you cannot think with divine viewpoint. If your default approach to life is the cosmic system, then you are lost in the cosmic system. You tend to struggle and manipulate and to fight your way out of this or that jam. You forget the source of your prosperity when you are mature in your cosmic thinking. God is the source of our prosperity.

8. Such a believer manifests evil intent, even though they seem to be doing nice things. "I am such a good person and I am doing so many good things." People are motivated by recognition. If you give grudgingly or of necessity, then the gift is meaningless. You are never blessed by what you give. God does not bless us based upon what we give. Do not connect giving money to expected prosperity from God. Bible doctrine may become a rote thing to you. Bible doctrine is thought. It must be resident in your soul. It must be a part or all of our thinking. What do you think? **Do not be children in your thinking.** The believer cannot escape malice and arrogance if they are mature in cosmic thinking. We just studied 1Cor. 13, which is one of the greatest aspects of our life; virtue love. This requires us to be mature in our thinking.
9. The life of an immature believer is a life of sin nature domination; it is being a part of the devil's world. That is a loser believer bent on manipulating the world instead of depending upon the plan of God. His cosmic system will outsmart us every time.

The exhortation which Paul is making here is to sidestep the evil of arrogance.

1Cor. 14:20 **Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature.**

## Lesson #968

1Cor. 14:20–22 October 21, 2009

Wednesday

Maturity is connected to the mind. Spiritual maturity begins in the mind. It is a way of thinking. Whether it is praying or witnessing or doing something around the church, that is what people associate with maturity. Grow up in the mentality of your soul. Maturity is the depth of doctrinal thought. This is something which you have deep in your soul. This is a believer who responds consistently to Bible doctrine.

Believers in Corinth were completely taken emotionally with the gift of tongues. Emotion is a great thing; it is a wonderful thing. However, you ought not to lead your life with emotion; lead with thinking and respond with thinking. The answer is always divine viewpoint.

Bobby likes to think of divine viewpoint in the mature believer as the most sophisticated thinking that there is in the human race. We see various people as being sophisticated in this world; someone who is knowledgeable, they are artful, fit well in many social circles. The believer wise with divine viewpoint, one who is refined in the manners of the king's court. We are related directly to the King of Kings. There are ways of conducting ourselves; this is spiritual sophistication. Only Jesus Christ thinks exclusively divine viewpoint.

This one verse has to be the center of this book; this is the bottom line for all of it. We must be mature. The sophisticated believer has mastered all of the techniques of the spiritual life.

We will not face any testing in life that we cannot handle. Facing difficult circumstances with Bible doctrine is a pleasure. It is amazing how things work out in our lives when we relax, when we have divine viewpoint, and have a depth of doctrine in our souls.

When you can face the worst circumstances in life, when you handle it with the depth of thought of Bible doctrine, a mature mind, then you are glorifying God, and fulfilling the great purpose for which you are here.

This sophisticated thinking is available only to us. The unbeliever cannot have any part in this. They cannot understand the grace of God; they are not a part of the royal family. You should not expect that from unbelievers.

A natural man, an unbeliever, does not accept the spiritual life. Our thinking is foolish to the unbeliever. This is how they see us. He cannot understand these things because they are spiritually appraised. The unbeliever has no human spirit and no Holy Spirit, so he has nothing to compare your thinking to.

For the believer who fails to metabolize, who fails to utilize all of these assets, is completely unsophisticated. We are members of a royal court. We are born-again into royalty. Understand what the court protocols are. James 4:4 **Don't you know the friendship with the world is enmity with God?** This is someone who is a believer with Jesus Christ; they become enemies with God. They are immature believers who think with human viewpoint. They are unsophisticated believers. You are at home in the cosmic system. Satan, as the angel of light, who goes about as a roaring lion going about deceiving those whom he can deceive.

It is about your thinking. Human good is the cosmic system. You might give a million dollars to charity or to a church and still be an enemy of God. You are an enemy of God because of the way you think; you have not become mature in your thinking.

The key to whether you are an enemy or a friend of God; whether or not you are a child in your thinking. You will produce because God will place the circumstances into your life.

You have to recognize human viewpoint before you can stop thinking in human viewpoint. Show some responsibility toward the Lord in growing up. The Corinthians are perfect examples of how to be cutthroat toward other believers.

You can utilize your spiritual gift whether you know what it is or not. You will be authority-orientated. Our own country is a perfect example of a people who are authority-disoriented. Israel got involved in idolatry.

Let's not be self-centered like children, who live and die by their whims and emotions and demands. You may not always obey the mandates of Scripture. When Bible doctrine is automatic in your thinking, it is always available because it always resides there. It is how you process the world around you. Every time some stimuli comes into your mind, you

begin to process it. How do you think? When that thinking is automatic, and is epistemological rehabilitation.

Impersonal love becomes automatic when you are spiritual maturity. When you have the mental attitude of impersonal love, it is just how you treat people. It just works that way; it is the way you think. When something happens which you do not like, does it do any good? With impersonal love, you not only relax, but it affects everyone around you.

The believer should not be practiced or schooled in evil. Evil is also a thought process. We can do evil. If you think with divine viewpoint, you will not be practiced in evil. It will be your way of thinking. Children must have clarity in life. They have to understand their parameters in life. Their parameters must be simple because they still have immature minds. The parameters for children begin with basic authority-orientation. Spiritual children are the same way. We need to be oriented to basic Bible doctrine.

Someone you think is inferior has authority over you. If you have ever been in the army, you have had someone in authority over you who was a complete jerk. The perfect opportunity to think with impersonal love.

In the military, you will get everything in your life thrown at you in a few years.

Γινωμαί which means *to be in a state or a condition*. It is a *please follow this command*. We are told to be in a state or a condition of maturity. It comes down to a choice of whether to be mature or not.

Do you see any advantage is keeping your children ignorant for all of their lives? How about the spiritual life? Does it make sense to want to be spiritually ignorant? The right choice for us is a state or condition of maturity.

A confused person is someone who cannot make a decision, who is unsure as to how to think about something. He has no core values. Like a politician with no core values. What does he do when elected? He has no idea.

The bottom line and solution is, *be mature in your thinking*. This is for everyone in Corinth and everyone in Berachah.

Today Christians so often use the terminology of *being Christ-like* or *living a Christ-centered life*. However, most do not have a clear idea as to what it means. It requires rebound. However, for most, they do penance; they feel sorry for what they have done; they wallow in guilt.

Rebound is designed for us to keep moving. Guilt, there is something wrong with that. Rebound is a license to serve the Lord. The priority is to develop a way of thinking from doctrine in the soul. Being Christlike is thinking His thoughts. His thinking comes from Bible doctrine; God gave us the mind of Christ in writing. You can only know what Christ thinks by knowing the Word of God. Activities which are Christlike require thinking which

is Christlike first. Otherwise production of the Christian life is disingenuous. Then it is all about approbation and/or self-elevation.

How many people do divine good, but they keep their mouths shut about it. God knows.

Paul knows that these Corinthians are immature and childish and unsophisticated.

1Cor. 14:20 **Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature.**

Paul probably slept on this overnight, and he thought, "This is great; unlike I have never done before" and so he decides to document all that he can about immaturity. He is an ex-Rabbi. He was a Hebrew of the Hebrews. He knows every Old Testament passage and he has studied it deeply.

So, then he recalls an Old Testament passage which relates.

Bobby's preparation as a pastor was to learn hermeneutics, which is interpretation of the Scripture. Bob calls it ICE, and in seminary, the historical, grammatical method. It is very difficult to interpret an Old Testament quote in the New Testament. They are all divinely inspired.

1Cor. 14:21 **In the Law it is written, "By people of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord."**

Paul shuffled the words on us. Paul did a little rewriting of an ancient text, and the Jews were sticklers for accurate Old Testament text. Paul takes this text and just throws it around.

Isa. 28:11–12 **for with stammering lips and another tongue He will speak to this people. To whom He said, This is the rest; cause the weary to rest; and this is the refreshing. Yet they were not willing to hear.**

1Cor. 14:22 **Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers.**

**Lesson #969      1Cor. 14:20–22    Isa. 28–29    October 22, 2009      Thursday**

We just completed an exhortation to grow up. How much do you know and how much do you apply. Your mind must be permeated with divine viewpoint. That is what maturity is. The more you know and apply, the more you fulfill this mandate. Paul is entreating those who believe in Jesus Christ to grow up.

The cosmic system dominates when there is nothing but human viewpoint flitting around in your brain. If you possess divine viewpoint, you will not think in terms of the cosmic system. It is easy to be dedicated to human viewpoint, because we are surrounded by it.

99 out of 100 people that we come in contact with, think with divine viewpoint. Bobby is one of the few who associates with mostly those who think divine viewpoint. For a good point in Bobby's life, he was in contact with those who thought with nothing more than human viewpoint.

Maturity in doctrine and immaturity in the cosmic system. One forces out the other. The more you think with one, the less you think with the other. There are times when human viewpoint is the way we think. Do not be discouraged when there is human viewpoint intruding upon your soul. This is a part of the maturation process. The more divine viewpoint you have, the more it will block out the cosmic system. The more consistent you will use the mind of Christ. Divine viewpoint gradually overcomes human viewpoint. Do not be discouraged. One of these days when you tend to fall into human viewpoint, Bible doctrine will take precedent.

Thinking with a mind that is filled with metabolized Bible doctrine. This is the same doctrine by which our spiritual life depends. This is the same doctrine which is contained in the Scripture in front of us. Many believers have no idea what it means to be Christlike. They want it, but they do not know how to get there.

Paul, as an author of Scripture, used his own life to illustrate with. These Corinthians could twist things all up; they were filled with cosmic thinking, and they misused a legitimate gift and they used it with the wrong motivation. They had the wrong objective.

1Cor. 14:20 **Brothers, do not be children in your thinking. Be infants in evil, but in your thinking be mature.**

Paul will cite proof of their immaturity, and he will use tongues in order to illustrate this.

In v. 21, Paul uses an Old Testament prophecy. How many times we have studied the sign gift of Israel. In Isaiah's day, this was a linguistic sign of discipline. They were not listening to God; they were not listening to the prophet Isaiah. The Corinthians were not listening to the correct prophets; they were off on a tangent.

#### **What is the Reason**

1. In the Old Testament, tongues warned of apostasy in Israel and its consequences.
2. Now, the sound of tongues reflects the epitome of spiritual immaturity. No one understood what was being said.
3. This speaking in strange languages represents the lack of comprehension of doctrine as well as the lack of hearing of doctrine. The Jews did not understand the language. They did not understand the very languages that they should understand.
4. Doctrine begins the metabolizing process.
5. How can you hear or comprehend doctrine when the words you hear are those which you do not understand. Their minds are not engaged; their thinking is not renovated. They have no maturity.

6. This is a perfect illustration of the cause and result of immature thinking.

Paul recognized that this was a great passage to apply to the Corinthians.

1Cor. 14:21 In the Law it is written, "By people of strange tongues and by the lips of foreigners I will speak to this people, and even then they will not listen to me, says the Lord."

Paul knew the exact quote and he could have recited this quote in the original Hebrew. He probably knew more portions of the Old Testament than anyone else. He did not quote this exactly.

Isa. 28:11 for with stammering lips and another tongue He will speak to this people.

Paul skips over the rest and repose. It is not necessary for his purposes. He just uses the end of v. 12. Paul has clearly shuffled these words. This is not unusual for Paul. He uses the Old Testament liberally in his epistles as he writes.

Isa 28:12 To whom He said, This is the rest; cause the weary to rest; and this is the refreshing. Yet they were not willing to hear.

He has freely used Isa. 28, but there is no doubt that he is using this passage.

#### Here is What Paul is Doing

1. Paul is not distorting the meaning of the original text, even though he has changed the words.
2. Nor is Paul dismissing the literal meaning of the OT text. The New Testament meaning does not affect the Old Testament meaning.
3. There is an interpretive connection between the Old Testament quote, scrambled word order as it mean, and applies it to the situation in Corinth.

So Bobby has to ask himself what is going on here. This is a theological subject. Hermeneutics is the art and science of interpreting Scripture. This goes to the very heart of how we interpret the Bible. We use the grammatical historical method. We must look carefully at the grammar and the words. We have Isaiah's time and Paul's time, and the same verse. There is a problem here for the grammatical-historical method.

What was in Paul's mind here? Remember about hermeneutics: you must find the one literal meaning that God the Holy Spirit intended for us to understand. The Scripture has one intended meaning for us. God did not mean for this text to be confusing.

#### A Lesson in Hermeneutics

1. Just because Paul uses this Old Testament verse in a different context, this does not negate the original meaning of this verse. Every text has one intended

meaning, as this did to the Jews of Isaiah's time. This was a bit of prophecy, which can often have a near and a far fulfillment. There is another meaning here; the meaning of the New Testament.

2. Nor is the Old Testament meaning slavishly applied in the New Testament. Paul was not intending to use the exact meaning for the Corinthians that Isaiah meant for the Jews. There is not a 1-1 correspondence.
3. Paul's use in the New Testament of Isa. 28 brings a new dimension of doctrine to the Corinthians apart from the Old Testament. It does not change the literal and single meaning of Isa. 28.
4. In other words, Paul is not pulling more from the Old Testament Scriptures than God the Holy Spirit put into them. He is not reinterpreting, revising or changing the meaning of Israel's history or this text.
5. So Paul is not superceding divine inspiration. He is not overriding one divine inspiration. They are both divinely inspired.
6. The Old Testament meaning remains the same. It still exists in the context in which it was written.
7. Paul's quote addressed to the people in the time of the 1<sup>st</sup> century A.D. builds on the original Old Testament meaning. He is building on the meaning in the New Testament context.
8. So God's one exact meaning and message comes through loud and clear through each passage in its own context. One for Israel and one for the Corinthians.
9. You simply cannot separate the New Testament quote from the Old Testament passage. There still is a connection there.

### **What is Paul Doing Here?**

1. There appears to be more than one sense in the Scripture. Sensus plenior.
2. In other words, passages written of specific historical situations may express principles which apply or pertain to other situations, like Corinth in 62 A.D.
3. An historical moment for Israel brought forward to the New Testament by Paul, now brings a principle of doctrine to the Church Age believers in Corinth apart from the Old Testament used, but still connected as well.
4. We must always interpret the Old Testament in its grammatical, historical sense. What did it mean then? Paul understood what the historical sign was all about.
5. Brining that understanding into the New Testament text, we must interpret the New Testament text in its own grammatical historical sense.
6. What comes out of this is a literal meaning of doctrinal principles of the Church Age that was not intended for the previous dispensation. It has a new literal meaning for the Church Age.
7. This is what makes the New Testament context in which the Old Testament quote is found important. So Paul has a purpose for the way that he uses this Isaiah text.

### **Paul's Purpose**

1. Paul is not changing the meaning of the Old Testament text.
2. Under divine inspiration, the Holy Spirit has one specific meaning in mind. This is not just some random use here. The Old Testament quote has a meaning that Paul knows. It is connected, so there is a different sense to it.
3. You cannot simply detach the meaning.
4. You cannot backtrack or change the original meaning of the Old Testament . Paul does not backtrack and reinterpret the Old Testament quote.
5. Many New Testament texts including this have a meaning which goes beyond its normal, historical sense. So, in our context, Paul is using this to make a specific point to the Corinthians and to us.

Does Paul have a right to change the word order of an Old Testament passage or to apply it in a different way?

#### **Paul's Right**

1. Paul is under the inspiration of God the Holy Spirit. This is why he can take the text of Isaiah and use it here.
2. This reference from Isaiah originally given only to Israel is a perfect point of comparison to these deaf and dumb Corinthians.
3. In this comparison, they can learn a valuable lesson in the progress of their own spiritual growth. They were about to go out under the fifth cycle of discipline. There was a lesson for them to learn when they heard foreign languages.
4. That is the importance of hearing this prophecy from the Old Testament which now contains a principle of mystery doctrine for us.

1Cor. 14:22 **Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers.**

**Lesson #970      1Cor. 14:21   Isa. 28:11–12   October 25, 2009      Sunday 1**

1Cor. 14:21 **In the Law it is written, "By people of strange tongues and by the lips of foreigners I will speak to this people, and even then they will not listen to me, says the Lord."**

In the middle of this discourse on tongues and prophecy and spiritual maturity and immaturity. He inserts a quote:

Isaiah wrote to Israel in the 8<sup>th</sup> century B.C. and this was a part of the divinely inspired Word of God. Paul understands the phrase **for with stammering lips and another tongue He will speak to this people. To whom He said, This is the rest; cause the weary to rest; and this is the refreshing. Yet they were not willing to hear.** He knows that this was written to Israel in the 8<sup>th</sup> century B.C. He decides to bring this quotation into his message to the Corinthians. The Corinthians received this epistle and this has meaning to them as well as to Paul.

### 3 questions arose in Bobby's mind:

1. How is Paul using this Old Testament quote in the New Testament. This is debated among theologians constantly. 44% of the New Testament are quotes from the Old? That seems high to me.
2. For what purpose was he using this quote during his era addressed to these people.
3. Finally, what does this mean to the Corinthians and ultimately to us?

Paul is using an historical event from Israel's history, and he is using it as an illustration for the Corinthians. Passages with historical situations may find application in parallel times. This particular prophecy would be fulfilled in 721 and then in 586 B.C. That is a near and far fulfillment, but none of that pertains to Paul's use of this quotation.

This quotation is now being used 800 years later and this same illustration applies to us now in 2009. It is just as applicable to us. Paul brings this passage forward in time and to teach something to the Corinthians. Each passage has an intended meaning for those to whom Paul (or whoever) is writing.

There is a new doctrine being brought out to the Corinthians. Paul will build upon this prophecy. It now sets forth a principle for the believers in Corinth and to believers in Berachah Church.

What is the meaning of this quote to the Corinthians. Now what does it mean?

The Jews, when Isaiah was writing, refused to hear the prophets and they refused to hear their warning about national apostasy. They are apostate and they get some discipline. They drift away and God gives them some more discipline. Many of us are in the same situation. We end up living our lives in a circle, going from a little negative volition to a little discipline. God kept sending prophets, and the Jews ignored them.

This prophecy is the very sign of God speaking to the people of Israel. When you hear foreign languages in the land, you are about to get the fifth cycle of discipline...the worst of all disciplines.

The southern kingdom goes into apostasy during the time of Isaiah. Now they would have to listen. They hear voices speaking strange languages. In the New Testament, the Corinthians were refusing to hear as well. They were demonstrating unbelief.

The original quote dealt only with Israel. This sign of tongues to Israel were those who divine institutions not heed God's warnings. This is a beautiful way to tell the Corinthians just exactly where they are spiritually. This warning was still in effect for Israel, because Israel still existed. In 62 A.D., there still is a nation.

The fifth cycle of discipline was looming large over Israel. Tongues was a sign to Israel for their fifth cycle; but this was not a sign to the church. This was a different sign with a

different purpose for the Corinthians. Why did Paul do this? He takes a unique singular use for this passage.

The Jews converged on Jerusalem, and the Holy Spirit descended upon the Apostles, and they began to evangelize unbelieving Jews. They spoke of the gospel of Jesus Christ. At the same time this was a sign to the nation that discipline was on the way. Since then, they have never been restored. However, the covenant promise to Abraham was to a regenerate nation.

Isaiah's words were a sign to the nation of Israel. The far fulfillment, on the Day of Pentecost, and there was a dual purpose: a warning to Israel and evangelization. These were both related; this was Israel's last chance. They could have turned toward Jesus Christ and this would have stayed the discipline. If they did not accept Christ, the other sign then kicked in.

### Dual Fulfillment of Tongues

1. This was first the sign of destruction and discipline; this was the fifth cycle of discipline warning.
2. The other part is the formation and the unifying of the church. Anyone who believe in Christ, whether Jew or Gentile, became the church. Did Paul know, in 62 A.D., that 8 years later, the fifth cycle of discipline against the nation Israel would kick into high gear.
3. Tongues had a unifying purpose as well—to unify the Jews and the Gentiles. This is no longer about the national entity; it is about the body of Christ.
4. In Corinth, tongues were used to evangelize Jews or Gentiles. The sign gift was still in effect. It was still the same sign. They heard the gospel through tongues.

The New Testament use goes well beyond the Old Testament use of this passage. Paul changes the meaning of the application. God intended one message. Could another message be given to another people?

There are those who do not understand this and go back and reinterpret the Old Testament, and some of them partially live under the Law of Moses.

These were believers were hearing tongues spoken. They were completely apostate. They misused the gift of tongues. This was a wake up call; a warning about their reversionism. It was a reminder about the real purpose of tongues in 62 A.D. This was not how the Corinthians were using this gift. [They do not hear Me, says the Lord.](#)

Believers do not need to be evangelized. Some do not grasp this. They want to be evangelized over and over again. How do you progress in the spiritual life if you are continually concerned whether you are really saved or not?

Tongues is for unbelievers. Believers in the New Testament were not metabolizing doctrine. The point of unbelief for the Corinthians is, *they are not listening*. No one there

is getting the message there, and so there is no advance, no doctrine in their right lobes. Isaiah spoke to the Jews in unbelief. Now they heard the sound of tongues in the church. It was no longer about national discipline; it was all about unbelief (which would lead to discipline).

Isa. 28:11–12 **for with stammering lips and another tongue He will speak to this people. To whom He said, This is the rest; cause the weary to rest; and this is the refreshing. Yet they were not willing to hear.**

## Lesson #971

**1Cor. 14: October 25, 2009**

**Sunday 2**

Berachah Church has always been famous for teaching seminary type classes to the congregation. Paul knew exactly what he was doing. He understood what the Old Testament was all about, and he knew what this message would mean to the Corinthians.

The gift of tongues was for unbelievers who needed to be evangelize. It was also a sign that the Corinthians needed to listen to prophecy. Isaiah was a prophet; and the Corinthians needed to listen to prophecy. They both presented or communicated the Word of God. What was Paul doing? Believers in the Church Age needed to heed the Word of God. They did not need tongues for that purpose. There was no communication through tongues.

The people in Corinth heard these tongues, and they did not get it any more than did the people of Isaiah's time. For the Jews of Isaiah's day, it was a sign; and it was a sign to the Corinthians that they needed to grow spiritual. Isaiah 28 they were children because they did not hear from God.

### **Corinthians and Tongues**

1. Prophecy was for believers in Christ and tongues was for unbelievers. Just as Israel hearing tongues was a sign that Israel was apostate. These Corinthians really liked hearing tongues.
2. The Corinthians needed to stop using tongues as some sort of a spiritual marker for believers. The one who spoke in tongues was more important than others in Corinth. They were to stop doing this. There was no edification value in tongues.
3. In Corinth, tongues was a sign; a sign of immature childish thinking centered in human viewpoint.
4. This is the reason for the juxtaposition of believers and prophecy and unbelievers and tongues.

voμoς has a binding principle.

Law can be used to refer to the Mosaic Law. There is a general use, referring to the Pentateuch, meaning the books of the Law. It can also be used to refer to the entire Old Testament. All of the principles which God gave Israel are contained in the Law. **In the law, it stands written...** Since Isaiah wrote this, we understand Law to refer to the entire

Old Testament. So Paul cites the warning which was given to Israel and he applies that warning to believers in the Church Age.

There is an interesting application which can be made here. The gift of tongues was legitimate, but it was being misused. No one was edified in the church by the use of tongues then.

When you know the gift of tongues no longer exists, yet churches all over America are speaking in tongues...what is the problem that this sign reveals? No one understands what they are saying? What is the point? Instead, **Brothers, do not be children in your minds, but in malice be like infants, and in your minds be mature.** It is all about emotion and it is all about the Holy Spirit being *present* and *visible*; but no one understands what is being said, and therefore no one is being edified. No one is hearing the words of God. No one is growing up; they are all being childish.

How can you be mature in your thinking when you have nothing to think about?

#### **Application of Isa. 28:11–12**

1. The Old Testament application was with regard to an apostasy problem in Israel. They were in and out of God's will. Then, they often went after false idols or they went in for the phallic cults. Isaiah was one of the great Old Testament prophets. He had great courage and he stood in the face of the king of Israel, and he told them what would happen. Here he was, giving Israel the sign of their own destruction.
2. Paul's use was only with regards to a particular problem in Corinth.
3. For the Jews, when tongues were spoken in the land, it was a warning of national discipline, the coming of the national diaspora, a warning of mass death. Today, the Jews are still scattered upon the earth. And this has happened to them throughout their history. They go out in 70 A.D. until the millennial kingdom.
4. This was a warning to Israel about the fifth cycle of discipline; but this was not applicable to a church, which is an organism. The church cannot go out under the fifth cycle of discipline. Various nations may go out under the fifth cycle of discipline; but not the church as a whole.
5. The Church Age was just getting underway at this time. The church was about 30 years old. That is really not a very long period of time. The church is not going to be terminated as the sign indicated to the Jews.
6. The fifth cycle of discipline is administered only to a nation; not to the church as an entity. We obviously have some serious problems in this country, not the least of which is apostasy. Israel is still a client nation at the time of Paul's writing.

1Cor. 14:21 **In the Law it stands written, "By people of strange tongues and by the lips of foreigners I will speak to this people, and even then they will not listen to me, says the Lord."**

Isa. 28:11–12 ...for with stammering lips and another tongue He will speak to this people. To whom He said, This is the rest; cause the weary to rest; and this is the refreshing. Yet they were not willing to hear.

Bobby wants to stop and address a problem. The problem of mixing the nation of Israel and the church. How far can we go with this? How far does Israel bleed over into the church? How close are we to Israel? Israel would be removed forever in divine history. Hermeneutics is how we interpret the Bible. This gets right down to the very guts of the Bible. Some theologians and some pastors take some Old Testament and incorrectly apply them to the New Testament church. Covenant Theology. This theology removes the major distinctions between Israel and the church. It is a distinction which dispensationalists must make. We are a dispensational church.

A dispensation is a period of human history and it is defined in terms of divine revelation; the Old and the New Testament. It is a series of divine administrations. We have an administration right now which governs our country. This is no different in the Bible.

This is simply the divine viewpoint of history. This is how God views history. He sets up the various eras in history.

The very first dispensation is called the Age of the Gentiles and it runs from Gen. 1:1 through Exodus. Then there is the Age of Israel. We find out how the progress of divine history works through these administrations. After Israel comes the Age of the Hypostatic Union, from His birth to the Day of Pentecost. At the Day of Pentecost, the Church Age begins, and we do not know when it will end. There are different administrations in each of these dispensations. What is your spiritual life all about? Pentecost to whenever, this occurs. With the rapture, there are specifically 7 years. After 7 years, the Lord returns and He brings in the kingdom of Israel. The Millennium lasts 1000 years. After that, we move to the eternal state, and time and history is over. This is the divine outline of history.

There are theologians and pastors who do not agree with this; they take the church as being spiritual Israel. These ages are brought along together.

Preterism believe that all of the Biblical prophecies concerning the end times happened in the 1<sup>st</sup> century after Christ's birth. Therefore, the rapture is not imminent. There is no Tribulation to follow; it has already taken place. They claim it occurred around the tumultuous times of Rome destroying the Temple, and to them, that is when Israel was supplanted by the church. The church becomes the Israel of God. They see no more place in the divine outline of history for Israel. The problem is, that removes the promises made by God directly to Abraham. These promises were directed toward a race; toward a regenerate man; believers who were from Israel. These were believers with covenant blessings from God. Covenant Theologians believe that we now get these blessings. Those who are in this camp have removed Israel from all promises, and that we are Israel in a sense. This particular quote is supposedly proof of that. There is just one more proof that we are Israel. This is wrong; it is totally false.

**Lesson #none**

**1Cor. 14: October 28, 2009**

**Wednesday**

Bobby has a sore throat.

**Lesson #none**

**1Cor. 14: October 29, 2009**

**Thursday**

Bobby has a sore throat.

**Lesson #972**

**1Cor. 14: November 1, 2009**

**Sunday 1**

*But they will not listen to Me* and there is probably a time we can recall when we did not listen to the Lord. When you do not listen to the Lord, you are in a situation of great difficulty in your life. They are not listening to the Lord.

In the *vopoc*, it stands written. This specifically looks back on Isa. 28:11–12. Paul uses the warning of Isaiah to Israel and brings a message to the Corinthians. However, it is not the exact same message which was given to Israel. Paul has altered this message somewhat. Israel refused to listen to the Word of God; they disregarded their prophets. Isaiah was probably the king of the warners. This was one of the great warnings expressed toward Israel.

Instead of seeking prophecy; instead of seeking revelation, they went their own way. These people in the Old Testament had no Bible in front of them. There was no complete Word of God. There were just these men who spoke to them. The Corinthians had Paul. They were listening to foreign languages which they did not understand; no meaning to them and no educational value. The parallel is these people do not listen to God's Word. Both sets of people suffered from unbelief. They were believers, but they had rejected spiritual growth. All that interested them was nonsense language. Tongues is a phenomenon occurring all over the world. And the way the gift is being used is almost exactly the way it was being misused in the past. This parallels the warnings made to Israel. In one regard, it was a devastated nation and a miserable spiritual life.

#### **Paul and How he is using Isaiah**

1. The New Testament goes further than the original meaning in the Old Testament context. This is a parallel. Paul takes a quote from the Old Testament and applies. In Isaiah's day, foreigners would speak to the Israelites; but in this epistle, it is Paul adds to the meaning. This is something that the Apostles did frequently. They adapted an Old Testament passage to their own situation. So Paul is using this quote in a different way from the way it was originally intended.
2. Secondly, Paul looks backward into the Law to send a different but similar message to the people of his dispensation.
3. Paul uses this OT quote in a different sense. There is still the sign of unbelief in Corinth.

4. What Paul does not intend is for us to go back into the Old Testament and to read back his new meaning into that text.

Bobby figured that he needed to go into great detail here, so that we do not get lost in some false theology. This is an interplay between Israel and the church, but what the relationship is, is very misunderstood in theology. There are pastors who grew up in this ministry who have redefined the meaning of New Testament passages based upon this model that Paul used. *Sensus plenior*. What they do is, they find a *deeper* meaning in the text than what is more obviously here. We have to be careful here whenever we are dealing with the Word of God and how it is interpreted. We do not have the right to find new meanings in Old Testament texts. Paul, as an Apostle, has the right to do some sleight of hand with some of these Old Testament passages. However, we do not.

God intends one meaning to us for every passage of Scripture, and it is the gift of the pastor-teacher to dig out that meaning for us. However, when there is this deeper spiritual message found, that gets into an area where we do not belong; which deeper meaning destroys dispensational differences. This is why Bobby has been so adamant about us finding our right pastor; and only one right pastor. We are not equipped to learn under more than one pastor and having to make the doctrinal distinctions ourselves.

Even if a pastor is wrong in some area—and we all are—we can get enough to grow while under that one pastor.

1Cor. 14:21 **In the Law it stands written, "By people of strange tongues and by the lips of foreigners I will speak to this people, and even then they will not listen to me, says the Lord."**

Isa. 28:11–12 **...for with stammering lips and another tongue He will speak to this people. To whom He said, This is the rest; cause the weary to rest; and this is the refreshing. Yet they were not willing to hear.**

#### **Dispensationalism.**

1. Dispensations is the divine viewpoint of history.
2. Revelation in the Bible reveals a series of divine administrations.
3. Dispensations are consecutive eras reflecting the unfolding of God's plan for mankind. It is progressive. History progresses.
4. This is the divine viewpoint of history. That is what we need to inculcate into our souls.
5. There are different viewpoints as to how to divide up the dispensations.
6. Age of the Gentiles: Adam and the woman all the way to Moses.
7. Age of Israel is Moses to Christ.
8. Age of the Hypostatic union; our Lord and His mission.
9. On the day of Pentecost, we begin the Church Age.

10. At the end of the Church Age, there is the rapture of the church. The Tribulation is hell, essentially, as Satan is cut loose and he will be the ruler of the world, and what happens will be what Satan would do if he was in charge.
11. Jesus Christ will remove Satan from the earth, and then begin the millennial rule.

The general relationship of how the Old Testament is used in the New Testament is an important subject. The problem is problems arising in the Tribulation, the Millennium and the rapture. This affects how we interpret the Old and New Testaments.

## Lesson #973

1Cor. 14:21 November 1, 2009

Sunday 2

Paul could find a passage which meant one thing, and use it in a different way in the New. There are those who have been proselytized people from Berachah Church saying, *the Colonel did not go deep enough* into the Bible. Bobby says that Bob went deeper than anyone that he every studied.

There is a method of reconciling the Old and New Testaments; and this method is allegorization. Interpreting thing allegorically. Particularly Origen who lived in the 2<sup>nd</sup> century A.D. The person finds a second meaning underneath the obvious meaning; or he allegorizes the meaning which is given. It is generally some abstract idea.

An example: the dispensation of the Millennium. Some believers believe that there will not be a literal reign of Jesus Christ for 1000 years after the 2<sup>nd</sup> advent. They see Millennium as a figurative expression; a metaphorical approach. In their view, the present age become progressively worse. These people are saying there is no rapture, only the church; and as we move ahead, things keep getting worse and worse. That is their first tenet. Then, as the church continues a downward trend, Christ returns at the 2<sup>nd</sup> advent. He comes to judge the wicket and usher in the eternal state. This means that all prophecies of a future kingdom for Israel are being fulfilled spiritually. I.e., they are not fulfilled. A radical departure. This has a tremendous impact on how we interpret the Scripture here and now. In allegorizing the Biblical text, there are a series of symbols providing the believer with a deeper meaning. This is to open up a wider range of interpretations. This method can take the New Testament as a code that provides insight into spiritual meaning. There is this underlying code.

Example Old Testament national Israel becomes a spiritual Israel after the 1<sup>st</sup> advent. If the church goes directly into the 2<sup>nd</sup> advent of Christ, where is Israel in all of this? Then there is no national Israel; there is no future for Israel. We become the spiritual Israel; the true Israel. The approach is allegorical. Further, this code can only be perceived by those who are especially enlightened to do so (which is the harbinger of every cult out there).

The greatest problem is, this allegorizing removes the distinction between Israel and the church. Covenant theology in general and in particular covenant eschatology. It is called by some preterism. They assume all the end-time prophecies have already occurred or that they are allegorical. In their view, the Tribulation is finished; it happened in the fifth

cycle of discipline in the times of the Roman attack against Jerusalem. Israel was no more, to be entirely supplanted by the church.

They also allegorize the Millennium. It is a symbol of a perfect environment after the 2<sup>nd</sup> advent; so there is no kingdom as was promised to Abraham and David.

If we hear the church is the *spiritual Israel* or something like that, then we know we are dealing with apostate believers. This can result even in anti-Semitism. This whole philosophy removes the promises of God. If He makes the promise to us, then He keeps that promise. Preterists transfer all of Israel's promises to the church. To them, there is no more national or racial Israel now or in the future.

#### **Preterists Believe**

1. The church now have the promises made to Israel.
2. The church becomes the spiritual nation made up all believers regardless of race. We are the *Israel of God*.
3. The future of Israel is forever dismissed.
4. This questions God's immutability in relationship to whom He made promises.

There is no question that God has disciplined Israel. Discipline does not mean that God has disowned Israel. In general, this is a non-dispensational approach to God's plan. Dispensationalists keep the universal church separate from Israel. The church is a new era in God's plan, but it does not remove or reinterpret the promises made by God to Israel.

If we are spiritual Israel and somehow God reneged on the promises which He made to Israel because of Israel's failures, then God is perfectly capable of removing us from His promises. This attacks God's immutability and therefore His promises to us. Can't God just dump the church and us along with it, because we are such failures?

Both the church and Israel have futures. The allegorical method does not prove that God has removed the promises for Israel and given them to us. This will not allow a reconciliation with dispensationalism.

Bobby was told in seminary by a brilliant dispensationalists. There is no question that there are allegories in the Bible. The parables of Christ are allegories. However, Christ gave the meaning for His allegories. There is metaphorical meaning in the book of Revelation, but there are literal interpretations which come out of this. Figurative language in the Bible still has a literal interpretation in real judgments.

Some Old Testament practices and mandates are said to apply today. This would be a part of this Preterist movement, logically.

Preterism changes the nature of ecclesiology and eschatology. It is a complete paradigm shift from dispensationalism. In short, it is a total can of theological worms. Yet this is found in close proximity to us today.

1Cor. 14:21 In the Law it stands written, "By people of strange tongues and by the lips of foreigners I will speak to this people, and even then they will not listen to me, says the Lord."

## Lesson #974

1Cor. 14:21–23 November 4, 2009

Wednesday

1Cor. 14:21 In the Law it stands written, "By people of strange tongues and by the lips of foreigners I will speak to this people, and even then they will not listen to me, says the Lord."

Illative particle, and is translated *wherefore, so that, so then*. This is a conclusion from the previous verse.

The Corinthians need to understand what happened. The Jews refused to hear the prophets speaking to them in their own language, and so, they paid the price for this. God brought a foreign language to them that they did not understand. That would be a sign of judgment or punishment.

The Corinthians were not taking from this, a warning of the impending fifth cycle of discipline. Isaiah's sign was one of national discipline. However, tongues was not a sign of national discipline about to fall upon them. That was not the reason that it appears in this verse. So there must be a reason that tongues is quoted here.

The Corinthians were taking the blessing of this gift and turning it into a cursing. Using tongues as a mere display of the power of God—a very visible display—but it is being used for a trivial reason, for self-exaltation. It had become a curse to the church and to those who should have used this gift to result in great blessing.

The Corinthians are now being held responsible for how they used these gifts; they were using these gifts against one another.

Tongues were a sign to unbelievers, it was a sign of salvation. It was a sign of the presentation of the gospel of Jesus Christ. It had become a sign of immaturity, confusion, apostasy, immaturity and eventually God's disapproval. Any church today which uses tongues is in the same condition, even though tongues are not even a gift.

We are held accountable. God does not dismiss what we do. We are held accountable for our actions in this life. Those who speak in tongues today are held accountable for this complete lack of discernment. Furthermore, this can lead to national discipline; and we are moving in that direction.

People who speak in tongues today are only elevating themselves. They use the bygone gift to further their own status in the church. Shame on the pastors who are allowing this to happen. The very speaking unintelligibly that no one understands, should indicate to them that they are under a curse; they are duping other believers and they are retarding spiritual growth in that church.

Tongues was a sign to unbelievers; they heard the gospel in their native language.

Prophecy indicated the power and presence of God. It was a presentation of doctrine. A summary of 1Cor. 14 it is prophecy, prophecy, prophecy; all for the edification of the congregation.

Even when tongues is not spoken, there are pastors teaching good deeds, politics, community action; but not Bible doctrine. A lot of pastors know that they are not doing their job. These believers are misusing their gift.

In Corinth, put yourself in their place. There are no Bibles; there is no pastor who is tough enough to stand up and teach. What they do have is some prophets, and they could teach Church Age to the Corinthian church.

Prophecy was a sign to believers; a sign that the Word of God is alive and powerful and designed for the edification of the congregation. These prophets were completely under the control of God the Holy Spirit and spoke as guided by the Holy Spirit. Anyone could stand up and say this. Invisible power, but nevertheless real. With prophecy, the minds of these believers become engaged. With prophecy, there is God the Holy Spirit combined with a mind that is productive.

Tongues was a sign to the unbeliever; and a sign that tongues was being misused. Prophecy is a sign to the believer. It indicates that believers are advancing spiritually.

1Cor. 14:22 **Thus tongues are a sign not for believers but for unbelievers, while prophecy is a sign not for unbelievers but for believers.**

V. 23 begins with a 3<sup>rd</sup> class condition.

The problem is, tongues are being used improperly. So unbelievers would wander in, hear all of this chaos, and think that the church is filled with crazy people.

If a church is criticized or ridiculed today, it ought to be for the church functioning in a reasonable way. Not good if the church is screwed up.

3 players: the church gathers; ;ungifted men, and outsiders come in.

**Reviewing 1Cor. 14:23**

1. This is confusion and misunderstanding. If you have been at a dinner table where everyone is talking at the same time, it is confusion and you have no idea what is being said. Everything is a background of sound, but you rarely get the whole thing. This is like being in any crowd where everyone is screaming and talking.
2. Everyone at this church begins to speak in tongues all at once and no one is listening. They are all trying to speak over one another.
3. Paul wants to represent the great chaos which is being perpetrated; it is a mess. If they could see themselves as God sees their lack of edification, they may see themselves for what they are. They ought to be embarrassed. This is raucous pandemonium in a church. This is not the place for raucous pandemonium.
4. What Paul is doing here is painting a picture of disengaged minds and blathering voices. They cannot understand and they are disengaged. So many people gather today even where there is no instruction and no doctrine. No wonder so few want to go to church. There is nothing there for them. There is onthing going on.

There is great refreshment in the church...where doctrine is taught.

There is a 3<sup>rd</sup> condition. Ungifted people and unbelievers walk into the wild and crazy assembly of clamorous voices, and it was shocking and confused. They come seeking the gospel, and they see this big show, but they do not hear the gospel or doctrine being taught. It is just like the old days in the heathen temple.

1Cor. 14:23 **If, therefore, the whole church comes together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds?**

## Lesson #975

**1Cor. 14:23 November 5, 2009**

**Thursday**

We begin with a 3<sup>rd</sup> class condition; and as each one joins in, they keep getting louder and louder. Here you have escalating voices, pretty much vying for recognition. The result is, it is pure chaos.

The louder you speak, the more attention you get. These are believers with disengaged minds. They are out of fellowship and out of their minds.

Into this chaotic picture walks 2 types of people. The ungifted and the unbeliever.

First word is idiôtês (ἰδιώτης) [pronounced *ihd-ee-OH-tace*] these are people who do not participate in their government. Thayer definitions: 1) *a private person as opposed to a magistrate, ruler, king*; 2) *a common soldier, as opposed to a military officer*; 3) *a writer of prose as opposed to a poet*; 4) *in the NT, an unlearned, illiterate, man as opposed to the learned and educated: one who is unskilled in any art.*

Ἀπιστος the negative + πιστις. *Faithless or unbelieving.*

### The Gospel

1. First, someone hears the gospel. There are those who will walk into the memorial service tomorrow will be απιστος. The truth is important, as it the presentationi of the gospel.
2. Once that message has been implanted into the soul. The Holy Spirit does all of the work here. He knows exactly how to deal with a person who has received the gospel.
3. The Holy Spirit works circumstances in people's lives as well. Sometimes these are circumstances they cannot deal wtih on their own.
4. They recognize their own helplessness, and they recognize that they have a need. They realize that it is impossible for them to gain God's grace.
5. It is always a good idea to pray for the unbeliever; particularly, if they happen to be in the midst of that process.
6. Do not forget to continue to present a witness. Your primary responsibility is to implant the truth of Jesus Christ. This is why you have a witness of your lips and your life.

This is what is happening at the church at Corinth. There are the seekers and the doubters; these are the two types of people referred to here. They need to be evangelized by a clear presentation of the gospel.

So they are there, in the assembly. What do they see? They see bedlam and everyone is speaking all at once and all no one can be understood. This is a church removed from its mission.

These people used to go to the heathen temple and now, they feel rather unsatisfied, so they meander into the church to see what they have to say. But you walk in and your hear all of this discordant gibberish. So many people, unless they are emotionally charged, get nothing from this witness. This does not impress the unbeliever.

Paul paints a picture here and he reveals with the unbeliever would think.

The descriptive verb is minomai. From this word comes *mania*. It means to be insane; to be disordered in one's mind. If your mind is disorganized, then it is chaotic. What is going on here? It's crazy. Yet there are thousands of believers who think this is good. They see it as edification. No visitor is going to take this seriously. They are not going to look at this and say, "Who are these nuts?" God is not a God of confusion. Confusion in the church is not of God. Bobby wishes that these churches understood this. Based on the criterion of not understanding makes I wrong.

Most of these were Greeks who had come out of polytheism. Minades is the same root as mainomai. In the Greek cults, they ended their services by tearing apart of human victim. This is the image which Paul brings to their minds.

The pastor-teacher was designed to come in and edify the congregation. When doctrine is not being taught and Christians are not being edified, anything could happen. In Corinth, it took the form of chaos. They are seeking a persona, religious experience. They are not looking to be edified.

There would be several services and tongues may have been used to give the gospel in a foreign language. We have the orderly and proper use of the gift of tongues and they present the gospel in their language.

Once the canon was completed, the nature of the church service changed. Berachah Church is not the only church where Bible doctrine is taught. The gift of tongues is being misused when it should not even be used. However, these sorts of churches do not put this craziness on tv. Instinctively, they know that is a bad way of doing things.

Order and doctrinal communication rather than chaos and mania.

1Cor. 14:23 **If, therefore, the whole church should assemble together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds?**

V. 24 tells us what happens to the unbeliever, in his soul. They are hearing the truth speaking in tongues in v. 23 presents picture of pandemonium

The gospel is a part of the presentation. One of the great definers of the gospel is the book of John. It was written long after this epistle. Prophecy was also a communication of the gospel. Orderly and lucid presentation of the gospel. Bobby presents the gospel and he presents doctrine. This is a picture of real communication.

Even prophecy would not be clear communication if everywhere spoke at once, no one would understand. The next phrase tells us the response: he is...

The great thing about funerals.

1Cor. 14:24 **But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all,**

**Lesson #976**

**1Cor. 14:23–24 November 8, 2009**

**Sunday 1**

**Communion Sunday.** The mandate of Jesus Christ: **This do in remembrance of Me.** It should be no surprise to any of us that Christianity centers on the Lord Jesus Christ. He is no longer amongst us as He was 2000 years ago.

There were certain Greeks who were going up to the feast; and some came to Philip, saying, **"Sir, we would see Jesus."** Looking at Him through His Word today; or from 1John 3: **We will see Him just as He is.** We do see Him in these 3 ways.

The disciples often did not understand the Lord, His thoughts and the meanings of what He said, even though they were right there with Him. However, Paul tells us, **“We have the mind of Christ.”** Jesus Christ is the central figure of the Bible. The accurate vision of what we see of Jesus today is more important and meaningful than the physical presence of Jesus with His disciples.

**“Sir, we wish to see Jesus.”** These were Greek proselytes who came to Jerusalem to worship, and they sought out someone with a Greek name—Philip. They perhaps had a desire to see the One Who called Himself the Messiah. They knew He spent time with sinners, prostitutes, Gentiles and tax collectors. They must have been seeking answers to the mystery of salvation. How many others were like these Greeks who wanted to see their Savior? The wise men. The tax collector Zechias in Luke 19. He climbed a tree just to see Jesus pass by.

No person in history is more talked about, more hated, more loved than Jesus. Think about all of the great personalities in Scripture and their finest qualities together. Synthesize these traits and they will point to Jesus and He exceeds this synthesis, as we could improve upon any person in the Bible except for Jesus.

Jesus said, **I and the Father are One.**

Nicodemus inquired what he must do in order to be saved. He was religious, a good deed doer, a pharisee. But the problem was, he lacked new life. Resurrection makes effective His work on the cross. The risen Christ reveals the truth of all His words.

Stephen revealed impersonal love when he called for God to forgive those who were stoning him. The same impersonal love as Jesus revealed on the cross.

**“In My fathers house are many mansions, and I go to prepare a place for you; so that where I am, you may be also.”** Christians have nothing to fear in death; we become absent from the body and face to face with the Lord. There is a reality of the return of Christ, Who will meet us in the air.

**Blessed by the God and the Father of our Lord Jesus Christ, Who has caused us to be born to the Living Hope, to obtain an inheritance kept in heaven.**

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The verb minoman means that unbelievers have the impression of mental illness. They do not look upon these gifted believers as crazy, even though they are not. This mirrors the chaos and the clamor of old polytheistic religions from whence these people came.

People seek the truth and they want to see what makes a Christian different from anyone else.

1Cor. 14:23 **If, therefore, the whole church should assemble together and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are out of your minds?**

1Cor. 14:24 **But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all,**

## **Lesson #977**

**1Cor. 14:24 November 8, 2009**

**Sunday 2**

There is a way that a service should be, and then there were the Corinthians who are bellowing out in tongues, that no one can understand, and they are all speaking at once, and they appear insane. It reminded them of the temple of Aphrodite and what they could not find in the Christian church.

The gospel is a part of the presentation in contrast to no gospel when speaking in tongues. Prophecy was usually speaking mystery doctrine. This was another indictment to believers who are improperly operating in their spiritual lives. It is all about them. It is about how they are noticed. This is an indictment of that. Prophecy is the exact opposite. The gospel must be given and suitable for the understanding of the unbeliever. If it cannot be done in tongues, then it must be done in prophecy.

V. 24 is the proper way to communicate. Believers and unbelievers hear and understand, and the regulars in the assembly hear and advance to maturity.

In their souls, they are convicted. They are convicted by all who are speaking. This connotes a solidarity of message. Several people stand up and speak; there is a solidarity of message; the agreement of the prophesiers of the message. Each man is not presenting his own thoughts and opinions; each one is presenting accurate soteriology and this is a consistent message of a Savior. They gave the same Message.

To the unbelieving world, there are many pathways to God and you just choose whatever pathway and you will end up with God at the end of the day. There is chaos and pandemonium there; there is no clear and concise message there. How many times have you heard that exact same message. Often, this is a way of accepting no formal pathway. The concept of grace is practically unknown. If grace is not a part of the message, then there is no message of solidarity.

**"You will not do what you are doing today; every man doing what is right in his own eyes."** from Deuteronomy. That describes the drifting, the confused, the chaotic. That is anarchy of soul.

People who are supposedly great thinkers are willing to accept contradictory religions and say, "You end up in the same place." How can these be the same pathway to God? God is not a God of confusion. The great minds of this world come to that conclusion and that is Satan's deception. Religion is always what man does in order to gain the favor of God.

The message of salvation is simple. We speak the same gospel that Jesus Christ did. We speak the same gospel that these prophets spoke. That is the unity and solidarity of our message. There is no other pathway to God except by the Lord Jesus Christ. No other religion speaks grace. That is the difference between true Christianity and everything else.

The ungifted and the unbeliever come out from a variety of temples and they are told they have to do this or do that; but in a church of God, they have the message, believe in Jesus Christ, and you are saved. It makes perfect sense to the hearer that he cannot reach God by himself.

The whole point of Buddhism is, you do whatever you do to be right. There are no absolute standards. What the Buddhist attempts is to become a god himself. That is the saddest thing of all to listen to a message which is so unclear. The ungifted and the unbelievers are confused when they hear a variety of messages. A solid, unified message, which is consistent among all believers. At a memorial service, Bobby makes the gospel clear; and they will do anything not to hear the message. Then there are those who hear what Bobby is saying and cannot take their eyes off him. It clicks.

There are so many relative things in this world. There are so many; and the truth is such a breath of fresh air. This is where the Corinthian Church is missing out.

Bobby did a memorial service this past Friday and they went through this same process. The unbeliever must get the gospel first; no other message makes any sense.

Present passive indicative of *elegchō* (ἐλέγχω) [pronounced *ehl-EHNG-khoh*] = *to convince someone of something; to point something out to someone; 1) to convict, refute, confute; 1a) generally with a suggestion of shame of the person convicted; 1b) by conviction to bring to the light, to expose; 2) to find fault with, correct; 2a) by word; 2a1) to reprehend severely, chide, admonish, reprove; 2a2) to call to account, show one his fault, demand an explanation; 2b) by deed; 2b1) to chasten, to punish.* Strong's #1651.

The subject receives that action of the verb, and they are convicted by all who speak, who present a unified message of solidarity. They are being persuaded by Christ. There is much more to this than what is being said. It goes beyond the prophesiers themselves. It goes far beyond what the witness is. The Holy Spirit acts as a human spirit and makes the gospel understandable to the unbeliever.

The unbeliever does not have the human spirit in order to decipher and understand the gospel. At some point, with the Holy Spirit making that message clear, that is the moment that the Holy Spirit takes that faith and makes it efficacious. What results is our regeneration; He is the One Who does this.

That person may not believe in Jesus Christ when you give them the gospel. But they talk to another believer, completely separate in time and place, and they give them the gospel.

1Cor. 14:24 **But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all,**

## Lesson #978

**1Cor. 14:24 November 11, 2009**

**Wednesday**

Veterans Day and medal of honor winners read. Butler and Daily.

Normally prophecy is used to present the mystery doctrine, but it can include the gospel. The gospel is presented to an unbeliever and to the ungifted. The unbeliever is the skeptic. He has heard the claims of Jesus Christ, but he is unconvinced of the message. He came back to hear it again. The ungifted is a seeker, a seeker of truth.

As visitors, these 2 walk into the church, and they hear a cacophony of tongues, they think, "These people are insane." With the prophets, there is no confusion. Salvation is clear and concise. Doctrine is presented apart from contradiction.

Unbelievers that we speak to may think, *there are many roads to God*; but Jesus says, "**I am the way, the truth and the life; no one comes to the Father except by Me.**" Every other religion sets up man to jump through hoops in order to gain God's favor. There are no absolutes in these other religions; only Jesus Christ presents the one true absolute.

Ελεγω = *to convince someone of something; to point something out*. This is an enlightenment of the gospel Jesus Christ is the light of the world. This enlightenment for this verse is much more than the prophet. It is the gospel combined with the power of the Holy Spirit. Behind the inherent power of the gospel is none other than God the Holy Spirit.

The communication of God the Holy Spirit is called common grace.

### **Common Grace**

1. This is theological nomenclature for the ministry of God the Holy Spirit in evangelism, in the presentation of the gospel.
2. In common grace, the Holy Spirit is the sovereign executive of evangelism.
3. The Holy Spirit clarifies the gospel.
4. The Holy Spirit uses an accurate and true message to convince the unbeliever. If you can get enough of the salvation package in your presentation, then God the Holy Spirit can use it. An apologist is one who presents a defense for the gospel. He can logically reveal the gospel and address the excuses which are given. When someone asks you a particular question, you should be able to give him a reasonable answer. Everything that we do should be laying the groundwork in order to present the gospel.
5. The Holy Spirit acts as a human spirit to enable the spiritually dead unbeliever to comprehend what he is hearing. Being born-again means that your human spirit is reconstituted.

6. No matter how smart you are in human terms. As an unbeliever, you cannot grasp absolute truth. They know relative truth only.
7. Therefore, human IQ is of no value in terms of understanding the gospel because of our spiritually dead condition. This is equal opportunity.
8. The grace ministry of God the Holy Spirit overarches the lowest and the highest IQ's. He overcomes them.
9. Common grace takes cognizance of the fact that, while the unbeliever spiritual dead and the gospel are mutually exclusive.
10. The Holy Spirit rebuffs spiritual death. The unbeliever does not necessary admit that he is lost.
11. This is the enabling power of the Spirit to comprehend the gospel.
12. Mechanics:
  - a. The gospel is given in some way or another; through the Bible or through what you say to someone else.
  - b. The Holy Spirit acts as the unbeliever's human spirit and transfers this information to the soul of the unbeliever.
  - c. The unbeliever considers these claims.
  - d. Then, if the unbeliever believes, then the Holy Spirit regenerates. The Holy Spirit has a lot of work to do.
13. Without the Holy Spirit, there is no conversion. It is not our faith, but the Holy Spirit Who puts us into Christ.

John 16:8–11: **And when he comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.**

This is the content of His convincing.

1Cor. 14:24 **But if all prophesy, and an unbeliever or outsider [an ungifted man] enters, he is convicted by all, he is called to account by all,**

**Lesson #979**

**1Cor. 14:24 November 12, 2009**

**Thursday**

For the unbeliever, the gospel convinces. It is the inherent power of the gospel. No one is neutral on the Word of God. It carries inherent power. Behind that inherent power is the common grace ministry of the Holy Spirit. Behind the power of the Word of God is the Holy Spirit. He metabolizes that doctrine for us. For the unbeliever, it is similar. The unbeliever is the recipient.

God is fair, and if someone has positive volition at the point of God consciousness, God will provide the gospel. What the Holy Spirit does is use an accurate and true message. Either through the gift of prophecy or the gift of tongues. He uses the accurate message through us as well.

There is two types of witness; what we say and how we live. We must also keep in mind the stumbling block principle. Do not make an issue of yourself in witnessing for the gospel, including in your life. It is not your reversionistic life. They see in you the stability of your witness. Your children will listen to what you say and watch what you do, and do whatever you do. If the message is there, the Holy Spirit can still use it. The Word of God and the Holy Spirit work in tandem; the tandem of persuasion. There are some great apologists in this world, and that is fine. However, no matter what, you turn it back to the gospel. Your argument might be brilliant, but it is the Word of God and the Holy Spirit which persuades.

Don't ever be afraid to present the gospel. We run into a lot of people every week; and in the course of conversation, there are times when you ought to present the gospel. You might find it is rewarding. You might get the thrill of seeing them receive eternal life.

In the spiritually dead condition, the unbeliever does not comprehend the spiritual impact of what he is hearing. When we present the gospel, the Holy Spirit takes this information and makes it lucid and clear to the unbeliever. It goes to the soul of the unbeliever.

There may be negative volition when a person hears the gospel. The Holy Spirit can work circumstances of adversity in order to reach the individual.

God Himself does not think or act in relative terms. He thinks in absolutes. The natural man is unable to think in terms of the absolute. There is no gray area; it is black or white; this or that. The human race does not think in this way.

Human works is the epitome of man's thinking. But how many works and what kind; and how do they stack up against one's sinful life. Man's standards are changeable, relative standards. This is how man thinks.

The smarter a person is, sometimes, the harder it is for them to grasp absolute truth. The relative is Satan's cosmic system. He must inject relatives into this world, and that is his greatest weapon of deception.

Satan told the woman, "Once you understand good and evil, you will be like God." That is the relative, which is Satan's deception. This deception is mirrored in every unbeliever's thinking. The unbeliever lacks the Holy Spirit, so he cannot comprehend absolute truth.

The unbeliever is convinced of the absoltes of the gospel. The first thing we are convinced of by God the Holy Spirit is sin.

### **Convincing of Sin**

1. Hamartia is a single sin. It is not all of our personal sins. Nor is it a personal sin. We are born sinful by our position in Adam. We are lost at birth because we are born with Adam's nature. We are already apart from God even before we commit our first sin.

2. The singular sin is the sin of unbelief, which means they are without Christ. Universal salvation is not a result of Christ going to the Corinthians. The unpardonable sin is unbelief. That is the issue.
3. It is the Holy Spirit Who convinces the unbeliever of his sinful and lost condition.
4. The Holy Spirit convinces the unbeliever for his need.
5. Hence the Holy Spirit convinces the need of believing in Jesus Christ in order to be saved. Christ and Nicodemus.
6. Concerning sin that sin never the idea of personal sin. He does not convict of personal sin and human contrition does not enter into this.
7. The Holy Spirit convicts of a need; not the reaction to that need.
8. Repentance is not a part of the gospel; it is something which we must do. It is non-meritorious faith in Jesus Christ.

In v. 10, we get the 2<sup>nd</sup> aspect...

### **Concerning righteousness**

1. After ascending into heaven the righteousness of Jesus Christ was no longer visible to the world. He was the perfect image of God. The only visual mankind had of perfect righteousness.
2. What was left was the testimony of perfect righteousness.
3. Our Lord was righteous without sin. Jesus can only mediate between God and man because He is perfect.
4. Spiritually dead man cannot produce righteousness. "I kept the entire Law" said one, the rich young ruler.
5. It is the Holy Spirit Who makes clear our inability to save ourselves; to produce divine righteousness.
6. Therefore, we understand just how short we fall of the righteousness standard of God.
7. You are convinced that you can never meet God on the basis of your own gospel. It was absolute righteous Christ on the cross who removed the barriers between us and God.
8. We have no personal righteousness then; God must impute His righteousness.
9. No one can God
10. Thus the believer has an eternal relationship with a perfect God. There is no other way. Absolute righteousness can only cohabit with righteousness in heaven. The world thinks, they do enough things, and God will be impressed.
11. The Holy Spirit convinces the unbeliever of his need for Christ. And also the need for him to attain His perfect righteousness.

Then v. 11: concerning judgment

### **concerning Judgment**

1. Satan blinds the world with his relative deception.
2. He is very effective at counterfiting. Sometime you need to take a day and catalogue the relative things which people say.
3. Religion is one of Satan's greatest assets, since it requires man to accomplish human good for salvation.
4. Satan and his angels were judged. In prehistoric times. Arrogance was found in Lucifer and he became antagonistic toward God.
5. If Satan has been judged, then so also are those who reside with him in this camp.
6. There is no middle ground here. You are saved or you are on your way to the final judgment and the Lake of Fire.
7. The Holy Spirit convinces unbelievers of the reality of this final judgment.

John 16:8–11: **And when He [the Holy Spirit] comes, He will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.**

1Cor. 14:24 **But if all prophesy, and an unbeliever or outsider [an ungifted man] enters, he is convicted by all, he is called to account by all,**

## Lesson #980

**1Cor. 14:24–25 November 15, 2009**

**Sunday 1**

instead of all this madness of people talking all at once in a variety of languages, the preference is that one prophesy. Since they did not have the full realm of doctrine, they need prophets to teach them Church Age doctrine.

In this case, we are not looking at mystery doctrine, but simply the gospel. There are 2 categories of unbelievers here. The skeptic, the unbeliever who is not sure; the skeptic and the seeker. When an unbeliever wanders into the assembly of the church, and they hear the message, they are convinced.

The Holy Spirit common grace ministry to the unbeliever. No matter who gives the gospel. Rick Hughes gives the gospel to a number of people at once. It is a unified message. Whether we present that message or Rick Hughes does, there is a cohesiveness and uniformity of message.

At salvation, the Holy Spirit has a number of other ministries to the one who has just believed. Sealing, baptizing, etc. From here to here, the Holy Spirit is convincing the unbeliever, but this convincing does not ignore the volition of the unbeliever. The unbeliever has volition and they can resist the gospel. It is not our faith which saves us, but faith is required. There is no work that is involved. Common grace = the Holy Spirit's convincing ministry.

John 16:8–11: **And when He [the Holy Spirit] comes, He will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me;**

concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged.

Jesus did not die for unbelief. When we are born, we are born sinful. In Adam, all die. From the moment we take our first breath. We are immediately unacceptable to God. Even the most precious baby is not acceptable to God. We are all born with a sin nature. It is passed down. The Holy Spirit convinces the unbeliever of his sinful and lost condition and the need of a Savior outside of himself.

Then *concerning righteousness*. Jesus departed and His absolute perfect righteousness is no longer visible to the world. He is the only man to have perfect righteousness. That was the last time that we could actually see perfect righteousness right in front of them.

“You mean I cannot please God with all of my great works?” The Holy Spirit convinces us of our inability to manufacture the righteousness required by God.

Thirdly, concerning the ruler of this world, who has been judged. All who follow in the footsteps of unbelief will be judged with Satan.

The final phrase, **he is called to account by all**. The verb is anakrinô. It is God the Holy Spirit Who does the searching and examining of the soul.

The ministry of the Holy Spirit in common grace has that final and convincing effect. It is a searching examination effect on the unbeliever. We have preconceptions about God and Jesus and our relationship to God; and these preconceptions are cemented in there by us.

We come face to face with our own faulty thinking. There are 2 ways of salvation: our way and God’s way, so we must be convinced of His way.

#### **The Convincing Ministry of God the Holy Spirit**

1. The unbeliever is essentially investigated. He is put on trial by the gospel and God the Holy Spirit. You might think of the Holy Spirit as the cross examiner.
2. In this cross examination, the details of this person is made plain.
3. He understands the charges which are made against him in John 16 and his inability to reach God on the basis of his own merit.
4. The consequences of remaining within the camp. He is convinced of the need of something beyond himself. He may not accept this, but it is there. Now some reject the gospel and try to make it on his works. Like the rich young ruler, who convinced him that he was weak in one area of the Law.

Every unbeliever has that flash of recognition, of the truth of the gospel, and they can accept or reject it. God is fair and just. Missionaries have traveled to the most remote parts of the earth. Other places, no one has gone, because God knows that there is negative volition there.

1Cor. 14:24 **But if all prophesy, and an unbeliever or outsider [an ungifted man] enters, he is convicted by all, he is called to account by all,**

**The secrets of his heart are disclosed.** *To come into the condition of seeing clearly; a condition of being clearly evident; full disclosure.* You cannot hide anything. What is revealed to the unbeliever are the secrets of his heart. You would think that someone would know their own inner thoughts. Sometimes we know them and sometimes we will not acknowledge them, sometimes they are suppressed, and sometimes they are there, but we do not know how they really impact us. These are the deepest thoughts, which may or may not be evident to us, but concealed from others. They might be real, but otherwise suppressed. Even if these secrets are denied by the person, they can be revealed. The Holy Spirit is our psychologist.

The need of salvation is like that. It can be denied or suppressed by the unbeliever, even though it has been a concern in the depths of the believer's soul. It is said that man has an inborn sense of God, and that this intuition cannot be acquired by some reasoning process, but the function of a creature and his Creator. We are created by God in His image, and for this reason, we understand God. We are made in the image of God; that shadow image is the invisible image of God. God does not have a body; it is our soul which is made in God's image. There is an intuition there. Man's intuition is acquired spontaneously and incumbently. It guarantees that at some point in your life, he will become conscious of God. Rom. 1:19. His invisible power is clearly seen. Many people have looked up into the stars and think, there must be more to life than just me. Those who reject the gospel are without excuse.

1Cor. 14:25 **the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.**

**Lesson #981**

**1Cor. 14:25 November 15, 2009**

**Sunday 2**

The heart is not the right lobe per se, but the inner thinking, the inner being, the soul. Specifically, this is the mentality of the soul. The secret thoughts reside in the mentality of the soul.

We are all born into the same predicament. *What do you think?* This is full disclosure about the knowledge of oneself. This is not something which unbelievers want to know; many of them resist this to their last dying breath. This is because this elicits fear. Bobby witnesses fear in the eyes of people at the memorial service. They want to hear eulogies to the person who has died. At a funeral, they have to face death. Death is the greatest fear of the human race. It shakes them down to their bootstraps and it shakes them up.

Each person who departs is an opportunity for friends and loved ones to hear the gospel. The pain and the fear is the point. When it is full disclosure, when the secrets of the heart are exposed, they are convinced.

The Holy Spirit can play a rough game. He does not toy around with us. Apropos to the phrase, *the fear of God*.

John 16 describes this disclosure. This is the only real chance for the unbeliever to view himself as God sees him. We have a tendency to view ourselves only in a good light. However, by and large, most of us like to see ourselves as nice and good people. We do not like to see ourselves as lost, selfish, condemned. Without Christ, we all fall short of the grace of God.

When we hear and understand it, the grace of God is one of the most liberating things that we can hear. It is a devastating statement to one who is dependent on his own ability to reach God. The gospel can be intimidating and threatening. It is a wonderful thing to see someone hear the gospel and believe, and to know you are able to participate in some way in their salvation.

The unbeliever has to face the fact of the gospel and their utter inability to save themselves. The Holy Spirit works with the information which we provide. Even if you present the gospel, and you are turned down and you are discouraged and even if it hurts, never forget the convincing ministry of God the Holy Spirit. He knows their mind and He knows what it takes to reach them and He does it, always.

We do not have to convince; we just have to present it to them. Present a clear gospel and then walk away.

It is okay to talk to someone about their objections, but do not continually argue; turn it back to the gospel. Unbelievers will throw all of this stuff in your way: evolution, evil, suffering, those who have never heard. It does behoove us to know how to speak to these things; but the key is the gospel. No matter how good your argument, the key is always the gospel.

**I am not ashamed of the gospel, it is the power of God to salvation to everyone who believes, to the Jew and to the Greek.** Don't you want to share the greatest message to anyone who is interested?

The Holy Spirit arranges circumstances by which the unbeliever is convinced. We don't know what they have gone through or what they will go through. We might be the beginning, middle or end of a chain of events which leads to their salvation. The unbeliever might not be keeping track of this series of events and things which are said to him, but God the Holy Spirit is keeping track.

We need to present it fearlessly and confidently.

Bible doctrine has the same sort of effect upon us. Doctrine lays bare our souls and doctrine builds us up. It takes us apart and puts us back together with a new mode of thinking. It breaks us down, our human viewpoint, and builds us up with divine viewpoint planted firmly in our soul. Bible doctrine gives us full disclosure in our souls. We may decide

to stray from it. At some point, the Holy Spirit can use the doctrine in our souls to bring us back to its importance. The Holy Spirit brings to mind that which we have forgotten and that which we may have neglected. At times, we might be brought back to a grace oriented life.

Many of us have been rebellious and we have departed from what we knew to be the truth, and then, at some point, we discovered the futility and misery of rebellion. God does not leave us alone; He keeps after us, like a good parent. God turns cursing to blessing. Repercussions from all of our decisions; good and bad decisions. When we advance to spiritual maturity, our attitude and actions change for the best. Some of the difficulties in our lives can be the greatest things which happen to us. If we keep advancing, we may understand the benefit, even though there are still scars. You have doctrine in your soul and you go off in a different direction. You reexamine where you have come from and where you are going to. The grace of God works for all of us.

We must also come to one of the most difficult of all human realizations. Satan's deceptions are incredible, whether in legalism or antinomianism. However, we must distinguish between the relative cosmic system and the divine system of grace and the spiritual life, which is beyond compare.

The Holy Spirit is our power source. He is to lead us into a system of divine grace. We see ourselves as soldiers in that conflict.

V. 25b presents the results of the exposure of the unbeliever's heart because of the convincing ministry of the Holy Spirit. When someone is positive to the gospel, that is the great moment.

It does not depend upon your own striving. Complete acknowledgment is given to the One Who provides salvation.

Salvation is poured out richly and graciously by God the Holy Spirit. It is the Holy Spirit which takes the faith of the unbeliever and makes that faith effective. The Holy Spirit regenerates us and renews us. The unbeliever realizes the way of salvation. He is thankful.

Titus 3:5–6 **he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior,**

1Cor. 14:25 **the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.**

**Lesson #982**

**1Cor. 14:25 November 18, 2009**

**Wednesday**

1Cor. 14:24 **But if all prophesy, and an unbeliever or outsider [an ungifted man] enters, he is convicted by all, he is called to account by all,**

The secrets of his heart are disclosed. He arrives at the condition of seeing something plainly. He has a clear vision. He has full disclosure of the secrets of his inner being; disclosure of oneself to oneself. We don't do this; the Holy Spirit does.

Exposed to him are his secrets. These are his concealed thoughts. Are there things in your soul which you would not reveal to anyone at all? These are the doubts, the fears and the uncertainties, which unbelievers live with on a daily basis.

The secrets are discerned by the person. They might be evident to that person. *Kruptos* means that they are secrets. These can also be thoughts which are suppressed. But they are real and affecting this person. Unbelievers are deeply affected by insecurities. The greatest insecurity of all is the fear of death. If you fear death, that is the greatest fear of life; but the believer recognizes that, if the purpose of your life is over, then you are gone. When it is your time, it's over. People fear that.

Once this life is over, it gets a lot better; and we can look forward to not fearing death. This is a thought deep in their soul. They don't admit this to themselves. God puts a spotlight on these secrets by the gospel of Jesus Christ and the common grace ministry of the Holy Spirit. It is the Holy Spirit Who does the persuading.

That is a sad part for the unbeliever. Deep down, they know they lack something; they may not know what, but they know that they lack it. The unbeliever can listen to the self-revelation of the Holy Spirit. He can acknowledge the need and believe on the One providing that salvation. Or he can reject the cross, and the secret remains hidden and it remains deep in his heart. This means, you must come up with your own solutions, and they must be humanistic solutions.

Bobby sees this at memorial services; they do not want to hear the gospel, and Jesus Christ is calling them to account. This is the negative volition which eternally condemns the unbeliever.

When he hears the gospel, he knows, to some extent, how God sees him. We are nothing in the eyes of God. This is how the unbeliever sees himself, and he recognizes how futile is his life.

**He is convicted of judgment, because the god of this world has been judged.** The unbeliever has at least one moment of lucidity about himself (or herself). He faces the gospel and the utter inability of us to reach God on our own. The gospel is made absolutely clear. The Judgment Seat of Christ will ask one question, *what did you think of Christ?* Before the Judgment Seat of Christ, those 3 things will be very clear to the unbeliever. That is why it is incumbent upon us to reveal the gospel.

This is the procedure of the Holy Spirit in common grace: full disclosure to the unbeliever.

Now to part b of this verse. He is convinced he has a need; he knows how short he falls; and the other side of the coin is the redemption solution. That is the actual, physical result.

This is a beautiful description of that moment when the unbeliever is convinced. Realization and relief; now the unbeliever has an eternal future. He is a new believer, and he knows he has been saved. He knows his need of salvation and its response.

We may or may not remember the moment of salvation. What went through your mind when you realized that you were a believer in Jesus Christ with an eternal future. In this case, he falls on his face and he worships God.

Paul uses this imagery *falling on his face*. Paul is using Old Testament imagery to describe this.

Gen. 17:3 **Then Abram fell on his face. And God said to him,** Abram was promised a piece of real estate; there was a national blessing. We in the Church Age are a dispensation during the time of Israel's temporary demise; its temporarily being set aside.

There was the universal blessing; being promised Christ and the world.

Joshua 5:14 **And he said, "No; but I am the commander of the army of the LORD. Now I have come." And Joshua fell on his face to the earth and worshiped and said to him, "What does my lord say to his servant?"** Joshua was face to face with the Lord. He was informed by the Lord that he would attack and conquered Jericho.

Matt. 26:39 **And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will."**: this is a sign of obedience, humility, and...

#### Summary Points for v. 25

1. Fully disclosed the secrets of his heart.
2. Seeing his own helplessness and the grace of God in the gospel. He saw his need and he saw his helplessness.
3. This elected a response of falling on His face in worship. Now he is a believer in Jesus Christ. The unbeliever cannot fall on his face in worship of God.
4. This is a picture of defence to the Lord and gratitude for salvation.

Allah is not God; he is not defined by the essence of God in the Bible.

Then there is the testimony. "God is among you." Some were prophesying the gospel and the Holy Spirit made it plain to his soul. He recognized that these are fellows believers; *God is among you*.

1Cor. 14:25 **the secrets of his heart are disclosed, and so, falling on his face, he will worship God and declare that God is really among you.**

We are now in the home stretch of 1Cor. 14. What will follow are special regulations for public worship. These principles govern us as well.

### Outline

Vv. 26–29 the regulation of tongues. The Corinthians were wild and crazy about this.

Vv. 29–33 is the regulation of prophecy in the church survey.

Vv. 34–36 special instructions for women in church.

Vv. 37–38 these are the mandates of Christ; they come directly from the Lord.

Vv. 39–40 sum up the entire chapter; prophecy over tongues and do everything with decency and in order.

It would be amazing if churches followed this approach. Post this verse large and every time someone stands up to speak in tongues, the pastor need only point to this verse. Respect and order; the word of God demands respect and order. The pandemonium and emotion is a sign that no doctrine is being taught. No doctrine is being taught and it is worthless. The Jews are seeking the demonstration of divine presence, but most unbelievers look at this mess and say, “God is not among this crowd.”

### Lesson #983

1Cor. 14:26–28 November 19, 2009

Thursday

Bobby will slow down for regulations for women in church.

1Cor. 14:26 **What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up.**

Churches which believe in speaking in tongues seem to miss that edification aspect of tongues.

1Cor. 14:27 **If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret.**

Tongues, when it did exist, was used inside the church at various time, in the local assembly. It had a limited use for edification in the church. Most of the time, it was used outside of the church to evangelize.

Many people from other locales converged on Corinth, and some attended these churches, for whatever reason.

1Cor. 14:28 **But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God.**

We are coming to a conclusion, which is said in v. 26a: what is the conclusion? What is the situation now? Paul uses a logical progression, which he often does. He first gives the facts of the case; then he gives the indispensable principle. Then he gives practical directions for applying this principle. This is exactly what Paul does. All of these gifts are present in the service.

There are 5 different aspects to the service, and there are several individuals, and they stand ready to manifest those things in an orderly way. In Corinth, it was just the opposite; there was no order. **God is not a God of confusion.**

Don't lose sight of the motivation of virtue love. Secondly, do not forget edification, which is the key to 1Cor. 14. Virtue love in chapter 13 and edification in chapter 14.

The early church in Corinth was not as structured as our assembly is today. Because of the spiritual gifts, there was a certain spontaneity. Someone with the gift of tongues or prophecy, would stand up and get to speak. However, what might happen is, 2 or more want to speak at the same time, and there was an abuse of these gifts.

Emotions did run amuck, so the services needed to be tightly regulated as they are today. Berachah Church is probably one of the most tightly regulated services today. Control of the proceedings is always necessary.

The 5 functions which Paul regulates: psalms and you immediately think of the book of Psalms. Here, there is a little different meaning.

#### **Psalm as found here**

1. A psalm is a hymn of praise often connected with a musical instrument. The psalms were lyrics put to the music, although the music has long been lost.
2. Psalmos is a hymn which is sung.
3. The song, as v. 15 says, must be done in the filling of the Spirit and in full cognition of the words. If it is about the music, it is emotion; if it is about the words, it is about edification.
4. If someone just stood up and began singing emotionally charged tunes, the result would be the same as everyone speaking in tongues. You must have someone directing the music.
5. So the songs would have to be something prepared for the occasion and then sung. These were not simply spontaneously done. They prepared or suggested something. There are those who write doctrinal lyrics. Some currently do that.
6. This is the meaning of having a psalm in the assembly. It is the musical form of worship. It is done in an orderly and planned way. Music is for edification.

The second aspect is teaching.

#### **Teaching**

1. διδῆναι refers to someone who comes prepared to teach some doctrine.
2. This is the sermon phase.
3. This is when the pastor speaks.
4. The subject of the teaching is always the mystery doctrine, which is what is found in the New Testament. They did not have the New Testament at that point in time.

Bobby is certain that Paul wrote other letters to the Corinthians. Bobby has a very good idea as to where we are going.

5. They also received teaching when Paul was in residence with them. Whatever copies of other epistles had been circulated, they also had those to read. They copied and passed them around. This is where the information came from.

### Revelation

1. Αποκαλυψις
- 2.
3. This doctrine was only given through prophecy.
4. This was a direct revelation of mystery doctrine. This is no longer a part of our worship service, per se. however, we have it all, but I is in the Bible.
5. This could include revelation of future things, which was the Old Testament sense of prophecy.
6. So those with the gift of prophecy were prepared to impart divinely inspired revelation to the congregation. Only the Apostles wrote divinely inspired writings.
7. This was also the part of the sermon phase of the assembly. Either teaching or revelation. Logistics was important then. It was hard for many to come together throughout the week. There were vocation and transportation problems. Many came from a long distance. Some were slaves. Example of Fredericksburg, and many were farmers, and they would, on Sunday, gather up the family and drive into town, and change and clean up there, and spend all day in worship.

Then we have tongues, which was for the purpose of evangelizing or giving out basic doctrine to non-Greek speakers. This was necessary inside the church. While outside of the church, there was no need for interpretation.

We do not have tongues and therefore, no interpretation of tongues.

1Cor. 14:26 **What then, brothers? When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up.**

### Orderliness in the Church

1. This is simply a manual of what ought to be done.
2. In the event that tongues was spoken in the precanon era, 2 speakers was the optimum number during a service. No more than 3 were ever permitted. None without an interpreter. There is the regulation.
3. The rest of the congregation could understand the message and get more out of it.
4. Even when an interpreter was present, only 2 or 3 were allowed to speak 2 is the best and 3 at most.

5. Each one of the speakers was to speak in turn; not altogether. This was not an emotionall, trance-like diatribe. This was not a trance-like ecstatic state. Tongues was tightly controlled and very limited. This would preclude most tongues today; no one is interpreting today. Uninterpreted tongues was useless to the larger portion of the assembly.

1Cor. 14:27 **If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret.**

If there is no interpretation, then the tongues-speaker is not to speak.

Paul's instructions are simple. Field manuals in the army are so complex, they ought to be thrown out after the first couple pages.

Present active imperative of ζεγωω, which means *to keep still, to keep silent*. This is a mandate which one would expect for unauthorized speaking in church. The pastor ought to be a regulator of such things. Ζεγωω was the watchword of the previous pastor.

This is rather rude, but Paul does it anyway. They need to keep quiet. How many churches do not do this. "You there, no talking; come see me afterwards." Remember that?

This protects the congregation and the edification of the congregation.

Paul wants to make certain that there are no distractions like random babbling. In a lot of churches, people will get up and wander about during the service. Some use the restroom 3 times in an hour. Or they will chat with their neighbors. Texting is also not allowed.

The mandate is simple: ζαγωω

1Cor. 14:28 **But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God.**

## Lesson #984

1Cor. 14:26–28 November 22, 2009

Sunday 1

This is the final section of 1Cor. 14. There will not be political correctness in this section. Ladies, you need to be in attendance, so we know what God expects of us in the here and now. This is divinely inspired Scriptures, and these are the regulations of the church by which we are governed. The final 2 verses sum up this entire topic of 1Cor. 14.

the idea here is, *what are you people doing when you assemble and how can we fix it?* Paul will spell out the 5 functions of the assembly. These 5, although they do not apply directly to us, there is an application.

One may bring a psal or a hymn. Now, this does not mean that every person in the assembly has all 5 of these things to go at any time. Each one is a limited number and it is not all-inclusive. Some churches for the gift of tongues try to get everyone to speak in tongues. But not everyone has the same gift. The ψαλμος is a song, and it is done with a specific purpose and done in a specific way. This is the hymn of praise in the assembly with music and it contains the wisdom of mystery doctrine. Any singing without wisdom is a waste of time. When Gla sings, there is doctrinal value in the words that she sings.

There are plenty of churches which can provide us with emotional stirrings. Now, sometimes, there will be an emotional response to this or that doctrine. Each time we are in church, we are taking one more step toward spiritual maturity.

Διδικη is someone with a gift who comes ready to teach some doctrine. If someone comes to teach and they have nothing to teach, then what is it worth? This is the teaching gift of the pastor-teacher.

Bobby studies the Bible exclusively. In those days, there was no New Testament, so where did they get their doctrine? Timothy got his doctrine from Paul; and it was probably from notes and from epistles which are being sent around. So, there was some access to some doctrines. They came prepared to teach.

The 3<sup>rd</sup> aspect is *revelation*. Αποκαλυψις, which is the teaching of mystery doctrine. This revelation was only available at that time in the gift of prophecy. He receives a direct revelation by God. This was not available in writing. It might include future things. This was also a part of the sermon phase of the service.

Then there are 2 things not occurring today. Tongues were spoken in churches, which are used to evangelize. When someone translated Tongues was not designed to be an emotional outburst or to get some sort of emotional response from others. This is a real language, not the language of angels. Unless this was a human language, this was useless for everyone.

Then Paul gives the overall purpose for all 5 functions: Let all things be done for edification. Would that churches today understand that. If that happened, churches would be more like Berachah Church and more people would be advancing.

1Cor. 14:26 **What then, brothers? When you come together [assemble], each one has a hymn, a lesson, a revelation, a tongue, or an interpretation. Let all things be done for building up [edification].**

This is a field manual for basic training. When starting in the military, you do everything as per manuals that you get.

For a church service, 2 speakers of tongues were the ideal amount, and only if an interpreter is there. 3 at the most. There would be a lot more closed mouths and

pandemonium in our churches today. There must be order in the church. What is happening today with the gift of tongues violates everything which we find here.

1Cor. 14:27 **If any speak in a tongue, let there be only two or at most three, and each in turn, and let someone interpret.**

Σεγάω is what Paul said in the present active imperative. There is no, "Maybe you should to this or that." Paul says, "Shut up" and it is a mandate. Disruptive and non-educational speaking in the assembly is to be eliminated. This is a mandate to protect the edification process of the church. Paul wants to make certain that there are no distractions. This regulation is just as pertinent today as it was 2000 years ago.

Verb: sigaô (σιγάω) [pronounced see-GAH-oh], which means 1) *to keep silence, hold one's peace*; 2) *to be kept in silence, be concealed*. Thayer only. Strong's #4601.

There are plenty of people out there who are qualified to speak and yet no one wants to hear them speak. This is a tragedy.

1Cor. 14:28 **But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God.**

## Lesson #985

1Cor. 14:28–33 November 22, 2009

Sunday 2

In the time that this was written, the gift of tongues was quite fantastic.

Go ahead and talk to yourself. Bobby can hear what he is thinking when he says it out loud. He does that to see how it sounds. Paul is being sarcastic.

### Warnings

1. Remember the previous study; there is no edification value to the church in the private use of tongues. This phrase must be understood with vv. 2, 9, 12: So also you, if you do not give a clear word through the language, how will the thing being said be known? For you will be speaking into air.
2. Speaking in tongues to God is a sarcastic statement. **For the one speaking in a tongue does not speak to men, but to God, for no one hears, but in spirit he speaks mysteries** (2Cor. 14:2).
3. You think by forming words privately in your soul. Paul is simply acknowledging how to think.
4. Although Paul is not recommending this private talk as a primary mode, it did happen. It is not all just sarcasm; it did happen. It was a useful alternative to disruption and violation of the regulations which has been laid down.
5. Since God is involved in any true exercise of a spiritual gift, then there is a certain communing with God. Worship is worship.

Do Pentecostal churches have only 2 or 3 maximum people speaking? Were the regulations violated? Were tongues only spoken when they could be interpreted? The gift does not mean that you have it all and you don't need to listen. When you hear the Word of God, you must focus on the Lord for edification. The private use of tongues is really counterproductive, and that is Paul's point here. It would be counterproductive for a person to start speaking in tongues, cutting off someone speaking prophecy. The priority in the Bible is always to prophecy; always to Bible teaching. Teaching mystery doctrine; teaching the Bible will always be the priority.

1Cor. 14:28 **But if there is no one to interpret, let each of them keep silent in church and speak to himself and to God.**

Now we move forward, and there is some passing of judgment going on.

You should at least get a general impression from what is below.

1Cor. 14:29–33 **Let two or three prophets speak, and let the others weigh what is said. If a revelation is made to another sitting there, let the first be silent. For you can all prophesy one by one, so that all may learn and all be encouraged, and the spirits of prophets are subject to prophets.**

How many people meet as a little group in a house where some unqualified person leads the group, and they have no idea how to study or what hermeneutics are, and when they are stuck, they say, "What do you think?" That is ignorance. No matter what the justification is; this is a woman's group and they really speak to me, that is still the blind leading the blind. There are plenty of churches all over where there are plenty of churches around where God's Word is subject to a discussion.

The pastor is the lead the flock. We are sheep and all together, we are a flock. Bobby is a shepherd who leads his sheep with the Word of God. This is spiritual advance. Bobby is responsible for the spiritual growth of all. 1Peter 5:2–3 **Shepherd the flock of God among you, exercising oversight, not by compulsion, but willingly; nor eagerly for base gain, but readily; nor as exercising lordship over the ones allotted to you, but becoming examples of the flock.** The work of the pastor-teacher is to be done with great desire. It is a pleasure to do what Bobby does. It is not a drudge. Bobby would have to question his gift if he hated doing this. It is hard work and it carries great responsibility.

Bobby still remembers jumping out of an airplane, and some would say, "I can't believe that we get paid to do this." There should never be the motivation of money. Titus 1:11 1Tim. 5:17–18 **Let the elders who take the lead well be counted worthy of double honor, especially those laboring in Word and teaching. For the Scripture says, "You shall not muzzle an ox treading out grain," and, the laborer is worthy of his pay.** Deut. 25:4 hard work is how you are remunerated. Bobby eats and he does fine; and he gets paid for it. He is a professional, and he gets paid for it. We should have a work ethic which is compatible with our gift. There should be a desire to see the sheep under one's care to grow and prosper in the Word.

Bobby was concerned whether this congregation could grow under his teaching.

This passage reveals the order of service before the canon of Scripture was completed. When the temporary gifts were discontinued, the field was left to the pastor-teacher. The interpretation of the existing Bible became the domain of the pastor-teacher.

Even then, things were to be done properly and in order.

2 or 3 prophets are allowed to speak, just like the limitation of tongues in v. 27. Mystery doctrine was not received by the prophet on a constant basis. It came to the prophet at a specific time for a specific reason, the doctrine needing to be understood at that moment. There was a rotation system, and no different than tongues.

Now, if someone stood up and said, "This is my area of expertise and he's wrong here, and let me stand up and explain it more accurately." that would be problematic. For them, this was new revelation provided by God the Holy Spirit.

Doctrine was implanted directly into their minds by God the Holy Spirit. Suddenly, someone stands up and gives information directly from God the Holy Spirit. However, this is no less exciting than studying the Bible as it stands today.

It is the message that counts; not the means of delivery. If the means of delivery mattered, then these gifts would still be in existence.

1Cor. 14:29 **Let two or three prophets speak, and let the others weigh what is said.**

## **Lesson #986 1Cor. 14:29 Thanksgiving Message Nov. 25, 2009 Wednesday**

2 verses come to Bobby's mind, and Thanksgiving eve.

Psalm 65:11. There may have been a time when client nations were scarce, like the Middle Ages.

**Psalm 65:11** You crown the year of Your goodness, and Your paths drip with fatness.

We have great reason to be thankful. Plymouth Colony in 1601 (?) And the Pilgrims with Indians; and they offered the Indians a portion of their bounty for that year.

The Pilgrims were Puritans, and they wanted to change or purify the Anglican Church. Henry VIII wanted to divorce Catherine and marry Ann Bolin, so he started his own church, which was not much different from the Roman church, except that it allowed King James to get married.

The Puritans, in their time, were extremely strong believers, and because of their beliefs, they were persecuted. They left England for Holland, and lived there for several years until the Dutch persecuted them. Their characteristic was their love of the Bible. They adhered

to the Bible as a matter of faith and practice. They loved a good preacher. They were very artistic in their delivery. They loved logic and grammar, etc. Believers in those days were encouraged to keep diaries of their Christian warfare. This was a diary of their combat experience. They had a well-ordered system of church government. They had a very strong sense of moral consciousness, but they are not the stiff type as they are portrayed. They had a belief in hard work, called the Protestant ethic. They thanked God for the US, for bringing them to a new world, where they had a great deal of abundance.

2 years after this celebration, they held another day of Thanksgiving. After that, Thanksgiving was intermittently celebrated. Sometimes for safe arrival of ships; or battles, or bountiful harvests. Most of all, the celebratory days were toward the Lord and most were set by colonial governors. After the war of independence, no other colony but NY had the custom. Gov. Jay set aside Nov. 11 as the official day of Thanksgiving in NY.

1789 was first year when it was nationally proclaimed by Washington. Later practiced in 1795; Adams called 2 days of thanksgiving.

In 1863, Lincoln set up Thanksgiving as a national holiday. When there is no other resource, then why not turn to the grace of God? That is what Lincoln did. Since then, we have celebrated this as a national holiday.

You should always take the time to recognize how much God has given to the USA and we are still exceedingly blessed by God. We have been given more wealth and prosperity than any other nation on earth. Other nations hate us because of our great advantages. And there is no excuse to the US for hopelessness. We are still the land of opportunity.

Remember from where this all comes.

Psalm 103:2 [Bless Jehovah, O my soul, and forget not all His benefits;](#)

This was addressed to the Jews, so that they would keep mindful of what God has provided.

[I can do all things through Him, Who strengthens me.](#) A benefit of grace is that, when we are weak, we are strong in God. That is the foundation for our strength. Thanksgiving is a gratitude for God's grace.

Appreciation and gratitude should be a part of every believer who knows a little about what God has done for them. Thanksgiving is grace orientation.

There is nothing worse than ingratitude. The "you owe me" attitude, which is characteristic of the welfare state. There is not grace orientation in ingratitude. Why are we prone to forgetting God's grace the rest of the time? Are we so accustomed to His grace and we take it for granted? Do we take it as a matter of course? Particularly in prosperity, we lose sight of it. We should remember daily what the psalmist provides.

If you were to name the blessings provided for us one by one and watch them move across your horizon and examine them and think about them, you might see your life as a continuous miracle of grace. You might even fall on your face in gratitude. Do not let the fact of His never-failing grace cause us to forget and to become ungrateful. It is the privilege of every believer to render thanks to God.

Psalm 92:1–2 *It is good to give thanks to Jehovah, and to sing praises to Your name, O Most High; to make Your mercy known in the morning, and Your faithfulness every night;*

We ought to have a continuous attitude of gratitude. God's faithfulness never fails. We ought to be thankful for a little discipline. It just might bring us back into line.

We have just completed a long study of God, and gratitude and appreciation are a focal point, and they are developed by understand Who God is. If you have no capacity for gratitude, then you have no reciprocal love for Him.

If you have no reciprocal love, then you will lack capacity for all forms of love. Every time you bow your head, you thank the Lord for something.

Now we will go back to Corinthians.

When they assembled, they got 2 or 3 sermons at a time. When our workdays got shorter and fast transportation became available, this can be spread out.

For this reason, Bobby decided on 2 back-to-back services, in part for our convenience. He felt that would be better than splitting it up.

In those days of the early church, the speakers alternated. They were still polite and they all had their turn. There was none of this getting louder and louder and all speaking at once; that was not the way for things to be done.

At the time in which this was written, the so-called prophets did not just make up stuff or fudge some information that they thought would help things along. Why would a prophet misused such a gift? Why would it need evaluation? Why would others pass judgment? Just by prophesying, this gift could bring acclaim to the speaker. Therefore, they needed to be evaluated. With no completed canon of Scripture with the standard of accuracy for us. Any pastor or anyone speaking about the truth needs to stand for accuracy.

The check and balance system was made up of others in the church and they were specifically gifted in this realm. This was not a random thing that anyone could stand up and do. There was a gift that the others possessed.

This was called to test the spirits, to see if they were from God. So there was a check and balance system, even for this great gift. There were those gifted in the congregation. However, that gift of discernment That gift is not around anymore.

1Cor. 14:29 **Let two or three prophets speak, and let the others weigh what is said.**

**Lesson #none**

**1Cor. 14: November 26, 2009**

**Thursday**

no class

**Lesson #987**

**1Cor. 14: November 29, 2009**

**Sunday 1**

Although people use the phrase, "I am a spiritual person" but most people have no idea what that actually means. To them, it refers to some ethereal thinking which is not materialistic.

V. 29 is packed with things that we need to know. **Let two or three prophets speak, and let the others weigh what is said.** The gift of prophecy was a key to spiritual growth. The teaching of mystery doctrine, whether through prophets then or pastors now, will always be the priority. This is the #1 priority. This is how doctrine was brought to the early church.

The Corinthians were so abusive of the communication gifts, Paul needed to set up critical regulations for them to follow. Paul puts the same limitation on the gift of prophecy as there was on the gift of tongues. 2 is idea; 3 at the maximum; and only 1 speaking at a time. The prophet spoke revelation which had never been heard before. Their communications did not come from the written page, but from doctrine implanted directly into their minds by God the Holy Spirit.

This must have been exciting to see and to hear. Revelation coming directly from God.

The Corinthians had a propensity for distorting the truth. Paul had been with them for 18 months. They obviously had prophecy and tongues among them. 2 long epistles were written to them. They had lots of gifts. They used one of the most critical gifts of that time for their own personal thrill. They misused these gifts. A prophet in exercising his spiritual gift would receive acclaim as a very important spiritual person. He would be held to the highest esteem because of his nearness to God.

There are a lot of people who use this to elevate themselves. So this gift is not abused, Paul sets up a check and balance system. In the Corinthian church, there are no checks and balances going on at this time. The check and balance system is stated in v. 29b: **Let the others pass judgment.** This is so the prophets would not fudge on a topic or compromise divine truth. There was a gift to discern whether someone was speaking from God. This was a check and balance system. This is the gift of discerning spirits.

These were specifically gifted believers. Δισκρινω this is the judicial branch of the assembly of the church. Was this prophet qualified and was the information he was teaching divine truth? This is what they did.

Today, we have a different system of checks and balances. Prophecy is no more; we have it all. We have everything the prophets spoke in those days; it is now written down. Today, we evaluate, is the pastor's message consistent with the Bible.

What makes some deceptive messages mix truth with lies. Any message which does not fit the Bible must be rejected. There are certain obvious indicators to us and there are doctrinal aberrations which we can recognize. If we have any knowledge of the Scripture, we can figure out when there is a false gospel being taught.

Every cult that we can think of comes from some prophet saying that they have new revelation, and they do not. They put their own spin on the Bible for political, moral or personal reasons.

Liberation theology is a good example of this. The Bible is used to *prove* certain things. They prove from the Bible Marxist economic theory. They will take Matt. 19:21–22 **Jesus said to him, If you desire to be perfect, go sell your property and give to the poor, and you will have treasure in Heaven; and come, follow Me. But having heard the Word, being grieved, the young man went away, for he had many possessions.** And they conclude that Jesus wanted us to take all of our possessions to the poor. The haves providing for the have-nots. Look at this greedy capitalist who wants to preserve all of his stuff for himself.

Preach to gullible people to soak it up. We should be helping the poor and giving to charity. But our first duty to the poor is the eternal riches of the gospel of Jesus Christ. This is what Jesus is doing here, but taken out of context, that is distorted. Jesus was speaking to a man who believed in salvation by keeping the law. He was a self-righteous legalistic moralistic Jew; he was a good man. These kinds of men were the greatest antagonists to Jesus Christ. This is how Jesus faced a good man who thinks that he is good enough. Jesus used the very Law that this man believed in to refute his thinking.

Jesus used the Law to show this man that he could not gain salvation through his own works. This man cited his relative righteous deeds to Jesus, and he expected to hear, "You are one of the good ones; do not worry about it." This interchange was designed to probe this man's conscience. The Lord Jesus Christ never advanced political causes ever. He was here to bring salvation; to reveal God. Jesus nailed this guy's hide to the wall, showing him how he failed to meet God's standards. He thought that he did not need grace, but he is wrong.

1Cor. 14:29 **Let two or three prophets speak, and let the others weigh what is said.**

**Lesson #988**

**Matt. 19:21–22 November 29, 2009**

**Sunday 2**

The message which Jesus Christ gave is valid for all dispensations. However, if this passage is taken out of context, it can be misinterpreted.

David used a citation from the Law; the rich young ruler looked for the salvation which he provided for himself. "Look at me; look at all the wonderful things I have done; notice how well I have followed the law."

He had relative righteousness, but not absolute righteousness. This interchanged was also done to probe this man's conscience. If good deeds will put you through the pearly gates, have you done enough? We were all born with a sin nature.

Matt. 19:21–22 **Jesus said to him, If you desire to be perfect, go sell your property and give to the poor, and you will have treasure in Heaven; and come, follow Me. But having heard the Word, being grieved, the young man went away, for he had many possessions.**

The refute this claim, this man put God before money. He also did not love his neighbor as himself. What did this man do?

What Jew followed every aspect of the Mosaic Law? Not one. So here comes this man who says, "I am keeping the Law" and Jesus shows him that he is not. This was Jesus Christ Who kept the Law perfectly. This made Him acceptable on the cross. Jesus Christ looked this man straight in the eye and challenged him in these two areas. Fulfill the Law and then follow Me. This is grace versus legalism, not socialism versus capitalism.

We are going to see the way that people will distort the gospels. The life of Jesus is easy: salvation, salvation, salvation.

### **Keeping the Law for Salvation**

1. The point Jesus is making is, no one can keep the Law; no one can make it on the basis of good deeds.
2. Jesus hit this legalistic unbeliever where he was most vulnerable; in his pocket book.
3. He hit him where he would most easily get the point.
4. The Law pointed to man's inability to produce perfect righteousness based upon his own efforts. There were legal and spiritual codes in the Law, but the Law pointed out that we needed more than the Law to be saved.
5. No one could keep the Law perfectly apart from Jesus Christ.
6. The Law was never a means of salvation. It was to show how man needs Christ for salvation. How many times have you heard people say, "Keep the Ten Commandments, that is what God wants you to do." This was the point that Jesus Christ was making. "You need Me, not Marxist economic theory." All those things he had done, he would have to admit that he did not do what was needed. He could not accept that. He could not accept that his works were worthless.

The rich young ruler could not depend upon grace; he wanted to depend upon his works. "God smiles upon me; I am one of the chosen ones."

This man demonstrated negative volition in all of these good deeds and legalism. The antinomians understand this more than legalists do. It is a lot harder for Legalists to get this.

1. It was not that he was a greedy capitalist which kept him from being saved.
2. He was grieved because Jesus did not confirm his worthiness for salvation. He wanted confirmation, and he did not get it.
3. He did not hear what Jesus was telling him.
4. This whole scene was being observed by dozens of others.

There is a practical application to this. We can see liberation theology for what it is to assure the accurate doctrine that we hear. We should listen very carefully to the teaching of the Word of God. There is the inculcation of spiritual growth. This also helps us to discern false doctrine. Our concentration is on the teaching. If we understand truth, we can understand falsehood.

We do have some doctrine resident in our soul. The doctrine in our soul is our protection from false doctrine. Not only for application, but for protection and defense against just this problem. God illuminates doctrine in our souls.

The doctrine in our souls is a buffer against false doctrine. The more doctrine that is in our souls, the more we are protected from falsehood. We have a mind that can apply doctrine to the circumstances of our lives for defense. While we listen very closely, an additional application is hearing inaccuracies in teaching by comparing what is being taught with other doctrine in your soul. This is legitimate. This is for defense and how we build doctrinal categories in our souls. We grow as we listen and we are defending ourselves at the same time. We are operating on offense and defense simultaneously.

This is not license for us to compare pastor-teacher with pastor-teacher. Don't do that. You put yourself in harm's way when you do this. We judge or evaluate pastors. There is a vast difference between evaluating the difference of one pastor who is speaking and comparing pastor against pastor.

The ministry is not a beauty or a popularity contest. While we make these doctrinal decisions for ourselves, as to which pastor is teaching accurately, your advance slows or stops. That is the problem with all of that. Your eyes are on your pastor. You are not distracted by self-determining distractions from several sources. If you have inculcated doctrine and have grown and you hear something different from another pastor, you will naturally stop and evaluate and compare. You are comparing pastor nuances of doctrine. You have replaced advancing with idling in your growth.

Here is where your application comes in.

Prophets received attention when they used their gift; the prophet needed direct revelation from God. So, how could they have this when they had the wrong motivation from God?

It was incumbent upon Paul to set up some regulations for prophecy, similar to that which was set up for a check; a check and balance system.

Testing the spirits to see if they are from God. This was to discern if a person was divinely inspired. They were to judge whether this came from God or not. It was extremely important for the assembly. Prophecy was one of the few ways a church got mystery doctrine. This gift of discernment may have been one aspect of the prophet's gift or it may have been a separate gift. Who better to evaluate than prophets testing other prophets? Who would have greater authority? The church would be more likely to trust these guys. This was the check and balance system for accurate teaching.

An application of our check and balance system. Prophets evaluating prophets. Our check and balance system is the post-canon Church Age believer. We are discerning of the doctrine which we hear. This comes from our knowledge of the Bible and the doctrines which are found there. Doctrine is the criterion for discernment. Doctrine builds doctrine which builds discernment of doctrine. Our discernment is empowered by God the Holy Spirit. He empowers our spiritual life. He illuminates basic doctrine in our souls. The doctrine in our souls is a buffer against false doctrine being taught. The more you are taught, the more you are protected from falsehood. You have a mind which can apply doctrine as a defense system. However, without doctrine in your soul, you fall prey to false doctrine.

Bobby began to set ground rules for discernment. The process for discerning, we might misunderstand or abuse. However, it should come easily to us if we have doctrine in our souls. We have cautions. When we listen to doctrine, we may pick up error. Our ears may buzz as we compare doctrines which we have metabolized with other doctrines that we hear. Particularly in the larger categories of doctrines and basic doctrines. The basic doctrines are the very basic tenets of the faith. We ought to pick up immediately at a false teaching about the Trinity or some sort of works salvation or rebound with penance.

Having the capability, does not mean that we have the right to compare pastor with pastor. There is a vast difference between evaluating the doctrines and evaluating the pastors. That is the difference. That is why Bobby keeps repeating, one pastor at a time. You will move toward maturity more quickly.

The example: if you have been inculcating doctrine under one pastor; and you hear something from someone else that is different, you will stop and you will evaluate and you will consider; and you will compare pastors and their teachings. This greatly complicates our lives. When you hear the voices of many shepherds, you can become confused. You have replaced advancing with idling in your growth. In some cases, you never figure it out. Some of us have been and are now confused. We place ourselves in this position.

Any pastor-teacher can make mistakes. But consistent teaching under one doctrinally-oriented teacher, mistakes do not stop your advance.

With doctrine applied from your soul, the errors will be discerned. The Holy Spirit is our Teacher and our Mentor and our Guide. When false doctrine happens, it often becomes just humanism. It is no longer absolute. The Holy Spirit cannot use humanism. That is just putting man and man's opinions before God.

False teachers often depart right at the basics. It will be obvious when departure and error occurs. When it occurs, you hear that, then hit the door and leave.

The pastor-teacher teaching and we are listening. We are metabolizing doctrine and we are defending our soul with the doctrine that we are taking in. That is the check and balance system. That is how it works. The more advanced we become, the better is our discernment.

Beware of the pastor-teacher who says, "I have been wrong all these years about what I have been teaching, and I am going to change things. I have special insight from the Holy Spirit that others don't have." Another caution: this defensive use of doctrine does not mean that you question the pastor-teacher on every little point that you don't understand. A lot of people in Berachah have become spiritual pundits.

Unless a person listens for doctrine, and not solely to be a critic, you will grow. People hold on to their questions, and if you do that long enough, your questions will be answered. This is the ministry of God the Holy Spirit. He will not leave us with question marks all over our souls.

If you are in a place of obvious apostasy, and you are with a friend, and you say, "That is pretty wrong" that is okay. Many people have been critics of Bob and he was there 53 years and they were not. Do not become the arbiter of your own doctrine. This is by listening to several similar Bible teachers. Then you sort out the differences. Find one pastor that you can listen to and learn from so that you are not constantly evaluating some nuance from pastors. That is a distraction. That is the optimum means of spiritual growth.

If you cannot grow under Bobby, find a pastor that you can grow under. Do not compare and contrast pastors. Some churches have a plurality of elders, and that also has a deleterious effect. It happened in Berachah, with every assistant pastor Bob had. It was a fight, with every single one of them.

Even in some of the great mega-churches, there are churches within churches.

Don't go overboard on this point. Don't become a legalist and decide to never hear another pastor. Do not put yourself in a position of trying to sort out doctrine and comparing other pastors. Bobby will listen to other pastors out of curiosity. He can hear a pastor in about 5 minutes and know what their theological structure is.

“I get a nice devotional in one place and real doctrine in another.” The application of the doctrine is your devotional. A devotional does not provide spiritual growth. Doctrine in your soul inculcated over a period of time is how you grow. Devotionals are like your morning coffee; it is gone by the afternoon.

Many people left Berachah because they did not like their emotions being curtailed. What you have to have is a pastor that you can grow from.

In the Christian world, there is so much falsehood; false theology and false teachers and arrogance is always encroaching on the truth. This is why Bobby taught that preterism was a false doctrine. He did us a favor of discernment, so that when we hear this stuff, we are able to recognize it. Preterism is covenant theology.

When a believer gets into carnality or corrupted influences, doctrine is not applied. These people who do not discern put themselves in harm's way. When any pastor-teacher makes a big switch in his theology and suddenly repudiates his past teaching, or claims to have a special knowledge, look out. That is when you need to evaluate very carefully from the doctrine which you have. The Holy Spirit will guide you in this evaluation. We can fail but doctrine does not fail.

The check and balance system works.

Old friends denounce other old friends because they do not embrace the new enlightened one.

1Cor. 14:29 **Let two or three prophets speak, and let the others weigh what is said.**

## **Lesson #990**

**1Cor. 14:29–32 December 3, 2009**

**Thursday**

Lambs are confused by hearing the voices of too many shepherds.

The check and balance system of the early church protected the church from false doctrine. Paul has made this correction to the procedures of the early church. Too many used their gifts for the wrong reasons with the wrong motivation.

Paul gives them regulations and points out the resources that they have.

1Cor. 14:29 **Let two or three prophets speak, and let the others weigh what is said.**

Paul moves to another regulation in v. 30. The problem of interruptions.

These believers are sitting in the assembly. This is very importantly a mandate for order in the assembly. It is addressed to the entire congregation and their actions in the local church. If there is a discrepancy in the prophecy or some disagreement in the assembly or some eager believer (spring-butts; those dying to add whatever revelation they can to the class itself). The idea here is, *don't be rude*. Paul is addressing people being rude.

This is another assembly regulation. Δε used as a transitional conjunction. Αποκαλυπτω **and if to another is revealed**. The Holy Spirit has given a new prophecy to someone with the gift and the prophet reveals this to the rest of the congregation. In his soul is divinely inspired doctrine and he gives that doctrine to the rest of the assembly. When it comes from the Holy Spirit, it is correct. Bobby at times wishes that he was a prophet. His job would be much easier. That is how it worked. Once the prophecy has been given, he rises and speaks. That is the premise of the first phrase.

One rises to speak to give a revelation, and Paul says, “Let the first be silent.” Σαγαω means *to be silent*. No prophet or other person was to jump up and interrupt a speaker of the mystery doctrine. Prophesying was not a debate; it was not to degenerate to a shouting match. If someone detects a problem and he stands up immediately and they are yelling back and forth; and, apparently, the church at Corinth had a few brawls by this time.

### **The Regulation**

1. To stop brawls.
2. To the advantage of all believers in the assembly.
3. The idea is that they might understand the mystery doctrine being presented.

Good order was critical. If someone judged a prophecy as being invalid, the false prophecy would not be refuted until the speaker completed his communication. It is just good manners to wait. Also, the entire statement is given, in context, and it is possible that the prophecy is accurate, when all of it is given.

This is all about good manner. If someone wants attention in the assembly, what better way to get it than by interrupting and making an issue of yourself. Good manners are always the manner of the day. We have two purposes.

We are here to learn doctrine. This is not a debating society. This is a monologue. The most important subject that we learn about.

Paul reveals a better way to handle people and this is for the benefit of the hearers to reduce distractions and disorder. Good order is important to the assembly. There needs to be concentration without diversion.

### **Don't Interrupt a Sermon**

1. This destroys the continuity of the sermon. Bobby works very hard to present a continuous sermon. He wants us to understand in a reasonable a logical way Bible doctrine. Interrupting destroys this logical flow.
2. Such a disruption destroys the train of thought of the pastor.
3. This destroys the concentration of the hearers. It puts some out of fellowship.
4. This is the principle of sitting where we are without distraction. Bobby cannot make us listen or force us to be positive toward doctrine, but he can provide a good environment for it.

5. This is a demonstration of self-discipline and good manners. If anyone has to talk or jump up, this is bad manners and it is self-centered.
6. This principle is all about courtesy and thoughtfulness toward others in the assembly. Virtue love involves manners and orderliness.
7. This courtesy is an overt manifestation of integrity and of humility and of objectivity. You must be objective. Shake it off. Bobby once had a woman during a memorial showing Bobby her displeasure. Courtesy is a manifestation of integrity, humility and objectivity.
8. Courtesy is the absence of self-centered arrogance. If you are not courteous, then it is not about you. If you are discourteous, then it is all about you.
9. Self-centeredness or lack of courtesy is the inherent attitude which causes disruption or disorder.
10. This command or regulation is valid for all churches in all generations of the Church Age.

Civility is part of your virtue love. It is a part of shedding the arrogance of your soul. It has been the history of Berachah to adhere to good manners. In fact, all some people recall just how quiet Berachah Church is.

There is a typical incident which took place in a teen class years ago. It has happened many times since. Bobby happened to pull a transcript of this class. Bobby was there, but not the subject of this. Bob always had an eye out for distractions. He struck fear into all; he was good at it.

One gal Bobby ran into only remembers someone being called down in the teen class. This began with a gal. She was talking and distracting the other kids. Bob decided that this was bad enough to handle. "Many of your teenagers are often accused of doing everything to get attention." Then he fixed a riveting stare on this young lady. "I suspect the type of attention the girl in the green dress is about to get is not very good. Young lady, your manners stink. When I am speaking, it is rude for you to speak. Now if you have something to say to this group, come up here and tell us all about it." Bob would make teens stand up now and again and spout doctrine. "Do you read me loud and clear." Bobby thinks that she is there tonite.

Bobby thanks Bob every day that this congregation is so well-trained. It is all about doctrine; it is not about chatting up the person next to you.

1Cor. 14:30 **If a revelation is made to another sitting there, let the first be silent.**

Not everyone with the gift of prophecy was to speak during a service. 2 or 3 at the max, in sequence. Each one in sequence. In that sort of modus operandi, it is orderly. This makes clear the orderliness of the speakers and the assembly

The purpose of prophesying is to edify the church. The aorist active subjunctive of *μωανω*, which means *to learn, to be taught*. Then the present active subjunctive of

παρακαλεω. *To be admonished, to be.* This is a call to learn and to apply doctrine to the experiences of life. This can only be done if you listen in good order.

1Cor. 14:31 **For you can all prophesy one by one, so that all may learn and all be encouraged,**

This next verse is about the self-control of the speaker. It is not about the content of the prophecy, which was back in v 39, but this is all about the speaker and his own emotional involvement. The background here is something the Corinthians understood very well. Most had gone to the heathen temples and they came out of that heathen mystery religion. The speakers were often completely out of control. They were not in control of their mental faculties. .

There was a madness which took the souls of these women. I guess in the heathen temples. There is the utterances and the weeping and the wailing. They could not stop themselves. The former-heathen understood this; but this should never be true of the prophet of the church assembly. The environment must be controlled.

The prophet himself must control himself. He controls how he speaks. It is no different how the apostles wrote as divinely inspired men. The Holy Spirit inculcated in the prophet divine revelation. The prophet did not just dictate this information to the rest of the assembly. He used his own persona; he used his own personality. God does this because there are a variety of sheep out there. God arranges for our benefit the pastor with just the right style. How the prophet speaks is controlled by his mentality. He is not trance-like. In this case, the prophet controlled himself.

1Cor. 14:32 **and the spirits of prophets are subject to prophets.**

## **Lesson #991**

**1Cor. 14:29–32 December 6, 2009**

**Sunday 1**

There were so many problems in the Corinthian church. Some were upset over others eating meat. They sued one another; they showed off their spiritual gifts, there was incest; people showed up drunk to the Communion Service. This church was loaded with spiritual malfunction, which can be seen in various forms in churches today. It is hard to tell the difference between unbelievers and believers.

Once you accept Jesus Christ as Savior, you are saved forever; but that does not mean that you will spiritually advance. They were just like unbelievers, except that they had eternal life.

In this 3<sup>rd</sup> to the last chapter of this book, Paul addresses all of the distortions which took place during the assembly of the church. Paul is not a self-designated busybody wandering around and sticking his nose into other people's lives. The change comes from the renovation of one's thinking was the correct-all.

The communication of Bible doctrine is what is critical for the renovation of one's thinking. Paul first ascribes and then corrects the misuse of the spiritual gift of tongues. Tongues

had been diverted from its purpose of evangelism. It had become a means by which some increased their status in the church. They elevated their eyes by means of those in the assembly.

The all-important gift of prophecy was the primary means of bringing mystery doctrine to the church. This was the means of assimilating doctrine for the early church. Divinely inspired doctrine was brought to the ears and souls of the believers in the church. This was revealed directly by God the Holy Spirit. The prophet was presenting the solution for all of the problems in the Corinthian church. Renovated thinking was the means of change.

In 1Cor. 14, Paul is summing up all that is wrong with the church. It centers on prophecy. Prophecy is a temporary gift which is no longer in existence. The prophet received the same Bible doctrine from God the Holy Spirit. Bobby is not divinely inspired; he could make mistakes. The prophets did not make mistakes until they perverted the doctrine. Those who spoke in tongues used it to be big fish in a little pond. Bobby would not have wanted to be a prophet under those circumstances. There are those who claim to be prophets today who have no clue as to what they are talking about. This should have been a privilege for prophets then and pastor-teachers today.

Paul laid down some regulations for all churches of the 1<sup>st</sup> century, and which can be applied today. These regulations are found in 1Cor. 14:29–31:

There was a system of checks and balances. One prophet could pass judgment on other prophets. That was the gift of discernment. We were told already what our own check and balance system is today. We can detect false doctrine.

1Cor. 14:29 **Let two or three prophets speak, and let the others weigh what is said.**

The next regulation. When one speaks, everyone else is quiet. There must be good order and good manners in the congregation. This is the most mannerly and well-ordered congregation; other churches have chaos and pandemonium.

In Corinth, there was an abuse of spiritual gifts so that no learning took place. There was not to be an interruption of those speaking prophetically. That gave context to their message and allowed the congregation to concentrate.

1Cor. 14:30 **If a revelation is made to another sitting there, let the first be silent.**

3 regulations for order and for the number of prophets who speak and for the passing of judgment; in these regulations, there is a lot of ground covered.

1Cor. 14:31 **For you can all prophesy one by one, so that all may learn and all be encouraged,**

This is one of the most important of the 4. This is the speaker having control over his own emotions. These Greeks (mostly) had come out of wild Greek religions where they had out

of control speakers and sexual debauchery, which included temple prostitutes. The inspiration or expression came from another evil source. They could not stop themselves from speaking under these influences. This is something which these Greeks had seen all of their lives. They were used to this and they understood this. However, there must be calm and order for doctrinal communication.

The grace apparatus for perception functioned then; they had human spirits. There should have been a clear channel between the prophet and the Holy Spirit teaching the human spirit. The Holy Spirit cannot teach when there are distractions and chaos. Very little gets through under these circumstances.

The prophet was divinely inspired. He was teaching direct information from God the Holy Spirit. How could he get off track? How did that work if the Holy Spirit was in control of the prophecy? Was he not being influenced by an outside source? Wasn't the Holy Spirit in charge? How did that work?

Πνευμα a very common Greek word from the New Testament. In this context, it must be understood. It must be one of the keys to understanding this verse. Its meaning is important to this context. It could mean God the Holy Spirit; it can also refer to a state of mind; it can refer to the human spirit; it can refer to evil spirits in another context; it can mean *breath* in another context.

How do we describe and define πνευμα here? There is a connection here, but it is somewhat different. This is the inspiration of one with a spiritual gift. It is close to the concept of a state of mind.

The spirits of prophetesses were influenced by demons, which produced noise and sexual deviancy. They had no control over themselves. That was the spirit outside the prophet himself; however, the prophet was not totally possessed, as the priestesses of the heathen temples. The prophet like the Apostles spoke with divine inspiration. The Holy Spirit did not alter the prophet's human intelligence, vocabulary, style, personality, vocabulary or any other human. When the prophet spoke, he gave the complete and accurate teaching of Bible doctrine. He was not in a trance, but he was in full control of himself and his mental prophecies. Unlike the possession of the priestesses in the heathen temple, everything that made the prophet who he was not altered by his gift and the filling of the Holy Spirit. So, because he is not dictated to by God the Holy Spirit, he is fully able to distort or to abuse his gift.

He must speak from himself. He must be fully in control of himself.

1Cor. 14:32 **and the spirits of prophets are subject to prophets.**

**Lesson #992**

**1Cor. 14:32–33 December 6, 2009**

**Sunday 2**

The Holy Spirit did not control the self-control of the prophets of that age. The prophet spoke directly from his own human spirit based upon what God the Holy Spirit placed

there. What he said came from his mind, vocabulary, speaking style. He functioned in tandem with the Holy Spirit. The Holy Spirit did not speak through him in terms of making the prophet an empty vessel.

There were regulations here because these men were not completely under a spell. God is not a God of chaos. Is our life chaotic? Are you always in pandemonium in our life? A relaxed mental attitude is the face of adversity and difficulty; that is the opposite of chaos. Our life should have order to it. Look at your closet to determine if your life has order to it. Does the rest of your life look like your closet?

If the spirit of the prophet was out of control, then he would not be using his spiritual gift correctly. He was not up there to put on some sort of a show. Mystery doctrine was the most powerful information that the prophet could speak.

**The spirit of the prophets are subject to the prophets.** Some think that this refers to being subject to other prophets. ὑποτάσσω this is the present middle subjunctive. Wives are to be subject to their own husbands, but this is not in the middle voice. Here, this is the middle voice, making them subordinate to themselves. This means that he is subordinate to his own mentality. His volition and will must be paramount. He is inspired and in control of himself. His will and mentality are subject to his control. Uncontrolled religious feelings and speech was evil. Paul knows the problems which result when a prophet is out of fellowship and it out of control, then there are problems. The spirit of the prophet can never allow himself to get out of control. In order to speak mystery doctrine accurately and to communicate in an orderly environment, which is the optimum for learning.

The pastor must have control of himself as he teaches divinely inspired Scripture. When studying, there is something in Bobby's mind, and that has to be presented in a focused and logical way. Some pastors are all over the place. They get emotional. They go into a tirade. They work the congregation into an incredibly disruptive state. If the pastor is in control, the congregation will often remain in control. If the pastor is out of control, the more likely the congregation will go out of control.

Those who want the information can get it. No discipline in the world will make someone take in doctrine (or whatever) if they have no interest in it. Being negative cannot be overcome. But, positive believers must be given an organized environment in which they can grow spiritually.

1Cor. 14:32 **and the spirits of prophets are subject to prophets.**

This next verse tells us that God is not a God of confusion, which is why the prophets needed to maintain control. They were to prophesy one by one. This is how the divinely inspired gift must be used.

Bad doctrine and no doctrine in the soul is also a reflection of chaos in the soul. If the information is not confused, why should be be confused?

The Holy Spirit is not a God of chaos and confusion. The Holy Spirit who inspires and Who guides is not the Greek conception of a god. There was some vestige of identification in this congregation with Greek gods. The Greek gods were a reflection of those who wrote about them.

What was Mt. Olympus really like? The gods wandered around. They could be confused and fooled by other gods and by humans as well. They sired demigods like Hercules and it all got very confusing and disordered. It was no wonder that the Greek mystery religions were so raucous.

God is a God of peace. This is the Greek noun *ἡρηνή* and it means *harmony, order, peacefulness*. This is exactly the opposite of confusion here, which establishes its meaning here.

We confuse the issue; it is not the doctrine. Doctrine works just fine; we are the ones which malfunction. This is why metabolizing doctrine is so important. With God, we always know who we are and where we stand and where we are going and how we get there. Satan's cosmic system is filled with confusion. Humanism and human viewpoint are a tangle of confusion. Everyone does what is right in their own eyes. They do not base their lives on the truth and on that which is from God.

There is nothing boring about the spiritual life. One of the toughest things to do is to be unconfused when you face confusing and chaotic situations. When under great pressure, you can lose focus. Bobby, when hungry and tired and too blind to see the paper, was then told to write a field order. That is when training takes over. He did what he was taught.

Satan likes confusion. He wants to keep man confused. The more he can befuddle the mind of man, the more tactical victories he can win in the world. He confused the woman, by just twisting what God said. It is confusion. Had her mind not been confused, she would have withstood Satan. Satan loves to confuse us.

The God of peace and the God of order. The spirit of the prophet must be unconfused and in subjection to the prophet. His spirit produces the communication of divine truth. He must be able to teach systematic theology. Systematic theology is the way truth about God is organized. The prophet and the pastor is capable of total organization and lack of confusion from his own will.

1Cor. 14:33 **For God is not a God of confusion but of peace. As in all the churches of the saints,**

**Lesson #993**

**1Cor. 14:33 December 9, 2009**

**Wednesday**

We do not need prophets, as we have the completed canon of Scripture. We check the prophets against the Scripture. Two arguments against modern prophecy.

There was very little structure or discipline in the services. The general chaos caused confused and disordered thinking in the minds of the believers in that church.

If you look at all of the small cells in a microcosm, you see nothing but order. God is not a God of disorder, but a God of order.

### **God is not a God of Disorganization**

1. Our life is an organized life. God is not a God of confusion. We have lives of self-discipline; and a life of self-command. It is a life of poise. It is a life of self-control. It is a life of self-regulation and of self-restraint in our thinking and in motivation and in making right decisions and actions. Never think a life or organization is boring. It just means you are capable of making great decisions. It is an asset to not be confused; the whole world is confused.
2. Our lives cannot be disciplined and organized until we develop a fixed scale of values. The military is important for young men and women because it gives them a fixed scale of values. You do not get that in the world. "Be careful out there," to Bobby when he left the military, "No one out there is in charge."
3. The self-disciplined and organized thinking which translates to our fixed values derives to us from God's Word. God's Word never sanctions disorder or lack of self-discipline.
- 4.
5. The very fact of Paul's regulations for prophets is to develop a self-disciplined mind for the congregation. This is Paul's bootcamp regulations. This is his field manual for the prophets.
6. An organized mind means an organized life. One precedes the other. For the prophet, an organized message of doctrine. His mind is organized and hence, doctrine is organized. Organized thinking is critical. You cannot be a good leader if you do not have some organization in your soul. Bobby must be organized in his thinking in order for us to be organized in our own thinking. God's Word is clarity for all of us.

### **Now let's get an application:**

1. As we advance in our spiritual lives, as our thinking is renovated for absolute doctrine in our souls, we are not confused nor do we live a disordered life. God is not a God of confusion. He does not commend confusion to us.
2. We are not confused because we develop a scale of values commensurate with the mind of Christ, which is Bible doctrine.
- 3.
4. The mind of Christ is not vague or bending or blurred, or subject to ambiguity. Our souls have clarity.
5. We may make it ambiguous ourselves. His Word is never the source of confusion. We ourselves are our own source of confusion.
6. Bible doctrine is absolute; it is complete; it is certain; it is conclusive.

7. When we grow in the absolutes of Bible doctrine, which reflects God's thinking, which is His mind, we develop His absolute scale of values. This is divine viewpoint. This is absolute clarity. There is no shadow of doubt.
8. When we have His absolute of values, we do not retain a relative scale of values or situational ethics. They bend to fit the situation. There is no right or wrong in the House or the Senate; there is no sense of the absolute.

We are going to get some regulations for women coming up; and it is clear as to what they say. When we have divine viewpoint, we are not confused.

Satan's cosmic system is one of total confusion and disorder. That system is all around us. That is the world of confused thinking. We are in this world. However, we are not of this world. We do not have to be confused. We are in the world, but we are not of the world. We do not have the thinking of what is outside of the world. Satan's cosmic thinking is humanism and cosmic viewpoint. All of Satan's thinking is relative and we know this because Satan is in opposition to all that God is. Satan desires to instill cosmic thinking in man.

9. To the extent that we lacking divine viewpoint, we are not advancing to spiritual maturity. The more that Satan can befuddle our minds with relativism, the more he pulls us into his cosmic system.
10. When you think in terms of the doctrines of God's Word, you are thinking in terms of absolutes, and not in relative terms.
11. In absolutes, there is no confusion as there is in the cosmic system. God cannot be and never will be the source of confusion.

In these regulations his prophets must not be the source of confusion. The problem of leadership. If we are screwed up, those under us are also confused. The most true in a church where the pastor-teacher is confused; so everyone is confused. Where the pastor-teacher teaches the Word of God, his thinking is organized and his congregation is not confused.

What divine manner is the prophet to reflect in utilizing his gift? God is a God of peace. Peace is the noun *εἰρήνη*, which means *peace, harmony, order*. Order is exactly the opposite of confusion of disorder. God always operates in systems of order. Religion is contradictory. All pathways do not lead to God. That would be confusion.

The regulations give to the prophets is to maintain order and peace in the congregation. You cannot learn in a disorderly classroom. There is no discipline and no self-discipline. You must have order.

The prophet must have control of himself by his own will and by his own choice. He mouth is not worked by God. God the Holy Spirit does not make him speak. He utilizes his own vocabulary and his own thinking. He must be orderly and organized. The spirit of the

prophet must be under the control of the prophet. The control of himself is so critical that he must be able to produce the mystery doctrine. That is his job. It is all part of his own volition. The prophet is subject to the disciplined influence and his own self control. The mystery doctrine is communicated to and through him. Organized thinking and an orderly conduct.

**We can draw 3 conclusions:**

1. Tongues speakers were to rotate one after the other, have an interpreter, and without more than 3 speaking at any one service. This is orderly and regulated. Tongues-speaking is rife for abuse.
2. The assembly is to keep quiet, even as great thoughts pop into the minds of those listening.
3. Prophets, and, by application, pastor-teachers are to speak one at a time and to have control of themselves as they speak.

God is not a God of confusion; we are not to be disordered. Points means that Bobby is putting together some thoughts in an orderly, progressive way. Peter explains these things in an orderly fashion in Acts. So it must be with all communicators of doctrine.

Emotion can be a response to Bible doctrine, but doctrine is rational and non-emotional. It is absolute. It is we who are relative and emotional. God never compels or expects anyone to act contrary to organization and He never sanctions disorder. In coherence is not good order. emotionalism is not good order; it is chaos. Both the listeners and the prophets are capable of precluding disorder. If you cannot make application of all this, then you are not listening.

What Bobby does cannot reflect confusion; the same for us; we cannot reflect confusion. What we hear is orderly. Our soul is not confused by Bible doctrine. God is not a God of confusion; He is a God of absolutes, so we are not confused when we have His mind.

**Additional Points**

1. When anyone claims to be influenced by God the Holy Spirit, no matter who it is, that influence is always organized and rational.
2. It is not frenetic or chaotic. If it is, then it is not of God. 1Cor. 14 is very much against the charismatic movement.
3. Anyone who fosters disorder and chaos like some churches use tongues and praise today, whose mind is not engaged, but whose emotion is, is confused.
4. Under those conditions, there is no doctrinal application or learning, which invalidates the purpose of the assembly.
5. When anyone disturbs the peace of the assembly, or is insubordinate or hypercritical or disruptive, or anything else which is disorderly, they are out of line and under strong delusion. They are imposters. If you have a problem with anyone, go see someone in authority. No interpersonal conflict, which is disorderly.

Maximum edification requires maximum order and peace in the assembly. This mandate is not just for the church at Corinth. It is for all churches at all times.

1Cor. 14:33 **For God is not a God of confusion but of peace. As in all the churches of the saints,**

This next paragraph is specifically for women, the next 3 verses. Order and self-control in the assembly is critical. Paul decides that he needs to address women in particular.

Bobby reads these verses:

1Cor. 14:34–36 **the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says. If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church. Or was it from you that the word of God came? Or are you the only ones it has reached?**

Was Paul a repressor of women? Does this even belong in the Bible. Some do not like it. That does not mean it is out.

**Lesson #994**

**1Cor. 14:34 December 10, 2009**

**Thursday**

God works in the form of what seems to be coincidence. Bobby cancelled his subscription because he was so tired of the bias. Bobby's next door neighbor is out of town, so he picked up his paper. He found a perfect illustration of last night.

Mixing old time religion and new age; many in America customize beliefs. Can you believe in Jesus and astrology. The survey, one of the first to tackle things like spiritual energy in trees. Overlap between religions and other supernatural beliefs. According to results, the overlap is considerable. People's personal beliefs after combine various Christian doctrines with various other beliefs like reincarnation and astrology. 22% of Christians believe in reincarnation. Researchers ask if people believe in or have had relationships with consulting a psychic, encountering a ghost, energy in other things, etc. Have you ever had a religious or mystical experience or have you seen a ghost? Nearly half have said they had a mystical experience. 18% claim they have interacted with a ghost. One guy says he does not see a problem with his long-ranging beliefs. "Even in the Bible there are ghosts; the Holy Ghost." He says a bunch of other things.

God is not a God of confusion or disorder. This article is an example of confusion. "I can believe in anything" and it does not strike him as being contradictory. This guy equates the Holy Spirit with disembodied spirits of people. He also mentioned Daniel, who spoke of astrologers. Daniel 2:22 exposed astrologers and diviners as phonies.

These astrologers are incapable of approaching God. This guy wants to equate this with God. Daniel pressed the astrologers, and they could not interpret Nebuchadnezzar's dream. Because of this, Nebuchadnezzar was going to kill these astrologers; they were

incompetent. They could not contact God in order to understand the dream. These were very much like eastern mystics today. The 3<sup>rd</sup> example of the wise men following a star. That was not an exercise in astrology. He wants to mix astrology and Christianity. There were wise men from the east were ancient astronomers. Matt. 2:2 call the star they follow *His star*. These men were no familiar with astrology but with the Scriptures. They followed His star so that they could worship Jesus. This was not a confounding of astrology and Christianity. These are people trying to reconcile Christianity with other beliefs and practices. Remember, God is not a God of confusion.

How is there a transmigration of souls if God prepares a resurrected body. These are irreconcilable concepts. So many Christians are willing to reconcile opposing concepts.

When you mix in a little falsehood with truth, you are left with falsehood. [Woe to those who are clever in their own sight](#). False religion is relative like the cosmic system. The Bible is divinely inspired. It controls objective and absolute principles.

There are those who take upon a false view and come up with their own religion. This is blatant syncretism. This combines or integrates opposed beliefs

the Bible is absolute revelation truth. Eastern religion is relative, humanistic. There can be no synthesis this is the kind of distorted thinking which leads to false gods. 2Peter 3:17 be on guard against unprincipled men who might carry you away. You leave the absolute for the relative when you leave your steadfastness.

Let the women keep silent in the churches, for they are not permitted to speak. This is the Word of God, so it cannot be discounted as a cultural aberration. Paul did not hate women. He had warm relationships with women. There were many in the places where he traveled, so he was not knocking women. He well understood the meaning of Gen. 3:16b [...and your desire shall be toward your husband; and he shall rule over you](#). 2 other similar passages. חָשַׁק this is the desire to rule or to control.

#### Gen. 3:16

1. This verse is Hebrew poetry. It is written in individual lines. 4 lines of Hebrew poetry.
2. Parallelism is the chief characteristic of Hebrew poetry. They love that.
3. In parallelism, both phrases, the couplets, are related in meaning to each other. They further define each other. One line defines another. If you don't understand one, then look at another.
4. The key is authority. He will rule over you.
5. *Rule* in the 2<sup>nd</sup> couplet describes the meaning of desire in the 2<sup>nd</sup> phrase.
6. Desire and rule both refer to the same concept. That concept is authority or resistance to authority.
7. This verse paraphrase: [her desire will be to rule over her husband; but he will rule over her](#). This is God's pronouncement of judgment, the curse of the woman after the fall. God continues after this. [She will be ruled by her husband](#). These are

married women; that is the limitation of the context. Ladies, do not marry a man unless you respect him and trust him and can follow him. If you can't, you will live in the midst of this curse, exacerbated 10-fold.

### Why did God judge the women in this way?

1. This justly affected the woman's first sin.
2. When the woman fell, when she sinned, she realized evil in the form of anti-authority thinking. This is all about authority-orientation for women. It is a part of the thinking of the man and the woman. She disobeyed God and her husband.
3. Satan told the woman, "God doesn't want you to know what is going on, so He does not want you to eat from the tree." The woman's anti-authority thinking is why this woman fell. She does not thank God to Dadim
4. In the judgment that God made in Gen. 3:16, God revealed what this woman would struggle with all of her life. God also provided the solution to the judgment.

How did the woman precipitate an anti-authority revolt in her soul. Satan had fallen already and he

we are going to back up and see the genesis of Gen. 3:16b. How did Satan become the original antagonist of God? What does that have to do with women keeping silent in church? When Satan fell, the ball got rolling. When the man and woman fell, God judged and condemned each one of them. Because of all that, Paul gives church regulations. The roles of men and women today and throughout history.

Bobby is going to cover the Angelic Conflict.

1Cor. 14:34 **the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.**

1Cor. 14:35 **If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.**

1Cor. 14:36 **Or was it from you that the word of God came? Or are you the only ones it has reached?**

**Lesson #995 Angelic Conflict 1Cor. 14:34 December 13, 2009 Sunday 1**

1Cor. 14:34 **the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.**

*Women be silent, subordinate yourselves; you must be kidding? Who is going to buy that today? These are feminist fighting words and these words are unacceptable to them under any circumstances.*

Why shouldn't women be elected as deacons and pastors of a church; and why should a woman be subordinate to her husband in marriage? This verse has been disputed since 1965. Many Christian women resent their seemingly subordinate role in the church and the family today. They adopt the attitudes and arguments of anyone who is in opposition to verses like this. The argument is, this is Paul simply reflecting the culture of that day; or that he was just a chauvinist, and that was his inculcation of that culture. Most have heard arguments like this, and the argument, this verse is out of touch, out of synch and out of bounds; and no way would God ordain such a thing. How could that woman-hater the Apostle Paul say this.

For Bible-believing Christians, this passage is not as easily dismissed. How can this be dismissed so easily as cultural bias if Paul is divinely inspired? We, as believers in Jesus Christ, do not have the right to choose which is God's Word and which is not. If it is found in the Bible, then we need to pay close attention to it. Any mandate is to our benefit, even though this may not seem to be to the benefit of the women.

Two questions: does the Bible really say this and to what extent is this passage applicable to us today? We need to understand the actual meaning of this passage, for then and for today (which is the same).

Paul was well-aware of the cultural norms at that time. But he took the heat for saying, **There is neither Jew nor Greek, no free and no slave; no male or female**; equal opportunity and equal privilege in the Christian life.

Paul goes back to

Gen. 3:16b: **your desire shall be toward your husband; and he shall rule over you.**

Tshuqah is the word for *desire* here. *To desire to rule over*. This comes from the parallelism in this verse. One line which says *to desire* and the other says *to rule*. These words define one another. The concept is authority; both legitimate and illegitimate.

Satan was judged as was the woman. The woman's curse was pain in childbirth and the second is her desire to rule. Why did God judge the woman with the desire to rule? What God pronounced justly reflects her first sin. God was simply announcing what was already there. She fell because she was rejecting authority. Authority is the key to both of these passages.

God did not leave this woman under this hopeless curse and He provided the solution to it, the birth of her child, the Savior. This is the answer to the curse and it is Satan's undoing. There will be pain in childbirth, but that same childbirth will be her deliverance.

The key to all of this is the Angelic Conflict. How did Satan come to deceive the woman and to cause all of this problem? What does that have to do with the woman's curse and Paul's regulation.

There is a book they are working on. Bobby always enters into this doctrine with a bit of trepidation. Satan does not like to be revealed for what he is. This is a critical doctrine for understanding why we are here and what our purpose is.

Sometime in eternity past, God created a race of creatures and we have no idea why He did that, which are the angels, and there were numerous angels created, a number that we do not know. Amongst these angels is Lucifer, the highest and more beautiful creature to come from the hand of God. At some point, in eternity past, after the creation of these angels, Satan fell (whether this is 5 minutes after creation or a million years later. Satan had a thought which was in rebellion to God. We know that thought. "I will make myself like the Most High." He knew that he could not do this, but the only way he could do this is to bring God down to his level. Lucifer, in that moment, set himself against the absolute authority of God. This thinking launched the Angelic Conflict. This is the Satanic revolution. This conflict began in heaven with Satan's anti-authority moment. It was not limited to Satan. It was contagious. Satan spread sedition among all angels. Each angel had to make a decision. In that prehistoric time, these decisions were made. A third of these angels fell. All of this has to be pieced together from throughout the Bible.

Bobby has never seen a better presentation than what Bob did. This doctrine has changed the thinking of 1000's of people who have been under this ministry.

So a third of all of these angels became demons, the angels who fell. Διαβον. When they fell, these demons went to war against God. God could not ignore rebellion against Himself. Rebellion against Him is sin. He cannot abide or overlook sin because of His perfect righteousness. Satan could not compromise, even for the most beautiful creature to come from His hand. Satan would have been closest to the throne of God. God had to judge Satan and his angels who had become defiant.

The judgment took the form of a trial, and this was a fair trial, as God is fair and righteous. There was an attempted coup and great arrogance, and God condemned all of the fallen angels to the Lake of Fire. Matt. 25:41 Satan lodged an immediate appeal. He had no illusions about his appeal. Satan could not accept his sentence, and he had nothing to lose by appealing, even if he knew there would be no good. This is an automatic appeal in hopes that this would overturn God's sentence. Satan is a criminal who could not be rehabilitated. God allowed the appeal, for reasons which we do not know why. Satan is not in the Lake of Fire, but roaming about the earth and heaven, in Job 1:7. If Satan can cause God to make a misstep, then God would be on Satan's level. How could Satan appeal? The only thing that Satan could do was to throw himself on the mercy of the court. I am guilty, and then he appealed to divine love. "How can you sentence Your highest creature to the Lake of Fire for just one little offense? After all, You are love." This thinking still resides in man today.

This is the basis for universal salvation. We are all sinners and we are all imperfect; so we cannot be eternally punished. If God grants clemency to Satan, He must set aside His righteousness and justice and use only His love. Satan will try to get God to depend upon just one attribute.

We are comparing the absolute to the relative. God chooses to allow Satan his appeal. It is an appeal which must run its course.

## **Lesson #996 The Angelic Conflict Gen 2:18 December 13, 2009 Sunday 2**

Satan made himself to be out as God, but up until that point in time, there was no reason to invoke God's justice and righteousness. All that they knew up to that time was love. Satan immediately fell back to the way it was before. Justice and righteousness is tough. Satan used the appeal. "All I did was want to be like You." So hell was prepared for the devil and his angels.

Once the appeal was made, God also said, "My attributes are absolute. You have challenged 2 of My attributes as not being absolute, and that would make Me relative." Satan would win this appeal, if he could bring God down to his level.

"I will prove to you and all of the fallen angels that my justice and righteousness and love are absolutes."

"I will show you that all of my attributes are perfect and absolute and there in equal measure." Prior to this, there was no use of God's righteousness and justice. That was not a part of the relationship of God and His creation.

God would now create a brand new creature, lower than the angels, and mankind would resolve this appeal.

We stand condemned; we are born condemned because we are in Adam. We have no perfect righteousness. We have only the righteousness of God, which God's love and justice provided. Condemnation precedes salvation. That is the issue of the whole thing. We are the issue.

God would demonstrate the coordination of His attributes and the equal balance of His attributes at work. How would mankind resolve this appeal? God set it up this way. God created for man an environment which was perfect; and there would be within man the ability to choose for or against God. Man had a soul and he would be tested. There is volition, moral reasoning power and conscience. Man was created in perfection just like Satan. Man had very similar attributes in his soul to angels. We have volition and mental capacity.

Man and angels both had the ability to develop anti-authority mentality. That is the issue that we are dealing with in Gen. 3:16 and in 1Cor. 14:34. The very fact that man had a volition meant that he could rebel. Can you imagine seeing God every day; man saw God and understood God and he still said no. We have never seen God, but Adam saw God and he lived in perfection.

Let this be a lesson to all of you environmentalists: even in perfect environment, you can make bad decisions. If your god is nature. Copenhagen is a worship of god as the

environment. They are pantheists. Can you imagine believing in your environment for your salvation? Who do you think holds this world together? This world will never die until God destroys it. Don't watch the television and hope that they will come to some kind of agreement; all it is, is a lot of poorer nations hoping to take money and power from the industrialized nations. Those who reject God and reject Christ, are the enemy. They are not the enemy so that you hope that they end up in hell in a hurry; the idea is, you should never hope that. You are to be a witness for Jesus Christ.

When you know what your sources are and what your logistics are, how can you lose? You are in the midst of the Angelic Conflict. This is Satan's world. This is when Adam and Eve made bad decisions. We are in the world but we are not of the world. We have an eternal future and a spiritual life.

As man was created, the stage was set. Satan had to cause man to rebel; to sin; to fall. That was Satan's entire objective. He wanted man to be as condemned as he was. If man falls, then God would have to consign man to hell as well. Again, God's love would be dismissed for His righteousness and justice.

Satan watched the man and the woman, and they were the first couple. God watched them and he knew what their roles were, and he understood the woman's role in creation, and he focused on the woman. "There is the point where I will initiate my plan."

Gen 2:18 [Then the LORD God said, "It is not good that the man should be alone; I will make him a helper fit for him."](#)

association, response, fulfillment; but 'ezer does not refer to inferiority. The woman completed Adam in every way, and Satan watched all of this very closely. The woman's role was the 'ezer. The woman was to respond to his love and authority. The husband had love and leadership. You cannot love without providing leadership.

The man and the woman are teaching props for the angels.

As a leader, you want to get those under you to follow you; and this requires you to get your subordinates to function in response to your leadership. You have authority; do not misuse it. God set up this whole thing, and the man was set up as the authority and the leader. The helper does not have dominion over the one that she is to help. Face it, man is in need of help. The man is still designated as the one with authority. And that is hard for women, because sometimes they are so much smarter and so much better than the man.

Like it or not, that was the creation order. Different roles and no inferiority is involved. The woman is to be Adam's helper and to respond to Adam; so Satan attacks the woman, to get her to respond to Satan instead.

In a garden, there are trees, and God placed one tree in the middle of it. There were hundreds of thousands of trees that Adam and the woman could eat from. That one tree

was the test, the tree of the Knowledge of Good and Evil. Adam and the woman were good already; it is Satan who is evil. The man and the woman could eat from this tree and they would recognize evil. The man and the woman were commanded to never eat from this tree.

The issue was in the souls of Adam and the woman. Satan would attempt to seduce this pair away from this one mandate. Do you think that you could keep this one mandate in perfect environment.

The woman was not inferior to Adam, but Satan would get the woman to feel inferior to him. He wanted to get her to respond to his sweet talk. He chose to attack the woman independently through provocative conversation.

Satan plotted to undermine the authority of the man. How many of you have made bad decisions based upon flattery. The woman is more susceptible to flattery and women are more beautiful. Satan's most effective weapon was his thinking and his deception.

"Why would God prohibit you to touch that tree? God just wants to keep you from being as good as Him." is Satan's approach to this problem.

Satan must have been quite a silver-tongued devil to turn her response to him instead of to God and to Adam. The more that she heard from Satan, the more that she was tempted. Satan mixes a little truth and a little deception, and that is his philosophy and the basis of his thinking. Satan's philosophy is automatically in opposition to itself. The woman did not pluck the fruit from the tree until she thought this through. "I am going to be like the Most High." She puts into her mind the sin. There was a separation from Adam and the woman. She wanted a companion in her fall. She wanted someone to be in this mess with her. So she reversed her role and initiated an enticement for her husband. She reversed her roles with her husband. She played the authoritative role until she got him to follow her leadership.

Adam chose the woman in the garden rather than God. The woman was deceived; but the man knew exactly what he was doing. He sinned on purpose. We have the imputation of Adam's original sin, not Eve's. This is related to the virgin pregnancy.

Satan got them into the same predicament that he was in, and figured that he had trumped God. Then God stepped in and said, "There will be a Child."

God's love was shown from the outset; His love in their salvation.

**Lesson #997      Gen. 3:16b   1Cor. 14:34   December 16, 2009      Wednesday**

To understand where Paul is coming from, we have to understand Gen. 3:16b.

Paul understood the true nature of women as responders. The woman is in conflict over authority. That is what v. 34 is all about, as well as Gen. 3:16. She is rebelling against her husband, who she resents.

Men and women should be very careful who you marry. You had better have virtue love and you ought to know if your opposite number has any virtue love; and you need to know if your husband has any willingness to lead your unit spiritually.

If you cannot respond to your husband, then you will find obey him to be extremely difficult. You need to wait until you are absolutely certain.

Paul has made an issue of authority; not just in marriage; but there is an implication that the woman has rebellion in her soul in the assembly of the church. This situation of anti-authority has a history which we must understand in order to properly place this passage.

It all began in eternity past. It is critical to understand this doctrine of the Angelic Conflict. It is necessary for women to understand this themselves; and this is important for men as well, if they want to understand women.

### **Doctrine of the Angelic Conflict**

done by narrative last time

1. In eternity past, God created a race of angelic creatures; a lot of them. We do not know why He did it. Why did He need to create creatures lower than Himself.
2. At some point in eternity past, the greatest and most beautiful of them all, Lucifer, had a thought; an arrogant thought against the authority of Almighty God. This thought of rebellion set him against God. He became the absolute antagonist against God. "I am going to be like God" describes the arrogance of all kinds of people even today. By deception and subterfuge, Satan would try to bring God down to his own level. He could not attain the essence of God, so he would have to bring God down to be on the same level.
3. His arrogant, anti-authority conflict is what launched the Angelic Conflict. It was revolution. This was the mother of all revolutions.
4. Satan spread sedition among all the angels; and divine authority became an issue for all of the angels. Satan's thinking spread. This comes from direct statement and from theological inference. A third of all the angels succumbed to Satan's anti-authority mindset.
5. Once Satan and his angels rebelled, God could not ignore it. God had to judge Satan and the fallen angels. Rebellion against God is sin, whether originating in angels or in man. God had to judge Satan because it was sin. Satan hopes that he can get God to slip up?
6. The negative volition anti-authority posture of Satan and the fallen angels demanded the function of the righteousness and the justice of God.
7. The result was, God convened a trial of the rebels to judge them.. The indictment was an attempted coup against the Sovereign God.

8. Matt. 25:41 is the outcome: hell was prepared for the devil and his angels.
9. Satan made an immediate appeal. His utter doom had been pronounced, but he could not accept his sentence. He appealed in the hope in overturning God's horrendous judgments; all those who are unbelievers will share in this judgement.
10. God allowed the appeal, and we have no idea why; except maybe for the reason that He created them in the first place? Satan is still free and with some freedom of movement.
11. What were the grounds of Satan's appeal? How could a loving God sentence His highest creatures to such a horrid place? God's essence includes love, so how can God, in His love, carry out such a sentence.
12. That is a brilliant appeal. Satan laid a trap. He set God's attributes of justice and righteousness against His love. Satan wanted to get God to emphasize one attribute over another.
13. Satan crafted his appeal in the hope that God would put love first. If God condemns Satan, then He is not showing love. He wanted justice and righteousness to be subordinated to love.
14. Compromising even one attribute would denigrate God's overall person and character; He would not be God. If God allows love to supercede, then He is brought down to Satan's level and Satan would win his appeal.
15. God did not answer directly; He demonstrates His attributes which coexist without contraction; and this would be through man.
16. God set up a demonstration.
  - a. God created a new creature, mankind, to resolve this issue.
  - b. We are here to resolve the Angelic Conflict.
  - c. God would create a new creature, man, to illustrate absolute righteousness, justice and love. Satan would have to sit back and watch.
  - d. In this demonstration, the angelic realm would observe. Now they would watch. Satan must have been gnashing his teeth.

### **How would man resolve the appeal?**

1. Man and the angels, although created much different, are physically different and of a different stature, were both created in the image of God.
2. We are created with a soul that includes volition.
3. Man could choose
4. Both man and angels had the chance to develop an anti-authority mindset.
5. In a pristine state, man, without a sin nature, could rebel. Adam and the woman are the original test case.

Now we come to the woman in the garden.

### **The Woman**

1. The woman was created for the man. Gen. 2:18
  - a. Here is how the woman is described: she is called ezer, which means *helper, companion*.
  - b. Ezer denotes correlation, association, response and fulfillment; but not inferiority. She is fully human with a soul. Every bit in the image of God.
  - c. This is the role of the woman in the divine design.
2. She is designated the respond
  - a. She must respond to her husband's authority, love and leadership.
  - b. To fulfill her divinely designed role:
  - c. The helper does not have dominion over the one she is created for.
  - d. So, leadership in the man becomes an issue for the woman. He must lead and initiate.
3. This is the creation order, designed by God, whether you like it or not.
4. Authority and response was the test set up by God. It was a part of the demonstration of the angelic realm and in the middle of the appeal phrase.
5. Satan now has a focused objective, now that this demonstration is clear to him. He is to get mankind to rebel; to sin; to fall. So he looks for an opening. He will look for a scheme to execute the mission.
6. Any good leader always does a reconnaissance. Satan watched the man and the woman, and he understood. He knew it better than we know it and he still does.
7. Satan decide on a course of action. He would attempt to seduce the woman away from responding to the Lord and to Adam. They were her designated authorities.
8. Satan attacked the woman. He attacked her as a responder because she was more susceptible to deception. She has that in her nature of response. He went after the woman because she was a responder.
9. He would initiate a false response from the woman through flattery and decept. This was his first great exercise of it. Satan could walk into any bar and seduce any woman.
10. If she responded positively to Satan's lies, she would violate God's one prohibition. They did not know evil. God warned them not to eat of the tree.
11. Through Satan's masterful dishonesty, she did respond to Satan. She turned her response away from God and her husband and toward Satan.
12. She rejected her role as a responder to divinely given authority. She took the bait.
13. She ate of the forbidden fruit. She immediately knew good and evil when she ate of the fruit. She acquired a sin nature at that moment, and separation from God.
14. Now the woman had followed and Adam was still in his pristine state. Where was Adam? She spent some alone time with the serpent. The woman did not want to be alone in her fall. She was not thinking of her husband's welfare. She was only thinking of herself. She wanted a companion in death.
15. She reversed her divinely appointed role and she initiated an enticement for her husband. She became the temptress; the femme fatale.
16. Adam willingly ignored God's one mandate. He fell, side-by-side with his wife.

17. He chose the woman outside the garden over God inside the garden. No more perfect environment. Perfect environment never keeps anyone from destroying themselves.
18. Adam's sin was one of cognizance; hers was a sin of ignorance; which made a big difference. We had Adam's original sin imputed to us at death. His sin is what kills us.

#### **What did the woman do to precipitate Gen. 3:16?**

1. The woman took the man's role and left her role behind.
2. She assumed the role of her husband and played the authoritative role.
3. She should have at least listened to Adam's viewpoint of Satan's deception. She took it upon herself without regard to her husband or his authority.
4. So, she became the initiator of sin to her husband; contrary to God's designed. She initiated sin and he willingly accepted it.
5. The woman's first sin in the garden represented disobedience to God followed by a desire to place herself in authority over her husband. Adam fell in full cognizance; so the greater responsibility is in Adam. She had her responsibility in all of this and this was it. Women in all generations had this same desire which Paul understood perfectly.

Because of sin and because of the fall, women seek to dominate men; and vice versa. But it should be leadership and response. It is neither leadership or response. So God gives her a fitting sentence for her disobedience.

Gen. 3:16b: *your desire shall be toward your husband; and he shall rule over you.*

1Cor. 14:34 *the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.*

1Cor. 14:35 *If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.*

1Cor. 14:36 *Or was it from you that the word of God came? Or are you the only ones it has reached?*

**Lesson #998**

**1Cor. 14:34 December 17, 2009**

**Thursday**

The seeds of what Paul wrote are found in Gen. 3:16b, which is *your desire will be to your husband [to rule over him]; and he will rule over you.* Many men today do not want to lead; they do not know how to lead; and their relationship with their wife is a disaster.

The woman has a predilection to reject her responder role as a woman. This is a basic part of her sin nature. Out of fellowship and without doctrine, this is what the woman will seek. This is the believer as well as the unbeliever. Hence, the war of the sexes.

After the fall, the woman's inclination is to leave her role. She will seek to subordinate him, just as the woman did to Adam at the fall.

It is not the man subordinates the woman; the woman subordinates herself. It is her decision to do that or not. Paul's writing here reflects this sin nature predilection. **Let them subject themselves.** This is what the woman failed to do in the garden. This is the woman's response; it is her choice. If she does not make the right choice, then she is not responding.

This is why finding the RM is important, as the woman needs to find a man to whom she can respond. In the garden, she responded, as her nature is, but it was to the serpent. She responded to Satan's lies. She went from a wrong response (a response to the wrong person) and she switched roles on the man. The woman assumed the role of her husband as the initiator. She assumed the role. In order to follow a man's leadership, there must be some.

What is not to be found in the Bible is the leader saying, "Subordinate yourself to me!" Lead by example instead and lead by love and lead by respect. You have patience and you have virtue love and you have all the qualities of the filling of the Spirit. If the man cannot lead, that does not mean that all bets are off. Hence, the importance of finding the RM.

There are 2 sides to this coin. The woman disregarded the creation order. She was created as the subordinate to her man, but she responded to the wrong person and then established her own authority over her husband. She did that because she did not want to be alone. She was the first manipulator. She did not want to be in this alone. She took the role of the initiator.

The woman's first sin in the garden represented disobedience to God followed by desire to place herself over her husband. Women in all generations have the same problem; the same predilection and propensity. All women have this. It is an integral part of their sin nature. They want to subvert the authority and leadership of their husbands.

Paul is making a divinely inspired application from his knowledge of the Old Testament. He understood God's sentence of the woman.

Gen. 3:16b: **Your desire shall be toward your husband; and he shall rule over you.**

#### **God gave the woman a fitting sentence from her disobedience**

1. The woman wanted to dominate and to initiate. So God pronounced to her that the proclivity of her sin nature was and is to usurp man's authority.
2. She became the leader rather than the subordinate. She was supposed to be the ezer, the helper. This is outside of the original design of God for husband and wife; it is well beyond her created role.

3. By nature and conception, the woman is a responder and a subordinate; but not an inferior. The woman should always be respected and she has a viewpoint which is different from us; and that viewpoint needs to be respected. The woman completes the man. Respect that and listen to her.
4. However, she chose to revolt. So God announced her tendency to rebel against the authority of her husband.
- 5.
6. This judgment does not give her an excuse. Her desire to rule can be curbed; she cannot claim that it cannot.
7. After the fall, with a sin nature, and constantly under its temptation; you cannot simply say, "I am genetically designed to give in to my sin nature." This is a constant temptation. It is handled by the spiritual life. The moer you grow, the moer good decisions you can make. After the temptation, the woman instinctively rebelled against the man.
8. Her rebellious nature was aroused by Satan. Satan deceived her of her own true role in life. She decided that she needed to step up. His flattery was eivdnet in the garden and still is.
9. Her fall defined her impulse; her inclination toward her husband.
10. But in this stated curse, in God's curse because of the fall, He once again defined the roles of the man and the woman. He defined again what the divine design was.
11. The woman, therefore, understood her problem. In love, God provided for the deliverance of her predilection. Responder; subordinate. That is the key; to maintain this role to divinely designed authority. This mandate is not repression for women. It is not to let them know that they are inferior. It identifies the problem and the solution; for their benefit. The solution is to stay within the confines of God's mandates; to maintain her responder role.

If you do not marry a man you can respect and follow, that will increase your problems exponentially. Part of the plan of God for the woman's life is to be a responder. Some of you don't like it, and Bobby doesn't care. It is not Bobby; he is just telling us what is in the Bible. The desire to dominate the man is the blessing of responding to the divine design.

In the cursing is the blessing. In being a responder is the greatest blessing for the woman. It does not denigrate the woman. It makes the woman most beautiful. The blessing was in a relationship as defined by God.

You will never have a good relationship with your husband unless you recognize the problem and deal with the problem. She and her husband are to function as a corporate witness, the greatest relationship the man and the woman can have.

Men, you cannot react and lead. If you react to her reactions, all you end up with is a war. Reaction brings the two of you nose to nose and it exacerbates her desire to rule over you. Women must always have those characteristics of virtue love; that is when a woman is most beautiful.

From Gen. 3:16 radiates everything. We realize that Paul is fully aware of the woman's curse. Therefore, in this context (v. 34) Paul is dealing with women and their propensity to reject authority in the assembly of the church. Paul makes this application; she has the problem in the home and in the church. It was manifesting itself in the church at Corinth.

In this context, Paul was not addressing society at large or Greek culture, which did repress women. Women were basically slaves. In dealing with Onesimus, Paul dealt with him as a slave; but Paul did not take on slavery in the Greek society. Paul is not trying to change the culture of the Greeks and the Romans; he is showing women right here what the spiritual life does for them. Paul is not an activist. He is teaching the spiritual life.

Paul is not placing constraints on the women in the culture during his time.

Bobby sidebar: Biblical Christianity takes a realistic view of women, but certainly different from the cosmic system. We have seen the Biblical view in this situation.

Let's get a wider view of the Bible and how it views women and compare it to the culture of the Greeks.

#### **What is the Biblical view of women?**

1. In Christ, there is no inequality; there is no male or female. Gal. 3:28 one is the role as designated by God and the other is position.
2. The Bible denies inferiority of the women as a gender. Feminist claim that men repress them and see women as inferior, so that they have, therefore, perfect rights to fall into the trap of Gen. 3:16. Feminists want superiority; not equality.
3. Marriage takes place as a matter of choice. The great corresponding companion on an equal plane, but subordinate to their husbands.
4. Women were encouraged to learn right along with the men. Women in the cultures of the time were not usually educated. How could anyone grow in grace and knowledge if they did not learn? Women learned, and because they learned, they also learned many other things. That is an equality that did not exist in the surrounding culture.
5. Women had equal privilege and equal opportunity in the Christian life. No rights of inheritance; they were simply property. Not so in Biblical Christianity.
6. Women actually did prophesy in the first century church, as did the men. Philip's 4 daughters in Acts. How does that fit with the assembly?
7. These women prophesied under specific circumstances which too place outside of the church.

#### **Philip's Daughters**

1. These women were not prophesying in the church.

2. Philip was not the pastor-teacher of an assembled church. He was an evangelist. Rick Hughes does most of his work outside of the local church.
3. These girls were helping God in evangelizing women.
4. They may have been teaching women mystery doctrine which was not in the canon of Scripture.
5. This is what some pre-canon women accomplished with that gift.
6. They were under the authority of their evangelist father.
7. They did not prophesy with authority over men, which would have been a direct violation of the mandate in 1Cor. 14
8. They did not have equal authority in the church; prophesying was done by men with the gift.
9. Women have equal privilege and equal opportunity to advance in the Christian life.
10. Biblical Christianity was never an elitest or sexist organization. It is in equal measure for men and women.

1Cor. 11:4 **Every man who prays or prophesies with his head covered dishonors his head,**

women with their head covered puts them under the authority of the men. They prophesied to women outside the assembly of the church.

Prophesying was teaching, and that was done with authority; which is not allowed to women, according to the Scriptures. Authority in the church is very much an issue here.

Some religions see women as inferior, and they maltreat them today.

1Cor. 11:5 **but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven.**

1Cor. 14:34 **the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.**

1Cor. 14:35 **If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.**

1Cor. 14:36 **Or was it from you that the word of God came? Or are you the only ones it has reached?**

**Lesson #999**

**1Cor. 14:34 December 20, 2009**

**Sunday 1**

When you think about it, eternal God condescended to confine Himself to a human form, a few pounds of human flesh born on one night. Without that birth, there is no salvation; there is no cross. Without the resurrection, there is no guarantee of eternal life. He came and He died and He left in a resurrection body.

We also have the mind of Christ, which we can apply on a daily basis to our lives. In Christ, we must progress in our thinking with the mind of Christ. After our Lord Jesus Christ was resurrected, He sent the Holy Spirit to each of us, so that we could metabolize Bible doctrine.

We are going from the sublime to the interesting, and the background for this is Gen. 3:16b:

Gen. 3:16b: **Your desire shall be toward your husband; and he shall rule over you.**

She is called *the mother of all living*, and she is the prototype for all women, with the same curse. All women come equipped with this same desire to rule over their husbands. The woman was not originally designed that way by God. Women today are not so designed by God. The woman was designed to be a responder. It is bound up in one Hebrew word, 'ezer, which means *a helper*. She was created by God as that 'ezer, and that is the correct state for all women. The place of women has not changed and will not change even after the fall. Her predilection changed; but not her design.

The woman is not inferior by any stretch of the imagination; 'ezer is simply the role of the man in marriage. She provides that which the man lacks and fulfills the man. Her role as the woman and the wife. Spiritually the first couple was the prototype. She responds to the man's leadership and to his love; and these two components come as a package deal in order for the woman to respond. Just as God is righteousness, justice and love to us, and these characteristics are not working against one another; so is the man's leadership and love applied to a woman and their family of 2 or more.

The woman's sinful desire in all of this is to become the initiator and to become the man in relationship to her husband. She desires to have dominion and she asserts her leadership in the home.

The woman certainly has leadership responsibility with regards to her children; and the woman has a say in the home. The wise man listens to his wife. She is not there to dominate as a dictator; or is the man to ignore the perspective of his wife. This is one of the things that she brings to the table which we, as men, lack.

When a woman fulfills that role, that is her at her happiest.

No man should ever be a dictator. From time to time, the man must listen to his wife; and, from time to time, a firm *no* is necessary. Parameters must always be set. Leadership means that the buck stops with the leader. No one is a good leader without some training. We are trained to lead; and we face constant places to lead. Husbands are not natural leaders; we need to be trained. We are trained by Bible doctrine in the soul.

The secret of leadership and response is, **Husbands, love your wives; and wives, obey your husbands.**

Bobby suggests *Freedom through Military Victory* and look at pg. 50, and see if you have these leadership qualities. 51% of the responsibility goes with the leader, if not more. That is the divine design.

If you have a bf, and you do not respect him and you cannot follow his lead, then you will desire to dominate him and you will dominate him; and that will not be a happy situation. The happiness of marriage is dependent upon leadership, love and response. If marriage counselors knew that, they would be a lot poorer, as they would fix the marriages of those who come to them.

For this reason, you should marry well. You have to determine can you respond to this guy. Is he really the man of your dreams?

The woman brought this curse upon herself by the way that she sinned. She was a failure in marriage because she usurped the authority of her husband; and Adam allowed for that. She brought the curse of Gen. 3:16 upon herself.

How many women have said, loudly, *no way will I submit myself to any man*. That attitude in itself is a reflection of the problem established at the fall. The woman is wired to be a responder and responding is not her natural state (when out of fellowship).

The context here is husband and wife; not just any man and woman. If God designed the man and the woman in this way, then this is in their best interest. This is the way that relationships are the best.

*Husbands, lead; wives, respond.*

In 1Cor. 14:34, Paul is applying Gen. 3:16 to function in a church. Where there is authority, the woman often does not respond to it. Paul acknowledges their weakness before authority. He sets up the rules for the local church. The woman often overstepped her bounds in prophesying and praying uncovered (without something on her head). This lack of cover indicated that she was in rebellion against authority. That was the sign of her rebellion. This was the cultural way that women showed themselves to be under authority. However, we have long since dispensed with this custom.

There is a corporate witness for a couple.

#### **Biblical Parameters for the Woman in Church**

1. The bottom line is, the woman is never authorized to usurp the authority of the pastor-teacher or the deacon's.
2. She is not to hold an authoritative position in the church over men. Women can teach in a church, but there are parameters.
3. The Bible precludes the ordination of women as pastors.

Paul also addressed this in 1Tim. 2:11

1Tim. 2:11 Let a woman learn quietly with all submissiveness.

1Tim. 2:12 I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet.

1Tim. 2:13 For Adam was formed first, then Eve;

1Tim. 2:14 and Adam was not deceived, but the woman was deceived and became a transgressor.

1Tim. 2:15 Yet she will be saved through childbearing--if they continue in faith and love and holiness, with self-control.

Which takes us to 1Cor. 11:9

1Cor. 11:8 For man was not made from woman, but woman from man.

1Cor. 11:9 Neither was man created for woman, but woman for man.

The pastor-teacher has the authority in the home and the pastor-teacher in the church. In both circumstances, they both exercise their leadership with virtue love. Bobby must exercise his authority with virtue love and he does it with patience and kindness, etc. This is why Paul makes all of these statements.

1Cor. 14:34 the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.

1Cor. 14:35 If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.

1Cor. 14:36 Or was it from you that the word of God came? Or are you the only ones it has reached?

**Lesson #1000**

**1Cor. 14:34–35 December 20, 2009**

**Sunday 2**

Bobby had a class in seminary about male and female roles in the ministry. He wrote a paper on this, and said, "This is a very interesting perspective that many would not want to hear." Why isn't it important that men and women understand their roles in the divine design. Why is leadership difficult to understand? In all of life, there is a leader and a follower.

Surely, men need regulation; but that is not the subject here. This same authority carries over into the assembly of the local church.

If you do not have some divine viewpoint, then this passage will make you mad. "You have come a long way, baby. You are elevated to your proper position." When you remain in the proper position, it is God's design.

Altogether, the verse should read: **As in all the churches of the saints, the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.** This includes all of these churches where women are pastors and women are deacons and women are running all of the committees. The context is in the assembly of the church where the assembly is well-defined. In this regulation, it is toward those in authority in the assembly.

The men are the authority in the church. Where did Jesus' authority come from? It came from what He did and what He said. There must be more to it than simply what you are. Leadership requires virtue love. Bobby as a platoon leader required some acceptance. People wait to see what you are like. How much they can get away with.

There is no other practice other than authority-orientation. This is the way it is, like it or not. Many women do not accept this. Here it is, laid out, and women do not accept it.

This is normative for all times in all churches in all places. Whether you like it or not, that is the way it is.

Bobby says this is lesson #1002.

Bobby cannot just scoot past this portion of the Bible without teaching it, whether it is well-received or not. Men may not accept authority as well.

1Cor. 11:16 **If anyone is inclined to be contentious, we have no such practice, nor do the churches of God.**

Paul talks about order and peace in the assembly and then he starts talking about the women.

Σιγᾶω = *to keep silent*. We had this back when there was no interpreter in the church. He is applying *keep silent* here to a different set of circumstances.

Just as tongues was about improper public speaking... If the woman speaks in church, it is taking away from the authority as applied in the church. The woman is not to teach in the church with authority over men.

This is where the woman went awry in the garden.

Bobby presents the Word of God to us, and then it is left up to us. There is an authority umbrella in this church; it begins with Bobby and continues with the board of deacons; and they are all men. They make the policy and Bobby teaches the Word of God. This reflects God's design. This church is the body of Christ.

It is all part of authority for believers in Jesus Christ. Paul is not being a dictator saying, "You are subject to me." Women make their own choice in this matter; they can be in voluntary subordination or not. They purposely submit to the authority of the leadership of the church.

Paul is a slave to the Lord Jesus Christ; as are we all. Women are not slaves to men nor are they chattel or cattle, to be bought and sold. They are 'ezer's; and this is a wonderful but subordinate rule. We all have some sort of authority over us.

Subjecting oneself is not a demeaning thing. The woman is to understand the natural inclination of her sin nature and how she is not to be reactive but responsive.

It is not the responsibility of the man to make the woman respond to him. He is to give the woman something to respond to. It is up to her to respond. The woman has the inclination to rebel in the assembly. Without doctrine, she will rebel.

In many churches, pastors would be removed to teach this passage. They would be thrown out on their ear.

Paul is citing a legal precedent here; the law of God. This is the will of God even in the Old Testament. This is a reference back to Gen. 3:16. There is nothing new here.

This authority-orientation is also a part of the Mosaic Law, Num. 5:20–29, which affirms the leadership role of the husband from the very beginning.

Num 5:20–29 [But if you have gone astray, though you are under your husband's authority, and if you have defiled yourself, and some man other than your husband has lain with you, then' \(let the priest make the woman take the oath of the curse, and say to the woman\) 'the LORD make you a curse and an oath among your people, when the LORD makes your thigh fall away and your body swell. May this water that brings the curse pass into your bowels and make your womb swell and your thigh fall away.' And the woman shall say, 'Amen, Amen.' "Then the priest shall write these curses in a book and wash them off into the water of bitterness. And he shall make the woman drink the water of bitterness that brings the curse, and the water that brings the curse shall enter into her and cause bitter pain. And the priest shall take the grain offering of jealousy out of the woman's hand and shall wave the grain offering before the LORD and bring it to the altar. And the priest shall take a handful of the grain offering, as its memorial portion, and burn it on the altar, and afterward shall make the woman drink the water. And when he has made her drink the water, then, if she has defiled herself and has broken faith with her husband, the water that brings the curse shall enter into her and cause bitter pain, and her womb shall swell, and her thigh shall fall away, and the woman shall become a curse among her people. But if the woman has not defiled herself and is clean, then she shall be free and shall conceive children. "This is the law in cases of jealousy, when a wife, though under her husband's authority, goes astray and defiles herself,](#)

**Summary of what we have learned**

1. This does not preclude a woman from using her communication gifts and she can use these gifts in the church.
2. But these communication gifts are not to be exercised over the authority of the pastor-teacher or the other administrative leadership. Similarly, the woman is not to teach her own husband.
3. So, they are not to hold authority as teachers of men in the assembly. No woman is to stand in the pulpit and teach. Women can teach, speak in tongues and prophesy; but not over men in the assembly. This is not about women in the classroom or women in college. It is all about authority-orientation. We reflect the divine creative order in the home and in the assembly.

1Cor. 14:34 **the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.**

We have completed one regulation, and we will move on to another. The end of v. 35 drives home what Paul had to say in v. 34. Do not speak in the assembly. Apparently the women in Corinth needed to hear this and to hear it with some repetition. This is from Paul, who is divinely inspired; and this represents authority over them. These women were being disruptive and disorderly in the assembly. They were challenging authority in the assembly. Since everything is going wrong, why not this being an example of this?

These women were asking questions, but these questions were really challenges to what was being taught. "Let me ask you something..." and that is a set up. These are the kinds of questions that they are asking. They are teaching contrary doctrines within and without the assembly. They needed to receive this new regulation from Paul.

No learning takes place when there is a constant struggle between authority and leadership in the church.

An anti-authority woman is not interested in learning anything.

1<sup>st</sup> class condition here, after a bunch of 3<sup>rd</sup> class conditions. Paul assumes the reality of his premise. **Since they desire to learn...** Here, everyone is involved, and that makes this Paul's responsibility. Desire to learn and not to dominate. *Θελλω = to will, to be inclined to, to desire.* *Μαθησασθε = to learn from someone as a teacher.* They must subject themselves to authoritative teaching.

There are a lot of subjects which can be learned in church; and many subjects are superfluous. Here, we are learning about mystery doctrine and women should express an interest to know mystery doctrine. This is all about how a woman learns, if she has the desire to do so.

She is to learn quietly under the authority of the pastor-teacher; and if she desires to learn and has a legitimate question, then let them ask their own husbands at home. Paul assumes that these women do want to learn something.

This sounds like the husband is smarter and will learn more in the assembly. However, it is often exactly the opposite. Lots of women get it before men do. Positive volition knows no gender.

Men don't ask directions, but women do; men don't ask questions but women do. Many women do not want to wait for answers. Tell me now; let's get this thing settled right now. This also presupposes that the husband is in the assembly and positive and growing. Only then can the husband have some answers and advance.

Sometimes men can be so impatient. "Come on, you did not get that?" What could be more important than sorting out a doctrine for husband or wife. This is a good reason to take notes. There is no guarantee that the husband is ahead of his wife; it is about leadership and spiritual leadership. This is the pillar of leadership in the home. This makes a man think through a doctrine in giving an answer. This is a means of spiritual growth. One of the best ways to grow spiritually is to teach. Men, if you want to grow, then answer the question. If you do not have the answer, then research it. Find the answer. The both of you grow together by this. The woman may come up with the answer before you do.

The only stupid question is the question which is not asked. Paul is not showing disrespect for women; he is talking about leadership and the advantages of leadership. The husband is the leader and the buck stops with him; but these exchanges take place in the home to the advantage of all concerned.

1Cor. 14:35 **If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.**

1Cor. 14:36 **Or was it from you that the word of God came? Or are you the only ones it has reached?**

**Lesson #1                      Gen. 3:15   Gal. 4:4–7   December 23, 2009                      Wednesday**

### **Christmas Message 2009**

Gla sings *Silent Night*, sung in German for the short Christmas truce sung during WWI.

For centuries, European art has portrayed saints and the like with halos over their heads. It is the symbol of a deified Christian. There is no such thing as a halo; it is just an artistic symbol. Bobby has been to Florence, Italy, and he has seen a huge collection there. There are myriads of pictures of the virgin Mary. Or other saints; often looking heavenward. All of those saints are marked with halo over their heads, and not one of them is worthy of a halo except for the Lord Jesus Christ.

Charles Hodge wrote, "All divine names and titles apply to him. Lord of Lords, King of Kings, and by Him all things exist. Even the highest, all the angels are to prostrate

themselves before Him. To Him, all men are responsible as to their conduct; and they ought to exercise the same reverence toward Him as toward God the Father.”

So when you see in art, realize that all Hodge described was present in that child. There is an invisible halo for this season.

Gal. 4:

Gal 4:4–7 **But when the fullness of the time came, God sent out his Son, born to a woman, born under the law, that he might redeem those who were under the law, that we might receive the adoption of children. And because you are children, God sent out the Spirit of his Son into your hearts, crying, "Abba, Father!" So you are no longer a bondservant, but a son; and if a son, then an heir of God through Christ.**

the most righteous human being who has ever lived is born condemned under the Law. All stand in need of the glory of the Lord Jesus Christ.

The 2<sup>nd</sup> person of the Trinity confined Himself to a few pounds of human flesh and came from heaven to be in the humblest of circumstances; a baby in a stable. Why would God do that? In order that finite human beings would come to understand the infinite and partake of it. Is it any wonder that artists bestow Him with the symbol of glory, the halo.

The eternal clock was set on a moment, a day, an hour and a minute in time. **When the time was fully come.** This was the perfect advent for the Savior. It was the perfect time for the Savior. Pox Romana at that time. Road systems went everywhere; and they were mostly safe to travel. People and civilizations were connected; communications were open; and there was a fairly common language, the Koine Greek. To that very time, all other religious systems had proven bankrupt. They were all dead ends. This was the right time for the light of the world to appear. It was under these conditions that Jesus came into the world.

The promise was resident in an infant in a manger. The dispensation of the hypostatic union. At that moment, God provided the redemption solution. This was in order that He might redeem those under the law. Man and woman came under the law at that moment and God announced redemption for that period of time.

Gen. 3:15 **I will put enmity between you and the woman, and between your offspring and her offspring. He will bruise your head, and you will bruise his heel."**

The curse between the woman's seed and the seed of Satan. The woman's seed became the focal point of the promise. Seed contains the promise of an offspring.

Gal 4:4–7 **When the time had fully come, God sent out his Son, born to a woman, born under the law, that he might redeem those who were under the law, that we might receive the adoption of children.**

Satan's head is crushed, a fatal blow. The bruising of the heel is a prophecy of the cross. Christ would suffer a terrible but temporary blow at the cross. Gen. 3:15 guarantees salvation to the human race through the Seed of the Woman.

Gen. 3:15 is called the proto-evangel, the very first time the promise of Jesus Christ is given. This seed is His first Messianic title. God judged man at the fall, but provided for man through the Seed of the Woman. A prophecy of salvation and of how God, in Christ, would enter this world. The seed of the man is not mentioned because it is not pertinent.

For thousands of years, this was the very heart of the gospel; this was the John 3:16 of the Old Testament. This is what Noah and Enoch proclaimed. Believers of the Old Testament basked in this promise and knew that it would come to pass as God promised in the fullness of time.

**Behold, a virgin will become pregnant and give birth to a son, and you will call His name Immanuel.** This prophecy is why the shepherds and the wise men understood the impact of the star at that birth. They knew that this was the Seed of the Woman.

Before our Lord was born, where had He been for all of these centuries. This was certainly not the beginning of His existence. He was procreated uniquely, and there was no beginning of life for Him. This was the Shekinah Glory of Israel. He was present in the burning bush. He was the Deity above the cherubim. He was God with us, even at that moment. The Son was Deity. His coming to earth was a very short duration. He was sent forth to perform one task and then to return. To those who deny the Deity of that baby, this phrase is entirely meaningless. To them, the Lord Jesus Christ had not preincarnate existence.

**The Bread of God comes down from heaven and gives life to the world** (John 6:33). .

so God sent forth His Son, and this transcends anything that the world has ever known.

**Born of a woman** is also a staggering statement. God the Son was formed in the womb of the woman, and He was fully human. There was no uniting with the male seed. The Holy Spirit provided the seed, the matching or fulfilling DNA.

The male seed had to be precluded. Only the Seed of the Woman could be named as our Savior. 1Tim. 2:13–14: **For Adam was first formed, then Eve. Adam wasn't deceived, but the woman, being deceived, has fallen into disobedience;** Adam deliberately chose to sin, when seeing the woman fallen; and the entire human race fell at that time. Even though the woman possesses the sin nature, she does not genetically transmit the sin nature.

That conception was the only way to become a member of the human race. No miraculous pregnancy, no Jesus Christ without a sin nature, and no salvation. With the seed of the man, Jesus Christ would have been tainted. So Christ was born the Seed of the Woman. He was born sinless, not receiving the sin nature through the seed of Adam.



Has already been studied.

The parallel mandate is v. 35:

1Cor. 14:35 **If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.**

The Corinthian church seemed to have a great many problems, but these are common to churches throughout. They needed to hear these admonitions with repetition. Paul gets very specific in v. 35. He now deals with a specific question by married women and when and how that question gets answered. This leaves out the unmarried women, but Bobby will get to that.

Paul uses this example for husbands in a leadership role, and this regulation is a perfect way to do so. This verse is for husbands and for wives. **If they desire to learn anything** [1<sup>st</sup> class condition] *θελω* = *to be willing, to be so inclined*. *To learn* is *μὴνθάνω*, which means *to learn from someone*. What they are to learn is *τι*, which means *anything*. You learn all subjects from a teacher. This is speaking about a subject which can be learned from a teacher. In this context, it becomes very specific. In most places, you get *good works, humanism, human viewpoint*, but you do not get doctrine.

Women must be willing to learn under this teaching authority. That teaching authority falls to the pastor-teacher. The authority of the pastor-teacher comes from the content of his teaching. Women should express a desire to learn mystery doctrine. There are churches all over the place where you can get anything else.

Which one of you really wants to react to the teaching of God's Word?

Authority for women is the subject of v. 35. However, men ought to have the same desire to learn as do women. The regulation points out another authority responsibility.

The husband is to keep his anti-authority woman under control and to keep her from being disruptive. The problem is the home and it is carried over into the church, and Paul wants it to stop. The woman is under the authority of God; and she is under the authority of the pastor-teacher; and she is under the authority of her husband. The man is under 2 authorities: God and the pastor-teacher; the wife is under 3.

The wife has a legitimate question which comes to mind. That is a good thing; it means that you are concentrating; it means that you are listening and putting things together. This is a real question; some questions are asked just for the purpose of getting attention. Some use questions in order to object to a doctrine being taught. In any case, if she has a question, legitimate or not, v. 35 gives the procedure. *What does he mean?* Write down this question on a piece of paper and ask about it later. The woman needs to follow the instructions of v. 35 and some might object to this because this verse appears to mean that the husband is smarter than the wife; and many times, it is exactly the opposite. This is all about authority; this has nothing to do with one person being smarter than the other.

This presupposes that the husband is in the assembly and that he is growing and that he is paying attention. They ought to be in the congregation learning the same doctrine together. A man not on doctrine cannot answer doctrinal questions. He should be able to at least discuss it intelligently. In this procedure, the primary objective is to keep the assembly from being disrupted.

There is a principle of learning and metabolizing doctrine here. Authority is a key issue in learning. When challenging authority, metabolizing doctrine cannot occur. Our schools are in great trouble because there is no authority in the schools. You can throw money at them all that you want.

The legitimate question is a sign of positive volition. She has a desire to know. She should expect and she should receive feedback from the husband on this concern. This is the way spiritual leadership is maintained in the home.

Leadership is not telling someone what to do and when to do it. And if you do not know doctrine, you cannot lead. Husbands, do not ignore your woman's thirst for spiritual knowledge. The man needs to give her something to respond to. This is the perfect chance to operate inside the authority umbrella applied in life.

Leadership does not mean that you have all of the answers. If you don't know an answer, do not fake it; find out. The only dumb question is the one which is not asked; and it is a dumb response is one who does not try to find out the answer.

This is not just a regulation about a woman asking a question; it is a regulation for the man to show leadership. It could even result in both of you studying together.

1Cor. 14:35 **If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.**

1Cor. 14:36 **Or was it from you that the word of God came? Or are you the only ones it has reached?**

**Lesson #1002**

**1Cor. 14:35 December 27, 2009**

**Sunday 2**

There are 2 regulations by the Apostle Paul. **If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.**

The divine design is an orderly assembly doing all things in good order is the way that an assembly ought to be conducted. Paul is also dealing with authority-orientation for the wife in the assembly and in the home. It is not about a man being smarter or more spiritually advanced; it is about order in the church and authority in the home. This is all about authority and leadership. The woman should always be mindful of authority. She is under authority and she is a responder. She must understand her own propensity.

A good leader can tell when rebellion is going on, and they can nip it in the bud. Sometimes you just need to know how to say *no*.

A good leader, particularly of a woman, should never be brutal, and many times, it does not even require you to raise your voice. This is a regulation for the husbands to exercise leadership and authority in the home; as well as for the wife to respond to that leadership in the home.

This is specifically about women responding to authority and learning doctrine, as well as a hierarchy of authority. The woman must never be seen as inferior in terms of the IQ or their spiritual growth. It is simply about authority and leadership. Good leadership is the solution to a woman's propensity to the trend of her sin nature.

Do not stop the assembly or interrupt the assembly the moment a burning question pops into your head. If a husband can be a spiritual leader in the home, everything else can fall into place. The husband is to also be in the assembly. In the assembly, there should be nothing to break another's concentration, which includes whispering in another person's ear. This is true of any classroom. Respect the authority of both the pastor-teacher or your husband and to be thoughtful toward all.

You are only in class for an hour or two; gut it out; write the question down and deal with it later.

And if you cannot submit to the authority of some guy, then do not marry him. This is one of the many reasons a woman ought not marry an unbeliever. He has nothing to give you.

Many people left Berachah Church when Bobby became the pastor. They did not and could not accept the authority of the teaching of Bobby; and leaving was the right thing to do. Bobby cannot teach unless there is respect for him as a teacher.

Women can get resentful and recalcitrant without authority orientation and without good leadership. That is the nature of the curse.

Believing husbands and wives have a responsibility to be a corporate witness. That is where Gen. 3:16 becomes an issue.

What about authority and leadership under the conditions when there is no husband. The unmarried woman is under authority just as the married woman is. The authority aspect simply applies to all women. Married or unmarried, they are not teachers in the assembly. Some women make better men than men do.

If a woman is patient, the question will be answered; and this is true for everyone. Most questions will be answered. The Holy Spirit will not leave anyone in the lurch when it comes to legitimate doctrine. Sometimes getting an answer is a process. Even when there is a sentence or two to explain something; they don't fully get it until they have the background principles for. It requires, in many situations, building doctrine upon doctrine.

There is another approach; just ask someone else from the assembly, but not during the assembly. Authority and leadership are still important concepts.

There are times that this is disregarded as a cultural norm for that time period. However, this regulation is just as valid today as it has ever been. The regulation remains intact, no matter who objects to it and regardless of women's studies in college.

Bobby continues to qualify this, *ask someone else in the congregation*. This is not license to get attention to get answers to Bible questions that you really don't want an answer for. Do not use these to accost some guy.

Bobby does not have time to answer every question that comes up. He would be answering questions for days. This amounts to individual instruction. But Bobby has a greater responsibility to teaching us as a group. Bobby does answer individual questions for time to time, but it is not his responsibility.

Bobby answers his own questions as he studies and teaches.

The unmarried woman can put a question to an older woman, in terms of being more spiritual advanced. Some may be able to answer this question. Women often sought out Bobby's mother to ask questions of. She was the daughter of a well-known pastor and the wife of a pastor for 53 years, and she had a lot of doctrinal knowledge.

Titus 2:4–5 is a good place to go; a knowledgeable woman about marriage. As long as it is not several women talking about how bad their husbands are.

Something else which is big today, women's Bible studies for the purpose of answering questions. These are rampant in our churches today. Often this occurs when women rebel against their pastors and have doctrinal conflicts with them; so they use these Bible classes in order to express their rebellion. There used to be women's Bible classes in Berachah and it got so far out of line, that they were in rebellion to the authority of Berachah Church.

"A woman teacher knows my needs more than a man does" is a false assertion of human viewpoint. Too often, women's Bible classes represent rebellion against authority. Doctrine taught with authority always fulfills your needs. As soon as the woman starts teaching doctrine which is in opposition to the pulpit, then you need to get out.

"I don't agree with his doctrine." Then how much Greek and Hebrew did you learn? How many courses in theology did you take. Bobby knows all the wrong roads that many of these doctrines go down. It is about authority. When anyone becomes an illegitimate, surrogate pastor-teacher, then authority becomes the issue. That is what these regulations are all about.

A woman can be a better teacher than a man; but that does not change the authority setup and the principles herein taught. In the assembly of the local church, women are not in

authority. The pastor-teacher is. In the institution of marriage, women are not the leaders; they are the responders. That is how it always will be.

1Cor. 14:35 **If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.**

1Cor. 14:36 **Or was it from you that the word of God came? Or are you the only ones it has reached?**

## Lesson #1003

**1Cor. 14:34–38 December 30, 2009**

**Wednesday**

First regulation:

1Cor. 14:34 **the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.**

V. 35 reflects the first regulation, but then it adds something.

1Cor. 14:35 **If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.**

The first regulation keeps the woman from disrupting the assembly or from having a leadership role over men in the church. The 2<sup>nd</sup> deals with the husband's authority as the spiritual leader in the home. The husband begins with spiritual leadership in the home. When the woman asks a question, answer it. If you can't, then find the answer to that question. Leadership requires initiative.

It is sad when a couple is separated by a spiritual divide, when one is growing and the other could care less. Every one of us has our own positive or negative volition and each couple must take it from there.

These regulations are not demeaning to women. They take into account the curse of Gen. 3:16b.

*Angelic Conflict* is being dusted off and reworked. We will live just as long as God wants us to live. God has a plan for us. When His plan for us is over, there is no doctor and no treatment which will keep us on this earth. Every day is a day that the Lord has made for us. Pursue that for which you have a passion, and let the Lord sort it out whether that is where God wants you or not.

The Apostle Paul knew the roles of the man and the woman; there is a specific role, and it has nothing to do with superiority or inferiority. The woman's propensity is to usurp leadership in the home or in the church.

The woman understands the problems that she faces and she understands how to deal with them. Not speaking in the church simply precludes the woman from holding a position of authority or presuming the husband's or the pastor's role.

Paul is laying down the law. There was an arrogance problem in the whole community of the Corinthian church. Some of these women wanted equal time to prophesy and teach in the church.

Now Paul appeals to the highest authority.

Are you so arrogant so as to think that you are the origin or the starting point of doctrine? This is what Paul is asking. Are you a special group for God? Do you have some exceptional connection with God above and beyond everything else? Can you Corinthians? Paul is showing these Corinthians just how far off the mark that they are. Paul is making a point here. These Corinthians are acting as if they are above all other authority.

Women were removing their veils in worship? Do they have that right? No, but that is what they were doing. The veil was a sign of being under authority.

Do you Corinthians have the right to get drunk at the Communion table? Can they do all of these things because they are the source of the Word of God themselves? They are not the last word on the mystery doctrine; Paul is. Paul is the authority; and he knows the mystery doctrine. Still, they question his authority. Paul and the Corinthians know the source of all doctrine. The very words which God wants to get across to us are recorded with perfect accuracy.

It is no wonder that this church is in disarray and has so many problems. Paul is simply blasting the Corinthians.

Some of these women were reacting. Some pastors sat down and studied these epistles and then taught them or read the letter. Now, there was not the response, ut oh, I'm wrong. They reacted and many of them rejected. Some of these women thought, "This doesn't apply to us today."

Some pastors teach that this is just a cultural thing and that there is no reason to put any stock in this passage.

Women are leaders in the armed forces; but they cannot be in the church. What about women who are leaders elsewhere? Does this apply to them? Women do not change. Every woman is subject to the curse of Gen. 3:16. Bobby has no authority over those who are believers in Jesus Christ. All women are still under the curse of that original woman. Gen. 3:16 still applies to every woman.

1. Women are responders in every aspect of life; that is the way in which they are designed.
2. All women are still under the curse of Gen. 3:16b
3. This still applies to every woman; not just to believer. It is the nature of the creature.
4. That can affect how a woman approaches leadership; especially when it is over men.
5. Balancing requirements of leadership and maintaining the proper roles in the home of authority orientation becomes more difficult; however, it can be done. This verse does not prohibit secular leadership for women.
6. A leadership position over men in the secular men has its own particular hazards for a woman.
7. It is not necessarily to the best interests of a responding woman.
8. Women who take on these roles in secular life can become very manly in every aspect of life.
9. Leadership in the workplace means wielding authority over all genders.
10. By default, a woman has to reverse her role in order to accomplish leadership. However, she does not have to relinquish her leadership role.
11. But that choice must be made. It is not anti-Biblical to be a leader in secular society.
12. You should know based on the nature of women that there may be repercussions in the woman's soul when she takes on a position of authority. It is a very strong doctrinal woman who can come home after exercising authority over men and not to try to exercise authority at home over her own husband. It must be a strong doctrinal husband who provides leadership in love under those circumstances.
13. The rules are inviolable, even though the Corinthians like to think they are above it.

1Cor. 14:36 **Or was it from you that the word of God came? Or are you the only ones it has reached?**

What Paul is doing here is not trying to repress women nor are these situational ethics simply because the church has problems in these areas. These are not guidelines nor are they suggestions. These are commands. The Corinthians are not to decide which ones they will accept or reject, as all of us have a tendency to do. These are mandates of God with all the force of His sovereignty. These are as accurate as **Grow in grace and doctrine**. Paul is not fooling around here. These are normative and must be accepted as such.

Paul assumes the following to be true. He is making the assumption of an apodosis. If the premise is true, then the conclusion is true. Paul wants them to take this as absolute truth. So, who is to do this thinking and this recognizing? Paul left no one out here.

There are the groups who see themselves as prophets or as spiritual. This is pretty much everyone. In order to be spiritual, you must be a believer in Jesus Christ. That is the first part of being spiritual. This is not addressed to the unbeliever. It is not addressed to those who call themselves spiritual because they simply think in other than materialistic term.

“Next time you hear this, ask them, what does it mean to be spiritual?” They may meditate on just about anything; or they might practice yoga or they may have psychic encounters. Anything which is not material, and that is what they are referring to.

You cannot be filled with the Holy Spirit if you are carnal or in rebellion to established authority. If someone sees themselves as spiritual, then there are certain conditions which must be met. Επιγνωσκω. Metabolized doctrine in the soul is the means.

1Cor. 14:37 **If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord.**

1Cor. 14:38 **If anyone does not recognize this, he is not recognized.**

**Lesson #1      2Kings 22   New Year’s Eve   December 31, 2009      Thursday**

**Military Communion:** **This do in remembrance of Me** requires concentration on His work. There are 4 great passages on what Jesus has done. Who has delivered us from the power of darkness and has silvered us to the kingdom of His Son...the firstborn of all creation, for by Him are all things created, be they thrones, dominions,...He is the firstborn from the dead. Col. 1:13–20: **He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.**

Psalm 45;2 is a dissertation on His complete grandure. Isa. 52:13. SoS 5;10, 16

His Name is above all names; and His claim is before all claims. He is called the King of Kings.

Paul commend Jesus to us as the celebrity of all celebrities in Col. 1:13. Believers are positionally liberated from Satan’s cosmic system.

Slaves cannot emancipate themselves. Forgiveness can be received by those whoh receive the redemptive work of Christ. Pre-salvation sins are forgiven the moment one believes in Christ. Any kind of salvation that man may profess apart from the redemptive work of Jesus Christ is spurious and comes from beneath and not from above.

Paul cannot hide his enthusiasm for His Savior. **He is the image of the invisible God, the firstborn of all creation.** Jesus is the dye which makes the impression. As the image of God, He is God in human form. God is spirit; unseen by human eyes. However, he has revealed Himself, and He did this in 3 ways:

### How God Reveals Himself

1. Rom. 1 He is known through nature. **His invisible attributes are clearly seen through that which is made, so that they are without excuse.**
2. We know God through His Word. He speaks to us of Himself, as He does in Col. 1. Psalm 19:7 **The Law is perfect, making wise the simple.**
3. God is mostly clearly revealed in His Son. Col. 1:15 **Jesus is the exact image of the visible God.** He is co-equal and co-eternal with the Father and with the Holy Spirit.

**The Firstborn of all creation** is an expression of His rank in all creation. The brothers in a family were to take their cues from the eldest son. Jesus is the firstborn and we are His subordinate family. This speaks of His preeminence among all mankind.

However, this does not mean that Jesus Himself was created. John carries us beyond the beginning and carries us to where time began. Jesus Christ cannot be said to come into being at any given moment; and yet He is called firstborn; truly human, yet foremost among all mankind.

Col. 1:16 **For by Him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things were created through him and for him.**

His finger moved, and all creation came into existence. All creation was created by Him. Everything in this universe were created for Him. When it comes to providing our salvation, we are told His arm was at work. His finger is spoken of for creation; but His arm for salvation. Creation was minor compared to what He did for salvation.

If He can do all of that, then certainly, He is able to provide a new kingdom. Paul goes even further to strengthen the case for Christ's preeminence.

Jesus is also the cohesive power. Col. 1:17: **And he is before all things, and in him all things hold together.** He holds all things in place, and maintains the movement of all heavenly bodies, and the warmth of the sun. Heb. 2:10 **...so that He can bring many sons to glory.**

Our Lord is the preeminent ruler of the universe which He created. There is one body and one Head to the church. Just as the head controls the body and regulates its every move, so is Jesus in the church. Col. 1:18: **And He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything He might be preeminent.**

The humanity of Christ becomes the sovereign ruler of the church. He has absolute dominion over us. In His resurrection, Jesus Christ is the sample of what all believers will be like when he returns to claim us for Himself. The graves will be emptied and death will be conquered.

The Bible lesson:

The Word of God is as relevant today as it was when written. This is about 640 B.C. and Josiah is the king.

Josiah was the son of a king named Ammon, who ruled from 642–640 B.C. and ruled only for 2 years because his own staff (?) assassinated him. Josiah was king for 31 years, and he died gloriously in battle at the Battle of Megiddo against Egypt.

4 years after his death, Judah had its first encounter with the Chaldean empire. The people of Samaria had adopted the pagan idolatry and they fell into Syncretism. 2Kings 17. In v. 41, [they feared the Lord but they served the idols](#). Even after they had been removed under the fifth cycle of discipline, they continued to incorporate much of pagan ritual into their worship of God.

Hezekiah was a bright spot. 728 B.C., about 100 years before Josiah's great reign. Both the southern and the northern kingdoms were competing for the worst record in syncretism. But Hezekiah was a man of the Lord. He began a campaign against syncretism in the southern kingdom. He helped to deliver his own kingdom from the fifth cycle of discipline.

They realized their gods did not deliver the northern kingdom, so the southern kingdom began to depend upon their God, Jehovah Elohim.

There was a spectacular deliverance of the Jews when the Rabshakeh threatened them, where Jesus Christ slaughtered 186,000 Assyrians.

How many believers does it take to deliver a client nation? It does not take very many.

However, Manasseh came along and turned around all Josiah's reforms and he even sacrificed his own son to Baal.

Manasseh, after 55 years of prosperity, suddenly in one generation, brought down the kingdom of Judah. He was succeeded by Ammon, who was the father of Josiah, which was the great spiritual awakening of Judah.

Was Manasseh Hezekiah's son?

Josiah claimed the Jehovah Elohim was the only God of Israel.

2Kings 22:1 A son of eight years [is] Josiah in his reigning, and thirty and one years he has reigned in Jerusalem, and the name of his mother [is] Jedidah daughter of Adaiah of Boskath,

Joshua did not turn aside to the left or to the right. Berachah Church starts early with prep school, because some of these young ones need to be prepared early.

Even one believer like Josiah, who stands alone, God honors. Do not ever underestimate the influence of a leader who is dedicated to the Word of God. When there is no hope in sight, God still honors those who trust in Him.

Today, we live in a time very much like then. We are assured over and over of the benign goals of Islam and all religions are placed as equals in this age of multiculturalism. All of this is modern idolatry. There is confusion and apostasy in our nation. Christians have a wide range of beliefs which are dramatically different from the Bible. There are no standards of truth; and there is distortion and evil in our client nation. Along with this is impending discipline of the Lord.

Like Judah, a leader which stands for doctrine, who stands in the gap, can make all of the difference.

Bible doctrine in to soul of individuals is the key.

By 622, Israel observed the Passover, something which had not been celebrated for years. This commemorated the Jews in Egypt. Josiah's reformation had come full circle. One man; one leader. Josiah cleansed the Temple of Baal worship and temple prostitution. He restored the building, which fell into great disrepair.

2Kings 22:2 and he does that which is right in the eyes of Yahweh, and walks in all the way of David his father, and has not turned aside--right or left.

2Kings 22:3 And it comes to pass, in the eighteenth year of king Josiah, the king has sent Shaphan son of Azaliah, son of Meshullam, the scribe, to the house of Yahweh, saying,

2Kings 22:4 `Go up unto Hilkiah the high priest, and he does complete the silver that is brought into the house of Yahweh, that the keepers of the threshold have gathered from the people,

2Kings 22:5 and they give it into the hand of the doers of the work, the overseers, in the house of Yahweh, and they give it to the doers of the work that [is] in the house of Yahweh, to strengthen the breach of the house,

2Kings 22:6 to artificers, and to builders, and [to repairers of] the wall, and to buy wood and hewn stones to strengthen the house;"

2Kings 22:7 only, the silver that is given into their hand is not reckoned with them, for in faithfulness they are dealing.

During this restoration, the book of the Lord was discovered.

2Kings 22:8 And Hilkiyah the high priest said unto Shaphan the scribe, 'A book of the law I have found in the house of Yahweh;' and Hilkiyah gives the book unto Shaphan, and he reads it.

2Kings 22:9 And Shaphan the scribe comes in unto the king, and brings the king back word, and said, 'Your servants have poured out the silver that has been found in the house, and give it into the hand of the doers of the work, the inspectors, in the house of Yahweh..

2Kings 22:10 And Shaphan the scribe declares to the king, saying, 'A book has Hilkiyah the priest given to me;' and Shaphan reads it before the king.

Josiah is deeply moved. He tears his clothes.

2Kings 22:11 And it comes to pass, at the king's hearing the words of the book of the law, that he rends his garments,

2Kings 22:12 and the king commands Hilkiyah the priest, and Ahikam son of Shaphan, and Achbor son of Michaiah, and Shaphan the scribe, and Asahiah servant of the king, saying,

2Kings 22:13 'Go, seek Yahweh for me, and for the people, and for all Judah, concerning the words of this book that is found, for great [is] the fury of Yahweh that is kindled against us, because that our fathers have not hearkened unto the words of this book, to do according to all that is written for us..

They go out to seek the Lord. It is apparent that they are involved in syncretism. Judah has fallen a great deal when it comes to devotion to the Lord. He realizes just how bad things have gotten after reading and studying and understanding the Law.

The absolute standards of the Word of God by which we have perfect standards. This book of the Law became the foundation for their worship.

The Law delivered God's mandates to Israel as a client nation. There were the rituals, the offerings, the blood of Christ, the rebound offerings. This is how Israel was to live with the standards of God.

This was Judah's last chance. Dedication to the Lord or dedication to false gods. This book became Josiah's passion. He insisted that Jews heard the Word of God.

2Kings 22:14 And Hilkiyah the priest goes, and Ahikam, and Achbor, and Shaphan, and Asahiah, unto Huldah the prophetess, wife of Shallum, son of Tikvah, son of Harhas, keeper of the garments, and she is dwelling in Jerusalem in the second, and they speak unto her.

2Kings 22:15 And she said unto them, `Thus said Yahweh, Elohim of Israel, Say to the man who has sent you unto me.

2Kings 22:16 Thus said Yahweh, Lo, I am bringing in evil unto this place and on its inhabitants, all the words of the book that the king of Judah has read

2Kings 22:17 because that they have forsaken Me, and make perfume to other elohims, so as to provoke Me to anger with every work of their hands, and My wrath has been kindled against this place, and it is not quenched.

2Kings 22:18 `And unto the king of Judah, who is sending you to seek Yahweh, thus do you say unto him, Thus said Yahweh, Elohim of Israel, The words that you have heard-

2Kings 22:19 because your heart [is] tender, and you are humbled because of Yahweh, in your hearing that which I have spoken against this place, and against its inhabitants, to be for a desolation, and for a reviling, and do rend your garments, and weep before Me--I also have heard--the affirmation of Yahweh-

2Kings 22:20 therefore, lo, I am gathering you unto your fathers, and you have been gathered unto your grave in peace, and your eyes do not look on any of the evil that I am bringing in on this place;' and they bring the king back word.

2Kings 23:1-7 And the king sends, and they gather unto him all the elders of Judah and Jerusalem, and the king goes up to the house of Yahweh, and every man of Judah, and all the inhabitants of Jerusalem, with him, and the priests, and the prophets, and all the people, from small unto great, and he reads in their ears all the words of the book of the covenant that is found in the house of Yahweh. And the king stands by the pillar, and makes the covenant before Yahweh, to walk after Yahweh, and to keep His commands, and His testimonies, and His statutes, with all the heart, and with all the soul, to establish the words of this covenant that are written on this book, and all the people stand in the covenant. And the king commands Hilkiah the high priest, and the priests of the second order, and the keepers of the threshold, to bring out from the temple of Yahweh all the vessels that are made for Baal, and for the shrine, and for all the host of the heavens, and he burns them at the outside of Jerusalem, in the fields of Kidron, and has borne their ashes to Beth-Eternal life. And he has caused to cease the idolatrous priests whom the kings of Judah have appointed, (and they make perfume in high places, in cities of Judah and suburbs of Jerusalem,) and those making perfume to Baal, to the sun, and to the moon, and to the planets, and to all the host of the heavens. And he brings out the shrine from the house of Yahweh to the outside of Jerusalem, unto the brook Kidron, and burns it at the brook Kidron, and beats it small to dust, and casts its dust on the grave of the sons of the people. And he breaks down the houses of the whoremongers that [are] in the house of Yahweh, where the women are weaving houses for the shrine.

There is a lot of lip service given to the Bible. The Lord recognizes those who proclaim His Word, whether in a public pronouncement of doctrine or a public reading of His Word.

However, the withdrawal of judgment was not withdrawn over just this. They did not depart from the syncretism of manasseh's time, and that their doom.

How long does God put up with negative volition?

Chaldea and Nebuchadnezzar came in and leveled the Temple.

God always provides for the deliverance of His people. In Babylon, Daniel would be the man standing in the gap. The client nation after those 70 years would be reconstituted. God honors His Word wherever it is found.

The U.S. is not a theocracy and we do not live under the Mosaic Law. However, there are believers in the public eye and they stand for the Word of God regardless of attack. There are teachers and leaders and they preserve the nation. This is the same as Josiah did in his time. He offered the alternative to apostasy. It is the individual heroes today and they count for the preservation of this nation. The invisible heroes, known by God for their advance. Some standing next to them have no idea as to their impact. It is just like the citizens of Judah in the times of Josiah.

Syncretism did not leave Israel even under Josiah. Today, if there are enough invisible heroes, we will be preserved. But there is a point where evil cannot be repaired and it must be cut out.

The US is a client nation to God. We have prospered in our history as a client nation. We have seen prosperity and the blessings of God like no other nation. That is all about advancing believers. Enough advancing believers brings blessing to the nation from God. God blesses a client nation like Israel and like the US, whose foundation is the Word of God.

Do we have some visible heroes proclaiming God's Word who are not being heard? Is there just lip service being given? Are there enough believers for God to pass over our nation, which is filled with so many problems?

The tradition of Bobby making a prediction for 2010. He sees it as grim. The parallels to Judah of 609 B.C. are staggering. Believers are cowed by a handful of skeptics and atheists. We are now multi-cultural, multi-religious and multi-confused. Will we fall from our perch as a client nation?

Bobby's opinion is, syncretism is winning in our country and Christianity is seen as just one religion among others. Even believers in government will not stand up for Jesus Christ. Government buildings can have Christmas trees but cannot support any Christian doctrine. We are past the crossroads. At this moment, we are Judah in spite of Josiah.

There have been times in history when there is no identifiable client nation. There will always be individuals who represent Jesus Christ in the worst of times.

There are still voices crying doctrine in the land. It may take a catastrophic event, an economic event or reversals on the field of battle for us to wake up as a nation.

Never give up and never become cynical and always stand up in the face of opposition. As an advancing believer, you will be given the same consideration of God as Josiah.

A verse for 2010: **be strong in the Lord and in the strength of His might.** From Ephesians.

## Lesson #1004

## 1Cor. 14: January 3, 2010

## Sunday 1

Bobby is going to try to complete 1Cor. 14 today and the book this year.

These mandates like *flee fornication* and *pray without ceasing*, they are just as binding and just as important as these others and should be no more controversial.

Authority and leadership are vested in the pastor-teacher in the assembly of the local church and the husband in the home. From Gen. 3:16b, women will have trouble in their very nature with authority and leadership. She will attempt to usurp her husband's role. She will desire to teach and to hold authority in the local church; not just over women, but over men as well. So Paul, in these regulations, is reminding the Corinthians of the danger of all of this. There is nothing inferior or superior with regards to the roles of men and women; there is just roles of authority and subordinate. When God designs a role, then that is exactly what we ought to be doing; it is a mandate. These are limited by the context of these passages.

Finally, Paul is not demeaning women in these matters; he is just recognizing God's design.

What about outside of the home and outside of the church? Some of you do have questions in these other areas. Women may wonder, *what if I do hold authority over men outside of the home and church?* This passage does not address women in the workplace, the government or the military. This passage is about the home and the church. That is the limitation. Nor does this passage address who is better or who is more capable. Women, believers and unbelievers, are still responders or reactors. That is how the woman was designed.

Vv. 34–35 are mandates, and there are hazards which will influence life in the home and in the church. Women who take on these sorts of roles can become very manly in their approach. The Christian woman must understand the choice that she makes. It is not anti-Biblical to have a position of authority. However, there may be an unintended result of this from this situation. It may be too easy for the woman to continue to exercising authority once she walks through the front door of her home. The woman's priority is always the mandate of the Word of God, despite what society at large has to say. This is simply the world in which we live. This is a caution for the woman to keep in mind her propensity for usurping a man's authority.

1Cor. 14:34 the women should keep silent in the churches. For they are not permitted to speak, but should be in submission, as the Law also says.

1Cor. 14:35 If there is anything they desire to learn, let them ask their husbands at home. For it is shameful for a woman to speak in church.

1Cor. 14:36 Or was it from you that the word of God came? Or are you the only ones it has reached?

Just so you know, these are the Lord's commandments. Not being recognized in v. 38 has nothing to do with loss of salvation.

Protasis of a 1<sup>st</sup> class condition. Paul is assuming that this is true of the believers in Corinth. He assumes this to be true. If you do not recognize the truth of these things, then you are not a prophet and you are not spiritual. Paul desires for there to be truth in their souls. Paul first of all says, "You have received these things as prophets from God the Holy Spirit. You have received regulations which are a part of the mandates of the Holy Spirit." If Bobby does not accept the mandates of pastor-teacher. Prophets must be able to recognize the truth of Paul's statements, for they are not prophets.

There are others who consider themselves to be spiritual; and this is everyone else. There is no spiritual life apart from the Holy Spirit. "If you do not recognize the truth of God's mandates, then you are not spiritual." Instead of recognizing these regulations, they react instead. When you disobey God's mandates, then you are out of fellowship.

1Cor. 14:37 If anyone thinks that he is a prophet, or spiritual, he should acknowledge that the things I am writing to you are a command of the Lord.

Recognize is the verb επιγνωσκω, which is metabolized doctrine in your soul. This is the operation of forming επιγνωσις in your soul. Epignosko requires spirituality in order to occur. If you are not spiritual, then these regs are a waste of time for you. This is the epitome of authority-orientation.

God has issued commandments. Take them seriously.

1Cor. 14:38 If anyone does not recognize this, he is not recognized.

## Lesson #1005

## 1Cor. 14: January 3, 2010

## Sunday 2

There are two negatives along with 2 επιγνωσκω's. What is this recognition which he does not have? He is not recognized as a prophet or as spiritual. This does not mean he is an unbeliever.

Other translations:

(AUV-NT) But if any man does not know this, he should remain ignorant. [Note: The Greek may mean, "If any man does not recognize this (truth), he will not be recognized (in the judgment)"].

(JMNT) Yet if anyone continues being ignorant [of this], let him continue without knowledge [other MSS: he continues being left ignorant]. (or: Now if anyone is habitually without experiential understanding, [this] continues being not known [by him].)

(MSG) If you won't play by these rules, God can't use you. Sorry.

agnoeo (ἀγνοέω) [pronounced *awg-no-EH-oh*], which means 1) *to be ignorant, not to know*; 2) *not to understand, unknown*; 3) *to err or sin through mistake, to be wrong*. Thayer only. Strong's #60.

We do not have any latitude; and if we take the latitude, then we must take on the consequences.

We are not here to have a life completely about ourselves. Only we can have a life with the correct emphasis or priorities.

Maybe that ought to be your watchword—*what am I here for?* Understand what your purpose is as a believer in Jesus Christ. Do not fail to meet your obligations.

Paul is not going to try to convince them; he is not going to spend time trying to convince them. It is a dead end if a believer fails to metabolize doctrine. There is nothing that Bobby can do to fix that.

Can any of you say, "I have nothing, I have to take a bus to get here" and we all have a life designed for us. It must be inside the plan of God.

If the Word of God cannot convince you; if His mandates cannot move you, then there is no reason for Paul to attempt to move you with persuasion. Those who reject Bible doctrine and its authority are left to act on their own recognizance.

If you hear things you do not like in Berachah because it conflicts with your lifestyle, then your lifestyle is the problem and it will keep you from God's plan for your life.

1Cor. 14:38 **If anyone does not recognize this, he is not recognized.**

Now Paul sums up the chapters in 2 sentences.

Do not ban the use of tongues when it is related to evangelism; where the gospel might be spoken to one who speaks a different dialect. These gifts represent communication; even though they are no longer extent today.

Another reason why it is clear that the gift of prophecy and tongues have ceased, this was one of Paul's first epistles, and it began its circulation early. Paul only mentions the gift of tongues in this epistle. It is never mentioned in his later letters, as this gift was disappearing. Would God deprive the church of something necessary for its function? Of course not. What replaced these gifts was the completed canon of Scripture.

All of those people who yell and scream in tongues today are not recognized. The assimilation of this doctrine is the basis for our spiritual growth. It is essential.

1Cor. 14:39 **So, my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues.**

Paul now echoes v. 33 (**for God is not a God of disorder but of peace. As in all the churches of the saints**) Good manners; an organized and orderly life. This is another reflection of our metabolized doctrine, and this is the best doctrine for academic discipline.

An army is never a mob. It is very well-coordinated. Everyone is on the same page to accomplish the same mission. Everyone does his job and acts at the proper moment in the proper way. We are an army and we win or lose based upon how orderly we function as a unit.

There are regulations in this chapter about the way we operate. Paul wrote to Timothy to help him with any church like the Corinthian church, "O Timothy, guard that which has been entrusted to you, avoiding arguments of some who have gone astray."

#### **Summary of the Chapter**

1. The pastor-teacher should always maintain good order within the church. The believer must maintain good order within his soul.
2. Guard the doctrine and the regulations put forward in the Word of God and put a perimeter around them.
3. Do not put up with meaningless chatter, as was taking place in Corinth with tongues chatter. The same with pastors who teach nothing but humanism. Syncretism.
4. Speak against the pure carnality which is behind it. The background of the Corinthian heathen temples; today, we speak against that which is false. Stand for the truth and do not become a legalist. Remain grace orientated.
5. Pursue edification. Do not allow false doctrine to entice you away from true doctrine.
6. Watch out for false prophets and false pastors who have gone into reversionism and into deviant doctrine.

1Cor. 14:40 **But all things should be done decently and in order.**

Paul realizes that the Corinthians are denying the bodily resurrection. Corinthian doctrinal deviation. Paul has given them tremendous doctrinal dissertation. However, false teaching was circulating throughout the Corinthian church.

The idea of bodily resurrection seemed preposterous to the Greeks. Most of those in the Corinth church were Greeks, although there were certain a handful of Jews. Most of the Greeks at this time adhere to a philosophy of dualism, which is an anthropology as much as it is a philosophy.

### **Anthropology**

1. Theological anthropology means the study of man and his characteristics in his relation to God. This includes the origin of man. Most other anthropologies come from a completely different perspective.
2. This includes sin as a depravity.
3. The study of man and God as a result of creation.

### **What was this Dualism?**

This was how they thought; this was a carryover from their past.

1. The body is described as material or physical.
2. The soul and the spirit was the immaterial. So far, we are in agreement.
3. In Greek dualism, the material, the body of flesh, was entirely corrupted and evil. Flesh was evil in their thinking, which is similar to Biblical anthropology. We are born corrupted. That nature is passed through procreation; transmitted through our parents.
4. Further, in Greek dualism, the soul, the immaterial, was the source of all things good. This is not unlike Oriental dualism.
5. Good is the inherent property of the soul; evil is inherent to the body.
6. In Greek dualism, the body is evil and the soul is good.
7. Evil is of the body, but not of the soul in Greek dualism.
8. The conclusion of dualism is, sin in human life is to be blamed on the body only, which seduces and stains the innocent soul. The Greek believers in the church at Corinth were stuck in this thinking. The resurrection confused them, therefore.

### **Greeks and the Resurrection**

1. The physical body, to the Greek, was inadequate to fellowship with God.
2. There are believers who accepted eternal life, but they did not quite go for the whole package.
3. For them, God could not have anything to do with the material side of man, inasmuch as it was evil.
4. God would only preserve the good inherent in the soul. So it was the soul that was eternal.

5. Therefore, it was only the soul, the immaterial, the good, which could survive physical death.
6. They considered the body as a prison for the soul. The body imprisoned the soul and the soul was freed from the body at death.
7. The influence of Greek dualism absolutely separated body from soul and left no room for a bodily existence after death.
8. They rejected this out of hand.
9. A bodily resurrection is just another prison for the soul because the flesh was evil and the soul could not escape that evil.

Greek dualism is not Biblical.

#### **The Biblical View**

1. Everything that God created was good: body, soul and spirit. God can only create perfection.
2. Adam was created without a sin nature. He had no sin in his body or soul.
3. As created by God, the body was not evil.
4. When Adam sinned, it was not just a bodily sin; it was also a sin of the immaterial part of man. Sin is sin. Everything we do is from the whole of man. This blows Greek immortality out of the water.
5. It was not just a bodily sin, but from the immaterial part. Adam's decision came from his soul. It originated in the mentality of his soul.
6. His was not just a physical, material fall.
7. The results of the fall were that the sin nature corrupted both body and soul.
8. Biblical anthropology confirms that the soul is just as tainted by the sin nature as is the body even though the sin nature is genetically transmitted in the cell structure of the body.
9. Therefore, in Biblical anthropology, the body and the soul could have a future in eternity with God, as long as the sin nature was removed.

#### **Greek Anthropology as Opposed to Biblical Anthropology**

1. The Greeks assigned different properties to body and soul.
2. There was immortality in the soul.
3. For the Greeks, the soul was purely rational, inherently moral, separate from all evil.
4. Therefore, all good comes from the source of the soul, according to the Greek thinking.
5. Only the soul is to be preserved; not the body, to Greek anthropology.

This should help us to see what bodily resurrection was not seen by the Greeks as reasonable. Even today, this is not understood, and because of syncretism, some even confused resurrection with reincarnation.

Bodily resurrection was against their thinking; and this was not empirical either; no one had ever seen this (apart from some non-Greeks who had seen Jesus).

Paul will have an airtight argument to convince them. People rejected Jesus Christ, even though He is the exact image of God. Man has never seen God, but Jesus Christ has shown man God. People saw Jesus and rejected Him.

The bodily resurrection is the key to their thinking and to our thinking. Because Jesus was resurrected, so will we be resurrected. That is the empirical argument. Is He really the Savior if He is not resurrected?

There are still skeptics in this world when it comes to resurrection. Over 500 people witnessed the resurrected Christ. They saw Him; they heard Him and they touched Him. With empirical proof of resurrection, there was rational proof of the resurrection. This is Paul's line of argument.

The writers of the New Testament testified as to Who Jesus was and what they knew. Those who saw the resurrected Christ were witnesses to His resurrection. They saw the grave clothes and recognized that they had not been moved when Jesus sat up.

#### **Paul's Conclusion**

1. Because the Lord Jesus Christ was bodily resurrected, as many saw, he concludes that we will be resurrected.
2. Because Christ lived in bodily form in heaven, so will we.
3. The resurrection means that we will have a body exactly like His. His resurrected body is exactly the body that we will have.
4. The resurrection body that we will receive is different from our present body. The Greeks thought they we would get the same old body, and that body is evil, so we could not have a relationship with God. Paul states over and over again that there is a body of immortality. That makes the body which is eternal.
5. With this line of empirical truth, bodily resurrection was now possible in the Greek thinking. Now, they will think their way through it. Jesus was raised in a physical body, but this body has brand new qualities; no limitations as we have; Jesus went through doors and the grave clothes, etc. others will witness this.
6. We will have a body like His. Our bodies are harmonious with eternity, in heaven with God.

#### **Rational Proof**

1. If Christ did not bodily rise from the dead, then the entire Christian faith is fallacious. Yet these people believe in Christ.
2. A dead God does not reassure us with regards to eternal life.
3. If that is true, then proclaiming the gospel would be without value.

4. Then Christian testimony to the rest of the world would be a total hoax. This would make Jesus criminal that He would have us believe in Him, who did not rise from the grave.
5. And if this resurrection is false, then it is ineffective. It could not be backed by the power of the Holy Spirit. It makes you wonder just how rational God is.
6. If Christ is not resurrected, then no sins have been paid for.
7. Past believers would have perished without any hope of a future life.

This is one doctrine that we cannot do without. If there is no resurrection, let us eat, drink and be merry, for tomorrow we die. Go out, live for pleasure, because there is nothing else.

## Lesson #1007

1Cor. 15:1 January 7, 2010

Thursday

Bobby needs rebound tonight more than most nights.

Bobby was tempted to cancel Bible class. Texas is playing for the national championship tonite.

Ann Coulter, a great writer and a great conservative. This is about the Britt Hume advising Tiger Woods. In a movie or on tv, you will never hear the name of Jesus Christ, unless it is an oath. Bobby reads a column by her. Hume's words sent liberals into a dithering rage. Tom Shales demanded that Hume apologize.

Schuster, the separation of church and television. What topic induces this kind of babbling lunacy? Col. 2:14 even quoted by Ann Coulter. You can be washing the dishes or walking your dog, and you can believe that Jesus Christ died for your sins, and you are saved.

In a boiling rage, liberal accuse Christians of being judgmental. Christianity is simultaneously the easiest and hardest religions. Christianity is the best deal.

She gave the gospel 10 times in this one column.

The introduction is continued with a question—what do the Corinthians think about a bodily resurrection? Why were they denying the resurrection? That was their background. That was dualism. The soul would continue forever. The idea of a bodily resurrection to them was absurd to them. The body of flesh was seen as being entirely corrupt. The soul, the immaterial part of man, was the source of all things that are good. To them, all good comes from the source of the soul and all evil emanates from the body. The corrupted body is inadequate for eternity, which is true. But they did not believe that it would be fixable, as the body was repugnant.

This is a form of asceticism.

Because of their background, a bodily resurrection just made no sense to them. It was not logical and there was no proof for such a view. It was not rational nor was it empirical.

Our faith is based upon the cross and resurrection. Those were actual happenings and witnessed by thousands of people. We have a mix of all of those.

Paul's first line of proof will be the empirical testimony of those who saw Jesus. He appeared to His closest disciples, men and women. These same men would become Apostles or dynamic disciples. Paul himself met the risen Lord. There may have even been some in Corinth who saw Jesus. There were 500 others who saw our Lord. Those are Paul's empirical argument. All of these were those who witnessed our Lord.

He also presents a rational argument for our Lord. He approach it in a negative way.

### **Paul's Rational Argument**

1. If Christ did not bodily rise from the dead, then the Christian faith is fallacious.
2. Proclaiming the gospel as Paul was doing and as many other did; even using tongues as many had done—it would be of no value.
3. Christian testimony to the rest of the world would be a hoax. All the witnesses would be perpetrating a false hoax. If Christ is not resurrected, then none of it is true. He would not be God nor would He be a good man. How could Jesus Christ, knowing He is not God, make all these claims and allow millions to die in complete ignorance and foolishness.
4. If Jesus was not resurrected, then He could not have paid for our sins.
5. If Christ were not resurrected, then past believers would have perished without any hope of an eternal life.
6. If Christ were dead, there could be no eternal life. If He is not resurrected, then we will not be resurrected. The Corinthians thought all of these things to be true, and now they see the contradiction in their thinking.
7. The promise of eternal life came with salvation. These Greeks has already believed in Jesus Christ; Paul made certain of that. What Paul was doing was logically progressing his thought from the saving work of Jesus Christ to His work on the cross. You believe in Jesus Christ; now believe that he was resurrected.

You cannot logically believe in the risen Christ without believing in your own bodily resurrection. If there is no bodily resurrection, then Christians are the most pitiful people of all. The Christians did not like to be futile. The believers might as well believe, "Let us eat, drink, and seek pleasure, for tomorrow we die." And we know that will not bring true pleasure. Morality and ethics would be completely situational if pleasure was key to life. If morality is in the way of your pleasure, set morality aside. This could eliminate evil. This is an entirely cynical statement.

Paul is teaching that the resurrection separates Christianity from all other religions. Only the Lord Jesus Christ has ben resurrected. That is how important this chapter is. We

cannot have any uncertainty in this doctrine. This is a primary passage on resurrection. This is the most extensive passage on resurrection in the Bible.

### Resurrection Passages

1. However, this is not the only place where Paul speaks of resurrection. Without the resurrection, Jesus Christ could not be the Son of God. Rom. 1:3–4: **about (around; concerning; with reference to) His Son -- the One coming into existence (birthing Himself) from out of David's (or, Davidic) sperm (seed), down from (in accord with) flesh; the One being bounded (marked off by boundaries and thus defined; separated and thus designated; divided away and determined) God's Son (a Son of God) within power (ability), down from (in accord with) a spirit of separateness (holiness; sanctity [the Holy Spirit - FF Bruce]; a spirit pertaining to being set apart) forth from out of a resurrection (a standing back up again) of dead ones -- Jesus Christ, our Lord,**
2. The resurrection is part of the gospel as we see in Rom. 10:9–19.
3. 1Cor. 15:20 2Cor. 4:14 1Thess. 4:14, 16–17: **because the Lord Himself will descend from heaven within a shout of command, within [the] Chief Agent's (Original Messenger's) voice, and within God's trumpet, and the dead ones within Christ will raise themselves up (will stand up again) first (or: in first place). Thereupon (after that) we, the living ones, the ones continuously being left around, will at the same time be seized and snatched away (carried off by force) into air, together with them within clouds, into the Lord's meeting (encounter). And thus (in this way) shall we always be (exist) together with the Lord.** Bodily resurrection does not depend upon your body being somewhat intact wherever it is placed. If your body is destroyed in war or in an airline explosion, God reconstitutes our body and unites it with the soul. We will have a tangible body. It will be changed in the twinkling of an eye. If we are part of the rapture generation, then we will not taste death. Living at the moment of the rapture, you will not experience death. Bob wanted the experience of death. So many people who are afraid of death pray for the rapture.
- 4.

Our ultimate future in a resurrection body. We meet the Lord in the air. At the 2<sup>nd</sup> advent, the Lord comes to earth and sets up His Millennial kingdom. This is one of the differences between the rapture and the 2<sup>nd</sup> advent.

### The Importance of the Resurrection

1. The resurrection is a central claim of Christianity. This is a doctrine that is not negotiable.
2. The resurrection is the promise of eternity with God. That is our confidence; that is our great hope.
3. Resurrection is a basic soteriological doctrine without which Christianity cannot be true. It is a key doctrine.

4. Resurrection is a decisive issue in Christian theology separating the false from the true.
5. Resurrection is our personal assurance of a bodily life after physical death.

Bobby assures us that these will be repeated and a part of our thinking.

1Cor. 15:1 Now I am progressively making known to you folks, brothers, the good news (the message of ease and wellness) which I, myself, announced as glad tidings for you (to you), which you also accepted and embraced, within which and in union with which you also stand,

## Lesson #1008 The Resurrection 1Cor. 15: January 10, 2010 Sunday 1

There is the resurrection of believers. Unbelievers are resurrected to judgment. That is the Great White Throne judgment, cast into the Lake of Fire forever. They will have a body. Matt. 25:41 Rev. 20:5–15 This will take place at the end of the Millennium.

### Dispensations

1. The Bible breaks down history into increments, and these are called dispensations.
2. The Biblical eras are the progress of human history.
3. The divisions of these dispensations give the divine interpretation of history. God's interpretation is *the* interpretation of history.
4. The dispensations.
  - a. The theo-centric dispensation the creation of man to the garden.
  - b. They fall, and this begins the era of negative volition.
  - c. The Age of Israel
  - d. The Era of the Hypostatic Union. Jesus is called the first fruits of resurrection. There was never a resurrection prior to our Lord leaving the tomb after 3 days.
  - e. The Church Age:
    - i. The pre-canon era which was the 1<sup>st</sup> century A.D.
    - ii. The post-canon era. The rapture will end this event, and that day and time is known by no one.
  - f. The Tribulation, which is 7 years, and completes human history. The 3<sup>rd</sup> resurrection and sequence. Even though this will be a horrible period of warfare, there will still be those who are alive at the 2<sup>nd</sup> coming of Jesus Christ. All of the Old Testament saints will be resurrected. Isa 26:19–20 Rev. 20:4
  - g. The Millennium is a literal 1000 years. This final group get their resurrection bodies at the end. Those who enter into the Millennium with bodies of flesh must receive new bodies at the end of the Millennium when the old heavens and earth are destroyed.

Christ, the church at the rapture, the Old Testament and tribulational martyrs at the 2<sup>nd</sup> advent, and the millennial saints, and all unbelievers.

### **Why Dispensational is Correct**

1. Peter makes it clear that at the time of the beginning of the Church Age, David was still in his grave. David is a central figure of the Age of Israel.
2. The dispensation is not yet complete. It still enters its final few years at the rapture. Therefore, there will be a post-tribulational resurrection of Old Testament saints. Believers of the Age of Israel are resurrected at the end of their dispensation. This will happen when the promised kingdom of David comes to be. Jewish believers in the Church Age are not a part of Israel and they are members of the church and will be resurrected along with the rest of us.
3. During the Tribulation, the resumption of the Age of Israel, and at the beginning after the rapture of the church, there will be two Jewish witnesses who will be resuscitated. There have been those who were necessitated in the Old Testament. Jesus can still do this. They will restore the Temple and they will preach the gospel of Jesus Christ. No believers on earth at the beginning of the Tribulation. They will proclaim the gospel for 1260 days. These are probably Moses and Elijah. They will have supernatural powers. They can turn water into blood and withhold water from rain. Mal. 4 Jesus Christ declared this event to still be future. In their gospel presentation, the first converts include the 144,000 of Israel. Here are where the JW's come in, and they see themselves as the 144,000 and there are more than 144,000 JW's, then who will be left out? After 3.5 years, these 2 witnesses will be killed. These 2 are a part of the dispensation of Israel. They could not die again if they had been raised up in resurrected bodies. We will view all of this from our own resurrection bodies.
4. The Messianic kingdom of Israel. The covenants to Israel are not fulfilled until the time of the Millennium, and there is no reason for Jews to have resurrection bodies.

This is an overview of the doctrine of resurrection. To hear a departure from this doctrine is heresy. If you hear a denial, a distortion or a tweaking of this doctrine, remove yourself from that church or that teacher.

**Lesson #1009**

**1Cor. 15: January 10, 2010**

**Sunday 2**

Bobby threw an entire system of theology toward us in the previous hour. This has been developed and debated and has become an entire system of theology. We need to understand that there are a series of resurrections in history; only 1 has occurred and 4 more will occur. The rapture (1Thess. 4); the Old Testament saints and Tribulation martyrs are resurrection; at the end of the Millennium there will be those die and those who do not; and they will all be given resurrection bodies; and then the unbelievers will be raised up for the final judgment.

Many of Bobby's congregation charged into the library to grab the pertinent booklet (*The Divine Outline of History*).

There are many skeptics to this approach. We need to approach this from the skeptics point of view and from our faith-based view as well.

*Was the resurrection of Christ really an historical event? Did it really happen?* They might suggest that the poor distraught disciplines, having seen Jesus crucified, began a myth which they perpetrated, and which myth was perpetrated to this day.

We live in an age of tolerance, where all sorts of viewpoints are tolerated. We accept the religion of environmentalism, space aliens, eastern religions; but we also live in an age of irreverent people with regards to the truth. Satan is being very successful at this point in the Angelic Conflict. An age of irreverence and cynicism. Many people today are more receptive to an afterlife via reincarnation rather than via a resurrection. The soul transmigrates through a variety of bodies, animals, human, plants and even inorganic objects. The Hindus believe that this is a way to atone for various actions in life. The worse the life, the lower the life form the reincarnation takes place in. Resurrection is entirely dependent upon Christ. Reincarnation depends upon mystical insight and there is no empirical evidence of reincarnation; it is entirely blind faith; a deception of Satan.

Resurrection is the Biblical viewpoint of the afterlife. Ironically, our age is also one where facts are inaccessible unless accompanied by rational, empirical, and scientific proof of same. This came with the period of enlightenment, around the middle of the 17<sup>th</sup> century?

The laws of nature are laws put into place by the Creator.

Today in many scientific circles, faith is seen as a relic of the past, and unnecessary today, since we know so much from scientific discovery. They present this as superstition. Thus faith, in these circles, is viewed as ignorance. To them, science is the only real progress and hope for mankind. Science becomes a humanistic religion. Take environmentalism which offers up proofs of our destruction of our planet.

Man-made global warming and climate change. All of the heads of state gathered at a great climate change conference. There is room for doubt that this is man-made. Reputable voices have disputed this man-made global warming. Many put their faith in great scientists like Al Gore or in those who manipulate the data to get their facts and theories proven.

Science has a wonderful place in our world, but not as a substitute for Scripture; and not as a replacement for God. So many bow down to science as an idol. It is rarely admitted that some science is based upon faith; even blind-faith. Unverifiable, speculative facts about the universe and the world in which we live. Based upon previously unauthenticated theories. One discovery changes an entire science.

Evolutionary science is constantly finding so many pieces of evidence which changes everything. Many of the theories assume that there is no God; only the forces of nature (pantheism). These are highly speculative theories and they become the underpinnings of many solid, scientific conclusions.

The origin of the universe; the theories are rampant and truly amazing. How do you explain the incredible orderliness of it all; the stars and their traffic patterns; or the spark of life. No scientist witnessed the origin of the universe or that origin of life. The Big Bang theory; and these theories lie outside of scientific observation and scientific verification. We find some tiny spec of evidence and we interpret it and apply it to the entire universe. Whenever hypotheses from these cannot be verified, science enters into the realm of speculation. Science shines in some sets of observations, but they have great problems when trying to make up stuff based on the assumption of no-God.

Evolution is a prime example of accepting a theory of science on blind faith. This is hypothesized upon the confidence in the veracity of the theories of mankind. If you boil it down, it goes to this premise: from some inanimate piece of material, which came into being in ways that cannot be explained; from this inorganic matter arose life, which is something which has never been observed before.

Scientists never go back to this beginning; they always go back to another point, after this life form has begun. All of this has nothing to do with God; they basically reject Biblical teaching. None of it has ever been observed. It is all speculative. It is based upon small little facts and observations which can be interpreted or misinterpreted; and they never take into account Who God is and What God is capable of doing.

A Creator and Designer makes sense. No building in this world came into being on its own. No building was ever made until it is first designed, then created using energy.

There is theistic evolution and many Christians have bought into this. They allow for God to create life, but that is all that He did. This comes as a result of trying to make creationism and evolution one. We have a choice: blind faith in evolution or what the Scripture says. One of the best examples of this is resurrection. Faith in mankind's unverified or speculative theories. Jer. 17:5 cursed

there is certainly faith in Christianity; and it is one of the ways that we perceive our world. Science uses all 3, although they do not admit it. We base much of our life on faith as believers in Jesus Christ. However, it is not blind faith. Humanism demands blind faith in the designs of mankind. Our faith is centered in its observed, verifiable reality. Thousands saw Jesus in His resurrection body. The Lord Jesus Christ is the revelation of God. Heb. 1:1–3. Science cannot find anything as wonderful as the birth, life and death of Jesus Christ. It is all verifiable, rational and empirical fact. We do not live with blind faith, like much of the humanistic world does.

Biblical Christianity is not non-empirical or non-rational. Our faith is more empirical than most of what passes for science today. Bobby looked for verifiable facts for various scientific theories. Since no one has seen the resurrection for 2000 years, there is doubt in the minds of many that it really happened. Facts should be verified by continuing verification and discovery.

Satan always has his challenges to the truth; his deception of the truth. He is the most powerful and created being in this universe.

Bobby is not denigrating the wonderful discoveries of science and technology. The facts are verifiable. If we were in a court of law and everyone in this room saw one event and we all agreed to it, and we all saw the same thing, would that not be accepted as verifiable and accepted as truth? Even Paul met Jesus Christ face to face on the Damascus road.

## Lesson #1010

1Cor. 15: January 13, 2010

Wednesday

It is 2000 years since our Lord was resurrected. Why have we not seen a resurrection from that time until this? Empiricism is a major reason for rejecting Jesus Christ; but this is also a major reason why we believe the resurrection of Jesus Christ.

There is not a doctrine present in the Word of God that Satan seeks to obscure more than the doctrine of resurrection. He of course tries to obscure the gospel even more.

We have never seen anyone resurrected. So, we do not know if an out-of-body experience is real or not; but that is not the same as a resurrection. No one has ever seen that before.

### Empirically Verifying the Resurrection

1. If we can grant that ordinary historical events can be verified (if they cannot, not real history can exist),
2. Then it is possible for the historicity of the resurrection to be verified in the same way as any other historical event.
3. If the account of an historical event is compared from various eyewitness viewpoints, and the resurrection is so compared,
4. Then a synthesis of truth of the event can be identified and accepted. This is how history works. An historian interviews those who have seen what an event is. An historian can synthesize from the accounts a historical narrative.
5. This is how history is developed. If you do not know the past, then you are doomed to repeat the mistakes of the past.

Let's look at the empirical proofs that make this an historically accurate account.

### Eyewitnesses to the Resurrection

1. Paul's experience his his account of that experience. He claimed to see the resurrected Christ on the Damascus Road. Persecuting Christians is what Paul most liked to do. Paul followed up...Acts 9:3-5 which event took place only 5 years after the resurrection. So Paul was one eyewitness, and he repeated this testimony to many people. Paul did not see our Lord's resurrection before the ascension, but he did see our Lord on the Damascus Road.

2. A list given of Christ's several resurrection experiences. These are 3<sup>rd</sup> party accounts, in 1Cor. 15:3–7 and he wrote this about 25 years after the resurrection. There were people alive at the time that Paul wrote this.
3. Gal. 1:18–19 Paul interviewed eyewitnesses and received confirmation from those who were eyewitnesses to the actual event. Peter, in fact, was at the tomb. Paul had personal contact with those who saw the risen Christ in Jerusalem. They probably compared their experiences. Like any historian, Paul interviews eyewitnesses. This is where 1Cor. 15 came from. We are now 60 years beyond WWII. The historians who wrote these books interviewed as many surviving witnesses as they could. They gathered all of the facts that they could while the WWII veterans are still alive. From these interviews, we can come up with reasonable reconstructions of the actual events. Historicity improves the nearer one is to the actual event. Now, did Paul put his own spin on this resurrection? That is not what Paul did. These are historical facts and Paul was inspired by God the Holy Spirit as he wrote these things down. Paul was not looking for any political bent or movement. These other Apostles were circulating their own eyewitness accounts. The written material occurred as early as 40 A.D. Obviously, discussion occurred as well around this time.
4. Mark is the next empirical proof and it is generally thought that Mark's gospel was written before 50 A.D., and Mark records Peter's account of our Lord's ministry. This makes his gospel a very reliable historical document. Our faith is centered in the historical Jesus Christ and in the well-documented events of His life, His death and His resurrection. There is great empirical evidence.
5. The final evidence comes from Luke, who was an excellent historian. He also gathered his information from other eyewitness accounts.
6. The book of Acts also has a testimony of the resurrection of Jesus Christ.
7. There were hundreds of eyewitnesses, and Luke sought these out and his is the most detailed that we have, and Luke's writings have been accepted to be written around 60 A.D.

### **Summary of all this**

this is the most important history of all historical events. All history is dependent upon this 1 event. Everything before leads up to this event and everything after looks back to it.

1. Matthew, Mark, Luke, John, Paul and Peter were the confirmed writers of these accounts. John, Paul, Peter and Matthew were all eyewitnesses.
2. The documents were written within 25 years of the events. Interviews were conducted.
3. All of the gospel accounts came from eyewitnesses. They were not 3<sup>rd</sup> or 4<sup>th</sup> hand and all put into writing within 3 decades of the Christian era. Matthew, Mark and Luke gathered their facts.
4. Therefore, the Biblical documents are contemporary accounts of the resurrection accounts. Many skeptics want to put a late date on the gospel and say they were

written a 100 years later and therefore are distorted. This is contemporary first-hand historical documents.

5. These are documents written by those who saw the risen Christ. The historical record is acceptable because of the evidence. Bobby was a classics major in college, and he read much historical accounts. There are only a couple manuscripts of these ancient historians and it is accepted as accurate history. The accounts of the New Testament are literally in the 1000's. Some are in pieces, and a few are whole. Very historical.
- 6.
7. With so many corroborated eyewitness accounts recording the same event, it is absolutely right and correct to believe that the resurrection happened, just as it was described by these men. In a court of law, if a few hundred witnesses all came in and verified the same story, it would be accepted as a factual account. 2 or 3 eyewitnesses are usually enough. Many historical events are accepted on much less evidence than we have here.

Matthew, Mark and Luke can be synthesized to determine the events which occurred. This is one reason that they are called the Synoptics. Jesus slowly went vertical and they saw Him ascend into the clouds.

However, for some people, this is not enough because they have negative volition.

Our faith is based on more than superstition or on blind faith. It is based on the surety of eyewitnesses.

### **Outline of 1Corinthians 15**

1. Vv. 1–34 is the importance of the resurrection as a guiding concept of Christianity.
  - a. Vv. 1–11 the resurrection is central and essential to the gospel.
  - b. V. 12 some Corinthians deny the resurrection.
  - c. Vv. 13–19 resurrection is essential to the Christian faith.
  - d. Vv. 20–22 the resurrection overcomes physical and spiritual death.
  - e. V. 24 Resurrection and victory in the Angelic Conflict.
  - f. Vv. 25–28 the triumph of God.
  - g. The resurrection is a motivation for withstanding suffering in the Christian life. Vv. 28–34
2. Questions regarding bodily resurrection.
  - a. V. 35: 2 questions reflecting Corinthian confusion.
  - b. Vv. 36–38 an illustration to answer the questions
  - c. Vv. 39–44 earthly versus resurrection bodies. This tells you what your body will be like.
  - d. Vv. 45–49 the necessity of a resurrection body for an eternal relationship with Jesus Christ. The resurrection body is immortal, and this mortal must put on immortality.

- e. V. 50 the need for resurrection.
- f. Vv. 51–53 the mechanics for the resurrection.
- g. Vv. 54–57 our final victory is in resurrection.
- h. V. 58 a conclusion

Paul is anxious here and he wants to impart this wonderful doctrine by easing into it. This is much more enjoyable to write about than what he has had to say. He seeks to downplay his own role and focus on the gospel itself. He wants them to understand what He received directly from Jesus Christ. This has great meaning. He is inspired by God the Holy Spirit. This doctrine comes from the highest authority. These people must know the authenticity of this doctrine and its impact.

Not until v. 12 does Paul confront them with their misconception. He eases into this. The Apostle Paul emphasizes the overall significance of the gospel message.

The resurrection is a critical part of the gospel. We can be saved without believing in the resurrection. We are saved by believing in Jesus Christ and all that is related to his death on the cross. However, the gospel is not complete without resurrection. We cannot have eternal life without a resurrected Christ. It is the crux of the gospel.

If He is dead, He is not better than the idols.

Paul begins with a verb. Gnorizô and this includes males and females. He wants to make known the gospel to them. Paul has certainly proclaimed the gospel to them before. Paul is reminding them what he preached to them.

This is a reference back to Paul proclaiming the gospel to them originally. I proclaimed this to you originally.

Aor active indicative of

### The Verb

1. The aorist presents paralambanô as already attained.
2. It views the action of the verb in its entirety. The action is seen as a whole.
3. This is a particular type of an aorist; the culminative aorist to review the event of receiving in its entirety but regards it from the recipient's results. They received or accepted what he was teaching. We can gather that he attained this objective. It was accepted by them. It has an existing result; salvation

1Cor. 15:1 **Now I am progressively making known to you folks, brothers, the good news (the message of ease and wellness) which I, myself, announced as glad tidings for you (to you), which you also accepted and embraced, within which and in union with which you also stand,**

εὐογγελιον ὁ the subject which Paul is going to speak about is the gospel. What did he do? Paul had proclaimed the gospel to them in the past. The first thing he did was evangelize to whatever city he traveled to. Then he would plant a church.

Paul prefaces his past actions with the verb γνορίζω which means *to make known*. He is going to make known at this present time their status.

*To receive* is παραλαμβάνω in the aorist tense. It is better translated *accepted*. Paul views this event in its totality. He specifically regards the action as a whole. Those Corinthians to whom he had originally given the gospel. He makes certain that they know that they are already believers and they have already accepted the gospel and they are an existing result. The existing result is, they have accepted it.

The existing result. John 1:12 **But to all who did receive** [accepted] **him, who believed in his name, he gave the right to become children of God,** Paul is focusing on believers; he is not talking to unbelievers. These people do understand. They are clear on at least that part of the gospel. They understand the substitutionary work of the Lord Jesus Christ. They have accepted Him as Savior in a point in time. However, the Corinthians are still confused about a very important aspect of the gospel. Part of the gospel is the resurrection.

*Do I need to include the resurrection when I present the gospel?* You present the gospel in the way that you get through to someone. Bobby's personal opinion, give as much of the gospel as is possible. Is the resurrection necessary? No. The Corinthians illustrate this. They are saved yet they are still confused about the resurrection. They do not fully understand what it accomplished.

*Stand* is in the perfect active indicative. ἵστημι is the verb.

#### Grammar of *stand*

1. The perfect is the tense of completed action.
2. The perfect tense views the action as a finished product. That is the means or method of salvation.
3. The perfect tense is more intensive than just the existing results.
4. This is a consummative aorist. There is a process going on. It is a completed process with histimi.
5. That process is first preaching then receiving or accepting. Then it is consummated in an intensive standing.
6. Preaching and accepting process.

The Corinthians have believed the gospel. They have heard it. It has become the rock of their salvation, just as it is for all of us. Salvation is completed in them and in us, once and

for all time. They are regenerate, they are in union with Christ and now they are standing. It is the gospel which defines their security.

The full gospel defines their security. Paul has evangelized them and they have believed. They simply cannot fall because they stand upon the gospel.

Martin Luther was an ordained priest in the Catholic church, but he was a renegade and he was anti-clerical. He watched all of these priests roll into these villages and they would sell indulgences. They sold these poor peasants indulgences to get them into heaven. He understood salvation by grace. One day he stood before a potentate and he had to defend himself. He was accused of heresy because he preached faith alone in Christ alone. They demanded he recant and he said, "Here I stand; I can do no other."

Salvation was a finished fact. It was unassailable. He could not lose his standing in Jesus Christ. He had expressed faith in Jesus Christ and he knew it. He could not repudiate salvation by grace. He knew salvation was a completed fact.

We stand in the doctrine of eternal security. We stand in the security of being in Christ. He Corinthians heard and accepted it. They had eternal security. In spite of all of their problems, these Corinthians were *brothers*. They were all royal family of God.

More about γνῶριζω. In the present tense, in this case, is a reminder.

gnôrizô γνῶριζω) [pronounced *gnoh-RID-zoh*], which means 1) *to make known; 1a) to become known, be recognized; 2) to know, to gain knowledge of, have thorough knowledge of; 2a) in earlier Greek it means "to gain a knowledge of" or "have thorough knowledge of"* Thayer definitions. Strong's #1107.

You cannot live your life if you are floundering on confidence in the resurrection.

Eternally, the Corinthians are secure. However, temporally, they are not.

When the believer drifts away, he loses confidence and momentum. Some even renounce their faith. Other believers think that they have lost their salvation or they never had true faith to begin with.

How do they recover confidence if they do not feel secure? They try to live in a certain way if they do not feel like they merit salvation. Often, they then try to live a certain way; they try to prove their salvation. They think that one cannot be saved unless they show the proper fruit in one's life. However, there are no works ever in the gospel.

Christ was resurrected and this will be a source of great security and motivation. Eternal security is a part of our motivation. Because He lives, we live. We can grow and progress because of the resurrection.

The Christian world is filled with human good.

Bobby working on his doctorate and with the other PhD candidates, he was the only person to believe in faith alone in Christ alone. He spent an hour defending this with believers who were doctoral candidates.

To question the resurrection is to question one's own eternal security. Questioning eternal life unless one has earned it.

These Greek believers about to get a lesson in their own salvation and the security which they have in Christ.

1Cor. 15:1 Now I am progressively making known to you folks, brothers, the good news (the message of ease and wellness) which I, myself, announced as glad tidings for you (to you), which you also accepted and embraced, within which and in union with which you also stand,

**Lesson #1012**

**1Cor. 15:1 January 17, 2010**

**Sunday 1**

### **Communion Sunday:**

Jesus is called God, One with the Father, the Alpha and the Omega. He is the  $\lambda\omicron\gamma\omicron\varsigma$  Who, in the beginning, was with God and was God. He is the King of Israel and the promised Savior.

The Scripture also declares His complete humanity. He developed physically and mentally from childhood; He had personality, will, and suffered from human limitations. He died physically and was buried.

If any one attribute is removed, His overall essence changes. One nature does not override the other. The human and divine attributes adhere to their corresponding natures, even though they are indivisible. Thus Jesus Christ could not be fully God or fully human if those attributes mixed. Being fully human and fully God is necessary.

Because of these things, the way Jesus functioned as man and God is difficult. Sometimes, He functioned with both natures, e.g., when called *Mediator*. As a Mediator, He functions as a whole person.

In John 8:58, Jesus said, "Before Abraham was, I existed eternally." The Whole person was involved in everything that He did in the 1<sup>st</sup> advent. These 2 natures are inseparably united without loss or mingling of attributes.

$\Upsilon\pi\omicron\sigma\tau\alpha\iota\varsigma$  = *hypo-static*. There are 2 natures, but they combine to make a whole person, and He holds and manifests these 2 natures. As man, He has a body and a human nature, which things are the same of all men. These two natures are seemingly contradictory. The God-man could be simultaneously omniscient and unaware; finite and

infinite; weak and omnipotent. He voluntarily limited the use of His divine attributes. Certain attributes of Deity were not used or manifested; but that does not mean they were combined, diminished, abandoned or destroyed.

Philip. 2:6–9: *Who, being in the form of God, did not count equality with God something to be grasped. But He emptied Himself, taking the form of a slave, becoming as human beings are; and being in every way like a human being, He was humbler yet, even to accepting death, death on a cross. And for this God raised Him high, and gave Him the name which is above all other names;...*

This is all about the doctrine of kenosis. God Himself took the form of a bond-servant. He subordinated Himself to His Father's will.

The purpose of Jesus was to carry out the plan of God, to be obedient to the point of death. His whole person was present on the cross to make atonement for us. We bow to His unequivocal Deity while He still possesses humanity.

He functions as a human being and as God Himself, under the strict conditions presented here.

Only God the Son can completely fulfill the will of God. Only Deity could come before the Father on an equal footing.

To bear our sins, Jesus must be able to die; and if His sacrifice is to be propitious, then He must be sinless. As God He was equal to the Father; He had to be equal to God and mankind, in order to be equal to both parties in the dispute.

His new body needed to be reunited with His soul and spirit. He was the first with a metamorphic human body. He will retain His resurrection body for all eternity; and we are so assured of a resurrection body for all eternity. God and man; in this case, resurrected man in One Person.

It is what is in our own souls to make this ritual meaningful.

When Paul first arrived in the city of Corinth, he evangelized the Corinthians. Paul proclaimed reconciliation. He preached redemption; man was redeemed from the slave market of sin. He proclaimed faith alone in Christ alone. All of this good news, he made known to them at a point of time in the past.

Παραλαμβάνω this indicates that the Corinthians received and accepted the gospel, in the Culminative aorist tense. It views the action of accepting or receiving the gospel from the viewpoint of its existing results. The result was, they accepted the gospel. They are believers because they accepted the message of the gospel which they heard. Paul is reminding them of what is to come.

Paul does not just leave the gospel there. He uses the perfect active indicative of the verb ἵστημι, which means *to stand*. Perfect tense is used. This is a consumptive perfect, which is a more intensive idea of completion. This is intense. Hearing, absorbing and accepting. *Standing* is the completed result. They have already accepted the gospel which Paul has preached. They now stand in the salvation. Faith alone in Christ alone. In accepting the gospel, nothing remains to be done in the gospel; it is accomplished. Christ used the perfect tense; a completed action of atonement with results that go on forever. This is the same perfect tense used by our Lord on the cross (*finished*). The Corinthians stand in their salvation as a completed action.

You have heard the gospel and you have accepted the gospel; and now you stand with eternal results. The Corinthians had some doubts about the future, which is a security problem, but not a salvation problem.

1Cor. 15:1 **Now I am progressively making known to you folks, brothers, the good news (the message of ease and wellness) which I, myself, announced as glad tidings for you (to you), which you also accepted and embraced, within which and in union with which you also stand,**

## Lesson #1013

1Cor. 15:1–2 January 17, 2010

Sunday 2

Paul proclaimed the gospel to the Corinthians and they received the good news and they stood in the gospel. This is a point of this chapter. They stood in their salvation.

The present tense verb in this verse is *to make known*. He is going to make something else known as the security passage. Paul is going to make known to them the mode of their eternal future. It is fine to understand salvation; that is our eternal future. It is more important to understand and to be confident in our eternal future.

The Corinthians are not thinking correctly; they are not thinking in terms of their own eternal future. They need to stand fast in their own minds. They stand because they have eternal security. However, they have no confidence in that security.

Positionally, they stand in the gospel and they have the security; but in their own thinking, they are not standing firm. Faith alone in Christ alone is the complete means of salvation; and those who do not understand this always have a security problem. The Corinthians need to understand this. There is a lesson here which fulfills a gap in their doctrinal thinking. Without this doctrine, there is no Christianity. It is important that they understand the reality of this doctrine. The way they are thinking, they cannot advance. You have to have confidence in your salvation in order to advance. You cannot continually loop back and try to keep your salvation or question your salvation. Salvation is no longer an issue for the Corinthians.

You must have confidence. This is a doctrine which clears the way. Growing in the spiritual life is difficult at best without eternal security firmly established in your thinking. "I have sinned in a way that I know God hates. All these terrible deeds and these horrid

mental attitude sins” God letting us into heaven has nothing to do with us. He did it all, and when we accept the gospel, we stand, perfect tense, in Him.

If there is no salvation and no resurrection body, then we might as well **eat, drink and be merry, for tomorrow we die**. Paul will give these believers the greatest security that life has to offer. You think that free healthcare is security? It is not. 1Cor. 15 is our security.

1Cor. 15:1 **Now I am progressively making known to you folks, brothers, the good news (the message of ease and wellness) which I, myself, announced as glad tidings for you (to you), which you also accepted and embraced, within which and in union with which you also stand,**

δια + the relative pronoun ὅς. Then the verb σωζω the present passive indicative. Present here refers to persistent action. The passive voice means that we receive the persistent action of salvation. Indicative mood refers to the reality of the action of the verb.

Now, does this salvation only continue if you hold fast to the gospel? That could be disturbing. Does v. 2 undercut the whole doctrine of eternal security? Can you lose your salvation because you are not persistent in holding fast to the gospel. Let’s say, you, on occasion, deny the gospel; can you lose your salvation because you have not held fast to the gospel?

There is an entire group of Christians who believe that you are saved only if you make Jesus Lord of all. If you do not do that, then you were never saved in the first place. Maybe it never really took; so then you have to really prove that you are saved. There are innumerable Christians who think just like that. That is salvation by works.

Salvation is conditioned on your perseverance. If you do not hold fast, you have failed to consummate the work of Christ. For the Lordship salvation crowd, this lack of perseverance means that this person was never really born-again in the first place. For them, reversionism is really loss of salvation or an indication that you were never saved.

Reversionism simply means you revert back to your old ways prior to salvation. In their view, a person who is really saved would never do that. One truly saved will persevere; they will not be in reversionism; they will always come back.

If you deny or recant or drift away, then you are not saved; no real Christian would do that; to their way of thinking. Salvation is, to them, all about perseverance, holding fast, the way by which you are saved.

The salvation of these Corinthians seems to be conditioned on their holding fast. Is that what this means?

Regeneration and eternal life are permanently secured by one act of faith alone in Christ alone. Your continued faithfulness is not your salvation. There is no work of man in

persevering. Jesus Christ on the cross mediates our salvation. We stand with results that go on forever.

We have to remember v. 1 so that we do not become confused by v. 2. Eternal life is secured by faith in Christ. There is one point of grammar, which is the 1<sup>st</sup> class conditional clause. **If the reality you hold fast the Word** is the reality; that is the 1<sup>st</sup> class condition. If they persevere, they are saved. This is a conditional clause viewed from the viewpoint of reality. The condition means that they have a choice as to whether or not they will hold fast.

After salvation, we have that choice of holding fast. We are not looking to advance our eternal life; that is a completed fact. Salvation has taken place, so this must be a different understanding of σωζω. V. 1 is what you already have; v. 2 is what you must attain. There is a process of persevering in the course of your life. That is what being saved means.

Paul used the present tense of this verb, but with the passive voice. Paul can use the passive and this would not confuse anyone who understands Greek. This has a meaning to those who read this. The present passive marks a persistent action directed toward us. This is initiated through faith in Christ. This is the accomplished fact of salvation. The persistent action of being saved directed toward someone who is already regenerated.

1Cor. 15:1–2 **I want to make quite clear to you, brothers, what the message of the gospel that I preached to you is; you accepted it and took your stand on it, and you are saved by it, if you keep to the message I preached to you; otherwise your coming to believe was in vain.**

There is a process after salvation, and this is indicated by σωζω in the present passive indicative. Σωζω is progressive. This is directed toward believers who stand, perfect tense.

In the old vernacular, *to make holy*. This is true by position, but it sounds very religious. You stand in holiness, and in God's eyes, you stand holy; but are you righteous? Of course not. There is a process of sanctification as a believer.

Persevere in the word is what is meant here; we are to **grow in grace and knowledge of our Lord Jesus Christ**. Every time we walk into the church, we are fulfilling this; we are being saved. That is the 2<sup>nd</sup> concept of salvation.

1Cor. 15:2 **through which you folks are also progressively being saved, delivered, and made whole (saved, preserved and restored to your original state and condition), by (in) which Word (expressed message) I, myself, announced the glad tidings for you (to you) – since you are continuously keeping [it] in possession and retaining [it], outside of this exception: you placed your trust randomly and believed without a purpose!**

In v. 1, you believe in Jesus Christ, and you are saved. Acts 16:31 is accepting the act which brings you to salvation, if you have believed. The believer, the one who has accepted the gospel, has a standing from the hearing and from the accepting. Once saved, always saved. That is eternal security. You have eternal security from accepting the gospel.

Once the saving work has been accepted, one has eternal security. Every believer is regenerated; born-again, united with Jesus Christ, and all that means; and is sealed by God the Holy Spirit. The believer acquires all the rest of the 40 things which are acquired via faith alone in Christ alone. That is the unassailable position in Christ in which every believer stands.

Then we get to v. 2, and there seems to be a contradiction. Hearing, accepting and standing; and then, **...by which you are also saved...** This seems to indicate that holding fast to the Word is what keeps you saved.

The key is found in the tense and the meaning of the verb.  $\sigma\acute{\omega}\zeta\omega$  = *to be saved; to be delivered*. There is a persistent action of the process of salvation. They are continually receiving the action of the verb. **...by which you are being saved...** Is salvation what  $\sigma\acute{\omega}\zeta\omega$  actually means.

The first phrase of v. 2 begins with the preposition  $\delta\acute{\iota}\alpha$  and the relative pronoun  $\acute{\omicron}\varsigma$ , ...through which you are being saved....

#### **The Grammar of vv. 1–2**

1. *Through which you are being saved...*
2. The antecedent in all relative clauses refers to the gospel.
3. The first relative clause refers back to the gospel, which I preached to you; the gospel which you accepted, the gospel is which also you stand; the gospel by which you are being saved
- 4.
5. All 4 of these relative clauses are a sequence of actions, and all in relation to the gospel.
6. So you stand by hearing and going in this sequence.
7. Then it says, **the gospel by which you are being saved...**

#### **A Sequence of Actions**

1. You hear, you accept and then you stand in that rebirth forever.
2. So *you stand* is predicated on hearing and accepting.
- 3.
4. V. 1 is the sequence by which we arrive at salvation.
5. We therefore stand in the status of eternal salvation.

6. Then, in v. 2, σώζω refers to the persistent action of being saved, directed toward one who has believed; one who stands in the gospel; one who is regenerated.
7. The important thing to notice is, this person who is standing is already a believer, saved and has eternal life. You must understand that in order to understand v. 2. We have to admit, the first clause in v. 2 has a continuing process of salvation for the believer. There is a process for the regenerate person who already has eternal security. The believer is saved and has an eternal place in Christ. Any process which must come to a completion, you must persevere in it. If this process is to be completed, you must hold fast; you must persevere. You are being saved *if you hold fast the Word I preached to you*. This cannot refer to regeneration. Regeneration and justification are statuses; not processes. You need a moment of faith in Christ for salvation. The believer cannot lose his position in Christ from that. We can be and do almost anything at that point. However, this does not take into account just doing anything.

There are those who say, you must hold fast or you are not really saved or you will lose your salvation. There is obviously a connection here to salvation. In v. 2, σώζω is a process of holding fast or persevering.

### Σώζω

1. Σώζω means *sanctification*. *Justification is being made holy. It is a status of absolute righteousness. We will distinguish between holy and holy.*
2. Being made holy is the impu of God's righteousness.
3. You stand in His righteousness.
4. We are positionally saved or sanctified as a result of justification; as a result of being made holy.
5. There are 40 assets, 39 which are irrevocable. We are positionally saved and sanctified at salvation.
6. However, σώζω here is a process. Therefore, it cannot be positional sanctification. That is a status and this is a process.
7. Σώζω can only refer here to experiential sanctification.
8. Experiential sanctification is a process of spiritual growth.
9. It is the process. V. 2 is the process of growing to maturity.
10. You are being saved, which means we are becoming increasingly sanctified. The more you advance in the spiritual life, the less time you spend in carnality.
11. You are already justified which is the complete sanctified position. You are completely sanctified before God. He views us as holy.
12. V. 2 is progressive sanctification.
13. In other words, we are being experientially sanctified as we persevere in spiritual growth. That is why it is incumbent upon every believer to grow spirituality.

Specifically, the doctrine of resurrection is a part of all this. Resurrection is a critical doctrine for experiential sanctification. The specific doctrine Paul is referring to is resurrection. We will understand as this chapter unfolds.

...you are being saved unless you have believed in vain.

### Why is this true?

1. This is no more important doctrine than... The resurrection focuses on our eternal future. Your eternal future becomes a fundamental part of your confidence and spiritual growth. You have a future, but you need to be confident in that future. When you lie on your deathbed, the one thing you can be assured of, you will have eternal life and you will stand face to face with Jesus Christ. This provides us the greatest confidence. This brings the growth and process of experiential sanctification. How can you advance without any confidence. It is not a very good starting point.
2. You cannot be experientially sound if you reject a primary doctrine upon which the faith hinges. It is a fundamental doctrine. It is related directly to salvation. If you do not believe in the resurrection, your faith is in vain. On the 3<sup>rd</sup> day, Jesus Christ's dead body was raised from the dead and His soul and spirit became reunited with His body.
3. If this doctrine is not metabolized, then your spiritual growth is hindered. If that is the case, you have believed to no purpose. You have believed to no effect. Gal. 3:4 4:11 vain means your faith is ineffective. You cannot regress in experiential sanctification. It is not ineffective for eternal life but ineffective for spiritual growth.

### Principle

1. When a believer rejects this fundamental doctrine, this portion of the gospel, (defined in vv. 3–4), his faith is rendered ineffective.
2. He cannot advance without this.
3. There is no experiential sanctification. Saved yes; progressing, no.
4. This is what Paul calls the *kos* on a number of occasions. Babies, *napios*. Paul could not speak to them as advancing believers. They have not even metabolized the doctrine of a bodily resurrection. They are babies; they are not advancing one little bit.
5. They believe in Jesus Christ, but they have rejected a doctrine which is fundamental; a foundation doctrine which provides them security of the spiritual life and the ability to advance in the spiritual life. The purpose of their faith has been removed by bodily resurrection disbelief. This is a wonderful, convincing, solid understanding of what we have. The Corinthians are the worst of the worst. You have eternal life and you must be bodily resurrected whether you believe it or not. Part of the temporal benefit of their salvation is eliminated because they do not believe in bodily resurrection.

They do not believe in the bodily resurrection, but they could not have eternal life apart from having a resurrection body. If Christ is not raised, then they have no salvation. Their faith is ineffective and they have no prototype spiritual life. What spiritual life can they expect if Jesus Christ was not raised from the dead.

Here are the stakes: "You are saved and you got it. Now, you must move ahead spiritually, and that requires you to believe in the resurrection.

This means, there are some principles which are spiritual which are absolutely important to your spiritual growth.

There is also the key here of believing Christian doctrine and not holding on to false gnosticism.

Paul has given the panorama, and now he tells them, this is what the gospel is.

1Cor. 15:2 through which you folks are also progressively being saved, delivered, and made whole (saved, preserved and restored to your original state and condition), by (in) which Word (expressed message) I, myself, announced the glad tidings for you (to you) – since you are continuously keeping [it] in possession and retaining [it], outside of this exception: you placed your trust randomly and believed without a purpose!

The boundaries are given in vv. 3–4:

1Cor. 15:3 For I handed on (or: give over) to you, among [the] first things, that which I also accepted and embraced: that Christ died over our failures (on behalf of our mistakes and sins) – corresponding to the Scriptures –

1Cor. 15:4 and that He was buried, and that He has been, and remains, awakened and raised in (on) the third day – corresponding to the Scriptures

v. 3 has a parallel back to v. 1.

Paul reviews the deliverance in its entirety; it takes the occurrence as a single event, even though it is extended over a period of time. One event, but it is extended over a period of time.

Paul taught the gospel; he did not just say it; he taught it. That will be important. Παραδίδομι. Preaching denotes simply hearing. However παραδίδομι indicates that it was delivered and they received it. He taught the content of preaching; he preached in v. 1 and the content was delivered over an extended period of time. He taught it so that it was inculcated.

It just takes a moment of salvation. However, the entire gospel was delivered to them, which was given to them in many ways and all of its diverse dimensions. Paul taught them the complete realm of the gospel

Paul, in vv. 3–4, will tell them everything which he delivered to them. Tongues was to deliver the gospel to the unbeliever. Paul hammered them with soteriological doctrine. However, they did not get it. They got part of it; they did not get the other part.

1Cor. 15:3 For I handed on (or: give over) to you, among [the] first things, that which I also accepted and embraced: that Christ died over our failures (on behalf of our mistakes and sins) – corresponding to the Scriptures –

## Lesson #1015

1Cor. 15:3–4 January 21, 2010

Thursday

A lot of grammar, syntax and etymology. The Bible is divinely inspired in the Greek, not in the English.

The full scope of the gospel is given by 1Cor. 15:3–4 For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that He was buried, that He was raised on the third day in accordance with the Scriptures,...

People who are ignorant of Christianity say, “Christianity did not begin until 2000 years ago, and it is certainly not the oldest religion” which simply indicates that they do not know. Christianity began at the very beginning. The Old Testament all looked forward until the Messiah came.

The gospel is Christ died for our sins according to the Scriptures, and that He was buried and was raised again on the 3<sup>rd</sup> day in accordance with the Scriptures. Faith in the Person and the work of Jesus Christ. That is the gospel of salvation; He died for us. Faith in His person and work is what brings regeneration. Once we are born-again, we cannot be unborn. We are children of God.

It is His work alone. V. 4 is just as much a part of the gospel as is v. 3. The Corinthians are now having doubts concerning the extent of the gospel. Paul not only proclaimed the message to them, but he also delivered it to them.

Παραδίδομι means *to deliver*. Bobby sees Paul as stopping for a moment and deciding, *what verb should I use? What fits here accurately?* Paul wrote it; it came from his mind.

Why did Paul use the aorist and not the perfect or present? Here he uses the aorist active indicative. This is the constative aorist. Paul views this action of delivering as one whole event. He sees this whole event as being extended over a period of time. This means that Paul preached the gospel while he was face to face with these Corinthians. He spent 18 months teaching them.

What is found in these 2 verses is the cross and the resurrection. This is what Paul delivered to them. Faith alone in Christ alone is the gospel which gives us eternal life. That is the content that we need. But v. 4 goes on to talk about the resurrection. He rose up after 3 days in the grave. He became a whole person again with a body, soul and spirit.

Now, do we have to believe that as well? No. But Paul is making this a part of the gospel. V. 14: **And if Christ has not been raised, then our preaching is in vain and your faith is in vain** [worthless, meaningless].... There is no salvation apart from the resurrection. Without the resurrection, faith is effective for nothing. His resurrection is the guarantee of eternal life. Our faith is worthless if there is no resurrection.

Paul chose the word παραδιδιμι because it is a more comprehensive word. This connotes inculcation and repetition. He hammered them with it. This was not a one-shot deal. Paul did not give an invitation and then left town. He made the gospel clear and he repeated it, frequently. Without a doubt, the Corinthians heard what was proclaimed in v. 1, the content of which is in vv. 3–4.

In v. 1, Paul used ευαγγελιον. In v. 3, Paul intended to give the depth and the breadth of the gospel. The Corinthians understood this.

Paul views the event of accepting the gospel as a whole event, but he views it from the viewpoint of existing results (the culminative aorist). Paul makes it clear. Paul accepted it in the same way that the Corinthians did. The gospel was not a second-hand acceptance. He accepted the gospel through a direct revelation.

Paul did not invent what he is communicating to them. Paul got the gospel straight from the source; from the source. Paul did not have 2<sup>nd</sup> hand sources from other documents. Bobby will look at other ideas and he will look at notes that Bob had on the same passage. Paul did not have a person to get 2<sup>nd</sup> hand documents from. His knowledge came directly from the ultimate source. Whenever Paul wrote the gospel, we know that he got it straight.

Paul could speak with confidence, because this came from Jesus Christ. Paul summed up the gospel in a quick phrase.

Paul is writing several years after going to the Corinthian church. Bobby would love to hear Paul expound on Christ dying for our sins. It is that simple.

What happened? Paul first used the aorist active indicative of αποθνησκω, which means *to die*. When this verb is used in relation to Christ, it refers to His atoning death. What Christ died for is *our sins*. Υπερ αμαρτια here was Paul who was probably a mass murderer, who committed Christian genocide. Do not ever think that you have sinned more than what Christ died for. Paul was a sinner of sinners. Huper here means *in place of, instead of*. This is a substitutionary meaning this also indicates the cause or the reason for His death. *For the sake of* is also the meaning of this preposition.

Rom. 5:8 carries the same phraseology. God loved us impersonally and He demonstrated this impersonal love toward us.

1Cor. 15:3 **For I handed on (or: give over) to you, among [the] first things, that which I also accepted and embraced: that Christ died over our failures (on behalf of our mistakes and sins) – corresponding to the Scriptures –**

1Cor. 15:4 and that He was buried, and that He has been, and remains, awakened and raised in (on) the third day – corresponding to the Scriptures

## Lesson #1016

1Cor. 15:3–4 January 24, 2010

Sunday 1

the basic understanding of the gospel, Christ died for our sins in v. 3. However, we are told in v. 4 that He was raised on the 3<sup>rd</sup> day.

Faith alone in Christ alone is the means of our salvation. Why would Paul include the resurrection as a part of the gospel? Isn't the cross enough? Is the resurrection a necessary facet of salvation? The resurrection is a part of the gospel, the not necessary to believe in order to be saved. Without the resurrection, the cross is futile.

If Christ has not been raised, then our preaching is in vain. They are worthless words; a faithless message. Without the resurrection, a person could express faith alone in Christ alone, and he would not be saved; because his faith is in a dead god; idols are dead. If Christ is not raised, then we are worshiping an idol. We might as well worship a figuring on a dashboard. The cross is effective for regeneration.

The resurrection is necessary, but it is not necessary for us to know and believe in. This is easy to logically explain; the Corinthians were saved, as Paul called them sanctified; but some of them did not believe in the resurrection.

Whether we believe in the bodily resurrection or not does not determine our salvation; but without the resurrection, there is no salvation; the atonement has no value.

The pharisees spread the false rumor that there was no resurrection; but that the disciples moved the stone aside and stole the Lord's body. The pharisee's purpose in these lies was to undercut the Lord's gospel.

Paul begins in v. 3 by saying this is the first gospel which he himself accepted.

Paul was on the road to Damascus and he was going to kill some Christians in Damascus, and he was doing quite well until a blinding light knocked him off his horse. Paul got the message directly. Gal. 1:12 I neither received it from man nor was I taught it, but I received it as direct revelation from Jesus Christ.

Jesus Christ was separated from God during the cross. He died because of our sins. We cannot face substitutionary spiritual death, which was a unique event in history. God demonstrates His own love in that while we were yet sinners, Christ died for us.

Men have died to keep others alive for a period of time, like falling on a grenade. Jesus Christ died for all of us; this was unique. He atoned for our sins by His spiritual death.

**Atonement**

What does this word mean? How does it work?

1. The word atonement in the Hebrew appears in the Old Testament. It refers to the use of animal sacrifices. In the Old Testament, those who owned lambs. They would bring a lamb for an offering, it was an illustration of the saving work of Christ on the cross. The Levitical priest prepared it and put the lamb on the alter, took a knife and slashed its throat, and they stood there with its blood poured out on the altar. The blood which came out of the throat of this animal was the literal blood of this animal. That is the illustration. It was sacrificed for the sin of the offerer. These sins were then atoned for by the death of the animal. The animal blood as it poured from that lamb represented the blood of Christ. Just as the lamb died as a substitute offering, so Jesus Christ died as our substitute on the cross.
2. Atonement in the New Testament refers specifically to the saving work of Jesus Christ and includes some very important soteriological doctrines.
3. Because the work of Christ on the cross was efficacious for all mankind, and He died for all sins, this is called unlimited atonement. This rendered all men and women save-able.

1Cor. 15:3 For I handed on (or: give over) to you, among [the] first things, that which I also accepted and embraced: that Christ died over our failures (on behalf of our mistakes and sins) – corresponding to the Scriptures –

1Cor. 15:4 and that He was buried, and that He has been, and remains, awakened and raised in (on) the third day – corresponding to the Scriptures

**Lesson #1017 2Cor. 5:19 1Tim. 2:6 1John 2:2 January 24, 2010 Sunday 2**

Paul knew writing **Christ died for our sins** as being one of the greatest statements ever written.

An entire semester was spent on the Atonement at Bobby's seminary. This is something which Bobby could spend weeks on.

The atonement was a sacrifice illustrated by a lamb or another animal which was slaughtered on behalf of the offerer; for the sinner. They gave the animal to the priest and the animal killed this animal. This was the lamb atoning for the sins of the offerer. The New Testament speaks of the body of Christ. This is substitutionary spiritual atonement. The atonement was carried out because a sacrifice was necessary. Mankind was unable to overcome sin on his own. We are all sinners. We are trapped in sin; we have no way out. This is elaborated upon by *The Slave Market of Sin*. We have no hope of any relationship with God, because we are born without righteousness. The best we can muster up is a relative righteousness. Even the best of us has relative righteousness. That is not good enough for God. You can see why we are trapped. We cannot be good enough to gain the favor of God. Man cannot meet the standards of God's perfect righteousness. No matter how many works we do; no matter how hard we try, it is impossible to reach God with our works. Legalism; be good; God will have to accept you.

If this was true, then there would be no reason for Jesus Christ. In the mind of God, everything always is. Thoughts do not suddenly appear in God's head; because He always knows all things simultaneously. God knew us before we were born; that is the magnitude of the omniscience of God.

As God contemplated our life, His love was present. He was motivated to something about our hopeless condition. Jesus Christ always was divine. There always was a 2<sup>nd</sup> person in the Trinity. **The Word was with God and the Word was God.** Jesus Christ is not just omnipresent; he is also continuing humanity sitting at the right hand of the Father.

One day, we will understand what it means for an omnipresent God to be confined to a point in time.

In grace, the Father sent His Son to meet the demands of His perfect righteousness. We are unworthy of everything. The grace of God gives us everything. Jesus Christ was the **Lamb without spot and without blemish.** 1Peter 1:19. It was true then and it is true now. **He was the Lamb of God Who takes away the sins of the world.** God the Father provided a substitute for us; He fulfilled the prerequisites. Because of our sins, God's justice and His righteousness was offended. He was revolted by our sins. The demands of His righteousness and justice that we be condemned, every single one of us. The wrath of God toward man and sin had to be propitiated; satisfied. God did something for us so that we did not have to be punished.

Some object, *how can you send Your creatures to an eternal fire?* This is an eternal Lake of Fire where they will burn forever. Satan presents this argument. But God is also just and he is righteous. If someone says, "God is love and He will accept me" then ask, "What about His righteousness? What about His justice?" We need to have God's wrath understood.

We cannot total up our previous sins and we have no idea how many we will commit in the future; but Jesus Christ died for our sins, taking upon Himself all of our sins.

***Atonement* properly refers to a covering, and it was a temporary measure; the sins of the Old Testament were covered in time, prior to the death of Jesus Christ on the cross. Properly, this word occurs only in the Old Testament and not at all in the New Testament.**

God can have nothing to do with sin. He had to turn His back on His Son. Christ died as a substitute for us. This is what He did on our behalf; for our sake. When God judged His Son, that precluded God the Father from judging us. Christ paid the penalty for our sins. Man was to no longer be judged for sin. Substitutionary spiritual death. The idea that this blood was collected in a bowl and taken to heaven and, ostensibly showed to God, is a pathetic idea.

Covenant Theology does not believe that Christ died for all mankind; they believe He died only for the elect; He only took on the sins of the elect.

1John 2:2 He Himself is the propitiation for our sins; and not for our sins only, but for the sins of the whole world. The whole world got their sins paid for. It is fascinating how covenant theology explains away that passage.

There is nothing for us to do; Christ did it all. We were born into this world in a hopeless state. Jesus Christ did more for us. There was an impossible distance between God and us at birth; it could not be bridged or scaled.

The doctrine of reconciliation. He reconciled us with God. All of the hostility; all the enmity of the barrier which alienated God from man, was changed in 3 hours to peace. No peace treaty in the history of mankind took such a short time. The wall between man and God came down.

2Cor. 5:19 God was in Christ reconciling the world to Himself, not counting their trespasses against them.

Christ reconciled all of us because our sins are no longer counted against us.

How many times have you heard liberal theologians say, "We are all God's children"? Not without the atonement, we're not.

A slave cannot escape slavery. If we are born into slavery, we have no way of getting out of it. A slave has no rights or privileges. Someone who is already free must liberate you. Only a free man can liberate a man born into slavery. The only person born into this world outside of the slave market of sin is Jesus Christ. He bought our freedom for us. He purchased it. The cross was the cost. Christ purchased the freedom which we have.

1Tim. 2:6 ...the One giving Himself a correspondent ransom (a ransom in the place of and directed toward the situation) over (for) all (everyone; as a masc.: all men; as a neut: all things) - the witness (testimony; omitted by A) [will come] in its own fitting situations (or: the Witness for their own seasons; Testimony to His own particular times)...

We are pronounced righteous and acceptable before God. The barrier is scaled; the slave to sin is freed. We are now acceptable because we have His righteousness.

This was a quick review of our faith. This is God's magnificent atonement. Nothing is more basic and more important to us. We are here; we have eternal life. It is because Jesus Christ bore the penalty for our sins in 3 hours.

1Cor. 15:3 For I handed on (or: give over) to you, among [the] first things, that which I also accepted and embraced: that Christ died over our failures (on behalf of our mistakes and sins) – corresponding to the Scriptures –

There is no more important phrase in the Bible than **Christ died for our sins**. His spiritual death is the means of our salvation. His death on the cross was the most horrible death that ever occurred. He was separated from God the Father for 3 of the 6 hours that He hung upon the cross. In Mark 15:34 **At the ninth hour, Jesus cried out, "My God, My God, why have You forsaken Me?"** That is spiritual death. **As a lamb before the shearers is dumb, so He opened not His mouth.** He could not associate with sin and our sins were poured upon Him. **And He Himself bore our sins in His Own body on the cross.** And he voluntarily did this. This separation, this spiritual death was not just spiritual but it was also substitutionary; He died for our sins. ὑπερ ἁμαρτιῶν **The Lord has caused the iniquity of us to fall on Him.** In the Old Testament, the atonement of Christ on the cross is stated many times. He was pictured most of all by the animal sacrifices of Israel. Every time the animal's throat was cut and its blood spurting out of his throat, it spoke of Jesus Christ dying on the cross; His substitutionary death.

Imputation, propitiation, reconciliation, redemption and justification. Our entire life depends upon the truth of those doctrines.

#### **Imputation**

1. Imputation means the sins of all mankind were charged to Christ on the cross.
2. These were not His sins; He never committed a sin. He could not commit a sin and be the spotless lamb of God. They were our sins. Every person who has ever lived had their sins assigned to Him.
3. These sins were imputed to Him and He was judged for those sins. He paid the penalty—our penalty—for committing these sins. Had Christ not had the sins of the world imputed to Him, there would be no salvation.

#### **Propitiation**

1. Propitiation means *satisfaction*. God the Father judged His perfect Son. The justice and righteousness of a perfect God were satisfied.

#### **Redemption**

1. Christ paid the penalty for our sins.
2. His payment purchased our freedom from the slave market of sin. We have no way and no hope of removing ourselves from this slave market. Only Christ can do this. His payment delivered us to the freedom of grace.
3. We who were formerly slaves to sin become members of His family through faith alone in Christ alone.

#### **Reconciliation**

All of these doctrines are the center of salvation

1. Reconciliation means Christ's sacrifice removed the hostility and the enmity between us and God the Father. There was a barrier composed of the penalty of sin. Our relative righteousness; our position in Adam.

2. That barrier is removed; the enmity is changed to peace between us and God.
3. The work of Jesus Christ opened the way to a relationship with God.

### **Justification**

1. This means that at the moment of faith in Christ, His righteousness is credited to us; it is given to us; this righteousness is credited to our account.
2. We are made the righteousness of God. 1Cor. 1:30
3. Before the bench of God's justice, we are pronounced justified and righteous even though we are not righteous experientially. We have a position in Christ, which is perfect righteousness. We also have the experience of our life. There is a status and an experience. Atonement is according to the Scriptures.

### **According to the Scriptures**

1. This is a reference to the Old Testament and the Messiah dying for our sins. Paul is talking about the Old Testament; the New had not been written yet. The Old Testament was the Bible of Paul and of Jesus Christ.
2. This was first predicted in Gen. 3:15.
3. Then, the atonement was revealed by the Law and by the prophets. Deut. 32:43  
Isa. 53
4. Our Lord Himself during the first advent made the connection when He reproved a crowd of listeners for not believing what the prophets had said about Him.
5. Paul also attested to the revelation of the Savior in the Old Testament. Acts 26:12–28 **I stand to this day testifying both to small and great stating nothing but what the prophets and Moses said would take place—that Christ was to suffer, and that by reason of His resurrection from the dead, to proclaim light to the people and to the Gentiles.** This is what He did after the resurrection. Paul assured the gospel had been attested to by the Old Testament writers.
6. The book of Hebrews is a testimony to the sacrificial system of Israel as a shadow of the work and Person of Jesus Christ.

Paul pulled much from the Old Testament. When he faced the Judaizers and the Sadducees and whoever else, Paul would refer back to the Old Testament. The crowd wanted to tear Paul to pieces. In Paul's correspondence, he used the Old Testament to back up what he was teaching. Over 300 quotes from the Old Testament in the New Testament. Every book of the New Testament quotes the Old Testament. Christianity did not begin the day Christ was born; it was present throughout all human history. All of this is based upon Old Testament documentation.

### **Christ Was Promised in the Old Testament**

1. The whole of Scripture attests to Him; all of it, Old and New. It pointed to Him in so many ways. There is something about the death, ministry and resurrection of Jesus Christ throughout the Old Testament.

2. He was the promised Savior from the very beginning of human history. They did not know His name; He was the Messiah of the Old Testament. He was Y<sup>e</sup>howah. There is a great series on the Shekinah glory. And at the end, He indwells us.
- 3.
4. His promise, the promise of the Messiah, carried through the Law. His promise carried through the Law and the covenant that He gave to Abraham; and through the prophets, e.g., Isa. 7:14, 700 years before the event. That is the impact of that one little verse.

“Some of you just stared at me.”

1Cor. 15:3 For I handed on (or: give over) to you, among [the] first things, that which I also accepted and embraced: that Christ died over our failures (on behalf of our mistakes and sins) – according to the Scriptures –

Paul completes the content of the gospel. Again, this is according to the Scriptures.

Aorist active indicative φάπτω = *to be buried*. Something tangible must be buried; a soul cannot be buried. When the life goes out of the body, the spirit leaves the body. The culminative aorist focuses on the end of a process. The burial of a body is a process with several steps involved. There is a process a body goes through. Luke 23:53 Mark 15:42–47 tells us about the process of burying Jesus Christ.

#### **The Burial Process of Jesus Christ**

1. They wrapped our Lord's body in linen.
2. The linen was encased with about 100 lbs of myrrh and alloe, which was done to retard decay. This linen became a sarcophagus. This held this linen together. This was a gummy aromatic resin. Cloth by itself would not remain in the same position, as it did; except for this process.

The culminative views this burial process as a whole event, and it is looked upon from the viewpoint of the existing results. The body of the Lord Jesus Christ entombed and wrapped in this linen; and His body was laid in the tomb. The Greeks buried their dead and they understood all that was involved.

Then He was raised; and Paul is telling the Corinthians, “His body is raised up.” This was not a soul or spirit coming to life. Jesus Christ is the firstfruits of those who are dead. If Jesus is raised with a body; then Church Age believers will be raised next.

The Corinthians understood this that His soul and spirit did not die on the cross. They just had trouble with the bodily resurrection.

Where did the spirit and soul go? His body died and He dismissed his own spirit. Jesus Christ was trichotomus; He was born trichotomus and He remained trichotomus throughout His life. We have a sin nature that He did not have. As believers, we are trichotomus as well. His body went into the grave. He soul went into Hades. This is sometimes called

Hell, which is not the Lake of Fire. Psalm 16:10 Luke 23:43 Acts 2:27 Eph. 4:9 (2:9?) He went to the compartment called Paradise. This is the place where all Old Testament believers reside after death. "Today, you will be with Me in paradise." His spirit went into the present of the Father in heaven Luke 23:46 during the time between death and awaiting resurrection, believers will have an interim body.

Interim Body

this is not directly stated in Scripture

1Cor. 15:4 and that He was buried, and that He has been, and remains, awakened and raised in (on) the third day – according to the Scriptures

**Lesson #1018**

**1Cor. 15:4 January 28, 2010**

**Thursday**

Around the tomb was the first proof and the first appearance of Jesus Christ. The key was, a bodily resurrection. That is what the Corinthians needed to know. About 5 women first and then the disciples later. They went into the tomb and they saw the grave clothes were empty. There was no body. This was not an ethereal resurrection. This was a body of flesh and blood. The lifeless human body was resurrected.

His body, soul, spirit and Deity were all reunited; however, this was not the same body that He had existed in before.

Jesus is said to be raised, which is another reference to bodily resurrection.

In v. 20, Christ is the firstfruits; and we will be raised after Him. Our body will be like His. This does not mean that we will be like gods; we are not going to be Deity of some sort.

There is a lapsed time between our physical death and the moment of our resurrection, which is spoken of in 1Thess. 4 as *a twinkling of an eye*. At death, we have received an interim body. The resurrection body will not be bestowed until the rapture. How does Bobby know this, as there is no discussion in the Bible about an interim body?

#### **The Interim Body**

1. The interim body is a temporary home for the soul and spirit before the body is raised up. It is like a rental house.
2. This is a different kind of body than a resurrection body. What kind? Bobby does not know. This will be better than the body that we have now. It will be a human body and we will be recognizable.
3. John 11:25 face to face passage implies an interim body.
4. The anticipation of being face to face before the resurrection indicates that we will have an interim body. It is just an analogy. The being face to face suggests that there is a bodily situation.
5. The Scripture never speaks of disembodied souls. Nor does it speak of soul sleep. It is always about a body.

6. **Let's look at one of these allusions to an interim body. Rev. 7:9**

Rev. 7:9–15 After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!" And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, saying, "Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen." Then one of the elders addressed me, saying, "Who are these, clothed in white robes, and from where have they come?" I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb. "Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence.

**Some Points on Rev. 7 Proving the Interim Body**

1. This is a Tribulation passage. That is where this is, contextually.
2. Rev. 7:14 confirms this as the Tribulation.
3. In v. 9, the multitude standing before the throne of Christ with white robes and palm branches are Tribulational martyrs. They died during this period.
4. These martyrs are the same souls who are given white robes in Rev. 6:9 There is not always a direct statement in Scripture of a doctrine. *When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne. Then they were each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete, who were to be killed as they themselves had been.*
5. These people in robes had been martyred during the Tribulation. However, they had not yet been resurrection at the end of the Tribulation, which is the 2<sup>nd</sup> advent. They are all martyred during the Tribulation; and this is before the 2<sup>nd</sup> advent of Jesus Christ. They are wearing white robes and they have palm branches in their hands.
6. The conclusion is, these martyrs in white robes are not disembodied spirits. They have bodies.
7. They are wearing robes. No need for an immaterial thing to be clothed.
8. Hands with palm branches in them; bodies tend to have hands; disembodied souls do not.
9. The image here is one of bodies; not one of immaterial souls.
10. These would be interim bodies before these martyrs are resurrected at the 2<sup>nd</sup> advent.

Paul tells us the our Lord's body was placed in a tomb.

*Raised* is the perfect active indicative of *εγείρω* and the perfect tense indicates completion. This action cannot be added to or subtracted from. It is an intensive perfect; the emphasis is upon the existing results.

When our Lord was raised, His body, soul and spirit were never to be separated again. God will relegate Himself to a body forevermore. He will be everywhere at once and localized with a body. He is present in our body the same time He is omnipresent.

We will be face to face with Him. It is encouraging to know that we will be able to stand before Him and worship Him as the God of the Universe.

**He was raised on the 3<sup>rd</sup> day, according to the Scriptures.** This ran through the Law and through the Prophets. This is a proof from the prophets. Our Lord will use this analogy as well.

Go to the book of Jonah. **And the LORD appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights** (Jonah 1:17). Jonah was told to go up north to Nineveh, and he went toward Tarshish, which is in the opposite direction. God did not let him just go. He brought up a great storm, which shook up all of the sailors. "Why is this storm happening?" They cast lots and the lot falls on Jonah. Jonah admits to it.

Jonah was at sea and suddenly, a fish has swallowed him, and Jonah is in this bile for 3 days and 3 nights. This is what happens when you go AWOL.

**Matt. 12:38–41: Then some of the scribes and Pharisees answered him, saying, "Teacher, we wish to see a sign from you." But he answered them, "An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.** These pharisees pushed Jesus again, asking for another sign; and, even though they had seen miracles and healings by His hand, they still did not believe in Him. The Lord explained their motivation. It came from their desire to reject Him. They wanted to reject Him.

Jesus had fulfilled the Law to the letter, and He had given them many signs. But these pharisees had hoped that Jesus would do something to discredit Himself. They watched Jesus and they still rejected Him. There is great power in negative volition. The power of the cosmic system.

Jesus calls them an evil and adulterous generation. One prophet after another called Israel a whore, because they chased after foreign gods. They understood the history of Israel. They knew all about this. It was the condition of the nation at this time. They had rejected Him; they rejected their King. These religious leaders were the worst of all.

### What Was this Sign?

Jesus was announcing before He died His resurrection and the time frame.

1. Jonah was a sign as well. He was a sign to the Ninevites. Jonah hated these Ninevites.
2. Jonah had to be encased in the belly of the fish for 3 days and 3 nights before going to Nineveh.
3. The fact that Jonah was 3 days and 3 nights in the belly was the analogy that Jesus used himself.
4. Johan was 3 days and nights in the belly of a fish, like a tomb. No light.
5. When fish disgorged Jonah, this was a picture of resurrection in its allotted time.
6. Then Jonah took a long hot bath and was sent alive to preach to the Ninevites. He got on with his mission.
7. The belly of the fish was a tomb, analogous to the tomb Jesus Christ would be placed in.
8. After 3 days and nights, Jesus Christ came from the tomb; resurrected and able to complete His mission on the earth.
9. Jonah appeared to a whole bunch of Ninevites and they believed in Jehovah Elohim. This was the sign that Jesus brought to the pharisees in response to their challenge.

### Some Additional Points

1. After Jonah was resurrected, the Ninevites believed. They were resurrected. Christ's implied answer based on this analogy, was first. Would they believe this sign or not?
2. Would this generation believe when He fulfilled the sign of Jonah?
3. Would they finally accept Him and His resurrection? The pharisees were already plotting His death.

They followed Him for 3 years, opposing Him. "Wait until you kill Me, and then I will show you an incredible sign." The pharisees would recall this prediction after His death, so they placed a stone in front of the tomb and they put guards at the entrance to the tomb. They were afraid that the disciples would steal the body and claim resurrection. They knew this promise, as did the disciples.

Bobby may look at the time frame of the 3 days and 3 nights next time.

1Cor. 15:4 and that He was buried, and that He has been, and remains, awakened and raised in (on) the third day – according to the Scriptures

He was buried and raised on the 3<sup>rd</sup> day, according to the Scriptures (which is the Old Testament). This is ideally taught on Easter. The good news is, we will still be in this chapter when Easter comes.

Let's look at the time and events of the crucifixion. Jesus was arrested by Roman soldiers and then dragged before the religious leaders. He was beaten, punched, scourged and spit upon. He then endured 6 kangaroo trials. These trials were conducted by the Sanhedrin and by the Romans, and they were held at the dead of night. "And you thought that Congress was sneaky voting on healthcare on Christmas Eve."

These people were losing their religious power; they held sway over the Jews in Israel. They were willing to kill anyone who got in their way. Pontius Pilate found Jesus innocent at his trial, and he washed his hands of the proceedings, when he realized that he faced an early morning riot if he did not give Jesus over to the crowd.

About 9am they nailed Jesus Christ to the cross like a common criminal. They did not believe that Jesus was the Savior. He was nothing more than a nuisance to these people. Jesus was on the cross for only 6 hours, the last 3 of which is when He died for our sins (noon to 3 pm). Jesus dismissed His spirit; He simply stopped breathing.

At the same time, the ritual of slaughtering lambs for the Passover was occurring. They killed the ritual lamb the same time that they killed the Lamb of God. His body was prepared for burial by Joseph of Aramthia who asked for and received the body of Jesus Christ. He used his own tomb for Jesus Christ. It was located in a garden about 100 yds from Golgotha. The 2<sup>nd</sup> man was Nicodemus, a pharisee himself, who brought the something and aloe which would have encased our Lord. The Romans left bodies on the cross sometimes for days. But that was not the case for Jesus Christ. The Jews in their ritual could not allow a body to hang during the Sabbath or the Passover. That would have been a ritual problem. Joseph and Nicodemus handled the body of Jesus Christ and were thus unclean and unable to participate in the Passover.

the 3 days and 3 nights ran until 18<sup>th</sup> of Nissan. He made the prophetic pronouncement that he would be raised from the dead on the 3<sup>rd</sup> day. Vv. 3–4 contain the substance of the gospel. He had been reveal for centuries in the Old Testament sacrifices.

We and they in Corinth can be confident in our faith because Jesus was raised on the 3<sup>rd</sup> day.

1Cor. 15:4 and that He was buried, and that He has been, and remains, awakened and raised in (on) the third day – according to the Scriptures

vv. 5–8, the resurrection appearances are chronicled.

Paul now appeals to unimpeachable eyewitness evidence.

1Cor. 15:5–8 and that He was seen by Cephas – next by the Twelve. After that He was seen by over five hundred brothers at one time – of whom the majority continue remaining until right now (the present), yet some fell asleep. After that He was seen by Jacob (James), next by all the sent-forth ones (the apostles; the commissioned ones). Yet last of all He was seen by me also – as if it were by one born prematurely (or: in a miscarriage; by one forth from out of a wound).

Mark 16:1 Luke 24:10 the women who spend more time with Christ than any others. They had purchased anointing spices to once again anoint the body of Jesus Christ. Why, if there is a stone there?

Mary Magdalen became the first eyewitness to an empty tomb and to the stone rolled away. As soon as she saw this, she ran to tell Peter and John what she had just seen. She believed that foul play had taken place, that someone had stolen the body. So those who are closest to Jesus was still uncertain and some were completely clueless.

They came face to face with the very angel who rolled away the stone. The angel told them that Jesus had risen. This angelic witness told them what had happened to the body. These women became witnesses to an empty tomb and to the empty tomb itself.

The stone was rolled away so that the world could get in and see that Jesus was no longer in the tomb. They saw this for themselves. The empty tomb.

These women were the first eyewitnesses to the empty tomb. Mark 16:9–11 and the John 19. Mary now understood that Jesus was risen, so she comes to the disciples a second time and they did not believe her. They may have thought her to be too highly emotional and they were skeptical.

Jesus then appeared to Mary, Salome in Matt., a 2<sup>nd</sup> appearance. The disciples were told, through these women, to meet Jesus in Galilee.

There were the 2 soldiers who had been left to guard the tomb, and their witness was very important. They witnessed the earthquake Matt. 28:2–3 and the coming of the angle who would roll back the stone. The angel's appearance was described as lightning. This had to be a traumatic experience. They were probably bored out of their minds, unhappy with the graveyard shift, and then this earthquake and a blinding flash of light. These tough soldiers passed out in a dead faint. They were the only ones present in the actual resurrection event, even though they were passed out. The tomb was empty. So then, they ran away. They did not understand and they wanted no part of this. They ran straight back to the chief priests and reported what they had seen to the priests. These were unbelieving observers; impartial observers. Their witness constituted proof that the sign of Jonah had been fulfilled. Here it was, right in their face. This was the final confirmation to the religious leaders of Israel. This was proof. They could not get around the fact of the resurrection. The chief priests were thinking that these guards would go and talk and say what they had seen. The plot of the pharisees to remove Jesus was the scene were unhappy; this messed things up for them. The soldiers were a disinterested party. These

Roman soldiers could be executed for deserting their post. This was highly significant. They had no stake in this power game between the pharisees and Jesus. The earthquake and the flash of lightning confused and disturbed them.

What did these brilliant pharisees do? Did they immediately believe in Christ? Did this sign tell them that Jesus was exactly Who He claimed to be? They bribed the guards with hush money. Matt. 28:15 or so. They were supposed to say that the disciples came and stole the body. This lie is repeated even today. To them, this is just a religious myth.

Satan is always ready to deceive and he uses the religious background of these priests. They thought only of their own power positions. That is all that concerned them. They had as much knowledge as anyone and had been present throughout the 4 year ministry of Jesus Christ and they saw how Jesus fulfilled the Law. They had seen much of what happened during His public ministry. The truth will always be opposed by the cosmic system and all those who live in it. It will especially be opposed by religion.

Opposing views are rejected, even if witnessed by credible witnesses, they still will not believe; that is the power of negative volition. These men were face to face with our Lord; they saw what He did and said, and still rejected the truth. The cosmic system values human power over everything else. That was Satan's original desire. The cosmic system is his system. He rules over this world.

**Lesson #none** **January 31, 2010** **Sunday 2**

20 telephone hookups and 5 live stream video hookups throughout the nation.

Reports from prep school. Financial reports. For both entities, there was a net gain for the year.

Annual congregational meeting

**Lesson #none** **1Cor. 15: February 3, 2010** **Wednesday**

no class

**Lesson #none** **1Cor. 15: February 4, 2010** **Thursday**

no class

**Lesson #none** **1Cor. 15: February 7, 2010** **Sunday 1**

Rick Hughes—car problems

**Lesson #none** **1Cor. 15: February 7, 2010** **Sunday 2**

Rick Hughes

**Lesson #1021**

**1Cor. 15:5 February 10, 2010**

**Wednesday**

We know that Jesus appeared to 500 witnesses, which is something that we are not aware of.

A reading of the verses:

1Cor. 15:3 For I handed on (or: give over) to you, among [the] first things, that which I also accepted and embraced: that Christ died over our failures (on behalf of our mistakes and sins) – corresponding to the Scriptures –

1Cor. 15:4 and that He was buried, and that He has been, and remains, awakened and raised in (on) the third day – corresponding to the Scriptures

1Cor. 15:5 and that He was seen by Cephas – next by the Twelve.

1Cor. 15:6 After that He was seen by over five hundred brothers at one time – of whom the majority continue remaining until right now (the present), yet some fell asleep.

1Cor. 15:7 After that He was seen by Jacob (James), next by all the sent-forth ones (the apostles; the commissioned ones).

1Cor. 15:8 Yet last of all He was seen by me also – as if it were by one born prematurely (or: in a miscarriage; by one forth from out of a wound).

This must have been an incredible time on earth when Jesus was here; and that we could see his resurrection body and realize that someday, we would have a body like His.

Paul's first witness is Peter, but there were others to whom Jesus appeared to first.

18 Nissan was the 3<sup>rd</sup> day after the resurrection (crucifixion) of Jesus Christ. These appearances are evidence of the risen Christ. The empty tomb is the first evidence.

Around sunrise that first day, 5 women came to the grave of Jesus. Herod, to say the least, was anti-Christ. Jesus grew in stature and knowledge in His humanity, just as we do.

Mary Magdalen arrived first. She was desirous to anoint Jesus; but she comes to the grave site and there are no guards and the stone has been moved aside. She left and went to the disciples; and she was very distraught. Jesus told the disciples what would happen, but they never got it. The other 4 women then arrived, and they saw the huge stone rolled away from the tomb. They came face to face with an angel, the one who had rolled the stone away from the tomb. He said, "He is risen." Then understood at that moment, unlike Mary Magdalene who was distraught.

Mary ran to the disciples, told them what she had seen, and she did not know what to do, and she returned to the tomb. None other than Jesus appeared to her, and this was His appearance to anyone, to Mary Magdalene. She then had to bear witness to the disciples, and they still did not get it. They were, in fact, stupid, at this point.

He appeared to the other women, and He said the same thing to them; and he gave them a specific message, "Tell the disciples that I will meet them in Galilee." They were sitting around in Jerusalem and Jesus told them to meet Him in Galilee. This was a very tangible instruction and further proof of the resurrection.

The next group are the soldiers who are guarding the tomb. They witnessed certain events which surrounded the resurrection. There was a tremendous earthquake. The tomb was the epicenter of the earthquake. As the earthquake subsided, there was a flash of lightning, and there appeared to them an angel, and they just passed out. When they awoke, they saw with their own eyes that the stone that they guarded, was moved. The tomb was empty. This was something that they did not understand. These were the very first eyewitnesses to the stone being removed and the empty tomb. They were very afraid. They knew what they had seen, but they just ran away. This is very important piece of evidence, because they soldiers did not run away and hide; they went to the chief priests exactly what they had seen. They were afraid for failing at their mission and then they were worried about being executed for deserting their post. They were proof that the disciples had not stolen the body and then claimed a resurrection took place.

The chief priests and religious types knew that Jesus promised to that He would be resurrected, and they hired soldiers, apparently, to guard this grave site. Their witness to these Jewish leaders constituted proof that the sign of Jonah had been fulfilled. Jonah spent 3 days and 3 nights in the belly of the fish. The fish finally threw him up on the shore. This would be the sign that Jesus gave. These religious types understood this perfectly, even though His disciples did not. These men knew the Old Testament Scriptures. The fulfillment of this sign was the final confirmation that Jesus was the Messiah and the Savior. The chief priests and the rests of these religious leaders could not get around the fact of this resurrection. Their greatest concern was staring them right in the face, and the religious types were freaking out. What did they do? They knew all the signs of the Messiah; they knew what Jesus promised. They refused to believe in Jesus Christ as their Messiah and as their Savior. They saw the final incredible sign of His Messiahship. Instead, they looked at these guards, and they gave them a large sum of money not to tell anyone else. Their story was to be that a bunch of disciples overpowered them and stole the body. The religious types wanted to pay them off to tell the lie.

In their generation, they had seen every proof of Jesus Christ; and just one simple act of faith alone in Christ alone is all that they needed to do. They followed Jesus around during their ministry, and they kept trying to trap Him and never won any skirmish with Him. They made a conscious effort not to believe in Him. They had to reject the overwhelming evidence which was before them. All it would have taken is the tiniest bit of faith.

We all know who we are; we all know what we are like; and we know that we are not worthy of God's favor. We know all of our failures and all of our faults. The logic of grace is, he does accept us with all of our faults because Jesus Christ died and was resurrected. These guys witnessed all this, and they said *no*. People have to make an effort not to believe. They arrogantly accept humanism as their savior; or science. But all of this is negative volition. The chief priest had all the evidence and yet he rejected Jesus. No positive volition. It is unfathomable how these men could do this.

Bobby talked to one person and it was amazing all the things that one person did to avoid believing in Jesus Christ.

Peer and John were the next 2 eyewitnesses. They heard this story from the 5 women. John 20:3–10 they wanted to see this for themselves. Peter got to the tomb first, and he saw another important piece of material evidence. Being impetuous, he ran right into the tomb and he observed that there was no body in the graveclothes. The cloth was undisturbed. There was no wrapping all over the tomb. No movement. Empty grave clothes and Peter no doubt stood over this wondering what had happened. This was not Houdini. Jesus left those clothes exactly as they were. There was a gummy, sticky resinous mix of myrrh and aloe, and this was not cracked. Somehow, the body just disappeared, without disturbing the wrappings.

Jesus apparently moved through the wrapping and walked through the rock of the tomb, which was later moved in order to let the others in to see the material evidence. More physical evidence. All of this happened early on resurrection morning in a very few short hours. It was convincing and undeniable proof for the disciples. This was good news that He had been raised up. All of the other disciples who had not seen these evidences rejected it. "You are hallucinating; what have you been smoking?" The disciples were the most hardheaded bunch of people; and His resurrection was promised directly to them. The story was too preposterous for them. They did not understand or believe. Even believers can express negative volition toward doctrine. The doctrine of the resurrection and they would not still believe it.

These early appearances was just the beginning. These people needed to be reassured, so the appearances continued. In the late afternoon, Christ appeared to others. First to 2 disciples on the Amaius Road (Mark 16 Luke 24). This was not a quick appearance. He spoke at length with these 2 disciples. They got the doctrine of resurrection from Jesus Christ. He even had dinner with them. Additional proof of His continued humanity. They said, "You're the Lord; You're the One."

Sometimes we are just thick-headed. Doctrine always knows best. Negative volition and preconceived notions are a very powerful mindset. The power is in the Word; and that is what changes you. That puts you on the road to the greatest life that you can have.

Application: don't be discouraged when you witness to someone. It may take awhile for your message to get through to someone who is hardheaded. You present the gospel. It may take further circumstances to make it real. The power is in the gospel, not in our

persuasion. You do the best that you can; but don't shy away from it and don't avoid it. We ought to be able to give the gospel better than anyone else. It is great to know that you are helping to launch someone into their eternal future.

All of these events happened on the first day of resurrection. And it is not over yet. A busy day for our Lord. He showed Himself again to Peter in the later afternoon. Luke 24:34 the 2 disciples confirmed that Peter had already met the Lord. He met them before those on the Ammaius road. It is clear that Peter saw Jesus in His resurrection body more often than anyone else. Paul himself heard this account of Peter directly from Peter. Paul questioned Peter quite carefully.

Citing Peter here was the beginning of Paul's very convincing argument that Jesus had been raised. They did know Peter and they knew what He had said.

1Cor. 15:5 **and that He was seen by Cephas – next by the Twelve.**

#### **The Appearances of Jesus**

1. Jesus appeared in a very recognizable body. He showed up and then He disappeared.
2. During several appearances, he was tangible to all 5 senses.
3. He was observed eating on several occasions. Most people need food; however, he did it for enjoyment.
4. He walked among and conversed with the disciples for 40 days. They got it.

#### **Jesus Resurrection and Resurrection Body**

1. He looked the same but He did not look the same.
2. Some disciples at some times did not recognize Him.
3. However, he was recognizable by some disciples.
4. Logically, you will recognize everyone in heaven.
5. He moved in and out of buildings without opening doors. This happened on several occasions. He had a human body, but with a different molecular structure. This body can penetrate things that we cannot penetrate.
6. There were no vertical limitations to His body. He ascended to the Father in heaven and this was witnessed by many. He ascended slowly.

**Lesson #1022**

**1Cor. 15: February 11, 2010**

**Thursday**

There is plenty of evidence for the resurrection of Jesus Christ.

#### **Proofs**

1. Mary Magdalene saw the empty tomb.
2. Some others saw the angel, who appeared, who dropped and soldiers in their tracks and who rolled away the stone. This angel who appeared to them made a

pronouncement of Christ's resurrection, and this was the first time such an announcement was made. A short time later, they all met Jesus Christ.

3. The soldiers felt the earthquake. The ground rolls like the ocean; and it is awesome to see. Then the flash of lightning, when they saw that, that heralded the appearance of the angel who would roll away the stone. When they woke up, they were witnesses to the empty tomb; and they were neutral witnesses. They had no stake in this. They provided proof to the chief priests that the disciples were not the ones who stole the body (which some people still claim today).
4. The 4<sup>th</sup> proof is Peter and John, and they arrived at the grave, and they saw the empty tomb. And they saw the unmoved, undisturbed grave clothes. They were in the outline of the body. At that time, they placed a cloth over the face, and you could see a portion of the face when the body was there. The hardened mixture of aloe and myrrh had not been cracked open. There was no human way to remove the body from those grave clothes.
5. Then we have Jesus appearing in the late afternoon to 2 disciples walking along the Emmaus road, which was a little village outside Jerusalem. During dinner, these men looked at Jesus and they suddenly recognized Him. They may not have snapped to this at first, realizing that Jesus had been crucified.
6. Then we have the appearance to Peter; and he saw Jesus before the Emmaus road incident. These men reported Peter's encounter to the other disciples when they ran them down to tell them the news.

This is the point at which Paul begins his reasoning. They were witnesses to the resurrection.

Why did Paul begin his line of witnesses with Peter? Why didn't he go back to the women. Wouldn't Mary Magdalene be a good start? She was the first to see the tomb and the first to see our Lord resurrected. Many said that Paul was just a misogynist.

Some of the greatest helps to Paul in his ministry were women. Priscilla was an example. In the book of Philemon is a greeting where he reveals his affection for the women who worked with him. So why did he not include Mary Magdalene and the other women? It is likely that these women had no official significance to these Corinthians. However, they knew Peter and some of them claimed to be Peter's disciples. Paul knows that Peter had more encounters with the resurrected Christ and he is the most credible witness of them all.

#### **Peter's Encounters with the Resurrected Christ**

1. To Peter alone the morning of the resurrection.
2. The second is later that evening when the Lord entered the upper room. 10 Apostles were present except for Thomas. John 19:20, 25 overall, this was His 5<sup>th</sup> appearance. 4<sup>th</sup> to the disciples on the Emmaus road. The 5<sup>th</sup> was the evening of the resurrection day. Peter was in the room with all the rest of them, and that was

Peter's 2<sup>nd</sup> look. 5 appearances on the first day; His closest coterie of followers. He was alive and He had defeated death.

3. 8 days later He appears, the 6<sup>th</sup> recorded appearance after the resurrection; and Peter and the other Apostles and Thomas were all there. John 20:26–28 3<sup>rd</sup> time for Peter here. Each time, he was more and more convinced. However, not yet was he totally convinced. Peter was the most hardheaded of them all. He is still wavering, even though he had been in the presence of Jesus 3 times.
4. The final 4 recorded appearances occurred over the 32 days after the previous appearance. John 20:30 there were other occasions when Jesus appeared to others. Peter would have seen Jesus at least 6 times after the resurrection.
5. John 21:1–14 Peter meets Jesus in Galilee. This is where Jesus spent the early year of His ministry. The Apostles did not learn very much. The sea of Galilee and Jesus performed the miracle of the fish. Nothing to be caught on one side of the boat. Jesus called to them from the shore and told them to cast the net on the right side of the boat. The net was overabundant with fish. The 3<sup>rd</sup> appearance to the disciples as a group.
6. The 8<sup>th</sup> recorded appearance was to 500 people, which included Peter and the other disciples; Matt. 28:16–20 Mark 16 the incident is mentioned, although the 500 are not mentioned. Paul said, "Most of whom are still alive until now." Paul is writing this around A.D. 62.

1Cor. 15:5 **and that He was seen by Cephas – next by the Twelve.**

It was important for Paul to make this statement; it gives them legitimacy. This is a very convincing piece of evidence. In any court of law, and 500 witnesses were paraded to the stand, that would have been the end of it.

7. Jesus 9<sup>th</sup> appearance to His half-brother James. This was a personal, exclusive interview that James was granted. Mary and Joseph continued to have a large family. The Virgin Mary did not remain a virgin; and Jesus had 4 half-brothers. James, Joseph, Judas. Matt. 13:55 James was probably an unbeliever at this time and before this encounter, James John 7:3–5 had rejected Jesus Christ as the messiah. That is how we know. Maybe some of the 500 believed in Jesus. James may have even been a little jealous of Jesus. Familiarity breeds contempt. A prophet has not honor in his own country. James ended up presiding over the entire church of Jerusalem. He played a major part after his conversion. This was the impetus for his later prominence as a great Christian leader. He was well-known; he was a half brother; and he had reject Jesus prior to the crucifixion. In this appearance to James, Jesus showed a special concern for his own family. Witnessing starts at home. This is where we ought to begin. . witnessing is not just what we say but what we do.
8. The 10<sup>th</sup> appearance, which was at Jerusalem; and this was to all of His disciples, and this sets the tenor for the Church Age.

1Cor. 15:6 After that He was seen by over five hundred brothers at one time – of whom the majority continue remaining until right now (the present), yet some fell asleep.

Lesson #1023

1Cor. 15:5–7 February 14, 2010

Sunday 1

**Communion Sunday.** Heb. 8:1–2: Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the holy places, in the true tent that the Lord set up, not man.

His priesthood relates what He is doing now and what He has done before. A priest represents others before God.

No other priest offered himself as a sacrifice. The book of Hebrews related Jesus to Melchizedek. He is called the king of the Most High God and he was the king of Salem. It is through the Old Testament that we know him. He is an Old Testament type, and he foreshadows a Jesus Christ. He is a king and a priest. Abraham had just met Melchizedek. Melchizedek brought out a meal of bread and wine to celebrate Abraham's victory and the freedom secured for Lot. As a priest and a king, Melchizedek was superior to Abraham. He is king of righteousness and king of Salem (= peace). His royalty is a double one, the king of righteousness and the king of peace.

Both of these titles also speak of the 2<sup>nd</sup> advent of Jesus Christ. This is a time of perfect righteousness and of peace. Only Christ is the true king of righteousness. He alone is the king of peace. Only God can reign in the realm of perfect righteousness and peace.

Zech. 6:13 it is He who will build the temple of the Lord. and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both.

He has taken His seat at the right hand of God in the heavens. Such righteousness could never be true in the past. If perfection was through the Levitical priesthood, what further need was there for another priest to come?

His is a priesthood without flaw, failure or weakness. There was nothing in the Levitical priesthood which was perfect. Some were faithful to their office and others were indifferent and failed as priests. But all were imperfect and all would die as fallen men.

The blood of bulls and goats was insufficient to take away our sins. A perfect sacrifice was necessary from a perfect priest. The indispensability of the perfect priest.

Further, His priesthood is forever. Heb. 7:3 He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.

After His resurrection, Jesus ascended to the right hand of the Father and he continues to advocate for us as our High Priest. Death claimed all of the priests of the Old Testament, but not so for Jesus Christ. He holds His priesthood permanently. He always lives to make intercession for us. Heb 7:25 **Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.**

When rebound, God forgives our sins, and that is His intercession for us. There is another aspect to this as well. He took on humanity and tasted human weakness, yet without sin, and He intercedes for us in our time of need. He is always there to represent our cause to the Father. As believers, we acquire this intercession of the Lord Jesus Christ from the very moment of our regeneration. The question may be asked, *why do men go to human priests?* They do so because to go to a human priest, they think that he can intercede and plead on their behalf. They think a tangible human priest is necessary for their eternal life. They believe him to have the power to see them into heaven. However, we are a royal priesthood, and we can represent ourselves before God in confession and each of us has direction access. We need no other priests but Him. Therefore, He can accomplish all that we desire in relation to God the Father. Acts 5:31a **God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.**

There are 10 recorded appearance of Jesus Christ after His resurrection. The first was with Mary Magdalene, then with the other women, then to Peter alone, then to 2 disciples on the road to Emaus, then on the evening of that day to the disciples in the upper room.

It is this 5<sup>th</sup> appearance where we pick it up.

1Cor. 15:5 **and that He was seen by Cephas – next by the Twelve.**

Peter is named first because he had more encounters with Jesus Christ than any other disciple. He is the most well-known to the Corinthians. Paul uses him as the first credible witness. The women may not have been known to the Corinthians and may not mean as much to them.

At this time, Peter is still living, and some from the 500 are still alive.

Peter is the more credible and important witness.

6<sup>th</sup> appearance is 8 days after the resurrection day. 5 appearances on the first day and then nothing for a week. He wanted to make it clear to His disciples that He was resurrected, just as Jonah was 3 days in the belly of the fish.

1Cor. 15:6 **After that He was seen by over five hundred brothers at one time – of whom the majority continue remaining until right now (the present), yet some fell asleep.**

Then he appears to 10 disciples, with Thomas, who places his hand into the nail prints of Jesus Christ and into his side.

1Cor. 15:7 After that He was seen by Jacob (James), next by all the sent-forth ones (the apostles; the commissioned ones).

There are 4 more appearances after this appearance 8 days hence. There may have been many more other appearances, but they are not recorded. We see the importance of His appearances.

By the Sea of Galilee. The women were told to go to the disciples with a message, for them to go to Galilee; but they went fishing.

We will continue with this 7<sup>th</sup> appearance next lesson:

## Lesson #1024

## 1Cor. 15:5–8 February 14, 2010

## Sunday 2

1Cor. 15:5–8 are the verses which document the resurrection of Jesus Christ. If Jesus Christ was not raised, then we are worshiping a dead god, which is no better than any temple god of any heathen group.

The disciples got despondent again. They are in their hometown of Galilee and they are despondent, so they simply returned to fishing.

1Cor. 15:5–8 and that He was seen by Cephas – next by the Twelve. After that He was seen by over five hundred brothers at one time – of whom the majority continue remaining until right now (the present), yet some fell asleep. After that He was seen by Jacob (James), next by all the sent-forth ones (the apostles; the commissioned ones). Yet last of all He was seen by me also – as if it were by one born prematurely (or: in a miscarriage; by one forth from out of a wound).

The 7<sup>th</sup> recorded appearance of Jesus Christ is found in John 21:1–14

The disciples are casting their nets on the left side of the boat, and Jesus Christ, a conservative, tells them to cast their nets on the right side of the boat. Peter leaps into the water and swims ashore.

John 21:1 After this Jesus revealed himself again to the disciples by the Sea of Tiberias, and he revealed himself in this way. Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing. Just as day was breaking, Jesus stood on the shore; yet the disciples did not know that it was Jesus. Jesus said to them, "Children, do you have any fish?" They answered him, "No." He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, because of the quantity of fish. That disciple whom Jesus loved therefore said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on his outer garment, for he was stripped for work, and threw himself into the sea. The other disciples came in the boat, dragging the net full of fish, for they were not far from the

land, but about a hundred yards off. When they got out on land, they saw a charcoal fire in place, with fish laid out on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.

The 8<sup>th</sup> appearance. In Corinthians, there is a mention of the number of those who are there. Perhaps some of those 500 had wandered through the city of Corinth. They certainly did not all stay in Jerusalem. They went to a number of different cities and they went all over, giving eyewitness accounts.

Paul is verifying the authenticity of their testimony.

1Cor. 15:6 After that He was seen by over five hundred brothers at one time – of whom the majority continue remaining until right now (the present), yet some fell asleep.

Matt 28 .Mark 16:14–18

There was a 9<sup>th</sup> appearance to Jesus' half-brother. Most of the appearances were groups of people and this was to an individual.

1Cor. 15:7 After that He was seen by Jacob (James), next by all the sent-forth ones (the apostles; the commissioned ones).

James was an unbeliever throughout the life of Christ. He saw our Lord all of the time and he saw many of the miracles and he still said *no*. So Jesus appeared to James and James believed. Our Lord is the Messiah. James became a different person.

James became prominent as a church leader, and Jesus wanted those in his family to become believers. Jesus made this clear; He made a special trip to His unbelieving half-brother.

There is a 2<sup>nd</sup> reason. His previous unbelief was very well known. However, to believe in Jesus after the crucifixion, represents an incredible turn-around. James became a trusted witness to the power and the authenticity of the resurrection.

The 10<sup>th</sup> appearance was critical, as a message to the entire Church Age. Peter was present as were all the future Apostles except Paul. This is v. 7b, and this was in the city of Jerusalem. In Jerusalem, He led the future Apostles out to Bethany, and then He departed from them. This would be a unique departure, the day of His ascension. Luke 24:44–49 Mark 16 Acts 1 are records of this resurrection.

He gave what is now called the great commission, which the Apostles would follow for the rest of their lives. They would carry on after He physically left them. All of the Apostles were witnesses, not just to the appearance, but to the duration of the Church Age.

Jesus would be with the disciples to the end of the Church Age. He will sit at the right hand of the Father, where He will intercede on our behalf. This was the commission to go to all the world.

Matt. 28:18–20: **And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."**

What about the lack of churches in China, etc.? People come to this county so that we might speak the gospel to them. Immigration is the opportunity to share the gospel. There are traditions about the movement of the disciples, but we do not have actual records of it.

There was an appearance to Stephen when he was dying a martyr's death. He began to spread the gospel in Jerusalem. He was performing great signs and wonders among the people in Acts 6. There were temporary spiritual gifts. However, there was resistance to this spiritual gift and empowerment of God the Holy Spirit. He was spreading the Word and he was arrested. Stephen was interviewed or interrogated by none other than Caiphas, the chief priest, the very high priest who presided over the Sanhedrin trial of Jesus Christ which led to the crucifixion. Stephen faced the very man who condemned Jesus to death. Stephen was accused of blasphemy against Abraham.

In a long speech, he denounces Israel for their negative volition. Caiphas heard our Lord say the very same things. Most of these religious types were extremely angry.

Acts 7:55–60 **But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." But they cried out with a loud voice and stopped their ears and rushed together at him. Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.**

Stephen tells them that their mortal enemy, Jesus, the One they crucified, was alive and well. They did not like hearing this, especially in front of so many witnesses.

They hated the witnesses of Jesus Christ. Religion hates grace. Do not underestimate what people will do for power and authority, including murder.

Observe how Jesus is denigrated today; how many lawsuits have been filed. The Ten Commandments and Jesus Christ are suppressed. It is as if the Ten Commandments are some sort of great threat to our country. It is the basis of so much law. But it is from the Bible so it enrages unbelievers.

It seems ludicrous, but this is the devil's world. It is all around us and it has always been in existence.

There are those who would gladly kill us, the infidel, for saying the Jesus is our Savior. And the same would gladly blow themselves up in the name of a false religion. We really do not understand the great power of Satan who drives this great opposition in every respect. These people would no more make peace with the western world than Satan would turn himself in to God and beg for mercy.

They had absolute opposition to the truth, and they grinded their teeth and they picked up rocks right there and threw them until he died. They would do this against anyone. We are hated because we believe in Jesus Christ. Accept it and realize it.

Stephen became the first martyr of the church right here. His death put a further witness of Jesus Christ.

The church grew with every wave of vicious opposition. The Roman empire outlawed Christianity, and, after a short time, it became the faith of the population of Rome. Literally thousands died in the coliseum. People saw this, and the church grew dramatically, because there were witnesses to the Lord Jesus Christ.

What Paul saw was Jesus Christ in another appearance, and he was a direct witness for the Lord Jesus Christ. He stood for the Lord, whether he died or not.

The last appearance of Jesus Christ was to John in A.D. 90 before he wrote the Revelation. Rev. 1:17–20 *When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore, and I have the keys of Death and Hades. Write therefore the things that you have seen, those that are and those that are to take place after this. As for the mystery of the seven stars that you saw in my right hand, and the seven golden lampstands, the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches.*

John, after this, penned the book of Revelation. This began with him seeing the Lord Jesus Christ. The power of the resurrection.

**Lesson #1025**

**1Cor. 15: February 17, 2010**

**Wednesday**

Paul has named some of the most important witnesses to the resurrection of Jesus Christ. He lists people who witnessed Jesus Christ before the ascension. Before Paul had written one word, the Corinthians did not believe in the bodily resurrection of Jesus Christ.

The upshot of all of this is, if Jesus Christ was resurrected with a resurrection body, and if He was the firstfruits of those resurrected, they must then conclude that they will be resurrected as well.

Paul will save the best for last; he himself is the final eyewitness. Paul, like Stephen, saw Jesus after the resurrection.

Before we get to v. 8, let's summarize vv. 5–7

### Summary of the Resurrection

1. With so many appearances and so many credible witnesses, the resurrection is more than just a theory.
2. It is fact. The resurrection of Jesus Christ is a fact, an event of singular nature which has never before happened and will never happen again until the resurrection at the end of this age. Paul's logic will be airtight. Without the resurrection, there is no salvation. We have no salvation and no eternal future.
3. The soldiers at the tomb who woke after the earthquake and the lightning, they ran straight to the pharisees, to the chief priests. They were given money to say that the disciples stole the body. Of course, there was no body recovered. It could not be found, because it was a new body.
4. One of the great evidences: the enthusiasm and the fearlessness of the disciples and of Christ's followers after the resurrection. They had to have extreme confidence in Jesus Christ. This could only be explained by actually seeing His resurrection and, many of them, the ascension. Peter denied Jesus 3 times during the crucifixion. He did not want to be arrested and possibly crucified. He allowed his fears to turn him into a coward. Cowardice describes the actions a person takes because they are afraid; but not the fear itself. The disciples were clearly despondent after the crucifixion. They understood the resurrection and they became lions of the faith. Mark 16:19–20 **So then the Lord Jesus, after He had spoken to them, was taken up into heaven and sat down at the right hand of God. And they went out and preached everywhere [in the face of all opposition], while the Lord worked with them and confirmed the message by accompanying signs.**
5. The visible result of His resurrection was apparent from the actions of the disciples who witnessed the resurrection. The resurrection certainly was a confirmation and a guarantee. It was an incredible motivation for what the disciples did after they saw it.
6. These men and probably these women as well had a new energy 3 days after the devastating death of their master. Here they are following the Messiah, their teacher, their Rabbi, the center of their world, and suddenly, He is gone, dead. They ran. But they were turned around.
7. They were no longer the hopeless and depressed followers of a crucified Jesus Christ. When you lose someone that you love, it takes time to recover from that. There is a process of grief; the pain fades but the memory lasts. However, the disciples bounced back; there was no more sorrow, no more depression. People watch when you handle difficult circumstances. This is what happens with the

disciples and in a massive way. Overnight, they become the witnesses which people notice.

8. The questions on the minds of those who saw them was, *why and how?* The man they loved was gone; but their changed attitude was a witness to the resurrection. If you buried someone and they died and, 3 days later, you see them, in a resurrection body. It is hard to hide real happiness and supreme confidence.
9. The disciples saw it, they believed it and they acted upon it. The disciples were told to wait on the Holy Spirit in Acts 1:8 2:1–4 and, of course, they began to evangelize in foreign dialects. There were signs and miracles in the early days of the church. The book of Acts is the history of the early church; and how it began as a band of brothers and spread throughout the ancient world. To see the missionary journeys of the Apostle Paul; and much of this was accompanied with signs and miracles. Jesus Christ dwelt in the tabernacle of Israel, then in His human body, and now in us. Jesus Christ indwells us. The actions of these disciples reveal the power of witnessing the resurrection. Jesus conquered death and so can we. Paul was one of the greatest witnesses of them all. He is another very powerful proof of the resurrection of Jesus Christ.

Paul cites some of those who saw the Lord and there were many others; but this is a convincing list of eyewitnesses. This a undeniable proof.

Then Paul cites himself as a witness, the 2<sup>nd</sup> to the last witness to our Lord, John being the last. At the time of the writing, Paul is the final witness, and therefore, the last witness.

Acts 9:3 Now as he went on his way, he approached Damascus, and suddenly a light from heaven flashed around him.

Acts 9:4 And falling to the ground he heard a voice saying to him, "Saul, Saul, why are you persecuting me?"

Acts 9:5 And he said, "Who are you, Lord?" And he said, "I am Jesus, whom you are persecuting.

Acts 22:18–21 and saw him saying to me, 'Make haste and get out of Jerusalem quickly, because they will not accept your testimony about me.' And I said, 'Lord, they themselves know that in one synagogue after another I imprisoned and beat those who believed in you. And when the blood of Stephen your witness was being shed, I myself was standing by and approving and watching over the garments of those who killed him.' And he said to me, 'Go, for I will send you far away to the Gentiles.'"

Now, Paul did not want to go to the Gentiles; he wanted to go to his own people, the Jews. Paul wanted to be in Jerusalem, but God wanted him out of there. Paul was ready to argue his points with the Pharisees, and there was a riot and they would have torn him to pieces. He was rescued by the Romans from this mob. He was again imprisoned for this public disorder which Paul had caused. The Romans put Paul into jail in order to keep the peace in Jerusalem.

Paul was visited by Jesus in that prison. Acts 23:11 **The following night the Lord stood by him and said, "Take courage, for as you have testified to the facts about me in Jerusalem, so you must testify also in Rome."** It is ironic that God put Paul as a missionary to the gentiles, as this was not his original passion.

Paul calls himself *εκτρομα* which means *prematurely born, a puny birth, an untimely birth; an abortion*.

#### Final Few Words

1. Paul called himself a living abortion.
2. Paul sees himself as the lowest of the low, an abortion.
3. This is factual; Paul was an abortion.
4. Paul assures all of his total unworthiness to have been given the honor of seeing the resurrected Christ. He is totally unworthy. They all know the Apostle Paul and what he has done.
5. His focus is on the grace of God for even allowing it.

1Cor. 15:8 **Yet last of all He was seen by me also – as if it were by one born prematurely (or: in a miscarriage; by one forth from out of a wound).**

V. 9 describes why he was the least deserving.

Paul is a man with blood on his hands; he had a burden to kill Christians. He was a persecutor of the church, and God made him the greatest Apostle who brought us almost all of the great doctrines of the Church Age.

1Cor. 15:9 **For I, myself, am the smallest (thus: the least one) of the sent-forth emissaries (apostles), who am not adequate to reach [the stature] to be normally called (named) an apostle, because I pursued and persecuted God's called-out (or: the assembly of the called-out).**

**Lesson #1026**

**1Cor. 15: February 18, 2010**

**Thursday**

Paul names himself as the final eyewitness in the appearances of Jesus Christ post-crucifixion. Paul saw Jesus after the ascension.

Paul views himself as unworthy of this honor. He uses the description *ektroma*, which could refer to *a premature birth, an abortion*. Paul is denigrating himself. He is not beating around the bush here. This is self-abasement, but for a specific reason and a specific purpose. He was unqualified for seeing the Lord. He was given the greatest of all gifts. He uses this in a much stronger sense. He calls himself a living abortion. This is a not a reference to an induced medical procedure, it is a metaphor. What happened to him is something which should never have taken place. Paul uses the metaphor of abortion for something which should have never happened in the first place. This should never have occurred. This contact with the risen Christ should never have happened. In his view, he

should never have been made an Apostle. Given Paul's background, it is almost absurd that Jesus Christ would show Himself to Paul. Paul has a very good reason for using this epithet. Those to whom Jesus revealed Himself previously were His disciples and had been with Him. The focus here is on the grace of God. Great grace that Paul was chosen as the Apostle Paul, the least worthy of anyone to be chosen to see the Lord. Paul calls himself unfit because he had such a horrible background. He was the mortal enemy of Christ. There was no one alive more than Paul who hated Christ.

1Ti 1:12–14 I thank him who has given me strength, Christ Jesus our Lord, because he judged me faithful, appointing me to his service, though formerly I was a blasphemer, persecutor, and insolent opponent. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus.

Paul was aggressive in his persecution of Jesus Christ. Christ Jesus came into the world to save sinners among whom I am the chief. No other Apostle had the credential of hate. He despised Christians; he believed that the scum of the earth were Christians. Paul absolutely would have been at the crucifixion, had he been given the chance.

The first we hear of Paul is, he held the coats of those who stoned Stephen. He has every reason now to be self-effacing. It took an amazing confrontation with Jesus Christ on the Damascus road. He is least likely apart from that to be converted to Christianity. You would think that, with this background, that God would have sent him to the Jews; the perfect one to go to the religious leaders, to the Jews, and God did not. God had a plan. Paul had to overcome a prejudice and a preference to go to the Jews.

On the Damascus Road, he was the man least deserving of being chosen by God. However, he was an absolute trophy to the grace of God. No one deserved less and no one received more.

Paul was able to use himself as an excellent example of grace. He was the least deserving of grace, and God gave him great grace. These people needed to recall the grace of God which was given to them, not their own merit.

The Corinthians were competitive in their spiritual service. They were competitive in their piety. Paul approaches this from a different stance. "I am the least-deserving."

What application should you be making? No matter what your background, or your current status of immaturity, God's plan for us is in operation. So now, we simply step into the plan of God.

Even the best of us should be able to recognize that we are recipients of great grace.

#### **The Plan of God and us**

1. We can only step into the plan of God as a believer when you grow in grace and knowledge of our Lord and you are filled with the Holy Spirit for longer and longer periods of time. We need to metabolize Bible doctrine.

2. As you mature, what happens? You come to understand Him. You come to understand His ways and how He works. That is the background for His plan. If you understand the Planner, then you begin to understand His plan.
3. More importantly we begin to see His hand working in our life. As we begin to mature, we actually begin to see it. We are more attuned to His plan through doctrine in our souls. Many things happen in our life and as we grow, we begin to see how the Lord works.
4. More and more we see how he is always with us. Never is there a time when He is not. The grace of God never fails, never quits and never leaves us alone. This is how we begin to get into His plan and how we begin to recognize it. We realize there is nothing outside of His capability. We must realize that there is nothing outside of His control. He has a plan for every believer. His hand is in everything.
5. If you begin to think in all these ways, you are beginning to develop a personal sense of destiny. You can hear it over and over again, but you need to know doctrine in order to get it. Once you gain this personal sense of destiny, then you begin to understand His plan.
- 6.
7. As you continue to mature, you desire to execute that plan. This is where God's plan and us meet. We desire to execute it. So you look for it and you look for ways to execute it. God's plan is in operation every day. We don't have that many days. We don't have that many days until eternity. What is it worth to spend a few days or years outside of the plan of God. The benefit is, this is the best. We have stepped outside the grace of God. Always think grace.
8. You begin to respond to the doctrine in your soul. You also apply it to the circumstances of your life. When you do that, you are in His plan.
9. The application of doctrine in the circumstances of your life morph into execution of the plan of God utilizing your spiritual gift. Rom. 14:7-8 **For none of us lives to himself, and none of us dies to himself. For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's.** This is the attitude of living inside the plan of God. When you think like that, you cannot help but be in the plan of God.
10. With that attitude, the plan of God unfolds in your life. It is not something that you have to strain out. It is not something you have to go after aggressively. With this attitude, the plan of God unfolds in your life. The plan of God is put into effect in operation. It is always there. However, in the process described, we are realizing it and living it. However, you can still be in God's plan when immature. You are simply not as effective. You do not have full comprehension. This does not mean that you are not spending some time there. God is working on us in ways to get us further into His plan. He is always with us. He never leaves us alone. He just keeps pushing us and working circumstances and bringing us to the point of His plan and working His plan. God's plan is where we ought to be headed and He works to put us into the process. At some point, we have to enter into God's plan. God will give us logistical grace. He will give us everything that we need, but if we do not continue in the process, you will not execute it. You simply metabolize Bible doctrine. As you do that, you have more and more opportunities to function in

God's plan. This is what you need. God opens doors for us; He leads us. We develop the motivation to execute His plan. We are prepared to walk through the open doors that He places in front of us.

Bobby can tell of many times in his own life, where God opened doors for him to walk through. This is when things get good. We always have a plan for our life. It is not as if it materializes as we move along. It is always there. God already knows where He wants us to go. The past is there. All we do is walk through it. You must be able to execute God's plan. When we try to do our own thing, we are a loser.

Paul was the persecutor, tearing down the church which he would later build up.

1Cor. 15:8 Yet last of all He was seen by me also – as if it were by one born prematurely (or: in a miscarriage; by one forth from out of a wound).

Διοκω aorist active indicative. This is taking a look at all of his persecutions and gathering them together. All the dirty details and cruelty all lumped into one group. It is lumped into an effort or into a process. The aorist denotes the attainment of that objective. Paul went through the process of persecuting. This was no small time persecutor; he was the godfather of persecutors and he was the most feared. He loved it; he was zealous. He could hardly wait to get on the road to find more believers to kill. Paul believed that he was doing God's work, to rid the world of these apostates and liars. Such is the oppression of misguided religiosity. What horrors that religion perpetrates.

Torquemada was the more famous inquisitor, and he had the same type of deluded zealotry as did Paul. The same deadly result. There were inquisitions all over Europe, but he was the most famous. This was to root out apostates (in their opinion) and to convert unbelievers, as if unbelievers can be converted through torture.

It must have been difficult for Paul to see Jesus and realize the horror of what he had done. There is a great power in the grace of God. The most religious, pious anti-grace legalist. The self righteous consider themselves to be the greatest when they are the least.

Paul murdered in the name of religious, pious legalism. Paul was brilliant and highly educated. Religious piety and the sin nature result in killing others.

This is the portrait of the religious zealots of Islam. Paul was also a religious zealot. Paul's self-effacing really has some merit. The grace of God gets all of the merit for Paul's circumstances.

1Cor. 15:9 For I, myself, am the smallest (thus: the least one) of the sent-forth emissaries (apostles), who am not adequate to reach [the stature] to be normally called (named) an apostle, because I pursued and persecuted God's called-out (or: the assembly of the called-out).

Paul did not move forward because of the guilt complex; for him, it was the grace of God.

1Cor. 15:10 Yet in (by; for) God's grace, I am what I am, and His [placed]-into-me grace was not birthed to be empty, but on the contrary, I toiled to exhaustion by hard labor in excess of them all – yet not I, but rather God's grace together with me.

## Lesson #1027

1Cor. 15: February 21, 2010

Sunday 1

This verse is a combination of grace and works, something which people have so confused in their minds. God's grace always takes first place and then works. The overall subject is the resurrection.

The question we ought to ask is, *who is Paul; what is his past?* We all have a past which brings us into the moment. The past often shapes what and who we are. Or it shapes what we are not. Some build on the past and learn lessons of life and some simply put the past behind them. Both of these are true to some extent. Paul's past is in stark contrast to his present. He will call himself a blasphemer, a persecutor and he calls himself a pharisee of the pharisees. He was zealous and chief of the persecutors. He was the most well-known. He hated the name of Jesus Christ. To him, Christ was the great Satan. He was an expert in the Old Testament and, he thought that this Jesus was a fakir and Paul would say this whenever he could. Paul had an attitude which was similar to that of Caiphus the chief priest. Paul had the same attitude. And he was willing, with this attitude, and he was sanctioned to murder believers in Jesus Christ. It was his purpose in life to murder Christians. He was famous for this and feared for it. Saul was not much different from an Islamic fanatic today, doing Allah's work as a butcher. Paul was not just displaying some humility. Paul was not worthy of anything; he was totally unworthy of his position. This violent persecutor is the last person on earth who would become an Apostle of Christ.

Christians that he did not even know were his greatest enemies. No one of us merits anything in the eyes of God. God gave this office to Paul and empowered him for the task which He set before Paul. Paul was a great witness and evangelist; and he was a great theologian, giving us the mystery doctrine. We still benefit from Paul's teaching.

Paul, in this persecution of believers, thought that he was doing God's work. He believed that he was doing God's work to get rid of them. He was accomplishing something good for God, in his own thinking. No human good is a part of God's plan. Paul is an excellent example of zealous religious legalism for human good. These men of Allah think that they are doing good by killing others in the name of Allah. Anything considered good by an unbeliever or even a believer is human good. The problem is, some of that often becomes evil. Human good carries no value with God.

Not all attempts at human good are evil, unlike Paul and his fanaticism. Human good can have beneficial results for humanity. So Bobby is not denigrating that type of human good. Particularly, human good from unbelievers, because that is all that they can produce. Every unbeliever in this world has an option, and that option is human good.

There are the divine establishment institutions. What does human good do as a part of the divine establishment institutions?

### **What Does Human Good do**

1. Altruism and benevolence among individuals; charity, and it is going on in Haiti and it is a good thing.
2. Human good is also foundational for stability for marriage and family. A sense of responsibility and nurture. It is a necessity.
3. The preservation of a nation and freedom. Human good is related to these divine establishment institutions.

The grace of God gives the believer the capability of a much greater good; divine good. We have the capability of a much greater good than that which preserves society and the world around us.

### **Divine Good**

1. The production from the grace of God.
2. Divine good carries merit with God. It is always accomplished in His power and of His glory. It never focuses on human motivation and actions. Some give to charity or go to church so that others think that you are a good person. This is for personal glory; but divine good is about God's glory.
3. Divine good can be exactly the same deed as human good.
4. Divine good is always deeds accomplished in the power of the filling of the Holy Spirit. This glorifies God.
5. Divine good is motivated by the spiritual life. This is always apart from our own motivation. This is a motivation and life that the unbeliever has no access to. Divine good can only be accomplished by the believer.
6. The impetus in the soul that accomplishes divine good mirrors the same type of motivation as Jesus Christ, Who died for the human race. That is the epitome of divine good and that attitude is that attitude which is in us.
7. Such good is the function of impersonal virtue love. This is the monopoly of the mature believer. That is where divine good comes from. It is the motivation to witness or to help those whom you do not even like.
8. That carries merit with God because it is His power under which such good is accomplished.
9. The result: we may be persecuted in this life of who you are, even for the divine good which you produce; this these good is eternal and God is glorified by it forever. Good is good.
10. The deeds may be the same, but the impetus, the power and the motivation may all be different.

Human good includes something which we confuse all of the time. Morality is beneficial; it is good for a society; however, morality is not divine good.

### **Morality**

this is the epitome of human good in the soul of the believer or unbeliever.

1. Morality is a human system of control of the old sin nature. This is the only system the unbeliever can have and preserve a nation.
2. Mankind, without morality, will break down and degenerate into evil and destruction to the society.
3. The laws of divine establishment are true morality and they protect human freedom and the function of community. If there is no morality, then it is anarchy. It is chaotic evil; tyranny.
4. A conclusion: morality is for the survival of the entire human race. That is a good thing. However, it will end up being ghg.
5. An unbeliever can and ought to be moral. That is the bedrock of a civilization or a nation.
6. Morality cannot provide salvation or spirituality for the human race. Many people think that if they keep the Ten Commandments that God will recognize them and bless them. Morality was designed for Israel, but believers and unbelievers together. That is where the grace of God comes to the rescue. Morality is important, but it is not everything. Believers ought to be moral, but Christianity is not being moral or doing good deeds. First and foremost, Christianity is a relationship with God through Christ. After this, the believer operates via the grace of God, being filled with the Holy Spirit. Faith alone in Christ alone is the starting point, not morality. Eph. 2:8–9 is one of the great grace passages. Because of the grace of God, we can produce the greatest good for the greatest number. We live the greatest life that there is. But we ought to be moral.
7. Morality with the believer exists side-by-side with the believer. Human good often degenerates into evil; but what God accomplishes in His grace is never evil. There are no unintended consequences.
8. Morality can be accomplished without being a Christian. Morality does not produce deeds which merit favor from God, but these deeds are good for the human race. God is impressed with His grace and what it accomplishes in us; God is not impressed with what we do.
9. Volition and conscience in the soul of a person. Morality controls of the evil of the sin nature. But it is not the function of the grace of God.

Bravo for human good but highest kudos for divine good. Divine good is our obligation. Our life is the production of divine good. Jesus Christ controls history, and He blesses a nation where there are believers producing divine good. Without divine good being produced, we do not have a hope.

1Cor. 15:10 **Yet in (by; for) God's grace, I am what I am, and His [placed]-into-me grace was not birthed to be empty, but on the contrary, I toiled to exhaustion by hard labor in excess of them all – yet not I, but rather God's grace together with me.**

**Lesson #1028**

**1Cor. 15: February 21, 2010**

**Sunday 2**

There is the production of the Christian life. Human good can be evil. Human good can be good. Many people in this world do good deeds and that is important. Without these

deeds, the divine institutions do not operate. The preservation of our world depends upon human good. However, this has no favor with God. No unbeliever can produce divine good as we can.

Morality is important for the preservation of the human race. Morality falls far short with regards to favor with God. Morality is the source of human good. Anything an unbeliever can do is not the spiritual life. Divine good comes from the power of God the Holy Spirit. Human good is never the function of the grace of God in the believer. Anytime we are out of fellowship and produce a good deed, there is some merit in that, but none with God. Human good does not glorify God. Morality can never hope to equal the power of the Christian life. We know that Christ pioneered the spiritual life during the first advent. There is nothing like that in the realm of human morality and human good. Our divine good cannot be apart from Jesus Christ.

Paul's persecution of believers has been forgiven. He was one of the great killers of all time; one of the great men of genocide, has been forgiven. No matter how hard people try to persecute believers in Jesus Christ. Paul's horrendous acts of persecuting believers has been forgiven. Paul was called an *ektroma*, which refers to an abortion; a metaphor. A spiritual birth which ought not to have happened. Human viewpoint would ask, *how can this man be acceptable to God?* Now he is an adopted son as a believer. Did his past matter in the eyes of God? Absolutely not. He went from the worst to the best. He is now reformed. He did not accomplish a certain number of hours in eternity past. That does not bring the grace of God to him; it is Christ's forgiveness at the cross. Paul could have wallowed in guilt. It is good to remember Paul and what he did, and yet God used him in a way that we all must be thankful for.

By the same grace of God and the filling of the Holy Spirit, Paul is what he is, be the grace of God. Paul accomplished a lot of good in his life. But he does not make up from the past with the good he has done. From a human abortion, who should never have been forgiven, to the greatest Apostle. Paul is called the Apostle of grace because this was his life. He lived it. No one understood grace more than Paul did. Grace is the only means of blessing from God; not human good.

Is there anyway that Paul could have atoned for his past? Could he have gone about from church to church to gain the forgiveness of each member of the church? Paul is a living, walking, breathing testimony to the grace of God. God does everything and man does the receiving of blessing. Paul deserved no blessing; he deserved death. As a pharisee, he was the worst of the worst. He came out of legalism and all the works of human good.

God supplies blessing to those who would live the spiritual life. Heb. 12:6 Paul certainly got a few spankings. The benevolence and the grace of God supplies that for us. God's grace is involved in everything that we do. This is how perverted Paul formerly was. This is how perverted he was in God's sight. He believed that he was doing good by killing God's enemies (in his eyes). He was the legalist of all legalists.

Paul killed Christians because of the grace of God. Now, as a believer, he is teaching doctrine and he is not even switching to human good. That is his labor. Paul is a believer because of Jesus Christ; he is an Apostle by the grace of God. It is through God's grace that he produces divine good. His previous boasting and self-elevation was replaced with the grace of God and an attitude of genuine humility. Vv. 9–10 are expressions of Paul's true humility. Our churches today are filled with people. Human good might produce some good, but it is not eternal. Divine good is done for the glory of God and human good is done for the glory of mankind.

Grace orientation reflects humility. Humility is understanding God's grace policy. When you mature as a believer, you can look back and see what God has done in your life. Your soul has been renovated. The grace of God becomes so real. The grace of God is extended to all strata of society.

It is great that there is human morality and human good. This is why we are safe in our homes and people are not trying to break in all of the time. However, human good cannot compare to divine good.

The grace of God is our life. We are nothing without the grace of God. This knowledge motivates humility in our souls. This is freedom from arrogance and human viewpoint and elevating ourselves. This is Paul's *modus operandi*.

Paul is writing to these Corinthians and he talks a bit about himself. He wants to make a point about grace to the Corinthians because they are not grace orientated. They cannot accomplish anything because they are filled with legalism and strife. If Paul can operate at the highest rank, how can these believers elevate themselves in the arrogant boasting of human good. They need to be teachable and grace oriented.

We are here by the grace of God. In a spiritual gift, sometimes we think, "Wow am I ever smart" but we cannot think that. If we start getting fatheaded about our own accomplishments, we are what we are by the grace of God. **His grace toward me did not prove vain.** Paul did not work in vain, which connotes legalism and human good. That attitude and that action which is so non-productive and useless and vain in service to the Lord.

Bobby has seen many of the gothic cathedrals in Europe; they were and are built to the grace of God. You can understand that when you look at them and they are glorious edifices. But you walk in and it is cold and dark and damp; and these things were really produced for the glory of man. They were monuments to the church and to the builders. The believers associated with these buildings were directly related to the buildings themselves; cold and empty inside.

If you are not grace oriented, then you can put on a wonderful facade. In many cases, these buildings took a hundred years to complete. The builder and designer who started them did not live to see them completed.

Paul understood and utilized grace to the maximum. Paul is exalting the grace of God; not himself. Paul operates now in the filling of the Holy Spirit.

Συυ + εγω which means *together with me*.

#### Closing Points

1. **The grace of God together with me** implies close fellowship and cooperation.
2. The grace of God for producing or laboring is always accomplished by means of God the Holy Spirit.
3. Paul is in fellowship accomplishing God's plan for him by means of the grace of God in the Person of the Holy Spirit.
4. The filling of the Holy Spirit is the grace of God in laboring for God. Without the filling of the Holy Spirit, there is not divine good.
5. That is how the laboring becomes divine good. This is solely dependent upon the grace of God.
6. The Holy Spirit operates in conjunction with the believer to the grace of God. **The grace of God together with me.**
7. This is the only way to produce divine good. There is no labor for Him without the filling of the Holy Spirit. You cannot leave the grace of God out.

Paul preached and they believed.

1Cor. 15:10 **Yet in (by; for) God's grace, I am what I am, and His [placed]-into-me grace was not birthed to be empty, but on the contrary, I toiled to exhaustion by hard labor in excess of them all – yet not I, but rather God's grace together with me.**

**Lesson #1029**

**1Cor. 15:10–11 February 24, 2010**

**Wednesday**

In v. 10, Paul completed a statement of the critical nature of God; and grace orientation. Grace orientation is absolutely important to every believer and most believers have no knowledge of the grace of God. **By the grace of God, I am what I am.** Because without the grace of God, and you being what you are, there is no plan of God. God's plan is grace; it is always grace. Here Paul expresses genuine humility from his soul. This is not some arrogant statement that Paul uses to puff himself up. It is because of God's grace, that Paul's labors are not in vain.

Paul worked very hard at what he did. He was an Apostle; and few labored as hard as he; he even said he labored harder than any Apostle. Can you imagine doing what Paul does and still, it is not enough?

Paul takes no credit to himself, no matter how much he puts into it. He put his life and fortune into it; he is all in. He is running completely on the grace of God. Paul does the hard work of ministry. The imprisonment, the shipwrecks, the beatings; he did that, and that was a part of his hard work for the ministry.

No matter how many churches Paul plants in faraway places, he still says, it is **God's grace together with me**. This is close fellowship with God; nothing left out. There is no production or any work for the Lord without partnering with the grace of God.

If anyone has reason to leave off the phrase *the grace of God with me*, Paul does. But he recognizes this as God's grace for him to be able to do what he does. People get this mixed up because they do not understand how to get the Holy Spirit, so they operate on human power. They might do a lot of good things, but it is strictly human good. Mostly, human good is motivated by ego and self-elevation. There are often unintended evil consequences. Divine good does not and cannot have unintended evil consequences.

#### **Together with the Grace of God**

1. Human good is not accomplished together with the grace of God. Leave out the grace of God and Christian production is left behind. It is not divine good. It is not partnered with the grace of God.
2. Human effort is certainly part of the equation, but it is not the determining factor of success. If anyone could say, *my ministry is successful; look at all that I have done*; it is Paul, but he does not say that.
3. Without the grace of God, human effort is not a part of the plan of God. There are Christians in Haiti right now who are doing great work; but it is not divine good if it is not in conjunction with the grace of God. The result is often evil.
4. The plan of God cannot be accomplished without utilizing the grace of God. You cannot be in the plan of God unless you are operating together with His grace.
5. Laboring apart from His grace is not productive; it is done in vain.

#### **Production and the Grace of God**

1. The grace of God for production always centers on the power of the Holy Spirit. Those in the auditorium ought to be able to produce divine good.
2. The Holy Spirit empowers the spiritual life. He is the true motivation and impetus for production. The spiritual life cannot exist apart from the grace of God. We must utilize the grace of God in order to operate in the spiritual life. We are motivated to do divine good. We have the means and the motive. Do not ever underestimate the importance of the spiritual life to motivate and to sustain our production. It is the only divinely... Every time we are out of fellowship, there is rebound; and when there is difficulty, there is faith rest. If Paul is laboring in vain, then what about us? Paul attributes his life and ministry to the filling of the Holy Spirit.

If we operate in our spiritual life, then we have the motivation to do it. It applies to us as well. It definitely applies to us. Paul is not just talking out of one side of his mouth. God's plan is grace. **The grace of God together with me**, is the plan of God and us operating inside of it. So many Christians want to produce so that others think that they are great.

You do not operate so that the world will love you. Things do not get easier in the plan of God. When God's grace is there, it does get easier. The spiritual life is working for us.

Everything that we do in the plan of God receives the blessing of God. Which would you rather have, the favor of God or the favor of man?

We partner with the grace of God. This is for producing divine good. This is the good that we are obligated to produce. We will all face our Lord at the Judgment Seat of Christ. Some of us will have wood, hay and stubble which will go up in smoke. Produce divine good under the auspices of God. It starts with the intake of Bible doctrine. It ends with production of divine good. You cannot separate your own efforts from the grace of God.

1Cor. 15:10 **Yet in (by; for) God's grace, I am what I am, and His [placed]-into-me grace was not birthed to be empty, but on the contrary, I toiled to exhaustion by hard labor in excess of them all – yet not I, but rather God's grace together with me.**

Paul continues the thought of v. 10. V. 11 puts it all into perspective for us. It does not matter who does it. Resurrection is proclaimed by all; it is a basic of Christianity under the grace of God. Resurrection is an essential and true part of Christian doctrine. All of them proclaim the facts of the gospel, and Paul tells them that the resurrection is a part of the gospel. To be an Apostle, one needs to have seen the resurrected Christ. Even though the Corinthians had not bought into the bodily resurrection, Paul can still say, "You have believed." Can you be saved by believing in a dead God? Of course not. That is illogical. They cannot believe in Christ and not believe in the resurrection. Every Apostle proclaimed Jesus risen. It is the Corinthians who are an anomaly. They are the ones who are out of synch.

Paul is not implying that they have ceased in believing in the gospel; he wants to remind them of what they believed; and then he can move into the realm of the doctrine of resurrection.

1Cor. 15:11 **Whether, therefore, I or those, in this way we are constantly preaching the message, and in this way you folks came (or: come) to trust and believe.**

In v. 12, we get into the guts of this chapter and this is where Paul will clarify his position. If Christ is risen, then the dead in Christ will also rise. Nothing could be more important for their future. This is why we can believe in our eternal future. It is based upon our own future resurrection. We can live our lives in the light of eternity knowing that the resurrection of our own bodies is near. The time we are alive is a short time. We are like a spec in the vast universe and then we are gone. We have eternity in front of us.

If you want a monument to yourself, the produce divine good. Those who have their names on buildings mean nothing. These are hard-headed Corinthians; they have so much doctrine in front of them, they do not get it.

1Cor. 15:12 **Now since (or: if) Christ is habitually being preached (heralded) that He has been, and remains, awakened and raised up from out of the midst of dead ones, how are some among you folks repeatedly saying that there is (there exists) no resurrection of dead ones?**

Then Paul takes them to the logical conclusion of their thinking, if you are not resurrected, then Christ is not raised and you can believe whatever you want to believe.

Paul begins v. 12 with a conditional clause based upon reality. There is no logic to hearing and believing the gospel of Jesus Christ; and yet, "You don't believe that He has been resurrected? That is completely illogical."

it is a common problem for a believer to reject this or that doctrine which is integral to Bible doctrine. The hearer only believes what he or she deems to be appropriate. The Corinthians heard it from the Apostles and they still don't believe it.

#### **Here Is a Taste of What You Do When You Reject a Doctrine:**

1. You reject a doctrine because it may conflict with something which you always believed before. It can be exegeted perfectly and you reject it still. Maybe you reject the way the message is given; or maybe, you are concerned when all of the great spiritual masters and theologians, and this makes them wrong. The doctrine from Berachah for 53 years covers the spiritual life and reveals it better than what is taught at the seminary that Bobby attended. The more Bobby compared with what he got at church, the more he realized that the truth was being taught at Berachah.
2. Some believers do not like dogmatic presentations; or they do not like dogmatic personalities. Some just do not like the way doctrine is packaged. Many pastors do not want to teach dogmatically. Maybe, in their minds, there is a little wiggle room there. No pastor ought to stand in the pulpit and say those harsh things. Who does he think he is? No one can be so certain of doctrine. Aren't there other opinions?
3. Biblical doctrine may conflict with a secular norm or preconception. We are all steeped in humanism. It is all some people know; and often, it permeates our thinking.
4. It has no relevancy for a person's immediate situation. Doctrine solves all problems; you just have to stick with it.
5. The application for a doctrine is something someone does not like or does not want to do. We want to have our own way. The believer under those conditions does not care what the Bible says. If I go to Bible class too much, I may have to live the spiritual life. But this is not about legalism or obeying a set of rules. What God provides is always for our best interest in the light of eternity.
6. It cuts into your favorite activities and it takes too much time. Is it really too much to give 7 hours a week to God? Some reject that. I have better things to do; there is a party to go to; a date, going out of the country.

**Lesson #1030**

**1Cor. 15:11 February 25, 2010**

**Thursday**

The Corinthians are saved; Paul remind them of that fact in v. 11: they are saved, but they have rejected a critical part of salvation. Paul is writing to correct their misconceptions. The problem with rejecting resurrection, the problem is simple. If Christ had not been

raised, then salvation itself is just not possible. Without the resurrection, it matters not what anyone believes. It does not matter if you are a humanist or a hedonist. If God the Father did not raise Jesus Christ from the dead, then He cannot be the Savior; He is still dead. If He did not defeat death, then we cannot defeat death. We are lost and still in our sins. What benefit is it in trusting in Jesus Christ if He is dead? You might as well worship stone gods.

In v. 11, Paul assumes the Corinthians that they are saved. They responded with faith alone in Christ alone. You do not have to believe the doctrine of resurrection to be saved. Jesus Christ has presented to us a package of salvation that we must accept.

The resurrection must be real, because they have believed in Christ and they are saved. Paul will dispel circular reasoning. Circular reasoning is not always good reasoning. You begin at a point and you start out by believing point A which will lead eventually back to point A. However, Paul is going to take them in a linear logic. We will start with the logic of their salvation. Paul wants to take them to point B (the resurrection, which they do not believe, as of yet). So Paul will take them from salvation to the resurrection.

Our faith can be grounded in logic. Paul and the Corinthians all believe in Jesus Christ, so Paul will take them to the resurrection. If they believe in Christ (which Paul reminds them of in v. 11) then logically they must believe in the resurrection. The two of these go together. They are inseparable. The former is not true if the latter is not true.

1Cor. 15:11 **Whether, therefore, I or those, in this way we are constantly preaching the message, and in this way you folks came (or: come) to trust and believe.**

Paul tells them that they heard the salvation message of Christ and they believed; so how can they say that there is no resurrection of the dead? We have all seen the resurrected Christ. So, how can you reject the resurrection when you believe in Jesus Christ. Then in v. 13, **If there is no resurrection from the dead, then not even Christ has been raised.** Paul is already taking them from point A to point B.

Bobby is going to remind us how some believers get in trouble; they believe in some doctrines but not in others. Why would a believer reject a doctrine from the divinely inspired Bible? What causes believers to defy the Word of God in some areas?

Repeat and review of the doctrine from the other day.

#### **Here Is a Taste of What You Do When You Reject a Doctrine:**

1. You reject a doctrine because it may conflict with something which you always believed before. It can be exegeted perfectly and you reject it still. Maybe you reject the way the message is given; or maybe, you are concerned when all of the great spiritual masters and theologians, and this makes them wrong. The doctrine from Berachah for 53 years covers the spiritual life and reveals it better than what is taught at the seminary that Bobby attended. The more Bobby compared with what he got at church, the more he realized that the truth was being taught at

Berachah. The listener hears the truth, and he sees this in the Word of God, then he becomes the arbiter of which he will accept—a long-standing view or the Word of God. The choice usually boils down to which doctrine or which teacher pleases them the most. Bible doctrine is not designed to please. It does not matter if you are pleased with Bible doctrine. Bible doctrine is designed to reveal God; to reveal Christ. Sometimes, it is not very pleasing to our own sensibilities. Some believers are just not receptive to changing their beliefs when it involves some prejudice that they cannot let go. It does not matter that the doctrine all fits together; they just don't want to reject what they already believe.

2. Some people do not like dogma; they feel that this endangers their personal freedom to accept dogmatic teaching. They do not know how liberating the spiritual life is. They do not know how free it is to be free of human bonds of sin, good and evil. Most of the world has nothing like this to hang onto. That is the advantage of the absolutes. Our life is lived in the absolutes. Many of us come from a very relative background. Some believers do not like dogmatic presentations; or they do not like dogmatic personalities. Some just do not like the way doctrine is packaged. Many pastors do not want to teach dogmatically. Maybe, in their minds, there is a little wiggle room there. No pastor ought to stand in the pulpit and say those harsh things. Who does he think he is? No one can be so certain of doctrine. Aren't there other opinions?
3. Bible doctrine may conflict with a secular, humanistic standard. There were problems which the Corinthians had from their old time religion. Humanism is all around us. We face it every day. We are so bombarded with humanism. Our friends outside of the church often believe this. Humanism is the cosmic system. This is Satan's realm. It is designed to confuse and to befuddle believers. That is what the cosmic system does. Satan will do everything that he can to deceive us. Believers blinded by the cosmic system reject doctrine which conflicts with the philosophy of the cosmic system. The cosmic system never satisfies or fulfills. The cosmic system never takes us where it promises to take us. Some of us have been inundated in the cosmic system where we are. People reject doctrine all the time when it conflicts with the cosmic system. Biblical doctrine may conflict with a secular norm or preconception. We are all steeped in humanism. It is all some people know; and often, it permeates our thinking.
4. Sometimes, the application of a doctrine is something which a believer does not want to hear or deal with. It takes you to a place you don't want to go. Doctrine conflicts with your lifestyle and/or desires in life. Life gets in the way; circumstances get in the way. Most believers think that you need to grow spiritually, but they reject rebound or growth by learning Bible doctrine. Some legalistic believers think that rebound is just too easy; and they may feel the same way about salvation. They see rebound as a license for believers to do what they want to do. We all have a tendency to do what we want to do from time to time. Rebound is not a license to sin but a license to grow up and to serve. It is just as indispensable to the Christian life as any other doctrine. You reject the purpose of rebound and you reject the doctrine itself. The result is, the believer produces a lot of human good and they

never grow spiritually. It has no relevancy for a person's immediate situation. Doctrine solves all problems; you just have to stick with it.

5. Doctrine may have been heard, but subconsciously they may have rejected it. They may think that they have accepted it, for one of the reasons above. They might even give lip service to the doctrine, but they never use it. They never apply this doctrine. Instead of applying the doctrine, the old instincts take over. Human viewpoint overtakes or supplants divine viewpoint. The trends of your sin nature just come rushing back in. We all fall into this trap in various areas. We all have a sin nature. We all get out of fellowship. In carnality, doctrine cannot be metabolized. So, you can be going to church, etc., but doctrine cannot be accepted or believed in while you remain out of fellowship. Pretty soon, you are a mess when it comes to life's situations. The grace of God by way of the filling of the Holy Spirit is grieved and quenched. Sometimes the old instincts are there ready to pop back in, waiting for you to reject a doctrine. The application for a doctrine is something someone does not like or does not want to do. We want to have our own way. The believer under those conditions does not care what the Bible says. If I go to Bible class too much, I may have to live the spiritual life. But this is not about legalism or obeying a set of rules. What God provides is always for our best interest in the light of eternity.
6. Then people reject doctrine. They say, "Doctrine does not work; I am not getting the results that I want. It is not happening for me. I must find a new Christian relevancy." How many people have left Berachah in complete reaction. First of all, they say they are going to go to another doctrinal church; however, when they do land in another church, they often fall into a legalistic church. There is no spiritual freedom because no one is living the Christian life. That is not freedom; doctrine is freedom when you can apply it in your own soul. You need to discover that doctrine is your life. Some people complain, "Doctrine, doctrine, doctrine, that is all they teach over there." What is better than that? It cuts into your favorite activities and it takes too much time. Is it really too much to give 7 hours a week to God? Some reject that. I have better things to do; there is a party to go to; a date, going out of the country.
7. When we reject doctrine, it is because it does not fit our own criterion of spiritual success. We have these expectations of what God is going to do for us. Our spiritual life is not a success in our own eyes, because we are not thinking with doctrine.

So what gets applied when doctrine is rejected? You latch on to human viewpoint. You go back to what you used to do. Your human viewpoint solutions just do not wash; they never have. You end up in the same vicious circle of failure. That is the source of real misery and desperation of life.

Don't let others make you back down. These fit all of us. Continue to renovate your thinking. Accept the doctrine that comes from the Bible even when you don't like it; even when it steps on your toes. Doctrine guides you and leads you into the plan of God, which is your obligation to live. People too often see doctrine as some sort of a noose. The

solution for the believer is consistency in doctrine. When you are not regular in your acquisition of doctrine, you lose focus. That is easy to have happen. Your premature judgments; living by your circumstances. Your circumstances are irrelevant when it comes to doctrine. Sooner or later, the doctrine you learn will be put to good use. Focus on the doctrine, not upon your circumstances. The circumstances of our life supercedes the doctrine in our life. It is the difference between a moment in life and living in the light of eternity. Don't focus on what is going on in your life right now. Learn doctrine so that you can have a perspective outside of yourself. Do that so that you can think in terms of eternity; so that you can live your life with a view towards eternity.

You need doctrine from a qualified person; you do not need the opinion of another lay person. You don't attend a Bible group so that the blind can lead the blind. Do not get in a round table discussion as to what a verse means. The one intended meaning comes from a pastor-teacher who puts all of this together. Too many voices is the source of great confusion among the sheep. When they are not professionals, you will get aberations and problems. Unfortunately, Christians do not always get that. It is necessary that you understand passages so that you are not confused by some Christians misunderstanding of some passage.

The only way your thinking remains renovated. That is your front line defense. Renovated thinking can be rolled back by reversionism. You cannot afford to let doctrine lapse. It is your life.

One more think, when you are consistent and you are growing, do not get arrogance about your spiritual growth. Do not get arrogant about it. And do not be condescending to those who have not learned as much as you have. And when you talk with believers like this, do not be argumentative; do not belittle them. Bobby hears something stupid and he wants to jump right on that. You do not need to bully other believers with your knowledge. If you are arrogant in your knowledge, then you have not progressed as much as you think that you have. Doctrine in the soul means that you learn to tolerate the immature. Now Paul is utilizing everything that he has taught these Corinthians. Which doctrine have you overlooked conveniently?

1Cor. 15:12 **Now since (or: if) Christ is habitually being preached (heralded) that He has been, and remains, awakened and raised up from out of the midst of dead ones, how are some among you folks repeatedly saying that there is (there exists) no resurrection of dead ones?**

**Lesson #1031**

**1Cor. 15:11–19 February 28, 2010**

**Sunday 1**

Paul has a very critical objective in this chapter—the doctrine of resurrection, which is as critical as any other chapter in the Bible. The Corinthians had rejected this doctrine, which is a part of the gospel; and Paul desired to change that rejection to acceptance. If Christ has not been raised from the dead, then He cannot have saved us; if He cannot save Himself, then He cannot save us. If He did not defeat death, then death defeated Him.

There cannot be salvation if death is the winner overall. That is a central doctrine in Christianity.

then we have the logic, *if Christ has been proclaimed, that He has been raised from the dead,...* All of the Apostles proclaim the risen Christ, because they saw Him as risen from the dead. This comes from their own eyewitness.

The Corinthians rejected what was taught about the resurrection, and their souls developed a vacuum and they sucked in falsehoods. Couple that with a failure to be consistent along with this well-developed arrogance, they had replaced doctrine already learned with previous teachings and philosophies. They outright rejected some truth. Doctrine that they heard and accepted before was fading to obscurity in their souls. They are now feeding off of each other's falsehoods.

We all live very busy lives; we all have adversity and strain and problems. The continuing effort to take in doctrine is our rescue from that as well as our obligation as believers. If the spiritual life is important to us, then we cannot afford to neglect doctrine. If you do not take in doctrine on a consistent basis, you will end up mirroring the Corinthians. Some doctrine is just an inconvenient truth; or it conflicts with your lifestyle or interests or activities.

1Cor. 15:11 *Whether, therefore, I or those, in this way we are constantly preaching the message, and in this way you folks came (or: come) to trust and believe.*

Paul reminds the Corinthians; he is exhorting them, "Remember, Christ is risen." If what we are teaching is true, then resurrection in general must be true. Bobby stands up and tries to present doctrine for us as well. Paul wants these Corinthians to make sure that they are on board with all of the doctrine he has to teach. He wants to package this entire doctrine of resurrection in a way to appeal to them. Greeks love logic and rhetoric.

If Christ is resurrected, and He is, then how can you reject your own resurrection? If Jesus is the firstfruits, then how can you reject this doctrine? Paul is pinning them down with logic. If you do not believe one thing, then you cannot believe the other. You cannot simultaneously believe that Christ was resurrected from the dead and reject your own personal bodily resurrection.

1Cor. 15:12 *Now since (or: if) Christ is habitually being preached (heralded) that He has been, and remains, awakened and raised up from out of the midst of dead ones, how are some among you folks repeatedly saying that there is (there exists) no resurrection of dead ones?*

Paul is going to take them on this straight line logic. He begins with a 1<sup>st</sup> class condition; "If you believe that Christ has been resurrected from the dead, then how can you deny your own future resurrection?"

What have you heard that is logically true, but you still rejected it? Bobby was going to offer up a personal example, but it would be too personal, so he won't.

Paul wants to lead them to the results of their lack of faith in the resurrection. The resurrection is a critical part of the gospel. Simply and logically stated, if you believe in Christ as your Savior, then you must believe in His resurrection, which means you must believe in your own resurrection.

1Cor. 15:13 **Now if there is presently no resurrection of dead ones (or: if there continues being no resurrection of dead ones; if a resurrection of dead ones does not constantly exist), neither has Christ been awakened and raised up.**

Whatever I have said, it does not even matter. Secondly, we are false witnesses, because we are witnesses to the resurrection which did not happen. Paul is calling himself a perjurer. He is actually impugning Paul's testimony; and God and God's Word as well.

If you do not believe that the dead are raised, then how can Christ be raised? He was human and He died on the cross. So, if He is dead, how can He be raised if you do not believe that He was raised from the dead.

If Christ was not raised, then the cross has no meaning. If He is still dead, His sacrifice was unacceptable to God the Father. With the cross, there must be a resurrection in order to indicate the cross has been acceptable.

They believe that they lived in a human body, but when they died, their bodies turned to dust and nothing came of them again. They are believers and Paul logically leads them to, "You're not really believers in Jesus Christ."

1Cor. 15:14–19 **So if Christ has not been awakened and raised up, our message which we preach [is] consequently empty and without content – and your [other MSS: our] faith (trust) [is] empty and vacuous, And we are also found to be false witnesses of God, because we testified of God that He raised Christ; whom He did not raise if the dead are not raised. For if the dead are not raised, then Christ is not raised. And if Christ is not raised, your faith is foolish; you are yet in your sins. Then also those that fell asleep in Christ were lost. If in this life only we have hope in Christ, we are of all men most miserable.**

## Lesson #1032

1Cor. 15:14 February 28, 2010

Sunday 2

A conditional premise, which is what Paul presents as his own questioning with regards to the resurrection. He appears to be debating himself on this point. He poses this question as if speaking to all the Apostles.

It is actually the minds of the Corinthians who are skeptical; not Paul.

The negative *ouk* is found throughout this section. *Εγείρω* **If Christ has not been raised...** Christ, as the subject, receives the action of resurrection. The protasis is the premise of

this 1<sup>st</sup> class condition; Paul is assuming that the protasis is true; with the negative, Paul is assuming that Christ has not been raised.

Because Paul was divinely inspired, so he uses this one negative to have more impact on their thinking than all of the rhetoric that they can find. This is his way to get through to these hard-headed Corinthians. There will be a sequence of apodoses. The first conclusion or consequence, *our preaching is vain*. Paul here is denigrating himself. The Corinthians know that his life is all about proclaiming Jesus Christ; and he says, all of this is empty and meaningless. This proclaiming Jesus is everything to Paul.

Paul begins his negative argument by questioning his own Apostolic teaching. Now, the Corinthians have accepted most of what Paul has taught. "If you believe what I am teaching, it is all a lie anyway, because it is all based upon the risen Christ." Paul says, "We are the most pitiful among man if we believe this stuff." If what they preach has no validity, then this is huge. If Christ is not risen, then Paul and the other Apostles would be considered con men. However, that makes little sense because con men usually operate in order to make money, and Paul is not making any money.

Also, there is the problem with hundreds of witnesses. If there is a huge lie and hundreds know it, don't you think that one of them would have broken down and admitted to their lie?

How do you apply lies as a part of your spiritual life? How do you apply corrupted doctrine? Then you could say with certainty, doctrine doesn't work. On what basis can we understand God and His Word if truth has been subverted. We cannot have an eternal future, we live a lie. There can be no spiritual life under those conditions.

What confidence is there in someone's opinion about the Bible and what it means? Can you really have any confidence in someone who is just speculating when it comes to the Word of God? How reliable is it when someone says, "This is what I think about this verse." That is the problem with round-table Bible studies.

Bobby conversed with a doctor whom he was going to. She is a Catholic. This was the year of the Bible so she was reading it. This is the blind leading the blind. What confidence is there in that sort of operation. There is no spiritual growth in that. It is all about feeling good.

There is one intended meaning for each verse. God does not have a few different meanings for different people. That is not the Word of God. That is not how He operates. Your growth or spiritual life does not proceed from those who are amateurs simply expressing their opinions on what they just read.

Caution must be exercised so that one does not resort to proof-texting. The more mature you are, the more Scripture you understand; however, God provided the pastor-teacher so that we can grow spiritually. God will always provide you with a pastor-teacher under whom you can grow. If you get with one pastor, you will grow. You do not need to have

itching ears. If you are simply interested in what they are saying and where they are going wrong, that is always interesting.

It was sad for Bobby in seminary to realize that many of the students in seminary did not go there to become pastors. Many of them were simply there to learn more about the Bible that they could not get in their own church. Many of them just wanted to learn more about the Bible. They were tired of hearing ignorant people pontificating on the Bible. Their pastors were not teaching them and they wanted to know the Scriptures. That is positive volition. They were paying lots of money for something they should have gotten for free in church. They were astounded that Bobby knew so much from attending a church.

The Greek adjective κενος. It means *vain, useless, empty, void of content*. If Christ had not been raised, then our preaching is void of doctrinal content. That is exactly what is happening so much today. Paul uses κενος to describe where we are today. That is what his preaching is worth, if there was no resurrection. Faith is worthless if the resurrection did not occur. Faith is our means of perception for all doctrine. We hear it and understand it; that is our method for understanding all doctrine.

### **Your Faith Is Worthless**

1. The Corinthians rejection of bodily resurrection pulls the rug out from under themselves.
2. All preaching of the gospel by the Apostles and responding to it by faith is useless; void of content. There may be content, but it is not true, so it is void of real truth.
3. If their faith is vain, then their faith is not based in reality. It is blind faith.
4. Blind faith with no reality at its core is pointless.
5. Faith must contain an assertion related to reality in order to be worth something.
  - a. If you had faith in the theory of evolution, you have placed your faith in a relative science that changes constantly. This is a relative science which changes constantly. Facts and assumptions are constantly changing. It requires a faith to believe it which is akin to a religion. By and large, evolutionists have placed their faith in the universe itself as a creative thing. When did this life really begin? Somehow, all of these chemicals gathered together and something happen and they turned into life. In order to have faith in evolution, you must believe that an inanimate object, over eons with various forces acting on it, can become you.
  - b. What is faith worth if the content is not true? Where is the absolute truth upon which you can hang your hat. Blind faith changes with circumstances. As the circumstances change, your faith changes.
  - c. If you have faith in what an environmentalist says, will your actions change the fate of the planet. The opinions range from, what man does has no effect on the earth to, everything that man does affects the planet negatively.
  - d. You are placing your faith in some inexact set of theological assumptions.
6. There is no change in divine truth. That is absolute reality, and we can have faith in that.

1Cor. 15:14 So if Christ has not been awakened and raised up, our message which we preach [is] consequently empty and without content – and your [other manuscripts: our] faith (trust) [is] empty and vacuous,

## Lesson #1033

1Cor. 15:14–16 March 3, 2010

Wednesday

What Paul is going to do is something which the Greeks appreciate and they love great oratory and great debate. It was a part of their culture. In Greek life, logic and rhetoric was used to present a case for the governance of one of their states. Democracy became so important, that everyone eventually had a say; and governing had to do with all the citizens; so, many citizens got involved in the democratic process. The best speakers, those with the best logic and rhetoric, generally won their case, based upon rhetoric and logic.

If a Greek citizen could present a logical argument for a point of governance, then Paul could present a logical argument in favor of the resurrection. Paul will open with a negative argument which will take us from v. 14 all the way to v. 19. Paul will present the opposite case from his own, and that will lead him to some funky conclusions.

The Corinthians put their faith in Jesus Christ and in His atoning death; but reject the resurrection. Paul will show them that they cannot logically do both; you cannot accept our Lord's sacrifice and yet not believe in the resurrection.

Paraphrase: "Let's assume, for the moment, that Christ has not been raised from the dead..." Paul adopts this point for the moment in order to make his case. He is using this reverse logic which will result in statements which are clearly false.

Paul makes the premise and takes this to a double conclusion. He could stop right here and make his case. Paul focuses on the content of their message. Paul is questioning the validity of the very thing that he has preached. That which he brought to them by way of doctrine, he takes the opposite approach. *Κενοϋ* which means *useless, empty, void of content*. It is just rhetoric if Christ has not been raised. When I came to you and Christ had not been raised, then what I have given you is just speculation. It is just talk.

Then there is the 2<sup>nd</sup> conclusion. Since Paul's preaching was void of content, then their faith is in vain. Faith is what you believe to be true. If the premise of your faith is false, then the conclusion of your faith is also false. Paul tells them, "If Christ has not been raised, then what you believe does not matter." Why are you even in a church? Your faith is worthless if Christ has not been resurrected? This is a devastating but a logical conclusion. Believing in a dead god is illogical and void of truth. They have already expressed faith in Christ for their salvation. Paul is putting them in a very tough spot. Your faith is empty and ineffective. One's faith is worthless if Christ is not raised. This is not a misplaced faith. It is based upon absolute facts. That is the only way to have a certainty of faith. They know what Paul said is true. If one is true, then what about the other? Why do you accept the first if you have rejected the second?

If you have faith in evolution and environmentalism, and it is based upon falsehood, then it is no good at all. Evolution is a religion, which is pantheism; god is a rock. The universe takes nothing and creates itself.

If the person you love is a cheat, then your faith in them is misplaced. The one you love has no capacity for love. You put your faith in that love and that person and what is it worth? You find out that when you put your faith in such a person that it is worthless.

The dead cannot save the living. It is not possible. If Jesus is dead, He cannot save others. If he cannot save Himself, then how can He save us? If Christ died and was not raised, then our faith is meaningless. It is no different from their faith in the idol gods.

1Cor. 15:14 **So if Christ has not been awakened and raised up, our message which we preach [is] consequently empty and without content – and your [other manuscripts: our] faith (trust) [is] empty and vacuous,**

The implications of falsehood go even further in the next verse.

All of the verses which follow are the consequences of the next few verses. It is futility and hopelessness. They can put faith in that which is untrue. If the dead are not raised.

Ευρισκω means *to be discovered, to be exposed*. Ψευδομαρτυρ which is *liars, those who spread deliberate falsehoods*. It has to be deliberate, because they all claim that they had seen the resurrected Christ. They touched Him and found Him to be flesh and bone. They had supped with Him; they saw Him ascend into heaven; and they passed on His instructions to others. But, if Jesus was not raised, then all of this is deliberate lying. All believers of all time are dupes to deliberate liars. This is a preposterous conclusion and the Corinthians know this. They know that it is ridiculous to propose that all the Apostles are liars.

Eyewitnesses have verified the truth of the resurrection. 30 years later, their accounts remain constant and consistent. If the resurrection was a lie, if Paul was deceiving them, if all the Apostles were intentionally leading everyone astray, don't you think that one of them would have eventually broken down and confessed their deception. They remained true and their testimony congruous. The Apostles were tortured, jailed and martyred; and none of them broke down.

Genitive singular of θεος and it means *concerning God*. **They are exposed as deliberate liars concerning God**. This is how important the resurrection really is. These Apostles would have been constantly guilty of perjury. If these men perjured themselves, what does this make them? How many Christians over the centuries have called them Saint James or Saint Peter; and see them as beatified, and as wonderful, good people. But if Jesus not resurrected, then He is not a good person; nor are the Apostles. It would be pointless and worthless and it never happened. If we believe that, then we are all fools and we deserve nothing.

### Who Is the First One Involved in the Resurrection?

1. God the Father in Acts 2:32 Eph. 1:20 1Thess. 1:10
2. God the Holy Spirit was too Rom. 8:11
3. Attributed to Christ. John 10

These are liars and enemies of the True God; they make God to be a liar. If He is not raised, God Himself is a liar. God is a liar, Paul is a liar, all of the Apostles are liars, and you Corinthians are dupes. Christ has been raised.

There can be no hope without the resurrection.

1Cor. 15:15 and further, we [thus] continue to be found being false witnesses [deliberate liars] concerning God, because we bring testimony down from God that He awakened and raised up the Christ – Whom, consequently, He did not raise up, if indeed dead ones are not habitually being awakened and raised up!

Paul repeats the dire consequences in v. 16.

Everything that they believe and hope for is gone; all of it. It is the jumping off point for further conclusions, which point to the folly of rejecting this doctrine.

1Cor. 15:16 For if dead ones are not habitually being awakened and raised up, neither has Christ been awakened and raised up.

**Lesson #1034**

**1Cor. 15:14–16 March 4, 2010**

**Thursday**

This tells us what the resurrection will be like for us.

Paul is making a logical case for the resurrection in vv. 14–19. They used to teach logic in college. All logic is, is a method of thinking. The Word of God is entirely logical. The mind of Christ is logical. If we can draw logical conclusions, then we have conclusions which are true.

Paul is doing this in a very interesting way. He offers up 2 false premises. The first is in v. 14, “if Christ has not been raised...” This is not just logic, this is negative logic.

The Corinthians believe the resurrection of Christ, but they do not believe in a bodily resurrection. If they believe the 2<sup>nd</sup> premise is true, then they must believe the 1<sup>st</sup> premise to be true. Of, they believe them both to be false.

### The Overall Logic in These Verses

1. If the Corinthians accept the atonement of Christ for salvation, which they do, then they must accept a living Christ; otherwise, that salvation is not effective for eternal life.

2. If they accept a bodily resurrection of Jesus Christ (which all the Apostles testify to), then they must accept a bodily resurrection for themselves.
3. This logic is irresistible. These Corinthians have believed in Christ then they must believe that He is living. If He is alive, then they must believe that they will be raised bodily from the dead.

Paul is telling them that, if they take their personal prejudices into account, then they have to reject Christianity altogether, as their faith is in vain.

Rejecting bodily resurrection means that they must reject Paul's teaching. If his preaching is vain, then their faith is also vain (or, useless). If they have accepted Christ, then the consequence is a belief which is not true. They therefore have a futile and useless and empty faith.

If anyone has faith in lies, then what good is that faith? It is good for nothing.

1Cor. 15:14 **So if Christ has not been awakened and raised up, our message which we preach [is] consequently empty and without content – and your [other manuscripts: our] faith (trust) [is] empty and vacuous,**

Paul continues this in v. 15: if the dead are not raised...

#### **What Is the Consequence...?**

1. The Apostles supposedly brought a trustworthy message and this means that they are liars.
2. If Paul and the Apostles are liars, in their lies, they have refuted and rejected God's personal promise that he would raise Christ from the dead.
3. They have contradicted Jesus Christ Himself, that he would be raised from the dead. This is getting serious.
4. Not only that, but they have contradicted their own eyewitness testimony. If Christ has not been resurrected, then they are in hot water.
5. If the dead are not raised, if Christ is not raised, then every Apostle has perjured himself before God.
6. The result—the Corinthians are fools and dupes for believing the gospel (as are we).
7. This is the negative meaning that Paul uses to show the error of his thinking.
8. Paul with his logic has put the Corinthians between a rock and a hard place. They have believed in Christ.
9. Paul is undermining the very foundation of their faith. They hold to the foundation upon which the faith is based; if they reject the foundation, then they must

1Cor. 15:15 **and further, we [thus] continue to be found being false witnesses [deliberate liars] concerning God, because we bring testimony down from God that He awakened and**

raised up the Christ – Whom, consequently, He did not raise up, if indeed dead ones are not habitually being awakened and raised up!

1Cor. 15:16 For if dead ones are not habitually being awakened and raised up, neither has Christ been awakened and raised up.

Paul knows that it takes a lot to get through to the Corinthians. Paul is not finished; he has more consequences to hit them with. This will come in vv. 17–19.

Paul will repeat the premise, in part, to indicate that further negative conclusions are to follow. This logic is all negative but it has a positive connotation.

### **The Guts of Paul's Logic**

1. All the negatives that Paul is asserting are not true.
2. Each negative statement that Paul makes really has the opposite meaning. So all of the negative conclusions which Paul makes are actually false conclusions.
3. The premise: "If Christ has not been raised..." (but this has a positive connotation)
4. If the premise is not true, then the conclusions are not true. Paul uses these to show the Corinthians how mixed up and wrong they are. Their faith is not vain.
5. So, since Christ has been raised, then the negative conclusions, all which Paul are making, are the opposite of what they actually say.
6. If Christ has been raised, then their faith is not worthless.
7. So, the Corinthians are to understand Paul's logic is true, if the negative premise is not true, and it is not.

The Corinthians just need a little shock treatment to wake up their lack of logic.

The 4<sup>th</sup> consequence is in v. 17; "Your faith is worthless. You are still in your sins." Paul attacks them here in a very personal way, and in a way that will make the most sense to them. "If you don't believe in the resurrection, then you are still in your sins. Christ's atonement is meaningless for you."

the very means of salvation is faith, which is nonmeritorious. Salvation, faith, grace, all put together in one package. His person, His salvation is the very expression of God's grace toward us. Faith is the fundamental door to salvation. This is believe in the work of Christ, and this makes the work efficacious. Paul is saying that their faith is worthless unless Christ has been raised.

Now, bear in mind, that these things are all true, but used in order to make a logical argument.

Paul uses a different adjective for *worthless*. He uses κενος here instead of the word he used before. Κενος means *void of reality*. Μεταια has a different connotation. It means *void of results*. If Christ is not risen, then Christ as not significance.

There is no reality in what you believe; and there is no substantive effect. If Christ is dead, then we are dead in our sins. The barrier between God and man would still exist without the resurrection.

### **The Importance of the Resurrection**

1. We cannot be redeemed from the slave market of sin; we are still slaves to sin.
2. Unlimited atonement is not accomplished.
3. Therefore, we are still under the penalty of sin, which is eternal death.
4. If there is no resurrection, then we still have the problem of our human birth; we are still in Adam, and in Adam, all die.
5. If there is no resurrection, we still have only reciprocal love righteousness. No resurrection means that we are not justified.
6. The wrath of God toward sinners has therefore not been propitiated.
7. We are still in Adam, and in Adam, all die.

### **Some Concluding Points**

1. If you have faith in Christ for salvation, then you must have faith in the resurrection.
2. Without the resurrection, there is no salvation.
3. They are right back where they began, in a heathen temple worshiping heathen gods.

1Cor. 15:17 **And if Christ has not been awakened and raised up, your faith and trust exists being devoid of success and results – you are still within the midst of and in union with your mistakes, failures and sins!**

Then Paul addresses the horror of those who have already died. If Christ has not been resurrected, what about those who have already died? What about all of their loved ones? What about all of their friends who have passed away? If they believed in Christ and considered themselves in Christ, and they died, it is, to say the least, misplaced.

So now the Corinthians must take a new look at death. They need to look at their own impending deaths and the deaths of their loved ones. They themselves are perishing. All who believe in a dead Christ are still dead; either in their sins or dead in the grave.

Aorist middle indicative of ἀπολυμη which is a word we have escaped. It means *to be destroyed, to be ruined; the ultimate disaster for individuals*. Απολυμι is eternal judgment; it is perishing; everything that they believe is undermined because they do not believe in their own resurrection.

1Cor. 15:18 **Consequently, also, those falling asleep within the midst of and in union with Christ lose themselves (or: loose-away and destroy themselves).**

1Cor. 15:19 If we are (exist being) ones having placed an expectation in Christ within this life only, we are, of all humanity (mankind), the ones most to be pitied and in need of mercy and compassion.

## Lesson #1035

1Cor. 15:12–14, 17 March 7, 2010

Sunday 1

The Corinthians are neck-deep in all kinds of carnality, but 1Cor. 15 is the worst problem that they have. This problem strikes at the very heart of the faith. What they have a problem with is the resurrection of the body.

If God did not raise Jesus Christ, how could He provide salvation and eternal life? His work has not been consummated. If He is not raised, then why did Jesus claim that He would be raised? This makes Jesus a fraud and a liar, which makes Christianity fraudulent. And if Christ is not raised, then we are not raised. There is no victory over death. Our risen Lord is the guarantee of this victory.

1Cor. 15:12–13 Now since (or: if) Christ is habitually being preached (heralded) that He has been, and remains, awakened and raised up from out of the midst of dead ones, how are some among you folks repeatedly saying that there is (there exists) no resurrection of dead ones? Now if there is presently no resurrection of dead ones (or: if there continues being no resurrection of dead ones; if a resurrection of dead ones does not constantly exist), neither has Christ been awakened and raised up.

If Christ is not raised, then everything that Paul has taught is vain and meaningless. Logically, if Paul proclaims a false gospel, then their faith in that gospel is also vain. If the content is false, then their faith is empty. If your faith is in a politician somewhere, that is an empty faith. If your faith is in the environmental movement, that faith is vain.

1Cor. 15:14 So if Christ has not been awakened and raised up, our message which we preach [is] consequently empty and without content – and your [other MSS: *our*] faith (trust) [is] empty and vacuous,

The first faith is void of content and the second faith is void of results. If faith is worthless; if it produces no results, then the entire purpose of their lives is worthless. Eph. 2:8–9 would also be meaningless.

Without resurrection, you cannot scale or go through the barrier between man and God. If Christ is not raised, then there is no salvation. No one in this world would be redeemed from the slave market of sin. All men would still be under the penalty of sin, which is death. But the gift of God is eternal life. However, if the incarnate gift of God has not been raised, then there is no gift of God (eternal life).

If Christ was not raised, then the wrath of God has not been propitiated. If Christ is not raised, then we are still in Adam, and in Adam, all die. The bottom line is, without Christ's resurrection, the human race is still condemned to eternal judgment. What Paul is doing here in this grim expose, Paul is cutting them lose from their spiritual moorings.

Maybe you have had a spiritual epiphany where everything that you believe is wrong. This is what Paul has presented to the Corinthians. Your faith in Christ is false if He has not been raised. Everything that Paul says is wrong in these verses, but they all become right if Christ has been bodily resurrected.

These people have believed in Christ. They are saved, like it or not, no matter what Paul says. Paul is undercutting this entire idea.

1Cor. 15:17 **And if Christ has not been awakened and raised up, your faith and trust exists being devoid of success and results – you are still within the midst of and in union with your mistakes, failures and sins!**

Paul takes 2 more shots at their deluded assumptions in vv. 18–19. *In Christ* is one of the 39 irrevocable assets that we receive at salvation.

It is difficult when a loved one dies and you do not know if they are in Christ or not. They have not just died; they have perished. Aorist middle of ἀπολυμι. This means they are *destroyed, ruined*; this is the ultimate disaster. This is more than simple annihilation. Most of the world believes that we are here for awhile and then we disappear. That is the hopelessness of humanism. Perishing is so much more than annihilation. This is perpetual judgement. Απολυμι is the absence of any spiritual life and it is eternal separation from God. It is not unconsciousness; it is not nothingness; it is everlasting misery. The pain cannot even be imagined. It is the future in the same locale as the devil and his angels. It is a reality; it is not a metaphor for soul sleep. We condemn ourselves.

This is the same fate for those who perish in their sins. Απολυμι is the same verb we find in John 3:16.

**Verb:** apollumi (ἀπόλλυμι) [pronounced *ap-OL'-loo-mee*], which means *to destroy; to put out of the way entirely, abolish, put an end to ruin; render useless; to kill; to declare that one must be put to death; metaphorically to devote or give over to eternal misery in hell; to perish, to be lost, ruined, destroyed; to destroy; to lose*. Thayer only. Strong's #622.

### 3 Results

1. If Christ was not resurrected, then he was not accepted as our sacrifice.
2. If His sacrifice is not accepted and efficacious for our salvation, then we can have no union with Christ and no eternal future.
3. Therefore, we remain condemned.

The resurrection means escaping the judgment of God. That is very difficult territory to face. The Corinthians have to face it.

1Cor. 15:18 **Consequently, also, those falling asleep within the midst of and in union with Christ lose themselves (or: loose-away and destroy themselves).**

Paul states the clincher in v. 19:

1Cor. 15:19 **If we are (exist being) ones having placed an expectation in Christ within this life only, we are, of all humanity (mankind), the ones most to be pitied and in need of mercy and compassion.**

**Lesson #1036      1Cor. 15:19–20    John 10:17    March 7, 2010      Sunday 2**

If their hope is only during this physical lifetime, and confined only to an earthly existence, then that is a totally sad state of affairs for their future. It is not the promised hope of salvation in Christ. Everything here is meant to devastate them to undercut their faith in Christ. In v. 18, they simply perish, which should lead to terrible darkness and despair. These pathetic Corinthians place their hope in Christ in this life and it is an empty hope. They are to be pitied. Some kind of a psychological crutch is how some see Christianity. In reality, it is just a myth to some people. These people look upon us as pitiful that we need some hope just to make it through life. We have the confidence and we don't.

1Cor. 15:19 **If we are (exist being) ones having placed an expectation in Christ within this life only, we are, of all humanity (mankind), the ones most to be pitied and in need of mercy and compassion.**

Now Paul says, *there is no such dreary conclusion*. But Paul is not leave them here. In v. 20, he will negate all of these gloomy conclusions. V. 20 is the positive statement which Paul really means for them to apply. This is where he has been going the whole time. This verse is very comforting and uplifting. The negative comments from what came before. This is a ray of sunshine. It is great to see a day like that.

There is no question about the resurrection of Jesus Christ. All of these *what if's* are simply debator's technique in order to make a point. Our faith is worth everything; we are no longer in our sins. The reality is, He has been raised.

1Cor. 15:20 **Yet now – at this present time! – Christ is roused and awake from having been raised up from out of the midst of dead ones: a Firstfruit of those having fallen asleep, and yet sleeping (reposing).**

Jesus dies for our benefit and He is raised up for our benefit. If He is not raised, then He is a liar.

John 10:17 **"On this account the Father continuously loves Me, because I am constantly placing (or: setting; laying [down]) My soul, to the end that I may take it in My hand (or: receive her).**

He was delivered for our sins but He was raised for our justification. The resurrection proves that God the Father accepted Jesus' sacrifice. We are declared righteous in Christ. We have His righteousness imputed to us. 1Cor. 1:30. The righteousness of God is

imputed to us. If Jesus is not raised, then we are not justified. We are accepted in the Beloved.

Rom. 4:25 [Jesus Christ] Who was given over (delivered up) because of our falls to the side (stumbings aside; false steps; transgressions), and was raised (roused) because of our right-wising (our being placed in the Way pointed out; our being declared right and just; our justifying) [or: ¼ and was raised for the sake of our being brought into right relationship].

The enmity between man and God is removed.

Rom 5:1 Being, then, ones that were right-wised (placed in right relationship in the Way and justified) from out of faith, we continuously hold (have) [other MSS: let us (we should) habitually retain and enjoy] peace [directing and conducting us] toward God, through our Owner (Lord), Jesus Christ,

Faith alone in Christ alone is not worthless. We stand in our faith, in His death and in His resurrection. Here is our eternal security. Resurrection guarantees our salvation. This results in confidence; a confident expectation. It is not the end, it is the beginning.

We are not to be pitied; our hope is real and it is lasting. We will share in the glory of God, which is glorification. Our bodies will be incorruptible and undefiled.

Rom 5:2 through Whom, also, we have had and now hold the conducted approach and access (the act of bringing toward to gain entrée) by faith (in faith) into this grace within which we have stood and now stand, and we keep on speaking loudly of and habitually boasting upon the expectation (hope) of God's glory.

The cross is now empty. Jesus is no longer on the cross. He died once for all, the just for the unjust.

All 3 members of the trinity involved in the resurrection.

### **Jesus and the Resurrection**

1. On the cross, Christ paid the penalty for our sins, the Just for the unjust. We are justified by imputed righteousness.
2. This lowers the barrier between us and God, being made alive.
3. The living Christ is the guarantee of the efficaciousness of the atonement. Because He lives eternally, we will live eternally.

1Peter 3:18 ...because even Christ (or: considering that Christ also) died [other MSS: suffered], once for all, concerning and in relation to failures to hit the target (about errors and mistakes; around and encompassing sins [note: some MSS: our failures; other MSS: your failures]) -- a Just One (a rightwised One; One in accord with the Way pointed out; a fair and equitable individual) over (for the sake of) unjust ones (capsized ones; those out of accord with the Way pointed out; unfair and inequitable ones), to the end that He may bring

(or: lead; conduct) you folks [other MSS: us] to (or: toward) God. [He], on the one hand, being put to death in flesh, yet on the other hand, being made alive in spirit (or: indeed, being put to death by flesh, yet, being engendered a living one by spirit or: [the] Spirit),

A wonderful image of Christ and the resurrection. He is the great Shepherd and we are the sheep.

Heb. 13:20–21 Now the God of Peace, the One leading our Lord -- Jesus, the Shepherd of the sheep, the Great One -- up out of dead ones, to render you equipped (fitted; adapted) within all good (in every virtue) within the blood of an arrangement (covenant) pertaining to and having the qualities of the ages, in order to do (perform) His will -- doing within you the well pleasing in His presence (sight), through Jesus Christ, in Whom (for Whom; by Whom; to Whom) [is] the glory (the reputation) into the ages of the ages. It is so (Amen)!

1Peter 5:4 and the Chief Shepherd (the Original Shepherd) [thus] being made visible (being shown in clear light), you folks will be bringing to yourselves, with care and kindly keeping, the unwithering and unfading wreath of the glory (or: the enduring recognition of achievement which comes from this good reputation).

The shepherd leads the sheep to food and water. There are not many descriptions of heaven in the Bible, but this is one of the most beautiful of all images. We are in this life of tears, pain and death, and God will wipe away all the tears.

Your loved ones will personally direct you on a tour of heaven when you arrive. It is something that we cannot understand. But we must know the difference between this life and that.

Rev 7:17 because (seeing that) the little Lamb -- the One back up amidst the throne (or: the One again in the midst of the throne) -- will shepherd [other MSS: is continuously shepherding] them, and will guide [others: is continuously guiding] them upon springs of waters of life [others: living springs of water]. And God will anoint (or: wipe and smear out) every tear shed from out of their eyes."

The previous logic has no validity. Their faith is not futile. They are not dead in their sins; they are not hopeless. They are not in eternal separation from God. They are not the most pathetic of creatures. Christ has not only risen, but He has been raised as a representative of all of us. His resurrection is a pledge that believers will be resurrected. "I am the resurrection and the Life; he who believes in my will live, even though he dies."

Jesus Christ is our forerunner, the firstfruits, Who sets the precedence for all of us. The feast of the first fruits is the great reference here. One of the great feasts of the Jews. In the agrarian economy of Israel; the feast of the firstfruits was connected to the barley harvest. What would happen here is, the farmer would go out and see the amber waves of grain, which was a fast ripening crop, and this was money to him. He would cut this barley early, which is a sheaf of barley. It was the firstfruit of the field. It was a small part. He would take this to the tabernacle or to the Temple, and he would offer it by waving it in

front of the Temple. In this way, he dedicated this sheaf to the Lord. As the firstfruits, the grain offerer would simply wave this. This signified presenting this to the Lord. This pledged the harvest to the Lord. It acknowledged that their entire harvest and economy was dedicated to God; it revealed an appreciation for the logistical grace of God.

Then he would return to his field and the grain would be ripened. Then he determined it was the right time to harvest. It was the same stuff. The barley of the later harvest was the same grain as the firstfruits of the field.

#### **What Does this Mean?**

1. The Lord Jesus Christ was the firstfruits of the great harvest of believers. We are the field of barley.
2. He was bodily resurrected before the rest of the grain. We are the rest of the grain; we are sheaves of barley.
3. All who are resurrected after Christ, the firstfruits of the dead, would be of the same character. It is all the same stuff; all the same grain.
4. We have the same resurrection body as the Firstfruits (Jesus Christ).
5. The firstfruits of the barley harvest were the same grain as the later harvest.
6. We will possess the same body of the resurrected Christ, all the same body.

No one knows when this will take place. In one little verse, the resurrection is real, and this is how Paul describes it.

1Cor. 15:20 **Yet now – at this present time! – Christ is roused and awake from having been raised up from out of the midst of dead ones: a Firstfruit of those having fallen asleep, and yet sleeping (reposing).**

**Lesson #1037**

**1Cor. 15:20 March 10, 2010**

**Wednesday**

With the words *but now*, ought to give the Corinthians a wave of relief. The Corinthians are now awake with this transition from a bad dream and futility. The deadly consequences of their wrong-headedness about the doctrine of the resurrection body. Paul showed that no resurrection means no salvation.

Paul is not a liar, even though he called himself a liar and a con man. What ought to be more clear to them is, they are not lost in their sins; they are not hopelessly lost. Paul links this wonderful understanding of resurrection to their own bodily resurrection. Saying that Christ is the firstfruits of those who sleep, indicates that He goes before all believers, who will be resurrected. Jesus Christ is the precedent.

Paul illustrates with an Old Testament festival. This is one of the major feasts of Israel, which the Jews knew about, although they might not know the spiritual sense of it. Paul will explain this and relate this to the Corinthians and to us. All of the festivals of the Jewish calendar year relate to the Jesus Christ and they all had great spiritual significance.

The explanation of the feast will make it clear to us the application. Paul really knows how to pick his spots for effective Old Testament illustrations of New Testament doctrine. With God the Holy Spirit, he presents things which are fun to dig out of Scripture.

Like most nations in those days, Israel had an agrarian economy; they lives off of the land. God used this agricultural feast as a portrayal of doctrine. The Jews were farmers and ranchers and they understood farming. A great crop was a provision of God's logistical grace.

There is a cycle of planting and growing which culminates in a harvest. The barley crop was a basic crop, and that is what we are looking at.

#### **The Firstfruits Festival**

1. The Jew would see a fast-ripening field of barley.
2. Anticipating the harvest, the Jew would cut a bundle of barley.
3. One sheaf, the bundle that he cut, was the first of many sheaves that would be harvested.
4. The sheaf was the firstfruit of his field. The sheaf was cut early and used in a distinct ceremony. He hauled it off for a ceremony.
- 5.

#### **The Waving of the Sheaves**

1. On a specific day, the sheaf is presented. This was hauled to the Tabernacle or to the Temple.
- 2.
3. The ceremony was waving the sheaf before Temple.
4. This meant that he was presenting this sheaf to the Lord.
5. This symbolized a time at the beginning of a harvest to pledge the harvest to the Lord. It was an acknowledgment that this was the Lord's; He provided it and it belong to Him.
6. This ceremony signified that the whole harvest was dedicated to God. It was economic. They recognized its origin.

So, he goes back to the field and waits for it to be ready to be harvested.

#### **The Actual Harvest**

1. All that barley which was being harvested was just like that first sheaf that he first bundled up.
2. The barley of the later harvest was the same grain.
3. Only later after the firstfruits was all the grain taken out of the field after an elapse of time.

4. The full harvest that followed the feast of the firstfruits was intimately connected to the firstfruits. The ceremony was with the firstfruits, but the later harvest was intimately connected with the firstfruits. The harvest occurred at the right time.

#### **How Paul Used the Image of the Firstfruits**

1. Paul used this to signify the resurrection of Jesus Christ is the first sheaf.
2. Jesus Christ was the firstfruits of the great harvest of believers. We will be harvested at the right time.
3. Jesus was bodily resurrected before the rest of the "grain."
4. All who are resurrected after Christ, who is the firstfruits of the dead, will be of the same substance. We are the rest of the barley. We are the harvest.
5. They had the same body and we have the same body as the firstfruits. He was like the firstfruits of the barley harvest and we are of the same grain for the final harvest.
6. We will possess the same body as the resurrection Christ. We are both barley sheaves. We will be like Him. We are of the same substance.

Our Lord's resurrection did not merely precede that of all believers.

#### **Christ as the Firstfruit**

1. Christ was the first sheaf of the harvest presented to God. He was presented to God and seated.
2. As with the feast of the firstfruits of Israel, Christ was a pledge and an assurance that the whole harvest would be gathered. We are the whole harvest. We are a sheaf of grain; of barley.
3. His resurrection as the firstfruits dedicates us to God. We belong to God just as the entire barley harvest belonged to God.
4. This harvest signifies the rapture of the church; the exit resurrection.
5. The whole church will follow Christ to heaven and the whole church will be resurrected just as He is, but only at the right time. There are no prophecies or signs which tell us when we will be resurrected.
6. We will be the same grain the same consistency of body. Every body will be of the same consistency.
7. Everyone will be like Christ. We will be just like Him.
8. We will be forever triumphant over death, as the second fruits; no more death.
9. We are eternally dedicated to God as His harvest and throughout eternity, we will continue to bless Him as our firstfruits.
10. The resurrection of Christ is the guarantee of the believer's physical resurrection at the rapture and this guarantees all other believers which will follow.

We are guaranteed this physical resurrection. The Corinthians and all those who die after them, will all be resurrected. We are all a field of barley which will be harvested.

Paul connects this to the firstfruits. There are 3 images here.

### 3 Images

1. There is the church which Christ leads as the head of the body. He leads us now and then. This is a lead in resurrection.
2. He uses both images here.
3. Christ is the head of the church, He leads the church into resurrection, and He precedes the church.

Col. 1:18 He is the Head of the body -- the called-out assembly (the ecclesia; the congregation; the church) -- Who is The Beginning (or: the Ruler; the Originator), a Firstborn forth from out of the midst of dead ones, to the end that He may be birthed (come into existence; come to be) within all things: He continuously holding first place (constantly being pre-eminent; habitually being the First One (or: the First Man [masc., pres., part.])),

Jesus is the first piece of dough and He is holy.

### Justification and Salvation

1. We are justified along with all of the other things we receive.
2. We are in a status of perfect righteousness. This is why we have a relationship with Jesus Christ. We are made righteous in Christ. It is imputed to us. We do not earn it and we do not deserve it. It is all connected with resurrection.
3. After justification, we live our temporal lives. We retain our sin nature and we do not lose that.
4. Experientially, we are somewhat less than perfect righteousness.
5. At the rapture of the church, we take on resurrection bodies. So we are minus a sin nature. We no longer have a sin nature. Our bodies are just like that of Christ.
6. We now as resurrected believers experience the righteousness of Christ in all that we are and in all that we do.
7. So now and forever, we are truly and completely righteous in every sense of the word. This is the most wonderful of states.

Rom. 11:16 Now since (But if) the Firstfruit [is] holy (set-apart and consecrated), the kneaded mixture (the lump which is mingled and reduced to a uniform consistency by treading, kneading or beating) [is] also; and since (if) the Root [is] holy, so also [are] the branches (the shoots; the boughs).

Now Paul proceeds, now that he has defined the firstfruits.

1Cor. 15:20 Yet now – at this present time! – Christ is roused and awake from having been raised up from out of the midst of dead ones: a Firstfruit of those having fallen asleep, and yet sleeping (reposing).

Paul will now elaborate, and He will do this in connection with the resurrection of all believers.

How is this connected developed? The death of Adam is the cause of the death of his descendants. We are all descendants of Adam. Every one of us, no matter our race or gender.

Just as Adam is the cause for the sin in all people, because we are in Adam, so is Christ the cause for righteousness and resurrection for all those who are in Him. Christ's resurrection overcomes spiritual and physical death.

Barring the exit resurrection, we will all face death. Even as believers, we see this as something to be avoided, even though we know that it will occur. We know that death is out there and we know we can expect it.

Paul will contrast the two Adam's, the first and the last Adam.

In a funeral, Bobby makes certain that everyone there knows that they will all die. Adam was the cause of all of it. In facing death, we must face eternity. In facing eternity, we must have the confidence that after our death is eternity. This is why unbelievers cling to life as much as they can. The 2<sup>nd</sup> Adam brings life, the first Adam death.

Paul takes us through the entire doctrine of resurrection. We can look forward to seeing the end of time and the end of history.

1Cor. 15:21 For since through a man [came] death, through a Man, also, [comes] resurrection of dead ones.

1Cor. 15:22 For just as within Adam all keep on (everyone continues) dying, in the same way, also, within the Christ all (everyone) will be made alive

## Lesson #1038

1Cor. 15: March 11, 2010

Thursday

The first bundle of grain was brought to the Temple or Tabernacle and waved to indicate that the farmer recognized this harvest as God's. What would follow this would be sheaves of the same grain.

We have the same consistency of the first sheath of barley. Our bodies would be resurrection and our body would be just like His. At some point in time, the whole church will follow Christ in resurrection bodies into heaven. **The Lord Himself will descend from the heavens and the dead in Christ will rise first, and we who remain will be caught up in the clouds with Him and forever be with the Lord.** The resurrection of Christ is the guarantee of our resurrection at a later date.

Paul, in the next couple verses, describes the connection between us and Christ and it gives all the connections that we have. The death of Adam is the cause of our death; and the death and resurrection is the basis of our resurrection and our life.

Our death is through the first Adam. Our life is through the second Adam. The first Adam died spiritually in the garden and then he later died physically outside of the garden. As believers, we are entirely affected by both deaths and our Lord's resurrection. This passage was never more true of us. It is true of all of us. This passage is about 2 types of death; spiritual and physical, both of which we have a part in.

Death itself can be described as separation. Spiritual death is separation from God; physical death is separation from our bodies. God cannot have anything to do with any sort of sin. God can only separate from sin. When all of our sins were on His Son, God the Father turned His back on His Son.

God does not wink at sin; we might. Not one little sin does God wink at. Sin was entirely caused by the volition of man. God can only condemn sin. He can do nothing else with it. He cannot associate with sin. When God put Adam in the garden, God warned him of the penalty of disobedience. Disobeying one mandate was all it takes. God showed Adam the tree in the middle of the garden and He said, "Don't eat the fruit of this tree." Adam sinned of his own free will fully understanding the consequences of what he was doing.

Adam's sin was the wrecker of our lives; one moment of disobedience. Adam was entirely at fault. Adam sinned with full cognizance of what he was doing. The woman responded to deception; but Adam did not respond to deception. When Adam disobeyed, that was Adam's spiritual death.

We are born unbelievers; Adam became an unbeliever. He went from spiritual life to spiritual death with one decision; and go the opposite direction.

After that original sin, Adam was banished from the garden. At that moment, he also became the not so proud owner of a nature; a sin nature. Theology calls him innocent, meaning without fault or sin. He knew no sin; and now he did. He became the possessor of a sin nature.

Bobby is about to give us the real anthropology. There are all sorts of theories of man and his beginnings and his nature in anthropology; but Bobby will cover the real version.

### **Why Are You the Way That You Are?**

1. Because of Adam's sin, the very essence of Adam became corrupted. He who knew no sin, knew sin. Adam did not become suddenly depraved. However, his nature was corrupted.
2. Sin and its pollution touched every major area of his life. Rom. 1:21, 28 it touched the intellect; his will (Eph 2:2), his emotions and desires (Eph. 2:3); and we also have a sin nature, and that nature is identical to Adam's nature.

3. As the corrupter of mankind, the sin nature is the center of man's rebellion against God. .
4. The sin nature in the Scripture is called the principle of sin. Rom. 7:8–20.
5. It is variously designated as *sin* (Rom. 7:13–14); the flesh (Gal. 5:16);
6. The nature is called the old man. Eph. 4:22 this is someone who is in charge. This nature has authority over the person. All of these names reflect aspects of the sin nature.
7. The sin nature is both material and immaterial. The material part is its presence in the cell structure of the body; that is the designation flesh; the soulish man. It permeates our body. It contaminates the immaterial soul. The Corinthians were dualists, and they thought the body was corrupted but the soul was pure. That is incorrect anthropology. The sin nature corrupts the whole person.
8. The sin nature tempts the volition of the soul to sin. It is the tempter. The volition is the decider. Whether you do it in ignorance or whether you do it knowingly.
9. This corrupted nature of man means that the entire human race is in total depravity, a theological term. Even the best human being is in total depravity.
10. Sin affects everything that man does. You cannot escape it.
11. Total depravity means the sin nature is all pervasive in the human condition.
12. The corruption of the sin nature extends through the whole of man, material and immaterial. You cannot escape it; it is part of us.
13. The sin nature corrupts your mind, your thoughts, your will and your volition, your emotions and your conscience, and your norms and standards. It affects all that we are and all that we do.
14. Its possession finally results in physical death.
15. The sin nature is not all; this nature does not mean that everyone is as depraved as they could be. Nor does this mean that man with a sin nature cannot distinguish good and evil. There is good in this evil. Total depravity does not mean that there is no good.
16. The fact that sin extends to man's entire nature, does not mean that he cannot think worthy thoughts. He can have honorable and virtuous feelings. Even with a sin nature, you can show integrity and be self-disciplined. You are even able to make good decisions from a position of strength. You are able to refrain from egocentricity. You are not as depraved as you could be.
17. There is good in man. The existence of good is there. With the sin nature, it can only be relative good. This is called human good. Relative good means you always have that other side.
18. None of these good qualities in humanity has any value in gaining acceptability or failure from God. It is all relative good. It is all a part of the barrier between us and God. All the good that we do does not carry weight with God. The only good that commends anyone to God is the absolute good of salvation in Christ and the production of good while filled with the Holy Spirit.
19. Fallen man may be moral, but fallen man cannot be spiritual or relate to God. Morality is not spiritually. It is not the spiritual life.

20. Total depravity means that man has no spiritual capability in himself. People who say, "I am a spiritual person." And you say, "No you're not; you are totally depraved." Fallen man has no spiritual capability. You cannot have a spiritual relationship with God. There is never a better look at the grace of God than when you look at yourself and your sin nature.
21. The sad thing is, for fallen man, on his own, man has no power to change the status of total depravity. Man has no ability to change. Jeremiah was never politically correct; he called people what they are. Jer. 13:23 **Can the Ethiopian change his skin or the leopard change his spots?** This illustrates the sin nature and our inability to do anything about it. You cannot change your own corrupt nature to something which is pleasing to God. We cannot do this anymore than a leopard can change his genetic code. **We, who are accustomed to doing evil,** we are accustomed to blaming evil on something else. You can do good, but you are accustomed to doing evil.
22. How are you going to remove your sin nature and do nothing but good? This is man striving to good; to be better. You cannot change your nature. Not any more than the leopard can change his spots. We are unable to self-renoate; we are unable to start doing divine good.
23. This is why we need the work of the Holy Spirit in salvation. Only He can change our spots. Only He can regenerate us and gives us spiritual life. Only He can justify us, by which we are made righteous and acceptable to God. Otherwise, we are incapable of overcoming our sin nature. Otherwise, we are doomed at first breath. We have a way to offset our sin nature. God has provided this means; a way to go from spiritual death to spiritual life. We have the ability to progressively defeat the sin nature, in this life, we can never completely defeat the sin nature. Our bodies will be just like that of Christ's. He was raised without a sin nature. We will defeat our sin nature when we receive our new bodies.
24. Adam's original sin + a sin nature = spiritual death.

You cannot be good enough to impress God; you cannot be bad enough to put yourself outside of the grace of God. Our relationship is based upon faith alone in Christ alone.

1Cor. 15:21 **For since through a man [came] death, through a Man, also, [comes] resurrection of dead ones.**

1Cor. 15:22 **For just as within Adam all keep on (everyone continues) dying, in the same way, also, within the Christ all (everyone) will be made alive**

**Lesson #1039**

**1Cor. 15:21–22 March 14, 2010**

**Sunday 1**

Daylight Savings Time begins

**Communion Sunday.** Our only knowledge of Jesus Christ comes from the divinely inspired pages of the gospels. Miracles were not designed to dazzle crowds or to relieve

suffering, although these things did occur. Miracles were done to engender belief in Him Who is the Messiah, God in the flesh.

This power is called *σημειον* in the Greek. John 4:48: “Unless you see signs and wonders, you will not believe.” The Jews at this time were a hardheaded bunch. They had waited for centuries waiting for the Messiah and after so many false claims, these people would not be easily convinced of Who He was.

The Jewish religious leaders would be his greatest human opposition. They would try to hold onto their power and authority. The signs and miracles were used to convince people. John recorded 7 such signs to testify to His divinity and Messiahship.

**First Miracle:** John 2:1–11 the turning of water into wine, and this is a Jewish wedding, and these affairs often lasted for several days. However, at this particular wedding, there was little wine. His mother asked Him to do something about this lack of wine. Jesus changed about 120 gallons of water into wine. There was just too much here to be a fake. He produced wine of the finest quality; it was better than any wine ever produced by any of those present. This particular vintage was so much greater than what the soil produced, and He did this instantaneously. His power was greater than nature itself. It manifested his glory and His Deity and His complete power over nature.

This stands in stark contrast to Moses turning the water into blood in Ex. 7:17–24

**Second Miracle:** John turned away from the religious leaders, who did not have a normal response to His signs. Here, He gives a great sign of His Deity, the healing of the nobleman's son. John 4:49–54: *The royal officer (courtier; king's attendant or relative) continues, saying to Him, “Lord (Sir; Master), walk down at once (descend) before my little boy dies!” Jesus then says to him, “Be proceeding on your way (Depart and continue traveling). Your son continues living.” The man trusts and believes the word (message; statement) which Jesus said to him, and began proceeding on his way. Now at the time of his steadily descending, his slaves meet him, saying that his boy continues living. He then inquired from them the hour within which he began to better hold himself (started to have better health; held a turn to a more trim and improved condition), and they then said to him, “Yesterday [at the] seventh hour, the fever released from him (or: let him go away; divorced him; sent him away; emitted from him; flowed off him). Then the father knew by this experience that [it was] in that hour within which Jesus said to him, “Your son continues living,” and he believed (trusts), he and his whole household. Now this [is] again a second sign [which] Jesus makes (or: did; performed), coming from out of Judea into the Galilee [area].*

This would be parallel to the pollution of the frogs, and I do not see a clear parallel here. Ex. 8. Perhaps the key is, these frogs and flies and whatever do not come directly from the hand of Moses. They seem to come out of nowhere. Moses calls for them, and they appear.

**Third Miracle:** This occurred at the Pool of Bethesda, and this involved a man who had been lame for 38 years. Jesus asks him, "Do you wish to get well?" "Of course" but Jesus wants him to focus. Man's great problem is, he does not realize that he is sick, that he is separated from God. Therefore, he often rejects the cure. Jesus tells him to get up and walk, and there is no merit attached. There are others who are ill at this pool, but Jesus only healed the paralytic. Healing is a sign of Messiahship. Christ was all about spiritual healing, not relief from physical suffering. This took place on the Sabbath, a day of no work for the Jews. The Jewish leaders were, in legalism, reprimanded this man for carrying his bed on the Sabbath, even though Jesus told him to do it. The Deity of Jesus Christ was beyond doubt here, and these men rejected Him. This illustrates the great stubbornness of religion. John 5:18–26: **On this account, therefore, the Jews were all the more seeking to kill Him off, because not only was He habitually loosing and destroying (dismantling; breaking down) the sabbath, but further, He was also repeatedly saying that God [is] His own Father – making Himself equal to God (or: the same thing as God; even, on the same level, in God). Jesus therefore considered and replied, and began saying to them, "It is certainly so (Amen, amen; It is so, it is so)! I am now saying to you folks [that] the Son continues unable to do anything from Himself (or: the Son, from Himself, habitually has no power to be doing anything) except He may continually be seeing something the Father is in process of doing (or: except something He may presently observe the Father constructing making; creating), for what things That One may likely be progressively doing (making; constructing; creating), these things, also, the Son is likewise habitually doing (is in like manner constantly making). "for the Father likes the Son (continuously has affection for and expresses friendship to the Son) and habitually points out (constantly shows; progressively exhibits) to Him (or: in Him) everything (all things) which He is constantly doing, and He will be exhibiting in Him greater works than these (or: He will point out to Him greater acts than these), to the end that you folks may be constantly amazed (filled with astonishment and wonder). "For just as the Father is habitually (repeatedly; constantly; presently) raising up the dead ones, and is repeatedly (continually; presently) making [them] alive, thus also, the Son is habitually (constantly; presently) making alive which ones He is presently intending (willing; purposing), "for neither is the Father presently (progressively; constantly) separating and making a decision about (evaluating; judging) anyone, but rather, He has given all sifting and decision-making (evaluating; judging) in the Son (by the Son; to the Son), "to the end that EVERYONE (all men) may continuously be honoring the Son (may habitually value, and constantly finding worth in, the Son), correspondingly as they may be continually honoring the Father. The one not habitually honoring (valuing; finding worth in) the Son is not habitually honoring (valuing; finding worth in) the Father – the One sending Him." "It is certainly so (Amen, amen), I am continually saying to you folks, that the one habitually hearing My Word (or: My message; My communication of the thought and idea), and continuously trusting (believing) by (or: in) the One sending Me, is constantly holding (is continually possessing; is progressively having) eonian life (life having the character and qualities of the ages; age-lasting and eon-durative life; life having its source in the Age; perhaps = life of the coming age), and is not repeatedly coming into a separation or a decision (an evaluation; a judgment), but rather, he has proceeded (has changed his place of residence; has changed his walk; has stepped over to another place) forth from out of the midst of the Death, into the Life. "It is certainly so (Amen, amen), I am continually saying to folks, an hour is repeatedly**

(habitually; continually) coming, and now exists (is), when the dead ones WILL hear the voice of God's Son, and the ones hearing WILL live! "For just as the Father continuously holds (constantly has) Life within Himself, thus also, He gives in the Son (or: to the Son) to be continuously holding (constantly having) Life within Himself,

Could this be in contrast to the frogs in Exodus, who are hopping all over the place?

**Fourth Miracle:** Jesus fed the 5000 from a few loaves and fishes. This would have costed a man a year's wages to pay for such a feast. This is His hypostatic union in full display. In John 6:14, Jesus is called a prophet, like unto Moses, a further confirmation of His Deity and Messiahship. However, there were others who wanted to immediately install Him as king. They wanted to forgo the cross for the crown. They sought food for their stomachs, rather than for the spiritual food of Bible doctrine.

Moses brings a severe plague upon the animals and kills many of them in Ex. 9. This is the destruction of their food supply. Perhaps there is an overlap here, where the destruction of these animals and of the crops are in contrast to what Jesus provides.

**Fifth Miracle:** The miracle of walking on water. Immediately after feeding the 5000, the disciples commandeered a boat. They got a few yards from shore and they fought this storm for 8 or 9 hours. Then the disciples saw Jesus walking to them upon the water, which He was able to do, even in a violent storm. They did not recognize Him. When they recognized Him, Peter even walked out to him, but began to slip into the water. He could share in Christ's victory only if he kept his eyes on the Lord. This was a lesson in faith rest and the importance of spiritual maturity. When Jesus got into the boat, it was immediately on the other side, an additional miracle. They said, "Of truth, you are the Son of God."

Moses brought the miracle of a great storm, thunder and hail which destroyed the crops of the Egyptians. Ex. 9

**Sixth Miracle:** The blind man is healed, and he goes out and announces to the world that Jesus is the Messiah. The pharisees blindly refused to believe and they ridiculed this man's faith. These signs brought virulent unbelief from them.

This is in contrast to the thick darkness brought over the land, so that no one could see. Ex. 10

**Seventh Miracle:** John 11:40–44 Jesus raises Lazarus from the grave. This was the greatest sign of all. Jesus herein showed His own power over death.

This is in contrast to the final judgment of God against Egypt through Moses, where the firstborn was killed, apart from the splashing of the blood on the doorposts and header. Ex. 11–12

These signs and miracles were only a fraction of the miracles which Jesus did. Any one of them should have been enough to confirm His Deity and Messiahship.

### **1Corinthians:**

Spiritual death will be the first topic. This will tell us where we came from. Spiritual death is separation from God because of sin. The original is the fall of Adam, the source of sin. Because Adam and the woman sinned, God had to be separate from them; God can have nothing to do with sin. Sin violates His perfect standard of righteousness.

1Cor. 15:21 For since through a man [came] death, through a Man, also, [comes] resurrection of dead ones.

1Cor. 15:22 For just as within Adam all keep on (everyone continues) dying, in the same way, also, within the Christ all (everyone) will be made alive

### **Lesson #1040**

**1Cor. 15:21–22 March 14, 2010**

**Sunday 2**

Our common ancestor became corrupted and we also became corrupted. We are all responsible for our individual decisions to sin and to foster evil. We always have this choice. Homosexuals can make decisions one way or the other, just as heterosexuals can make decisions to fornicate or not. There is no such thing as lack of responsibility for your own sins.

Sin affects everything that man does. The fact that sin extends to man's entire nature. However, man can still do good deeds, make good decisions, act in a moral way, etc. The result of having a sin nature is known theologically as total depravity. This does not mean that everyone is as depraved as they could be. We can decide whether or not to sin. There is good in man, but it is always relative good.

Fallen man cannot be spiritual or relate to God. We are separated by spiritual death at birth. Total depravity means that man has no spiritual capability within himself. God has turned toward us, rather than away from us. No longer are we dominated by the nature of Adam. In reversionism, we can certainly be dominated.

Vv. 21–22 have 2 types of death: spiritual and physical. Death is separation. Whether this is separation from God in spiritual death or the separation of body and soul in physical death. We never completely die. Our soul remains alive, even when our body decomposes.

All of us will die physically, because we all possess a sin nature. We have a body of corruption. That is what aging is all about. Adam's sin of disobedience is the original sin. Through Adam came all deaths; physical and spiritual. One man, therefore death came to mankind as a consequence of sin. In Adam, all die.

Rom. 5:12 **Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned--**

spiritual death was brought into the world because of Adam.

Rom. 5:13 **...for sin indeed was in the world before the law was given, but sin is not counted where there is no law.**

So, what makes this fair? Adam made the decision, I didn't? The fact is, we are condemned right along with Adam.

Sometimes, when another family member dies, we receive a legacy or an inheritance which they worked for, but we did not. We also receive a different sort of inheritance at birth, that which is passed to us genetically. We get our features, hands, nose and feet from them. Sometimes we get physical weaknesses and propensities for certain diseases from their genetic code.

We are all the seed of Adam as the first man. The genetic code of mankind came from this one man without evolution. We all have that genetic connection.

#### **Inheriting a Sin Nature from Adam**

1. Adam acquired a sin nature through sin.
2. This is often called a nature of flesh, giving us a clue as to its origin.
3. That nature permeated Adam's body and soul. This is transmitted through the male sperm, which contains all of the genetic information which we need.
4. The sin nature is transmitted from Adam to his progeny. It is in our cell structure as well.
5. Therefore, it is transmitted to all of us who are his descendants.
6. Our depraved nature is derived from his choice for a depraved nature. We have an inheritance of death, which we wish we did not have, but we do. A sad state of affairs.
7. As part of the genetic connection, we acquire the nature of our common ancestor.
8. We inherit a sin nature through birth from Adam.
9. When Adam sinned, we were seminally present in him; we are his seed; it is as if we were there.
10. Because we are in Adam, Adam's posterity sinned the first sin because they were seminally or genetically present in the communal father. We weren't actually present, but we were seminally present. He passes down this nature to us.
11. All mankind are just as guilty as Adam. We inherited this nasty nature from Adam. As your husband or wife what this nature is like. You have the same propensity for arrogance and disobedience as did the first Adam.
12. Humanity inherits a sin nature which is passed from Adam to us. Theologically, this is spiritual death. This is the sin nature. This is the fallen nature in the cell structure of our body.



The final question is, *if we do not say this, are our prayers ineffective or not heard? Has God never forgiven me?* He hears our confession even if we do not follow procedure. So we can be forgiven even apart from proper protocol.

Adam chose in full cognizance to eat the fruit offered to him by his wife. This is why is says, **In Adam, all die**. Prior to this moment, Adam had fellowship with God; and he gave it all up in one moment. At that moment, he went from innocence to a man with a sin nature. He acquired a sin nature.

Bobby is going to give us the complete doctrine of why we are where we are.

### **What Does it Mean to Acquire a Sin Nature**

1. Adam lost the innocent nature that he had in the garden that had not known sin.
2. Adam knew no sin until he ate of the fruit of the tree of the knowledge of good and evil. Suddenly, he knew the difference. He knew evil.
3. After that, for the first time in human history, and in Adam's lifetime, he fully understood his situation, the result of his choice. This occurred instantaneously.
4. When Adam ate, sin had a universal effect on him. One sin had a universal effect on him. He knew sin; he knew what sin was.
5. It corrupted his mind, his thoughts, his will and his volition; his emotions; his conscience; and it corrupted all of his experiences from then on in life.
6. In short, sin became all pervasive in the human condition. It is our condition; that is the sin nature.
7. From that time on, Adam could produce nothing but relative good or sin or evil. This was never an issue before.
8. On his own, Adam could not acquire or merit a renewed relationship with God. He could not fall to his knees and say, "God, take me back in." On his own, Adam could never restore the lost relationship. Adam now has no spiritual capability. Unbelievers say, "I'm a spiritual person" when they have no such capability.

### **In Adam All Die**

1. All mankind is related to Adam.
2. Adam is our progenitor; he is our mutual ancestor.
3. Since Adam is the ancestor of the entire human race, we are all in his genetic line; his genes are still a part of us.
4. As it says, in his genetic line, all die.
5. All mankind acquires a spiritual death because of our genetic relationship.
6. Because of his one choice of disobedience, we inherit a sin nature from Adam which entirely corrupts us. No dualism; we are completely corrupted.
7. So all of us emerge from the womb with human life and all are spiritual dead.

Adam's original sin had repercussions for all of us. We cannot escape it. I was not there; I didn't do it.

### **Adam's Posterity**

1. Adam represented all of us when he made a choice.
2. We always existed in Adam, seminally.
3. Seminally means that we are all the seed of Adam as the first man. We can trace our parents and grandparents back, but our line began with Adam.
4. Therefore, we all have a genetic connection with Adam, male and female.
5. We get a genetic inheritance from our collective father, a nature born of sin.

This has tremendous repercussions for all of us. The evolutionary development of man is not correct. Ape to man is not compatible. There was no original sin by Adam's progenitors, if they were apes. After millions of generations of evolution, wouldn't the sin nature be removed by procreation? Man is not evolving out of a nature of sin. This sin nature does not originate from another species.

### **This Is How We Acquire this Nature of Sin**

1. In the Bible, the sin nature is sometimes called a nature of flesh.
2. That term means the sin nature permeated the material part of man, including his genetic code. Our sin nature is a nature of flesh.
3. The cell structure of Adam's body was corrupted from the moment of his fall. When Adam sinned, it corrupted him entirely. He was certainly capable of great sin.
4. So the genetic transmitter, which happens to be the male sperm, carries that corruption as the nature of sin. That is how it is passed from Adam to his progeny. Through Adam, the sin nature is passed down to us.
5. So the sin nature is genetically transmitted from Adam to his progeny, transmitted to all of his descendants. The genetic structure of our family line means we have a corrupt nature.
6. Our depraved nature is derived inherently from his choice of a depraved nature. We have this inheritance of death. It really does not seem fair that we are tainted with the nature that Adam chose, but it is fair.
7. As part of our genetic inheritance, we acquire the nature of our common ancestor, which is sin. The corruption, the defilement of sin.

### **The Theological Points**

1. When Adam sinned, we are seminally in him.
2. It was as if we were there; genetically, we were.
3. Adam's posterity sinned the first sin, because we were potentially genetically a part of him.
4. All mankind is just as guilty as Adam. You wanted to blame Adam and curse him for putting us in this situation, but we are in Adam, so we are tacitly involved. We have the same propensity for arrogance and disobedience as they had. We have the same problems; we have the same essence. Since we were there in Adam, and he sinned, that means we would have sinned.

5. Humanity inherits a sin nature. This sin nature is passed down from Adam to every human being. That is inherited sin.

But God also imputes sin. It is not just about inheritance; He also imputes sin to us. So why is Adam's original sin imputed to us at birth? Isn't one of them enough? Imputation of sin corresponds to the seminal unity of the human race with Adam. You cannot remove the two. We sinned because we are in unity with Adam. The human race existed in Adam, not individually, but as his collective seed. The entire human race existed in him, even though only the woman was with him.

### Why Do You Get Adam's Sin?

1. When Adam sinned, we all sinned, being seminally present. We existed seminally with Adam. This is the guts of his hamartiology course.
2. We are associated with the original sin, which belongs to us in Adam.
3. So the original sin of Adam is imputed to every person at birth. Why? Because in this seminal way, the sin was committed by all of us. He sinned and so we sinned.
4. But because we did not actually commit the sin, because we were not actually there, we did not actually do it; it must be imputed to us as our sin. We were there seminally but we were not there personally. This means that his sin was very personal to us.
5. The imputation of Adam's sin signifies our solidarity of death in Adam. We are in the same boat as Adam was when he ate that fruit.
6. Imputation is the very basis of our condemnation; God condemns us by imputed Adam's sin to us. This is our sin just as much as it was Adam's sin. It belongs to us by imputation.
7. Condemnation from the justice of God is the imputation of Adam's sin. The genetic transmission of Adam's trend toward sin, which is the sin nature. That is our propensity for personal sin after we are born.
8. Again, it is the imputation of Adam's original sin which is our condemnation occurs. Condemnation must precede salvation. We could not be saved without being condemned first.

The first Adam was replaced by the second Adam, who paid the penalty for our sin. He paid the penalty for Adam's original sin. All the inheritance and the imputation is all taken care of by the second Adam. This is what we have as an inheritance. No longer are we dominated by our inheritance. Our renewed spiritual life is what we recover in salvation and spiritual growth.

1Cor. 15:22 For just as within Adam all keep on (everyone continues) dying, in the same way, also, within the Christ all (everyone) will be made alive

### Summary

1. All mankind inherits a sin nature from Adam. Everything is affected by this.
2. The original sin of Adam, eating from the fruit of the tree, is imputed to mankind. We were seminally present in Adam. In essence, we were present when Adam committed the first sin.
3. This means that all of us are just as guilty as Adam, which is why our fallen state is fair. It is from His justice. Adam's original sin is imputed to us, so we are just as guilty as Adam was.
4. Being seminally present in Adam, since we were in him when he sinned, we are all involved in the original sin.
5. God must condemn us by imputing that sin; that sin is imputed to us at the moment of our birth.
6. Therefore, in Adam, we are born spiritual dead, which is our judgment from the justice of God. We were seminally in Adam, and his sin was our sin.
7. So imputed sin from the justice of God and inherent sin as the progeny of Adam, are the background for our condemnation; not personal sin. Our condemnation is not about our personal sin.
8. While personal sin existed in the human race from Adam to Moses, Adam sinned many times after the original sin. Personal sin continues with mankind. Personal sin is not the basis of our condemnation.
9. Spiritual death, separation and condemnation from the justice of God, because Adam sinned and we were involved.
10. The basis for man's condemnation from the justice of God is the imputation of Adam's sin, as well as the possession at birth of the old sin nature.

This explains the first half of v. 21. As soon as we are born, we begin to die; our corrupt body begins to deteriorate. We have a body of corruption. We will possess a body of corruption now and a body of incorruption in the future. It will never deteriorate in the future. No more aches and pains and no more gray hair. It is more important as to with Whom we will be at that time. All those things that seem wonderful to us, may or may not be there. Whatever our experience will be are far above what we enjoy now.

Through a Man, also comes the resurrection of the dead ones. This is the 2<sup>nd</sup> Adam. He is the one which brings life. Every person has the option to defeat the death. We will look forward to a resurrection body without a sin nature. There will be no temptation; and we will live in the pristine and perfect environment of heaven. We have no temptation and no imputed sin. It will be swallowed up in victory.

Eternal life in connection with the resurrection. The Corinthians do not believe in the resurrection. As long as we are in this life, we might as well have the encouragement of whatever happens to us.

As people become older, they sometimes become afraid, because they have no feeling of fulfillment or accomplishment. Life was brought on by the imputation of all sins to Jesus Christ on the cross.

The Corinthians did understand their own personal sin. They had an inheritance from Christ, which included a spiritual life and a resurrection body at death.

Adam created trichotomus at birth. When he sinned, his human spirit was gone. When we have faith in Christ, we are born-again and the human spirit is placed into us. This is why Christ is called the last Adam.

John 11:25–26 **Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live, and everyone who lives and believes in me shall never die. Do you believe this?"**

John is a Christological book. **These have been written, so that you believe that Jesus is the Christ, the Son of God, and that by believing, you might have life in His name.**

John 3:36 is the verse that brought Bob to Christ when he was 18 years old. He who believes in the Son has everlasting life. So also in Christ, all will be made alive. In Adam, all die. That is a transition statement. It takes us from the abstract in v. 21 to the concrete. It is the concept and it is what we understand.

1Cor. 15:21 **For since through a man [came] death, through a Man, also, [comes] resurrection of dead ones.**

V. 22 has the Greek word *παντες* which means *all*. In the first phrase, *all* refers to the entire human race. We are all in Adam. Present active indicative of *αποθνησκω*.

#### **Greek of This:**

1. The indicative is a statement of fact.
2. The active voice means the subject is accomplishing the action, which is death. They do it all by themselves, all on their own.
3. The present is a progressive present:
  - a. This signifies an action in progress or an action in a state of persistence.
  - b. It is also retroactive in its application. It begins in the past and continues into the present.
4. Here is what it means:
  - a. human beings were all involved in the sin which brought death upon themselves at birth.
  - b. That action is in a state of persistence. It is an action with continuance; it is not static; it continues.
  - c. Death began in the past for mankind and continues for all.
  - d. So for each one of us at birth, we are condemned and we are on the way to eternal death. In our own personal history, death reigns until we believe in

Jesus Christ. When we add to this death all that Christ does, and we realize that death is defeated and that it will be defeated completely, that is why Bobby uses death during the memorial service.

Bobby talks about death as well as the solution to death. They have to face it. It is staring them right in the face. What happened to that person? What will happen to me? It is staring them in the face.

Then *παντες* is used. Liberal theology will say that all are saved and they will say, "It's all good; we all get to heaven; it does not matter what method we use." But here it says, "**In Adam, all die.**"

Some people, it is a sad thing, will die an eternal death. Eternal death is death. Even though those who are not in Christ will be resurrected, they are still in condemnation, in hell. We are out of that, but they are not.

Psalm 34:22 **The LORD redeems the life of his servants; none of those who take refuge in him will be condemned.** Here, *soul* refers to *life*. Those who take refuge in Him will not be condemned.

*All* refers to everyone in v. 22a, but to only believers in v. 22b. Salvation is faith alone in Christ alone. We are not condemned if we believe.

The future passive indicative of *ζωοποιω* = *to make alive, to give life to*. All will receive life; *all believers are made alive*.

#### **What Do We Learn from the Future Passive Indicative**

1. This is the passive, because we receive life.
2. We are placed into union with Christ. This is how we are made alive.
3. The indicative mood is a statement of fact; it is the reality of eternal life. All will receive life. It is an inescapable fact.
4. The future tense here is a progressive future.
  - a. This denotes progress in future time. It is a logical progression in being made alive.
  - b. Being made alive is an immediate status. We must throw out being made alive as being progressive. We are saved one by faith alone. The status of spiritual life rather than spiritual death. This also talks about a future progressive awaiting the consummation of that life at the resurrection.

#### **Conclusion**

1. All mankind dies when born.
2. That is the seminal presence of man in Adam.
3. We are all united with Adam, who is our ancestor.

4. Our genetic sin nature is inherited from him.
5. We get his original sin imputed to us because it is rightfully ours, as we were seminally present when Adam sinned.
6. In Adam, we all die.
7. We are born spiritually dead.
8. All of this is our history, and it is our destiny without Christ. In Christ, all will be made alive.

The guarantee of being made alive for all eternity; consummated by an eternal physical life at resurrection. This is the confusion of the Corinthians at resurrection. The Corinthians must understand that there is a bodily resurrection in Christ.

Christ is the victor at resurrection, and we will follow Him.

1Cor. 15:22 **For just as within Adam all keep on (everyone continues) dying, in the same way, also, within the Christ all (everyone) will be made alive**

## **Lesson #1043 1Jn 5:3–5 Rom. 5:12 1Cor. 15:22–24 Mar 28, 2010 Sunday 1**

Adam, in one moment in time, suddenly knew sin and pollution. He was completely metamorphosed. His very essence became corrupt because of his original sin. It was not that he ate from the piece of fruit. The fruit was simply the object of his disobedience. He ate just one piece of fruit, which corruption then touched every single area of his life. It corrupted his will and his conscience and his norms; and it affected every experience of his life from then on. Adam's one sin had drastic consequences.

The sin nature, the flesh, means that the sin nature permeates the very cell structure of the body; the flesh of all mankind. It is indelibly part of our essence. Because of that nature of depravity, Adam had to be separated from God. God's perfect righteousness can never have a relationship with any sin ever. That separation that Adam caused is what we call spiritual death.

Rom. 5:12 **Therefore, just as through one man, sin entered into the world and death through that sin. Death spread to all men, because all sinned [when Adam sinned].**

The problem is, **in Adam, all die.** This is our point of solidarity.

It may not seem fair to be punished for Adam's sin. We were not there; but actually, we were present in Adam's genes. We had not yet been born, but we were in him seminally. Or, we were present in Adam as his seed. His sperm is the genetic code for mankind and this code came from one man, and we all have this genetic connection from this first man. His corrupt nature is transmitted from him to his descendants. We acquire this sin nature at birth. We are in Adam.

Adam's original sin, that sin that he sinned, however long ago that was, is imputed to all of us. It is judicially assigned to us. It was not our sin; we did not commit it. We were all involved in the sin seminally. We all sinned when Adam sinned, being seminally present. We are associated with the original sin, which belongs to us as his progeny. In this seminal way, this sin was committed by all of us. His original sin was imputed, because this sin is our sin as well. His original sin is very personal to us. It is imputed to us, because it signifies our solidarity of death in Adam. The solidarity of the human race means that we are solidly in Adam, because in Adam, all die; when Adam sinned, we sinned. The justice of God imputes that sin to us, along with a sin nature passed down genetically to us.

Mankind dies when he is born because we are all born in Adam. That is the human condition; that is the human predicament. Spiritually, this is the human condition.

The triumph is the second phrase of v. 22: **In Christ, all will be made alive.** The *all* in the next phrase are those who are *in Christ*. Union with Christ means that we share His eternal life. For the believer in Jesus Christ, spiritual death no longer has dominion. We are *made alive* in Christ. We do not give ourselves eternal life. Good works do us no good. No longer are we separated from God. That is the impact of the cross. That is the central event of history. Jesus Christ died spiritually. He died so that we can live spiritually. He paid the penalty for sin, which we could only pay with eternal death. However, that penalty will not be applied to us because Jesus took it upon Himself. Adam lost it and Christ regained it. In Adam, all die; in Christ, all will be made alive. We share His victory over death.

1Cor. 15:22 **For just as within Adam all keep on (everyone continues) dying, in the same way, also, in the Christ all (everyone) will be made alive**

Bobby then reads v. 23 and 24, which is a reading of our future.

That warning, *the end is near*, comes from this passage. The victory was won the moment that Jesus Christ died on the cross; that was the strategic victory. All of these victories represent a sequence of events. Each victory is connected to a resurrection. This is also where Satan's doom is sealed.

Obviously, we are still in the midst of the conflict and Satan is still alive and well and on attack.

From the time that Jesus was nailed to the cross, every scheme that Satan tried was to stop Christ from going to the cross; to wipe out Israel, to wipe out His line.

Before the cross, Satan had an indefinite period of time before him; now, *lo his doom is near*.

Each of us has a certain time to live on this earth. It is truly wonderful to see God work out our lives before us. The economy is hitting some people very hard. Just stand back and

watch the deliverance of the Lord. In the worst difficulties and in the worst trials, God guarantees our logistical grace. God's timing is what removes us from this life. His strategic victory on the cross makes our tactical victory possible.

During His victory, Jesus exhibited a spiritual life as was never seen before; and this life is available to us.

1Cor. 15:23–24 – yet each person within his (her) own class or division (or: ordered rank; place or appointed position [in line]; arranged [time] or order of succession): Christ a Firstfruit, next after that, those belonging to the Christ (or: the ones who have their source and origin in Christ; those who are [a part] of the Christ) within the midst of His presence, thereafter, the goal (the finished work; the embodiment of maturity and perfection; the fulfillment; the result; the outcome; the end attained; the realization of the perfect discharge; or: the end; the closing act; the consummation), when He can proceed handing over (or: may progressively pass along and entrust; should by habit give over) the reign (or: kingdom) to God, even [the] Father (or: in [His] God and Father), at the time that He should bring down to idleness (make unemployed and ineffective; nullify; abolish; render useless and unproductive) every rulership of government (all headship and sovereignty), even all (or: every) authority and power!

So many times people do not want Christianity because they view Christianity as some difficult thing to endure. This is the epitome of our spiritual life. That spiritual life is Bible doctrine. His mandates are Bible doctrine; they represent the greatest life a person can have. Living the mandates of Bible doctrine and metabolizing doctrine in our souls. We have the ability to live above and beyond anything could imagine.

Whatever is born of God overcomes the world. Because of Christ's strategic victory, we overcome the world. This is the most fantastic life. Some of us know how wonderful it is to use the faith rest drill to get us through a difficult time. We live it; it becomes a part of the fabric of our soul.

The person who overcomes the world is the one who believes that Jesus is the Son of God. We believe in His strategic victory and in His Person and work.

The only way we can rejoice in life is living the spiritual life. We share Jesus's strategic victory, and we can use the spiritual life in order to gain tactical victories.

1John 5:3–5 For this is the love of God, that we keep his commandments. And his commandments are not burdensome. For everyone who has been born of God overcomes the world. And this is the victory that has overcome the world--our faith. Who is it that overcomes the world except the one who believes that Jesus is the Son of God?

**Lesson #1044**

**1Cor. 15:22–23 March 28, 2010**

**Sunday 2**

Simply put, Jesus Christ had no father, so he has no sin nature. That is the physical aspect of it. He was the only person born into this world without a sin nature.

He was uniquely-born. When Christ went to the cross, he won the strategic victory. He is our Savior. In Christ, we will all be made alive.

We share all that He is and all that He has, and this include eternal life; and this will include a resurrection body, which is the direction in which we are going. The tactical victory for us is being made spiritually alive. There is a purpose for us, once we have been made alive. We are made spiritually alive for a purpose; to be witnesses for the prosecution against His opposition, Satan as we continue to mature in the spiritual life. Our spiritual growth determines our effectiveness in combat.

Satan's objection, *how can You send Your creatures to hell?* Love has a place in everything which God does. God loves us so much that He sends His uniquely-born son to die for us. We win tactical victories as we progress. This is why we are alive in this world. It is combat, and that is what we are in every day. This world throws all kinds of things at us. But we have the ability to overcome everything that is thrown at us.

Do we glorify God in executing the spiritual life? **Laboring by the grace of God.** We are well-equipped to do this in the spiritual life. The strategic victory guarantees how it will end up in eternity.

1Cor. 15:22 **For just as within Adam all keep on (everyone continues) dying, in the same way, also, in the Christ all (everyone) will be made alive**

We have a critical prepositional phrase, εν ταγμα, which means **...each believer among his own tagma.** Ταγμα is a military metaphor here. You cannot get around it. Paul used military terms constantly.

**Neuter\_noun:** tagma (τάγμα) [pronounced *TAHG-mah*], which means 1) *that which has been arranged, thing placed in order;* 2) *a body of soldiers, a corps;* 3) *band, troop, class.* Thayer Definition only. Strong's #5001.

Around 600 people in an infantry battalion when Bobby was in the service. 1<sup>st</sup> battalion is all believers; the second battalion is the unbelievers. The Grim battalion. As believers in Jesus Christ, we are all a part of the 1<sup>st</sup> battalion, regardless of how good or bad or a soldier we are. When we are made alive in Christ, we become a member of this battalion.

Jesus Christ is the first in resurrection, and He is the One Who says, "Follow Me."

The Feast of the Firstfruits is an analogy. There was an early picking of a sheave; a bundle, and that was offered to God before the Temple (or Tabernacle).

Lazarus was raised from the dead, but he was not resurrected. He subsequently died. All previous returns from the dead were recessitations, but not resurrections. The resurrection of Christ and the 1<sup>st</sup> battalion are not simultaneous. Time elapses, but it does not stop until all Church Age believers are resurrected. If you know your Scripture, you know that the rapture is not the end of human history.

There are 3 companies in the first battalion, and each corresponds to the dispensation in which they live. There is alpha company, which is us, a member of the church. This is all believers in the Church Age.

### **The Church Age Rapture**

1. The rapture, at the end of the Church Age, and no one knows when that will occur, John 14:1–3 1John 5:1–2
2. That exit-resurrection is described in 1Thess. 4:1–13 **For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord (1Thess. 4:16–17).** Those who are still alive when the Lord returns will hear the trump of God, loud and clear. We will be caught up together with the first 2 platoons, the one being resurrected from physical death. We are 2<sup>nd</sup>, in the 1<sup>st</sup> battalion; Christ is first.
3. No member of alpha company will ever enter the next dispensation, which is the 7 year Tribulation. This will be the worst this world will ever see, and Satan is loosed without any restraint of God the Holy Spirit. Things get really bad. Wars, the horror, the death, the horrendous slaughter which goes on. However, we stand before the Judgment Seat of Christ, getting out decorations.
4. Bravo company is next, which will be Tribulational martyrs. This is a time of horror. Dan. 12:13 isa. 26;19–20 Matt. 21 When Christ returns at the 2<sup>nd</sup> Advent, He sets up the promised kingdom of Israel, which begins the rule of the King of Kings, law of love, the Son of David. The kingdom is the reign of Jesus Christ for a literal 1000 years without Satan, in an environment without Satan. We will rule with Him. 2 resurrections have taken place.

Charley company next time.

1Cor. 15:23 – **yet each person within his (her) own class or division (or: ordered rank; place or appointed position [in line]; arranged [time] or order of succession): Christ a Firstfruit, next after that, those belonging to the Christ (or: the ones who have their source and origin in Christ; those who are [a part] of the Christ) within the midst of His presence,**

**Lesson #1045**

**1Cor. 15:23–28 March 31, 2010**

**Wednesday**

This is good Wednesday, which is the day that Jesus was crucified. This is how He was 3 days and 3 nights in the tomb. The cross was the central strategy piece of God for defeating Satan; this was the central 6 hours of human history. Christ on the cross completely destroyed Satan's contention that he made at the appeal trial. Satan's appeal was a brilliant one. He was attempting to isolate the attributes of God. Satan's objective was to show that God was not absolute perfection, and that He set aside His attribute of love in order to judge His creatures. He wanted to show that there was an imperfection in God, when there as clearly one in Satan.

The cross made it certain that Satan could not make his appeal stand. Our Lord's justice, righteousness and love were all working in harmony on the cross. God's justice was functioning perfectly. There was no way that God could not judge Him. God turned His back on His Son. At the same time, the love of God was extended to all mankind in Christ's substitutionary atonement. The fairness of God's condemnation. All angelic creation observed this. It is for us to have for all eternity. That is the significance of the cross, and that is where our salvation was won.

Satan's contention was completely blown away. The only truth that Satan has is that which he mimics. Satan still roams the earth, seeking those whom he may devour. He seeks to devour us. He demon army is heavily involved in all of this. He still attempts to destroy the spiritual life of all believers. He has many ways of doing that and occasionally, we help him out.

Satan cringes in all of this when believers provide a witness for the prosecution. Satan knows, and he is increasingly becoming more and more desperate.

We all win tactical victories by living the spiritual life. That is our tactical victory set. We continue to thwart Satan's schemes in the Angelic Conflict. We can defeat the most powerful creature created by God on a daily basis. That is powerful. For us to live the spiritual life is more powerful than Satan himself.

At this moment in history, when then end comes, that is Satan's worst day, culminating in his eternal condemnation. At that moment the jaws of the Lake of Fire are wide open, and Satan will be tormented day and night forever.

It is the resurrection of Jesus Christ that begins to wind down the doom clock on Satan. The rest is the final tactical victory of Jesus Christ. The final resurrection at the end of time, and the clock stops ticking.

It is all connected; intimately connected with the resurrection. So Paul is explaining how important resurrection is to the big picture. God has His sights set on something bigger than our individual resurrection.

There are theologies which believe in one gigantic resurrection. However, that is not dispensational.

Tagma means *order*, so this reads **each among his own order**. Tagma is a number of persons who belong together. We use *battalion* to describe these groups of believers. In each company, there are platoons. Battalions triangulate. Standard division and a standard battalion within a division.

The first battalion is the unit of all believers. It is one unit or one grouping. There is more than one grouping within a battlion. There is a second battalion made up of unbelievers.

In v. 23, Paul is referring to the first battalion. There are smaller units within the first battalion. It will be broken down into several units of believers.

The smaller units will be called companies in this analogy. They have been task organized into other missions, but they are all a part of the same battalion. We fall into one of these companies.

Each dispensation is connected to a dispensation. All are believers and all are members of the first battalion. Jesus Christ is the first resurrection and He guarantees all of the rest of the resurrections.

Alpha company is the Church Age, which is the age in which we reside. Bobby's first unit was Charley company, first division.

### **Alpha Company and the Resurrections**

1. The rapture at the end of the Church Age brings the resurrection of the royal family of God. Philip. 3:21–23
2. 1Thess. 4:16–17 describes our moment as alpha company. **For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.** We meet the Lord in the air. However, in the 2<sup>nd</sup> advent, our Lord lands on the Mount of Olives.
3. A variety of medals and “Well done, My good servant.”
4. No member of alpha company will enter into the next dispensation. Rev. 3:10

At the 2<sup>nd</sup> advent, bravo company is resurrected.

### **Bravo Company and the Resurrection**

1. Tribulation martyrs and Old Testament saints will all be resurrected. Dan. 12:13  
Isa. 26;19–20 Rev. 20:4
2. Upon resurrection, they immediately reside in the kingdom of God. They go straight into the kingdom. Bravo company goes straight into that kingdom.
3. This dispensation is called the Millennium.
4. That begins the rule of the King of Kings, the Lord of Lords, Christ the Messiah.
5. He fulfilled all of the covenant promises of the Old Testament and bravo company is there to receive them.
6. The kingdom is the reign of Christ for a literal 1000 years in a perfect environment without Satan.
7. Alpha company also return to rule with Christ in His kingdom. We will never again be separated for the Lord Jesus Christ.

There is also charley company

### **Charley Company and the Resurrection**

1. There are believers who survive the Tribulation and they enter into the Millennium in earthly bodies.
2. They get their resurrection bodies at the end of the Millennium.
3. This is after the Gog and Magog revolution.
4. This completes the first battalion.

Then comes the second battalion, and this is after the first battalion. This is indeed a grim resurrection.

### **Second Battalion**

1. The unbeliever is moved out of the jurisdiction of physical death. Physical death no longer holds them. Will there be an interim body? This is the moment that they are resurrected to physical bodies.
2. They will all face the Lord at the Great White Throne of Judgement. The Book of Life and the Book of Works are opened. Their name was removed from the Book of Life because they never believed in Jesus Christ. For this reason, they are gone; no righteousness; unacceptable to God.
3. So they are found guilty of not believing in Jesus Christ. No one is good enough without Christ.
4. That is the moment that they are judged. They are cast into an eternal state of torment.
5. The 2<sup>nd</sup> death is the unbeliever residing in the Lake of Fire with Satan and his angels forever.

1Cor. 15:23 – yet each person within his (her) own class or division (or: ordered rank; place or appointed position [in line]; arranged [time] or order of succession): Christ a Firstfruit, next after that, those belonging to the Christ (or: the ones who have their source and origin in Christ; those who are [a part] of the Christ) within the midst of His presence,

Then comes the victory in the Angelic Conflict, where the strategic and tactical victories meet. These are the next 5 verses, and these events occur immediately after the judgment.

Bobby reads these verses. There are some ambiguities here. What is the end. How is the kingdom is delivered up? Whose rule and authority is abolished at that time?

1Cor. 15:24 thereafter, the goal (the finished work; the embodiment of maturity and perfection; the fulfillment; the result; the outcome; the end attained; the realization of the perfect discharge; or: the end; the closing act; the consummation), when He can proceed handing over (or: may progressively pass along and entrust; should by habit give over) the reign (or: kingdom) to God, even [the] Father (or: in [His] God and Father), at the time that He should bring down to idleness (make unemployed and ineffective; nullify; abolish; render useless

and unproductive) every rulership of government (all headship and sovereignty), even all (or: every) authority and power!

1Cor. 15:25 For it is binding (necessary) for Him to be continuously reigning (ruling as King) until which [time] (or: until where) He should (may) put (place) all the enemies under His feet.

1Cor. 15:26 [The] last enemy being progressively brought down to idleness (made unemployed and ineffective; rendered useless and unproductive; nullified; abolished) [is] the Death.

1Cor. 15:27 For, "He subjects (arranges in subordination, bringing under full control) all things under His feet." Now whenever He may say that everything (all things) has been arranged in subjection and placed under full control, [it is] evident (clearly visible) that [it is] with the exception of and outside of the One subjecting the whole (arranging all things in subordination under) in Him (to Him; for Him).

1Cor. 15:28 Now whenever the whole (all things) may be subjected in Him (to Him; for Him), then the Son Himself will also be subjected (placed and arranged under) in the One (to the One) subjecting the whole (all things) in Him (to Him), that God can be all things within the midst of and in union with all men (or, as a nuet.: may be everything in all things; or: should exist being All in all).

#### Final Points

1. The context of the verst. See above.
2. So it becomes clear there is a progression to an end point in time.
3. The final triumph of God takes place at the end of the progression of resurrection history.
4. The rule that is abolished is the rule of God's enemies in the Angelic Conflict. This is the one who is the ruler of this world.
5. At that point, the point, the kingdom is delivered to God the Father.

**Lesson #1046**

**1Cor. 15:24 April 1, 2010**

**Thursday**

We are studying a little eschatology. He is going to deliver up the kingdom to God and he will crush all of His enemies.

The prerequisite is v. 23, and the entire event of resurrection precedes the end. The resurrection of all believers. A battalion, which comes from the phrase *each among his own tagma*. (these are soldiers who make up a group).

Each battalion is broken up into smaller groups. As we have previously studied, each set of believers and each grouping of believers is in their own separate unit of the battalion. This is corresponding to the various dispensations. The firstfruits, which is Jesus Christ, the first one to be resurrected. At the end of this age, there will be another resurrection.

At the end of the Tribulation, there is another resurrection. Then comes the Millennium and another resurrection.

3 platoons in this sequence. Alpha company, which is all Church Age believers. These are platoons of Church Age believers. The first 2 platoons are, as 1Thess. 4:16 says, the dead in Christ. All Church Age believers who have died prior to the rapture. The grave gives up all those who have died. There is some sort of sound associated with each phrase, which is associated with each supernatural event. This sound will be heard throughout the earth. People will rise from all portions of the earth. Bobby's illustration of 2 platoons just indicates that he is talking about a lot of people.

The sound heralds the departure of all Church Age believers, but the only ones who will be visible to the rest of the earth is the 3<sup>rd</sup> platoon. It is the visible 3<sup>rd</sup> platoon which will be missed by unbelievers and that will confuse unbelievers. They hear 3 sounds, and these sounds are heard all over the earth. So there is a mystery which is linked to this departure.

The 3<sup>rd</sup> platoon are those who are alive at the time of the rapture. This entire group will be lifted up into heaven and that will cause some sort of a stir. On earth then begins the most terrible time of human history, the 7 years of the devil's desperation.

Right now, Satan does not know how much time he has left. But once the rapture comes, there is 7 years left, and then 1000 after that.

We have already developed angeology and theology etc., but eschatology is the toughest. Dan. 9 plays a part. Joel passages; the last half of the book of Ezekiel. 1Thess. 4 the upper room discourse of our Lord. The gospels (as in Matt. 24). Eschatology was late in developing. Dispensational theology took awhile before it developed.

Bravo company is Old Testament believers and Tribulational believers. Satan will do all that he can in the Tribulation to destroy the Jews. If he can destroy the Jews, then God cannot fulfill His promises to them. Also, during this time frame, Satan is unrestrained.

The kingdom promises to Israel is ruled by Jesus Christ. Those in bravo company will populate the kingdom. Those who are still alive will live in a body of corruption. This kingdom lasts for a literal 1000 years.

Finally, there is one last resurrection, which is Charley company. They receive their resurrection bodies at the end of the Millennium.

The Gog and the Magog revolt. After the revolt, there will be another resurrection, and they will get their resurrection bodies.

1Cor. 15:23 – yet each person within his (her) own class or division (or: ordered rank; place or appointed position [in line]; arranged [time] or order of succession): Christ a Firstfruit, next after that, those belonging to the Christ (or: the ones who have their source and origin in Christ; those who are [a part] of the Christ) within the midst of His presence,

Then there is the 2<sup>nd</sup> battalion. They are called from the grave just as believers are, and they also receive a body, a body of immortality. After their resurrection, they will be judged as per Rev. 20. It will be the worst moment in all human history. Every unbeliever who has ever lived is resurrected.

This resurrection precedes v. 24a.

Temporal adverb which refers to a chronological progression which has an end point. The culmination point. There is a progression to this end.

### **Τελος**

1. Τελος means *termination, end point*.
2. In this case, it is a goal toward which a movement is being directed.
3. The goal toward which the movement is directed is the termination of the world as we know it. Human history is over, as we know it.
4. It is the end of the Angelic Conflict. This is connected with the resurrection.

### **Hoton**

1. Hoton simply indicates the time of the end is uncertain.
2. Thus, the time of the resurrection is uncertain.
3. Nevertheless, that goal is an actual, future point. It is a certainty. There is a progression toward that event.
4. 2 things will happen at this event. The first hoton is when the kingdom is delivered to God the Father. The second is the moment after all rule and authority and power is abolished. The current power and authority of this world is none other than Satan and his minions. John 12:31 judgment is upon this world when this end comes. The ruler of this world will be cast out John 16:11 concerning judgment because the ruler of this world was judged. The sentence is pending; Satan is out on appeal. He will lose his appeal.

### **What Kingdom? What Monarch?**

1. The kingdom which God rightly rules, but has not ruled until this end time. Now, Satan rules.
2. Satan has ruled the world throughout human history because of the fall. Adam turned over this world to Satan. When Adam fell, Satan took over and became the ruler of the world.
3. When the end comes, the final rule will be handed over to God the Father. The former rule of Satan is abolished forever.
4. This is the final triumph of the Angelic Conflict. This is when Christ turns over this purged of evil kingdom to the Father. The Millennium is not purged of evil. Satan is bound during the Millennium and there will be unbelievers during this time period and there will be problems in the Millennium.

5. This purged kingdom includes everything which has been opposed to God throughout human history. It is all removed by Jesus Christ. He is the ruler and the King of Kings, the Lord of Lords.
6. Not only are intelligent beings subdued, like angels and unbelievers,
7. Also, all forms of evil, physical and moral, is removed. Death is abolished. The last thing to be abolished is death. No more of those who reside in spiritual death. For us in resurrection bodies, it occurs earlier. When the end comes, everything will be purged of death.
8. This is when Christ has put all enemies under His feet. At that time, He presents the kingdom to God the Father.

### What about this Kingdom?

1. Before the kingdom is turned over to God the Father, the sovereign rule was committed to God the Son and for a specific reason. This fulfills God's promise to Abraham. God designates Jesus Christ as the King of Kings. He is the Son of David, the promised King in the line of David.
2. When the purpose has been fulfilled, the rule is handed over to the Father. The kingdom of Israel is over and eternity is about to begin. Human history is finished when the end comes.
3. This does not mean that Christ loses anything or ceases to rule. He does not become some sort of 2<sup>nd</sup> class ruler.
4. This means that Christ has brought to a conclusion the dispensations of history. The Angelic Conflict has been won.
5. All opposition to God is forever brought to an end. At that point, there will never be opposition to God again.
6. At this point, the eternal state will be brought about and become eternity. We will be present in resurrection bodies. God the Son is still God, and He is still co-equal with God the Father.
7. Until that end, there will be a conflict and there must be a final judgment.
8. And there will be destruction at the end, before the kingdom is turned over to the Father. That is defined in 2Peter 3:7 **But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly.** Right now, the world is held together by the Word of His power.

Certain things must happen in relation to resurrection. It is a sequence of events which will bring on the end of history and the end of the Angelic Conflict.

1Cor. 15:24 **thereafter, the goal (the finished work; the embodiment of maturity and perfection; the fulfillment; the result; the outcome; the end attained; the realization of the perfect discharge; or: the end; the closing act; the consummation), when He can proceed handing over (or: may progressively pass along and entrust; should by habit give over) the reign (or: kingdom) to God, even [the] Father (or: in [His] God and Father), at the time that He should bring down to idleness (make unemployed and ineffective; nullify; abolish; render useless**

and unproductive) every rulership of government (all headship and sovereignty), even all (or: every) authority and power!

V. 25 will be the end of the sequence of events that we have just studied. He will subjugate all of His enemies under His feet.

**2010 Easter special #1**

**1Cor. 15: April 4, 2010**

**Sunday 1**

Easter Sunday, and Berachah's one ritual is 1John 1:9.

Untold number of people are hearing the Easter story, and for many, this is just a story. This is a great day for remembering Jesus Christ. In the age of rationalism and empiricism, is there any room for a supernatural event which occurred 2000 years ago. The resurrection of Christ is not only real, but holds together the key to life after death.

1Cor. 15 is the greatest chapter on the resurrection in the Bible. This could be called the Easter chapter of the New Testament. This is not the history of the resurrection but the theology of the resurrection and the proof of the resurrection. Without it, there is no Christianity. If Christ did not rise from the grave, the entire Christian faith is fallacious. **If Christ has not been raised, our preaching is in vain, and so is your faith.** No sins were forgiven if Christ was not raised from the dead, nor is man redeemed from the slave market of sin, if Jesus is still in the grave. God's justice must still condemn all mankind. Without the resurrection, we have no access to God. Jesus Christ would be no better than a stone idol, a phantom of hope, if He is still in the grave. There is more bad news, if Christ did not rise with a resurrection body, then our body is irredeemable in its corruption. Those who preach the gospel would be a waste. Those who share the gospel would be a hoax. If Christ is not resurrected, then we will not be resurrected. If we are not resurrected, then Christ was not resurrected; and we are liars.

Looking back on millions of Christians who have died, their deaths would have been in vain (v. 18). The good news is, Jesus Christ did rise from the dead. How this affects us now and in the future is, we can be assured of our own resurrection because He was resurrected.

There is no greater Easter story than the effects of the resurrection of Jesus Christ. 1Peter 1:3-5 **Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, Who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.**

The Corinthians did not believe in the resurrection. They did not believe in their own bodily resurrection, although they were Christians. In their thinking, they did not see their bodies as being raised from the dead. To them, the body was evil. Only the soul to the Greek mind was pure. God could not accept any sort of sin or evil in His presence, so, they

reasoned that their bodies are evil, filled with sin, and therefore, cannot be resurrected before God.

Paul was teaching that Jesus was raised bodily from the dead with a unique flesh. **As in Adam, all die; so also in Christ will all be made alive.** Christ was the firstfruits, the first man in history to be resurrected. The analogy is to the feast of the firstfruits in Israel.

We follow Him in bodily resurrection, as He was the firstfruits. The body we receive is the same body as our Lord Jesus Christ received. That is something to smile about. We will have a body just like His. We follow Him exactly. In our current body of corruption, sin affects all that we do, and there is no one without sin. The corruption of the sin nature which extends through the whole of man, both material and immaterial. We are enslaved to that nature.

Adam's corrupt nature is a part of everything that we are. Men can do good deeds, but those good deeds that you have done are relative. They are always interspersed with sin, and this sin never meets the standards of God's righteousness. We can never be good enough. We are corrupted from the very moment that we are born, a sad state of affairs.

Jesus never sinned and He never made a mistake. He was perfection. So Paul says, in v. 5, **He appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles.**

There were times that Jesus was not recognized by His disciples and other times, they were able to recognize Him.

Paul is not repeating the story of the resurrection, he is proving the veracity of the resurrection, so that they will understand their own status. 500 witnesses saw Jesus was resurrection. This would have been good for any court case.

Peter knew Jesus Christ better than any other disciple. First time that Jesus appeared, it was to Peter alone. Then He appeared to Peter later that evening. Thomas doubted everything; he had to see to believe. Maybe he was from Missouri. Thomas was unsure even when he saw Jesus and wanted to touch the wounds which Jesus carried.

James grew up with Jesus and saw Him during His ministry, and he was an unbeliever. He spent so much time with the God-man, and James refused to believe. When James saw the resurrected Christ, he believed on the spot. Peter was not present for this meeting.

Peter is the most important of Paul's witnesses. Peter was one of the most trusted of all the Apostles of that era. Some of the Corinthians even followed Peter exclusively.

The Jews kept asking for a sign, and Jesus said, "Here is a sign, that Jonah was in the belly of the great fish for 3 days and 3 nights."

Satan was in the throne room of God, and he rejected God.

Don't you realize Jesus has to be more than just a good man? Jesus has to be exactly Who He says He is; or He is the greatest liar Who has ever lived. If this is a hoax, how can he be considered a good man?

Then there was Paul himself, who had seen the resurrected Christ. Prior to the Damascus road experience, hated Christians, and he persecuted believers in Jesus Christ. Paul is the chief witness to convince these people right here. Paul was journeying from Damascus (or to?). 30 years after the resurrection, Paul met the risen Lord. Paul was infamous among Christians in that part of the world. Resurrection for him was a shattering experience. He hated Christians and he became the Christian of Christians. In one moment, he went from hating Christ to serving Him. This is the power of the resurrection. He was a brilliant man, a rationalist, an empiricist. He actively persecuted believers.

"I am the resurrection and the life; he who believes in Me shall live, even if he dies." His resurrection is the guarantee of eternal life. We have that record for our own understanding for the truth of the resurrection.

Some conclusions: with so many visible appearances and so large a number of credible witnesses, the resurrection is more than plausible; it is more than a theory. It is more than a religious tradition. It is a singular event, occurring only once in human history. It is a supernatural event. Rom. 6:5–11 **For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. Now if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.**

**2010 Easter special #2 1Cor. 15:21–25 April 4, 2010**

**Sunday 2**

Since the event of the resurrection is certainly real and certainly has great impact, what does it mean to us personally? What impact does the resurrection have on us?

Death came through one man; this is spiritual death which culminated in physical death. **For all have sinned.** When Adam sinned, we sinned. We were there by virtue of being in Adam, as a part of his genetics. We were seminally present in him; we are his seed; his descendants. Adam's posterity sinned the first sin because we were seminally, genetically present in our mutual father. In effect, we were there, albeit potentially. All mankind are just as guilty as Adam when he sinned. Being seminally present in Adam, born with his genetic code. Like Adam, we acquired a sin nature. It is our very nature, and this is who we came from and why we are the way we are. We have the same propensity for arrogance as did Adam and the woman. We are just like him; we have the same nature. All humanity inherits a sin nature, which is passed down from Adam to us as his lineage

to us. We have spiritual death; there is a barrier between us and God. It is insurmountable. Adam was thrown out of the garden and angels of fire were placed at the entrance so that no one could enter again.

Obviously we were not physically present with Adam, as we had not been born. Since we did not commit the sin in person, this sin must be imputed to us; and **in Adam, all die**. His sin is very personal to us; this signifies our solidarity with him in our death. This is the very basis for our condemnation. We cannot remove ourselves from this death. We would have made the same decision that Adam made; we were there seminally, and therefore, made the decision with Adam. God cannot accept us because we are imperfect and spiritually dead. So someone has to intervene on our behalf. We cannot do it on our own. Someone must have the righteousness of God and rescue us from our state of death. That Someone is Jesus Christ, Who said, **"I am the way, the truth and the life; no one comes to the Father but by Me."** He claims exclusivity; there is no one else.

1Cor. 15:21 **For since through a man [came] death, through a Man, also, [comes] resurrection of dead ones.**

Jesus is the only One qualified to redeem mankind. He paid the penalty for our sins. His sacrifice removes the sin of the world. In Adam, all die; in Christ, all will be made alive. 1Cor. 15:22 **In Adam, all die; so in Christ, will all be made alive.**

Memorial services are Bobby's opportunity to exploit man's universal fear of death. Because of His resurrection, His victory over death, we have victory over death. The security of being made alive for eternity. This eternal life is consummated for us at our resurrection.

1Cor. 15:22 **For just as within Adam all keep on (everyone continues) dying, in the same way, also, within the Christ all (everyone) will be made alive**

Death is no longer the master; death is no longer the victor. God has a wonderful plan for us in this life, but we can look to that moment of eternity because we have it. **Thanks be to God Who gives us the victory through Jesus Christ.** All those who have believed in Christ will be made alive at the moment that we believe in Christ. That life will be consummated in resurrection. We will follow Him in His Own good time.

1Cor. 15:23 **– yet each person within his (her) own class or division (or: ordered rank; place or appointed position [in line]; arranged [time] or order of succession): Christ a Firstfruit, next after that, those belonging to the Christ (or: the ones who have their source and origin in Christ; those who are [a part] of the Christ) within the midst of His presence,**

Our resurrection constitutes the strategic victory, which sealed the doom of Satan and his angel-demons. The cross was God's central strategy. The cross destroyed Satan's contention that God is not a God of love. Without it, Satan portrayed God as righteous but without love.

This charge was leveled by Satan to isolate the attributes of God. In so doing, Satan would be showing that God is not perfect, and his attributes are working against one another, rather than in tandem. We may be dead in our sins and trespasses, but God is still a loving God. His justice was demonstrated in judging the perfect God-man for our sins. God had to turn His back on His Own Son.

This is why Christ's strategic victory was at the cross. The perfect fairness of God's condemnation. All angelic creation and for us forever. Satan's contention was blown away at the cross. This is still a part of his modus operandi. He is the great deceiver. Satan would prefer that Bobby not teach the gospel.

Believers can defeat Satan on a daily basis as we utilize the assets of God. Those are tactical victories, but the final victory is the resurrection from the dead, in the end, each in his own order, which is a series of tactical victories, as each group is resurrected.

Ev + ταγμα is within a particular group that belongs together. Ταγμα is a military term, a band of brothers, each being a distinct unit. There are subordinate units, and these are units which are resurrection; and they are a part of their battalion. A resurrection of each battalion is in a sequence.

The Age of Israel, a resurrection; the Church Age, a resurrection. Finally a resurrection of those who die during the Millennium. Alpha, Bravo, and Charley companies. Those who survive the Tribulation will go into the Millennium with regular bodies, to be later resurrected at the end of the Millennium.

Unbelievers are also resurrected, but this is not the body which Christ had or the body we will receive, but it will be a body of immortality.

The Lake of Fire describes an actual place. This is not a state of mind or just separation from God, but the Scripture insists on a physical reality as well. Unbelievers have a physical but not a spiritual resurrection. There are definite physical activities associated with their resurrection. This is a place of indescribable torments. There could hardly be a more foreboding description than that.

After all this, then comes *the end*, as v. 24 tells us. The jaws of the Lake of Fire open and those in the Lake of Fire will be tormented day and night forever in some form of a body. We are a part of our Lord's victory. In resurrection, we share that victory; we are a part of that victory, believers in a resurrection body forever. We have no idea what that state is like. The Bible gives us only a few words to describe this, but there is little that we really have to compare it to.

Our life is tolerable because He lives and was resurrected.

1Cor. 15:24 **thereafter, the goal (the finished work; the embodiment of maturity and perfection; the fulfillment; the result; the outcome; the end attained; the realization of the perfect discharge; or: the end; the closing act; the consummation), when He can proceed handing**

over (or: may progressively pass along and entrust; should by habit give over) the reign (or: kingdom) to God, even [the] Father (or: in [His] God and Father), at the time that He should bring down to idleness (make unemployed and ineffective; nullify; abolish; render useless and unproductive) every rulership of government (all headship and sovereignty), even all (or: every) authority and power!

1Cor. 15:25 For it is binding (necessary) for Him to be continuously reigning (ruling as King) until which [time] (or: until where) He should (may) put (place) all the enemies under His feet.

## Lesson #1047

1Cor. 15:23–25 April 7, 2010

Wednesday

V. 23 simply indicates the order of the resurrection. Christ is resurrected first and we each follow us in our own order. First battalion is all believers. Infantry battalion used to be around 600 soldiers. There are a number of young soldiers standing on the wall in the gap in some of the darkest regions in the world for our freedom.

This is a military term, and this is a battalion of all believers. There are sub units to this battalion. 4 or 5 companies in a battalion. There are 3 companies in this order of the resurrection. Each corresponds to a different moment and they are divided into different time units. These companies correspond to different dispensations. Church Age believers are alpha company. We are called the body of Christ. That moment comes in what is called the rapture of the church or the exit resurrection. If you know this, you know more than 98% of believers today.

At the end of this age, whenever that may be, the rapture occurs, which is alpha company. That kicks off the Tribulation, the final 7 years of the Age of Israel. At the end of this Tribulation then we go into the Millennium, which is 1000 years of the Lord Jesus Christ. This is the establishment of the kingdom. 1Cor. 15:23 gives 4 of the 5 resurrections. Bravo company is resurrection at the 2<sup>nd</sup> advent of Jesus Christ., after 7 horrible years of the Tribulation.

The Tribulation is the time of the devil's desperation, and he will act, knowing that his time is drawing to a close.

There is great power in negative volition. How can anyone reject Jesus Christ in perfect environment? Satan was the first to reject God, and he was in heaven. Adam and the woman rejected God, in perfect environment, with face to face meeting with Him.

There were a number in the Bible who saw the 10 great miracles of Moses and still tried to kill the Jews. Many of the kings of Israel rejected God and the pharisees, who saw Jesus Christ, rejected Him.

In the end times, there will be the 2<sup>nd</sup> death, the most horrible thing that could occur, eternal separation from God.

1Cor. 15:23 – yet each person within his (her) own class or division (or: ordered rank; place or appointed position [in line]; arranged [time] or order of succession): Christ a Firstfruit, next after that, those belonging to the Christ (or: the ones who have their source and origin in Christ; those who are [a part] of the Christ) within the midst of His presence,

Then comes the end when Jesus Christ was abolished all rule, all authority and all power. Christ is the One Who delivers up the kingdom. Telos refers to termination or end point; this is a goal toward which a movement is directed. This is a termination point; the culmination; the end of the world as we know it.

The moment when the kingdom is deliver to God the Father. The moment when all rule and authority and power are abolished. The termination point includes the moment when Satan is no longer a part of this world; the great opponent of God and all believers.

Now judgment is upon this world; now the ruler of this world will be cast out. That rulership began; he reigned over this world from the fall of Adam to when the end comes.

Concerning judgment, because the ruler of this world has been judged. That judgment in eternity past is now consummated. The Lord Jesus Christ abolishes this rule and authority.

Satan's appeal at this time is denied. God has proven that He is perfect love and perfect righteousness. Satan is shown unequivocally that he is wrong. The final victory of the Angelic Conflict is won at this time, and the kingdom is handed over to the rightful monarch.

### **What Kingdom?**

1. The kingdom which God the Father rightly rules, but has not since the fall of Adam until this very moment. God the Father was the planner; He is said to be the rightful Monarch.
2. Christ rules in the promised kingdom for 1000 years. This is the promised kingdom of David, Abraham, Isaac, Jacob.
3. The world at this time is purged of all evil, when the end comes. At the end of the Millennium.
4. This includes everything that has been opposed to God. Everyone and everything.
5. Not only are intelligent beings subdued, like angels, Satan and unbelievers; and all forms of evil and death. Death is the last to be abolished.
6. Then the final rule will be handed over to the Father. When all of this has been accomplished.
7. Before that, the sovereign rule of the world was committed to the Son for a specific purpose; the Millennium. This is for a specific purpose.
8. When this purpose has been fulfilled, the rule has been handed over to the Father.
9. That does not mean that Christ loses anything or ceases to rule.
10. This means that Jesus Christ has brought to a conclusion the dispensations of history; Jesus Christ was to bring all of these to a conclusion.

11. All of this is brought to an end and combat that has raged for centuries is done; brought to an end.
12. At this point, the eternal state will be brought about and maintained by |God in 3 persons forever. The Tr
13. Tinity will rule. The plan of the Father has been completely fulfilled and He is glorified; but Jesus Christ will be a part of that rule.

1Cor. 15:24 thereafter, the goal (the finished work; the embodiment of maturity and perfection; the fulfillment; the result; the outcome; the end attained; the realization of the perfect discharge; or: the end; the closing act; the consummation), when He can proceed handing over (or: may progressively pass along and entrust; should by habit give over) the reign (or: kingdom) to God, even [the] Father (or: in [His] God and Father), at the time that He should bring down to idleness (make unemployed and ineffective; nullify; abolish; render useless and unproductive) every rulership of government (all headship and sovereignty), even all (or: every) authority and power!

This will be accomplished when all things are placed under His feet. He will subjugate all His enemies under His feet. The highly exalted of this world are brought very low. This is a process over a period of time. There must be the promised kingdom fulfilled. This is finally destroying all the power and rule. This is called putting His enemies under His feet; operation footstool.

#### Operation Footstool

1. Operation footstool refers to the termination of the Angelic Conflict.
2. He returns to the earth.
3. He reigns and removes His enemies forever.

Reign is the present passive infinitive of βασιλευω which means that Christ receives the throne at His return. Christ is placed on the throne to reign, after the battle of Armageddon.

Christ returns for the first subjection of His enemies under His feet. He institutes His reign as the King of Israel. This was a promise made to Israel and to David. *Until* is the adverb αρχη which is an adverb of time or duration; this is a process that takes time.

This continues until His enemies are subjugated forever.

How does phase I of this subjugation take place? Then the Lord returns after 7 years. We know the time frame, 1007 years after the rapture. That is the scheme of the dispensations. These continue until the enemies are subjugated completely.

1Cor. 15:25 For it is binding (necessary) for Him to be continuously reigning (ruling as King) until which [time] (or: until where) He should (may) put (place) all the enemies under His feet.

Rev. 19 is combat at its worst. There is a complex set of circumstances leading to this moment. Things get worse and worse until the final 3.5 years of the Tribulation. The Holy Spirit, prior to the Tribulation, has restrained Satan, and he will be at his worst. His objective is to destroy the Jews; the greatest holocaust of history. Satan is at the forefront of this.

Jerusalem is surrounded by the great armies of the world. To understand this in depth is the book Armageddon, which will get this in detail.

This could be a real horse, or it could be a metaphor for war. The white horse is a war horse.

Rev. 19:11 Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war.

He returns with crowns on His head.

Rev. 19:12 His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself.

His name is called the Word of God.

Rev. 19:13 He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God.

There are armies in heaven, and we follow Him, on white horses.

Rev. 19:14 And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses.

He will come with a sharp sword.

Rev. 19:15 From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty.

Certainly figurative language, but this all has a literal meaning in eschatology. It is metaphorically done here. These are images of war and desolation.

Rev. 19:16 On his robe and on his thigh he has a name written, King of kings and Lord of lords.

When Jesus comes, it will be with war and desolation; a sword dipped in blood. It is brutal and violent. This is not the gentle Jesus; this is a Man of War. When He wages war, He wages war. He fights to annihilate.

The white horse is the symbol of His conquest and judgement.

We are our Lord's allies on this earth; His only allies. We are in this tactical battle when he live the spiritual life. We do not have to battle any demons. The Bible calls this event operation footstool.

During the 1000 literal reign of Jesus Christ, after the 2<sup>nd</sup> advent, operation footstool brings to termination all rule, all authority, and all power. This describes all that oppose our Lord in every way. It will come to an end. All opposition to God is subjugated and eliminated. Over this period of time, the strategic victory of the Angelic Conflict is consummated in total victory. It is finalized in v. 25.

**There Are 3 Obvious Things Which Surround This.**

1. The Lord Jesus Christ must return to the earth in order for this to occur, immediately following the 7 year Tribulation. He returns to a world that is in absolute chaos. A world war is going on, unlike anything that we have ever seen before. This is when He returns to defeat the enemies of Israel. He must take care of the enemies that He will rule.
2. He then establishes His kingdom. This is the promised kingdom, promised from Abraham on through to David and beyond.
3. Then He reigns, and He reigns for 1000 years. Then His enemies are entirely subjugated.

Isn't the Millennium about perfect peace? However, there is a reign which continues until all of His enemies are brought under His feet. There will be peace and perfect environment, but this will show that perfect environment will solve everything. However, this approach leaves out the sin nature, which is not changed by environment. Bobby lived in the perfect environment of Hawaii, and some of the worst sin natures ever are found in Hawaii. Believers who survive the Tribulation who go into the Millennium and they procreate and they have children; and some of these children will reject Jesus Christ, even though He is on the throne in the Millennium. Those who go into the Millennium will have a sin nature.

When Satan is loosed, there will be those who will join him in the Gog and Magog revolution. The sin nature is still around in the Millennium. All those who say *the devil made me do it* will not have the devil to blame.

So, how does all this subjugation and the conduct of operation footstool take place? Jesus Christ returns and commences the battle of Armageddon, to destroy the enemies of Israel; and there are many.

1Cor. 15:25 **For it is binding (necessary) for Him to be continuously reigning (ruling as King) until which [time] (or: until where) He should (may) put (place) all the enemies under His feet.**

Now let's look at these verse of subjugation, and this describes the horror.

There is a lot of figurative language, but it all has an exact meaning. This has a meaning, which we will dissect. This is all about war; it is brutal and extremely violent. There is nothing pretty in these passages.

The white horse is a well-known symbol of victory. On this horse sits the One titled, *Faithful and True*. At the basic last battle of history, until the Millennium, is what we are studying. The Apostle John is finalizing all of this for us. Jesus always remains faithful to His promise. This does not preclude Him from great discipline to His people when they get out of line.

How can this happen to these people who seem so far from where they ought to be? Yet, Jesus is faithful and true. Jesus never forgets His promises

the whole history of the Jews is based upon whining and complaining. They complained all the way out of Egypt, even though they had a pillar at night and a cloud by day. They had their own GPS system; our Lord's dwelling presence with them. Jesus Christ was faithful to them. He promised that they would be a great nation, and yet here they were, slaves in Egypt.

The pharaoh had murder on his mind, and these Jews sat and watched God destroy their. The first generation was pathetic and did not enter into the land to take it, but the next generation believed God. The Jews as a race should be dead and buried by now. Everyone tries to destroy the Jew. History is replete with antisemitism, which is Satan's desire. God is no longer faithful and true if there are no Jews.

No matter how many times man comes up with a way to destroy the Jews, God keeps His promises to the Jews. "I will bless those who bless you and the one who curses you, I will curse." This would be a great historical study, of nations who have cursed the Jews.

Where the Jews go, they must be blessed. Part of the concept of the client nation is providing a haven for the Jew. In Satan's final push, which is happening at the end of the Tribulation, God delivers the Jews who are trapped.

During the 7 years of the Tribulation, there is no longer the restraint of the Holy Spirit. Satan brings in the antichrist and the beast, and he aligns them against Israel for this last big push.

Jesus will keep His promises to the Jews. The Jews will be surrounded by Satan's minions, by these various armies. Speculation was, the king of the North would be Russia; and China would be the kings of the East. From the south, would be the Arabs. These armies are surrounding Jerusalem. If these armies destroy the Jews, then God cannot keep His promises to the Jews. If they are destroyed, how can they be a great nation?

The church is not Israel; these promises were given to Israel. God does not change His promises around simply because the Jews failed here and there. 2Sam. 7:12–16: [When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after](#)

you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever." This is a covenant, a prophecy.

There would be a Millennial Temple built. This is Jesus Christ in the line of David. This is why Matthew and Luke have all of that genealogy in them; they prove that Jesus is in the line of David.

Isa. 2:4 He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.

We will be there with Him, His subordinates in some way. There has never been a time in the history of the world where there have been no wars. About 50 or 60 big and little wars going on right now.

We are capable of consuming ourselves and we have the tools to do it. How can we have trust that God will take care of human history if He does not protect Israel. God is always faithful and true to His Word.

Whatever God ever says or promises in the Bible is true; everything in the Bible is true, which He in turn, faithfully brings to fulfillment. This is the biggest faith rest rationale that there is.

No matter the antisemitism, the pogroms, the holocaust; the Jews will survive.

Rev. 19:11 Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war.

Then Jesus is described. He is the king, with crowns on His head. He is the example of a just war. Our Lord fights the just war. What makes a war just; freedom, survival and preservation. When Jesus goes to war, it is surely a just war.

This passage tells us that Jesus is the consummate warrior. There is nothing that will stop Him; no army, no opposition.

Rev. 19:12 His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself.

His robe is dipped in blood, another vision of combat. It is spattered in blood which means that He has done some killing.

Rev. 19:13 He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God.

The Old Testament version of this passage. Jesus Christ is not a reluctant warrior; He Holy Spirit a zeal for it. This is not the gentle Jesus that the world confusingly teaches.

Isa 59:17 He put on righteousness as a breastplate, and a helmet of salvation on his head; he put on garments of vengeance for clothing, and wrapped himself in zeal as a cloak.

Rev. 19:13 He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

Col. 1:27 tells us that the same Shekinah glory dwells in us.

**Lesson #1049**

**1Cor. 15:25 April 11, 2010**

**Sunday 1**

Communion Sunday:

*I am* was the name of Jesus Christ, in pre-incarnate form, back to the time of Moses in Ex. 3:2 at the burning bush.

Jesus Christ made 7 important statements with the word *I am*. John 8:58 “**Before Abraham was born, I am.**” Those were so enraged by this statement, that they picked up stones to stone Him.

John 6: **I am the bread of life; he who comes to Me will not be hungry.** He recalled God’s grace in providing manna for the people in the desert. Bread from heaven. Jesus linked the Old Testament miracle of the manna with Him, and identified himself with the God Who provided this manna. Jesus is the bread and He originated in heaven . There was eternal sustenance. He is the bread which nourishes us with eternal life.

John 8:12 “**I am the light of the world; he who follows Me will not walk in the darkness, but in the light.**” God is light and there is no darkness in Him. Jesus Christ is the Light of the World. Those who heard this; Jesus was describing His perfection as well. He spoke these words at the end of the Feast of Tabernacles. There was a lighting of the candellabra, which was 75 ft. high. This reference was an offer to mankind, who stumbled in the darkness. Christ offers Himself as the One Who leads us in darkness.

John 10:7, 9, 14 **I am the Good Shepherd.** Jesus was making a contrast between the hired shepherd and the owner. There were pens with no gates and no doors. The dedicated shepherd would lie in the opening all night. In order to enter the pen, you must go over or through the shepherd. He is the only entrance into God's sheepfold.

The pharisees were the false shepherds, the hirelings, the ones who cared not about the sheep. He would lay down His life for His sheep. His mission was to lead the sheep out of this old fold into a new, secure fold. He would guard and keep them as His true sheep. His Word would be their guide, their comfort and their protection.

**"I am the resurrection and the life; he who believes in Me will live, even if he dies."** Christ is the firstfruits of resurrection. Death has no hold on the eternal life of I am. He is everlasting existence. His eternal existence becomes the eternal existence of all who believe in Him. Jesus made this statement after Lazarus had died. Standing outside of his tomb, Jesus said, "Lazarus, here, outside." Jesus is the only one with power to raise from the dead. Even though we will all die, we will live, as we are identified with Christ. The power of death cannot encroach upon the believer. All believers will live forever.

The sixth *I am* is John 14:6 **"I am the way, the truth and the life; no man comes to the Father but through Me."** The disciples were confused about heaven, so Jesus explained this to them. Jesus was the single means of approach to God the Father.

**"I am the vine and you are the branches; apart from Me, you can do nothing."** Jesus said this during the upper room discourse before His arrest. We are part of Him. We cannot be severed from Him. The vital sap, the juices of life to sustain life, the Holy Spirit connects us. There is union and interdependence. We are different from the vine; we do not produce the fruit; we only bear it.

Jesus Christ is the source of all life and of guidance and fruit bearing, and we reside in Him as His sheep.

1Cor. 15:25 **For it is binding (necessary) for Him to be continuously reigning (ruling as King) until which [time] (or: until where) He should (may) put (place) all the enemies under His feet.**

This is a future campaign conducted by Jesus Christ Himself which must come to a end; it has a beginning and it has an endpoint. It continues until all future resurrections are concluded. Jesus Christ brings it to an end.

This begins with the 2<sup>nd</sup> advent returning with alpha company, the Church Age believer, who will already be in heaven. We have been taken to be with Him. We are a part of the army in heaven. We are all part of His entourage as He begins operation footstool.

This campaign to destroy His enemies begins at the 2<sup>nd</sup> advent, which is the campaign of Armageddon. Found in Revelation to deliver His people. God has made promises to His people. He faces Satan and all of those who have followed Satan, including the beast and

the antiChrist and all who are in opposition to Him. If these unbelievers can destroy the Jews, then Satan wins the Angelic Conflict. This is the last great push of Satan, if he can kill all of the Jews. God cannot fulfill His promises to Abraham or to Israel. God made a promise to Israel as a nation. We have a different set of mandates as Church Age believers. This future for Israel will be culminated at this time.

This is phase I of operation footstool. Rev. 19:11–16

## Lesson #1050

1Cor. 15: April 11, 2010

Sunday 2

Seminary told Bobby to go through a passage 3 times, first for a general impression, secondly to pull out a few points, and third to exegete it carefully.

Bobby reads this passage: *Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name written, King of kings and Lord of lords (Rev. 19:11–16).*

The white horse is a symbol of warfare and authority. Israel was in serious trouble when the heavens opened and the horse emerged. There are 4 great armies of the earth, and there is no hope for Israel. The Lord Jesus Christ is always faithful to His promise and to His Word. Israel knows that this is the God of Abraham, Isaac and Jacob. Throughout Israel's history, she has enjoyed His faithfulness. He continues. Jesus Christ always remained faithful and true to them, even when He disciplined them.

His promise demands that He must deliver them. Jesus can never go back on His Word. If God abandoned Israel at any point in time due to their unfaithfulness, then what hope would there be for any of us, either then or now. What hope is there if God's immutability is to be questioned. Jesus Christ will never be anything but faithful.

Jesus Christ returns and He is on a mission of wrath and destruction; He is a consummate warrior, and He is deadly. This is the One Who turned the other cheek, Who died for us, and He returns to slaughter, and He wears crowns on His head. He is all-powerful, and He is greater than Satan and the Beast.

Rev. 19:11 *Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war.*

Rev. 19:12 *His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself.*

Jesus is clothed in a military cloak; at this time, it would have been a Roman cloak thrown over his shoulder, and this cloak is splattered with blood. What a picture of a warrior in battle. The spilling of blood and this is Jesus Christ. Jesus Christ is the fighter defeating the enemy and He is blood-stained from the slaughter. He is then called the Word of God. This is an identification of His person. This is a royal title. This is a king, Who is the Word of God. He is ο λόγος. This is first found in John 1, and the ό λόγος. God already existed before He created. **The Word is with God and the word is God. And the word became flesh.** The doctrine of the hypostatic union and the doctrine of kenosis are important at this point.

Christ in you, the hope of glory; the same shekinah glory that was with Israel; the same which was transfigured; and He now dwells in us. At this point in history, the logos returns. Once again, His dwelling presence is among us. He is the protector of Israel and the layer of Israel's enemies.

Rev. 19:13 **He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God.**

He is accompanied by the armies, on white horses. Who are these armies? This includes the angelic armies, those who did not fall with Satan; and it includes believers who have been resurrected. We will be on the white horse. We will follow Him to this earth. We will be a part of this. We will be a part of this judgement. We will rule nations. All of us, including our Lord and the angels, will be on white horses, a sign of victory. We are part of consummating His strategic victory on the cross, when the end comes, when He puts His enemies under His feet. This will be the only army in history where the Commander-in-Chief does all of the fighting.

Their clothing is described as white and clean, but His is splattered with blood from the fighting. The armies from heaven are observers to the greatest victory in military history. Those who reside in Jerusalem, the regathered, regenerated Israel will be rescued. They will follow Moses exhortation, Moses said to the people, **“Do not fear, stand by and see the deliverance of the Lord”** and they will need to remember this for this time. **“For the Egyptians that you see today, you will never see them again forever.”** The battle is the Lord's, and this is true now and it will be true until the end of time.

What would the Prince of Peace do? He would wipe out His enemies all by Himself. Peace through strength, for a generation, for awhile. Jesus Christ will bring it about totally.

This fine white linen which is clean also describes our status. We are in resurrection bodies. No more sin nature. Resurrection bodies do not die. There is no more death. He has defeated death for us.

Rev. 19:14 **And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses.**

A sharp sword comes from His mouth, which, at this time, was an offensive weapon. This is the greatest weapon of all time. He slays the enemy armies with the word of His mouth. No one can stand before the armies of God, and this is all he needs to destroy, to create, and to hold together.

There were 185,000 soldiers ready to strike those in Jerusalem, and then, they wake up, and they are all dead.

The wine press represents the massive slaughter. The land will be saturated with blood; the blood will be as high as the horse's bridle for 200 miles, and it will take 7 months to bury the dead.

Jesus Christ does not come back and negotiate a peace treaty with a sworn enemy; and He will, instead, kill off His enemies. This is the subjugation of His enemies. He is King of Kings and Lord of Lords. He is a warrior king, just like David. David was a man of war; and because of this, Solomon enjoyed a great period of peace.

Two things are accomplished: a defeat of Satan's army and in this defeat, the judgment of unbelievers who are left who are not killed in this battle, this is a worldwide event. The recipients of His wrath are the ones who do Satan's bidding. Even though there is terrific violence. There is terrific violence and death; our Lord's judgements are righteous and just. Those who die deserve to die. This is a just war.

We so many times use this excuse, *is this a just war?* No other army in history has been more concerned with civilian deaths than the United States army. There is injustice in war, and certainly, there is. However, here, there is perfect justice in this war.

Rev. 19:15 **From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty.**

Rev. 19:16 **On his robe and on his thigh he has a name written, King of kings and Lord of lords.**

Satan's 2 human henchmen are named here.

This is the end. They are seized and they are thrown alive into the Lake of Fire which burns with brimstone. The minions of Satan are pure evil; and they are hereby judged and thrown into the Lake of Fire. They are the first ones in hell, 1000 years before the rest. This is when Jesus Christ sets up the kingdom, after Armageddon.

All of us go into the kingdom, the 1000 years; and Jesus is on the throne, and we will be involved in all of this, as resurrected believers.

Rev. 19:20 **And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and**

those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur.

Rev. 19:21 And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh.

Satan is then bound and put into prison.

#### What God Will do

1. Religion is eradicated. From Corinthians.
2. False doctrine is removed.
3. Spiritually is changed to unfettered emotion. Joel 2:28–29
4. Unadulterated environment like the garden. Isa. 2:4
5. Nature is no longer cursed. Isa. 11:6 this will be a perfect environment. This will be the environment of the earth during the millennial kingdom.

Why was Satan bound? Why wasn't he thrown into the Lake of Fire right away?

Rev. 20:1 Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain.

Rev. 20:2 And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years,

Rev. 20:3 and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

### Lesson #1051 Rev. 19:11–16, 19–20 20:1–3, 9–15 April 14, 2010 Wednesday

There are 3 phases to operation footstool. Each resurrection occurs in a corresponding dispensation. The rapture of the church occurs in the Church Age. At the end of the Tribulation, bravo company is resurrected, which is phase I and II of operation footstool and the kingdom is initiated. Phase III occurs at the end of the Millennium when Charley company is resurrected.

Paul is actually very proud of this bunch. They have to have something going for them. Paul is trying to convince them that the resurrection is real, and everything in this chapter is pointed toward this end. Paul is linking these dispensations to the 3 resurrections.

Bravo company is Old Testament saints and Tribulational martyrs.

Jerusalem is surrounded by 4 great armies and the only one who can save the Jews is the Lord Jesus Christ. Victory in this battle terminates the Tribulation.

The imagery of Rev. 19 is horrendous.

If the Jews are wiped out, then Satan wins. This would mean that God's promises could not be fulfilled.

If God transferred His promise from Israel to us, because Israel failed (and they did), then why would He not transfer His promises to someone else if you fail?

In the rapture, we go to meet Him in the air. For the 2<sup>nd</sup> advent, he comes and puts His foot down at the mount of Olives.

Rev. 19:11 **Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war.**

His eyes being a flame of fire is wrath and destruction.

Rev. 19:12 **His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself.**

The image of the robe dipped in blood. He is wrapped in a military cloak, and the Roman legions wore a military cloak, and it is splattered in blood from war.

His Title is the Word of God. This is great continuity. The same term used for Jesus Christ in John 1:1, 14. He dwells with His people as the *λογος*. He now has that same title.

Rev. 19:13 **He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God.**

We are also there, clothed in fine linen. This is every Church Age believer who will come down from heaven with Jesus Christ. We will ride white horses as well.

Rev. 19:14 **And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses.**

Jesus Christ wields the greatest weapon of all time, a sharp sword from His mouth. "One little word shall fell him." Jesus Christ defeats His enemies with the greatest weapon of all time, the Word of His mouth.

Treading the winepress is the image of slaughter; just as the grape is squeezed for its juice, so will His enemies be crushed. So great is the slaughter, that the land will be saturated with blood, as high as the horse's bridle for 200 miles and it will take 7 months to bury the dead. If this is hyperbole, this represents the magnitude of the bloodbath which will occur.

Rev. 19:15 **From His mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty.**

Rev. 19:16 **On his robe and on his thigh he has a name written, King of kings and Lord of lords.**

Then we have the 2<sup>nd</sup> phase of operation footstool, which is the continuation. There are 2 parts to this phase. The false prophet and the beast who had performed signs.

After the battle, they are thrown into the Lake of Fire. They will be there 1000 years before all others will reach this.

Rev. 19:20 **And the beast was captured, and with it the false prophet who in its presence had done the signs by which he deceived those who had received the mark of the beast and those who worshiped its image. These two were thrown alive into the lake of fire that burns with sulfur.**

Rev. 19:21 **And the rest were slain by the sword that came from the mouth of him who was sitting on the horse, and all the birds were gorged with their flesh.**

Satan will then be bound for 1000 years. He will be put into a black hole and left there for 1000 years.

Rev. 20:1 **Then I saw an angel coming down from heaven, holding in his hand the key to the bottomless pit and a great chain.**

Rev. 20:2 **And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years,**

Rev. 20:3 **and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.**

### **The Environment Change**

1. 1Cor. 10:20–21 no more religion.
2. False doctrine is removed. 1Tim. 4:1 also called the doctrine of demons.
3. Spirituality it will change to an unfettered emotion. This is because Christ is personally present on the earth. Those who are alive and see Christ on the throne will be very emotional. This will be a great overt display of emotion. For us, it is more cerebral. Extreme worship will be the order of the day.
4. Unadulterated environment like that of the Garden of Eden. No longer will the weeds grow; no longer will the animals be vicious, no more global warming and no more ice ages.
5. There will be no more war. When Jesus Christ is the judge, they will hammer their swords into plowshares and never again will they learn war.
6. Nature is no longer cursed as it was after the fall. Isa. 11:6

Satan is the great deceiver. People blame Satan for everything. Satan does not have time for any of us. He has bigger fish to fry. Satan deceives nations; he went after the Apostle Paul, he went after Jesus Christ.

Satan is God's great antagonist. Why on earth did God seal him in the abyss for 1000 years and then let him out again. Why is he released after perfect environment. Satan is not removed just to make the earth more pleasant, although that is part of it. His 1000 year imprisonment has a far greater purpose.

### Why Satan Is Released Again

1. Satan's absence for the 1000 years will demonstrate something.
2. What does it demonstrate? Human culpability for sin without Satan. Mankind is still culpable for sin with Satan not in the picture.
3. Mankind still sins even without Satan.
4. Once and for all is debunked is the idea that the devil makes us do what we do.
5. Men sin and reject Jesus Christ without Satan's help and even under the perfect governance of Christ. People are still deceived and reject Christ and during perfect environment. This blows the environmentalists out of the water.
6. This period destroys any defense that some might have at the great white throne. Satan tempted the woman and the man and we blame Satan; but he is locked up. There will be no defense in blaming Satan.
7. The sin nature is the cause of sin and death, not Satan. Once and for all, in human history, man falls again, but without Satan. The Angelic Conflict was in full bloom when man was in the garden, but he is not on earth during the Millennium.
8. Satan provided the occasion for the fall, but he did not cause Adam to sin; Adam chose to sin. What God is proving to Satan and all of His angels. His love and His righteousness are all compatible.
9. Removing Satan and perfect environment will not removed sin. The strategic victory cannot be missed.

The Millennium will not eliminate sin and death. All of these people will go into the Millennium and they will procreate, and there will be the same options that we have; to believe in Jesus Christ or not. He will be there on the throne and they will know about the battle of Armageddon, and they will still reject Jesus Christ.

The rule of Christ will stifle some of the expression, but this will not change human volition. There will be those who are saved and unsaved during the Millennium. There will be crime in the Millennium.

And then Satan is released. Satan will foment the Gog and Magog revolution. There will be rebels from all nations on the earth and they will attach themselves to Satan. Believers who populate the kingdom. This final revolt will uncover this final group of enemies.

Rev. 20:3 and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.

Rev. 20:9 And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them,

The beast and the false prophet are already in the Lake of Fire, burning for 1000 years. Those who follow Satan will be thrown in as well.

Rev. 20:10 and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.

Then we have the Great White Throne judgement, which is the final solution for all unbelievers.

Rev. 20:11 Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them.

Even the high muckety mucks will be brought before God.

Rev. 20:12 And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.

The names of those who believed in Jesus Christ are in the Book of Life, but those standing before the Lord are not in it.

All of their accomplishments are in this book. They expect to stand upon these good works. They passed a healthcare bill and they will stand before God and say, "I gave 30 million people free healthcare."

Jesus Christ, for us, becomes our righteousness. We are free and clear because we stand upon His righteousness. These people can only produce human good. Without Christ, all of the good deeds in the world cannot save.

Even those lost at sea are given up; and Death and Hades give up their dead. This is not the final death.

Rev. 20:13 And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done.

And Death and Hades were thrown into the Lake of Fire, which is the second death. This is a metonym for those who were in Death and Hades. They are already alive and they have some sort of body, and they will spend eternity in hell. You do not want your worst enemy to spend any amount of time here. This is a place which is unthinkable; and there is nothing more painful than being in the Lake of Fire.

Rev. 20:14 Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.

Rev. 20:15 **And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.**

## Lesson #1052

**1Cor. 15: April 15, 2010**

**Thursday**

Alpha company, bravo company and then Charley Company. Operation footstool is related to Bravo and Charley companies Rev. 19 was a bloody look at the first phase of operation footstool.

The false prophet and the beast are the great human enemies of Jesus Christ. The second phase is the binding of Satan and his demon angels.

Subduing His enemies under His feet. Let's get a background on the beast and the false prophet; both of whom are scourges of the Tribulation. Satan uses earthly agents during the Tribulation, but since he can only be in one place at one time, he uses human agents. These are the 2 greatest agents which Satan has used.

### **So, Who Is the Beast?**

1. He is the dominating personality of the Tribulation and the direct agent of Satan himself. Rev. 13:1-2
2. Of the dominating human agents, he is one of the 2.
3. The prophet Daniel describes him. Daniel calls him the beast out of the sea.
4. Daniel envisions him with teeth of iron which break everything in its path. Dan. 7:7-8
5. The iron represents the Roman empire, which is Daniel's vision of this great image. The legs of iron. This is future.
6. Therefore, the beast is the prince and dictator of the revived Roman empire. He is the king of the west during the Tribulation.
7. He is also called by Daniel the little horn of 10 horns. Daniel and Revelation have a lot of symbols. This signifies the 10 nation confederation of the west which he rules as an absolute dictator. Some have described this as Europe and the United States. The beast is the ruler and he carries tremendous power. The beast itself is very powerful during the Tribulation.
8. The beast becomes the dominant power and he consolidates it at the beginning of the Tribulation.
9. The beast is especially violent toward believers during the final 3 ½ years of the Tribulation and they are a horrid time on earth.
10. The beast is given the power to persecute and to overcome the saints, and he does it as never before. Believers are slaughtered by the beast. It is a good time not to be here.
11. Who actually is the beast? He is the anti-Christ.
12. As such, he is also the ecumenical leader of a future world religion. There will be one religion on earth during the Tribulation. This will be led by this antichrist, and he claims all of this worship as deity, which is why he seeks to destroy Christians.

Then there is the false prophet from Rev. 13, 19, 20

### **The False Prophet**

1. He is the dictator of Palestine during the Tribulation.
2. This man is fierce. The fierceness of this man is hidden under the disguise of a lamb.
3. As a lamb, he dupes people into believing that he is the messiah. Deity and a false messiah.
4. This dictator of Palestine has no great dictator like the Roman emperor, but he has great influence.
5. He is empowered by Satan. He exercises all the might of the beast. Today, the Holy Spirit restrains Satan in certain ways. No restraint of the Holy Spirit during these 7 years.
6. The false prophet produces great signs and miracles through the power of Satan. He has political allies through the person of Satan. He does great signs and miracles through the power of Satan. He is able to sustain the power of Satan and he shows great signs as if it comes from deity, but it comes from the god of this world.
7. He also receives direct worship as a false messiah. Roman emperors always made themselves out to be a god, and the beast and the false prophet do so as well.
8. Israel is the center of human history. In the Old Testament, Israel was the center of human history. The greatest flashpoint in the world today is Jerusalem. Iraq, Iran, the Jews, the Palestinians, it is a tinder box, getting worse by the moment. The treat of Versailles, the boundaries of the Middle East were set by the British. That is the set up for what we have today. If you go through history, there is this central aspect of history. Most of history presses upon this one area of the earth. During this dispensation, the church is central, but Palestine is central to so much of what goes on today.
9. The beast and the false prophet together with unprecedented demon activity, wars, cataclysm and pestilence, precipitate the greatest suffering the world has ever known. The final 3.5 will be unbearable, practically.

The King of the West is one of the 4 armies surrounding Jerusalem. Both of them after Christ defeats His enemies in armageddon.

Rev. 20:2 **And he seized the dragon, that ancient serpent, who is the devil and Satan, and bound him for a thousand years,**

Rev. 20:3 **and threw him into the pit, and shut it and sealed it over him, so that he might not deceive the nations any longer, until the thousand years were ended. After that he must be released for a little while.**

The eternal consignment of the beast and the false prophet to the Lake of Fire become the first 2 thrown into the Lake of Fire. The second phase is removal of Satan from this world as the ruler of this world. He will no longer be able to direct the affairs of this world.

After these things, Satan will be released for a short time, having been put in a pit for 1000 years. Those who go into the Millennium who are alive, who are believers who procreate and have children, some of them will reject Christ, because they have a sin nature however, a perfect environment will not be a valid solution.

Phase III is the final phase of operational footstool. All believers who are in the Millennium who have survive the Tribulation and go into the Millennium in human bodies.

Satan when he gets out of the pit, immediately tries to revolt against God. He manages to get people the reject Jesus Christ, even thought He is visible and the ruler of the world.

Phase III: fire comes down from heaven and devours those who are with Satan.

Rev. 20:9 **And they marched up over the broad plain of the earth and surrounded the camp of the saints and the beloved city, but fire came down from heaven and consumed them,**

Satan, who had deceived the world, would be thrown into the Lake of Fire, where the beast and the false prophet are, and they will be tormented day and night forever and ever.

Rev. 20:10 **and the devil who had deceived them was thrown into the lake of fire and sulfur where the beast and the false prophet were, and they will be tormented day and night forever and ever.**

Rev. 20:11 **Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them.**

Whether there is one good deed or a million, each person has a sin nature and all of these deeds were done for selfish reasons. Unbelievers are never justified, so they just have this list of works. Without Jesus Christ, all of the good deeds in the world will not save them. The issue at the Great White Throne is the unacceptability of good works. These did not have the imputed righteousness of Jesus Christ. All those whose names were not in the book of life,

Rev. 20:12 **And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done.**

Rev. 20:13 **And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done.**

V. 14 is probably one of the most horrible verses in the Bible. They are determined to be guilty for their works, and they are tossed into the Lake of Fire with the beast and the false prophet. The 2<sup>nd</sup> death is their eternal state.

So much popular media portrays this hell as an okay place, where you are hanging out with the good old boys. The Bible insists that this is a literal place. We as believers in Jesus Christ are going to be resurrected to a physical body and we will live in a physical place called heaven. There will be a body which lasts, and they will reside in a real place. Definite physical activities are involved. The term suggests a place of indescribable torment, swimming in fire. There could hardly be a more foreboding end. We know that Satan deserves it, but we may have reservations when it comes to unbelievers with all of these good deeds.

Rev. 20:14 **Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire.**

Many want to assume that this death is simply a lack of consciousness, but Christ portrays this as an existence where the fire never goes out. Mark 9:16 believers and unbelievers will be eternally existent. The difference is living in heaven with eternal life or in hell with eternal death.

Rev. 20:15 **And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.**

This ends operation footstool, phase III. Then comes the eternal state.

#### **What Is the Eternal State Like?**

1. The present earth is destroyed; where we live is no longer; there is no place found for it. Its destruction ushers in the eternal state.
2. There is a new heavens and a new earth. Rev. 21:1 John saw the very end and the very beginning.
3. This verse indicates that there will be some correspondence between the present creation and the new creation. One is heaven so there will be a new universe, so there will be a new earth. The new one will be an entirely different form.
4. John made a point of saying, *there is no longer any sea*, which indicates that there will be a drastic change. The sea has so much to do with our life. So much of our life is wrapped up with the sea. No more surfing.
5. There is a new Jerusalem. Rev. 21:2 **and I saw the new Jerusalem coming down out of heaven made ready for a bride as ready for her husband.**
6. The new Jerusalem is the headquarters of the eternal state. This is the headquarters for the new heavens and the new earth.
7. This fulfills forever the divine promise made to Abraham.

#### **Conclusions about Operation Footstool**

1. Human history cannot be completed without operation footstool.
2. It will take 1000 years to complete once it starts. 1000 years to subdue all His enemies under His feet.

3. The clock cannot even begin until 2 more prophecies are completed; the rapture of the church and the return of our Lord at the 2<sup>nd</sup> advent. The post-millennialists think that they can bring in the Millennium themselves. Resurrection of bravo company is at the beginning of operation footstool and charlie company will be at the end.

Look, you Corinthians, resurrection is real and this is how it all fits together, is what Paul is telling them. All of this eschatology is all about resurrection.

Paul is not quite finished yet. He will put the finishing touches on this in v. 26.

**Lesson #1053      Rev. 21:4   1Cor. 15:24–26   April 18, 2010      Sunday 1**

In the final timeline of human history, the Lord will defeat His enemies. Satan is now the ruler of this world, and he will continue to be so until Jesus Christ deposes him. Satan has his demon army and unbelievers as allies. We are human allies of Jesus Christ. All believers are allies of Jesus Christ. He won the strategic victory and we can win tactical victories throughout our lives in His name.

Bobby is not going to go back over the Angelic Conflict, most recently 16Dec. 2009, There will also be a book out on this topic as well. We are here in church on earth to resolve the Angelic Conflict. We are neck deep in this conflict, warriors and soldiers and fighters and we have a reason to win tactical victories in this conflict. We face tremendous opposition. We are the ones which Satan wants to devour. This is a critical subject to us. We will be there and we have a part to play in this.

1Cor. 15:24 **thereafter, the goal (the finished work; the embodiment of maturity and perfection; the fulfillment; the result; the outcome; the end attained; the realization of the perfect discharge; or: the end; the closing act; the consummation), when He can proceed handing over (or: may progressively pass along and entrust; should by habit give over) the reign (or: kingdom) to God, even [the] Father (or: in [His] God and Father), at the time that He should bring down to idleness (make unemployed and ineffective; nullify; abolish; render useless and unproductive) every rulership of government (all headship and sovereignty), even all (or: every) authority and power!**

Or, more briefly:

1Cor. 15:24 **Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power.**

Historic timeline and the resurrection of the saints. We start at the cross where the strategic victory of the Angelic Conflict was won. We are 2000 years into the Church Age at this point in time. When we are raptured, there will be 7 years where Satan and his angels and his human henchmen have a clear field to try to win the Angelic Conflict. They will pull out all of the stops.

The 2<sup>nd</sup> advent will be the return of Jesus Christ to the earth, and operation footstool begins, which is a 3-phased operation. There will be plenty of tribulational martyrs.

4 great armies will converge on Israel and they will be bent on destroying the Jews and God cannot keep His promise to Israel. If the Jews are gone, the promise is gone.

At the battle of Armageddon, Jesus Christ, by Himself, will destroy these armies. Thus he begins by putting all of his enemies under His feet. He is a great warrior winning the war. Then our Lord institutes the kingdom, called the Millennium.

He will take the 2 worst offenders of the Tribulation, which include the beast and the false prophet, and toss them into the Lake of Fire. The false prophet is the dictator of Palestine at this time and the beast is the antichrist, the leader of the revived Roman empire. They are thrown into the Lake of Fire.

Then Jesus Christ will take Satan and all of his angels and throws them into the abyss, a great black hole, and they are sealed there for 1000 years. During this time, there will be a perfect environment on earth. All believers will enter into the Millennium, and they will have children, and their children will reject Jesus Christ.

Mankind may think that the answer to everything is the garden of Eden. Post-millennialists think that we must bring in the Millennium. Satan is left out of the abyss in the last days of the Millennium, and Satan will lead a revolt against God and perfect environment. What he will do is go straight to Jerusalem to wipe out the Jews, and Jesus Christ will destroy them with fire. Then Satan and his angels are thrown into the Lake of Fire, because hell was created for the devil and his angels.

Then, at the Great White Throne, all unbelievers are resurrected, and they will have eternal bodies, but bodies which will be judged and thrown into the Lake of Fire forever. This is a place and a place where people will reside forever.

1Cor. 15:25 For it is binding (necessary) for Him to be continuously reigning (ruling as King) until which [time] (or: until where) He should (may) put (place) all the enemies under His feet.

The last enemy to be abolished will be death. This is the final enemy to be conquered in the Angelic Conflict. This will be the final blow which destroys all of the enemies of God. This will be the destruction of our ultimate opponent.

When the end comes, the victory over death, all believers are resurrected at that point. This is the final victory of the Angelic Conflict. Victory over death. Satan will be forever tormented in the Lake of Fire. All unbelievers will share his ultimate fiery doom. We will live in incorruptible, resurrection bodies forever. Christ defeated death at the cross, and we defeat death because of His work on the cross. These will be bodies which are incorruptible.

Καταργεω = *to be useless, to be inactive, to be impotent*. This describes death; it is brought to nothing; it is impotent in eternity. It has dominated mankind. Death is abolished; it is gone. Death is one of those things that the human race fears the most. 2Tim. 1:10. The resurrection is a critical part of the gospel; because of the death of our Lord and His resurrection, brought to life, and His life is our immortality, because we are in Him.

1Cor. 15:26 [The] last enemy being progressively brought down to idleness (made unemployed and ineffective; rendered useless and unproductive; nullified; abolished) [is] the Death.

Will there be any grief and sorrow in heaven? Will there be regrets of our time and conduct of our lives here on earth? Will we be upset not having accomplished a little divine good? Will we be concerned for loved ones in the Lake of Fire? Bobby's answer is *no*; we will not have regrets and we will feel no shame. We are no longer capable of guilt and shame, because we are in a resurrection body without a sin nature. The old order is gone. That which characterized our thinking and actions on earth will no longer be present in any shape or form when we have resurrection bodies and reside in heaven.

Rev. 21:4 And He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

Shame is an earthly emotion and it is not a part of our eternal state. It is uncertain whether we will have memories of our time here on earth, but there will be no regret, shame or sadness.

What about those in hell? Will they feel shame? They will feel something much worse than shame; they will experience the 2<sup>nd</sup> death for all eternity.

Heaven will be a new experience for all of us, and it is not necessarily parallel to earthly experience. There will be no marriage, family and national entities; and those are great human institutions, but we will be in a perfect environment at that time. Whatever we lose by way of pleasures and enjoyment are nothing as compared to eternity in heaven. We cannot understand that eternity until we arrive. We are not capable of understanding what awaits us in eternity. It will be beyond our imagination and we will be there.

**Lesson #1054    Luke 20:36–38    1Cor. 15:26–27    April 18, 2010**

**Sunday 2**

Bobby has not yet called up anyone in uniform to give their testimony, but he has a new Marine stand up.

Paul is showing the Corinthians how wrong it is to reject the resurrection. "Look at all of the consequences; you have believed in Jesus Christ and you have eternal life, so how will that affect you in the future?" Paul continues to hammer them about their place.

Paul may have quoted from Luke 20, and he writes about this very subject.

The sadducees ask Jesus a question, and they do not believe in the resurrection, so they are trying to trap our Lord with their questions.

Luke 20:36 **for they cannot die anymore, because they are equal to angels and are sons of God, being sons of the resurrection.**

Jesus appeals to Moses. They try to allege that Moses had nothing in the Bible about resurrection, so Jesus takes them back to the burning bush incident. Jesus spoke as if they are alive.

Luke 20:37 **But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob.**

If the patriarchs were dead and gone, why cite them anymore? They are just names. What sense does this mean for Moses to call Jehovah the God of Abraham, Isaac and Jacob, if these men are dead? Jesus meant that there was a resurrection, and the patriarchs would be part of it. This is the precedent set for all of us.

Millions of believers have died over the years. Are they simply here and then gone, then that is inhalation. What is the point of eternal life? We will live, even if we die. He who believes in Christ will live, even if we die.

**O, death, where is your sting?** People are so afraid of death. This is a known. We know that death holds nothing for us. Christ defeated death for us. We never need fear, worry or be concerned about death. Death is the beginning.

Bobby spoke to a man in hospice in Temple, TX. Bobby told him, "You are a lucky man, and he agreed; he said, *I can hardly wait.*

Bobby will never forget celebrating that Bob is in heaven, no more sorrow and no more tears, with about 1700 others. When you are about to enter into eternity, your loved ones will be waiting for you to give you a tour of heaven.

Unbelievers, it is another story. The 2<sup>nd</sup> battalion is all unbelievers. They will be judged at the Great White Throne. The 2<sup>nd</sup> death is not abolished for them. We know that they will be resurrected because they are going to a physical place. For the unbeliever, the 2<sup>nd</sup> death is not abolished. It is horrific, more so than any physical death can be.

Luke 20:38 **Now He is not God of the dead, but of the living, for all live to him."**

Jesus Christ will abolish death.

1Cor. 15:26 **[The] last enemy being progressively brought down to idleness (made unemployed and ineffective; rendered useless and unproductive; nullified; abolished) [is] the Death.**

In this final verse of this section, there are a lot of *he's*, so we must identify their antecedents. ὑποτάσσω = *be in subject to authority*. The person with the highest rank is God the Father. He is the highest commander in this unit. By virtue of the fact that He is the divine planner, everything is subordinate to Him. So there are 2 authorities in this passage; God the Son and God the Father. There is an authority ranking here. How can one be subject to another?

The Lord Jesus Christ is the absolute authority. That is when operation footstool is completed, when all things are put into subjection to Him. Believers are resurrected.

1Cor. 15:27 **For, "He subjects (arranges in subordination, bringing under full control) all things under His feet." Now whenever He may say that everything (all things) has been arranged in subjection and placed under full control, [it is] evident (clearly visible) that [it is] with the exception of and outside of the One subjecting the whole (arranging all things in subordination under) in Him (to Him; for Him).**

Paul is quoting Psalm 8:6:

When you name something, you have authority over that which you name. All things are put under subjection to Him. All living creatures were put under Adam, and that dominion ended and it has ever again been realized. **Then the end comes.** The Lord Jesus Christ subjugates sin and death for all eternity. There will be no further need of conquest of the enemies of man, once He has put all things under His feet. Jesus Christ has regained what Adam lost. Adam was delegated authority by the Creator over His earth; what one lost, the Other regains.

Psalm 8:4–6 **...what is man that you are mindful of him, and the son of man that you care for him? Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all things under his feet,**

Jesus Christ on the cross said, "It is finished." No human work is necessary for salvation. That sealed the doom also opened the way of salvation for all who believe in Jesus Christ. The strategic victory was accomplished right there on the cross. This conflict continues until the end of operation footstool.

When he declares it the end, that is the end of human history and this begins eternity. At that point, the Angelic Conflict is completed. Begins at the cross for the strategic victory and ends when all things have been put under His rule and authority.

There is a qualifier here. Somebody escapes the subordination. **It is evident that He is accepts who put all things in subjection to Him.** In God's plan for that defeat, operation footstool, in the Father's plan, all of this is subordinated to God the Father, Who planned this, except for Jesus Christ.

1Cor. 15:27 For, "He subjects [arranges in subordination, bringing under full control] all things under His feet." Now whenever He may say that everything (all things) has been arranged in subjection and placed under full control, [it is] evident (clearly visible) that [it is] with the exception of and outside of the One subjecting the whole (arranging all things in subordination under) in Him (to Him; for Him).

### The Delegation of Authority

1. God the Father delegated authority to God the Son, and this authority includes His humanity. This is authority being delegated to the God-man in human history.
2. The humanity of the Lord Jesus Christ is intimately involved in all that He does. This is what the authority is delegated to do to us. His humanity will also be involved in operation footstool, from beginning to end.
3. So delegated to Him as the God-man is rule, as King of Kings in the Millennium and rulership as God forever.
4. As the God-man, He was always subordinate to God the Father in executing and bringing to pass God's plan.
5. It is the God-man, the incarnate Christ, the Hypostatic Union Who rules by the Father and He is subordinate to the Father. How can the Son be subject to the Father?
6. The Father's sovereignty and the Son's sovereignty are in no way diminished by the subjection of the God-man. This will entitle Jesus Christ to rule as the God-man. This was His promise to Israel as the King.

Therefore, we must examine this in the light of the Hypostatic Union. So He will subordinate all to Him. He recognizes the authority of God the Father and this in no way diminishes Him. We see Who Christ is and what He gave up in order to save us. This continues to the end of operation footstool. He will remain in hypostatic union.

**Lesson #1055**

**1Cor. 15:27 April 21, 2010**

**Wednesday**

Bobby came across something about Jesus Christ that he had never thought of before.

The yet future operation footstool, found in 1Cor. 15:35 reminds us that we, who are in the Church Age, are still in a fantastic war. We are in a struggle. It is a war of the worlds. This war is not confined to this earth, but this conflict occurs primarily on this earth. Satan and his demons still roam the earth seeking whom they may be devoured. Satan isn't watching us, but someone is watching us. Through his cosmic system, he rules this world. We are still Christian soldiers with a mission.

We are not on the offensive against Satan. We defend ourselves; we have all of these things which God has provided, and we provide a witness for the prosecution with respect to Satan's appeal.

His love is also present and this love is extended to all of us. We are witnesses to this because we are believers in Jesus Christ. We have an eternal future in operation

footstool. We are on the battlefield of this conflict, and we are in the battle every day. We may not think of it that way. When everything is going wrong, it may occur to us, but when everything is going right, we may not give it a second thought.

Our Lord's enemies have been defeated strategically, but they have not yet been tactically defeated. The 1000 year kingdom has not come to pass yet; the revolution at the end has not occurred yet. We have a better understanding by far than anyone else about the future of our world.

Operation footstool reminds us of where we are and the ultimate triumph. The Millennial kingdom will come to pass. Jesus Christ will ultimately put all of His enemies under His feet. This includes Satan and all of his angels. Death is the greatest enemy of mankind; even more than Satan. This is the culprit of separation of man from God. Only God through Christ can save us.

These victorious facts are our confidence in the eternal future. Bobby encourages nightly, because we have the greatest life a person can have. Jesus will declare victory at the culmination of operation footstool.

He delivers up the kingdom to the Father. Bobby is getting an idea of what this is all about. God the Father is subjected. You would not think that God the Father would not be subordinate to anything or anyone.

### **God the Father and God the Son and Their Relationship**

1. God the Father cannot be subordinate to anyone or anything. God the Father is absolute authority; nothing is over Him.
2. Therefore, God the Father is the exception of the Son's subjugation of all things and His Son's complete authority. He is the King of Kings.
3. God the Father is the Author of the divine decree, which is everything which will happen in human history. That gives authority to the Lord Jesus Christ as the God-man. This includes the final defeat of the unbeliever, Satan and of death.
4. The Planner always carries authority by virtue of issuing the orders. If He is the Planner, then His plan carries authority. His plan is the order of human history; it is the order of everything.
5. God the Son is the executor of that plan. He has received the order and has been given the authority to subject all things to Himself.
6. To defeat death, the great enemy of mankind, God the Son, the Lord Jesus Christ, had to become true humanity while remaining undiminished deity.
7. In that role, as the God-man, He is subordinate to the Father. It is the Father's plan. Hypostatic-union.
8. At the same time, the Son is equal to the Father in every way; He has the complete essence of God the Father.
9. The Lord Jesus Christ's authority is delegated by the Father for the purpose of winning the strategic and the final victory in the Angelic Conflict. This includes our

salvation. If He did not become God and man, then we could not be saved. That is how important all of this is.

### How Does

1. Delegated authority always includes the humanity of Christ. It is delegated to Him as true humanity.
2. His humanity in hypostatic union is intimately involved in all that He does. Especially in executing the plan of the Father for us and for victory in the Angelic Conflict. His humanity was intimately involved. His humanity will also be involved in operation footstool from beginning to end. He is still in hypostatic union in Armageddon.
3. So delegated to Him and God and man is rule on the millennial throne and throughout all eternity.
4. As the God-man, He is subordinate to God the Father in executing a completing the plan of God for the first and second advents. From the moment He was born into this world, as the God-man, He continues to be so. In that sense, He is subordinate to the Father; but in His divine essence, He is equal in every way to God the Father.
5. It is Jesus Christ as the God-man Who rules, but in His humanity, He is subordinate to the Father.
6. So, the Father's sovereignty is in no way diminished by the rule of the Son.
7. As members of the trinity, God the Father and God the Son are still equal in power and authority. This is what is so interesting to Bobby. The Son takes the step down in the kenosis. Therefore, God the Father must delegate authority here until all enemies are under His feet. He turns that kingdom over to the Father.
8. Christ's work as God and man entitles Him to rule as God and man, as so delegated by the Father. Isa. 53 is the clearest prophecy of what Jesus would do. He is called *a servant* in this passages. He subordinates Himself by His Own choice.
9. Just as the first Adam rules by the decree of God the Father,
10. We must focus on the humanity of Christ in this final authority picture as presented by Paul in these final authority pictures. The Deity of Christ is not diminished; all things are ruled by divine decree. Then the Son Himself also will be subjected to the One Who subjected all things to Him, and God the Father may be all in all. God the Son has all of the authority given to Him. In eternity past, God the Father determined that all things would be subjected to God the Son.

John 1 Heb. 1 Philp. 2 Col. 2 are the great Christological passages in the Bible. Jesus Christ is the Creator and the Sustainer of the universe. He has not lost dominion over His creation. He is also the promised one of Israel. He has authority over that universe. As far as authority is concerned, He is also the promised Messiah of Israel. All of this happens to the background of this verse. The ultimate, absolute triumph of our Lord Jesus Christ has now been accomplished when all things are subject to Him. We are all in the eternal state as believers.

Once all things have been subjected to Him, the human history has come to a close. Then the humanity of Christ. God the Son will bow to the Author of the plan, He will be subjected to the One Who subjected all things to Him.

1. From the beginning, Christ was the Creator.
2. He is the central figure for our salvation, our resurrection, as the Promised Ruler of Israel, etc.
3. His deity clothed with humanity (the Philip. 2 passage).
4. But once that has all been accomplished, the humanity of Christ in the hypostatic union bows to the sovereignty of God the Father.
5. This is a parallel to the statement of v. 24, where He delivers up the kingdom to God the Father. He then bows to the sovereignty of God the Father.
6. Delivering up is the same that Christ does after He completed the mission of ruling. He was the Suffering Servant.
7. The act of delivering the kingdom to the Father and the genuflecting of the Son to the Father; this constitutes the event of honoring the Planner, God the Father.
8. Once again, handing over the kingdom consummates the rule of God the Father.
9. This is the Father's victory through the Son. Satan is no longer the ruler over the world and will never be again.

#### Some Sub-points

1. In the first advent, Jesus Christ constantly demonstrated His humility and subordination to the Father.
2. That was the only way for Him to go to the cross.
3. So from this, there is value placed on humility by God. Jesus Christ sowed the greatest humility that has ever been shown to the world. It was humility to the maximum so that He could die for us. He emptied Himself of the independent use of His Deity except as required by God the Father. He still had all of those attributes, but He came to this earth on a mission to die for us and He followed God's plan to the letter. He is the most humble person to walk the earth, and He is God.

Jesus Christ is the forerunner of our humility in life. Arrogance brought Satan and Adam to their fall; humility is that which we are demanded to fulfill.

1Cor. 15:27 **For, "He subjects** [arranges in subordination, bringing under full control] **all things under His feet."** Now whenever He may say that everything (all things) has been arranged in subjection and placed under full control, [it is] evident (clearly visible) that [it is] with the exception of and outside of the One subjecting the whole (arranging all things in subordination under) in Him (to Him; for Him).

at the culmination of operation footstool, the Lord will make an announcement; "All things have been put into subjection." In other words, "Mission accomplished."

The Son Himself also will be subjected to the One Who subjected all things to Him, so that He may be all in all.

1Cor. 15:27 For, "He subjects [arranges in subordination, bringing under full control] all things under His feet." Now whenever He may say that everything (all things) has been arranged in subjection and placed under full control, [it is] evident (clearly visible) that [it is] with the exception of and outside of the One subjecting the whole (arranging all things in subordination under) in Him (to Him; for Him).

Paul began v. 24 with an overall, and then he restates and summarizes in v. 28. They simply give the sequence of all that would happen.

1Cor. 15:24 thereafter, the goal (the finished work; the embodiment of maturity and perfection; the fulfillment; the result; the outcome; the end attained; the realization of the perfect discharge; or: the end; the closing act; the consummation), when He can proceed handing over (or: may progressively pass along and entrust; should by habit give over) the reign (or: kingdom) to God, even [the] Father (or: in [His] God and Father), at the time that He should bring down to idleness (make unemployed and ineffective; nullify; abolish; render useless and unproductive) every rulership of government (all headship and sovereignty), even all (or: every) authority and power!

1Cor. 15:28 Now whenever the whole (all things) may be subjected in Him (to Him; for Him), then the Son Himself will also be subjected (placed and arranged under) in the One (to the One) subjecting the whole (all things) in Him (to Him), that God can be all things within the midst of and in union with all men (or, as a nuet.: may be everything in all things; or: should exist being All in all).

The final thing which happens is, He bows to God the Father. This is Christ is in hypostatic union, which will be His conditional to the end of time and into all eternity. The Father put all things under Him.

Satan is the ruler of a fallen mankind and a cursed planet. Man and woman were cursed, and so was planet earth. However, Jesus Christ regained complete dominion over planet earth. His Deity clothed with humanity had delegated authority from God the Father to win the Angelic Conflict. This is the final victory of the Angelic Conflict.

As the God-man, Jesus Christ bows to the Father's authority. In this great genuflect, Jesus Christ is demonstrating something; He is demonstrating humility at the end of human history that He did in the 1<sup>st</sup> advent. Jesus Christ stayed within the plan of God. During the incarnation, He did not use His Deity. He became the suffering servant.

He followed the Father's plan to the letter. He did this even to the point of going to the cross; the shame of the cross. That is true subordination and true humility. No question

that this earth was created in perfection and it reflected the glory of God. Once Adam fell, this reflection no longer existed.

The Father's victory was memorialized in the Son. Satan is no longer the ruler of this world and he will never be again. Once thrown into the Lake of Fire and once death had been conquered, Satan will no longer invade our kingdoms. At that point, it will be over (human history) and we will go into eternity.

### **The God-man and Humility**

1. In the 1<sup>st</sup> advent, Jesus Christ constantly showed His subordination to God the Father. He never initiated anything in the plan of God apart from the Father's authority. He resisted all sin. He remained within the will of God. Yet He was God and man in one person. That is authority-orientation. That is maximum humility.
2. This humility was a prerequisite for the cross. To be outside the plan of God, violating the will of God the Father, that would have been sin and that would have disqualified Him for the cross.
3. The greatest humility was necessary for the Lord Jesus Christ. From His humility you can see the value of humility which God sees. Our humility comes from grace orientation. It is tough to be humble. You can see arrogance in this world everywhere. People are arrogant. Arrogance is the cosmic system. The fall of Satan was all about arrogance. The cosmic system was all about arrogance. Jesus Christ opposed the cosmic system completely and totally and he showed humility to the maximum.
4. Satan's original sin was one of arrogance. Christ demonstrated the opposite. Arrogance takes us to the cosmic system; humility is a great indicator of spiritual advance. The more you advance, the more you recognize humility. Humility is a wonderful way to live. The thinking of Jesus Christ was humility and the more that we learn the mind of Christ, the more humility that we take upon ourselves. Who are you that He should die for you. We are nothing. There are a lot of ways to express arrogance. Success does not have to make us arrogant. We can be the most successful wonderful person in this world and still be humble.
5. Jesus Christ knew no sin. In humility, He followed the Father's plan to the letter.
6. The humanity of Jesus Christ will still be humble as the King of Kings and law of love. Jesus will return as the Son of David; so He must be in His hypostatic union. He will continue to be humble because He is still fulfilling the plan of God. The Lord Jesus Christ fulfills this promise as God and man.
7. He continues to express humility even when the final victory is won. We know this because He subordinates Himself to God the Father. He became flesh and dwelt among us. The 30+ years, He came as a servant, to save the world from their sins. He was subordinate to the plan of God. In the end, He will turn over the Kingdom to the Father. He retains humility. He is humble in both advents. As a servant or as a king, He demonstrates humility.
8. His humility is the badge of victory over the arrogance demonstrated by Satan and man throughout human history.
9. His humility and any humility is an expression of grace and authority-orientation.

10. So when Christ bows to the Father at the end of time, He memorializes the grace of God throughout history and the absolute sovereignty of God. He demonstrates humility to all believers who are now in resurrection bodies. In resurrection bodies, we are monuments to the grace of God.
11. This subordination occurs even though Christ rules the world and everything and everyone in it. When we are resurrected as believers, we will bow to Jesus Christ, as He is our Judge and Savior. It will be our privilege to honor Him Who is all in all to us.

An application for all of us: we ought to remember that authority-orientation does not end when we are at the pinnacle. Some of the most arrogant people are at the bottom of the heap. Authority-orientation does not end, no matter where you are in life. In any position of authority. People in such positions suddenly get arrogant.

Our leaders should be enhancing freedom. Government should be enhancing freedom, not exerting more control over the country. They know no authority but their own. This allows for maximum freedom, and this is the same fatal error that Satan made in arrogance. We see it in high places because it is so visible. Whether we have a little power or a lot of power, it is cruel when we exhibit arrogance. That is an utter failure of arrogance. Our leadership in our government right now is arrogant power. Spiritual maturity increases your humility, not your arrogance.

Jesus Christ demonstrates his humility status when He hands over the kingdom to God the Father. He is the King of Kings and without any opposition and He turns the Kingdom over to God the Father in complete humility.

Humility is a by-product of the plan of God as we live it. Jesus Christ is still the 2<sup>nd</sup> Person of the Trinity, coequal to the Father.

Jesus did not present His Deity except as required by the plan of God.

Philip. 2:6 ...who, though he was in the form of God, did not count equality with God a thing to be grasped,

κενω = *to empty*. From when we get the word *kenosis*. Eternal God empties Himself of His Deity; He did not give up the independent use of His privileges of God.

He became as God and man our Bond-servant. This demonstrated the greatest humility of all time. He added true humanity to His Deity. At that moment, when He was born into this world, when He took on the complete essence of man, sans the sin nature, at that moment He became subordinate to the Father's plan in the state of a bond-servant.

Philip. 2:7 but made himself nothing, taking the form of a servant, being born in the likeness of men.

Many people think that sitting in church is their duty and that this is what they do each week because it is what God expects of us.

Do nothing from arrogance; let each of you treat one another as more important than yourself. Christians have problems when they get caught up in the cosmic system. We do not have to look very far to see arrogance all around us. Who needs terrorists when we have Congress? The arrogance of power is rampant in the halls of our government today. There is plenty of pretense of serving the people, but there is a tremendous lust for power in the hands of a limited few. The goal of government ought to be to enhance freedom; not to take control of many aspects of the lives of its citizens.

Healthcare and other proposals are an inevitable march toward socialism and tyranny. *the greatest good for the greatest number* is sold as being compassionate. What we have is a redistribution of wealth, and the idea is, when wealth is redistributed, everyone will be happy and at peace.

Socialism never brings about what it purports to bring about. It brings about a lower standard of living and loss of freedom and opportunity. Satan would also like to bring in a utopia. He wants to be like the Most High. He wants to bring in a world of utopian circumstances. Such arrogance is not limited to just government. There is no thought for many people outside of themselves. They think only of themselves. Wall Street abuse, greed and arrogance. However, it is not just the rich. Arrogance is not confined to just the rich. Many demand extravagant entitlements. It is all about them and what they want. They think the government will give them what they want. There is no such thing as something for nothing, apart from salvation (which was paid for).

For every entitlement, there is a steep price to pay for everyone. Government entitlements will not create a world without want, oppression, and war. Only Jesus Christ can do that. Perfect environment under Him will be unique.

Our Lord showed humility at the 1<sup>st</sup> advent. He never said, "I will" but "Your will be done." This contrasts Him with Satan, who said, "I will." If Jesus stepped outside of the Father's plan would have been sin. That is what happens when we sin. We are outside the plan of God. This puts us into carnality. Jesus followed the plan of God all the way to the cross and He went to the cross, *despising the shame*.

In His humility, He strategically won the Angelic Conflict. Satan was complete arrogance with his 5 *I will's*; and Jesus is true humility and his *Your will be done*. Jesus Christ will be as humble in the 2<sup>nd</sup> advent as He was in the 1<sup>st</sup>.

When all things are subjected to Him. All unbelievers and Satan and demons will be placed under His feet into the Lake of Fire. In hypostatic union, the God-man will step aside; He will step down.

He is still in hypostatic union. The Lord made a promise to David to rule over Israel as the Seed of David, so He will rule as God and as man. As God, He will bow to the Father and give the kingdom to Him.

The same attitude which He demonstrated in the 1<sup>st</sup> attitude, should be developing in every believer in the Church Age. We are not called to be the greatest. The poorest and richest can be arrogant. The great, rich and famous can be arrogant; but so can the small, the poor and the unknown. Our humility is imperfect in us, but it is developing. Humility is one of the greatest virtues that a believer can have. It goes right along with virtue love. These 2 go hand-in-hand. It is not overrated.

Have this attitude in you: humility (Philip. 2:3).

1Cor. 15:28 Now whenever the whole (all things) may be subjected in Him (to Him; for Him), then the Son Himself will also be subjected (placed and arranged under) in the One (to the One) subjecting the whole (all things) in Him (to Him), that God can be all things within the midst of and in union with all men (or, as a nuet.: may be everything in all things; or: should exist being All in all).

This is a passage on the humility of Jesus Christ. He was undiminished and complete Deity. Jesus Christ possessed Deity, so He did not have to exhibit His Deity. He never performed a miracle on his own.

Κενω = *to empty oneself*. In emptying Himself, He did not give up any of His divine attributes. Jesus did not give up His eternal attributes, but He gave up the independent use of His eternal attributes.

Philip. 2:6 ...Who, though He was in the form of God, did not count equality with God a thing to be grasped,

Jesus does not just take upon Himself the form of a man, but that of a servant.

Philip. 2:7 but made himself nothing, taking the form of a servant, being born in the likeness of men.

The lowest form of degradation in death is being hung upon a cross in public. Capital punishment for a capital crime, displayed before the entire world.

Philip. 2:8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

This is what humility brings. God highly exalted Him. Jesus is given the highest authority. Who should rule? The person who is humble. The greater the humility, the greater the leader.

Philip. 2:9 Therefore God has highly exalted Him and bestowed on Him the Name that is above every name,

All men will recognize Him for Who He is. Even the knees of His enemies will bow before Him. Those who are in heaven and those who are on earth and those who are under the earth, which are those incarcerated.

Philip. 2:10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

All creation will acknowledge Jesus Christ to be Lord, and Jesus Christ will acknowledge Jesus Christ. If there is an ounce of arrogance in anyone, that arrogance will come out if everyone is bowing before him. The final act of subordination in the plan of God is a memorial to God's plan and victory in the Angelic Conflict.

Philip. 2:11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

1Cor. 15:28 Now whenever the whole (all things) may be subjected in Him (to Him; for Him), then the Son Himself will also be subjected (placed and arranged under) in the One (to the One) subjecting the whole (all things) in Him (to Him), that God can be all things within the midst of and in union with all men (or, as a nuet.: may be everything in all things; or: should exist being All in all).

Should not God be all in all?

## Lesson #1058

1Cor. 15:28 April 25, 2010

Sunday 2

v. 28 is one of the great verses of authority-orientation in the entire Bible. Every knee shall bow to His authority.

Jesus Christ did not consider His deity something to be grasped, to be held onto. The Greatest Man in human history, relinquishes His authority to God the Father. Right now, God is not *all in all*; but then, He will be. God the Father is the Author of this great plan to save us and to defeat Satan.

God the Father has always reigned as Sovereign God; yet the Son, will also rule, but He is willing to step down. The Lord Jesus Christ will step down and hand over the administration to God the Father, and He will be, at that time, all in all.

Our finite minds cannot comprehend the eternal state and infinity, but we will be there.

Humility is the attitude of the Lord Jesus Christ, and this needs to be our attitude. The grace of God is always present. Grace orientation requires humility. If you are grace orientation, you will have humility. That is the way you live. The more you progress spiritually, the great leveler of the spiritual life is humility. It is what we strive for; it is the attitude of our Lord Jesus Christ. God is to rule supreme over a universe without

opposition and without sin. That is what God the Son has accomplished in overcoming the great opposition which began before human history.

What happens to Jesus Christ after He bows? Where does He go? Does His humanity disappear? He is still God and He is still our Savior. We can look at the Lord Jesus Christ and we can still worship Him. In eternity future, He can function in His Deity as He sees fit.

Seeing Him face to face and seeing Him for all eternity, that will be part of the blessings of eternity. Whatever it is, all things are new. Whatever our circumstances are, it will be beyond our imagination.

First battalion is all believers; second battalion is all unbelievers. Christ is the firstfruits. We will be resurrected at the rapture of the church at a date yet to be determined. God will decide.

1Cor. 15:28 Now whenever the whole (all things) may be subjected in Him (to Him; for Him), then the Son Himself will also be subjected (placed and arranged under) in the One (to the One) subjecting the whole (all things) in Him (to Him), that God can be all things within the midst of and in union with all men (or, as a nuet.: may be everything in all things; or: should exist being All in all).

1Cor. 15:28 AndG1161 whenG3752 all thingsG3956 shall be subduedG5293 [G5652] unto himG846, thenG5119 shallG5293 the SonG5207 alsoG2532 himselfG846 be subjectG5293 [G5691] unto him that putG5293 all thingsG3956 underG5293 [G5660] himG846, thatG2443 GodG2316 may beG5600 [G5753] allG3956 inG1722 allG3956.

Then we go from eschatology to baptism for the dead.

Paul has a great genius, logical mind, and he will move to the idea of resurrection as being real. The Corinthians did not believe in resurrection. There were cultural reasons why they did not believe.

If there is no resurrection, then they might as well do whatever, for tomorrow we die. This illustration should help us to understand why the resurrection is real, through the illustration of baptism.

This has been a controversial passage for many. There have been numerous interpretations of this. There are over 200 different explanations for this verse. So people are confused by this verse. Most of these interpretations are confused and pull this verse out of context. Many interpretations attempt to make this verse conform with the real meaning of baptism.

This verse does not portray baptism in a Biblically correct way. This is a time when Paul presents something which is untrue in order to present truth.

This does not present water baptism in the concept of the Baptists. Don't fret or get upset; there are many other passages which deal with the true meaning of baptism. It is an important ritual which has a true doctrinal meaning. But that is not what this passage is all about.

The orthodox view as a contrast. The correct view of baptism is identification.

### **Water Baptism**

1. The one being baptized is being identified with someone or something. When you are put under the water, you are being identified with someone or something.
2. Water baptism is a representative ritual.
3. It is the picture of being baptized by God the Holy Spirit into union with Jesus Christ. This is uniting us with Christ, ritually speaking. God the Holy Spirit actually places us into Christ at salvation.
4. Water baptism is a testimony to the world of our salvation in Christ.
5. This is why, although baptism is not a mandated ritual for the post-canon age; we hear less and less about this ritual in Paul's epistles. It is not wrong to do when it represents the testimony of our salvation to the world. Bobby doesn't do it and probably won't because the emphasis in Berachah is upon Bible doctrine. Communion is the only ritual which is mandated. This is always a great test of our doctrinal inculcation. Our testimony is better exercised by our mouth and our life. How many babies have been christened and it means nothing. There is the heresy of baptismal regeneration.
6. However, in the real meaning of the ritual, the believer is immersed, identifying him with the death and burial of Jesus Christ. Jesus Christ was buried under the earth in a tomb.
7. Under the water, the believer recognizes that he is identified in the spiritual physical death of Jesus Christ in His burial.
8. In this way, the believer is identified with the work of Christ. We died with Him. His spiritual death.
9. This is retroactive positional truth; united with Christ, we retroactively share in our Lord's victory of His spiritual death on the cross. If you are dunked under the water and know none of these things, it is no good. This represents the fact that we no longer live in the cosmic system. Salvation is the only way we can be separated from the cosmic system. This represents the washing away of the sin nature. We no longer have to live in the cosmic system. This is the believer's completeness in Christ. Col. 2:9-12
10. The believer is then raised up from the water, identifying him with Jesus Christ in His resurrection. We are separated from the sin nature positionally. That is the picture and the identification with Jesus Christ. We share in His resurrection and His ascension and in His session.
11. Rising out of the water represents current positional truth.
12. We are identified with His exalted position as He is currently in heaven. Rom. 6:4-5 Col. Heb. 10:12 1:



“My spirituality is very personal.” That is not spiritually, and it is certainly not Biblical. The idea is empowerment of the Spirit and growing in grace and doctrine. That is Biblical. Such a one is living the spiritual life.

The overall objective is the proof of the resurrection of the saints. The believers there had rejected the bodily resurrection. They had a disconnect. They believed in Jesus Christ for salvation and eternal life; but, if they are not raised, how do they have eternal life? Paul was trying to make his point in a number of different ways. Paul returns to a direct convincing argument for the resurrection. Resurrection is a reality; it is not a myth.

This is a controversial passage for many and over 200 explanations for this verse, and they range from all sorts of different interpretations. Many are completely out of context. Many attempt to conform this view to water baptism. This verse is not portraying water baptism in a way that coincides with other passages of Scripture.

Bobby is going to repeat?

Water baptism, in a word, is identification. The one being baptized is being identified with someone or something. It is a representative identification. It is the picture of being baptized by God the Holy Spirit into union with Christ. We are identified with Jesus Christ. It is a testimony to the world of our salvation. Although baptism is not a mandated ritual for the Church Age, it is not wrong to do. Bobby doesn't baptize because the emphasis of Berachah is Bible doctrine. The ritual of the Eucharist is practiced because we have been mandated to do that.

Many people are baptized and they have not believed in Jesus Christ. We have a better testimony by what we say and how we live. Some women prefer sprinkling because they look better when it is all over, but immersion is the correct baptism. We are identified with Jesus Christ in His spiritual death and in His burial; and then when we are raised up, we are identified with His resurrection. The believer is positionally separated from the sovereignty of the sin nature. Now we are identified with Christ. We are to no longer live in the cosmic system. Union with Christ means that we are no longer identified with it. Then the believer is raised up, and he is then identified with His life, and His resurrection. This is being identified with the resurrected Christ. We share in His new life and in His resurrection and His place in heaven. It means that we share everything that Jesus Christ is and all that He has.

However, this is not what Paul is talking about. He is not talking about the ritual of water baptism. The Corinthians have another doctrine which they have fouled up. The result is a number of doctrines which are messed up. There is a background to this verse; and the believers at Corinth have a real problem. Even revealing and refuting their false view of baptism is not Paul's purpose here. What is Paul trying to do? He is showing proof to them of the doctrine of resurrection. He is connecting it with this false ritual.

1Cor. 15:29 **Otherwise, what will the ones now being baptized (immersed) do, concerning (over [the situation] of) the dead ones? If dead ones are not altogether (actually; absolutely;**

generally speaking) being habitually awakened and raised up, why are they also being habitually baptized (immersed) concerning them (over their [situation])?

Paul is using a false doctrine in order to teach and substantiate the true doctrine of resurrection.

## Lesson #1060

1Cor. 15:29 May 2, 2010

Sunday 2

Water baptism is a testimony of believer to the world, and that is not what Paul is driving at in v. 29. Many people try to use water baptism to explain v. 29.

Most people get wrapped around the phrase *baptized for the dead* and they associated with being identified with Jesus Christ in His burial. Retroactive positional truth is not what Paul is referring to here.

ὑπὲρ νεκρῶν means *in place of the dead ones*. There is a baptism in place of a group of dead people (or dead whatever). Νεκρῶν is in the plural. This phrase does not refer to a living believer.

Water baptism is done by living believers on behalf of believers who have already died. Those who are not baptized are now covered, so in their minds. Once one doctrine gets distorted, it snowballs to distort a number of doctrines.

There is a historical reference to this problem, the Marcionites, A.D. 144. This may have been the beginning of their false doctrine in Corinth. Where did they get it from? The Corinthians may have picked up this practice from north of Corinth in Eluseis which was the center of an ancient mystery religion, mentioned by Homer. The idea of this baptism, no one could experience the bliss of the afterlife. This cleaned them. It was not unknown for a vicarious washing to occur, the living for the dead?

We already know that the Corinthians were immersed in various Greek religions and cultures. In Paul's later epistles, we do not find water baptism. Water baptism is not a necessity.

Given the propensity of the Corinthians to suck up false doctrine, this is a reasonable approach. So Paul uses this false doctrine in order to convince them of their mistaken notions about resurrection. In any case, this is not an orthodox view of baptism. Paul is not trying to refute or to approve of this doctrine of baptism for the dead; but he separates himself from the supporters of this false doctrine. Paul does not come out and say, "This is a false doctrine or, this is a true doctrine." Paul does not use the 1<sup>st</sup> person plural when proposing this. "What do we mean by being baptized on behalf of the dead?" If this was a real doctrine, then he would have included himself in the 1<sup>st</sup> person plural. In this context, Paul is keeping his eyes on the objective, keeping the Corinthians eyes on the objective.

**Paul's Use of *Baptism for the Dead***

1. Paul is using this false view of baptism, a false view, as an argument against those who deny the resurrection.
2. Paul is using something which the Corinthians believed, which was false.
3. He is using this to prove something which is true. They believed this, which was false; to prove something which is true.
4. This is genius. Using a false doctrine in order to prove a true one. He has named names of those who saw the resurrected Christ and all kinds of proofs. Everything that you can imagine, Paul is using.
5. In using this baptism for the dead illustration, Paul was in fact condemning the practice in the way that he states this. However, that is not his main purpose.

So, to this end, he challenges those who do not believe in the resurrection.

### **Paul's Argument**

1. The false practice of the Corinthians to baptized themselves for the dead, the idea behind it is, the dead will rise. No matter who gets baptized for whom, this is something which they believe.
2. Baptism requires that someone is raised up out of the water.
3. The very practice of this type of baptism, wrong as it is, points toward a resurrection. If they were not baptizing for the right reasons, they were still baptizing.
- 4.
5. The Corinthians do not believe in the resurrection.
6. Logically, not believing in the resurrection, why would they baptize at all? They do not believe in the resurrection.
7. They are doing a ritual and its meaning, they do not believe. How many times does that take place?
8. Regardless of whom they baptize, either themselves or someone in place of the dead, the ritual still identifies them with a resurrection. Right view or wrong view, it is all about resurrection.
9. That has not changed, even in this false view of baptism in place of the dead.

### **Explanation of 1Chron. 15:29b**

1. **If the dead are not raised at all, why are we being baptized for them?** Is the corrected translation.
2. If living believers are being baptized for the dead, are they not identifying the dead with the resurrected Christ?
3. If Christ did not rise, which Paul has used many times before, what is the point of even the vicarious baptism? It has no real purpose if resurrection is not real. This is the epitome of ritual without reality. Corinthians seemed to have invented this concept.
4. Those who are being baptized for the dead are inadvertently being identified with the resurrected Christ. Even in their false doctrines, they are contradicting themselves.

5. **Christ the firstfruits, and then, at His coming, those who are His, are to be raised up.** Water baptism, however it is being used, identify the participant with Christ's resurrection. They have to stop baptizing or believe in resurrection. They are confirming something by a ritual which they do not believe is a reality. They have not even thought through all of this. Paul's logic is overwhelming.

There are some churches which will baptize babies. Do babies understand this? Baptism is happening, but there is no reality to it. If you are going to do this, even if you do it wrong, then understand the implications of what you are doing. If they do not believe in the resurrection, why be baptized at all? What is the use for being baptized for bodies which will never live again? Paul has got them in 6 different ways. This is basic stuff. It is the gospel of Jesus Christ, and they do not believe it. Ritual without reality is rampant today.

Some people hide in ritual. They simply participate in the ritual because they believe that this saves them. Paul knows that there is a ritual going on there in the Corinthian church which is meaningless. He is killing 2 birds with one stone.

Bobby needs to simply this for us?

We know what baptism is and what it means. It is a ritual identification which identifies us with Christ's death and then with His resurrection. The Corinthians are identifying their coming up out of the water with dead people who died apart from the baptism ritual. When these people got this, they must have scratched their heads a little bit. "We are inconsistent; we are doing this, and we do not believe it.

The way that Paul presents this, it is memorable.

1Cor. 15:29 **Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?**

1Cor. 15:29 **Otherwise, what will the ones now being baptized (immersed) do, concerning (over [the situation] of) the dead ones? If dead ones are not altogether (actually; absolutely; generally speaking) being habitually awakened and raised up, why are they also being habitually baptized (immersed) concerning them (over their [situation])?**

**Lesson #1061**

**1Cor. 15:29–30 May 5, 2010**

**Wednesday**

There was an aberration in Corinth. They were being baptized on behalf of the dead. Water baptism is a testimony to the world by the person who is being baptized. He is telling about his position in Christ. There is certainly an identification with resurrection. Water baptism is not necessary for salvation; however, some churches expect it as a part of belonging to the church and some teach that it is necessary for salvation. Bobby was baptized. Churches which baptize children are very mixed up. Bobby doesn't do baptisms because Berachah focuses on the teaching of Bible doctrine.

The testimony of baptism is one thing; and the testimony of your life is something even more important. Bobby went to a baptist seminary, and he had a very even-handed professor said, Paul just stopped speaking of baptism after awhile, so that the ritual was not as necessary. Baptism is not mandated for Church Age believers, as is communion.

There is a phrase in this verse which is problematic; being baptized on behalf of the dead. Or in place of the dead.

#### **What Does this Mean?**

1. In place of the dead refers to a vicarious baptism.
2. The one being baptized becomes a substitute for someone else. When they go under the water and come up, it is for someone else.
3. The baptism is conducted not as a ritual identification for the one being baptized.
4. Rather, the one being baptized identifies himself with those believers who are already dead. The living believer goes down under the water, and he does this for someone else, someone who has died.

In this view, an abnormal importance was being placed on the ritual itself. Anyone who had not been baptized and died, this was disconcerting, so someone got baptized for them. It is out of proportion important.

Why they did this is not fully understood today. It is never stated in Scripture—anywhere else. That it was wrong is understood by this passage. He refers to others doing this, but he does not use the editorial *we*. He used this false doctrine for a reason. He is using what is a false doctrine, and a practice of some in Corinth, because they Corinthians believed this. He is using a false doctrine to prove a true doctrine. Baptism, however it is used, indicates the believer's confidence.

If the dead are not raised at all, why are the living being baptized for the dead? Even in this misunderstanding of baptism, they still identify the dead with the resurrected Christ, and therefore, with a bodily resurrection. This would be the epitome of ritual without reality. Here, Paul was dealing with a doctrine which he knew to be false, and he says, do you understand what this ritual means? If you do not believe in the resurrection, this is stupid.

#### **What it Means**

1. Those who are being baptized for the dead are still be identified with the resurrected Christ.
2. The Corinthians (some of them) are making identification with the very thing that they are denying. They are identifying themselves with the resurrection, even though they do not believe in the resurrection.
3. So Paul points out this illogical thinking. He uses this false doctrine, this vicarious doctrine, as a dramatic way of getting their attention. If this was a normal way of understanding baptism, would this have had as much impact? Paul is chuckling here. He is killing 2 birds with one stone.

4. The Corinthians must acknowledge the folly of what they are doing, if the resurrection is not real. If it is not real, why are you baptizing at all? It is identification with the resurrection Christ. They must stop baptizing or acknowledge that the resurrection is a reality. The Corinthians need to come to this conclusion, even though the form of baptism which they practice is totally wrong.
5. If they want to baptize, they must realize that baptism is a picture of confidence in the resurrection.
6. So by baptizing at all, vicariously or correctly, the Corinthians are affirming the resurrection. Just this act affirms the resurrection.
7. These people are practicing a ritual and do not believe the reality that it represents. Believe the resurrection and stop baptizing like this.

Bobby will try to simplify this concept for us. He will give us a military illustration to explain what is going on. If you have a battalion of soldiers and they go into battle and they take casualties. At some point, those casualties must be replaced to maintain the effectiveness of the unit in battle. You find replacements by training new soldiers. This happens every day in recruiting offices all over the country. People die or they rotate out, and new replacements are being recruited. There are some which continue to fight when it is certain what the outcome is. Those are meaningless deaths; they will die for no purpose. It is just wasted lives.

Spiritual warfare. Every church in history is in the middle of it; we are in the middle of it as well. One generation dies off and another generation comes up in the ranks. We will all die off at some point and there will be those who replace us as believers in Jesus Christ. How futile this would be to enlist in this battalion of Christ has not risen or if the dead do not rise. Death wins no matter what under those circumstances. What is the point of believing in Christ if there is no eternal life. If there is no resurrection.

Baptism is the ritual testimony of ritual enrollment in alpha company. Victory is assured, so we enlist for victory, not for defeat. Christ won the victory over death and we will follow; that is our confidence. If there is no resurrection of Christ, those who are enlisting are dying pointlessly. That simply means futility.

One of Bobby's last assignments was to police recruiters who are lying. Once they are gone, they are gone; they are shipped. That has to be policed. If you are evangelizing for Jesus Christ and what you are saying is false, then you are a lying recruiter. There is futility and death in that. What is anyone to gain by that? If there is no resurrection, then there is no gain by salvation. No gain; just loss. Paul will say just that in v. 32b. Historically, it would have been much better to end all of this futility back in A.D. 32. If what Paul says is true, then Christianity means nothing. Why seem millions die in the name of Christ if He is dead. If Jesus is not raised, then we have nothing in which to believe.

Why enlist in the battalion of the dead? What despair there is in that? Why hold out hope if hope has been crushed? Your baptism has no meaning if there is no resurrection from the dead.

Believers are baptized as a sign of their confidence in a future resurrection. This is not a futile enlistment in a meaningless and dead battalion.

If they are going to baptize, then at least understand the ritual you are doing. And if you commit to this ritual, then believe in what this ritual means.

1Cor. 15:29 **Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?**

1Cor. 15:29 **Otherwise, what will the ones now being baptized (immersed) do, concerning (over [the situation] of) the dead ones? If dead ones are not altogether (actually; absolutely; generally speaking) being habitually awakened and raised up, why are they also being habitually baptized (immersed) concerning them (over their [situation])?**

There is now a new argument. Paul is starting a new idea here.

We have no idea what it is like to mention the name of Jesus Christ and then suddenly be in danger. This was Paul's life and the life of many believers. You could end up in the coliseum with wild animals that would tear you apart; or with warriors who would kill you.

The fish symbol was a way believers identified with one another without possibly losing their lives. Many who opposed the gospel badly wanted to kill these men. Christianity always gets badmouthed in this country. We bend over backwards to be even-handed to all other religions, but Christianity is treated like a Bastard step-child. It is the devil's world and religion is the devil's ace trump. In the days that Paul walked on his missionary journeys, he was in constant danger. He was threatened, beaten, and even stoned once, before he was beheaded in Rome.

So what motivates us to do these things, if we are risking our lives? Paul went everywhere proclaiming Jesus Christ. He was run out of many towns with a killing mob on his tail.

Throughout history, hundreds of thousands of men put their lives on the line for their Christian beliefs. You cannot imagine how some were tortured and killed for their faith. The people who died ran risks every day. The great names in Christianity ran these risks. The Catholic church wanted to kill Martin Luther in the worst way. If you think these men were persecuted, Paul even more. **To live is Christ and to die is profit.** Why would they run risks if they did not believe in what they spoke? Their belief in Jesus Christ dominated everything in their life. The Corinthians knew the risks that Paul took. Paul first went to the synagogue and he was thrown out. The Jews rejected him, so then he turned to the gentiles in Corinth. They knew Paul's great purpose in life; teaching doctrine and giving the gospel. If there is no resurrection, then there is no reason for him to run risks.

In 32b, Paul says, why not give all of this up, and settle down in a town and have a good time.

Eternal rewards are an incentive. These rewards last for eternity. What does it matter if you suffer a little in this life. That is a part of living your life in the light of eternity. Bobby would prefer to be decorated at the bama seat of Christ. He wants to hear, "Well done, My good and servant." That is why we are alive on this earth.

Paul says, he is running risks because he has an eternal future. If believers are not raised from the dead, there is no reason to run risks. Paul does this because he serves the Living God. Today, people still runs risks. Those who are serving in the Philippines, Thailand, Mexico, etc., they run risks. Why would anyone want to go to a third world country and work in that kind of poverty and misery, if God is dead? The resurrection of Christ is a motivation. We live in courage because Jesus Christ lives and we live to glorify Him.

1Cor. 15:30 **And why are we constantly taking risks and being in danger every hour?**

In v. 31, Paul writes *I die daily*.

**Lesson #none**

**1Cor. 15: May 6, 2010**

**Thursday**

No class tonight because of Bobby's voice.

**Lesson #none**

**1Cor. 15: May 9, 2010**

**Sunday 1**

Communion Sunday:

John 1 is the strongest passage on the Deity of Jesus Christ. In Colossians, **All the fullness of Deity indwells Him.**

Philip. 2:6–11 **...Who, though He was in the form of God, did not count equality with God a thing to be grasped, but He emptied Himself, taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.**

How and why did He become a slave? He was a slave with a mission from His Master. He would bear the sins of the many.

Isa. 53:3–8 **He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. All we like sheep have gone astray; we have turned--every one--to his own way; and the LORD has laid on him the iniquity of us all. He was**

oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?

There was never a loss of divine attributes. Jesus Christ cannot lose His Deity. He made an addition of human attributes. It was Jesus Christ Who created man, and yet He took upon Himself the existence of that which He created. Every time Jesus did a miracle, it was only at the bidding of the Father. Only once during His 33 years on this earth, did He make His glory visible, and that to only 3 of His disciples.

No divine attribute could function independently of His human nature. His Deity and humanity are inseparable. During the incarnation, Jesus was just as omnipotent as any member of the Godhead; but as fully human, He did not exercise that power, not even to remove Himself from the cross. He was still omniscient, but He possessed and utilized knowledge, as would any human being.

The babe in the manger was God Himself, but with the complete limitations of any human child, apart from a sin nature. Undiminished Deity took upon itself humanity. This is like the world's fastest sprinter to enter into a 3 legged race. Our Lord's Deity was not lost. For our sakes, He became poor, so that we, through His poverty, might become rich.

He became obedient to the point of death; even death on the cross. He had to become humanity in order to die spiritually. He was perfect and could die spiritually by taking our sins upon Himself. He had to pay the penalty of our sins. He was the only human qualified to take our place. He became obedient to the point of substitutionary death.

To bear our sins, Christ must be able to die, so he must be fully human. But in order for His sacrifice to be acceptable, He must be sinless. As God He was equal to the Father; and likewise, He needed to be like one of us. He stood between God and man and He reconciled us to God in His sacrifice. Because of the work of God the Son on the cross, since Christ is infinitely worthy and He is free to justify anyone. We, as believers, are justified, because we have received the righteousness of God imputed to us. We possess His righteousness because He died and we accepted it.

Philip. 2:9–11 **Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.**

All creation will acknowledge the Son. And the Son will still demonstrate the humility of His humanity. So there is none like our Lord Jesus Christ.

Lesson #none

1Cor. 15: May 9, 2010

Sunday 2

No voice, no class

Lesson #1062

1Cor. 15:30–31 May 12, 2010

Wednesday

The more that Bobby studies Paul's writings, the more he is impressed with his genius. He was a tremendous man of logic. He had a tremendous breadth and depth of knowledge of the Word of God. There is this tremendous legacy. In contrast, Peter wrote 2 books. His native language was Aramaic and it is possible that one or both of his epistles were dictated in Aramaic to an amanuensis who wrote it in Greek.

John wrote in a very simple Greek and straightforward. Luke was an historian and a physician. Paul wrote 13 or 14 of the books of the New Testament. It is possible that he wrote Hebrews. Paul is a divinely inspired genius.

How many ways can Paul prove the resurrection to these hard-hearted Corinthians. He has done a masterful job in obtaining his objective.

#### Paul's Arguments about the Resurrection

1. V. 4 he showed that OT scriptures prophesied the resurrection of Christ.
2. Vv. 5–8 there were 500 witnesses to the risen Christ, which was a powerful line of proof. Paul had been one of these.
3. Vv. 12–19 logical arguments
  - a. Their faith was worthless had he not been resurrected.
  - b. All those who had believed in Jesus and had subsequently died; then they had perished if Jesus was not raised.
  - c. All of his preaching and teaching would be in vain if Jesus was not resurrected. It would have been a waste.
  - d. The Corinthians themselves are witnessing to a lie; they are liars if Jesus is not resurrected.
  - e. Any confidence that Jesus could have in Jesus Christ or in a future would be undermined without the truth of the resurrection.
4. Then he looks at this from the standpoint of eschatology.
  - a. Jesus would defeat His enemies in operation footstool.
  - b. Paul would rule as the King of Kings. As Israel's king.
  - c. Christ would fulfill all of the covenants to Israel in a future time. That requires him to be resurrected.
  - d. At a future moment, every believer would be resurrected in his own battalion. Tribulation martyrs, millennial bles, and all unbelievers to face the Great White Throne judgment.
5. Then Paul deals with ritual water baptism as a proof.
  - a. It identifies the believer with the death and burial of Jesus Christ.

- b. The Corinthians were doing this as a baptism for the dead.
- c. The point that Paul was making, even in this false substitution, the living for the dead, resurrection was still be portrayed. Why go through this ritual if there is no resurrection from the dead.

Paul gives all of these arguments to explain why they will rise from the dead. This is an airtight case against their incorrect thinking. Paul has one more great argument for the resurrection in vv. 30–32. What is your motivation in life? If physical death is the end of it all, then why does Paul does preach and teach and even die for Christ? What motive could Paul have? What would drive him to do that if Jesus is not raised. What motivates Paul? What motivates other believers throughout the history of believers. It is a history of doctrine and apostasy. It is also a history of believers running risks and even martyrdom. To live for Christ, to suffer hardships, and to die for martyrs. If we as believers are not raised at the resurrection, there is no reason for us to face danger or to run risks. Why would we run one risk if Jesus is dead and there is no hope? Why risk a loss of life because that would end it all, if there is no resurrection. Therefore, eat, drink and be merry, for tomorrow we die. Many people in this country live just like that. Only for themselves and only for pleasure. This is what Paul presents, which is the Word of God.

That is the motto. The alternative is, instead of serving the Lord Jesus Christ, and glorifying Him, then eat, drink and be merry. Paul really knew the Old Testament. He probably had a lot of it memorized. It is unlikely that he carried around scrolls of the Old Testament with him. These were in his soul. Eccles. 8:15 [And I commend joy, for man has no good thing under the sun but to eat and drink and be joyful, for this will go with him in his toil through the days of his life that God has given him under the sun.](#) This was written by a person on a mad search for life. So Paul uses this. Then Paul pulls Isa. 22:13 [...and behold, joy and gladness, killing oxen and slaughtering sheep, eating flesh and drinking wine. "Let us eat and drink, for tomorrow we die."](#) The French call this living for today. This is a form of fatalism. The person without hope in eternity, that is what they do. This is called hedonism. There is no thought given to his or her life. After death, there is nothing. Therefore, live it up while you can. That is how many people live. They do this because there is no meaning to life, if there is nothing after. If Christianity was untrue and Christ had not been raised, then live it up and have fun.

Believers, however, do run risks, and they are motivated to do so because they believe in the certainty of their own resurrection. They know there is an eternal future. They know that, in comparison, there is very little time for us here on earth. The purpose of the Lord Jesus Christ is to grow in grace and knowledge.

Bobby can attest to the fact that the greatest aspect in life is serving Jesus Christ. It is far better than that. He would not trade his life for all the fun and pleasure which is out there. We all have that same opportunity. We have the opportunity to live the greatest life that there is. A Christian in a Muslim country faces this death on a daily basis. There are missionaries out there in countries which are dangerous. Are you capable of living that?

It is still the greatest life that there is. It is great for adversity and prosperity.

1Cor. 15:30 **And why are we constantly taking risks and being in danger every hour?**

The English word order is confusing. There is protesting and dying all in one verse and all of this is in the context of running risks. The critical central phrase is, *I die daily*.

When it comes to reading the Bible, we ought to read what we have already studied. Meaning is important. It is not just about thumbing through the pages or reading a few verses that you don't understand. You grow in grace and knowledge from the pages of the Scripture.

Present active indicative of ἀποθνήσκω which is followed by an adverbial prepositional phrase: κατά ἡμέρα, which means *from day to day*. So this means, *I die from day to day* or *I die on a daily basis*. This is a highlight of the life of the believer. Death is nothing to fear. Paul runs risks; he has nothing to fear. You can only die physically once. Unless, you are a coward. Then you die many times.

The Apostles were brave because they had confidence in their eternal future; they had no fear of death. This is a figurative phrase, which indicates that, on any day, there is a change that he can be killed. He faces external perils that could be deadly every day. Combat soldiers might face this daily; and us while we are on the freeway. Every step that Paul took was a risk. Satan and his league of demons would be after Paul continually.

How can someone live so close to death unless he believes in Jesus. Soldiers are motivated by the guy next to him. He would rather die than the guy next to him. This is true of Paul as well. He would die so that one person would hear the gospel. When you are willing to put it on the line, that is real. Or you simply worried of being ridiculed? If you are willing to do this, you are maturing as a believer. If the resurrection did not occur, then there is no reason for him to die for Christ. There is no reason to risk this. Instead, he ought to go with the flow and live as long as he can. People in this life fight for every second of life. These are people with no eternal future in their own minds. Hospitals are filled with people saying, "Just give me one more day" or people are in comas, and their families say, "Do anything to give them one more day."

Paul was no sports enthusiast who risked his life for a thrill. Those types think they are bulletproof. But Paul does not see himself as bulletproof. He knows that death could come any day in his very risky lifestyle. He just goes on, one day at a time. In the meantime, as long as he is not dead, God has a plan for him. Day to day, no fear.

That is a terrible way to live, if you have no eternal future. What could engender so much dedication? What if there is no God? What if you have no confidence? Where would you be?

How sad it would be, if none of this is true. Bobby knows this is true and there is a God in heaven and there is a Jesus Christ Who is waiting. We are right where we ought to be and we carry the plan of God around with us right where we are. We take every opportunity to take us wherever we go. Keep your focus. Remember your priorities. Even in

adversity, keep your focus. Adversity is for blessing when you are in the plan of God. When you have it all in proper perspective.

Paul will use some very intersecting grammatical devices in this verse.

1Cor. 15:31 **Daily I am repeatedly facing death! By my pride in you, brothers! – which I continually hold within Christ Jesus, our Lord (Owner; Master) –**

## Lesson #1063

1Cor. 15:30–31 May 13, 2010

Thursday

What they did as Apostles was not a cushy job. Spreading the gospel carries an inherent threat. They carry a banner for the Lord Jesus Christ on the devil's turf. They go into danger and constantly.

There are many parts of the world where, as a believer, you are in trouble. And many men are told not to say our Lord's name when in the service. Everywhere the apostles go, they are in constant danger. Paul elaborates on this situation.

1Cor. 15:30 **And why are we constantly taking risks and being in danger every hour?**

Then Paul speaks to his own situation. **I die daily.** Everyday, Paul conducted his ministry with his own life at stake. Wherever Paul traveled, which was all over the ancient Roman empire. Into Italy, Anatolia, and throughout most of southern Europe. And wherever he went, there were those who wanted to kill him. Isn't it amazing how violent the reaction the name of Jesus gets? Satan opposes every mention of our Lord's name. Those in Satan's camp will react to Jesus Christ. This is another proof of His reality and mission. Paul could be killed any day because he proclaims the truth.

Paul was stoned to death on one occasion, in 2Cor. 12. Every day, Paul faced a danger, and, Bobby will catalogue these. Paul has no illusions that his life hangs on a very fine thread. He just does not know the day and the hour. Most of us know that death is inevitable. However, with Paul, he faced this daily. Some will talk about their danger and expect sympathy. Paul is not expecting to be seen as some great person of the faith. He is not trying to be impressive; this is not about him, although he is talking about himself. He is making a point here about his motivation. This goes to his motivation in the cause of Jesus Christ. His motivation centers on the doctrine of the resurrection of Jesus Christ. This is one more proof of the resurrection.

Paul has an iron-clad surety of his place in the world. *No fear*, should indicate no fear of anything, especially death. Paul is not afraid. This is an all-important motivation. Paul does not sweat in the face of his statement, *I die daily*. He knows that death will catch up to him at some point. Everyone knows that Paul is dedicated. Now they know more about it and they understand the source of his dedication.

The rhetorical question that they must answer for themselves is, *why would Paul put himself in danger day after day?* Most of us run the other way when we know we are in

danger? This is his whole point. His ministry is greater than his life and he is not afraid to die. Death holds no fear for Paul. Paul is also telling us, 2000 years later, that this is our motivation as well.

### What Should Our Motivation Be?

1. Paul has security in Jesus Christ. Today, we are more than willing to sell our security for freedom. Security is a big deal. That is part of the reason that 2 people get married. It is part of the reason that people save money and plan for the future. However, security does not lie in money. It does not lie in another person. Security in your eternal future. We are convinced of it. We know that one day we will be resurrected. What greater motivation for life than knowing we have this and no one can take it from us.
2. Paul's life will be lived for the Lord. In spite of all the danger and all of the hardships, Paul has all of that in his living conditions. He has that from doctrine in his soul. There is nothing wrong with creature comforts or with security; it has to do with priorities. All of this goes to our motivation. Paul has that. The doctrine Paul is dealing with is the doctrine of resurrection.
3. Paul has happiness in the face of risks and death. This is a mental attitude of sharing the happiness of God. This means that he is content in all circumstances. How many of you have happiness or road rage when you drive? It is worse in California.
4. Why fear death, when it conveys you into eternity? We will live in perfection in a resurrection body. Paul already knows what heaven is like, but he is unable to describe it. It is the one thing he was unable to talk about it.
5. Eternal life through resurrection and receiving rewards in heaven is his drive, his encouragement and his contentment. If Paul did not believe in his eternal future, then he would not run the risks that he does.

Solidified and emphasized by the rest of this verse. Then we have a hopologomena, a 2-letter word.

### The Greek Word νη

1. This is translated, *I protest, I make a strong declaration.*
- 2.
3. Νη is used with an accusative of person or thing. This is an oath. Paul is taking an oath by using these 2 letters.
4. This particle expresses an oath or a vow. This means that he is swearing something. Only death releases one from this vow.
5. In using νη Paul is giving an emphatic oath.

καυκησις means *boast* + υμητερος. That is the possessive pronoun. "I swear as surely as I may boast of you." Surely, I swear by my boast in you." This is not a sarcastic statement. He solemnly swears here to his danger.

This swearing by them is based upon something they already know to be true. What good is this, unless Paul has great esteem for the Corinthians, and he does. This is like, "I swear on my mother's grave." What Paul is doing, they know to be true. He is telling them a truth and he has told them that before, how proud he is. They know that Paul means this. They know what Paul is swearing to.

Paul's boast in them or his pride in them was not in their temporal merit, which is how many are. He is not boasting in their spiritual advance, as that would be a very doubtful oath. He has just spent 14 chapters straightening them out. They are off on so many issues. We ought to be experts in everywhere that the Corinthians have gone wrong.

So what is Paul boasting on, about them? Let him who boasts, boast in the Lord. It is their status in Christ about which Paul boasts. They have 39 irrevocable assets and 1 revocable asset.

### **Why Is His Oath So Effective?**

1. Paul's pride is focused on their union with Christ. They may have everything fouled up in their lives, but they know about their salvation and what it means. Paul is proud of them because of who they are in Christ.
2. Paul is proud of them as his children in the Lord. He led them to the Lord. Paul came to love these people because they are a part of his family in the spiritual sense.
3. He is a parent who loves his children and they are all members of the same family of God. That is virtue love. These people are not worth much, but Paul loves them.
4. The Corinthians share in all that Christ is and all that He has. They have that in common with Paul.
5. In this oath, it is Jesus Christ who is emphasized. They know that much.
6. So Paul has brought the Lord into this oath, making it even stronger.
7. If the Corinthians understand anything, and that is doubtful, they do understand Paul's dedication to the Lord. They have seen it first hand and they know it.
8. They cannot take this oath lightly. Paul has sworn on the very Lord that He serves. They cannot mistake it. He means every word and every word is true.

There are Christians even who will not swear an oath on the Bible. He is not using God's name in vain but he is swearing upon the truth. This is to convince them of the power of the resurrection in his own life.

We live our lives in the light of eternity; that is a motivation. Paul is swearing to that motivation. It works, and his life indicates it. It never needs to bother us.

**I die from day to day; and I swear by my pride in you as fellow members of the family of God, in Jesus Christ, that this is the truth.** My motivation is centered in Christ.

### **Closing Points**

1. In effect, Paul swears his motivation for running the risk of imminent death is based upon the promise of resurrection. Also of his eternal life after his physical life is done.
2. This is a very powerful argument to the Corinthians because they know him and they know his dedication and his motivation and how he lives and the 18 months that he spent in corinth establishing this church.
3. They knows how he feels about them.
4. They know he is in constant danger.
5. They can only conclude that the motivation of resurrection makes Paul fearless in the face of imminent death.

1Cor. 15:31 **Daily I am repeatedly facing death! By my pride in you, brothers! – which I continually hold within Christ Jesus, our Lord (Owner; Master) –**

Next, we will look at, what if the resurrection is not true. Paul, the fighter of wild beasts. Then let us eat, and drink, for tomorrow we die.

## **Lesson #1064    1Cor. 15:30–32    2Cor. 11:23–32    May 16, 2010                      Sunday 1**

Armed forces day.

The Apostle Paul was a great warrior. The context of 1Cor. 15 is one of persuasion to lead the Corinthians to believe in the reality of the resurrection. There are not many times that we can offer up empirical proofs of a doctrine, yet this is what Paul is doing. In this, Paul reveals the full doctrine of the resurrection.

Believing in the resurrection provides the motivation to live the Christian life in the light of eternity. There is also a bonus in this passage, that we will be able to catch a glimpse of the body we will have. This doctrine is critical to us right now.

Paul offers up one final line of proof, his own life. He shows how he is motivated, and this motivation is based upon the resurrection.

Spreading the gospel carries with it an inherent threat.

1Cor. 15:30 **And why are we constantly taking risks and being in danger every hour?**

Paul elaborates on this danger; he dies from day to day. Paul runs risks on an hourly basis; and at any hour, there was a good chance that he could be killed. Wherever he went, so many people opposed the gospel. There was no letup in threats made to Paul. This continued until he was finally beheaded in Rome. He had no illusions that his life hung by a very fine thread. Does he want everyone to view him as a hero? Or is he after sympathy for the life of danger that he lives? What Paul wishes to do is to show what a powerful motive the doctrine of resurrection is, regardless of the life-threatening nature of spreading the gospel and teaching doctrine.

For Bobby, this is the most convincing argument that Paul offers up. He has no fear of the future. The Corinthians ought to recognize that his ministry is much greater than his life. For most people, death is their greatest fear; for Paul, he had no fear of the future. He has security in the resurrected Christ. He has total security because Christ is the firstfruits.

Paul's life will be led for the Lord, and not for personal comfort or for personal benefit. From prison, Paul wrote, **To live is Christ and to die is profit** (Philip. 1:21). This is his eternal gain after death. As we gain confidence and assurance of the Lord and of our own future resurrection.

Bobby almost envied Bob when he entered into eternity. At this moment, he is enjoying eternity as we cannot imagine. At the moment that we breathe our last, we will know. It is beyond our imagination.

Paul gives an oath; he is swearing a vow, swearing as to his motivation and his words. His motives for ministry is just what he says it is. Paul does not take this oath lightly.

Paul is proud of the Corinthians and he has said that many times. They know that Paul has pride in them. The danger and risk, Paul knows is true. They know Paul and they know how he lives. For this reason, they must believe in the reality and the doctrine of the resurrection.

1Cor. 15:31 **Daily I am repeatedly facing death! By my pride in you, brothers! – which I continually hold within Christ Jesus, our Lord (Owner; Master) –**

How do unbelievers cope with life? They have no hope, nothing in which to trust.

Paul then offers up a human viewpoint theory: **eat, drink and be merry, for tomorrow we die.**

Paul begins with a strange statement: *If I fight with wild beasts*. He is listing a specific risk and the Corinthians must accept the premise that he right wild beasts, but from a human motivational stance. He is placing himself in danger of wild beasts without any confidence at all. Facing the danger of beasts based upon human motivation; upon secular norms and standards. This is Paul's hypothetical approach.

From a purely human perspective, why would anyone risk their lives for a Christ Who is dead? What's the point? From human viewpoint, what does it profit Paul? It could bring about his death. What do I gain? "Your life is here and gone; why risk it?" Now, some, from human viewpoint, will risk their lives for approbation.

Who is going to remember someone who goes out and gain this moment of glory? They are here and then gone and soon forgotten.

Does this mean that Paul is literally fighting wild beasts in the arena of Ephesus? This is figurative. The apostle Paul is in constant danger; that is true.

2Cor. 11:23 Are they servants of Christ? I am a better one--I am talking like a madman--with far greater labors, far more imprisonments, with countless beatings, and often near death.

2Cor. 11:24 Five times I received at the hands of the Jews the forty lashes less one.

2Cor. 11:25 Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea;

2Cor. 11:26 on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers;

2Cor. 11:27 in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure.

2Cor. 11:28 And, apart from other things, there is the daily pressure on me of my anxiety for all the churches.

2Cor. 11:29 Who is weak, and I am not weak? Who is made to fall, and I am not indignant?

2Cor. 11:30 If I must boast, I will boast of the things that show my weakness.

2Cor. 11:31 The God and Father of the Lord Jesus, he who is blessed forever, knows that I am not lying.

2Cor. 11:32 At Damascus, the governor under King Aretas was guarding the city of Damascus in order to seize me,

2Cor. 11:33 but I was let down in a basket through a window in the wall and escaped his hands.

1Cor. 15:32 if I fight (or: fought) in accord with human [means, methods or purposes] with wild beasts in Ephesus, what [is] the benefit for (to) me (or: how am I furthered by it)? If dead ones are not habitually (continuously) being awakened and raised up, "we should eat and drink, for tomorrow we continue dying away!"

## Lesson #1065

1Cor. 15:32 May 16, 2010

Sunday 2

If there is nothing after death, then what you do between birth and physical death is all that there is. You might as well have a good time, as you only go around once. That is exactly what this verse is talking about. Yet, Paul's very life was in danger every single day. I die daily, is Paul's testimony. Paul is in constant danger.

Consider what that means for one person's life. Paul is the subject of many movies. No one has lived like this. This is James Bond Paul here. What is the difference between the human perspective and the divine viewpoint.

So, is Paul actually fighting wild beasts in Ephesus? Does he really enter into the arena of Ephesus? This is not what this means. The danger was at Ephesus specifically. He narrows this down to a particular place.

Nowhere else in his writings does Paul mention physical confrontations with animals. Luke did not mention any danger from wild animals either. He had a lot to say about prisons and beatings.

When Paul was in prison, and there was an earthquake, he remained, so the jailer would not be charged for dereliction of duty.

When Paul was attacked by a mob, he appealed to Cæsar, something which Roman citizens could require.

These wild beasts here are figurative. There must be something here. At Ephesus, Paul was exposed to extreme and vicious crowd violence. Enraged people could be called wild beasts, those who are out of control and acting in a mob. We see this sort of mob violence all over the world today. We see this in Greece, Iran and Arizona.

Murder without premeditation; the mindless mob which follows its most basic instincts. This is a metaphor for humans who are in the grip of mob thinking and emotional turmoil. Nothing enrages a crowd more than Paul speaking the gospel.

Paul had opponents who sought to do him harm. All of this is part of what the Apostle Paul lived under. This tells us all about Paul's motivation. Most of us have seen police in riot gear facing a mob. Paul faced mobs all of the time. He faced mobs which erupted into mindless violence. Paul knows he has an eternal future.

If there is no resurrection, and Paul is doing all of this, what does it profit him? What good does he get from living like this?

Bobby at a funeral; and when he says, "I am here to confront you with death" he wishes he had a camera to photograph the response. Unbelievers become very uncomfortable.

Paul is doing exactly that. There is no human perceivable advantage for anyone under these circumstances. The greatest hardship for Bobby would be floating on the ocean for a day and a half, waiting for sharks, dehydration or drowning.

Patton, "I want the last bullet of the last war to take me out."

We have assurance of God's protection. If it is not our time to go, all of the powers of earth cannot take us out; and when it is time to go,...

We will never have to face the hardships that Paul faces, but we have our own. This motivation not only works for the Apostle Paul, but it works for us as well. **To live is Christ and to die is profit.**

Paul had a difficult life, but he had great enjoyment and happiness in it. We have a greater capability. It starts here, through the inculcation of Bible doctrine. So, what do we have to worry about?

There are great doctrines, but facing the danger of bodily harm or death, we need to remember resurrection and the promise of an eternal future.

#### **Paul's Rationale**

1. What is a few moments facing adversity and difficulty compared to eternity in heaven. A few moments and we are gone. Our lives are like a star. One tiny star and then it is gone. We are unnoticed and then we are gone.
2. I will live as long as God determines. This is so we can fulfill God's plan for our lives. This involves priorities.
3. To die is profit. Death is a benefit. It is not a bad thing. It is not something which we need to fear. It is the greatest experience of life. Bobby anticipates thinking these thoughts, knowing that, in eternity, he will find out what heaven is like. That is what he has to look forward to. It will be a reunion. A little temporal pain at most. That is the difference between human viewpoint and divine viewpoint.
4. Applying this rationale brings courage and peace in facing the firing squad. Most of us think about the moment of death. Firing squad is a great way to think of it. Capital punishment means, we know exactly when we are going to die. They have to think about it. We have this rationale, under any circumstance.
5. This rationale provides the impetus to live our lives in the light of eternity. A soldier in Iraq has no idea where danger will come from. Every moment that they are there. Anything can happen and that is how they live. To live is Christ and to die is profit. Where is fear of death when Jesus Christ has already defeated death for us? What is the believer's motivation to live in the face of danger?

Paul now turns to the human viewpoint alternative. What about those, profit cannot be seen as the result of death? So we have a philosophy of life, "Eat, drink and be merry, for tomorrow we die." If there is no resurrection, then death is the winner. This is the pursuit of pleasure as a way of life. The philosophy of life that seeks pleasure as the fulfillment of life. Pleasure is seen as equivalent to happiness. You do not need to spend most of your life in the middle of a party.

The life of 8 hours a day when you are unhappy at work and when you come home, you are too tired to pursue pleasure. Pleasure for these, that is the focus of one's life. It is the philosophy of Nihilism. Pleasure becomes the highest goal of life.

Hedonism often stems from fear. Divine viewpoint versus human viewpoint. This life is it, so however long we have, that is it; spend it in pursuit of pleasure. Human viewpoint says, avoid risks and seeks pleasure. If there is no resurrection, why risk one's life for anything? There are good reasons for those in a war, but it is still hard to square that with no faith in eternal things.

There is fatalism in Paul's statement. The desolate inevitability of death without hope. The desolation of a mad search for pleasure. A statement of despondence. "Let's go and have a good time; why have I bothered to face lashings and imprisonments and attacks?" So which is it for us? Hedonism or resurrection?

1Cor. 15:32 if I fight (or: fought) in accord with human [means, methods or purposes] with wild beasts in Ephesus, what [is] the benefit for (to) me (or: how am I furthered by it)? If dead ones are not habitually (continuously) being awakened and raised up, "we should eat and drink, for tomorrow we continue dying away!"

**Lesson #1066**

**1Cor. 15:32 May 19, 2010**

**Wednesday**

The circumstances of Paul's life are themselves a proof of the resurrection. Paul knows on any given day that his life might be taken, and he has said that. There is a monumental list of things which have happened to Paul, by way of problems and adversities.

Paul was shipwrecked; he was stoned and died; he suffered privation; so he had to have a good motivation. He lives his life in the light of eternity. The motto of the Apostle Paul is, **to live is Christ and to die is profit**. Paul was focused on the plan of God and he was motivated.

We are in a time of a very bad economy. The grace of our Lord never stops because of adversity. We are a part of the plan of God; and He has a plan for our lives. He hungered; he thirsted.

We have an eternal future. We have studied the eschatological dispensations. That is our future. Paul's eternal future is secure, as is ours.

It can be a huge distraction to worry about one's salvation continually. Can I really sin as I have and be saved? With the doctrine of eternal security, and understanding the resurrection, we have a security that is beyond what any other human being has. We have money in the bank which cannot disappear.

The faith rest drill is a wonderful problem solving device. We need to know a few promises and there are hundreds of promises which we can claim. We can then apply that doctrine to whatever circumstance that we are in.

He applies the rationale to the life-threatening circumstances that he finds himself in. So he utilizes the faith rest drill. When you think of that promise and recognize what is behind it, you have contentment in adversity. No matter what we do, we will spend time in adversity.

So the resurrection and his eternal future motivates him. It makes no sense for Paul to live the life that he lives, apart from the resurrection rationale.

Paul has one more thing to cover, which is another proof. He looks at the other side of his life of danger, if, in fact, the resurrection is not true.

So Paul says, *If the dead are not raised, then we ought to eat, drink and be merry, for tomorrow we die.* In this, Paul is speaking from human viewpoint. Without the resurrection rationale of the faith rest drill, it is not there. Paul poses a life-threatening situation in this verse. He faces deadly wild beasts in Ephesus. This is a figurative approach. It refers to extreme and vicious crowd violence. In Ephesus, Paul faced enraged people. There was always some howling mob at his heels trying to kill him. These people were out of control, emotionally speaking. They were filled with hate. They reflected the devil's world attitude. So Paul asks, *what does it profit me to stand up to these wild beasts?* What if these few months and years that we call our lives is all that there is? Should I spend this time facing such menace if our life is all that there is? So, from human viewpoint, there is no perceivable purpose for Paul doing this. Why die for a lost cause? That thinking makes a lot of sense without Jesus Christ. If you don't have that, what do you have?

If there is no resurrection, what is the alternative? Eating and drinking; they are to live it up. Grab up all the gusto. You only go around once. There is a fatalism viewpoint here in Paul's human viewpoint approach. This is the mad search for happiness; this is going after pleasure and self-gratification. This is the philosophy of inhalation. This is what Paul meant in his other hypothetical circumstance. There is a prevailing pessimism; what is your life worth if there is no eternal future? What would you do, if that is all there is? Maybe the bars would be fuller; maybe most of you would never return to Berachah Church. Live it up and party, for that is all that there is.

Today, this has been expressed in many ways. Whatever, turns you on, do it; whatever you like, go for it. If that is your philosophy of life, that means there are no restraints in life; no personal responsibility. A frantic search for happiness. Bad decisions are based upon pleasure seeking. A host of bad decisions narrows options in life. You do not increase your options in life if you are only seeking after pleasure. Pleasure is just a drug; no matter how you seek it, it never satisfies. So your solution is, eat, drink for tomorrow you will die.

This does not mean that pleasure is out of the question. This here is a matter of priorities. This does not mean that we are to be a recluse or a saint in a monetary. The singular pursuit of pleasure in life. This rearranges one's scale of values. All that is left as an absolute is self-indulgence. Hedonism.

This may not be someone's conscious choice in life. For them, the frantic search for pleasure is all there really is. This is the epitome of self-centered arrogance; the classic, me first attitude and to hell with everyone else.

When you fear death and when you have great anxieties, hedonism makes sense, so you suppress all of those other things and you seek diversion.

There is a time for enjoyment, pleasure, recreation, food and drink. The greatest enjoyment and fun and fulfillment of life is within the boundaries of the plan of God. There

is no greater enjoyment than living the spiritual life. For the advancing believer, contentment is not based upon circumstances. Divine viewpoint comes from seeking the Lord through Bible doctrine first. That is always the priority. Pleasure seeking has its ups and downs. You might be in great circumstances or in lousy ones, but Bible doctrine gives you contentment. The greatest happiness is in Bible doctrine and not pleasure-seeking.

You do not simply apply this out of thin air. You develop this as time goes on, with spiritual maturity. How much of the day are you happy and how much of the day are you in the dumps? How often are you where you want to be? That is an indicator of how renovated your soul is. The renovated soul shares the happiness of God. John 15:11 sharing the happiness of God. This is having the mind of Christ. This is Bible doctrine. The more doctrine in your soul, the more spiritual light that you have and the more that you advance in the spiritual life. Jesus Christ is the proto-type for our spiritual life. And Jesus Christ faced more adversity than the Apostle Paul, and He had contentment in His soul even on the cross. We can share the happiness of God based upon the renovation of our minds.

So, tomorrow when you walk out of the house, determine how happy are you going to be?

Bobby has heard great testimonies from soldiers who are in miserable conditions, and yet, they are content. If doctrine can do it there, why can't it work in our puny circumstances? So why can't you be content? We can generate a tremendous capacity for life and contentment.

There are great aspects to this life of serving the Lord. James 1:2 **Consider it all happiness, my brother, when you suffer various trials.** This verse runs counter to all thinking; it is the divine viewpoint of *it's all good*. There is only one true contentment and capacity for love. True happiness is a product of growing spiritually. Christians, most of all, should be able to enjoy pleasurable moments to the fullest. Christians should also be more content with what you have. It is an attitude; it is a way of thinking.

Pleasure seeking becomes a drug which ends up being work. It does not satisfy and it is very stressful and hard to get. The greatest moments of enjoyment come apart from compulsion and desperation.

You young people will run into a couple of brick walls in your life. .

1Cor. 15:32 **if I fight (or: fought) in accord with human [means, methods or purposes] with wild beasts in Ephesus, what [is] the benefit for (to) me (or: how am I furthered by it)? If dead ones are not habitually (continuously) being awakened and raised up, "we should eat and drink, for tomorrow we continue dying away!"**

Every legalist can quote this verse: **Bad company corrupts good morals.** Every time that you associate with bad company, you are corrupted.

1Cor. 15:33 **Stop being led astray (or: Do not continue being deceived and caused to wander)! Worthless associations, conversations or interminglings in a crowd (Companionships of**



eternity. You are having this great life and there are not all of these highs and lows. You will be up and down, but you will be stable with a good mental attitude. Your circumstances of life do not dictate your happiness or your unhappiness.

V. 33a says **do not be deceived....**

1Cor. 15:33 **Stop being led astray (or: Do not continue being deceived and caused to wander)! Worthless associations, conversations or interminglings in a crowd (Companionships of corrupt quality; Bad company or communication) habitually and progressively corrupt, decay, spoil and ruin useful habits, kind customs and profitable characters.**

Εκνηφω = *to sober up, to wake up from a stupor.* **Awaken to righteousness.** This is all figurative. The image of drunkenness is here, but the idea is not being literally drunk. This is coming to one's senses. Strong delusion from human viewpoint. It is a thinking process and lifestyle which is impaired.

If you are in this, your thinking is fuzzy and blurred and you cannot see clearly. It is not self righteous but experiential righteousness. It is advancing and serving the Lord in the way that He would have you do.

There are those who teach, at a certain point in one's life, they no longer sin; after a certain maturity level. It is impossible to completely stop sinning. We still have that rotten, dirty, stinking sin nature; and it never leaves us. It will leave us when we leave this life.

The greater the maturity, the more time you spend in fellowship without sinning. It is a balance. We are immature believers. We sin a lot. As we grow, we sin a little less and we spend more time filled with the Spirit.

Paul here is talking about the spiritual life and spending more time in fellowship. Glorifying God is experiential righteousness. Spiritual growth and the spiritual life is nonexistent when you are sinning.

Many people have the problem with sinning and rebounding; and it is a continual cycle. However, when you grow up, you spend more time in fellowship. Regain doctrinal perspective and increase your experiential righteousness. Stay in fellowship so that you can progress in the spiritual life.

We are believers in Jesus Christ and we can think like Christ thinks. We have the amazing capability to utilize and understand everything that He did. People say, "I want to walk in the footsteps of Jesus;" and the key to doing that is thinking like He thinks. You must be consistent in doctrine unless you lose your priorities.

The more you grow, the more you recognize the thinking of others and you say to yourself, "How can they think like that?"

The power of God being channeled through us, like giving the gospel to someone.

Paul makes clear in this context, *separate from the wrong crowd*.

New believers come into these churches and they are starving, and they are either not fed or they are poisoned. They are deluded or they give a love of human viewpoint.

The golden rule is the by-product of the Christian life. The more time that you spend with bad company, the more you will be affected in the wrong way.

Focusing on good doctrine and not cultivating associations with bad company is the approach suggested here.

The details of life are fine in their place; they just cannot be the priority. They must be subsumed to the priorities of the spiritual life. Most of us live without some of these details; but we cannot live without the spiritual life. If you do not have the spiritual life or capacity from the doctrine in your soul, you can enjoy the details of life. They are not the source of your happiness or the contentment of your life.

There are those who have gotten everything that they want, and yet, they still find themselves to be unhappy. However, they think that is what life is all about. Some think, *is that all there is?* Enjoying the details without being entangled in them. The details of life do not run your life. If you are deceived by human viewpoint, then they do. There are plenty of Christians involved in the details of life. This is why we are sober minded and why we are able to live the spiritual life.

### **Sober up and Stop Sinning...**

1. The warning is, the believer minus an active and growing spiritual life is easily attracted to bad company.
2. In association with bad company, the believer makes the details of life top priority.
3. The good life for the believer is the spiritual life. When the details come second, that does not mean we wear hair shirts, take no baths, etc. We can enjoy the details of life; but they are not to be our priority. Success in life for us is growing up spiritually. Success for our life is thinking divine viewpoint. Success for us in life is fulfilling the plan of God for your life.
4. With that priority in life, all else in life follows in a correct balance and with contentment. Life is balanced if you begin with the priority of Bible doctrine. You are content. So many people object to Christianity because they think they must change their evil ways and give up all of their fun and give all of their money to the poor or to the church.
5. Keep your eyes on the spiritual life; do not lust after the rich and the famous. "Well done, My good and faithful servant" will be the greatest words you will ever hear. What lasts for eternity is executing the spiritual life. Enjoy the capacity for what God has given you or not given you. When you get capacity, maybe God will give it to you and maybe He won't. Contentment is yours. There is nothing like a believer with a relaxed mental attitude. They are fun and a good time. Yet, they stay within the boundaries of what Bible doctrine has taught them and that is what gives them

a relaxed mental attitude. It does not mean that you cannot enjoy the details of life. But stay away from the legalism and the hedonism.

If you lack divine viewpoint in your soul, you do not have a clue as to what Bobby is saying.

The malady of the Corinthians is, they lack knowledge of God.

### **Some Have No Knowledge of God**

1. How can any believer deter cosmic viewpoint without knowledge of God? It cannot be done?
2. How can any believer live the spiritual life without knowing the criteria and the mechanics of that life. So few believers in Jesus Christ know this. They are ignorant. They have acquired no knowledge. Bobby had fun attending a number of other churches, just to see what they were like. There was nothing there. There was no doctrine and very little even said about Jesus Christ. In others, there was a bit of ritual.
3. You can only advance when you know where you are going. This is true in the military. You are not given orders to just go out there and stumble about. If you are ignorant, then you do not know where you are going.
4. Without doctrine, you are stumbling blind in the dark. You are going off track.
5. How can you love God and how can you build virtue love or how can you think like he does when you do not know Him or how He thinks? The Corinthians cannot do any of these things. They have no knowledge. Obscuring doctrine means that they are not sober-minded.

For years, the Berachah pulpit has taught about ignorance of Bible doctrine. Ignorance does nothing for you. Here, they are ignorant about the resurrection.

### **The Application**

1. Never let your friends, your companions or even loved one influence you contrary to Bible doctrine.
2. As a believer in Jesus Christ, doctrine is the criterion for your life; nothing else. This does not mean that you have no room for anything else.
3. When there is deviation from doctrine through adverse influence, like bad company, and you become intoxicated with the cosmic system.
4. You can awaken from that dazed and confused state with a little divine viewpoint renovation.
5. Then you can enjoy friends and loved ones who are good companions and not influences for the cosmic system; and you can handle the details of life, whether you have them or not.

What is the priority? 100 years versus eternity? Learning doctrine means you are getting something for eternity.

1Cor. 15:34 **Sober up by returning your senses into the Way pointed out, with fairness, equity and rightwised relationships, and stop sinning (do not continue in error or failure), for some (certain ones) continue holding an absence of an intimate knowledge of God (habitually possess an ignorance pertaining to God). I am now saying this [with a view] toward a turning back within [the situation] by you people (or: toward shame and humiliation for you folks).**

## Lesson #1071

1Cor. 15:33–35a May 27, 2010

Thursday

Berachans with uniforms are asked to wear them on Memorial Day.

Become sober-minded. The Corinthians are a bunch of drunks, in the figurative sense. Some of the Corinthians were sloppy drunk at the Communion Table. Those who have died as soldiers are examples of Jesus dying for our sins.

Their vision is blurred and their brain is muddled by too much human viewpoint. The image is being drunk on human viewpoint. Nothing is more confusing in this world than pure human viewpoint.

Come back to your senses, having binged on human viewpoint. **Stop sinning!** This seems to be the favorite pastime of the Corinthians. Outside of fellowship, you cannot apply divine viewpoint. Experiential righteousness becomes completely deficient. When you advance in the spiritual life, your perspective on life clears up.

1Cor. 15:33 **Stop being led astray (or: Do not continue being deceived and caused to wander)! Worthless associations, conversations or interminglings in a crowd (Companionships of corrupt quality; Bad company or communication) habitually and progressively corrupt, decay, spoil and ruin useful habits, kind customs and profitable characters.**

When you grow in grace and knowledge, you advance spiritually and develop divine viewpoint. However, the Corinthians have no knowledge of God. Some have acquired no knowledge of God. Knowledge of God is available. Every time we wander into church, we gain knowledge of God. This is a perspective of the spiritual life. The positive is knowledge of God. In Corinth, knowledge of God has been obscured or rejected. The Corinthians suffer strong delusions from human viewpoint.

If you have no knowledge of God, then you make it up as you go along. That is what religion is; nothing but human viewpoint about God. We must have knowledge of God; and the lack of such knowledge is strong delusion, but it intensifies as they continue to associate with bad company. They are spiritually delusional. The key is metabolized doctrine and spiritual advance from that metabolized doctrine.

This is not knowledge for knowledge sake. Any unbeliever in a comparative religion course can develop mere knowledge of God.

So many believers have no knowledge of God; there is no mind of Christ in their souls; so they cannot distinguish between human viewpoint and divine viewpoint. With divine viewpoint, you are not deceived.

Bobby is going to offer up 2 lines of proof of this lack of knowledge.

The individual example in Matt. 22:29 **Jesus answered and said to them, You err, not knowing the Scriptures nor the power of God.** This reproof was directed toward those who ought to have some knowledge of God, and this is about the resurrection. Jesus is taking to religious Jews, which includes the religious sect here known as the Sadducees. These are aristocratic Jews; a society of aristocrats and they were very impressed with themselves. They had great wealth and own a lot of land; and they dominated the priesthood in Palestine. The Sadducees rejected the concept of the resurrection of the dead. The greatest pursuit in life might be the details of life to most of these men. Their philosophy was, *get it while you can in this life*. This is exactly what Paul is speaking of, when he quotes, **Eat, drink and be merry, for tomorrow you die.**

Now, some people can turn it around at this stage. Many people think, “See You, God, in eternity; now I am going to go and get the good stuff.”

For the mature believer, the details can come and go. The doctrine of resurrection is there. Rewards for fulfilling the plan of God. This is the doctrine of resurrection and this is how we ought to think about eternity.

The Sadducees constituted bad company for all of Israel. They influenced many Jews during this time period.

How many churches today pursue everything but the truth? How many of them teach doctrine? How many of them have a knowledge of God? Our churches are filled with nothing but human viewpoint. For the Sadducees, the doctrine of resurrection was a threat. They had fully embraced the cosmic system. They were not about to let some rogue Messiah dissuade them from their philosophy.

These Sadducees were supposed to be spiritual leaders, and they were anything but. Believers in reversionism think and act just like unbelievers.

“You are idiots; you are spiritual goofballs.” The Sadducees could not lead anyone in a good direction.

The 2<sup>nd</sup> example is corporate, a client nation which lacks knowledge of God. Hosea 6:4 **My people are destroyed for lack of knowledge. Because you have rejected knowledge, I will also reject you from being priest to Me. Since you have forgotten the Law of your God,**

I will also forget your sons, even I. They are not destroyed for being degenerate or being involved in the phallic cult; they are destroyed for lack of knowledge.

The United States of America is a client nation. We are a haven for the Jews and the place from which doctrine goes out. We are destroyed for lack of knowledge. Israel was to be the client nation to the world, and that is what we are. At this time, Israel faced the Assyrian crisis. They were surrounded by the Assyrians a second time (the first time, God killed off 185,000 Assyrians previously). Israel were completely apostate; they had no knowledge in the land.

We are mandated to grow in grace and knowledge of the Lord Jesus Christ. Our nation is dangerously close to the status of the Northern Kingdom in 721 B.C. and the Southern Kingdom in 586 B.C.

When the Jews returned, Ezra went into the land and rebuilt the Temple; and then they were brought back in.

There are empty seats in Berachah tonite. As long as there as a few in Berachah, doctrine will be taught.

Paul then closes v. 34 with, **I say this to your shame**. The Corinthians are intoxicated with human viewpoint. Paul can only say, they are *εντροπη* = *shameful, humiliated and dishonored*. They should be humiliated. They are utter failures. They are being disrespected by the Apostle Paul.

1Cor. 15:34 **Sober up by returning your senses into the Way pointed out, with fairness, equity and rightwised relationships, and stop sinning (do not continue in error or failure), for some (certain ones) continue holding an absence of an intimate knowledge of God (habitually possess an ignorance pertaining to God). I am now saying this [with a view] toward a turning back within [the situation] by you people (or: toward shame and humiliation for you folks).**

One of the most famous studies in vv 35 to the end. The Corinthians understand what Paul is driving at. The critical impact of Bible doctrine is having an effect on them. Many are beginning to believe that they will be resurrected in a physical form.

Essentially, what Paul is saying, “Now that you are on board, let me explain exactly what the resurrection is all about.”

#### **Lines of Proof**

1. Jesus unequivocally had a resurrection body.
2. Many people saw Him in that body. .
3. The Lord Jesus Christ is the firstfruits, and we are to follow in bodily resurrection.
4. Paul’s life shows his own confidence. They know Paul and how he leads his own life in constant danger. To live is Christ and to die is profit.

So, Paul has successfully convinced many of those reading or hearing this epistle. So this is where we are going to be for awhile. Paul realizes that there are certain difficulties with the doctrine, which they will need to have sorted out for them.

First of all, there are the characteristics of the resurrection body. How does it function? Of what does it consist? The Greeks believed in dualism, where the soul and spirit are good, but the body is bad. So, how can this corrupt body be resurrection and not be evil? There is no such thing as an incorruptible body. So, what could it be? What could it become? The Corinthians had only been thinking in terms of their present bodies, which were corruptible. So Paul says, "There is going to be a body, and here is what it is like." It is going to be unlike anything that they have previously considered. So Paul will clarify the nature of this new body. Everything that we can know about the resurrection body is contained in these next few verses. Paul will compare the heavenly to the earthly body.

We have finite minds, so that we cannot understand it all; but Paul will bring this down to our level. We can understand our own eternal future. This is what Paul means why dying is profit. This takes the sting out of death. It takes the fear out of death.

What is death? It is nothing. It conveys us into eternity. So we will begin to understand what is waiting there for us.

So, someone will ask this question.

1Cor. 15:35 **But still someone will say, "How are the dead ones being habitually awakened and raised up? And in (to; with) what sort (kind) of body are they continuing to come (or: repeatedly going)?"**

## **Lesson #1072 Memorial Day Message 1Cor. 15:35 May 30, 2010 Sunday 1**

### **Memorial Day Message and Medal of Honor Soldiers**

Tomorrow, we recognize the sacrifices of our military for Memorial Day. Freedom is never bought apart from the spilling of blood. We must be cognizant of the benefits of war, as war brings freedom. We must not forget the price paid for freedom, a price which must be paid generation after generation.

Bobby reads 3 medals of honor winner. One captain who led his company into war in Korea. This was the last bayonet charge in army history.

A personal friend of the man above, Robert L. Howard, put up for 3 medals of honor, and he received one. This was about him saving the officer in charge, and then organizing his company into an organized attack. Successfully repulsed enemy attacks for 3.5 hours, until a rescue helicopter could take them away.

Final citation from the War on Terror in Iraq. He distinguished himself in organizing a hasty defense. He braved hostile enemy fire and rescued 3 enemy soldiers. His actions resulted in as many as 50 enemy soldiers being killed.

### Proofs of the Resurrected Christ

1. There were over 500 people who actually saw the risen Lord.
2. Paul's own life was a testimony to the resurrection. Paul brought the greatest of doctrines to us. If there were no resurrection Christ, then the risks which Paul made would have been foolish and unnecessary.

There will be a couple of questions on the minds of various believers; how will they be raised and in what form will they be?

When a soldier is interred in the ground, the ground is consecrated; and for the believer, that ground is doubly consecrated. From the very spot where a person is buried, there he will be raised. We do not sorrow as those who have no hope. There is confidence of the resurrection. Paul begins this with **But still someone will say, "How are the dead ones being habitually awakened and raised up?"** Those who have been disfigured by war will be raised up, whole, with arms and legs and fingers. Paul, at this time, knew that those in Corinth would be asking questions. He is assuming, at this point, that he has convinced them of the resurrection, so now he is going to answer questions which would have naturally come to them. The Greeks philosophized endlessly about the dead and the afterlife. Cicero continued this contemplation. Every ancient and modern civilization. Death is a mystery to the human race. So Paul will deal with the questions of the ages. True knowledge of death can only come from God's revelation. Apart from that, it is all speculation. Without revelation, man can only contemplate without any real assurance.

With this passage, we need no longer speculate, wonder or fear. Most people fear death because they do not know what happens next. Fear does not need to hold us. The greatest confidence needs to come from knowing. Bobby, in his own studies, has smiled, knowing that eternity will be his. This is a very comforting and reassuring thought.

In one paragraph, the great mystery is solved, as much as we can understand in our own finite minds. This is what man has contemplated since the fall of Adam. *What will we be like?*

Certainly, the unbeliever has the same concerns as well, but they have no chance at a resurrection body. Their future is not connected to Jesus Christ. Their resurrection body will be designed to endure eternal punishment. This is where we were heading, without Christ, without hope and without eternal life. The natural life of believer and unbeliever and we all have this from the created humanity of Adam. It all came from him, along with the sin nature because he fell. This natural life is manifested through a body of flesh and blood which now houses our soul. We have a unique soul made in the image of God, making us a unique species. God created specifically in us a soul, which is not true of animals. As our Lord was complete and total unique humanity, we will follow him in

resurrection. The natural life is called earthly life. This life is confined to the temporal existence of mankind, and it passes away, as the corrupt world will pass away.

If you do not think about Bible doctrine between now and the next time you walk in Berachah Church, then think about those who have died in your stead. Bow your head and thank God for those who have died.

1Cor. 15:35 **But still someone will say, "How are the dead ones being habitually awakened and raised up? And in (to; with) what sort (kind) of body are they continuing to come (or: repeatedly going)?"**

## **Lesson #1073**

**1Cor. 15:35 May 30, 2010**

**Sunday 2**

Some people like their bodies right now, and others do not, but there is great hope. Yet we will have a body which will not deteriorate and we will not need to go to the gym to get it that way. It is called an earthly body. It is confined to human history. From Adam till now, we all have a temporary perishable body. Jesus Christ died spiritually for our salvation and then He died physically. He is the guarantee of our resurrection body.

Every day our bodies begin to deteriorate. The aging process begins from birth. It is the inevitable march toward deterioration. Modern medicine and drugs can sometimes ease this transition; or plastic surgery, which recognizes the aging process. It may accentuate the aging process while masking it for a time.

Nothing can stop the move of our bodies toward death. So many of us seek some way to preserve ourselves. Just like Vasco DeGama searching for the fountain of youth. People who think this way are vulnerable are open to false messages, like the health and wealth message. There is recourse to the decline of the body, and all that you need is faith. Just claim the Lord as the healer. Those who proclaim this are the instruments of this healing. No one need be sick or infirm if they just put their faith in the Lord (and in the healer). The laying on of healing hands. God can heal and He does so, if it is a part of His plan. Ultimately, we are destined for the grave.

The possession of a sin nature guarantees a bodily breakdown. Adam deteriorated; but prior to the fall, his body did not deteriorate. His body took longer to die—900+ years for him. We are in Adam and physical decline is inevitable. God's plan for us sometimes includes sickness and suffering and that is for His purposes. We may wonder, *why do I have this infirmity?* Why can't I be healthy like someone else? Suffering accelerates our spiritual growth through our dependence upon Him. Whatever the physical malady, it does not last that long. There are those who have died on our behalf or have simply sacrificed for us and are still alive; and their physical maladies are much worse.

In any case, this is temporary and within the plan of God. Because of this suffering, we depend upon God even more. Don't ever envy anyone, their great health, body or whatever; we will have a great one in the future. It is far more important to grow up spiritually.

Do not become dependent upon a divine healer or upon a miracle. "God take this pain away" is fine to pray for once or twice, but this is for our benefit. There are times when medical science can ease or stem the breakdown of the body. Do not ignore that or shun it. Advancing medical knowledge is a part of God's grace toward us. However, nothing will extend life indefinitely. No human abilities or discoveries or science or magic will keep us alive more than God's time for our lives. There are those sects which do shun scientific advances in medicine. This cult concentrates on mentally repulsing bodily degeneration and disease. The founder was a faith healer. She claimed to be a faith healer. This approach has never deterred any malady, and she was proven to be an absolute fraud. She allowed many of her own family to die painfully of Christianity.

Walter Martin in his "Kingdom of the Cults" has an excellent chapter on Christian Science.

Many Christians lose a lot of money over these faith healers. The spiritual gift of healing disappeared in A.D. 70 and it was used primarily to authenticate the message of the healer. Even in the 1<sup>st</sup> century, healing was not to prolong life or to stop bodily deterioration. It was to reveal the gospel and the Word of God. Jesus could have waved His hand and healed all the world; but He did so only at an apropos time. Many people believed in Jesus Christ simply because they saw the miracle. But all those healed subsequently died. No matter how fervently a healer tells you to have faith, they still catch cold when exposed to germs and they get indigestion when they overeat, and they all die.

If we are in the rapture generation, our bodies will deteriorate. But, on that day, we will get a resurrection body. There is comfort in this deterioration for both of us.

We will have a brand new body, but there is a connection with the old body.

There will be no soul sleep. We are face to face at the moment of our death. We pass through death to life instantaneously. Death simply conveys us into eternity. This resurrection body is the believer's connection with the resurrection humanity of the Lord Jesus Christ. This passage defines the meaning and form of the resurrection body. There is also a continuity of bodies. Brand new, and yet there is a continuity.

When our Lord was resurrection, the disciples sometimes recognized Him and sometimes did not. We will have a billion years to recognize everyone. After a billion years, it is just getting started.

ἀλλὰ and here it is emphatic + the indefinite pronoun τις which means *someone*. *Certainly, someone will ask a question...* So he uses the future active indicative of εἶπω, which means *will say*. Πως means *how is it that...?* This is a beginning to a legal argument, which includes incredulity and skepticism. *How is it that a corrupted body can be raised to a new life?* This is a good question, and one which needs to be asked.

1Cor. 15:35 **But still someone will say, "How are the dead ones being habitually awakened and raised up? And in (to; with) what sort (kind) of body are they continuing to come (or: repeatedly going)?"**

Bobby has 2 more series in mind to cover after this one.

The rest of this chapter describes exactly what we will be. Paul will use a comparison in order for us to understand what our resurrection bodies will look like. This will complete the doctrine of the resurrection for us.

The Egyptians mummified bodies for an afterlife. The Greeks speculated about the afterlife. The Apostle Paul will explain what our bodies will be like. The Corinthians cannot ignore this; this has seeped into their brains, so they now have some questions. They want to know more about the mechanics and some of the specifics. This is what we will be like for the rest of eternity.

Paul begins with the connective conjunction *alla*, and it is emphatic. It means *certainly*. This question begins with the particle *προς* = *in what matter, how is it that*. This sounds like the beginning of a cross examination in a courtroom. This is how Paul is presenting this. It is an element of bewilderment. There is an incredulity. They are scratching their heads and asking this question.

We do not always know how far into the future writers of Scripture could see. Paul possibly knew that many generations of believers would be asking the same thing. How is it that a corrupted body can be raised to a new life? What is it? How is it? No doubt that the Corinthians had theories about this. They could not help it. Some merely thought the resurrection body to be a merely reformed human body. How can this body be reconstituted? Others believe that the resurrection body had no organic relationship to the new resurrection body. Both of these are wrong contentions. The resurrection body is entirely new, but there is a connection to the old body. How are resurrected believers equipped? How is this new and how is it related to the old. The finite mind cannot grasp how God can take a mortal body and change it into an immortal body?

### **The Resurrection Body**

1. It is hard enough to think that this mortal body will be changed to immortal in the twinkling of an eye. Many people will not experience death. Some people want that. They want to be in the rapture generation. However, that generation will miss out on dying grace.
2. What about those who have died before he returns? That body goes back to dust. It might be buried or scattered to the 4 winds. God created man from the dust of the ground and He created them, as well, from nothing. Where your body is at death will no affect your resurrection body.
3. What is the connection with the old body? How will our new body come to be? We would think that He would just make a new body, but that is not the case.

In what way are people brought from the tomb? And what kind of body will they have in resurrection? Both questions will be answered.

1Cor. 15:35 **Certainly someone will say, "How are the dead ones being habitually awakened and raised up? And in (to; with) what sort (kind) of body are they continuing to come (or: repeatedly going)?"**

We understand that death precedes life. That is why the Apostle Paul is a communicator of the very highest order. Any pastor who speaks and anyone who writes wishes that they had the ability that Paul had and the Holy Spirit in the way that he did.

Paul could also be very blunt and very abrasive. He knows when to be one way and when to be another. So Paul hits them right between the eyes with *ἄφρων*, which means *fools; unthinking ones; 1) without reason; 2) senseless, foolish, stupid; 3) without reflection or intelligence, acting rashly*. This is a direct affront to a person's sensibilities. Paul's purpose is not to insult or offend his readers, even though they are fools. They have squandered their spiritual opportunities. Anyone who neglects Bible doctrine is a fool. He declares them fools without bitterness, anger or frustration.

So try not to react. Respond to what is being taught. Let it go. Don't react to it. This grabs their attention, and this is accurate. They are fools. The Bible is a divider; and it is the critic of the thoughts and intents of the heart.

Paul is calling their attention to their inability to accept that they will have a resurrection body. They have probably heard this before and they need to know this. It is encouraging.

They think that the body cannot live again because the body has died. But Jesus did return from the dead. He did return in a resurrection body. The Corinthians are stumbling over the direct evidence which Paul has given them. There were similarities. They are failing to think through their failure to think about the implications. He is putting a lot of emphasis on what is going to follow.

Paul will use an example from nature. Many people have used the caterpillar. It is a larva and it is usually quite ugly. They are essentially worms crawling around on some leaf. They have this pointless existence and then they die. But in the caterpillar's body, a change takes place. It spins a cocoon about itself, and it sleeps as if dead. This was not dissimilar to Jesus Christ being put in a tomb and into the grave clothes. He would be transformed. The butterfly is the result and they are a marvelously beautiful creature and it no longer crawls, but it floats through the air. There is a change; an obvious change there. It is a severe bodily change. The bodies are quite strikingly different, and they are from the same organism; one is earthbound and the other can go vertical.

Paul makes an analogy; he makes a comparison. This will explain it for us. The only real description of the new body is the Lord's body after His resurrection. Even though we say the Lord, we still do not have a detailed capabilities, its structure, its boundaries, etc.

Jesus in His resurrection body had vertical capabilities. That is a change.

The butterfly analogy was not the analogy which Paul used.

Our Lord had His scars which made Him recognizable. Paul will use an agrarian analogy.

1Cor. 15:36 **You idiot! (or: You senseless and stupid fellow!) What you are habitually sowing is not being progressively brought to life unless it should die away (off).**

## Lesson #1075

1Cor. 15:36 June 3, 2010

Thursday

**“How are the dead raised?”** is the first of 2 questions which Paul asks. This first question implies, how can a corrupt body—a body with a sin nature that will eventually die—be resurrected to an incorruptible body? How can such a thing be?

Paul is using an expletive to get their attention. It is an exclamation which has a sting to it. It was the ignorance of their objection which caused this attention grabbing address to them. They are unthinking. They are not thinking. But now, they must think. They must recognize God’s power and His ability.

God took the dust from the ground and fashioned from it the man, and then took his rib and fashioned from that, a woman. Ex nihilo means *from nothing*. From the dust, God created Adam’s body, which became perishable. Our souls were formed from nothing. The Corinthians must be reminded of what they understand. The corruption came upon Adam as soon as he ate of the fruit.

The woman also fell, because she died as well.

Adam’s body and changed because of sin. God created Adam’s body perfectly. Adam made his body imperfectly. God, Who was able to create a perfect body, then He is able to create a new body from the dust that the old body became. God can raise the dead. Paul wants to make sure that they understand how all of this works. He begins an agrarian analogy. Any farmer who is a farmer has to plant. Something must die in order for it to come to life.

Paul uses an unusual analogy, but it is based upon his audience. For us, this may not be the best of analogies, as most of us are not farmers. But the Corinthians understood farming, so it will make great sense to them.

There is also a great beauty to this analogy. Every time these Corinthians went to their field to sow seeds, they would remember this analogy.

### How Does this Agrarian Analogy Explain the Resurrection

1. A farmer throws the seeds on the ground in the planting process.

2. After the planting and the sowing, the seed itself sleeps. It goes dormant. Much like the caterpillar.
3. The seed germinates; it springs to life; just like the metamorphosis of the butterfly.
4. It develops from the seed into a plant, an entirely different form. There is a big difference between a seed and a plant.
5. The seed cannot become a plant unless it is first placed in the ground and is dormant. If it remains a dead seed, then nothing happens. Many seeds are sown which do not spring up as a plant.
6. The seed does not remain dead, which is not the case in nature. It goes into the ground, it seems to rot away, but it springs out to a more beautiful form than ever before.

John 12:24 **In most solemn truth I tell you that unless the grain of wheat falls into the ground and dies, it remains what it was--a single grain; but that if it dies, it yields a rich harvest.**

### **The Analogy Part II**

1. From death comes life.
2. From one organism, a new organism springs up. There is a big difference between the seed and the plant.
3. The new organism has a connection to the old organism.
4. One derives from the other. There is a connection between them. It is all about death into life. The Corinthians have a part with the body part.

The seed is the old body and the plant is the new body.

### **So What Is the Connection?**

1. Even though the seed and the plant are not identical forms, one does come from the other. The reality of the analogy.
2. If you get down to the root of the plant, there will be connected to that root a little shell of the seed from which the stalk came.
3. So there is an organic connection between the seed and its growth. The seed brings forth the plant and they are intimately connected. It is not a structural construction; the difference in form is gigantic.
4. There is an obvious transformation of form from seed to plant, while retaining a natural continuity.
5. The seed is certainly the source of the plant. It is an entirely different composition. From one comes the other.
6. This is the same sense in which the old body is a part of the new.
7. There is a transformation, a new form of the body. Nevertheless, it is a body; one is entirely connected to the other. However the body is constituted, there is a connection.

8. So we can know that our future bodies will have an origin in the old. However, this is in a much more heightened or exalted sense. This connection is unmistakable from the analogy. Your lowly body morphs somehow into the new body. What we will have will be beyond our imagination.
9. The similarities between the two bodies makes them recognizable to others. There will be a superficial connection, which we already know is true from our Lord's body. But what He had was entirely different. Glorified and celestial qualities.

Bobby is going to use himself as an analogy. His body is different today than it was as a baby, as a pre-pubescent, as a teenager, etc. None of the cells that Bobby began with are currently present in his body. He looks different now, but there is that semblance of recognition. A picture of Bobby when he was 14 and he can recognize himself. Recognizable, but not the same. Our bodies proceed to physical death, but our resurrection bodies will be permanent structures. We will not be robotic. We will not be cookie cutters. There will be similarities. There will be incredible differences. There is an implied identify, albeit superficial. Genetically, we are born with features that we like and others that we don't. There will be a continuity between the bodies. There will be no infirmities. There will be overweight, underweight problems, no gyms and no physical problems. No body-image problems. Our new bodies will be flawless. Our new bodies will be eternal with different properties and a different molecular structure. There is that organic connection.

There will be separate identities in heaven.

Paul is not trying to define the exact structure of the resurrection body nor is he explaining the exact metamorphosis which takes place.

#### **What Is Paul Doing in this Analogy?**

1. In plant life, death precedes life.
2. Out of death comes life in a new form.
3. Paul is making the point the one precedes the others. Deterioration, death, new life.
4. This does seem backward, but death must precede life. That is what Adam did for us. To receive new life, we must be born again.
5. Death does not erase an identify between the old and new bodies. Our old body will deteriorate and molder in the grave, but there will be an identity with the new body.
6. One is flawed and the other is not. Your new body will be flawless.
7. The seed of the believer's physical body, which is sown, dies before it becomes alive in the harvest of resurrection.

#### **Here Is What the Corinthians must Understand**

1. The death of their old bodies is necessary for the resurrection body. They have these bodies, and now they understand.

2. Life comes out of death and it is an eternal bodily life. From death comes eternal life. It is an eternal body, an eternal bodily life.
3. Regardless of what happens to the old body, a new life and a new body is guaranteed. People are so afraid of what is going to happen to their bodies. They are afraid of what someone will do to their bodies. In the military, they make every effort to recover dead bodies. This is not necessary to believers in Jesus Christ. Our bodies are a shell.
4. The old body has a cosmetic continuity with the new one in resurrection. What happens to your old body does not mean there is no connection.

So, we have answered the first question; how are the dead raised?

But Paul is not finished yet.

1Cor. 15:36 **You idiot! (or: You senseless and stupid fellow!) What you are habitually sowing is not being progressively brought to life unless it should die away (off).**

When you sow a wheat seed, you get a wheat plant. You never get a rose. There is a continuity, a progression.

#### **What Is It?**

1. This is the continuation between the old and the new body.
2. If a wheat seed is sown, which is analogous to the old body, then wheat arises, the new body. Wheat seed produces a wheat plant. Continuity.
3. When the wheat, the new body, in full bloom is certainly different and more beautiful than the seed of the old body, which went into the ground.
4. However, the plant has entirely different properties, although it still springs from the wheat seed, as the resurrection body springs from the old body.

#### **Final Analogy**

1. When you sow the seed, you are not planting the plant that will be.
2. There is an interval of time before the seeds becomes a plant. There is a period of dormancy.
3. The seed which is sown is different from the plant, which grows after the seed dies.
4. One naturally grows out of the other.
5. So, just the same in the analogy, there is an interval of time between the old body's death and the new body's resurrection.
6. The new body that emerges is entirely different from the human body which died.
7. And yet, there is an absolute identification between the two bodies.
8. One body is connected to the other, but in a different form.
9. Through resurrection, the human body becomes something that it was not before.

10. A natural, corruptible body was sown into the earth; a spiritual incorruptible body follows from the seed of the old.
11. They are infinitely different, but there is a living progression from one body to the next. There is life in the mortal body and life in the immortal body; and, in between, there is death.
12. The Corinthians understand from this analogy that there will be a bodily resurrection. Different, but still a body and still a connection.

1Cor. 15:37 *And that which you continue sowing: you folks are not progressively sowing the body which shall be coming into being (that will be developing), but rather, a naked seed (a bare kernel, or grain without clothing), whether it may hit the target of wheat (= perchance of wheat), or any one of the rest [of the grains].*

Our body will have an individuality, and God gives it to us.

## Lesson #1076

1Cor. 15:37–38 June 6, 2010

Sunday 1

Good works are fine; but better if these are divine good.

This chapter encompasses all that we will be in eternity and how the resurrection related to us. Paul poses 2 questions in v. 35: *with what kind of body do they come?* is the second question. Paul will compare a seed in the ground to the old body, having died; and the resurrection body with the plant which grows. Many of the Corinthians were farmers, so they would understand Paul's illustration. He attempts to teach the Corinthians, who do not understand how a decaying, corrupt physical body get transformed into a flawless, ageless body without the sin nature.

After planting, the seed lies dormant in the ground, analogous to the death of the physical body. In the sense of the resurrection body, our body lays dormant. It is even possible for our body to disappear altogether. The seed breaks out of its seed coat and opens up through the soil. So Paul explains how from death life can come. He explains this is a way that the Corinthians can grasp.

There is a marked, extraordinary difference between the seed and the plant. This new resurrection body is so elevated and so much greater in structure and form, that it is beyond our capabilities. We understand our present physical bodies.

No one will discuss their aches and pains in their new resurrection bodies. That will never be a subject of discussion.

The Corinthians revere the seed that grows into a plant, because that is their livelihood. This is simply an analogy to explain death to life. From the old comes the new; and the new body is perfect beyond compare, and sans the sin nature.

Despite the difference, there is an organic identity between the old and new bodies, just as there is with the seed and the plant. One derives from the other. There are similarities

between the two; there is some sort of continuity. There is a clear continuity between a seed and a plant. If a farmer sows a wheat seed, he expects a wheat plant; he does not expect roses to bloom. How is the transformation made from the old body to the new? How does that happen?

God makes the new body; God makes the difference. Paul will depart from this analogy to some degree. God's grace and sovereignty are obvious in the new body. God creates a new body from dust. It is His power and His omnipotence which does this. This is not a natural process. That is where the agricultural analogy breaks down.

1Cor. 15:37 **And that which you continue sowing: you folks are not progressively sowing the body which shall be coming into being (that will be developing), but rather, a naked seed (a bare kernel, or grain without clothing), whether it may hit the target of wheat (= perchance of wheat), or any one of the rest [of the grains].**

We have a pronoun which could be masculine singular or a neuter singular. The NASB makes this a neuter, but it ought to be a masculine singular.

Our resurrection body was determined in eternity past. God decided all of this in the divine decree. In eternity past, this was not a point in time. Everything was decreed and it stands decreed, always in the mind of God. We like to see such a thing as a part of time; but God's plan is eternal, and outside of time.

God created the world and He created Adam with a body that is incorruptible, and the woman as well. Their bodies were perfect without flaws, they would not age. Their bodies could not die until Adam and the woman sinned. When man died spiritually, physical death was a forgone conclusion. Adam's sin brought death into the world. That original sin. Sin was not God's expressed will; it was a result of the free will of Adam. Adam's free will was given to him to resolve the Angelic Conflict. When we try to say, *God set this up in eternity past, so it is His fault.* But we have free will, and God allows us the exercise of our free will. Our dilemmas are of our own making. The state of the world today is a fallen world; and we succumb to the temptations of our sin natures. Whatever happens to us in this life is all a part of God's plan as long as we are in this plan. We are inside of this plan, regardless of the circumstances of life. God's grace toward us never fails, it never lets up, it never goes on vacation; so if we are suffering, there is a good reason. Some of the suffering is for our accelerated spiritual advance.

Even the adverse circumstances are for our benefit. Some people think that God's will is everything, and nothing else. Islam is based upon this thinking. But that is not what God is. The God of Christianity is God. God's will, even though our adversity, still provides for us, even in a fallen world, in a world ruled by Satan.

How many of our plans come out exactly as we expect them to? God's plans all come out to be exactly as He expects. God predetermined the cross; but Jesus Christ made the decision to go to the cross from the free will of His humanity. God also decreed that believers could have the greatest spiritual life imaginable.

God also decreed the eternal future of every believer in Jesus Christ with resurrection bodies. That is certain, and it is made certain by our free will because we have believed in Jesus Christ.

In His decree, God never negates or supercedes the free will of man. And yet, His overall plan for mankind comes to pass exactly as He determined in eternity past. His plan will come to fruition exactly as he determined it to.

This is like a parent who is concerned as to the outcome of his child's life, and he does his best to get this child to grow up right, taking into account the free will of his child.

God decreed and we will receive one each a resurrection body because we made the decision to exercise faith in Jesus Christ. One little decision; and this may help to explain the impact of the cross.

If you can believe that God created all that there is, can you also believe that He can decree a new body, just as He decreed the original one. He is certainly capable of creating the new body. His power is far beyond what we can imagine. By His creative power, He executes His will. His plan is never in doubt, despite what we think and what the Corinthians thought. The gospel is the cross but it is also the resurrection.

It should not be inferred that our bodies will be like Adam's original body before the fall. It was immortal and very attractive; but we will have a body just like His. Our body will follow His resurrection body; but not Adam's.

1Cor. 15:38 **Yet God habitually gives to him a body, just as He wills (intends; decides; purposes), and to (for) each of the seeds its own body.**

## **Lesson #1077 Gen. 3:17–19 Rom. 1:20 1Cor. 15:38–39 6/6/10 Sunday 2**

Bobby no longer takes the Houston Chronicle, but he read it today. 66<sup>th</sup> anniversary of Normandy beach; and they had to go up sheer cliffs. These cliffs are eroding and falling into the sea. There is a small monument there to the Rangers and Colonel Rudder, one of those who put together the whole program. He later became president of A&M? Or, Texas University. There is a lot of animosity between UT and A&M.

**God gives to him a body just as He wills, and to each of the seeds, a body of its own.** ἰδιος which means *belonging to an individual*. Every believer has a resurrection body which will belong exclusively to him (or her). It is created for each individual at the resurrection. Each body will have distinct aspects; we will retain our individuality. There is a certain exclusivity; and probably we will retain some sort of personality as well.

The properties and abilities in our bodies will be the same. God created the universe according to fixed laws. The resurrection body creation is at the end of human history.

There are natural laws, like gravity or the movement of the sun and planets and stars. Nature operates in a systematic way. The earth on its axis is perfect with precise movements. Nature operates in a systematic and habitual way. We can make a mess of the planet, but we cannot destroy it. The world did not evolve randomly as evolution postulates.

In evolution, order emerges from chaos. Take a jumble of letters, hundreds of each, and someone picks them up and throws them out, and they fall in the order of *Moby Dick*; even if we do this a million or a billion times, we will never get *Moby Dick*. The chances of this happening are nil. The totality of letters is chaos, and *Moby Dick* is order. Evolution begins with a chaotic universe, will all this inanimate matter floating around, and it randomly creates order. Nature is never that way; chaos never becomes order. It only happens by theory, but it has never been observed. Chaos never becomes order unless God does it. God determines natural function and a natural universe, and nature reflects God's order.

There were no thorns or thistles and God told Adam that he would have to work for his bread, until he returned to the ground. [From it, you were taken and to it, you will return.](#)

The earth did not stop turning on its axis when God pronounced this judgment upon Adam. Man dies because of his sin, but he will rise again by the power of God Himself.

Gen 3:17–19 [To the man he said, 'Because you listened to the voice of your wife and ate from the tree of which I had forbidden you to eat, Accursed be the soil because of you! Painfully will you get your food from it as long as you live. It will yield you brambles and thistles, as you eat the produce of the land. By the sweat of your face will you earn your food, until you return to the ground, as you were taken from it. For dust you are and to dust you shall return.'](#)

Bobby would look up into the sky and realize that the universe is God's work. Evolution is pantheism, essentially.

People will offer up all kinds of excuses. How did I know you were there? You didn't come down and do miracles for me.

Rom. 1:20–21 [For since the creation of the world his invisible attributes — his eternal power and divine nature — have been clearly seen, because they are understood through what has been made. So people are without excuse . For although they knew God, they did not glorify him as God or give him thanks, but they became futile in their thoughts and their senseless hearts were darkened.](#)

There are sorts of seeds and all sorts of plants. Every believer receives a unique body belonging to him. The same fixed characteristics, the same things demonstrated by the Lord in His body. Each body and each of our bodies possessed by individual believers may look different in outward appearance. Our bodies will have a common structure; just as today, our bodies operate in the same way, with the same internal organs, eyes, hair,

brains, skin. All of those characteristics can have different appearances. They all work the same way with the same properties.

We do not know if we will carry scars from past accidents, although it seems unlikely. The new body is perfect and beautiful beyond compare. It will be without a sin nature.

Everyone is in an interim body who has died.

1Cor. 15:38 **Yet God habitually gives to him a body, just as He wills (intends; decides; purposes), and to (for) each of the seeds its own body.**

Paul continues with this same idea. Each species has its own properties.

In all species, the general conditions are basically the same. The intake of oxygen, the need for nourishment, the final cessation of life; all flesh has these various things in common. Each flesh is a different category. There are people, cattle, birds and fish; and all of these have similarities and striking differences.

Ἀνθρώπος is the general term for man. Man's natural environment is walking on this earth. There had been no flights and no rockets. Man is so different from every other species, being created in the image of God. No other species enjoys this. Dogs are close here.

Bobby had an argument with a theological professor as to whether animals had souls. He had to admit, if there was a soul, it could not be the same soul. Jesus Christ did not die for dogs and cats; and there are no passages which tell us that animals will be there in heaven with us.

In any case, we possess the soul, which is the image of God.

Κατανοῦς which means *domesticated animals; pack animals; beasts of burden*. Their natural environment is on the earth. Paul calls animals in general just another category.

Πτηνός means *feathered animals, birds*. There are a variety of birds, and many hang around on the ground, but most are able to fly. Ἰχθύς which means *fish*. Life is there in all of these types of animals, and there are all of these similarities. There are differences in all of these species. They look different, but there is that continuity of life, and so it is with our old and new bodies. All of us have this common form of life. However we reside in eternity, so also there will be those differences.

1Cor. 15:39 **Not all flesh [is] the same flesh, but to the contrary, [there is] indeed one [flesh] of humans (of men; of mankind), yet another flesh of tamed animals (of cattle), still another flesh of birds (flyers), and another of fishes.**

**Lesson #none**

**June 9, 2010**

**Wednesday**

No Bible class

Lesson #none

June 10, 2010

Thursday

No Bible class

Lesson #1078

1Cor. 15:39 June 13, 2010

Sunday 1

**Communion Sunday.** We must have content of thought in order to concentrate on Jesus Christ. Matt. 15:7–9 **Hypocrites! Well did Isaiah prophesy of you, saying, "This people draws near to Me with their mouth, and honors Me with their lips, but their heart is far from Me. But in vain they worship Me, teaching for doctrines the commandments of men."** (Isa. 29:13).

They failed to recognize that the Law they purported to follow pointed them to Jesus Christ. He then said **"They are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."**

A Roman officer was dispatched to arrest Jesus, as he was purported to be a fakir. When he returned to the pharisees, and without Jesus, he said, **"Never before have I heard a man speak like this."**

Jesus Christ was gracious in all that He said and all that He did. The pharisees, on the other hand, were legalistic monsters. They, the legalists, were deceived.

Our Lord marveled at the dullness of those who heard Him. They called Him rabbi, which means *teacher*, and even by His enemies. **"You call Me rabbi, and so this is correct."**

His Own disciples had a hard time understanding the truth as Jesus tried to explain it to them. They were very short sighted. They missed the very essence of grace.

Rejection of God's grace goes to prove the hardness of the heart of man. Men can be rendered callous to the gospel, testified to by the mouth of Jesus Christ. Their rejection made apparent their negative volition manifest.

Jesus Christ was often rejected and He was ridiculed in fact. However, with the clarity of the gospel of grace, there is no excuse for the gospel for all mankind. Either you believe or you don't believe. Either He is our Savior or He is not. He is a fakir or He is the Son of God. This is the most wonderful message man can hear.

In His presentation of the gospel, He never blushed or backed off when He said, **"A greater than Jonah is among you; a greater one than Solomon is among you."** If He is not whom He claims to be, then His words are meaningless and He offers us nothing. There could be no doubt as to what He said.

His miracles gave proof that He is the Son of God, the One Who was to come.

Recall 1Cor. 1:23 **But we proclaim Christ crucified, that message to Jews a stumbling block, but to gentiles, foolishness.** It meant even less sense for those who had no background in the Coming Messiah. How could this be God Himself? The gospel is the power of God and the wisdom and the grace of God manifested.

It is the central event in history, the cross. The cross brought the light of salvation to each one of us, even as darkness covered the land.

Jesus uttered some last words even before going to the cross. Matt. 26:27–28 **And as they were eating, Jesus took bread and blessed it, and broke it, and gave it to the disciples, and said, Take, eat, this is My body. And He took the cup and gave thanks, and gave it to them, saying, Drink all of it.** No one has received forgiveness of sins apart from His redemptive work. 1Tim. 2:6 **Christ, Who gave Himself as a ransom for all.**

The continued universal failure of humanism or other systems to replace the grace of God.

Now, anyone can receive the grace of God. He Who bought us now claims something from us. He claims our devotion in worship and He claims our spiritual growth. **He who believes in the Son has eternal life; and he who does not believe, the wrath of God is upon him.**

To Jesus, we owe everything.

What kind of body will we have?

God has made all things. Life does not create itself. All life comes from God. There is no force or force of nature which has randomly combined to make living cells which later evolved to become incredibly complex animals. Each specie is created by God and with their own specific properties.

All flesh has some common properties, but in life, they are not the same flesh, despite the general similarities of life. Yet Paul says they are not the same flesh. There is the flesh of man, of cattle, of birds and of fish.

Man's natural environment is walking on this earth. We are unique and we are called the image of God. We possess a soul, which no other species possess. Κτηνος = *domesticated animals*. These animals may seem like people to us, but they are just animals. Science says we are just a more highly developed animal, but the Word of God says that we are made in the image of God.

Πτηνος = *feathered animals; birds*. A unique species of living creatures.

ἰχθυς = *fish*. This may not be a scientific study of species, but these definitely have a different type of flesh. He will use this to qualify and begin to define what is different in the bodies.

1Cor. 15:39 Not all flesh [is] the same flesh, but to the contrary, [there is] indeed one [flesh] of humans (of men; of mankind), yet another flesh of tamed animals (of cattle), still another flesh of birds (flyers), and another of fishes.

## Lesson #1079

1Cor. 15:39–41 June 13, 2010

Sunday 2

σὰρξ = *flesh*. We are not just one animal among many; we are made in the image of God. We have a soul created by God.

Bobby's dog is not made in the image of God, but it is a wonderful creature.

4 types of flesh are named: man, domesticated animals, birds and fish. Rick Hughes spends half of his life trying to fish. Each of these types of flesh represent an obviously different kind of sarx. Science does not fully understand the different kinds of life. It is obvious that man has soul life, and we are made in the image of God. However, in this context, sarx refers to something which all living things have in common. We are not certain exactly what kind of life is present outside of our own.

We understand, to some degree, cells, and oxygen, and the need for nourishment, and reproduction.

The examples which Paul gives, indicates that fish do not become men.

Evolution: from some inanimate object, a rock; and, given enough time, it will become a man. That requires far more faith than belief that God created us.

Jesus Christ in the flesh is absolute proof of God in the flesh. If God can create, then evolution is not necessary. It takes blind faith to believe that we came from nothing; and very little faith to believe that we came from the hand of God. If God determined these species, why would it be hard for Him to create a resurrection body? The Corinthians are have difficulties with the notion of a divinely created body. If God can create these dramatically different bodies, why should we be surprised that God can create a resurrection body. Our bodies our ponderous and limited; and they do not realize just how marvelous a new body can be. These are different categories, but they are still categorieis of human life.

Just as God made all categories of species, then He is fully able to create a resurrection body. God can only create this body acceptable to Him if they have believed in Him. This sort of resurrection body does not apply to the unbeliever. Just as God made our bodies and provided soul-life for our present bodies, he is also able to reunite our souls with a resurrected body.

**All flesh is not the same.** There are properties which are the same; properties of life. Our bodies will still be human life.

After a billion years, our relationship with God is just getting started. Wouldn't Carl Sagan be proud? One thing he got right, there are billions of years to look forward to. He was an evolutionist. There will be no time in eternity. We will understand eternity after we take our last breath.

1Cor. 15:39 **Not all flesh [is] the same flesh, but to the contrary, [there is] indeed one [flesh] of humans (of men; of mankind), yet another flesh of tamed animals (of cattle), still another flesh of birds (flyers), and another of fishes.**

If there are bodies here on earth, then why not different bodies suited for heaven?

What do you place no limitations on? The universe. This is how we understand the universe, as being without any limits. There is also a fixed separation involved here, something which we cannot bridge on our own. These Corinthians saw an absolute distinction between earth and the heavens. They understood there was a vast difference between the earth and the heavens.

The Corinthians do not know of what the resurrection body consists, but we do know that there is this great dividing line.

However, there is still great speculation about the celestial. There are things that we can only speculate about. No one on earth could look and draw conclusions of heavenly bodies. The matter and the makeup of celestial bodies was a complete mystery. We have only known what the moon is made up of since 1962. We still do not know what other

There is heavenly and earthly, but they are still bodies. Eternity is not about that which is ethereal. Our bodies are earthbound; and we can only travel in the sky through our technology. We cannot fly ourselves. However, there are no vertical limitations to our resurrection bodies. That in itself is an amazing thing. Jesus Christ ascended into heaven until He disappeared.

Heavenly bodies are capable of moving through the universe. There are different glories to these different bodies. There is also a contrasting glory. This also applies to the body. Glory in the body. There is a glory in both bodies. How do we reconcile that there is some glory of one and the other? The heavenly is connected to glory, which we understand. The heavenly has a much greater glory.

We can always determine some conclusions about our future body by what the Scripture tells us about our Lord's resurrection body. Jesus Christ had a body just like ours, and, in every way, He was human. He was a perfect man; and that body had a certain glory. With a resurrection body, be took on the true glory.

**They are fearfully and wonderfully made**, words which precludes evolution. We are God's design. We are in the image of God. Our glory is considerably less than our Lord's physical body. There is a glory in our body, and that glory is the image of God. Even Christ's physical body on earth is less than the body that we will receive.

Every time that we look at the resurrected Christ, and what He could do, directly applies to us. All of these things which He did, are things which we will be able to do. The description of our bodies: **we will have a body just like His**.

1Cor. 15:40 **[There are] supra-heavenly bodies (bodies having the characteristics of that upon the dome of the sky, or the upper heavens, the celestial), and earthly bodies (bodies which exist upon the land; terrestrial bodies), but [they are] indeed different: the glory of the supra-heavenly [bodies is] one thing, while the glory of the earthly [is] different.**

Paul continues with the different glories of the moon, the stars and the sun. Paul assures us that there are contrasts between heavenly bodies. How different is the sun from the moon? That is how different our bodies in life and resurrected will be. The sun produces all of that light; and the moon produces none of these qualities. The moon can only reflect the sun's glory. The moon has only a share of the glory. There is a difference.

Because of the horrors of the Tribulation, many will die. As Daniel considers all of this, an angel consoles him. He is encouraged by the promise that those who are asleep will be resurrected. Those asleep in the dust of the ground will awake. This is not an unconscious existence after death. It just indicates that a dead person appears to be asleep. This is all a metaphor for death.

Some unbelievers will be raised to shame and to everlasting contempt. They will not partake in the covenant kingdom. But even Daniel tells us that they will live again. They will have a contemptible condition.

Others who believe in the Messiah are resurrected to everlasting life.

Daniel 12:2-3 **And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [disgrace] and everlasting contempt. And those who are wise shall shine as the brightness of the sky; and those who turn many to righteousness shall shine as the stars forever and ever.**

Is this like stars in a crown or that some will be brighter than others? This is an image of incredible glory. All of this shows that the resurrection body will have magnificent glory. But the glory of some will shine brighter than others, which is probably related to reward. Those who have executed the spiritual life. What we do not has eternal impact and this impact is forever and ever. Stars that shine forever.

There is parallel imagery in the tares. Matt. 13:43 **Then the righteous shall shine out like the sun in the kingdom of their Father. He who has ears to hear, let him hear.**

1Cor. 15:41 [There is] one glory of [the] sun, and another glory of [the] moon, and another glory of [the] stars, in fact star continues differing (carrying through in excellence) from star in glory.

## Lesson #1080

1Cor. 15:41–42 June 16, 2010

Wednesday

It is God Who provides the differences in the bodies. Only God can produce these bodies; there is nothing that we can do produce our own bodies. We are made in the image of God. We are fearfully and wonderfully made. Our bodies are very intricate machines. There is a certain glory in the bodies which we even have now. And our bodies are reproduced through procreation.

However, having a resurrection body is called glorification. There is a glory connection between the 2 bodies, like the moon is related to the sun. The old body is only a shadow of the radiant, blinding glory of what is to come. We are the sun, so to speak. The sun is the brightest thing, and we are set in comparison to the sun. There are vast differences in the 2 bodies, even though there are similarities as well. It is impossible for us to understand the vast differences between the new bodies. We try to make some analogies, but do not think that your present body has anything in nature as the new glorified body.

We will be recognizable in our resurrection bodies. There is an incredible difference of magnificence in the new body. It is beyond imagination. There won't be marriage, but there will be relationships; perfect relationships in ways that we have never considered or imagined. All that we have now will be heightened to the millionth degree.

### Conclusions from V 41

1. Every believer retains his soul to some extent and our bodies will be recognizable. Our bodies will be without a sin nature.
2. Just as the sun, moon and stars are all celestial bodies, but with recognizable differences, so our bodies.
3. Like the Lord Jesus Christ in resurrection body, each believer's singularity and uniqueness will be preserved. Each will have the same general glory that resides in him. We will not become gods; we will still be human.
4. In our glorification, our new bodies will not retain the appearances of overweight, underweight, weak, strong, flawed in appearance.
5. Glorification has an aspect that we will not understand until we experience it. Flaws will not be a part of it. There will be no mirrors in heaven for us to evaluate ourselves. If your body is not flawed, then why do you need to look in the mirror? It all looks good.
6. Each believer will be glorified in his new body. Each will have a different glory or glamour. This will be like celestial bodies are distinguished and have separate glories.
7. The different degrees of glory probably has to do with rewards for executing the spiritual life. There is the body of radiant light. We can only assume that there are differences in glory.

8. Although the glorification of all believers will occur at resurrection; and we will all receive resurrection bodies as believers.
9. Apparently, there will be different degrees of glory based upon executing the spiritual life and fulfilling the plan of God and service to the Lord, utilizing our spiritual gift. There will be some who shine brighter than others. Those with insight will shine brightly, comes from Daniel.

1Cor. 15:41 [There is] one glory of [the] sun, and another glory of [the] moon, and another glory of [the] stars, in fact star continues differing (carrying through in excellence) from star in glory.

The Corinthians are confused by the body, and they see the body as evil in their dualism. Clearly, the body in the hereafter will be considerably different. As Bobby gets older, he becomes more aware of the perishableness of his body.

Our new bodies will be vastly different in composition. Some of us might want to retain some characteristics of our bodies. We may have worked very hard in the gym or on the track. You eat well and you take supplements.

I hope I have this physique or these great legs or I hope I can return to the body of my youth. Or others want some changes, and our bodies will be a definite upgrade.

Whatever vestiges of this old body that we retain; we do not need to worry. We will be recognizable, but we will be so much better than anything we can physically develop in this life. The same grace is in operation. We will have something far beyond anything that we can have in this life. Paul shows what a different body we will have. It differs as much as the light of the sun from a lump of clay.

Don't worry about the shell that you are in now. Just fulfill the plan of God. If you exercise and eat right, then your body will be less likely to deteriorate. Bobby is not telling us to just let ourselves go.

Paul begins with *οὗτος* which means *so also, under these circumstances*. Under the circumstances of comparison to the natural world. Paul has moved from the natural world and he is simply comparing old and new.

**It is sown a perishable body and raised an imperishable body.** We deteriorate and we die. Paul goes back to his illustration of sowing from before. This he carries over.

Σπείρω = *sown*. In the passive voice, it receives the action of the verb. There is simply the present passive indicative. What receives the action of the verb? What is not present is the word *body*, but that is what receives the action of the verb. Vv. 35, 37, 38 and 40 has *body* in it because that is the subject.

The seeds then were simply thrown onto the ground.

### The Analogy

1. The seed is dead when sowed; dormant.
2. The dormant seed is dead and analogous to physical death.
3. When the seed is sown or thrown on the ground, the picture is the burial. The seed will deteriorate, and the plant comes out.
4. A real seed does not remain dormant. It is dead, but does not remain that way.
5. Nor does the human body remain underground either.
6. Something else acts on the seed to bring it to life. It comes to life in an entirely different form; the seed rises up as a plant. This is analogous to the believer in Jesus Christ and his body which is raised. A different form and a different substance. Old body and new body. From one springs the other.
7. Like the seed that germinates, the believer who has died rises up from the earth in a new form, from the dust of the ground. He rises up with a new body, with entirely different properties and an entirely different look.

How is the body sown and how does it rise from the ground? Those questions are answered by 2 prepositional phrases.  $\Phi\theta\omicron\rho\alpha$  = *ruin, destruction, disillusion, corruption*.. Whatever comes into being in life passes away. That which lives and subsequently dies.

Perishable is not just about flesh and blood; it is all about the spirit as well. The perishable is not just physical. We are also sown in spiritual death. The body is perishable all the way through apart from regeneration. Even the regenerate person will die in the physical body. We are made alive at the point of regeneration. Spiritually alive guarantees resurrection.

The human body out of the womb is bound for death. We are, in essence, born dead. Our body is sown in that state. The body grows but it also deteriorates. The body is sown in corruption before the seed is even thrown into the ground.

God is not responsible for sowing our corruption. Adam is responsible.

Rom. 5:12 is misinterpreted because the exegete brings with him his own preconceived notions. The first is Adam and he passes it on to all men. Death is passed to us in 2 ways. That is what makes us perishable. We become perishable in 2 ways.

Rom. 5:12 **Therefore, just as sin entered the world through one man, and death through sin, in this way death spread to all men, because all sinned.**

1Cor. 15:42 **Thus also (In this way also) [is] the resurrection of the dead ones. It is habitually (repeatedly) being sown within corruption (decay; ruin); it is being habitually awakened and raised up within incorruption (non-decayableness).**

Bobby reads off the other verses.

1Cor. 15:43 It is constantly being sown within dishonor (lack of value; worthlessness), it is being habitually (repeatedly; constantly) awakened and raised up within and in union with power and ability.

1Cor. 15:44 It is habitually (continually; repeatedly) being sown a body having the qualities and characteristics of a soul (a soulish body), it is habitually (repeatedly; constantly) being awakened and raised up a spiritual body (a body having the qualities and characteristics of a spirit). Since (If) there is a soulish body, there also is (exists) a spiritual one.

**Lesson #1081      Rom. 5:12   1Cor. 15:42–43   June 17, 2010      Thursday**

it is not surprise that our physical bodies are deteriorating. The process will culminate in death. However, as a believer in Jesus Christ, we are not going to go through extraordinary measures in order to stay alive.

Sin is the problem. The result is, death passed upon all men, because all have sinned. This tells us all about our process of death. Διερχομαι, which refers to a continuous action in past time. Death goes over to all men. What is passed from one man to another is death, which is spiritual death. The first to acquire that death was Adam, and he passes this along to all men. We pass this along to our own progeny.

**How We Are Perishable.**

1. We are born in Adam. What He acquired in his fall is passed along to all mankind. In Adam, all die. Or, all deteriorate until the time that they perish.
  - a. Adam, as the progenitor of the human race, passes his corruption down to us. This is the sin nature.
  - b. Every human being genetically acquires a sin nature. That passes it from one thing to another.
  - c. Adam's corruption is in the cell structure of our bodies; it is found in every cell of the body.
  - d. That is why death passes from Adam to us as his progeny. The sin nature is passed along genetically. Deut. 32:4 Job 4:10 God cannot create anything which is imperfect. God allowed Adam to make a free will choice. God still created Adam, so does that make God responsible? No. The sovereignty of God makes that possible, for Adam to have true free will. God permitted the exercise of Adam's free will. God could prove his case and win the Angelic Conflict. Adam started the ball rolling when he imitated Satan by disobeying God. God imputes our sins.
2. The 2<sup>nd</sup> way we receive our corruption.
  - a. We all sinned when Adam sinned. We were present in Adam, seminally, when he sinned. We were his seed.
  - b. Because we were in Adam, God imputed his spiritual death to us. Bobby love this, because it explains exactly who we are. We are looking are ourselves when we look at Rom. 5:12.

- c. We receive the penalty that Adam got because we are in Adam. The penalty of his original sin, a sin that we are actually a part of. We deserve it. We get the same penalty which was pronounced upon Adam. So we are perishable for that reason.
- d. Jesus took upon Himself our sins; the penalty. He was fully human. He was perishable by His Own choice.
- e. It can be said that we are born in death.

We are born perishable; the bodies of all men are born perishable. We will all die. We are subject to disease and deterioration, with an ultimate dissolution and destruction of the body. So, we are in the state of being perishable from the very beginning. When Paul write, we are perishable; the body is perishable. This encompasses all that we are but wish that we weren't.

Then there is the believer in Jesus Christ. This is what makes the believer changed. Regeneration changes us. We are made alive. We are born again. That life in Christ. We are in union with Christ and we share everything that He is and all that He has. He has been resurrected. We have what He has. **Even so, in Christ, shall all be made alive.**

Being made alive is that spiritual life. This does not mean that our temporal body will endure. The body of flesh and blood is corrupt and it will still deteriorate.

Rom. 5:12 **Therefore, just as sin entered the world through one man, and death through sin, in this way death spread to all men, because all sinned.**

The second clause is the encouraging clause. *Εγείρω = to raise up, to cause to arise, to exist or to appear.* In this context, the body will be restored to life. That perishable body will be reconstituted. It will be reconstituted.

It is true that the Spirit of Him Who raised Jesus from the dead lives in us. Because we know this is true, and that this Spirit raised Jesus from the dead, then we know He will also bring our mortal bodies to life through His Spirit.

### **Resurrection and Εγείρω**

1. Resurrection is a raising up from that which was.
2. What was, was a perishable, corrupted physical body, that in which we are currently housed.
3. That is the seed analogy.
4. The seed that lies dormant is not lost and it does not remain in the ground.
5. The body that was sown in corruption remains in corruption. A seed is a seed.
6. The physical body is caused to arise. It is raised up. It is reconstituted.
7. The middle voice is reflexive; the body itself is raised. The physical body is raised. It is not entirely new?
8. The middle voice shows the connection between what was and what will be.

9. A seed, the old body, becomes a plant, the new body. One springs from the other. The old the new comes from the old, and is entirely new in form and function and capability.
10. What was sown in death, corruption and deterioration, returns to a different form of life. Our new body is imperishable; it does not die.

The believers body becomes what Adam's body ought to have been; immortal and incorruptible. The resurrection body will be even greater than Adam's with greater properties than those in Adam. Adam, for instance, was earth-bound. He could not rise into the heavens. We are not earth-bound. Adam did not have a body like the risen Christ, but we will. He is the firstfruits and we will follow. Adam had the test body and it was for a test.

Rom. 8:11 **And if the Spirit of Him who raised Jesus from the dead lives in you, then He who raised Christ from the dead will also bring your mortal bodies to life through His Spirit who lives in you.**

Paul was referring to 2 different bodies; one perishable and one imperishable.

#### **The Old and New Bodies**

1. The perishable and the imperishable are from the same source, but with a marked difference.
2. The old was in existence and it will be gone.
3. There is a new, which will come into existence at a future time, but with that association to the old. Just like the seed and the plant which springs from it.
4. Paul describes the new body in entirely different terms from the old, but with a continuity.

There are a number of analogies, which were found throughout; and they do not prove anything, nor do they give us a detailed description of the old and new bodies. What do these analogies give us? They remove the difficulties of conceiving of the resurrection body. The differences of the unknown in the stellar universe. It is just about the sheer magnitude of it all.

The object of the preposition in the dative is different than it was before. *Αφθαρσία* = *the state of being immortal*.

#### **The Immortal Body**

1. *Αφθαρσία* is the quality of the future life.
2. The seed which died has now returned as a plant, but not one that withers.
3. That which arises from the seed, in the analogy is the perishable body, has absolute longevity. Imperishable because it is uncorrupted.

4. It becomes an immortal body, just as the old seed represented a mortal body, a body that dies.
5. The new is a body that cannot die. No more tears, no more sorrow, no more death. The new body is perfectly suited to eternity. It is perfectly durable, no matter what.
6. That is what is meant by durability. Physical death verses absolute life; never to experience death again.

1Cor. 15:42 Thus also (In this way also) [is] the resurrection of the dead ones. It is habitually (repeatedly) being sown within corruption (decay; ruin); it is being habitually awakened and raised up within incorruption (non-decayableness).

The image of sowing is the dominant image. This is the comparison between the old and the new body. Here, the contrast is very interesting. Disgrace and glory. We all think of success in life. We are disgraced, because we are failures. Disgrace and honor have a different connotation. Then there is human weakness to divine power. They could not be further apart.

Bobby warns about tattoos.

1Cor. 15:43 It is constantly being sown within dishonor (lack of value; worthlessness), it is being habitually (repeatedly; constantly) awakened and raised up within and in union with power and ability.

## Lesson #1082

1Cor. 15:42–43 June 20, 2010

Sunday 1

Bobby has heard a number of times, “I understand what the Scripture means because the Holy Spirit tells me.” That is not true. The Holy Spirit allows us to take in truth being taught.

Paul will make a set of new comparisons between vv. 42–49. The first comparison is in the latter half of v. 42. Our body was originally sown in the state of being perishable. We were born that way. We were born spiritual dead. **In Adam, all die.** (1Cor. 15:22).

Jesus Christ was born without a sin nature, but we all have sin natures. The corrupted nature which we have acquired is a part of the cell structure of our bodies. It is passed down from generation to generation. The nature which Adam acquired is ours as well by birth. We also get the imputation of Adam’s original sin at birth. This may not seem fair to us. We were not the ones to make this choice, but we acquired this sin anyway. His sin is our sin; we are his seed; we are his progeny.

**Through one man, sin was brought into the world, and death through that sin. Death, therefore, spread to all men, because all sinned when Adam sinned.** God imputes that sin when we are born, and Adam’s nature is our congenitally. This assures the disipation of the physical body.

We are all reminded in some way or another that we are in a perishable body. It is painful to watch and to live, to see others deteriorate. At the same time, as we get older, we have great encouragement. We can have great confidence because we have believed in Jesus Christ. We will die first, apart from the rapture generation, and then receive our resurrection bodies.

Rom. 8:11 the Holy Spirit causes us to be raised. The old body which we now exist in will be reconstituted by God. It cannot deteriorate; it cannot die. No more tears and no more death. If we are all going to be like Him, are our bodies identical with His in every respect? The answer is yes and no. The properties of our bodies will be the same as the Lord Jesus Christ; but what about our outward appearance? Will there be a resemblance?

We do not want to spend eternity alone sitting on some cloud. We all want to spend eternity with our previous loved ones. Bobby can't really tell us that we don't know what we will look like. We will absolutely be better in our new bodies without flaws.

An illustration that he uses is, if we could line up all of the people and have them pass in front of them one-by-one, and gaze at their faces as they passed, none of them would look exactly alike. Even twins have distinguishing features. The infinite number of features is amazing, which is even more amazing, when we realize just how little there is to work with, eyes, nose, mouth, chin, facial structure, forehead, and hair. If this is true, then isn't it possible for our Lord to make our recognizable and differentiated? Of course. There will be some way in which we are identified. We will have eternity to meet all of these people. There are many descriptions of eternity, and they all fall short of what it will really be like.

Another illustration of 7 tones of music, and you would think that so many different songs and symphonies which can be produced every day which are different and distinct.

In our resurrection bodies, we remain human; we do not become angels of some sort.

1Cor. 15:42 **Thus also (In this way also) [Under the circumstances] [is] the resurrection of the dead ones. It is habitually (repeatedly) being sown within corruption (decay; ruin); it is being habitually awakened and raised up within incorruption (non-decayableness).**

Our first body is described as *ατμία* = *a dishonorable [body]*. This is because of the sin nature which is in us. It is an inherent part of the body. It makes everyone dishonorable. The genetic sin nature. No matter how honorable we are in our lives, we are still in a body of dishonor. We are honorably dishonorable. That is our inheritance from our forefather.

Adam was made without a sin nature. He never had a dishonorable thought or action, until he took the fruit and ate of it. He got a nature which was dishonorable. He passed along that dishonor to us. We are in a state of dishonor. Everything that we are is tainted by the sin nature in our bodies. Our sin nature affects all of us in every way. As man multiplies, he continues to pass along this dishonor.

Adam's dishonor becomes ours. We are in a state of dishonor at birth. There is a position of dishonor and a life of dishonor. It is not what we do that makes us dishonorable, but it is what we are. We are disgraced when we are born with a body of corruption, just like fallen Adam. This dishonor of ours is inherent. We can certainly be dishonorable in life to a greater or lesser degree. It is all part of the sin nature.

Lots of kids think their parents are disgraceful, and they are ashamed of their parents, wrong or right. In a way, they are right, because the family escutcheon of the human race is dishonor. Every parent passes along dishonor to his own child.

#### **Dishonor**

1. As a believer, when you die, you die with a body of degradation and humiliation.
2. From birth to death, you are in a body which is flawed. No matter who it is, they are flawed. We are all flawed; we are all marred by the sin nature.
3. Our dishonor is not acquired by the success or failure of our life. It has nothing to do with your outward appearance. It is not because of your immediate parents or grandparents being believers or unbelievers.
4. It is our state. Dishonor is our status at birth. It is our personal inborn nature which disgraces our body. We are born in Adam.
- 5.
6. You cannot be rid of that nature of dishonor by anything that we do or fail to do. We are sown in dishonor.
7. When anyone dies as an unbeliever in Jesus Christ, he receives a dishonorable discharge from this life. This is the height of ignominy in this life. We never lose this dishonor for all eternity.
8. Our body of dishonor is inherently disgraceful and we have that stigma. For the believer in Jesus Christ, this is not the way the body is raised. It is raised in glory.

As you face the enemy in the Angelic Conflict, whatever glory you have is reflected glory. When you rise in your resurrection body, you are glory. It is a state. It is a part of our new structure.

1Cor. 15:43 **It is constantly being sown within dishonor (lack of value; worthlessness), it is being habitually (repeatedly; constantly) awakened and raised up within and in union with power and ability.**

**Lesson #1083**

**Philip. 3:21 1Cor. 15:43 June 20, 2010**

**Sunday 2**

As being raised, we are glorified, or raised glorified. It is an inscrutable subject, going from mortal to immortal. God creates and He creates our resurrection bodies. Bobby contemplates this as he studies. What our capabilities are; what we will be able to do. What we are studying is as close as we can come to a description of what our resurrection bodies are. It is not a particular attribute. We cannot understand the very specific aspects. We are not eternal and we will become eternal.

Then there are various attributes, and there are comparisons made. V. 43 explains dishonorable and glorious. We are born separated from God and we can do nothing about it in ourselves. That affected all of us. We are all a part of His disgrace and His dishonor. We have some triumphs of honor from time to time. The opposite of dishonor is what we will be in heaven. It is absolute honor, and that is our future. We are raised in glory to a body in glory. *Εγείρω* = *to raise up*. The middle voice; the body we now possess is raised, but not in the same form, but with a connection to our previous body.

*Ev δοξα* is in the dative case; *in the state of being glorified*. The new body is described as being raised in a state of glory. No sin nature in the new bodies, just as Jesus Christ has no sin nature. He has no sin nature in His original physical body. We will be the same. We will have no old sin nature. We do not know what freedom is, since we are enslaved to a sin nature. What will it be like to be truly free?

The bigger the government, the less individual freedom that we have.

In heaven, we will have complete and total freedom from that which enslaves us today. Rebound is a license for us to live the Christian life; not in any other way. In freedom, there will be no guilt, no apprehension. We will be so much happier without it. There is only great pleasure. There are incredible advantages. We will never be tempted from within to do anything that is wrong. Adam was tempted in the garden; why would we not be tempted in heaven? In the garden, this was a volitional test; it is a part of the Angelic Conflict. There was a purpose in allowing this temptation. He allowed Satan to tempt mankind. In heaven, there will be no need to test volition. The Angelic Conflict, at that point, has been won, and Satan and his angels will be incarcerated forever in the Lake of Fire.

In heaven, there is that perfect conformity. It is an absolute state of peace, contentment and happiness. There are times when we might be happy and ecstatic in this life. That must be what heaven is like? It is not even comparable. Maybe if we can understand this to the  $n^{\text{th}}$  degree. There is no test, no temptation, no sin nature. Once we believed in Jesus Christ, that took care of all those problems. The power behind this is Jesus Christ; and it all comes from this one single decision. There can be no better news than the gospel. No matter what a louse you are, the power is in the gospel. We may not have the crowns or rewards that others have, but we will be there with everything that Bobby has described. That is the power and the magnitude of what He did. This is what God intended for us at the very beginning. Jesus Christ placed us in the place where we will be. We will be and we will regain what Adam had, but we will have even greater, a glory beyond that which Adam enjoyed. Adam did not have a glorified resurrection body; but we will.

### **The Resurrection Body We Will Have**

1. Our body is created in congruity with Him.
2. This is the total connected between his resurrection body and our resurrection bodies.

3. The conformity makes us Christ-like. In life, we move toward that in our souls. Here, every description of the resurrection body of Jesus Christ is a description of our bodies.

This will be accomplished by the exertion of the power. That is complete and absolute omnipotence. That is the unlimited power of God. He is the One Who put us here. This same power which resurrected the Lord Jesus Christ will resurrect us as well. This is if He can defeat all of His enemies, and these fallen angels are very powerful. If He can create a new Jerusalem and a new eternal state, is He not able to make us in such a way as to populate this new heavens and new earth? Jesus Christ has that power and ability and he will do it. He will do it when he chooses to do it.

Christ possessed a certain bodily glory during the time that He was here on this earth. He was without a sin nature and He has absolute power and integrity. That divine glory was veiled, except for that time when he was on the Mount of Transfiguration. When He received His resurrection body, it has a glory much greater, which was revealed in between His death and his ascension. His physical body had a great glory than ours.

We do have a certain reflective glory in this life as we grow to maturity. We begin to reflect this glory, but that is nothing compared to the glorified state in eternity. We won't be divine. We are still creatures, still created by God. We do not become divine nor do we become like angels (we will actually be greater than angels). In our new bodies we will be elevated above the angels. We will be free from the sin nature and from all personal sin.

Creeping humanism; human viewpoint is the way that most people think and the way that all unbelievers think. They have no other capability. The only way we can have divine viewpoint is to know what divine viewpoint is. Only the believer can have this. There are believers who try to combine these together. They try to incorporate human viewpoint into the church; into Bible doctrine. It is happening all over. In eternity, we will be free of syncretism. We will be free of the bonds of our present state of dishonor. That will be absolute freedom. Freedom does not mean no absolute authority. Freedom and authority are mated; and freedom does not mean a lack of authority.

Philip. 3:21 He will transform the body of our humble condition into the likeness [conformity] of His glorious body, by the power that enables Him to subject everything to Himself.

### Sanctification

This is the whole progress of perishable to imperishable. This is used and misused.

1. This means to be set apart or to be separated.
2. The Greek word is *αγιος* often translated *holy*. It means *consecrated, set apart to God*.
3. The believer who is regenerated and justified, who belongs to the Lord, having been made new creatures in Christ. He gives us His perfect righteousness, making us acceptable to God. 1Peter 2:9 those who are justified are called a holy nation, a people of God's own possession. That is the whole idea of *αγιος*.

4. This means we are set apart, consecrated to God, as His Own people. We are a royal priesthood. Our priesthood is individual; we are not represented before God, but we are able to approach God directly. No one stands between us and God. We are a people for God's Own possession. We are part of His royal family. We are set apart, consecrated to God, as His Own people.
5. As sanctified, the Bible calls us saints. In some churches, only a certain few are saints. Those who have been canonized are just as corrupt as us. They just did a lot of good works, which may or may not be divine good. Paul called the Corinthians *saints*, and they were probably the worst bunch of believers in the history of the church. They had it all.
6. 3 phrases of sanctification:
  - a. Positional sanctification. When we are regenerated, we have a position of sanctification. That is where it all starts. We are on our way to an imperishable body at this point. Saved.
  - b. Experiential sanctification. This is a spiritual life. This is spiritual growth. Here we are progressing. We are growing. We will never reach absolute sanctification in this life. Spiritual growth.
  - c. Ultimate sanctification, when we are raised in our resurrection bodies, and there is no more perishable. There is no more sin nature. Raised in a resurrection body.

1Cor. 15:43 **It is constantly being sown within dishonor (lack of value; worthlessness), it is being habitually (repeatedly; constantly) awakened and raised up within and in union with power and ability.**

## Lesson #1084

1Cor. 15:42 June 23, 2010

Wednesday

v. 42 beings a series of comparisons which are carried through into vv. 43–49.

There is the longevity of the resurrection body first. We have to have an eternal body in which to reside, if we are going to spend eternity with Jesus Christ. Our mortal bodies are not able to look upon God. It would be like looking upon the sun; we would go blind. However, when raised in glory, we will be able to do so. The distinction is imperishable compared to perishable.

1Cor. 15:42 **Thus also (In this way also) [Under the circumstances] [is] the resurrection of the dead ones. It is habitually (repeatedly) being sown within corruption (decay; ruin); it is being habitually awakened and raised up within incorruption (non-decayableness).**

The 2<sup>nd</sup> characteristic is in v. 43a. It is sown in dishonor. Every person is sown in a state of dishonor, even before we are able to form a single thought in our brains. That is our terrible inheritance in Adam. Our status of corruption is one of dishonor. Even as believers in Jesus Christ,

There is fun associated at times with the sin nature, but it always ends badly. It never comes out good. There are always repercussions, always negative results. You dishonor is not acquired by the success or failure of our temporal lives. We think of ourselves as dishonorable in that we fail in some way. Dishonor, here, has nothing to do with the experiences of your life. We can bring honor upon ourselves with good decisions, and we can bring dishonor upon ourselves in the same way. However, this is not about what we do, but what we are. We have a dishonor gene in every cell of our bodies. That is what is meant by a body of dishonor. For the believer in Jesus Christ, dishonor is not the way our body is raised.

There is no dishonor in heaven. God cannot associate with any unrighteousness or with relative righteousness. It is a body that is not tempted to dishonorable conduct. Therefore, there is never experiential dishonor. So the body is glorified.

There is a process, in the way that we move from a body of dishonor from birth to a body of honor at the resurrection. This is a process called sanctification; it means *to set apart*. The word used is related to *holy, holiness*.

There is an experiential honor, like a combat veteran who is successful. We then move to ultimate glory after death.

The process of sanctification is attributable to God alone. We make some decisions along the way, but we have no hope apart from God's provisions.

### **Sanctification**

1. The first part of sanctification is positional. Our life, from birth to death, is going from positional sanctification taken to ultimate sanctification.
2. Every believer is judicially removed from the slave market of sin. This is exclusively a work of God the Holy Spirit. We are put in a position of being set apart by God the Holy Spirit.
3. Positional sanctification is a part of our appointment in Christ. Christ is holy, so in Him, we are holy.
4. Thus the believer qualifies to live with God forever, because he possesses this position of holiness.
5. The believer is set apart to God for God's own purposes. We are set apart for that. We are set apart for specific things. Eph. 2:10 **For we are His creation [workmanship]--created in Christ Jesus for good works, which God prepared ahead of time so that we should walk in them.** We are created positionally sanctified in order that we walk. Everyone has an idea as to what it means to walk. Unbelievers and believers can both do a set of things which others would call good works. However, we are created to live the Christian life, and when filled with the Holy Spirit, we are walking in them (in these good works).

### **Experientially Sanctification**

1. We are created and separated positionally for all good works.
2. This second form of sanctification is not static; it is progressive.
3. 2Peter 3:18 the basis of spiritual advance is sanctification. Good works do not sanctify us, but they are a result of our experiential sanctification.
4. It begins with the filling of the Holy Spirit and staying in fellowship; the only way to advance. That is the power. That is the power to progress.
5. The more time you spend in fellowship, the less time you are carnal.
6. This rate of growth is often further increased by adversity and suffering. Bobby knows that we hate to hear that.
7. This is the process by which one's experiential status is being brought into conformity with one's positional status. You have this position of sanctification. We have it and we have been set apart. That is our experiential sanctification. So we move from the positional status and we are brought into conformity with this status. Sin is violating God's law, whether you know it or not.
8. We are formerly set apart in positional sanctification. We must also grow in experiential sanctification. The purpose of experiential sanctification is to glorify God. It is all about His grace.
9. Experiential sanctification means *to gain the ability to think with the mind of Christ and execute the spiritual life.*
10. We belong to Jesus Christ. In union with Christ. Since we belong to Him, we develop a likeness to Him. When we are thinking like Christ, we are becoming like Him. We are never totally like Him, but we are moving in that direction.
11. The product of experiential sanctification is virtue love in the soul.
12. The more you grow, the more you take on His character and execute the plan of God. The execution of the plan of God means that we are taking on the character and the characteristics of the thinking of Jesus Christ.
13. We remain experientially set apart empowered for service. We execute the spiritual life and we serve Him utilizing our spiritual gift. That is the whole spectrum of the spiritual life. We are then prepared to utilize our spiritual gift. We can all pray and we can all witness, but there is much more to the Christian life than just that. Normally, those with whom you are in contact open the door themselves in order to indicate that they are open to the gospel.
14. So experiential sanctification is also an exclusive work of God the Holy Spirit, just as was positional sanctification.
15. Experiential sanctification is consummated in this life by the Holy Spirit power working in us. This is called walking by means of the Holy Spirit.
16. Experiential sanctification is the process of being set apart for service through spiritual growth. Philip. 1:6 **I am confident of this, that He who started a good work in you will carry it on to completion until the day of Christ Jesus.** Jesus Christ began the work in us, all positional. He is confident that He will perfect it until the day of Christ Jesus. That perfecting is a process. He began a good work and He will perfect a good work. This is a continuation of what began at regeneration. At salvation we become a new spiritual species, call a new creation in the Bible. We have a position; now live it. A king is coronated. He is brought to the throne and

the crown is put on his head and he is set apart as a ruler. But that is only the beginning of his reign. He has the position; but he must begin to function in this position. That setting apart of experiential sanctification includes a pattern of service and glorification of Jesus Christ in this life. Utilizing spiritual gifts here. We will never be perfect in this life, but we continue to advance, but we continue to execute His plan. We will keep being perfected until the day of Jesus Christ, until resurrection day.

### Final Sanctification

1. Ultimate sanctification is when Jesus Christ returns to provide us with our resurrection bodies. We are without sin, without a sin nature.
2. This ultimate sanctification is only accomplished by the power of God consummated in the resurrection body. It is the glory of v. 43
3. This is the point when we reach the ideal, the fully glorified state of eternity.

1Cor. 15:43 **It is constantly being sown within dishonor (lack of value; worthlessness), it is being habitually (repeatedly; constantly) awakened and raised up within and in union with power and ability.**

**Lesson #1085**

**1Cor. 15:42–44 June 24, 2010**

**Thursday**

The comparison that we have been making, between the old and new bodies. If those comparisons seem short on specifics to us, Paul did not intend to give us a physical description. No other book, no other place describes what is found in the Bible here. The focus here is on a general difference and the fact that there will be a bodily resurrection.

First, Paul describes the body, and then what happens at the moment of resurrection. This is what the Corinthians need to be convinced of. The differences serve to heighten all of our expectations for eternity and it gives us confidence in our future bodies. Think of the few years that we are in this physical body; and we will spend all of eternity in the new resurrection body. When we comprehend with this perspective, it helps to strengthen our motivation to remain in this body. Amazingly enough, we will have this new body forever.

Death conveys us to one of the most exciting moments that we will ever face.

Pointing out what we will be like, that is entirely successful. In the ever-marching deterioration of our bodies, who cannot look forward to a body that will not deteriorate? Every day, our bodies deteriorate. We can go along fine, and then, one day, we get this ache that does not seem to go away. Our body is durable, no matter what. It is suitable for a face to face existence with God in heaven.

There is an ever-present curiosity as to the specific capabilities and functions of our future bodies. In all of this, don't get impatient. Our curiosity will be satiated. We must always look forward to what is to come. God's plan for us in this life must be fulfilled. We go from dishonor to glory. **Sown in dishonor, but raised in glory.**

1Cor. 15:43 It is constantly being sown within dishonor (lack of value; worthlessness), it is being habitually (repeatedly; constantly) awakened and raised up within and in union with power and ability.

It is not just our body that is weak; our entire existence is weak. There is no power in a corpse, and that is the analogy to the absolute feebleness of our bodies in life.

Of our politicians, which one has real power? Which one can affect eternal things?

### Summary

1. We are certainly hindered by our present bodies. These bodies are confined to this realm and they are weak in every sense. Which one of us can fly? We are here and we are limited.
2. Our weakness is highlighted by the deterioration and the death of this present body. When you know that is happening, you know you are weak, and there is nothing that you can do.
3. The body is raised in a state of power. It happens, it stays that way, and it never changes. The resurrection body will have power; there is a tremendous difference. Every frailty that we have will no longer be the case.
4. The day is coming when we can navigate the universe as easily as crossing the street. We can look up to the sky and go to any planet or star.
5. More amazing than all of these superficial powers, is that we can stand face to face with the glory and omnipotence of God without being struck blind and dead. This is not something we are able to do at this time. We cannot confront God in any direct sense. Ex. 33:21–23 The LORD said, "Here is a place near Me. You are to stand on the rock, and when My glory passes by, I will put you in the crevice of the rock and cover you with My hand until I have passed by. Then I will take My hand away, and you will see My back, but My face will not be seen." God is going to show Moses as much as he can of His person. Moses could not see the Lord face to face at this time. Moses cannot see God because He is too overwhelming. The full glory of God cannot be seen by Moses. Ex. 34:6–7 Then the LORD passed in front of him and proclaimed: Yahweh--Yahweh is a compassionate and gracious God, slow to anger and rich in faithful love and truth, maintaining faithful love to a thousand generations, forgiving wrongdoing, rebellion, and sin. But He will not leave the guilty unpunished, bringing the consequences of the fathers' wrongdoing on the children and grandchildren to the third and fourth generation. God reveals His character, His essence, and that is the *back* which Moses is able to observe. We learn about God through *words, sentences and ideas*. That is the backside of God which Moses is able to see. *Grace* is the unfailing love of God.

We will be able to have face to face communication with God in our resurrection bodies.

1Cor. 15:43 ...sown in dishonor, raised in glory; sown in weakness, raised in power;...

If you have a physical body, then you are guaranteed to have a resurrection body. The old body is perishable, the new body is imperishable.

The natural body is the principle of life. That is the beginning. The end raises up the same life as a spiritual organism. One life is from Adam, the way it is sowed, and the other is from Christ, the spiritual man. Spiritual does not mean there is no bodily existence.

### **What Is a Natural and Spiritual Organism?**

1. The kind of organism depends upon the kind of life that it possesses.
2. The natural is defined by its sphere of operation in this life. That sphere of operation has many, many limitation.
3. The spiritual body is the heavenly body.
4. It is defined by its relationship with God in time through spiritual growth and in the future by the eternal life that it possesses in the presence of God.

### **What Is the Natural Body and What Is the Earthly Body?**

1. It is the flesh and blood that we reside in.
2. It is our physical body; our material existence. Material refers to the physical world; it is a material existence.
3. Natural also refers to the immaterial side to the existence in this life. The material and immaterial is separated from God. We cannot separate these 2 things. The soul is still housed in the natural body. The natural man has nothing to do with God.

Ψυχικός = *soulish, natural*. 1Cor. 2:14 **But the natural man does not welcome [accept] what comes from God's Spirit, because it is foolishness to him; he is not able to know it since it is evaluated spiritually.** Anything that is spiritual is foolishness to the natural man.

### **Why Is this Foolishness to the Psuchekos Man**

1. He cannot accept the things of the spiritual in his natural state. The pastor-teacher teaches doctrine. It is provided for him at the moment of regeneration. Now we have the spiritual man in the resurrection body. Without that human spirit, the Holy Spirit cannot teach. So the natural man is not capable of accepting the things of God. It just cannot happen.
2. The psuchekos man has no spiritual capability. Even those who say, "I am a spiritual person."
3. The psuchekos man cannot use gap; there are no grace assets which he can apprehend.
- 4.
5. Without that capability, the absolutes of Bible doctrine and the character of God cannot be accepted. They can only be replaced by human viewpoint and relativism. If he cannot accept the absolutes of Bible doctrine, if they cannot become absolutes in his soul, then what will he replace it with? No human spirit, so he cannot understand spiritual things. All he can understand is human viewpoint. All the relative aspects

can be understood. He can only be a humanist. That is the psuchekos; the natural man.

6. The psuchekos man is incapable of relationship or fellowship with God.
7. That is what makes him a natural man as opposed to spiritual. How do we have a relationship with God? Do we shake His hand or hug Him? We have a connection with God. Knowledge of God. You cannot have a relationship with someone that you do not know.
8. He can only be a humanist with the perspective of human viewpoint. This describes the unbeliever. Spiritual thought is foreign to him.

An unbeliever can sit in Berachah Church and understand academically what is being said, but, for him, it is knowledge. This is what doctrine is to him: it is just another philosophy of life; a religious ideology. It is an ethic; words we can live by. A cultural more. Many a natural man has sat in Berachah and used their profound words out of context. The words of the Bible are human words. Those words have no spiritual impact upon the natural man, nor does his hearing them, have eternal impact. These words do not supply him with a way of life. We accept Bible doctrine if we are in fellowship, and when we hear doctrine and metabolize it, it becomes the only criterion for every aspect of life. That is the difference, the natural man. That is what we all were.

1Cor. 15:44 ...sown a natural body, raised a spiritual body. If there is a natural body, there is also a spiritual body.

1Cor. 15:44 It is habitually (continually; repeatedly) being sown a body having the qualities and characteristics of a soul (a soulish body), it is habitually (repeatedly; constantly) being awakened and raised up a spiritual body (a body having the qualities and characteristics of a spirit). Since (If) there is a soulish body, there also is (exists) a spiritual one.

**Lesson #1086**

**1Cor. 2:14 15:44 June 27, 2010**

**Sunday 1**

We are born into this world with perishable bodies. Our bodies are subject to deterioration. We are destined for the grave. Not as obvious to the unsaved is, we are born spiritually dead. The unbeliever continues in this category. We have a body of sin, and we all have a propensity toward sin. We have a propensity toward sin. We are confined in many ways. We do not have the power to save ourselves from death any more than we are able to fly into the sky. We cannot affect on our own an afterlife. What is true is, believers in the Lord Jesus Christ will be raised by God at a time to be determined, and a time that we will be raised with imperishable bodies.

We will be raised in glory, which is what *The Sands of Time* addresses. Our bodies will be compatible with the presence of God's glory. We will be able to see the glory of God in our resurrection bodies, something we cannot do now.

No one has spoken to God since God spoke to the Apostle John, which closed out the canon of Scripture. Mormons and Jehovah Witnesses all begin with false revelation being claimed by the founders. That is how cults are born.

We will be raised in power. There will be no earthly limitations. Our bodies will be able to move about the universe as easily as we cross the street. We will supercede the laws of nature, like the laws of gravity or the speed limit of the universe (the speed of light).

We do not become gods or angels. We will be higher than angels and we will have reconstituted bodies far beyond what we can imagine.

The natural body is all around us, with all of its aches and pains and eventual death. There is also an immaterial side to our existence in this life; the unique qualities which make the human race human. Thought, will, consciousness, and all that the soul is.

Natural is the Greek word ψυχικός, and we studied this in 1Cor. 2:14 **But the natural man does not welcome what comes from God's Spirit, because it is foolishness to him; he is not able to know it since it is evaluated spiritually.** Spiritual things are foolishness to the ψυχικός man. He does not have the Holy Spirit; he has no spiritual capabilities. He is unable to spiritually appraise anything. Various absolutes, the spiritual life and the grace of God are foolishness to the unbeliever. They reject to grace of God in salvation. They have no comprehension of spiritual things. They can be humanistic; that is all they are capable of.

The natural man can sit in Berachah and understand what is going on, to some degree. What is the difference?

#### **What Is the Difference Between the Natural Man and the Spiritual Man?**

1. The difference is between doctrine resident in the soul of the believer, which doctrine cannot reside in the soul of the natural man.
2. The natural man comprehends doctrinal information, but he sees it just as another philosophy of life, or as an ethic, or as some ideology or as an ideology.
3. The natural man gains knowledge of spiritual things which is academic. It is what we could gain by sitting in any classroom. That academic license is not the basis of a way of life.
4. This doctrine does not sweep into every corner of his soul and renovate it.
5. The natural man cannot think with the mind of Christ or with divine viewpoint. This helps us to understand how it is possible for the natural man to think this way.
6. The natural man is not empowered by the filling of the Holy Spirit, to metabolize doctrine or to live the spiritual life. These things are a part of regeneration.
7. All that is left for the natural man is the human viewpoint of life, which is left entirely intact when (or if) he hears Bible doctrine. Human viewpoint remains intact in his soul whenever he sits in a church.

8. What can the natural man adhere to by way of spiritual things? He can adhere to divine establishment. This is the best the natural man can cling to. He can understand these things.
9. For the natural man, doctrine is ultimately foolishness. He cannot accept Bible doctrine as the only criterion for every aspect of life. The natural man laughs at this. There are so many other criteria for life than Bible doctrine; that is foolish.
10. Their spirituality is self-created; it is not God-centered. Their spirituality is not being materialistic for awhile, but then they hop right back into it. God can only be known in their heads. Even if the natural man incorporates some truth, when it is inconvenient for him, or clashes with what he or she wants, then it is rejected. "Let me move on to a new god which I make up." No absolutes. Even if the natural man sincerely believes in God, and many do, they cannot have a relationship with God, because there is no point of contact with God. For the natural man, God is enigmatic; He is abstract.

We ought to come up with one salient point: the god of the natural man is not God.

When we become carnal, then we can reject doctrine when it conflicts with what we want; we can develop our own concepts about God. However, no matter, we have an eternal future regardless.

#### **Why Is the god of the Natural Man Not God?**

1. The ψυχικός man has no spiritual apparatus. When we are regenerated; when we believe in Jesus Christ, we are born again. When Adam fell, he lost the human spirit. Adam was separated from God, and he lost this relationship. God restored it and he became trichotomus again.
2. The unbeliever is dichotomus. He has a material and immaterial side.
3. He has no human spirit, which is man's real spiritual side.
4. The ψυχικός man cannot understand spiritual things.
5. Being born again means to regain the human spirit lost by Adam at the fall.
6. So, the ψυχικός man has no spiritual apparatus. He does not have the grace apparatus for perception.
7. That is an absolute spiritual limitation. This is a fatal weakness inherent to the ψυχικός man.
- 8.
9. Including his thoughts and feelings, the natural man can only have human viewpoint. The ψυχικός body is deteriorating and will die. Heaven is a physical place. It is not conjured up by us which is some sort of a nirvana.

1Cor. 15:44 ...sown a natural body, raised a spiritual body. If there is a natural body, there is also a spiritual body.

1Cor. 15:44 It is habitually (continually; repeatedly) being sown a body having the qualities and characteristics of a soul (a soulish body), it is habitually (repeatedly; constantly) being

awakened and raised up a spiritual body (a body having the qualities and characteristics of a spirit). Since (If) there is a soulish body, there also is (exists) a spiritual one.

**Lesson #1087**

**1Cor. 2:14–15 15:44 June 27, 2010**

**Sunday 2**

We are comparing the ψυχικός man, and we all come into this world with a ψυχικός body. This is a man who is unable to have a spiritual life. **If there is a natural body, then there is also a spiritual body.** This is the key to understanding the natural man as over against the spiritual man. We all have bodies which are deteriorating and will eventually end up in the grave. The difference will be how we are raised up.

Right now, we are trichotomus; we have a body, soul and spirit. The human spirit is the relational capacity between man and God. This is where the natural man differs from the spiritual man. Their spiritual life can only be in humanizing God; but they cannot understand the God of the Bible. Furthermore, we have no additional revelation of God outside of the Bible. The natural body is completely earthbound. The psuchikos body dies and deteriorates like any other living organism. Roadkill should make us think of our bodies at death. Our bodies are spiritually dead. The psuchikos man will be bodily raised, but with a body of dishonor. His body will be suitable only for Lake of Fire.

You do not want your worst enemy to end up in hell.

There is a spiritual body, which is the same as a heavenly body or a resurrection body.

When the soulish man hears spiritual truth, he does not get it, apart from academic knowledge. This is knowledge for living the spiritual life. That is the basis for the spiritual life.

1Cor. 2:14–15 **But the natural man does not welcome what comes from God's Spirit, because it is foolishness to him; he is not able to know it since it is evaluated spiritually. The spiritual person, however, can evaluate everything, yet he himself cannot be evaluated by anyone.**

The parallel word is pneumatikos (Πνευματικός), and this is the contrast found in v. 15 above and v. 44 below.

#### **The Psuekikos Man Verse the Pneumatikos Man**

1. This means that the believer is capable of a relationship with God in time. This is because he has the filling of the Holy Spirit and the spiritual apparatus to relate to God. This is key to everything that we are.
2. The pneumatikos man can assimilate Bible doctrine through the grace apparatus for perception.
3. He is capable of knowing God in a personal way. You have to know someone in order to have a special relationship with them. If you do not know God, how can you have a relationship with Him? You cannot conjure up some image in your head

which is a god that you have made up, and have some sort of relationship with that. That is a relationship with yourself. Our understanding of the character of God comes from objective knowledge. Only the pneumatikos man is able to enjoy this.

4. No pseukikos man has the ability to understand God. He can only be humanistic. He can only think in relative terms. Bobby loves how it is that government officials think that they know better for us; and all they are doing is imposing on us. Our government likes to impose themselves on us. The bigger government, the more they impose themselves on us, and that means the less freedom that we have.
5. Pneumatikos describes a believer with an eternal relationship with God. We will be raised in a spiritual body. We have a relationship with God in time. We are raised with a pneumatikos body, and we have more than the soulish man in time, and much more in eternity. There is no bleed over from one to the other. The pseuchikos person and the pneumatikos person have a wall between them, which barrier is thrown down by the cross. There is a connection. The spiritual man is equipped for an eternal relationship with God. Our bodies now can relate to God through our spiritual apparatus. However, this relationship is limited in our temporal existence. We can only dimly understand the eternal things of God until we are fully equipped to do so.

The Bible has very few descriptions of heaven. Most everything is metaphorically. We understand that there will be some opulence. But none of us really understand what heaven is like. Paul experienced it and he was unable to describe it. We will receive a body which is able to understand and enjoy heaven.

It is difficult to understand an absolute God; a God with unlimited power, a God Who is not subject to time. How can anyone know everything? Not just the actual, but the possible; not just the past, but the future. How do we understand the cost to Jesus Christ in dying for our sins? How do we understand the Angelic Conflict and all that is around us? It is there and we cannot even see it. Bobby is giving an idea what we do not fully understand now, but we will. Our eyes will be opened in such a way that we cannot fully understand now. Bobby understands our finiteness and the limitations of our understanding. In eternity, we will have a tremendous mental capacity and be able to know it all. We can finally say, "I am a know-it-all." We will have all of the blanks filled in.

We are incapable of living with Him now, having an old sin nature. Baptism is a picture of the cleansing of the sin nature when we are raised up.

The resurrection body is capable of total fellowship with God. How do we exist for eternity? We will have a body capable of doing that.

Bobby is not talking about some sort of ethereal body. This resurrection body is tangible; touchable. It is not just smoke and clouds, without form or shape. This will be a real body. God the Father has no body as we have; but Jesus Christ does. Jesus Christ took on a body and became truly human. His body was raised a resurrection body, and it was tangible and touchable. It was different than the resurrection body which He possessed before.

The body of Jesus Christ, at His incarnation, was like the body of Adam's and capable of long, long life (possibly everlasting life?). However, His resurrection body will be quite different.

God is everywhere, all of the time, all at once. Jesus Christ was localized into one place as One Person.

In our current physical bodies, there is an angelic war going on all around us. In the Old Testament, they did take forms from time to time. However, in our dispensation, these are spirits and we cannot see them. However, in our resurrection bodies, we will be able to see angels.

The Members of the Trinity are real persons.

Paul concludes with: **If there is a natural body, there is also a spiritual body.**

1Cor. 15:44 **...sown a natural body, raised a spiritual body. If there is a natural body, there is also a spiritual body.**

1Cor. 15:44 **It is habitually (continually; repeatedly) being sown a body having the qualities and characteristics of a soul (a soulish body), it is habitually (repeatedly; constantly) being awakened and raised up a spiritual body (a body having the qualities and characteristics of a spirit). Since (if) there is a soulish body, there also is (exists) a spiritual one.**

**Lesson none**

**1Cor. 15: June 30, 2010**

**Wednesday**

rained out

**Lesson #1088**

**1Cor. 15:44 July 1, 2010**

**Thursday**

There is a standing joke, that when Bobby cancels class, it will not rain. Bob almost never closed a Bible class; once only 12 showed up; on another occasion, near his retirement, 1 showed up. The latter class was cancelled.

The first part of the verse compares the body of the natural man with the spiritual body of the spiritual man. Same Greek words used back in 1Cor. 2:14.

All of the progeny of Adam is born a natural man, a body that is dishonorable, a body which is weak. Every person possesses a body of flesh and blood with the inherited nature of sin. Our bodies are deteriorating, no matter how many vitamins we take and how much we exercise; nevertheless, we will deteriorate. We will die, decompose and turn to dust. Every ψυχικός man.

The natural man. God cannot create anything which is imperfect. The body of Adam was created without sin. God still creates the soul, but with connection with the body of sin, that soul is also tainted. That is not to say that the uncorrupt soul is trapped in a corrupt body.

The soul is immortal but corrupt. Natural man; he will always be a natural man, without Christ.

The born again man receives a human spirit at his new birth. That is the only difference. The natural man has a soul and a body; the spiritual man is trichotomus. That human spirit is the apparatus for a relationship with God in time. The spiritual man, the trichotomus person, who is still in a natural body.

More importantly, the spiritual man will possess more than a natural body. The natural man will never have more than a natural body. The spiritual man can relate to God; but in a natural body, he understands God through gap, but he only understands God to a certain point, to the ability that God has given him.

The mysteries and the inscrutable aspects of God, which we cannot currently comprehend, we will be able to comprehend fully in the resurrection body. Most importantly, the capability and the capacity to fully understand God. Only the spiritual body is capable of this full understanding.

Paul makes the final logical statement. Since we have the natural body, we will have a spiritual body, a resurrection body, suitable for our existence in heaven, a body sans the sin nature. It will not decay. It includes the ability to understand divine revelation. We will see it all, when in our resurrection bodies. We have an apparatus to understand it all.

Bobby can tell us that God is omnipresent, but can we fully apprehend that? Not at all. God knows all the alternatives, had we made this or that decision. God creates both. We are all the natural man. It does not matter what our gender is. We are natural human beings. At the cross, Christ provided the ability for the natural man to become the spiritual man. When we exercise faith in Christ, we gain a human spirit, but we are still in a natural body.

1Cor. 15:44 ...sown a natural body, raised a spiritual body. If there is a natural body, there is also a spiritual body.

1Cor. 15:44 It is habitually (continually; repeatedly) being sown a body having the qualities and characteristics of a soul (a soulish body), it is habitually (repeatedly; constantly) being awakened and raised up a spiritual body (a body having the qualities and characteristics of a spirit). Since (if) there is a soulish body, there also is (exists) a spiritual one.

Adam, the natural, the spiritual the Lord Jesus Christ. Vv. 45–49 1Co 15:45 So it is written: The first man Adam became a living being; the last Adam became a life-giving Spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man was from the earth and made of dust; the second man is from heaven. Like the man made of dust, so are those who are made of dust; like the heavenly man, so are those who are heavenly. And just as we have borne the image of the man made of dust, we will also bear the image of the heavenly man.

Paul took this from Gen 2:7 **Then the LORD God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being.** Paul quotes only the final phrase. He just needs to confirm the natural body of Adam, as created by God.

Adam is the head of the human race. Adam and the woman are our parents; we are all in Adam. Since there was no human being before Adam, the Bible describes his creation. Paul quotes the last phrase, but assumes the truth of the entire verse.

God formed Adam from the dust of the ground. What is lower than dust? What is lower than dirt?

### **Adam's Original Body**

1. Adam's body was formed (*yatsar*) from dust; dust is an existing material.
2. Dust refers to the chemicals of the soil. There are chemicals in the dust. Our bodies have a chemical content, elements of which are found in the earth.
3. Some or all of these elements are found in all living creatures.
4. So, all living creatures have what may be called biological life.
5. But all of those elements could not do anything apart from *yatsar*.
6. Biological life is what all living creatures have in common. One cell is biological life; the complexity of human cells in the body is biological life.
7. This biological life exists as the cell structure of your body, which is made up of billions of living cells.
8. This includes all of the functions necessary in order to sustain biological life. We are not 100% biological life.
9. All of the species named by Paul all have biological life. God created all plants and all animals. We all do have a common life in that respect.
10. Therefore, biological life by itself is not human life, since it is shared by all other living creatures. God makes a point of ...
11. Biological life is material and it does not include the immaterial. It does not include the human soul.
12. The soul is created by God in His image, exclusively for the human race. We are the only species created in God's image. That is special. Gen. 1:27 confirms this:

### **The Immaterial Part of Man**

1. There is a uniqueness in the life of man. Gen 1:27 **So God created man in His own image; He created him in the image of God; He created them male and female.** Both genders are in the image of God. Yet, each gender has its own role in the design of God.
2. The verb *barah* means *to make something from nothing*. This is the immaterial side.
3. *Barah* describes the life of humanity as a complete and unique creation, a creation which did not exist previous to this. Man was created uniquely in God's image.

Gen. 1:26a Then God said, "Let Us make man in Our image, according to Our likeness.

### The 3<sup>rd</sup> Word Used for the Creation of Man.

1. Gen. 1:26a Then God said, "Let Us make man in Our image, according to Our likeness. To barah
2. This means *to make after a pattern*.
3. The pattern which God follows in making man, was Himself.
4. Image is how we are unique. Detsalem.
5. This conveys not a physical visible structure, but what might be called a shadow image.
6. We are not exactly like God.
7. We are a shadow image; we cannot see or touch or taste it, but it is real.
8. God has bestowed on human beings invisible essence. We have certain characteristics which are unique, a pattern which is the image and likeness of God.
9. We are endowed with certain rational, moral and relational qualities which are not found in the rest of the animal kingdom. We cannot see them, but we can see the results of them in our actions. They are indelibly and completely united.
10. These capacities are inherent to the soul of man. God creates the soul after a pattern, the image and likeness of God.
11. So God makes us with the spark of life that is a facsimile of his own rational, moral and relational capacities. God has these things to an infinite decree; ours are limited and marred by sin. Animals do seem to have some of these characteristic. Bobby knows his dog can figure things out. The dog figures out how to get the lunch. He'll push the chair out far enough to get to the lunch. So he could climb up on the chair. Those characteristics are very limited compared to man. This is really instinct. They must eat; that is not the soul of a human being. Bobby's dog accomplishes that task apart from human reasoning. He has no conscience. We are born with a conscience, with an inherent understanding of right and wrong; but the dog does not. The dog is not limited by an incomplete evolution.

The uniqueness of man; we are made in the image of God. Mankind was created unique. We are not evolved from a lower form of life. God gives the same soul, the same immaterial image of God to each person at physical birth. **He breathed into Adam the breath of lives.** God Himself breathed something into the first man. Naphac a description of God instilling into man His Own image. It is called nethshemah. Man received a part of God's Own life, which includes a soul life, far more complex than that of any other creature. These elements establish. We have the spark of God's Own life.

"You are living beings" is what Paul is saying.

1Cor. 15:45 **So it is written: The first man Adam became a living being; the last Adam became a life-giving Spirit.**

1Cor. 15:45 Thus also (In this way also), it has been written, "The first human (man), Adam, came for existence (was birthed) into a living soul;" the Last Adam into a continuously life-making (life-engendering; life-creating; life-giving) Spirit.

**Lesson #none 4th of July Message John 8:32 July 4, 2010 Sunday 1**

As Americans, we celebrate our most precious heritage, which is freedom. We set aside this day to express our thanksgiving for our independence from tyranny, a document which is relevant today as it was there. Freedom and liberty summons within Bobby a very dramatic response. A desire to preserve freedom at all costs.

There are great nostalgic memories from 4<sup>th</sup> of July, particularly the fly by which was done. This was a show by the institution which guards our freedom. Our declaration of independence reflects our freedom, and we can choose whatever path we want, as long as we do not infringe on the rights of anyone else. No one is owed a free ride.

Patrick Henry "This great nation was not founded by religionists, but by Christians; not by religion, but the gospel." John Jay, "Americans should choose Christians as their rulers." We have certainly selected rulers who were a long ways from Christianity. Personal liberty allows us to make bad and even self-destructive decisions.

Can you imagine a Supreme Court Justice making such a statement today? Muslims would riot. "Kill the infidel" now there is freedom. Atheists would have a cow. They would say that there is a union of church and state.

James Madison, our 4<sup>th</sup> president and the father of our constitution, we have staked our whole upon the capacity of mankind to govern itself, to control ourselves and to sustain ourselves according to the Ten Commandments of God." The laws of human freedom must rely upon those. There are 2 axioms that we must not forget: freedom without authority is anarchy; freedom requires personal responsibility in its citizens. It prevents relativism and humanism creeping in. Authority without freedom is tyranny. That has been the norm in most nations in history. When a government or a ruler gets too large and prominent, it intrudes on our freedom, seeping into every aspect of our lives.

The Ten Commandments are engraved on the doors of the Supreme Court, and the Mosaic Law is inside. There are Bible verses written on walls and doors all over the U.S. No nation has enjoyed the freedom which we have. Our founding fathers understood the source of all freedom.

Are the people today capable of embracing divine freedom? In all the self righteous verbiage about the separation of church and state today, that you rarely hear a mention of the absolute union of mosque and state elsewhere; or the vicious application of Sharia law in other countries. We are told that the Koran and the Bible are books of equal stature, but the Koran is a book of a false prophet, and saying so can mean death in a Muslim nation. We have the unequalled opportunity in the United States of freedom of religion. We can worship in whatever way that we see fit. That is also freedom.

We have 200 years of no persecution of Biblical Christians. Will unrestricted Bible teaching continue? Will our client nation to God last? For years, from this pulpit, there have been warnings of what is now occurring in our country.

As a part of the pivot, that is our legacy and our obligation. Whether we lose this freedom or not, we are still free in our souls.

Human freedom was the plan of God from the very beginning. Adam and the woman could make any choice that they want, and they could even choose for or against God and His one mandate. God still allowed their truly free choice. The sovereignty of God and the few of man coexist in history. God knew the content of every human decision that would ever occur, and He would allow it. He knew what was behind every decision, and yet he allowed it. God's plan still advances for each one of us, despite our self-imposed detours, despite our bad detours. God continues to throw His plan in front of us.

God brought Israel out of slavery and into freedom. Israel was the forerunner of national freedom. God could be the defacto ruler over all mankind, allowing no dissent and no free will. He has chosen not to.

The divine decree is the basis for human freedom and spiritual freedom. We are free because we have believed in Him. In that choice, there are eternal repercussions.

As we celebrate our national freedom, do not forget the source of all freedom. We cannot look myopically to the founding fathers or to the military as providers of our freedom. There are reflections of divine establishment in this nation because we have always believed in divine providence. We must look beyond to Jesus Christ, the Author of our liberty and of our faith.

John 8:32 **"You will know the truth, and the truth will set you free."** The believer is free to learn and apply doctrine and to serve the Lord no matter the circumstances in which he lived. To the believer in Jesus Christ, this verse always applies. Paul continued his ministry though a prisoner. The spiritual freedom of this verse, truth in the souls of believers is the foundation for national freedom. Enough truth in the souls means a free nation.

Gal 5:1 **Christ has liberated us into freedom. Therefore stand firm and don't submit again to a yoke of slavery.** It was for spiritual freedom that Christ set us free. This is what our freedom is for, spiritual growth and moving toward spiritual maturity. It is for the advancing in the plan of God. The slavery of legalism; the slavery of human viewpoint. We have the greatest freedom that there is. If we know doctrine, then we are set free and we remain free.

Psalms 119:45 **I will walk freely in an open place because I seek Your precepts.** So many people think that the Christian way of life is restrictive and that we are forced to follow the Ten Commandments. Even living under national tyranny, we are delivered by the inculcation of doctrine in our souls. We often go lackadaisically through our weekly routines.

This same freedom was apparent in Daniel, in Mordecai and Esther. Daniel would never compromise doctrine, even at the risk of his own life, and God provided through him freedom for Israel. Esther and Mordecai also preserved the freedom of Israel.

2Cor. 3:17 **Now the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.** Because we have the Holy Spirit, we have spiritual freedom.

We have the problem solving device, for gaining the peace which surpasses all understanding. A relaxed mental attitude. We execute the plan of God. We have these resources, even if we live in the midst of tyranny. We are free to partake of the grace blessings of God for as long as we live.

Some of us are worried about what may happen in the future. We are clearly in a downward trend, and it is easy to see in the souls of the people of this country and in those of our governmental representatives. Freedom is daily being forfeited. In the souls of our populace, there is slavery brooding. But we have spiritual freedom, and we can never be a slave, with doctrine in our souls. Today, we have a double-portion of freedom; we live in a nation which provides great freedom

## Lesson #1089

1Cor. 15: July 4, 2010

Sunday 2

First Bobby reads of v. 44:

1Cor. 15:44 **...sown a natural body, raised a spiritual body. If there is a natural body, there is also a spiritual body.**

1Cor. 15:44 **It is habitually (continually; repeatedly) being sown a body having the qualities and characteristics of a soul (a soulish body), it is habitually (repeatedly; constantly) being awakened and raised up a spiritual body (a body having the qualities and characteristics of a spirit). Since (If) there is a soulish body, there also is (exists) a spiritual one.**

We must understand Gen. 2:7 in order to understand 1Cor. 15:45

Gen 2:7 **Then the LORD God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being [soul].** Paul quotes only the final phrase.

To define the living soul of v. 45, Paul quotes Gen. 2:7b. What he means is to imply that the whole process of Adam becoming a living being is in view. He does not have to quote the whole thing, but this allows him to bring the entire verse into play. This verse is the key to the living soul.

The first thing which we have is Adam's body, formed by God from the dust of the ground.

Science recognizes that we have comes from the elements of the earth, because these same elements are found in all living creatures. So our bodies, formed from the dust,

along with all living creatures, contain the chemicals common to all biological life, taken right out of the ground.

If biological life was equivalent to soul life, then we would just be a slightly higher form of life. Biological life is material, and it does not include something which is immaterial. The soul is created by God, and that phrase *in His image*.

Gen 2:7 **Then the LORD God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being [soul].**

God created, in Gen. 1:27, using the verb *barah*. For things which are made, we cannot make something out of nothing. God took stuff that did not exist and made it exist. The life of humanity is a unique creation, which did not exist before God breathed life into.

V. 26 further clarifies this. *Make* is a different word, which means *to makes something after a pattern*. God used Himself as a pattern to make man. That image is the Hebrew word *betselem*. Immaterial, invisible essence. A facsimile of God's own essence; we are created in His image, which is the soul of man. We have volition, mentality, self consciousness,

*naphac* means *to breathe into*. A beautiful metaphor, and what is breathed into us is *nephshema*, the breath of God's Own life. His Own life is imparted to a human being, Adam.

These are the elements which establish our superiority over all living creatures, despite snail darters given preferential treatment. We are unique creatures of God. In innocence, before Adam has fallen, he was created in 3 parts, the body, from dust, and the soul from nothing, and God also gave him a human spirit. Adam had a direct relationship with God. God was teaching Adam directly and He spoke to Adam's human spirit. This was his relationship to God. When Adam sinned, that is what Adam lost. He still had soul life and a human body, but he lost the human spirit. This was his spiritual capacity to relate to God. When Adam died spiritually, he was separated from God. He became dichotomus. Still in the image of God, but separate from God.

Gen. 1:26–27 **Then God said, "Let Us make man in Our image, according to Our likeness. They will rule the fish of the sea, the birds of the sky, the animals, all the earth, and the creatures that crawl on the earth." So God created man in His own image; He created him in the image of God; He created them male and female.**

Now we are promised a relationship with God in time. Through the pastor-teacher, we are given the ability to have a relationship with God. The Holy Spirit is our teacher and He teaches to our human spirit. We are capable of having this relationship. We begin to understand God. We already have a position with Him, but this is knowledge of Him, guaranteeing a personal relationship with God in time.

There is a 3<sup>rd</sup> expression of life in Gen. 2:7, where man became a living soul. God combined biological life with soul life, creating a living human being. Dust and nothing were combined, material and immaterial, to form mankind.

Gen. 2:7 narrates a chain of events in our creation, and it is a progression. The wâw consecutive. Each creative act of God follows the preceding act. Each one can be translated *and then*.

### The Progression of Events

1. God formed man from dust. Yatsar
2. And then God breathed into him the breath of lives. Breathing into his nostrils, which is barah and asah. These are verbs that deal with soul life. Created from nothing and made after a pattern.
3. And then, man became a living being. The 3<sup>rd</sup> creation joins soul-life and biological life. Only then can man be called a living being. That is depicted by 2 Hebrew words. Nephesh hayah. A soul having life.

This all culminates in a living being, which is us. It takes place in a logical sequence.

Adam is the first living man, set apart from all creation. Life is passed on to all other men through procreation. It is God Who still creates by imparting soul life to biological life. However, we are born condemned in Adam.

Gen 2:7 Then the LORD God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being [soul].

1Cor. 15:45 So it is written: The first man Adam became a living being; the last Adam became a life-giving Spirit.

1Cor. 15:45 Thus also (In this way also), it has been written, "The first human (man), Adam, came for existence (was birthed) into a living soul;" the Last Adam into a continuously life-making (life-engendering; life-creating; life-giving) Spirit.

**Lesson #1090**

**Gen. 2:7 1Cor. 15:45–46 July 7, 2010**

**Wednesday**

Paul quotes Gen. 2:7, the final phrase, in 1Cor. 15:45. Becoming a living soul refers to the miraculous chain of events where God formed the first man. Every living cell has biological life. Or it can be called a biological form of life. It is depicted by the Hebrew verb yatsar which means *to form*. That is, God takes a pre-existing material and forms man. God grabbed a handful of dust and formed the body of man, and it became a living body with biological life.

The Greeks were confused over this. To them, the body was evil and the soul was good. Accurate theology does not differentiate between the soul and body when it comes to good or evil. God breathed into man's nostrils life. This gave life to our bodies, just as air gives

our bodies live each and every moment. Asah is created in the image of God. Man is made out of nothing and in the image and likeness of God. God gives each one of us an immaterial part, which is a facsimile of God's own moral and relational capacities. God imputes that soul life to the biological life.

The soul and the spirit were both created as the immaterial part of man. The joining of soul-life to biological life. Nephesh ayah means *a soul having life*. That is what we are. Adam became nephesh hayah.

God created in a literal 7 days, which came from the sun and the moon and the stars given for time distinctions.

Adam's body with biological life was created from the dust of the ground; his soul was created by God from no existing material. "The soul is not part of man, but the soul is man housed in a body." Bobby is quoting someone, who he cannot recall. The soul is not a part of man, the soul is man. Biological life is passed on through procreation, and God still breathes soul life into every person's body. God still imputes soul life. Now, because of sin, God imputes only the soul; He does not impute a soul and spirit. We stand condemned because we are in Adam, and in Adam, we all die.

Gen 2:7 **Then the LORD God formed the man out of the dust from the ground and breathed the breath of life into his nostrils, and the man became a living being [soul].**

Now we go back to Corinthians. Paul chose a very special word for soul: ψυχη. Paul chose this word carefully, to represent what is found in Gen. 2:7. Paul makes the quote, but he changes it slightly.

#### **Why Paul Made the Small Change**

1. Psuchê results from the union of the breath of life, the soul with biological life the body.
2. God breathing soul life shows that He gave man a soul-governed body, unlike any other creature. Bobby is not sure how animals are guided. We have a soul-governed body which is unlike other creatures. We have that rational, moral, relational aspect in a complex form that no other creature has. We have a conscience and there is an innate understanding of right and wrong. There is the ability to reason unlike any other creature. We have self-consciousness. Some people think an animal can recognize themselves in a mirror; it sees an animal, but it probably cannot tell that is him.
3. A body that housed psuchê is the image of God. This living soul is contained in a body. They cannot be separated. The soul makes us unique. That is what psuchê represents for humanity.
4. Because that body and soul is in Adam, it also inherits condemnation, as the natural body which houses the soul.

The last Adam became a life-giving spirit. The comparison represents the last Adam as someone much higher than psuchê. Life-giving is present active participle of zoiopoieô, and here it is used as an adjective. It modifies the word pneuma, which is *spirit*. Spirit does not mean that Christ's resurrection body was simply a spiritual thing, intangible. However, the Bible teaches that it is very tangible; touchable; He ate and drank; but he showed an entirely different body. Christ is spirit in a spiritual body, Who gives life to the dead.

### So What Does a Life-giving Spirit Mean?

1. This does not refer to Christ before the incarnation. He created Adam originally, but this is not what is being referred to. He was spirit and He was a personal God without a form that we can understand.
2. This refers to what He became. This refers to the resurrected Christ. We only see Him described in anthropological terms. Those terms are only described in relation to mankind.
3. He is the One Who gives life in the context of resurrection.
4. In order to do this, Christ Himself must be the firstfruits, the first One to be resurrected.
5. He is the spirit, the One with a spiritual body, the One Who is risen, the One ascended to heaven, and is life-giving to the dead.
6. The life He gives is the same resurrection body to all believers. The resurrected Christ gives to us the same resurrection body that He has.
7. This is essentially and parallel to the same creation as the natural man in material and immaterial parts. But Christ, in this life-giving circumstance recreates a new body to house the soul. That is life-giving. In resurrection, He provides a new body to house the soul. Christ is life-giving as well because of His work on the cross. He provides us with a new life inherent to salvation. We receive the guarantee of salvation at that moment. This is the consummation of that eternal life in our resurrection body.
8. This life-giving spirit links His resurrection body with our future body, which He will supply at the rapture of the church. The first Adam is a living being, as are we all. We are all natural men. But we will be the new man; the resurrection body. The life-giving spirit gives that to us.

1Cor. 15:45 **So it is written: The first man Adam became a living being; the last Adam became a life-giving Spirit.**

1Cor. 15:45 **Thus also (In this way also), it has been written, "The first human (man), Adam, came for existence (was birthed) into a living soul;" the Last Adam into a continuously life-making (life-engendering; life-creating; life-giving) Spirit.**

The spiritual is not first. The word is the Greek πρῶτος, which means *first in sequence*. However, that is not the complete thought behind πρῶτος. There is more here than just sequence. The emphasis is not upon the body as such, but it is on the status of natural and spiritual. In the general sense, the lower precedes the higher. There is a quality

involved here. There is a development here, lower to higher. From a lower circumstance to a higher circumstance which follows. Natural and spiritual here includes the whole concept of man's development from the natural realm to the spiritual realm.

#### **Natural Man and Spiritual Man**

1. Because of regeneration of faith alone in Christ alone, which is being born again. We are born once in Adam and in Adam, all die. Born again is not reentering the womb; it is an act of God when we express faith alone in Christ alone. Regeneration is a second birth. Man is transferred to a higher state of life.
2. Man is born spiritually dead.
3. But man is created a new creature in Christ, the spiritual man. The moment of salvation, we are a new creature, with a relationship with God in time and eternity. We are a spiritual man.
4. Adam became the first natural man. We become spiritual men by faith alone.
5. As spiritual men, we can grow spiritually in our relationship with God in time.
6. That is a temporal progression, the process of maturity for the spiritual person. This is a progression and we never reach perfection.
7. The higher state in time culminates in the highest state man can attain. The spiritual man in a resurrection body.

That is what is occurring here; natural versus spiritual. *Psuchê* and *pneumatikos*. Natural is the word *ψυχικός*, which is the unspiritual man. One who lives purely on the physical and soulish level. This reveals from unbeliever to believer and what the believer is.

#### **The Progression of Natural to Spiritual to Resurrection**

1. These two words represent the progression from natural to spiritual to resurrection.
2. We are born *psuchikos*, condemned as spiritually dead human beings.
3. At faith alone in Christ alone, we become *pneumatikos*, spiritually alive.
4. As spiritual men, we have a human spirit. God has given us Bible doctrine and, as a spiritual person, we have the Holy Spirit which indwells and fills us, with a grace apparatus for perception. We are in a state of spiritual man and we grow as spiritual man.
5. And then comes the final progression. Because we are regenerate persons in this life that we will receive a resurrection body.

1Cor. 15:46 **Nevertheless, the spiritual [is] not first, but rather the one having the qualities and characteristics of a soul (the soulish), then afterwards, the spiritual.**

**Lesson #1091**

**1Cor. 15: July 8, 2010**

**Thursday**

v. 46 is not about a natural and a spiritual body as in v. 44, nor is this verse specifically about the first and last Adam, which is what v. 45 is all about. The natural and spiritual

here are statuses. These are statuses, e.g., man as a son of Adam; and spiritual as regenerate, in Christ, and his future status in a resurrection body.

Ψυχικός = *natural*. πνευματικός = *spiritual*. The natural is first and then the spiritual. What is here is a sequence; a progression, in these 2 terms. Πρωτος means *next in sequence*. However, that is only part of it. There is the natural and then there is the spiritual. That is the idea if protos simply referred to numerical sequence. However, this is a qualitative progression. There is a higher quality in the spiritual than in the natural status. The lower quality, moves toward the higher quality. The natural moves to the spiritual, and this is not some automatic change which takes place in every human being. Not every person becomes spiritual. People throw around the word spiritual all the time. They have a god, but it is a god that they make up for themselves; e.g., a god of love but not one of justice. They push aside some of His essence and choose the parts of God that you like. People call themselves spiritual when they do that. However, such a person is natural, no matter what they call themselves.

To move from the natural to the spiritual, in this way, there must be a change brought about by an outside force. We cannot bring this change about on our own. It is not the person himself. It is God Who makes the change, taking us from lower to higher. He is the only source of spiritual. When anyone expresses faith alone in Christ alone, the Holy Spirit takes that person to spiritual. That moves the believer.

Adam, at creation, was a spiritual man. He was born able to have fellowship with God. He was spiritual. God made him that way. Adam went from spiritual to natural. When Adam sinned, he lost his human spirit. He lost that personal relationship with God. He had no way of relating to God. He was lost and separated. This is our state until we are born again. However, from natural birth, we are natural men. For us, the natural is first, and then the spiritual. Regeneration gives us a relationship with God in time and in eternity. Man receives that which God gives. The recreated human spirit in this temporal existence in our lives. In the position of spiritual, he can grow spiritually.

The temporal the highest state of man can attain is in the resurrection body. The natural man, has no eternal future; the spiritual has the ultimate in futures.

#### **A Correlation**

1. Man was created lower than angels, but created a spiritual man.
2. At the fall, man became natural. He is perishing, corrupt, separated from God and condemned.
3. In relation to the Angelic Conflict, man has recreated on earth the fall of Satan on earth.
4. Man, in his fallen state, is now set, to resolve the Angelic Conflict.
5. Man resolves the Angelic Conflict through faith alone in Christ alone and being in union with Christ. When a person believes in Jesus Christ, he seals the fate of Satan. They cannot win the Angelic Conflict. Christ won the strategic victory and we win the tactical victory in Him.

6. In this status of union with Christ, man once again becomes spiritual. We become spiritual as opposed to natural.
7. As spiritual, we become an opponent of Satan; the natural man is an ally of Satan. That is lower to higher.
8. As spiritual, man wins tactical victories in the Angelic Conflict.
9. We are a witness for the prosecution for God against Satan.
10. As spiritual, believers are now positionally higher than angels.
11. As spiritual, man is a member of the royal family of God. We can glorify God more than the angels can. We are in a higher position as spiritual. We have the opportunity to glorify God more than angels.
12. In resurrection, the believer will be physically higher than angels. Angels will be beneath us in heaven. We will be higher than angels for all eternity.
13. We will have a higher spiritual status than all angelic creatures in resurrection bodies.
14. Adam sinned, the penalty for which is spiritual death, creating the natural.
15. But, through the death and resurrection of the last Adam, who is Jesus Christ, the spiritual man, regenerate man is given a higher sphere of life in the Angelic Conflict. The spiritual.
16. The spiritual man shares with Christ total victory as the ultimate spiritual man in a resurrection body.

This is connected to all that we are and will be. It is connected to our eternal future. We live as spiritual men in the Angelic Conflict. We grow in grace and knowledge to win tactical victories. We rise in our resurrection bodies, as the spiritual, one of the things we will be is a monument to victory in the Angelic Conflict. It is quite a legacy.

The fall of man comes before the cross and the resurrection. Man had to fall before the cross was necessary. The resurrection of Christ comes before our resurrection. Christ gives all men the option to regain the spiritual.

We draw ever closer to Him, progression from spiritual birth to eventually a resurrection body. That is the culmination of all that is spiritual.

1Cor. 15:46 **However, the spiritual [is] not first, but rather the one having the qualities and characteristics of a soul (the soulish), then afterwards, the spiritual.**

1Cor. 15:46 **However, the spiritual is not first, but the natural; then the spiritual.**

The general principle, that the natural precedes the spiritual; the lower precedes the higher. This is revealed in v. 47, where Adam is first and then Christ.

Κοικος means *dust*, so the first man is from the dust of the earth. This is not found elsewhere in Biblical Greek. The Hebrew noun that parallels this is אֲפָרָה. Both of these words refer to dust of the earth. Biological life + soul-life = human life. This is Adam's

origin. He loses his human spirit at the fall. Believers with a recreated spiritual are also natural in the sense of εκ γης which is from the earth.

As we first move to spiritual, we are still of the earth. We are still natural in the sense that we are still of the earth and we have an indwelling sin nature. We still live in a natural body; and we are still a part of this world with a natural body. So, any person is subject to the disillusion of the body.

We will die and our bodies will go dust to dust. In the category natural, there is no hope; but if spiritual, there is hope. We start at natural, but we are still regenerate. Because we die at spiritual, we will be spiritual forever.

Every person, saved or unsaved, is born of Adam, and our natural bodies deteriorate. The Second Man is from heaven, is Jesus Christ, the God-man. Εξ ουρανοϋ = *out from the source of heaven, out from a heavenly origin.*

Christ is God, Who took on human form. When Jesus arrived on this earth, He was fully human. In that sense, His body could decay and was subject to physical death. When Jesus took on humanity, He took on a body just like ours, but minus the sin nature. After His death, He was only 3 days in the tomb, which was long enough for rigor mortis to set on. That precedes the process of decomposition. Jesus had aches and pains and subject to physical pain and to death.

Adam was created; God was the only man from heaven. He is *the* spiritual man; never natural. He was not born condemned. He is also the firstfruits of resurrection.

John 3:13 **No one has ascended into heaven except the One who descended from heaven--the Son of Man.**

1Cor. 15:47 **The first human (man) [was/is] forth from out of the earth, dusty (dirty; soilish), the Second Human (Man) [is] forth from out of the midst of heaven.**

1Cor. 15:47 **The first man was from the earth and made of dust; the second man is from heaven.**

**Lesson #1092**

**1Cor. 15:48–49 July 11, 2010**

**Sunday 1**

**Communion Sunday:**

Concentration is reciprocal love and thinking, and the result is an intimate relationship with Him Who has sacrificed Himself.

One designation of Him is the *Last Adam*; the first Adam brings death and the last Adam brings life.

1Cor. 15:45–49 So it is written: The first man Adam became a living being; the last Adam became a life-giving Spirit. However, the spiritual is not first, but the natural; then the spiritual. The first man was from the earth and made of dust; the second man is from heaven. Like the man made of dust, so are those who are made of dust; like the heavenly man, so are those who are heavenly. And just as we have borne the image of the man made of dust, we will also bear the image of the heavenly man.

So, as by one man, sin entered into the world, because all men sinned when Adam sinned. In Adam, all die.

Rom. 5:15 The free gift is not like the transgression. We all die, but we can be made alive by the free gift which can be given to us.

Antithetical work of Adam and the Last Adam. There is much more brought to us. The obedience of the one covers all of us.

Adam ate the fruit from the Tree of the Knowledge of Good and Evil, which brings in all of the sin, death and misery into the world.

Why should there be such a far-reaching penalty for what seems, in retrospect, to be a minor infraction. In human terms, this may be true. But Adam's infraction was an act of total rebellion against God Himself. There can be no greater infraction. The penalty pronounced by God reveals the greatness of this sin. Adam's sin was absolute treason, rejecting all that God had provided for him. Adam's disobedience became our disobedience and his infraction became ours. That spiritual death is a gulf which cannot be bridged by us, no more than it could be bridged by Adam. Eternal life is as close as one act of faith at one moment in time. We are either in Adam or in Christ, the 2 modes of existence; there is no *tweener* when it comes to Adam and Christ. God had to condemn Adam for disobedience. God has to condemn us in Adam; His righteousness and justice has no other choice.

Therefore, Jesus told Nicodemus, "You must be born again." Not until we obtain the 39 absolutes, do we regain a familial relationship with God. The Lord Jesus Christ on the cross took upon Himself the sins of the entire human race. There is no other religion with a Savior as Jesus Christ. He sacrificed Himself for us. No other religion on earth has grace as the means of salvation. That is what makes Christianity unique. He redeemed all of us from the slave market of sin. The Lord Jesus Christ made it possible for the believer to build and enjoy a relationship with the Lord Jesus Christ. All believers are at peace with God; we are reconciled with God. **Having been justified by God, we have peace with God by faith.**

We are not spiritual because we make up our own God, or because we search our inner self, or we have some sort of feeling; we are spiritual because God makes us that way.

That is the family relationship to which we are restored. We are joint-heirs with Christ because of His work.

When Jesus said, "It is finished," all that went wrong since the fall was reversed. Jesus Christ brought on a new era and a new dispensation. We enjoy a unique dispensation with God. 2Peter 1:4 **By these He has given us very great and precious promises, so that through them you may share in the divine nature, escaping the corruption that is in the world because of evil desires.**

Every believer is given grace assets and can build an experiential righteousness and serve the Lord until we are face to face with Him. Our future is secured by Him. All of this because of 6 hours that the last Adam spend on the cross.

Paul will make the final contrast in vv. 48–49. Believers and unbelievers and their respective bodily statuses. The descendants of Christ are those who will inherit all that Christ has and all that He is. We become sons of God through faith in Christ Jesus.

Part of what we have is a resurrection body just like His. This is what we have been, what we are, what we can be, and what we will be in eternity.

1Cor. 15:48–49 **Like the man made of dust [earthly man], so are those who are made of dust; like the heavenly man, so are those who are heavenly. And just as we have borne the image of the man made of dust, we will also bear the image of the heavenly man.**

1Cor. 15:48 **Such as the man (or: the one) made of and having the character and quality of dust (dirt; soil), of such sort also [are] the men (or: those) made of and having the character and quality of dust (dirt; soil), and such as the Heavenly Man (the one made of and having the quality and character of the supra-heaven, of such sort also [are] the supra-heavenly men (those made of and having the quality and character of the supra-heaven).**

1Cor. 15:49 **And correspondingly as we bear and wear the image of the dusty man, we can and should also bear and wear the image of the supra-heavenly One.**

**Lesson #1093**

**1Cor. 15:48–49 July 11, 2010**

**Sunday 2**

Adam is the original natural man, the original man of the earth, totally condemned, with a corrupt body, and remained so throughout His temporal life. All of our bodies remain corrupt throughout our lives. Our body is unfit except for the moments of our temporal life. No matter how good it looks, no matter how much iron you have pumped, it is unfit for residence in heaven. The first Adam, condemnation; the Last Adam, eternal life.

No matter what your body is in this life or how miserable it is, we will be fit for all eternity because of the moment in life that we believed in Jesus Christ. What we receive from the last Adam comes through the heavenlies.

Unbelievers think that they have a spiritual life because they are in touch with their inner self; or they have created in their own minds, a god. They do not think about material things all of the time, so they count that as spiritually.

Spirituality is the filling of the Holy Spirit. That is spiritual. Without Christ and without the filling of the Holy Spirit there is no spirituality. You might want to make up your meaning for the word *spiritual*, but in truth, you are not.

So many religions in this world define themselves as being spiritual, but they are not.

Our bodies are still earthly. Our bodies must be converted. We always think of resurrection as occurring at the moment of the return of Christ. What about the unbeliever? They are resurrected as well, but still in an earthly body to be burned eternally.

The resurrection in the various companies. We are in Alpha company. Jesus Christ is our Company Commander. We are born in the likeness of Adam, but we will be raised in the likeness of Jesus Christ.

All persons with Adam's genetic code are guaranteed death. We are already spiritually dead. At some point in time, we will all die physically, the only difference is, do we exercise faith in Christ.

He is the resurrection and the life, and we will follow Him in resurrection. However, we are in a psuchikos body. Pneumatikos will describe our future body. It is the cross which gives us the opportunity to become something more than a man of the earth. The pneumatikos body will orient to and enjoy the status of the eternal state.

Image is eikon, which is an image that corresponds to the original. This is an exact image or likeness. We possess either one image or the other. This is the same concept as natural or spiritual.

The body of Jesus Christ is tangible; a body with substance, but with a different molecular substance. Yet, Thomas could feel the nail prints in his hands. His body was able to go horizontal as well as vertical.

Unbelievers will remain in the earthly, in the image of fallen Adam, eternally separated, and arrive in the Lake of Fire resurrected. They will wear their earthly bodies.

We can say, "How unloving God is toward His fallen creatures? How can a gracious, loving God be this way?" This is unthinkable to the minds of many. That is the natural man creating his own god. A god who fits his own preconceptions and fits his plans and his desires. A god who can be approached in any way. This is wrong.

Our God is a God of righteousness. There is more to God's character than love. He is just as much just and righteous, and these attributes cannot be compromised in the name of love. We give incredible latitude to the ones we love. As people, we must overlook faults.

If you think of God as anything less than what He is, that is your own god, in your own image. "Get out of the way, just help me when I ask for it."

Love, righteousness and justice; attributes which cannot be compromised. His love is Jesus dying for our sins, facing greater pains than we could ever enjoy. The righteousness of God cannot be compromised.

Appropriating this gift not only escapes condemnation, but that we will bear the image of Jesus Christ. Believers will live in heaven bearing the image of the heavenly body of Christ in resurrection. We share everything that He is and everything that He has.

### Phoreô

1. This means, *to bear; to wear*.
2. This means *to wear like a suit of clothing*; something which covers your body.
3. Just as clothes cover the physical body, so the physical body covers something else.
4. Phoreô is about a covering, a suit of clothes.
5. This is a covering worn like a suit of clothes which covers the soul. We are dichotomus with a body over our soul.
6. What is striking here is, the image of God is covered; our soul is the image of God and it is masked in this life by our corrupted earthly body.
7. Consequently, the whole man is corrupted, body and soul.
8. That is what psuchê means; a living soul. We are born with a body; biological life. God breathes life into us and we become a living being, a living soul.
9. So we have a cover, a body, which is corrupt; the natural.
10. And God's image, the soul, is almost marred, corrupted, in relation to the body. That is the image of the earthly. The soul is immortal, regardless of whether we are believer or unbeliever.

### In Contrast

1. The fully restore image of God is clearly manifested by a new set of clothes, the resurrection body. The old ones are raggedy, the new ones are something else.
2. The new ones are glorious; the whole man is glorified, outwardly and inwardly.
3. The resurrection body houses a soul and a spirit which will be uncorrupted as an image of the heavenlies.
4. The resurrection body that houses the soul is not in anyway marred. It is heavenly it is perfect without any vestige of the natural.

1Cor. 15:48–49 **Like the man made of dust [earthly man], so are those who are made of dust; like the heavenly man, so are those who are heavenly. And just as we have borne the image of the man made of dust [of the earthy], we will also bear the image of the heavenly man.**

1Cor. 15:48 Such as the man (or: the one) made of and having the character and quality of dust (dirt; soil), of such sort also [are] the men (or: those) made of and having the character and quality of dust (dirt; soil), and such as the Heavenly Man (the one made of and having the quality and character of the supra-heaven, of such sort also [are] the supra-heavenly men (those made of and having the quality and character of the supra-heaven).

1Cor. 15:49 And correspondingly as we bear and wear the image of the dusty man, we can and should also bear and wear the image of the supra-heavenly One.

## Lesson #1094

1Cor. 15:50 July 14, 2010

Wednesday

The great treatise on the resurrection body throughout this chapter. The time during which we are on earth is very brief compared to eternity.

Resurrection is not possible without the demise which precedes the new life. How could it not be without physical death? What is our resurrection body going to be like? It will be like the body of the resurrected Christ.

All we know about the eternal condition is, it will be somewhere, but nothing like our contemporary earth, and we know that it will be for a long, long time (eternity). Eternity is beyond our understanding, but that is what this body is suited for. If there is an earthly condition, then there is also the spiritual. Death certainly ends the earthly existence for the believers. So what happens to those believers who are alive when the Lord returns? Where do they end up? Their body has not deteriorated.

Those who are alive and remain have their psuchichos bodies turned into pneumatikos bodies. Regardless of the status, living or dead, God will make victory over physical death complete. He has already made victory over spiritual death complete.

It is harder to solve the spiritual problem than it is to solve the physical. The 6 hours of taking on the penalty for our sin, that was difficult. However, the resurrection body is not as difficult.

Paul is giving a point of doctrine, something that he does not want them to miss. This is the culmination of everything he has been teaching.

Flesh and blood is the image of the earthly. It is what our body is consisting of. This is the material body, the natural, the physical. Paul is making a complete distinction here.

Then we have 2 verbs: δυναμαι + the negative. This mean *to be unable to, to lack to ability to*. κληρονομεω = *to inherit, to receive possession of*. The inheritance tax will destroy businesses. A business cannot be passed along without paying taxes, which means the business must be sold in order to pay for the taxes, which ends up laying a bunch of people off.

Christ has an inheritance and we have the same inheritance. We do not inherit it unless there are conditions which are met. 1Peter 1:3–4 **Blessed be the God and Father of our Lord Jesus Christ! According to his great grace, He has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you,**

Our living confidence in Him. We are in a body of corruption. Our living confidence is the resurrection of our Lord Jesus Christ. This is how we obtain. It is through the resurrection of Jesus Christ from the dead, an inheritance. It is imperishable and undefiled and will not fade away, reserved in heaven for us.

We have a great seat in the house; that is our inheritance. We might get this or that inherited from our parents, and it is perishable. However, what God has preserved in heaven for us is eternal and it cannot be taken from us.

### **Our Inheritance**

1. In union with Christ, we have an inheritance. In fact, we share His inheritance.
2. Part of this inheritance is a reservation in heaven, the locale of God. So we inherit a place.
3. Furthermore, this is an inheritance that is imperishable and undefiled. This includes an imperishable body. We inherit the same thing. This inheritance was written into His will by His eternal decree. Before we even existed, this was written into the divine decrees.
4. That is the status of the divine inheritance.
- 5.
6. How has that imperishable inheritance been manifested in Christ? We get the same inheritance.
7. We get it in a resurrection body.
8. The eternal life of Jesus Christ in His humanity is acquired at his resurrection in His new body. He is in hypostatic union forever.
9. His human person was bodily reconstituted for an eternal future. The perishable cannot inherit the imperishable. Jesus Christ in His human body was perishable. He did die physically in his human body, but His body was reconstituted and resurrection and now He is in the Throne Room of God. Jesus Christ has localized Himself in many places, like the Temple where He dwelled, or upon the Mercy Seat, or by a cloud by day for the Exodus generation.
10. Jesus Christ is the firstfruits of resurrection and we will follow Him in resurrection.

### **Paul's Point Here**

1. In the current state, the natural man, here called flesh and blood, in this context, is a believer, but with a deteriorating physical body.
2. Flesh and blood cannot inherit that which is inherit that which is inherently his in Christ. We have a position of inheritance. We cannot realize that inheritance until

something happens. So flesh and blood has to go. The believer cannot inherit that which is his in Christ; he is not physically capable of.

3. We cannot inherit the kingdom of God in our current physical state.
4. The Kingdom of God is the location of God, in His heavenly home (which is how it is spoken of with regards to Church Age believers).
5. It is not that the inheritance that Peter talked about is not guaranteed, because we are in union with Jesus Christ. We share everything He is and everything that He has.
6. There must be a change in our physical makeup in order for us to reside in God's eternal kingdom in order for us to receive His eternal inheritance. Many times, wills have conditions, and we must fulfill these conditions in order to get the goodies.
7. Hence, the need for a reconstituted resurrection body which is suitable for eternity. That is the condition. We need a new body. We cannot inherit the kingdom of God with the perishable. Our inheritance is all about God's grace.
8. Without an imperishable body, there is no possibility of residence in the eternal kingdom. We cannot go. We are still dust. We cannot get off the ground. We cannot meet the Lord in the air until we are imperishable.
9. Without question, believers will reside in the kingdom. That status has been promised by the immutable God.
10. In order for us to fulfill this promise, all believers must acquire a physical body suitable to the inheritance. Reconstituted, imperishable body. A body like that of the Lord Jesus Christ. A body which He provides for us. None of the Corinthians deserve or earn a resurrection body, but they will get one. The Corinthians did not even think that they had a body before, and now it is obvious that they do. God does not change. No matter how lousy we are, no matter what jerks we are, we still have an eternal inheritance. We will not be written out of the eternal decree. A resurrection body is necessary and that we have it.

This is an all-important revelation that Paul gives to the Corinthians. Anyone who has expressed faith alone in Christ alone also has a living confidence in the imperishable. We can have confidence that we are imperishable.

If all of this is true and Jesus Christ has been raised in an imperishable body, that is our confidence. 1Peter 1:3–4 **Blessed be the God and Father of our Lord Jesus Christ! According to his great grace, He has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you,** this is encouragement, at a time that we need it most.

#### **Inheritance and the Imperishable**

1. The imperishable in this verse is the eternal state where death and corruption have been abolished. The eternal state is after the end of the Millennium and Satan is tossed into the Lake of Fire. No more history, no more dispensations. It is outside the bounds of history.

2. Incorruption cannot be an attribute of corruption. They are mutually exclusive.
3. Our present perishable corrupt bodies are absolutely unfitted for the imperishable, uncorrupted kingdom. We cannot live in the eternal kingdom in a corrupt body.
4. Something must happen to this perishable flesh. There must be a transformation.
5. The believer must receive a resurrection body that is imperishable and cannot be corrupted in order to inherit the eternal and uncorrupted state of heaven.
6. For the believer, physical death means entrance into the presence of the Lord. 2Cor. 5:8 we pass into the presence of the Lord, which is not resurrection.
7. So, when the believer departs this life, he then awaits in the presence of the Lord for the moment of resurrection, which is the rapture of the church. There is an interim body, but it is not the complete resurrection body. It is capable of being in heaven. No one knows when that is going to occur. It is not about timing, it is about the fact that it will happen.
- 8.
9. When the Lord returns as in 1Thess. 4:13–18, that is when we inherit the imperishable.

1Cor. 15:50 Now I am saying this, brothers, that flesh and blood have no power and continue unable to inherit (receive or participate in an allotted portion of) God's reign and kingdom – neither is corruption and decay continuing on to inherit (participate in the allotment of) the Incorruption.

1Cor. 15:50 I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

## **Lesson #1095    1Thess. 4:15–17    1Cor. 15:51    July 15, 2010    Thursday**

vv. 51–57 Paul goes into the mechanics of the resurrection. Each paragraph has been a step in this direction. The resurrection will happen. There is no question about it. But how will the inheriting of the perishable happen?

We go first to a Thessalonians passage. We have just been translated from dust to the resurrection body. That is the order in which it happens.

1Thess. 4:15 For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.

1Thess. 4:16 For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.

There are those who say the 2<sup>nd</sup> advent and the rapture are the same event because there is a trumpet in both of them. However, this verse makes a distinction between the rapture and the 2<sup>nd</sup> Advent of Jesus Christ. In the 2<sup>nd</sup> Advent, Jesus Christ comes down to earth and splits the Mount of Olives. In the rapture, He meets us, the church, in the air.

1Thess. 4:17 Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

There are 2 orders of resurrection. There are believers alive at the time of resurrection. 2 groups will be resurrected, the dead and the living. There is no advantage of the living. The dead rise first. Many people want to be in the rapture generation. It is a privilege to enjoy dying grace and a privilege to be in the rapture.

#### **Paul Addressing the Corinthians on the Rapture**

1. In v. 51, Paul is addressing the Corinthians, who are alive before the resurrection. There are those He wants to address.
2. He has a living audience who are concerned about resurrection. "I know you have some concerns.
3. They realize that a resurrection will occur. They are getting a little concerned about when the resurrection and how the resurrection. So they are getting a little worked up over the resurrection.

We can get excited about it, but the Church Age must run its course. Paul is telling them that they may still be alive if the rapture occurs.

There is nowhere where Paul reveals the timing of the rapture, and there is no reason to think that we are able to call the day and the hour.

Paul is telling the Corinthians that the rapture is imminent and that it could occur at any time. Expect it, be ready; look toward it. Paul is encouraging them by giving them all the doctrine that they need to know. Paul is telling them that they may not ever experience death, because Jesus could return at any point in time. We may put the rapture off in the far distance, but that is not the picture that Paul paints. Paul suggests that this could happen at any time. This is not some pie in the sky pronouncement that Paul is making. Paul wants them to keep it hot. It is coming and it must be coming sooner than later. That is the mental attitude for us.

Bobby's grandfather was a pastor for 50 years in Tuscon, AZ; he always said the rapture would occur in his lifetime. He lived to be 102 and it did not occur. That is how he approached the rapture in his thinking. That is how he kept it imminent in his mind. It was the way that he thought. It was a motivation in his life. He was living his life in the light of eternity. It is imminent. He kept saying, "Keep on looking up." And he also said, "Those who are heavenly minded can be no earthly good." There is a balance. That is the attitude of all believers.

Expect it and get on with your life. This is a very encouraging note. Those who put this resurrection doctrine in the back of their minds are usually discouraged by adversity. They do not have the full perspective of the short time which we have here. We must remember this doctrine. It is worth remembering. Our time on earth is short compared to all eternity. This is the resurrection rationale which can be a part of our faith rest drill. Paul gives them

this encouragement. Paul brings home the reality of it. Paul wants to give them the comfort of it happening in the future.

So, what about those who have died and are waiting...what's up with them?

Paul begins with an emphatic statement, and what he is revealing is brand new to time. **Listen up, I am going to tell you a mystery!** This goes far beyond any other mystery which is out there today. Historians have to compile and synthesize all of these things, and when there are holes, then theologians speculate. It is fun to know just where the mysteries are and how to fill them in. So, Paul is going to fill in the mystery of the ages, eternity, the afterlife. This is an enigma which crosses everyone's mind. Some people get skeptical because they cannot answer the mystery. This is a direct statement that what follows is the mystery doctrine of the Church Age. It is of the greatest importance. It brings the Church Age to an end. It is the end of the Church Age at the end. Paul opens up this incredible subject with a sensational beginning.

Paul turns to a description to the very instant of resurrection. What happens when we get the resurrection body which he has been describing? How do we get it and when do we get it? What is coming is a moment we ought to anticipate. Paul opens this verse with *behold!*. Up to this point in time, no one knew about the rapture.

This is the final solution to the great enigma of human existence.

#### **Μυστηριον Which Is *Mystery***

1. Paul pick spiritual advance word here. He does not pull this word out of thin air. This is a classical Greek word which is used for the secret doctrines and modus operandi of a Greek fraternity that outsiders are not aware of. Our college fraternities are different from the ancient Greek fraternities, but originate from them.
2. Paul is drawing from the pagan religion from the Greeks.
3. Every Hellenistic fraternity had secret doctrines and cultic rites. These portrayed the destinies of the gods in these rites. There are even secret rites and such in college fraternities.
4. They were supposed to share the fate of the gods. Particularly the god of the one they followed.
5. Hence the fraternity identified men with the specific gods of the Greeks. In essence, you hitch your wagon to a patron god and all that god or goddess represented. With Aphrodite, you were attached to the goddess of love and sex.
6. What we are doing here is getting background.

#### **Greek Religious Life**

1. No connection between morality and polytheistic worship.
2. There was no conflict between the conception of Zeus, the king of the gods, and his nature, which was beligerant, violent, sexual, etc. He dedicated himself to all of this

stuff that we do not associate with a deity. Big departure from the absolute good of God.

- 3.
4. As a result of all of this separation of theology from morality, many of these cultic fraternities associated with the Greek gods were phallic, giastic or even murderous. The gods of polytheism represented nature, things from the natural world, represented human nature, etc. They could join a fraternity and indulge in these practices. This is exactly why Paul used this word μυστηριον.
- 5.
- 6.
7. Paul takes this name from and ancient secret cults and fits it into the context of the resurrection.

1Cor. 15:51 **See (Look; Consider)! I am progressively telling you a secret ([the] mystery)! We all, indeed, shall not be laid (made) to sleep [in death], yet we all will be changed (altered; transformed; rearranged to be another; made otherwise),**

1Cor. 15:51 **Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed,**

## **Lesson #1096 1Thess. 4:17–19 1Cor. 15:51–52 July 18, 2010 Sunday 1**

T&P has a children's publication out.

We are bombarded with human viewpoint every single day.

This is the most extensive portion of the Bible on the resurrection. There will be a time when we follow Him. We study the nature of the resurrection, going from perishable to imperishable. All resurrected believers will have this resurrection body.

At this point, the home stretch, Paul reveals the moment and the mechanics of the resurrection. This is the culmination of all that we have already covered. This is how we put on the immortal, the heavenly; all synonyms for our eternal resurrection body. It is going to happen for all of us.

There is more on this particular subject in 1Thess. 4:15

No one knows the future but God, so Paul wrote this as if a secretary for God. Ditto for much of 1Cor. 15. This is directly from God, but without any reference to the mechanics.

1Thess. 4:15 **For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.**

This corresponds and is interchangeable with, **Look, I tell you a mystery.** Both indicate a direct communication from God through Paul about the rapture. The description is precise. What is presented is an eschatological mystery. So, it is not out of line to combine the 2

openings together. **Look, I tell you a mystery by the Word of the Lord.** No one could know this apart from God revealing it to them. That is emphatic and dramatic. This is a climatic subject, an end time subject. It is our end and our future.

The Greek word is G3466 Neuter\_noun: mustêrion (μυστήριον) [pronounced *moos-tay'-ree-on*], which means 1) *hidden thing, secret, mystery; 1a) generally mysteries, religious secrets, confided only to the initiated and not to ordinary mortals; 1b) a hidden or secret thing, not obvious to the understanding; 1c) a hidden purpose or counsel; 1c1) secret will; 1c1a) of men; 1c1b) of God: the secret counsels which govern God in dealing with the righteous, which are hidden from ungodly and wicked men but plain to the godly; 2) in rabbinic writings, it denotes the mystic or hidden sense; 2a) of an OT saying; 2b) of an image or form seen in a vision; 2c) of a dream.* Thayer definitions: Strong's #3466.

Each fraternity had a patron god, and those who belonged to the fraternity knew all of the inside information about that god. It is unusual that Paul would draw from the verbiage of this pagan religion, as they were far away from Christianity, and there was no relationship between morality and this fraternity. Many of these fraternities were Satanic, there were human sacrifices, they had orgies. One group became manic as they worshipped Dionices, a state that they worked themselves into. At the end, they would tear apart some person into piece.

Paul knows his audience, he knows they are all Greeks, and they know about the Greek fraternities, and they came out of these fraternities; and his audiences understood this word in one context, and Paul moves them to a different context.

### **Mustêrion**

1. This is a technical, theological word which indicates doctrine totally unknown to Old Testament times (to anyone prior to Paul making these statements).
2. No one knew this doctrine even in the Church Age; not until Paul wrote and sent this.
3. So this is the connection to Greek fraternities, which also had mystery rites.
4. The Corinthians would identify mustêrion. When they joined Greek fraternities, they were brought into the mysteries of that fraternity. Paul is exposing them to an analogous mystery doctrine.
5. Mustêrion was all about timing. This was the right time to reveal this doctrine.
6. The timing was post-Christ.
7. The incarnation, the cross and the resurrection of Christ had to occur before this mystery doctrine could be revealed an initiated.
8. This mystery was Church Age specific. The idea that the assembly of the church simply replaced the assembly of the Jews as essentially the same things, is wrong. The Old Testament was about Israel only. Mystery doctrine is about our plan and our life.
9. After Christ, a new administration appeared in the divine outline of history, and that new dispensation's modus operandi had to be defined. When something is new, we need to know stuff about that knew thing. All the promises of Israel will be

fulfilled in the future, separate from the church. Only the church will be a part of the exit resurrection. Before the Tribulation begins, there will be the exit resurrection.

10. Now, this new Church Age mystery doctrine defines the Christian way of life.

1Thess. 4:16 For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.

1Thess. 4:17 Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

1Cor. 15:51 See (Look; Consider)! I am progressively telling you a secret ([the] mystery)! We all, indeed, shall not be laid (made) to sleep [in death], yet we all will be changed (altered; transformed; rearranged to be another; made otherwise),

1Cor. 15:51 Look! I tell you a mystery. We shall not all sleep, but we shall all be changed,

1Cor. 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

1Cor. 15:52 within the midst of an instant (an uncut and indivisible moment), within the midst of a rapid sweep (or: blink) of an eye, within the midst of the last (final) trumpet. For also the dead one will be awakened and raised up incorruptible, and we will be changed (made otherwise; altered; transformed).

## Lesson #1097

1Cor. 15:51 July 18, 2010

Sunday 2

Bobby was a classics major in college, mostly because it sounded more impressive than being a history major.

The Greeks gave us democracy and the term μυστήριον. This was a mystery religion found among the Greeks. They became devotees to the gods or goddesses of that fraternity. There was no connection to morality. These fraternities, to say the least, were degenerate. They could be phallic, orgiastic or sacrificial. Paul wanted these Greeks to remember. Paul drew upon this word, but in an entirely different sense. This is a mystery doctrine directed only toward the fraternal initiates. The mystery doctrine is directed toward a specific group; the pneumatikos believers.

KMΔ = *Knowledge of Mystery Doctrine*. Even know, this doctrine is partly a mystery; this doctrine deals with our eternal state, with a body only briefly described in 1Cor. 15. The moment of being transformed from physical and perishable to imperishable. We today can understand exactly what will happen at that moment. We might even be alive when this happens.

Bobby's grandfather, a pastor in Tucson, said, "I am going to be in the rapture generation." What he meant was, he was reflecting a mental attitude, knowing that we are in rapture generation and may be taken up at any time.

We have a spiritual life. We can understand pneumatikos information. We will be raptured into a pneumatikos body.

Lots of people can get into this or that fraternity. There are all sorts of different criteria to join this or that fraternity. However, there is only one necessity for KMD, and that is faith in Jesus Christ.

*Sleep* is used here as a metaphor for death. 1Cor. 11:30 1Thess. 4:13–15 The dead in Christ (those who are asleep) will rise.

**So, Why Doesn't Paul Simply Use *Death* Instead of *Sleep*.**

1. Paul writes great literature for us, and he writes in his own style. He uses this because death is not the end.
2. Physical death is not annihilation; it does not mean that we are no longer conscience, never to live again. This also describes a body as if it were sleeping, even though it is physically dead. In actual sleep, when we wake up, we yawn, we stretch. We open our eyes and we are conscious or semi-conscious. We see the world around us. We awaken afresh and we renew our everyday lives. There is an interim between where we were before and where we are now.
3. Likewise, we have a body that will sleep or die.

This is not Bobby's opinion; it is fairly easy to understand. Bobby learns just as much as we do because he studies it first. He learns from the Word of God just as we do. We cannot live the spiritual life apart from the Bible.

We do not take every illustration out to the nth degree. The use of *sleep* here does not mean that there is soul sleep. In the interim, we are conscious. The soul never sleeps; the body does, so to speak, but we do not.

The Bible never speaks of a soul without a body. In whatever state, we will be conscious after death.

Christ's body went into the grave, even though His soul remained active after the crucifixion. "Today, you will be with Me in paradise." So, as soon as the thief died, he was with Jesus in heaven. This soul would be separated from his physical body. Jesus spent time in Hades proclaiming victory to those there. We ought to be encouraged by the fact that we are in heaven.

This second phrase tells us that there will be a group who are removed from earth, but they will not undergo physical death. Bobby likes dying grace, and we get the full spectrum of

God's grace. If Bobby is in the rapture generation, what will happen to his dog. This gives him some apprehension. Bobby would like to tell us that the animals go with us.

Paul was not promising that all of the Corinthians would be in the rapture. God would not promise something to them which is untrue.

Paul certainly did not know when the rapture was going to occur; and he knew that he did not know; so he is giving a warning order, an alert for a future period of time. Why would God reveal the time of the rapture to some pastor who knows when it is going to happen, and not tell Paul? It makes perfect sense for us to not know when this is going to come to pass. The objective in every generation is to live the spiritual life. There are no exceptions. Every generation should be motivated to grow and to serve the Lord. We are not simply to sit about and wait out the rapture. That has happened to various people at various times, and people have sold their possessions and property. Often these dates are set when there are difficult circumstances. Believers do not like what is happening in our country or in the world, so we want a way out. Too much human viewpoint and too much depravity.

There is a wonderful provision for us to live this life and to use our spiritual gift. "Just get me out of here, God." Instead of growing up, people just line up world events with the tribulational prophecies. They see dictators and anti-Christ's and population movements and parallels. They can be true, but this has occurred dozens of times. Countless times.

1Cor. 15:51 See (Look; Consider)! I am progressively telling you a secret ([the] mystery)! We all, indeed, shall not be laid (made) to sleep [in death], yet we all will be changed (altered; transformed; rearranged to be another; made otherwise),

1Cor. 15:51 Look! I tell you a mystery. We shall not all sleep, but we shall all be changed,

**Lesson #1098**

**1Cor. 15:51 July 21, 2010**

**Wednesday**

This is the circumstances of our greatest victory in life; victory over the grave and victory of life. There is no date applied to resurrection body. Spiritual life has more information than eschatology. However, there are some programs which deal with nothing else beyond eschatology. People lose sight of what is really important. You cannot sit around and wait and have itching ears about eschatology.

Believers do not retire from the Christian life. We do not remove ourselves from the mainstream of life. We don't think that God is done with us and now it is time for leisure for the rest of our lives. If you think it is time to be put out to pasture, that does not mean that God has that in mind for you. Even in your sunset years, do not forget the plan of God for your life. Some of us want to sit on a river bank and fish, but the plan of God continues for our life. He still has a geographical will for our lives. There is no time for you to go out on the beach, stick your feet in the sand, and live there. This does not preclude downtime, but God's plan for our lives does not end until we depart from this life. We are always in the middle of God's plan for our life. There is only one way to execute the plan of God for

our lives. Do not forget the overarching purpose for our lives. Circumstances in our lives change, but the mission has not. God's plan is the best plan, and we must execute that plan.

A lacedaisical approach to the Christian life may come from thinking we are in the rapture generation. It is fine to wait for the Lord to come. "I don't like this world, so come and get me, Lord Jesus." They are not looking for the plan of God for their lives, but just to get out of it.

The doctrine of resurrection is only a small part of all the doctrines which we learn. It is encouragement, but it is not designed for us to focus upon it. How does these date setters sound accurate? How do they fool people.

There is a lot about the horror of the Tribulation. There is no prophecy before the end of the Church Age. Bob talked about the trends of history in relation to tribulational events. He was using present-day events to illustrate what was going to happen.

We are still here, and we are the church; therefore, setting dates at this point is all hype. It is a privilege to watch world and national events, and it is hard to do without blowing your stack from time to time. It is a good test for your mental attitude.

You want to march into Washington and burn buildings down, but keep your perspective. The Tribulation will come when it is time. Prophecy will come to pass at the proper time. The resurrection is not to be used as an escape mechanism. We are not here to be a part of the world. We are in this world, but not of this world.

Some believers have ended up drinking the kool aid. They have sold everything and are on a mountain top gazing into heaven. Until the moment of resurrection or our physical death, serving Jesus Christ is our obligation as a believer. We do not have a choice.

### **What Ought Our Attitude Be?**

1. All generations are to have the attitude that Christ will return at any moment. We could be all sitting here and, next thing we know, resurrection bodies in the air. It could happen at any moment.
2. We must continue to serve Him. We do not retire from the plan of God.
3. But, in the imminency of the resurrection, there is a heightened sense of urgency that we must have. We do not know when He will come, but we know He will come. That is the motivation for our urgency.
4. We must press on in this life to be prepared for eternity. When you are young, you do not think about death, but there is a reasonable chance that it will happen.
5. The hourglass is running out for us to execute the spiritual life. This is when you want, "Well done, My good and faithful servant."
6. That is the attitude and the modus operandi that God intends for believers to maintain in this life. Some people take these steps dragging with no spring in our

step. That is preparing for eternity. We do this by executing the Christian way of life. In Ranger school, it was, *drive on, just one more step.*

7. This is the attitude that our Lord will judge at the Judgment Seat of Christ.
8. Your rewards for eternity are shaped by our spiritual life and producing divine good in this life. Preparation and looking forward to eternity. Our rewards are for eternity. We have a few years to prepare. Are you going to chase after fun, make as much money as you can, etc.?
9. Believers must be prepared in every generation; to die or to be raptured. It is one and the same attitude. There is no more honor or reward being in the rapture generation as any other. Being in the rapture generation is nothing which we have done.
10. The Lord Jesus Christ's imminent return is a strong motivation for living in the light of our eternal future that could come at any moment.

There is not question that some will sleep or die. The fact that Paul says, "**We will not all sleep**" means that some would sleep.

At one moment in time, there are going to be a bunch of believers resurrected. Now this is a minuscule group in Christian history. In the larger picture, "**We will all be changed**" includes every believer in the Church Age. This is not about staying alive until the resurrection. It simply means that we are all going to be there. Only one generation will be raptured alive. We will all see it, dead or alive, we will all be there.

The doctrine of the imminency of the rapture. That is what we are looking at. Paul is simply guaranteeing that there will be some who will be raptured. We could be the rapture generation.

1Cor. 15:51 **Look! I tell you a mystery. We shall not all sleep, but we shall all be changed,**

1Cor. 15:51 **See (Look; Consider)! I am progressively telling you a secret ([the] mystery)! We all, indeed, shall not be laid (made) to sleep [in death], yet we all will be changed (altered; transformed; rearranged to be another; made otherwise),**

## **Lesson #1099 1Cor. 15:51–52 1Thess. 4:16–17 July 22, 2010 Thursday**

All the things which have happened around Berachah Church and of all the people who have been through Berachah, who knows what discussions might take place?

The final phrase begins with δε, which is a commonly used conjunction. "**We will not all sleep** [or die], **but we will all be changed** [transformed];..." There is a contrast of groups here. All Church Age believers who have lived, are living and will live, will all be changed into a resurrection body. This is our eternal future. The rapture group and all previous generations of believers. *Αλλασσω = to change, to alter; to transform.* It will be the living physical body to a resurrection body or from dust to a resurrection body.

Now we know when. This is your motivation for getting out and witnessing. That gets us one more person closer to the transformation. We know the time frame, which is v. 52:

1Cor. 15:51 **Look! I tell you a mystery: we shall not all sleep, but we shall all be changed [transformed],...**

1Cor. 15:51 **See (Look; Consider)! I am progressively telling you a secret ([the] mystery)! We all, indeed, shall not be laid (made) to sleep [in death], yet we all will be changed (altered; transformed; rearranged to be another; made otherwise),**

We know the time frame, which is v. 52: *εν ατομος*, from which comes the English word *atom*. The alpha-privative, which is a negative. The noun is *τομος*, which means *cutting*. So, *ατομος* is something which cannot be cut, or cannot be divided. Therefore, this means *indivisible*. Therefore, this is something which cannot be cut; some which is indivisible.

#### **How Does this Fit with the Time of Transformation?**

1. The resurrection will occur in such a short period of time that it cannot be further divided.
2. One of the smallest divisions of time is a second, but that can be broken down into a millisecond. This resurrection experience cannot be further broken down to a lesser period of time. There is no lesser period of time.
3. We could say that this is *instantaneous*.
4. In other words, *in an instant*.
5. Acquiring the resurrection body is not a process; it is not a matter of growth. It is not taking some dust from the ground and forming a body and breathing life into it. This is a picture of a period of time which is so fast that it is not even calculable.

Then we have *in a twinkling of an eye*. *Πιπτη* means *a rapid movement [of the eye]*. What is the time frame for that. How fast does a beam of light shine into the eye. This twinkling eye is the fastest rate of movement. This was a measurement of time that was infinitesimal. It was lightening quick. Whatever the time is, is when it takes place.

Bobby is fascinated by how quickly a woman scans a room, and it is so quick, then you do not realize she is even seeing anyone, and yet, she has already evaluated the room. It is a beautiful illustration of speed. That is how fast it is. Time that is indivisible. Bobby is making the point that in the resurrection, we are changed so fast, that if we blink, it is all over. That will occur for those who are living. Those who are alive will not even know what hit them. One moment on this earth, and the next moment in the air in a resurrection body. There will be none of this hearing a trumpet, thinking about it, and anticipating it all occurring.

This is what is wonderful about an memorial service; they have lost a friend or lost someone they admired. We will see them again. When you die, you will cross over the river and you will be introduced to the Lord. But, in the rapture generation, it will all happen in the blink of an eye.

This event is heralded by the blast of a trumpet. There will be a sound, which accompanies this instantaneous occurrence. In those days, the trumpet sound was a call for troops to spring into action. All of the commands were gone over in the Roman army and all other armies. They all knew what was going on. They knew what to do based upon the commands of the trumpet. It is a sound which could be heard for long distances and over competing sounds.

Paul knew that they would understand what he was saying here. These Corinthians understood the idea of bugle calls.

Ex. 19:15–20 *On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke because the LORD had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in thunder. The LORD came down on Mount Sinai, to the top of the mountain. And the LORD called Moses to the top of the mountain, and Moses went up.* The power of God is revealed here, in a thunder blast which caused the people of Israel to tremble. We can understand this in our finiteness. The whole nation of Israel at the bottom of the mountain, continued to tremble more, probably on their faces in the dirt. So Moses went up. This is a mandate from the Word of God. Moses got it directly, and we get it from the Scripture.

At this point, Moses got the freedom code of Israel, the Ten Commandments. This was an earth-shaking development in the life of Israel. The appearance of God was heralded by the trumpet blast.

The only difference between what did happen then, and what will happen in the future, is the dispensation. They are both times heralded by the trumpet sound.

### **The Sound of the Trumpet**

1. The trumpet of 1Cor. 15:52 is directed exclusively toward alpha company. We are the second ones to be resurrected after Jesus Christ.
2. The trumpet sound of 1Cor. 15:52 is the sound which ends the Church Age.
3. It is the sound that heralds the resurrection of the church.
4. It is the sound which assembles individual believers together to meet the Lord in the air.

This trumpet call is perfect for warriors of the Angelic Conflict. It is assembling those who will be victorious in the Angelic Conflict. These soldiers will be called for one last assembly and the awards at the bama seat. This is an assembly, just as the first nation of Israel is called to assemble. There is still time to be victorious in the Angelic Conflict. When we do assemble, when we have done all that we can, on the field of battle, we can stand tall, put our chest out, and hear, "Well done."

You can just about see it; the town crier and the trumpet and the assembly. This trumpet call can be heard over everything else.

1Thess. 4:16 For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.

After the dead in Christ rise first, we assemble with them, those who are still alive. There are different platoons coming from different directions.

1Thess. 4:17 Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

So we have to understand and interpret the trumpets and Bobby is going to get complicated then. There is a difference here in trumpets.

1Cor. 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

1Cor. 15:52 within the midst of an instant (an uncut and indivisible moment), within the midst of a rapid sweep (or: blink) of an eye, within the midst of the last (final) trumpet. For also the dead one will be awakened and raised up incorruptible, and we will be changed (made otherwise; altered; transformed).

## Lesson #1100 1Cor. 15:52 1Thess. 4:16 Rev. 11:15 25July 2010 Sunday 1

Bobby is already studying 1Cor. 16, so he is moderately eager to move on.

All believers, whether living or dead, will be transformed into a body of incorruption, which takes place at the rapture of the church. How long does the transfer process take place? Also, what announces that moment of resurrection? V. 52 answers these 2 questions. The answers here are to solidify the resurrection in our minds; but the information does not necessarily help us in our daily Christian lives.

The length of time is *in a moment, in the twinkling of an eye...* There will be the trumpet sound and we will be changed. How fast is the twinkling of an eye? What kind of speed are we talking about? *Ev atomas* which refers to an increment of time which can no longer be further divided. It is too small of a thing to be divided further.

The rapid movement of an eye, a blink. A woman can take in the whole room and never see it. She takes it in and gets it; we may stare for awhile and never get it.

Adjective: atomos (ἄτομος) [pronounced *AHT-om-oss*], 1) *that cannot be cut in two, or divided, indivisible; 1a) of a moment of time.* Thayer Definitions only.: Strong's #823.

The trumpet is loud enough to override all of the din of battle and it could be heard over all else. It was the perfect instrument to tell the military of what they needed to do. It was the means of issuing an announcement or calls to the army. This was a means of communication. The shrill sound of a trumpet. It may call for an assembly of troops, or a march, or a command for a maneuver in battle.

This trumpet call is made around the entire earth, and all will hear it (I guess, all believers?).

There is an additional sound which heralds the resurrection. 1Thess. 4:16

1Thess. 4:16 **For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.**

Human kings are heralded by a trumpet call.

Ex. 19:16–19 announced the appearance of God. The voice is described as thunder. First the trumpet, which gets louder and louder, and then the voice like thunder. This appearance was a huge event. These Jews had just walked away from the tyranny of Egypt. This loud voice was a call to assemble and then to begin to move.

Israel began as a theocratic kingdom, meaning *ruled by God*. God gave the Jews the Law, by which they lived; it defined every aspect of their lives. It is the Law which is reflected in Scripture. We are ruled by Law in the United States. When leadership departs from the law, then the land is no longer governed by law, but by whatever whim occurs to the leaders.

The Jews wanted a king and they got Saul, who made a mess of things. There are always parallels.

In v. 52, the trumpet heralds an appearance of Jesus Christ.

#### **What Does this Mean?**

1. The appearance is the return of the Lord Jesus Christ at the 2<sup>nd</sup> Advent. He will assemble us, His victorious army.
2. This is the sound which ends the Church Age and initiates a new age. We leave and another begins; the Tribulation which is the final 7 years of Israel.
3. The trumpet is the call for the transformation of believers, living and dead, to assemble in resurrection bodies.
4. This sound gathers resurrected believers. We come together from every part of the earth. This assembly is instantaneous.
5. The sound that summons these believers to assemble at the bama seat of Christ, and the victorious army is evaluated. We receive rewards and decorations for our

time in combat. These rewards are given on the basis of our production here on earth. We will hear this, living or dead. It is the announcement.

1Cor. 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

1Cor. 15:52 within the midst of an instant (an uncut and indivisible moment), within the midst of a rapid sweep (or: blink) of an eye, within the midst of the last (final) trumpet. For also the dead one will be awakened and raised up incorruptible, and we will be changed (made otherwise; altered; transformed).

There is a crucial dispensational point that Bobby needs to make here. Which return of Jesus Christ does this herald? Is this the rapture or is this the 2<sup>nd</sup> Advent. There is the 7<sup>th</sup> trumpet sound of Rev. 11:15, and some equate these trumpets.

Bobby brings this up, because this highlights the difference between dispensational thinking and others, which are incorrect.

There is a trumpet with the announcement "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." How do they work this? How do they confuse all of the timing? They both have trumpets in them. In both of them, the trumpet sound announces something: the return of Jesus Christ, and the other is an announcement of the kingdom of Jesus Christ. Now, these are identical (is Bobby giving the opposing view here or is he stating the truth?). However, this Revelation passage is all about the 2<sup>nd</sup> Advent and it has nothing to do with the rapture.

Rev. 11:15 Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever."

## Lesson #1101

Rev. 11:15 1Cor. 15: July 25, 2010

Sunday 2

There is no connection between 1Cor. 15:52 and Rev. 11:15, but some connect them, because of the trumpet.

The 2 trumpets are connected as the 2<sup>nd</sup> advent. It is clear that the trumpet in Rev. 11:15 is all about the 2<sup>nd</sup> Advent, as we are speaking of the new kingdom of Jesus Christ.

Bobby is going to explain why and how he comes to his conclusions, and cover how others have come to their ideas as well.

There is the cross followed by the resurrection of Jesus Christ, 50 days later, when the Church Age began. All we know is, in the pre-Tribulational rapture, the Church Age ends, when the rapture of the church occurs. 1Thess. 4:15–17. Then we have 7 years, which is the most horrible period of time of human history, and it is a terrible period of time and we will not be here. At the end of this 7 year period, the Lord returns. His return is called

the 2<sup>nd</sup> Advent. The 1<sup>st</sup> Advent was when He was born as a child in Bethlehem. He came as the Savior the first time, and then the King of Kings Who will reign forever, the King over Israel, the Son of David, the Greater Son of David. This is where it comes to fulfillment.

Then we will have the 1000 year reign of Jesus Christ, and those who went into the Millennium will be resurrected at the end of the Millennium. There will be people who are living at the time of the Tribulation, and they will go into the 1000 year reign of Jesus Christ, and they will keep the same bodies that they are in now. After that, we go into the eternal state.

### **Misguided Sequence of Events**

Disclaimer: Bobby is giving us false theology.

1. If these verses refer to the same trumpet, the conclusion must be that all resurrections must occur at the same time, because the time frame is the same.
2. Since the trumpet of Rev. 11:15 clearly heralds the 2<sup>nd</sup> Advent, then the trumpet of 1Cor. 15:52 must herald the same thing.
3. Therefore, there timing of all resurrections will be just prior to the 2<sup>nd</sup> Advent and not prior to the Tribulation. Or, at the 2<sup>nd</sup> Advent. That is the false view.
4. If we accept this view of both trumpets being synonymous, it negates a pre-tribulational rapture of the church. There can be no other companies.
5. If the trumpets are all linked, then the church, are not raised until prior to the dispensation of the Tribulation. There is no rapture. There is no resurrection of the church.
- 6.
7. That means the trumpet in our passage would herald the return of Jesus Christ at the 2<sup>nd</sup> Advent than at the rapture.
8. This means the church, along with Old Testament saints and Tribulational martyrs are all raised at the same time at the 2<sup>nd</sup> Advent, prior to the Millennium (not prior to the Tribulation). There is no more alpha and bravo company; they are all combined.
9. The church would not be in heaven during the Tribulation. Those who are alive at the time will go into the Tribulation. We would remain on earth to endure this horrible 7 year dispensation.

There is another caveat to this, but Bobby will get to it later.

If these are the same trumpet blown at the same time, then logically the time frame of these 2 passages would be the same. It is clear from the context that all of this would take place at the 2<sup>nd</sup> Advent, as per Rev. 11:15. Along with this, goes the idea that the church and Israel are the same thing. This is called a post-Tribulational view of eschatology.

The cross, the resurrection of Jesus Christ, the resurrection of the church, then the Tribulation, and at the end of the Tribulation, there is the 2<sup>nd</sup> Advent, at which point, all are resurrected. In this view, we could be in the Tribulation right this very moment.

This is an insidious theology. A post-Tribulation resurrection means something else to us. That means that all believers at that time will enter into the Tribulation. As things get worse in Israel, as things get worse in the world, as the U.S. seems to get more and more hostile to Israel, then we think, "Hey, we are in the Tribulation." In dispensational theology, there is a clear delineation between the church and Israel.

This is how the rapture of the church is negated. This is how all resurrections are combined. The final result of the post-Tribulation is, alpha company is resurrected with everyone else, and there is one judgement at the end.

### **The Right View**

1. The contexts of 1Cor. 15:52 and Rev. 11:15 are different.
2. These refer to different trumpets.
3. Rev. 11:15 refers to the 7<sup>th</sup> and final trumpet in a series of trumpets. It begins in Rev. 8 and continues through Rev. 11.
4. Each trumpet heralds a series of judgments within the Tribulation. There are a number of judgments in the Tribulation.
5. So the trumpet sound of Rev. 11:15 refers to the Tribulation. No one disputes that the time of the Tribulation will be horrendous.
6. In marked distinction, the trumpet of v. 52 is the last trumpet, but not the last in a series of trumpets.
7. That points to a different context of the 2 trumpets.
8. In v. 52, this last trumpet closes out the Church Age. It is the call to all Church Age believers, living and dead, who are instantaneously changed into resurrection bodies.
9. The trumpet of Rev. 11:15 is the last in a series of tribulational judgments, which are literal judgments. Revelation is filled with figurative language; word-pictures, and many time people get off from Revelation. Because there is figurative language, some want to interpret this language in a variety of ways. When literature has a bunch of figurative language, then you can go hog wild on interpreting the passage. However, this does not mean that there is not a literal interpretation of Revelation. There is a single meaning which God intended. Some churches just allegorize passages with figurative language and misinterpret them.
10. The trumpet in Rev. 11:15 is blown in the middle of the Tribulation; and the judgment is over at the end of the Tribulation.
11. The trumpet in v. 52 is blown at the end of the Church Age. So these are different times altogether. They cannot refer to these horrific judgments.
12. The last trumpet of v. 52 is a call to the gracious resurrection initiated by Jesus Christ before the Tribulation begins.
13. There is a judgment involved in the last trumpet of v. 52; but this is only in terms of the church being gathered and evaluated at the bama seat of Jesus Christ. We will be judged at the bama seat.



but that is the end of our part in this conflict. How well did you do during your time on earth? It is time that you are evaluated. Bobby's last assigned was recruitment, the area commander of recruiters. 100's were called to Fort Sill in OK. One by one, every single recruiter had to talk about how they were doing as recruiters. We must make the same operational report to Jesus Christ.

Does this last trumpet refer to the rapture or the return of Jesus Christ at the 2<sup>nd</sup> Advent? In the pre-tribulation view, which has been held by many theologians, the rapture of the church and the 2<sup>nd</sup> advent are 2 different returns of Jesus Christ. They are separated by 7 years, the Tribulation. This is Daniel's 70<sup>th</sup> week that ends the age of Israel. 490 years before the cutting off of the Messiah, and there is one week which remains.

There are post-tribulationists who say that the rapture does not occur at all. They say there is only one future return of Jesus Christ. Bobby sometimes presents opposing points of view because it is the best way to learn the Word of God. The 1<sup>st</sup> Advent, of course, is when Jesus Christ came to the earth the first time, in the incarnation. In between this period of time is the church, which is the time period in which we find ourselves.

#### **Covenant Theology/post-tribulation View**

1. If there is no rapture of the church, then we go from the Tribulation to the 2<sup>nd</sup> Advent; and Old Testament Saints and New Testament believers are all resurrected at the same time. It all happens at one time. There is no doctrine of the imminency of the return of Christ.
2. Israel and the church are seen as one continuity; the church is seen as a form of Israel. There is no national significance to the nation Israel. Those who believe this are in danger of becoming anti-Semitic. If Israel has no future as a nation, then we become confused about the U.S. being a haven of the Jews. Many Jews fought for the Fatherland in WWI, and Germany was a Christian nation. This can be a problem when this particular view is taken.
3. God's covenant promises to Abraham as the progenitor of a race, a race that is blessed according to the covenant, with a promised land and a future kingdom—all of which is transferred to the church, according to covenant theology.
4. Only the church can fulfill God's promises to Abraham.
5. Jews and the church are all lumped together as spiritual Israel.

When Jesus Christ ascended on the Day of Pentecost, and this kicked off the Church Age. Jesus Christ returns, but we meet Him in the air at the rapture of the church. Then we go before the Bema seat of Jesus Christ. In the Tribulation, the Jews will be attacked from every side when living in the land. There is alpha company and bravo companies; and then there is the battle of Armageddon.

Then we have the promised kingdom to Israel, which is the Millennium. Some will survive the Tribulation, those who are still alive, and they go into the Millennium. They will go in, in physical bodies. Then they will be resurrected at the end of the Millennium.

The covenant theologian does not have this distinct 7 year Tribulation. They all know that it is true, but they stick it wherever. If we are alive during the Tribulation, then we will go through it (as per the covenant theologian). This has a tremendous bearing on the interpretation of Scripture and all that we understand of it.

1Cor. 15:52 **in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.**

1Cor. 15:52 **within the midst of an instant (an uncut and indivisible moment), within the midst of a rapid sweep (or: blink) of an eye, within the midst of the last (final) trumpet. For also the dead one will be awakened and raised up incorruptible, and we will be changed (made otherwise; altered; transformed).**

This passage in Revelation becomes extremely important. At the end of the Tribulation, Jesus Christ sets up the kingdom of Israel, as a fulfillment of His promises to Abram and David.

In the Millennium, Jesus Christ will incarcerate Satan, but then he will be let out and he will lead a rebellion again, and get tossed into the Lake of Fire.

#### **If They Are the Same Trumpets**

1. Post-tribulationists make both trumpet sounds the same.
2. They say these things occur at the same time and for the same reason, to herald the return of Jesus Christ.
3. So if the trumpet of 1Cor. 15:52 and Rev. 11:15 are the same trumpets blown at the same time, the logical time frame of v. 52 and v. 15 would be the same thing.
4. If they are synonymous, the trumpet of v. 52 could not refer to the rapture of the church; it would refer to the 2<sup>nd</sup> advent.
5. The rapture and 2<sup>nd</sup> advent as we understand them to be, are the same event.
6. The conclusion is, there is no separate rapture of the church. This departs completely from our understanding of...

But these are not the same, and Bobby will cover this in the next hour.

Rev. 11:15 **Then the seventh angel sounded [his trumpet], and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever."**

**Lesson #1103 1Cor. 15:52 Rev. 3:10 11:15 August 1, 2010**

**Sunday 2**

There is no question that the 2<sup>nd</sup> advent of Jesus Christ is then followed by the Millennial kingdom; all groups of theologians believe that.

The post-Tribulationists see the trumpets of Rev. 11:15 and 1Cor. 15:52 as being identical. Why is the post-tribulationist view a false view?

There is a different context for these passages. In Rev. 11:15, we are looking at a series of 7 trumpets, each of which is a judgment—terrible, horrible judgments. These begin in Rev. 8 and continue through Rev. 11, and they extend over 2 years, which is suggested by the 5<sup>th</sup> trumpet, which is tied to 5 months. The trumpet sounds are grouped. The first 4 judgments are heralded by the first 4 trumpets. The first trumpet is one of grass and forest fire, hail and fire mixed with blood. Where have we seen something like this happening? There were 10 plagues in Egypt, and this occurred as one of those plagues.

These trumpets arise from demonic or earthly forces. Rev. 9:1–12 a plague of locusts, which is world-wide, which mirrors one of the judgments against the pharaoh of Egypt.

All of these trumpet sounds occur within the Tribulation. It is a terrible series of judgments within the Tribulation. No one disputes that this period of time will be horrendous.

In marked distinction, the trumpet of 1Cor. 15:52 is the last trumpet. There is no series of trumpets in 1Cor., whereas the other is the end of a series of trumpets; the first at the end of the Church Age, the second at the close of the Tribulation.

Israel has a national future. The promises of Abraham were not transferred to the church. This is not possible for God to do this. God is immutable. The conference was about the faithfulness of God, and God does not renege on any of His promises. He also has the power to fulfill His promises and He has foreknowledge, so that there would be no reason for God to give a promise, get surprised by some future event, and change stuff around.

Anti-Semitism is absolutely wrong and can destroy a client nation in a hurry. The trumpet is last, in that it closes out the Tribulation. The other 6 are blown during the Tribulation, in the midst of it. We will not be on earth when these 7 trumpets sound; but we will be on the earth or in the earth when the trumpet of 1Cor. 15:52 is something that we will hear.

The final trumpet of v. 52 is what we will hear, and separate from those found in Rev. 11.

There is a judgment involved in both trumpets. The trumpet of v. 52 is only in the sense of the church being assembled in the air. This is for believers only, for rewards and decorations. What is it worth to you to reject or neglect Bible doctrine? What is it worth to you not to advance spiritually?

Our life on earth is a tiny dot compared to all eternity. Eternity goes on forever, and our life here on earth is brief. What is happiness worth to you in this life? Is it enough to neglect Bible class?

The greatest, happiest time on this earth is when your thinking has been renovated.

Rev. 11:15 Then the seventh angel blew his trumpet, and there were loud voices in heaven, saying, "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign forever and ever."

1Cor. 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

1Cor. 15:52 within the midst of an instant (an uncut and indivisible moment), within the midst of a rapid sweep (or: blink) of an eye, within the midst of the last (final) trumpet. For also the dead one will be awakened and raised up incorruptible, and we will be changed (made otherwise; altered; transformed).

There is another verse in Revelation which is important in determining the time of the rapture of the church. Rev. 3:10:

In the context, this is addressed to a particular local church, the church at Philadelphia.

“I will keep you from [out from, removed from] the hour of testing.” This is a very specific promise, and this promises that they will not have to endure that hour of testing.

Rev. 3:10 Because you have kept my word about patient endurance, I will keep you from [our from, removed from] the hour of trial that is coming on the whole world, to try those who dwell on the earth.

This hour of testing is described, beginning in Rev. 6, which includes the 7 trumpet judgments. They are promised here that Jesus Christ would keep them out of these great judgments, which are to come. John used the preposition εκ here.

Post-tribulationists interpret this to mean that Jesus Christ would preserve the church *through* the Tribulation; but John would have used the preposition δια instead.

### **We Are Kept from the Hour of Testing**

1. The presupposition εκ and the future active indicative of τηρεω means *will keep out from the hour of testing*.
2. The church is kept out of the future Tribulation because the rapture occurs prior to the Tribulation. If the church is kept out of the Tribulation, then we must go somewhere to escape it.
3. That obvious meaning of εκ keeps us from going through the hour of testing.
4. The church will not endure the Tribulation on earth.
5. The expression *the hour of testing* is a time period.
6. The church will be kept out of that time period.
7. There is no legitimate way to get around Rev. 3:10

### **Rev. 3:10 and the Church at Philadelphia**

1. Rev. 3:10 was said to the church at Philadelphia before the Church Age.
2. But most of the book of Revelation is prophecy of the future. He addresses the churches in the first 3 chapters, and then the Tribulation.
3. The church in Philadelphia did not live to see the Tribulation.

4. They hear it as future just as we hear it as future.
5. Not this church nor any other church experienced this.
6. So, the hour of testing was not directed toward their future experience as an isolated local church, but it would be in the future of someone else (Israel).
7. Also, it would make no sense for God to keep the church of Philadelphia out of this Tribulation, and let all other churches go through the Tribulation.

There are those who say the Tribulation occurred at A.D. 70, and that is the great time of discipline. They put the rapture as the next future event. However, this would make no sense, since Revelation was written after the fall of Jerusalem.

Those who make these false claims, then they must take the language of Revelation and interpret it figuratively. They must allegorize it. That is always a wrong hermeneutical approach. Hermeneutics

Many apostate teachers go down this road of bad theology and bad interpretations.

## **Lesson #1104      1Cor. 15:52–54   Isa. 25:8   August 4, 2010      Wednesday**

Sunday was a tough time. The bottom line from Sunday was, the rapture is not the same as the 2<sup>nd</sup> advent, and they are differentiated in the Bible. Bobby never takes the Scripture lightly, and he always realizes that He is handling the Word of God. It is important to be accurate as a teacher; and much more so when dealing with the Word of God.

There is a bottom line to those 3 passages, which is the pre-tribulational rapture is the correct view. John 1:1 and 1:14 **God became flesh and dwelt among us.**

We as believers 2000 years later have the very words that He spoke. We do not know what Jesus looked like. He was unlikely emaciated, because he lifted the tables of the money changers and threw them out of the Temple.

The central point of history. Historians often discuss, when did the most important set of events occur? For all the advances, we just have not advanced much as human beings. The central point of all history, the transition point, the greatest transition took place between 5–4 B.C. and A.D. 30, those 33 or 34 years. 6 hours of our Lord on the cross is the central moment of human history.

The difference between pre-tribulationalism and post-tribulationalism. There is no Israel to begin the Tribulation in post-tribulationalism, and the church replaces Israel.

Bobby had a lot of preparation in Berachah as well as his seminary training.

1Thess. 4:17 tells us that all believers of the Church Age will meet the Lord in the air and we will follow Him into heaven, wherever that is. This is where the bama seat of Christ will sit. Bobby likes to think this as a one-by-one evaluation. We face our Lord Jesus Christ,

each one of us, and hear Him evaluate each one of us. We can look at our lives in retrospect and realize just what God has provided for us. Will there be regrets? Bobby doesn't know, but it will now stay with us. "I failed in this area, and I had every opportunity to meet the plan of God at that point."

The instantaneous sequence of the rapture. There is a sequence described for us by the Word of God. However, in reality, that will be instantaneously not even governed by a period of time.

1Cor. 15:52 in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

1Cor. 15:52 within the midst of an instant (an uncut and indivisible moment), within the midst of a rapid sweep (or: blink) of an eye, within the midst of the last (final) trumpet. For also the dead one will be awakened and raised up incorruptible, and we will be changed (made otherwise; altered; transformed).

There is a privilege in dying for those of the Church Age. But then there is "We, the living, will experience an instantaneous transformation."

1Thess. 4:15 For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.

1Thess. 4:16 For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first.

1Thess. 4:17 Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord.

Then, in the next couple verses, we look at how we are changed:

it is necessary for us to be changed. The perishable old body must clothe itself in the new imperishable body. There is a similarity here. He throw clothes upon ourselves; however, in this verse, God throws a new body upon us. That new outfit will be impeccable. It is bodies which are being clothed and our Lord is doing it.

Ενδύω is similar to the verb φορέω, which goes back to v. 49. Then it meant to wear something like a suit of clothing. We have a soul and spirit which puts on a resurrection body.

An example of this, we are working out in a sweaty tee shirt and gym clothes. Maybe you are going out that night, and you put on formal clothes, and, you have then transformed yourself. It is ratty old gym clothes to new clothes. We will go to our imperishable body. This change of outfit is infinitely better.

The perishable is the body of those believers who have died; the body of those who have perished. The soul and the spirit leave the body. They go into the presence of Jesus Christ.

When we die, the soul and the spirit leave that lifeless body and go to be face to face with Jesus Christ. The perishable body turns to dust, and the physical body is simply no more. The quick way to do this is cremation. Much longer if we are embalmed. When we die, that body will disintegrate, eventually.

1Cor. 15:53 For this perishable body must put on the imperishable, and this mortal body must put on immortality.

1Cor. 15:53 For it continues being necessary (it is habitually binding) for this corruptible to instantly plunge (sink) in and clothe itself with (put on) incorruption, and this mortal (one that is subject to death) to instantly plunge (sink) in and clothe itself with (put on) immortality (deathlessness; undyingness).

We will be transferred from a body which is mortal into an immortal body. The bodies we will have will not be comparable. That is when the living are raised, when the soul and spirit are transferred.

Torῆ means *when*. At the time of the rapture, there is a certain result.

Paul is the consummate Old Testament scholar. He knew the Old Testament backwards and forwards, so that when he wrote, he could pull passages from the Old Testament. This is what happened when he quotes this from Isa. 25:8

1Cor. 15:54 When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."

1Cor. 15:54 Now whenever this mortal instantly plunges (sinks) in and clothes itself with (puts on) the Immortality, then will come into existence (will be birthed; will take place) the word (the thought; the idea; the message; the saying) which has been written, "The Death was drunk down and swallowed into Victory!

This matches up what we know from Revelation. The diaspora of the Jews is over, and they will be regathered. **For the Lord has spoken**, which testifies to His immutability. God makes promises and He will fulfill each and every one of them. God does not forget; He is faithful in all that He says and does.

This is a bit odd for the dispensationalist, as this actually refers to the resurrection of Israel at the end of the Millennium. They will be resurrected in Bravo and Charley companies. This is Isaell, of course, and not the church.

We know that the Lord will be on the earth during the Millennium. Charley company will be resurrected at the end of the Millennium. Those who die during the Millennium and are killed in the Gog and Magog revolution.

So, isn't this odd that Paul would take something out of the Old Testament which applies to Israel, and puts it onto the church. What is his purpose to do this? Why would he confuse the issue? In Corinthians he is talking about believers in the Church Age, but he pulls out a passage on Israel.

Covenant Theologians will take a passage like this to equate Israel with the church. Paul takes an Old Testament prophecy, and applies it to the new dispensation, but with a new application. He cannot change God's immutability. God gave this promise only to Israel.

People think that Israel failed to live up to God's expectations, so it is given to someone else? Let's make this personal; let's say God made a promise to you and He takes it away because of your mediocre Christian life. How can God take away a promise made to Israel and still be God? "Lo ami," not my people. You can bet that, when God makes a promise, he will keep it.

The fallacy is, if God will take a promise away from Israel, why not take promises away from you? In the general sense, the quote in Isaiah deals with the cessation of death. The promise of Israel is tied to the promise of the cessation of death. Resurrection, no matter when, brings no more death. When alpha company is resurrected, no more death. When Charley company is resurrected, no more death. This is our confidence as believers in Jesus Christ. Death is swallowed up in victory.

**Isa. 25:8** He will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the LORD has spoken.

## **Lesson #1105**

**1Cor. 15: August 5, 2010**

**Thursday**

Even though life looks dim and the future of our nation appears to be weak, we do know that, at the end, we will triumph.

Vv. 51–54a, Paul assures all of us that Church Age believers will be resurrected. When the trumpet sounds, to announce the gathering of believers, and this is heard throughout the earth, all believers, living and dead, will receive a resurrection body. We will all be changed to wear a resurrection body.

**1Cor. 15:53** For this perishable body must put on the imperishable, and this mortal body must put on immortality.

**1Cor. 15:53** For it continues being necessary (it is habitually binding) for this corruptible to instantly plunge (sink) in and clothe itself with (put on) incorruption, and this mortal (one

that is subject to death) to instantly plunge (sink) in and clothe itself with (put on) immortality (deathlessness; undyingness).

After everything that has happened, when the resurrection of the church is complete, then will come about the saying, **Death is swallowed up in victory**. This was not a phrase original to Paul; he pulled it out of Isaiah.

1Cor. 15:54 **When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."**

1Cor. 15:54 **Now whenever this mortal instantly plunges (sinks) in and clothes itself with (puts on) the Immortality, then will come into existence (will be birthed; will take place) the word (the thought; the idea; the message; the saying) which has been written, "The Death was drunk down and swallowed into Victory!"**

Isaiah is the source of Paul's statement. Israel has been reproached many times; they are currently under divine discipline. Ultimately, Isaiah is talking about the end-time resurrection. Isaiah did not know anything about the church. This is a future for Israel, which is exactly the way God expected it to be taken. Israel needed this guarantee. Isaiah was fully aware of the state that northern Israel was in. The reason for much of Isaiah's prophecy was based upon was the degeneracy and unfaithfulness of the Northern Kingdom.

Isaiah prophesied that even Judah would fall under the fifth cycle of discipline, just as the northern kingdom did.

Bobby did make a mistake the other night. He said Isaiah was dragged off the Egypt, but that was Jeremiah. Isaiah was long dead by then.

The children of Israel would chase after false gods, but God did not forget Israel.

Hosea was a contemporary of Isaiah and he named one of his bastard sons, *not My people*. God never forgets His people. The nation would be made up of regenerate people. This was encouragement to a people who would be devastated. However, some would still trust in Y<sup>e</sup>howah God. What happened to them could be happening in our nation today. God will remember us no matter what our circumstances are. No matter what, no matter where we go as a nation. Bear that in mind, even if some talk show host tells you how bad things are (and they are).

Isaiah celebrates in poetry God's destruction of the corrupted earth. This is what sin has wrought. This is a celebration of the destruction of all of that. There is a wonderful statement of Old Testament believers over death. Every time you turned around, God was spanking Israel for its apostasy. If death is defeated, so is the world. Throughout the Old Testament, there are guarantees like this verse. This is when death is finally and totally defeated, which occurs in the dispensation of the Millennium. It takes place at the end of

the Millennium. This is the promised kingdom of Israel. At the end of this time, death is defeated.

### **What Happens to Defeat Death?**

1. Satan is thrown into the Lake of Fire forever. At the end of the Millennium, Satan foments the Gogand Magog revolution.
2. All unbelievers are raised and judged, and they will be cast into hell with the fallen angels forever.
3. A new heaven and a new earth are established forever, minus all unbelievers, minus those with a sin nature, minus Satan and his minions.
4. Believers of the Millennium are resurrected. This completes all resurrections in human history.
5. Death is no longer in existence for this final resurrection.
6. The resurrection of all believers totally defeats death. Resurrection means no more death; the resurrection body cannot die. It is imperishable; it is immortal. This statement of victory over death, is stated as a completed fact; death is swallowed up; death is no more. It is not directed in any way by Isaiah toward the church.

God's totally victory over death does not occur at the rapture. So why would Paul quote this verse, which is about the end of death; but Paul is not using it as the end of death. There are no dispensations at the end of the Millennium, because there is no more time. Paul is pulling something out of the Old Testament which has nothing to do with the church.

### **Why Did Paul Quote it Here?**

1. This resurrection takes place after a process. There is a process of conclusion after operation footstool.
2. So begins operation footstool.
3. Alpha company's resurrection is the time that death is defeated for one entire dispensation. This is not for all, but for one.
4. Resurrection in general regardless of when it occurs or in which dispensation it occurs, brings no more death.
5. Therefore, resurrection as the defeat of death is universal for all dispensations.
6. So in the general sense, the quote from Isaiah deals with the defeat and cessation of death.
7. A defeat of death will certainly occur when alpha company is resurrected. That is a defeat of death. It is a specific defeat, but it falls under the category of a resurrection and defeat of death.
8. Paul wants to convey the cessation of death for the church. Paul cites the Old Testament, which is Scripture, and applies it in a general sense to a specific point in time (unknown to Isaiah). When Isaiah speaks of it, it is the death of all death for all human history. This is the beginning of God's total victory over death.

9. Paul does not change the meaning of the original prophecy of Isaiah. He simply applies the truth of it to a different dispensation. He is guaranteeing what he is writing based upon what the Old Testament tells us about death.

Death is often presented in poetry in the Bible. Isaiah is full of it; all Old Testament prophets utilize poetry. Many present death as a mouth which is wide open. It is depicted as a big gulp, consuming everything. Sooner or later, death takes us all down. We are chewed and digested by death.

However, here, we have the exactly opposite of death swallowing us all; the Lord swallows up death, He swallows death. He defeats death through our resurrection. His power raises us and we are immortal and imperishable.

After the rapture, death will continue for believers, and for all mankind. After the church receives the victory, and death is swallowed up for another 1007 years. The last dispensation and the last resurrection.

Because of a previous study. This is not the same death spoken of in 1Cor. 15:26 **The last enemy that will be abolished is death.** This is parallel to what Isaiah was speaking of.

How many times does death intrude upon your thinking? Is this something that you only think about when at a funeral or a memorial service? Many an unbeliever will squirm when they hear about death during a funeral. However, death is already defeated; there is no hold of death over us. All believers will be resurrected, but we lead the way. After the rapture, at the moment of resurrection, we are ready for eternity. Eternity has not arrived, per se, but we are ready for it. The course of human history is not over when the church is resurrection. The course of human history will run, and Israel will be redeemed. The course of history must run; the church is alpha company, the first to be raised after Christ. We will return. We are waiting as well to be joined by Bravo and Charley company.

We of the Church Age have a certain honor in being resurrected. We are the firstfruits. We as the church are in a very unique position. We have been given so much in the unique spiritual life that we have been given. We have the glory of being first in heaven; before anyone else, we are there.

The motto of the Army Rangers is, *Rangers lead the way.* They are an elite group of soldiers, highly trained and well-coordinated, with specific doctrines for their operations. The church is highly trained in mystery doctrine; we have more doctrine than any other dispensation. We are coordinated and taught by pastor-teachers. We will lead the way; alpha company leads the way.

### **The Church Leads the Way**

1. Following the church that leads the way, all believers will enter into resurrection. We are all Rangers.
2. So begins the total victory of the eternal state after the church leads the way.

3. /\*This total victory is named in 1Cor. 15:56 and we will lead the way. Once we get our foothold in heaven, it is inevitable; nothing can stop it.
4. God destroys death and the cosmic system forever.
5. At the rapture, death will be defeated for every Church Age believer. That is death swallowed up for us all.

Isa. 25:8 He [God] will swallow up death forever; and the Lord GOD will wipe away tears from all faces, and the reproach of his people [Israel] He will take away from all the earth, for the LORD has spoken.

Lesson #none

1Cor. 15: August 8, 2010

Sunday 1

### Communion Sunday:

It is ironic that the Mosaic Law was opposed to crucifixion. Their method of capital punishment was stoning. Blasphemy against God could have a person stoned. Jesus Christ was accused of blasphemy.

Isa. 53:3 says He was pierced through for us, and Zech. 12:10 tells us that He was pierced through, and a psalm reads, *they have pierced my feet*.

Psalm 22 is an extraordinary psalm of the crucifixion. Almost everything that Jesus said on the cross are found in Psalm 22.

There are 7 sentences recorded in the Bible. Matthew records 1 and John and Luke each record 3 each. There were 3 hours of light and 3 hours of darkness when Jesus was on the cross.

“Father, forgive them, for they know not what they do.”

“Today, you will be with me in paradise.”

“Behold, your mother.”

3 statements about His Own Person:

“I thirst.”

“It is finished.” The status of the mentality of His soul.

“By His knowledge, My Servant will justify the man.”

**“In Your hands, I commit My Spirit.”**

At the moment His hands were being nailed into the cross, and Jesus was thinking about forgiveness. There were 6 trials in less than 24 hours, and many lied about Him. It would seem logical that He would scream for vengeance from God upon all of His enemies. This was a prayer of benediction and not malediction. He prayed for the withholding of God’s just wrath against these men.

**Eph. 1:7 In Him, we have redemption, through His blood, the forgiveness of our trespasses, according to the riches of His grace.**

When God forgives through Christ, our sins are forgotten. What a revelation it is, that the first sentence out of His mouth is the depth and breadth of His forgiveness.

On both side of Jesus Christ, there were 2 thieves. One ridiculed Him and the other appealed to Him. **“Lord remember me when You come into Your kingdom.”** Jesus answered him, saying, **“Truly, I say to you, today, you will be in paradise with Me.”**

This man expected Jesus Christ to survive the cross, and the thief wanted to be a part of whatever that was. If anyone thinks that death is the end, let him consider the words of the Lord. There is a paradise for the believer after death. The thief exercised faith alone in Christ alone.

Looking out through the pain of the cross, and Jesus saw His mother and His disciple John. **“Woman, behold your son; and behold your mother.”** From that time, John took care of his mother. Hearing these words, is the epitome of virtue love in His soul. He was always thinking of others, even to His dying hours. Could there be more evidence of a mature benevolent love than this?

Many become bitter, when things don’t go as they want them to go.

In the dark hours of the cross, we have the 4<sup>th</sup> sentence:

**“My God, My God, why have You forsaken Me?”** Our sins were imputed to Him. This is the knowledge of His substitutionary mission. He knew what He was doing and why He was there. Jesus suffered as the just for the unjust.

**Psalm 22:6 I am a worm and not a man.** This separation between the Father and the Son took place because He was taking our place. He suffered for sins that we might be brought to an eternal relationship with God.

Then He called out, "I thirst." Through this expression, we see the suffering of His humanity. It is not that God died, but He became man so that He might suffer death in order to redeem man. It took the God-man to mediate between God and man.

That through death, He might render him powerless. Heb 2:14–18 Since therefore the children share in flesh and blood, He Himself likewise partook of the same things, that through death He might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery. For surely it is not angels that He helps, but He helps the offspring of Abraham. Therefore He had to be made like His brothers in every respect, so that He might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because He himself has suffered when tempted, He is able to help those who are being tempted.

He supplied water to others, and He was denied water to quench His Own thirst. He was offered vinegar. The last thing which man offered to Jesus Christ was vinegar, while He offered salvation to all who will drink from it.

Since the Savior finished the work of redemption, then there is nothing more that we can add to it.

The 7<sup>th</sup> and final cry was, "Father, into Your hands I commit My Spirit." Jesus Christ did not die because of the cross. No man could take His life from Him. He could take it up again because He was God. For all of us, death acts upon us; but Jesus Christ acts upon death. His death was the mightiest act of His entire life.

No class because of the length of communion.

## **Lesson #1106    1Cor. 15:53–55    Hosea 13:14    August 8, 2010    Sunday 2**

We saw what His actions and thoughts were from the cross. God the Holy Spirit saw fit to only record those 7 sentences. This tells us what He thought and did on the cross.

1Cor. 15:53 For this perishable body must put on the imperishable, and this mortal body must put on immortality.

1Cor. 15:53 For it continues being necessary (it is habitually binding) for this corruptible to instantly plunge (sink) in and clothe itself with (put on) incorruption, and this mortal (one that is subject to death) to instantly plunge (sink) in and clothe itself with (put on) immortality (deathlessness; undyingness).

1Cor. 15:54 When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."

1Cor. 15:54 Now whenever this mortal instantly plunges (sinks) in and clothes itself with (puts on) the Immortality, then will come into existence (will be birthed; will take place) the word (the thought; the idea; the message; the saying) which has been written, "The Death was drunk down and swallowed into Victory!

Now that Paul knows that death is swallowed up, he tweaks the tiger's tail. These are words of triumph, and not of sarcasm and derision. Jesus Christ has conquered death for all of us.

Death is the unknown for many, so people cling to life; they will not sign a living will. They must cling to life. They just don't know. However, we do not need to cling to physical life. We ought to know what the end is, and we know that physical death is just the beginning. For the unbeliever, it is just the beginning as well.

Paul gives us these 2 rhetorical questions, which we answer to ourselves. We can cut loose with words of celebration, because hell has no power over us. Fear of death has vanished. Ask the same rhetorical question, and we know that Jesus Christ has conquered death.

Paul likes to back up his statements, so he quotes Hosea 13:14, a book which Bobby used for the conference in Gatlinberg.

Hosea had to write for all to see, all about the cuckoldry of his own wife. Israel was portrayed by his wife, Gomer. Hosea was told to go out and marry a prostitute. She did not begin that way, but she has problems in her soul. She was always looking for a better deal. She was able to go to all the parties that Hosea took her to. But Hosea was boring and people did not like many of the things which he said. God wanted Israel to see through the personal life of Hosea just what Israel was to God. Israel was the unfaithful wife. They are depicted as the unfaithful wife.

The people are worshiping Baal in the Temple of Jerusalem, and they are called Him Y<sup>e</sup>howah. They are about to go under the fifth cycle of discipline because of this tremendous syncretism. In 721 B.C., their apostasy is so monumental, that God will have to take them out via the fifth cycle of discipline.

The Jews are to ask them this question, and that God will answer this question for them. "Will I redeem them from death?" The answer is, *absolutely yes*. They have a promise. His promise is immutable. If God's promise changes. What security do you have in God because you fail? But there is the lying theology that the church has replaced Israel. And there is no reason to be anti-Semitic ever. The covenant is still in effect. This will be fulfilled to a national entity, not a spiritualized entity.

Sheol here represents the grave. Jesus Christ will regather Israel and He will be their king. Christ is their King, and this promise will be fulfilled literally in the Millennium. This is a great affirmation for Israel. Regenerate Israel must look to Him and wait for Him. Apostasy

and unbelief is not a part of His program. Apostasy and unbelief are not a part of God's program, but redemption and forgiveness are.

Death is pictured as a plague or as pestilence. 1/3<sup>rd</sup> of the continent was destroyed by the Black Plague, and this happened constantly.

God will bring the plagues of death on them through Assyria. Are we apostate enough to be scattered?

Our country is already been shaken. You have no idea what kinds of problems are in our country. You think the problems are Congress and the administration? It is us. It is apostate believers in Jesus Christ. We are the problem and the solution.

Vote for people who have integrity; vote for those who do not lie. Vote for those who support the rule of law. Our vote will not deter the fifth cycle of discipline if we do not grow simultaneously. If we do not grow, Assyria will metaphorically sweep through this country. One of the interesting things is hate speech, that it could come to pass that teaching about the sinfulness of homosexuality can get a pastor locked up. God will bring plagues of death upon us,

70 years after the discipline of the Southern Kingdom, the people returned to the land under Zerubbabel, Nehemiah and Ezra. Nothing can take you off this earth until it is the Lord's time to go. Hosea's generation will certainly die, but God will still deliver Israel down the road. So Hosea says, "Bring it on," because plagues will be eventually overcome by God. God is still in His heaven and we as believers in Jesus Christ can still be delivered. We still live in the greatest state in the union.

Now, Paul, knowing full well, transfers this from deliverance from destruction, and he pulls this passage to explain to the Corinthians about their individual futures.

In the final line of this verse, death is portrayed as having a sting, like a venomous animal, like a snake, like that which pierces mankind. Particularly snakes which are poisonous, we know they can destroy tissue. A coral snake can destroy tissue; this is how death is pictured. The snake loses its fangs; its sting is gone.

Hosea 13:14 [Shall I ransom them from the power of Sheol? Shall I redeem them from Death? O Death, where are your plagues? O Sheol, where is your sting \[destruction\]? Compassion is hidden from my eyes.](#)

1Cor. 15:55 ["O death, where is your victory? O death, where is your sting?"](#)

1Cor. 15:55 [Where, O Death, \[is\] your victory? Where, O Death, \[is\] your stinger \(sharp point; sting; goad; spur\)?"](#)

The sting of death is sin, and the Law is the power of sin. V. 56

Bobby has heard this called the First Church of the Galleria.

These 2 rhetorical questions describe the victory of Jesus Christ over death. Victory over death is the answer to these questions. This should bring several other questions to mind. Wrapped up in this sting of death is the power of death; this is the only part of either question. Once we know what the sting of death actually is, then we can know exactly how the sting is overcome by resurrection.

1Cor. 15:55 "O death, where is your victory? O death, where is your sting?"

1Cor. 15:55 Where, O Death, [is] your victory? Where, O Death, [is] your stinger (sharp point; sting; goad; spur)?"

Paul goes on to define in v. 56. The sting of death is sin and the power of death is the law.

#### What Is the Sting of Death?

1. Adam's original sin imputed.
2. The genetically transferred sin nature.
3. We are doomed from the beginning because we got bitten by the snake when Adam did; we got the same venom that he got.
4. We have all been stung since the moment of birth.
5. If there was no sin, there would be no death. Rom. 5:12

Jesus Christ removes the barrier between God and man. The sting is removed by the sting of the cross.

#### What Is the Barrier Made up Of?

1. The barrier He removed includes personal sin emanating from the volition giving in to the temptation of the sin nature. Rom. 3:23
2. This includes the penalty of sin. Rom. 5:12 6:23
3. The barrier include our physical birth, which separates us from God; we are born spiritually dead.
4. Our relative righteousness, human good, cannot please God, no matter how good we are. Human good is not good enough.
5. The righteousness of God cannot accept us. Perfect righteousness and one sin cannot be mixed. We have a nature of sin. That is offensive to God.
6. Finally, our position in Adam, whose sin is imputed to us, is part of the barrier. Christ knocked the barrier down; all we have to do is walk through it. We do that through faith alone in Christ alone. What Christ did on the cross was unlimited atonement. We are all capable of salvation because he died for all of us. We share everything that He is and share everything that He has.

Right now, we have victory over death. This guarantees us that death has been defeated. Death has no victory; it has been defeated.

Then Paul continues with **the power of sin is the law**. This is important for us to understand sin, the Law, and death. Everyone wants to talk about the Mosaic Law, and they are confused about it.

### **What Does *the Power of Sin Is the Law* Mean?**

1. This refers to the strength of sin. Sin is powerful; it is one of the strongest things in our lives. It is overpowering in the life of all unbelievers.
2. It is because there is a law, a divine standard of righteousness; it is because of this that sin has strength and even that sin exists.
3. The Law spoken of here is not the Mosaic Law per se. It is bigger than that.
4. We might call this, the law of God, including His will and His mandates and that which reveals His perfect mandates. The Law is the antithesis of sin, and, yet, at the same time, it defines sin.
5. Certainly the law of Moses reflects perfect righteousness and it is a set of divine standards; spiritual, national and moral standards. No one can keep the law and be saved; it is like saying, "I can do enough human good to be saved." We cannot meet that perfect standard on our own.
6. However, this is bigger than the Mosaic Law. This is all that God demands as part of His perfect righteousness.
7. Any violation of His standards of righteousness is sin.

### **The Power of Sin Is Defined by Law**

1. His law shows how far we fall short of God's standards. The law shows us that we cannot meet our standards. It shows us what sin is.
2. Without the law, we would not know what sin was or could we understand it. We need a limit, a barrier, a definition in order to grasp what sin is. It is our yardstick, our gauge, if you will.
3. If there is not standard of sin defined by the law which man must obey, there can be no such thing as failure to meet that standard.
4. Sin is linked with God's law and with His perfect righteousness.
5. If there is no statute of national, state or local law, then there can be no violation of those laws. Where there is no law, there is no violation. There must be stacks and stacks of so many laws. If there is no law against theft, then it is not illegal and it carries no punishment with it. We hear today about decriminalizing the use of some drugs and there is a push to do that with more laws. This simply removes a standard by which we determine that something is wrong. You need to have statutes against something in order to define it as wrong.
6. If there is no standard of God's Law, then there can be no condemnation.
7. On what basis can anyone be condemned without law against sin. Without a standard against sin. There is no basis.

8. Sin cannot be imputed when there is no law. Rom. 5:13
9. There is the strength of sin as it is defined by law.
10. We are caught in the power of that sin because there is divine law which reveals it.
11. The law does not cause sin; it merely reveals sin and defines the penalty. Having a law against murder does not cause murder.
12. The law gives strength to sin because it condemns. The law reveals our condemnation because it condemns. The statutes of the law condemn us. The law utterly condemns and convicts us because of sin.

### The Law's Power

1. The law shows sin's power to destroy man because it reveals sin that separates man from God. It shows sin's power to destroy man.
2. It shows man's inability to equal God's righteousness on His own.
3. God's standards as defined by law can never be met by man's efforts. How can we equal perfection? How can we keep every perfect statute of God's law.
4. This is the power that sin holds over us. That is its strength. That is the sting of death.

### Death

1. Death no longer has the sting; sin no longer has the destructive power of law.
2. God's righteousness imputed to believers at the moment of salvation breaks the power of sin as defined by law.
3. Death has no more sting or victory or power; no more.

1Cor. 15:56 **The sting of death is sin, and the power of sin is the law.**

1Cor. 15:56 **Now the stinger (sharp point; sting) of the Death [is] the Sin (the mistake; the error; the failure), and the power (or: ability) of the Sin [is] the Law.**

Then Paul gives us s benediction in v. 57:

This is the payoff.

*Thanks* is not a work you would expect in the Greek; *χαρις* means grace, in its standard form. Here, it is directed toward God from us. That is our *χαρις*. This carries the meaning of exceptional gratitude. We understand God's love and our reciprocal love; but there is a reciprocity when it comes to grace as well. So this refers to gratitude with appreciation. We do have some obligation to say "thank you" to God for what He has done. No one else can do that. He remakes our bodies into something which is fantastic.

### How Did Jesus Do This?

1. Jesus Christ accomplished this victory through propitiation.

2. He satisfied the requirements of the law.
3. Thus He defeated the power of sin, which is the law which condemns us. Rom. 8:1 there is, therefore, no condemnation for those who are in Jesus Christ.
4. So there is no condemnation against us, and that is His victory.

1Cor. 15:57 **But thanks** [χαρις = grace, total gratitude] **be to God, who gives us the victory through our Lord Jesus Christ.**

1Cor. 15:57 **But grace [is] in God (by God) – the One constantly (repeatedly) giving the Victory to us (in us; for us) through our Lord (Owner; Master), Jesus, [the] Christ!**

## Lesson #1108

**1Cor. 15:57 August 12, 2010**

**Thursday**

Those verses describe what Berachah Church is all about.

There are many great chapters in the Bible. Almost every chapter is a great chapter in some way or another; and the Bible is filled with that which we need to know.

There are several chapters in the book of John, in the book of Hebrews, in 1Corinthians. Bob did a special on great chapters. If Bobby was doing such a series, he would finish it off with this resurrection chapter. Paul closes with a prayer. He used χαρις for his own thankfulness as well as for the grace of God. V. 57 is a prayer of thanksgiving, and then v. 58 is going to be a doctrinal conclusion.

**But thanks be to God, Who gives us the victory through our Lord Jesus Christ.** All the prayers that we offer. Bobby, if he thinks of something that needs to be prayed for, he prays for it right then and there, as it comes up. Others make lists. This prayer constitutes worship. This is a prayer of worship and thanksgiving. The more a believer loves God, the more he appreciates the Lord for what He has done. The attitude of thanksgiving. This is directed toward the Lord Jesus Christ, through Whom he has victory, and God has provided that victory. Christ has done it; through faith alone in Christ alone, we appropriate that victory, the regeneration, the new birth. On the cross, Jesus Christ became our substitute; and by His work on the cross, Jesus Christ delivers us from condemnation to eternal life. On the cross, He made us acceptable to God through propitiation. There is, therefore now, no condemnation for one who is in Christ Jesus.

Victory is won by a number of battles. The first one is the battle in our soul for regeneration. That is where it begins and it continues through our spiritual life and our temporal life. We win tactical victories for our temporal life. When our temporal life is over, Jesus Christ consummates the victory.

1Cor. 1:30 **by His doing, you are in Christ Jesus, Who became to us wisdom through God and righteousness.** We became righteous before God because we possess His righteousness.

### **God's Righteousness Is the Victory**

1. We became righteous before God because we have His righteousness.
2. We have been justified, as His righteousness was imputed to us.
3. Therefore, God's law and standards are met in us by His righteousness in us.
4. We are now acceptable to God because we have His righteousness and the strength of sin is rendered powerless because the law is fulfilled.
5. So victory over condemnation and death is finished. It is finished; it is a done deal; it is tied up in a neat package. He won the strategic victory.
6. Possessing His perfect righteousness even before we die, we are made righteous. This is even before we die. Death is defeated because we have His righteousness.
7. Our resurrection is the consummation of His victory.
8. This is the permanent solution to death. Physical death is defeated because we have eternal life.

If we understand that, then we have the best of reasons for complete gratitude to Him. This is it. This is the reason for our complete gratitude.

### **Why We Should Have Gratitude**

1. By His death, Jesus Christ satisfies the demands of God's righteousness and justice.
2. If the law that gives sin its strength and its reality, it becomes real to us as we understand the law, as we understand what sin is.
3. If sin gives death its deadly sting, and it does, then...
4. The Lord Jesus Christ, Who propitiates God's power through
5. The law no longer condemns us. The law which gives sin its strength can no longer condemn us because sin has handled us. We are therefore no longer condemned.
6. The law is fulfilled in a certain way. It is fulfilled by justification. Christ defeated sin at the cross. We appropriate that defeat of sin when we believe in Christ and are justified.
7. Christ is the One Who deprives death of all of its power. Death appears to be the end and it affects our power and it affects our lives, when death is no longer the enemy.
8. That is what our overwhelming gratitude is all about. Victory over death; justification, propitiation.

Gratitude is one of the great attitudes to develop. We have no excuse. Gratitude should be at the very fabric of our life. We all get saving grace and living grace and dying grace and we all have an eternal future.

We are thankful for what we receive from God. One of the ugliest of sins is ingratitude. It is petty and small and for the believer, it keeps him or her spiritually poor. The less capacity that you have for solving problems. The person who has gratitude is a happy person because they have capacity for life. Gratitude solves so many problems; it is the

opposite of bitterness. Ingratitude is arrogance; it is one of the worst. Ingratitude is nothing more than being self-centered. It is the thinking which most people have who have no grace orientation. Most of us deserve a lot less than what we have. Gratitude is a much easier and happier way of life. We have the opportunity to live the American dream; where we receive things that we cannot get anywhere else. We earn things in the American life, but in the spiritual life, we do not get what we earn or deserve; we get God's grace. People who are ungrateful are never satisfied; there is always something more. "You owe me more" is the dependent attitude of the welfare state. "I am entitled to more." Even the poor in this country live so much better than the poor anywhere else. Even the poor in this country have great things to be thankful for.

Ex. 16 is a good example of people with no sense of gratitude. God gave this people more miraculous deliverance than to anyone else in the Bible, and they had no gratitude for what they received. One of the greatest miracles that they every received was manna, and this was in a desert; and they got this every day. All they had to do was walk outside and pick it up; it was delivered. The Jews complained about this manna and they actually rejected the grace of God. Num. 21:5b-6 **and the people spoke against God and against Moses, "And there is no food and no water and we loath this miserable food."** If you don't like grace, how about a little discipline. That was God's response. So God sent fiery scorpions to them.

#### **What Is Ingratitude?**

1. Ingratitude is the epitome of immaturity; a 5 year old is all about them. "I want it and I want it now."
2. You will always be immature when you have no gratitude for what you have graciously received.
3. If you have no capacity for gratitude to express toward Him, you therefore have no reciprocal love. Gratitude and love go hand in hand.
4. Personal love cannot grow without gratitude. At Christmas time, you look at the presents that you receive and you want to return them, and that is a lack of gratitude. These people had you in mind when giving you these things. God knew us before the creation of the universe.
5. Gratitude for God's grace is the basis for problem solving devices; sharing the happiness of God and . This gratitude is dependent upon the status of our spiritual life.

#### **Gratitude**

1. Gratitude is the measure of increased capacity for personal love and happiness. People who are not gracious are not happy. Self-centered people are not happy. No gratitude means no capacity for personal love.
2. Gratitude animates the believer's attitude in everything that he does. Self-centered people are not animated people when they receive something from someone else.
3. Gratitude is a state of being. It is a state of virtue. It is capacity for life, for love. It is constant in the soul. It is constant in the soul of the maturing believer.

4. Gratitude from doctrine in the soul is the measure for our capacity for deep thanksgiving.
5. Only renovated thinking can raise the level of gratitude in your soul. As your thinking is renovated, so is the gratitude in your soul, unlike Israel, who never got it. That is when grace breaks through the fog of your thinking. If grace never ceases toward you, then your gratitude should never cease either.
6. Once we have gratitude in our souls, then and only then do we have thanksgiving in our souls.

Col. 2:7 **having been rooted and built up in Him [edification complex] and established in the faith, just as you were taught, abounding in thanksgiving.**

1Cor. 15:57 **But thanks [χαρις = grace, total gratitude] be to God, Who gives us the victory through our Lord Jesus Christ.**

1Cor. 15:57 **But grace [is] in God (by God) – the One constantly (repeatedly) giving the Victory to us (in us; for us) through our Lord (Owner; Master), Jesus, [the] Christ!**

**Lesson #1109**

**Col. 1:23 1Cor. 15:58 August 15, 2010**

**Sunday 1**

Bobby speaks of Bob and his legacy. There is no tombstone for Bob. At death, it appears as though death is the winner. We have the great assurance that our loved ones are not lost to us forever, but missing for a short time, in the light of eternity. So our grief is not the grief of those who have no hope.

In this temporal life, we also win tactical victories. We can look to the future for the resurrection, which is the consummation of victory over death. Death is swallowed up in victory. Our Lord Jesus Christ will return so that death cannot hold us; nor does it hold us hostage now. We can already claim by faith the conquest of death. The moment of salvation, we defeated death.

Death is a focal point for gratitude. It represents our great victory through our Lord Jesus Christ. The sting of death is removed forever. Therefore, death reminds us of the coming victory of our own resurrection.

**A Conclusion to Our Study Is Very Important.**

1. Jesus Christ gave us victory in time through justification. That means His righteousness in us makes us acceptable to Him. Without that, we are not acceptable. There was nothing that we could do to be acceptable to Him. There are not enough good deeds which make any of us acceptable to Him.
2. By His power, He regenerates us; we are born again. He creates in us a human spirit, which we have studied, which guarantees our spiritual status and our future victory. Victory in time and eternity.

3. In our temporal life, in the life in which we now live, the body in which we now exist, victory is an ongoing process of spiritual growth. If we are not growing spiritually, we are not advancing; we are deadbeats; we have no spiritual standing.
4. As the believer matures, he wins tactical victories in the Angelic Conflict. We execute the spiritual life; this makes Satan grind his teeth. The believer grows in grace and knowledge of our Lord Jesus Christ. We exploit our Lord's strategic victory on the cross. There is the victory of our Christian life.
5. It is in the power of God the Holy Spirit, the filling of the Holy Spirit, where we, in this life, progressively defeat the power of sin in our lives. The power of sin is broken in our temporal life; the unbeliever has no control; the reversionist believer has no control.
6. In final victory over death, God delivers our bodies from the grave, whether we are dust to dust, ashes to ashes, etc. Those who are believers who do not die before the rapture.
7. Jesus Christ transforms believers into glorious bodies just like Himself. We will attain by grace the body of Christ at our resurrection. We share all that He has. Our immortal, imperishable body.
8. Had it not been for the victory of the Lord Jesus Christ, death would reign over the human race forever. There would be no relief from death. We would be hopeless and helpless with no way out and no light at the end of the tunnel. We could look forward only to eternal condemnation. Thanks be to the Lord Jesus Christ Who has given us the victory. All that God gives us is true and can only be called grace. God does the giving and man does the receiving. We do not give anything to God that we can call grace.

St. Peter is not going to do all the things the jokes tell us that he will do for us. We should thank God every day for all that He has done for us. It is like receiving a Christmas gift that we never thought we could get, that seemed so expensive, and that there was a sacrifice involved to get it.

Paul has one final conclusion to make in v. 58.

You go on in doctrine, otherwise your Christian life stagnates. This same message in v. 58 is given in Col. 1:23. So, what does this resurrection have to do with us here and now? Why all of this about the resurrection?

So many Christians just do not have time for doctrine; their life is so full; they have all these things; a long way to drive to get to Bible class. There are a lot of reasons why not to go the Bible class. There is only one reason to be in class. You understand doctrine and you want to be in it. If you just have to stay home, then do not neglect or reject; that is why we have DVD's and MP3's.

Paul is saying here, *do not go into reversionism; there is no peace of happiness there.*

There is a guarantee that all who want to hear Bible doctrine will hear it. If anyone wants to hear the gospel, God will send it to him; God is obligated to do that. Missions are critical for that reason. Without the dedicated missionaries, this would not be true. The client nation which stops sending out missionaries will find itself under extreme discipline. Much of the money which comes into Berachah goes right out the door to missionary ministries.

Paul left out here that he is also a writer of Scripture, so that it can be taught for all time. This passage can be applied to the Colossians and to the Corinthians. They must persist in doctrine and not be sidetracked by their checkered past. Many came out of the phallic cult. They must not be hoodwinked by their past, by the many human viewpoint philosophies that surrounded them. This applies to us just as well.

Col. 1:23 ...if indeed you continue in the faith [doctrine], stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.

Paul closes this final verse, a warning, which is parallel to Col. 1:23:

1Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

## Lesson #1110 Philip. 1:29 2Tim. 2:3 1Cor. 15:58 Aug. 15, 2010 Sunday 2

Glady did Bob's favorite songs in a medley earlier.

There will be a reunion when we all receive our resurrection bodies. Whomever it is, there will be a great reunion, which is a wonderful security; the greatest security that we have in this life. Some of us have a lot of money, and in human terms, there is a lot of security in money. However, if you have doctrine, you realize that security is not in money. It can come and go very quickly.

The Christian life is not futility; it is the farthest thing from futility. Every day that we get up, *this is the day the Lord has made.*

Paul gives several results: encouragement and more encouragement. These are results. The doctrine of resurrection is absolute truth, and he uses this to encourage and to exhort; there is no futility here. The one area where there is no futility is the spiritual growth in our lives.

### Encouragement from the Resurrection

1. This is a motivation to press ahead in the spiritual life, when you realize what awaits in eternity. Press ahead. **Be steadfast, immovable, always abounding in the work of the Lord.**
2. We are encouraged to serve Him, not ourselves. Most people, life is all about serving oneself. "Look at what I am doing," even when they are doing some

supposedly altruistic action. Sometimes it is a fine line between pride and working toward eternal things. Visitation, working around the church; people do it because they want recognition or their 15 minutes of fame in the Christian world.

3. Resurrection doctrine is also a comfort in time of difficulty. It is the faith rest rationale to press on in adversity. There is a good analogy; we are to press on in adversity because of what is at the end; eternity. We press on through a little hardship because we have eternity in front of us. There was a lot of hunger and hardship and weight loss in Ranger school, but no one wanted to quit because they wanted to get a little tab to wear, which reads Ranger. It represented what happens to what occurs in the lives of Rangers; and this is earned.

We do not earn anything in the Christian life, but we do have rewards which come to us through grace. What is 8 weeks of misery based upon wearing the crowns of glory for eternity. A faith rest rationale to press on in times of adversity. The doctrine of the resurrection motivates us to live our lives in the light of eternity. No futility in our life. No floundering from day to day. 90% of the people hate their job; but when viewed in the light of eternity, our lives are not in vain. We are in the vocational plan of God, the geographical will of God, and our lives are not in vain. A lot of people do a few nice things, but if it is not in the protocol plan of God, then these nice things mean nothing. The plan of God is all about God and not at all about us. It God's plan, it is easy to live the Christian life. Our serving Him is not in vain. You will never get the Ranger tab based upon your own idea of what you ought to do. They set the standards and the tests; and the same is true of God. Everything that we do in life, as we move through whatever it is, athletics or business, and we take it as it comes in the way that it was designed, we do it in a certain way, with a protocol involved. That is all the Lord asks. Do it in His way and that is all we need to do. So few people understand what the Christian way of life is.

There is all kinds of things in which we can fail. And we fail in the Christian way of life because we have no doctrine in our souls and we are not filled with the Holy Spirit. We are neither steadfast or immovable; and our lives, therefore, are in vain.

Hardships fade when the eternal future is real in our souls. There is a comfort and encouragement there to press on. Stress is replaced by a relaxed mental attitude. Stress is hard and stress kills us; we sweat under stress; we fail under stress; we do not do our best because we fail under stress. Stress is replace by a relaxed mental attitude. Therefore, it becomes a privilege when we endure the hardships of life.

Philip. 1:29 **for to you, Christian, it has been granted to you, for the sake of Christ, not only to believe in Him, but also to suffer for His sake.** Hardship is a privilege.

2Tim. 2:3 **suffer hardships with me as a good soldier of Jesus Christ.** When we are in a military unit, there are a lot of soldiers with him. Soldiers suffer hardship; terror, loneliness, boredom, in a higher plane than we will ever live.

Paul says, "I am your commander, suffer hardship with me." Soldiers to this for a cause which is far greater than themselves. Unlikely we will have to endure what Paul endured.

If we suffer with Him, then we have not done so in vain. If it was not done for the Lord, then it was done in vain.

Ask yourself, *how many times throughout the week do I even think of the Lord Jesus Christ?* Bobby is fortunate enough to live his life in the Word constantly. How do we live our lives not in vain apart from the Word of God? Those who live for themselves live in vain.

The unbeliever represents the cosmic system. They have no spiritual life. All they have left is the cosmic system, no matter how good they are. Satan is a great deceiver and he disguises himself as an angel of light. Our identification is not related to Satan's lies, which are disguised as light.

Look at the size of the house that I've got; look at my trophy wife that I just got! But what is your profit in life if you gain the world and yet lose your own soul.

We are in the world, surrounded by Satan's cosmic system. It is on television, it is in the bar, it is in our educational system. We are not of this world; we are outside of Satan's cosmic system. It is necessary that we be associated in the workplace or in the church. In whatever group we are a part of, we are associated with many people. However, do not forget that your primary association is with the Lord Jesus Christ. When other associations take you in a different direction, then you must disassociate to the extent so that they no longer have no adverse affect upon you.

We know some really nice unbelievers; and they are fun to party with and they are very moral and don't stab you in the back. But, it does not matter if they are believers or unbelievers, if you are affected adversely, then you separate. You are in the world, but not of the world. We are never to identify with the cosmic system. If we are, then we need to check out our priorities.

Have you ever talked to an unbeliever about what their future holds, where they are going, and what is death. Start such a conversation sometime. See what they think. There is no real confidence, there is fear and anxiety; and sometimes even curiosity.

The unbeliever has not real purpose in life apart from himself. It all comes back to him. I am here now and I want something and I am going to get it. Who cares about God? Do you share in self-aggrandizement, self-promotion, self-enjoyment.

Bobby has his own areas of weakness, and he needs to be check all the time as well. This is why Paul wrote these words, to be steadfast and to be immovable; because he knows us. Those who live under religion still live for themselves; not for God. All of those religious people out there are living for themselves.

### **Religion as Opposed to Biblical Christianity**

1. Religion requires a person to please God enough to earn salvation. That is the fundamental premise of religion. It is what man does for God in order to impress

God enough to get into heaven. Hinduism, Buddhism, Islam and all of the Christian cults.

2. Religion is about gaining God's approbation for what the religious person accomplishes for God. We accomplish things for God, but utilizing His power in His way.
3. Religion is about the religious person, not about God's grace. Christianity is all about grace; religion is all about man's accomplishment.
4. This is why religion is the devil's ace trump; it is counterfeit. It can be Christianity, but without grace. What about all those nice things I did? What about all that charity? These things are not the Christian way of life. If it is not done God's way, then it is not the protocol plan of God. That is not His way, so it does not please Him. It is nice, but it is not the Christian way of life. If it leaves out the empowerment of the Christian life and the knowledge, then it is meaningless. Every time we darken the door to Berachah Church, we are renovating our minds.
5. Conversely, we serve Him so that we might glorify Him, not ourselves.
6. Religion takes away the focus on the Lord and what He has provided for us, and places it on man and what man can do for himself. That includes service to one's fellow man. Jesus Christ has graciously secured out eternal life. That frees up the believer and motivates him to focus and live for the Lord.

Why end your life saying, "That was futile and in vain. Why did I waste all of that time?" We get that for eternity. We will enjoy our lives as believers in fellowship and we accomplish things. We will live for the Lord and produce divine good. Why do human good when you can do divine good just as easily?

1Cor. 15:58 **Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.**

1Cor. 15:58 **Consequently, my beloved brothers, progressively come to be seated and settled ones – immovable (unswerving) ones – continuing to always be surrounded by more than enough (superabounding) within the midst of the Lord's work (= Yahweh's or Christ's deed or act), having seen and now knowing that your fatiguing labor (toil) does not exist without contents (is not empty) within and in union with [the] Lord [= Christ or Yahweh].**

**Lesson #1111**

**1Cor. 15:58 August 18, 2010**

**Wednesday**

George Mueller tomorrow night.

The practicality of this book was wonderful, and if Bobby could teach only one book, this would be it. Paul tells the Corinthians and us to be steadfast, immovable, and always abounding in the Lord. We are to know that our labor is not in vain. These are characteristics of the Christian life which are the specific results of the resurrection doctrine being implanted directly in our soul. All of this is connected. There is more to the doctrine of resurrection than, Christ died and was raised, and so we will be. That is just the bare

outline of the doctrine. Paul outlines a much larger doctrine than this. Everything that surrounds it.

Paul has given us impeccable logic. Bobby heard a Christian come on talk radio, and this guy had it all figured out, that right before Israel strikes Iran, that is when we all go up. Paul has given us the facts of that event.

All of this doctrine build confidence in our souls. This makes for us a whole faith rest doctrinal rationale. This is an assurance like no other assurance in life. We have few assurances in life, e.g., life or financial security or a job for as long as we need it. The only assurance that we have is, one of an eternal future; something which we can find no where else in life. V. 58 becomes a reality and this is a motivation to live our lives in the light of eternity. This is the practical side for the here and now as it relates to the resurrection and eternity. What does God expect of us, based upon what is given to us. This takes us from anxiety to a relaxed mental attitude. It moves us to an eternal perspective. The connection between our temporal Christian lives is placed in perspective. The resurrection is critical doctrinal viewpoint. The light of eternity meets the grid of actual living. If the motivation for us to keep on keeping on, all that we can be in the Christian way of life. There is a practical and doctrinal balance presented in this verse. We begin to overfocus, to overfocus on nothing but eternity, rendering our lives on earth to be nearly useless. We have been given a spiritual life for us to live. Our life, no matter what the circumstances, no matter what; no matter our health, none of it is overwhelming with the spiritual life. We can also handle the prosperity with the spiritual life. We do not have an escape from this life because of the doctrine of resurrection. God has a plan for us, certainly in eternity, and for this life. This is why suicide, even on a deathbed, is forbidden. Suicide is not authorized by the Word of God. This removes God's prerogative to remove us when our time is up. There is no reason for us to ever consider suicide, because God has a plan for us. Until the very last moment, there is a reason.

During the final 7 years when Alzheimer's ran its course, and Bobby wondered why Bob was still here. The time and the place of our death is up to God and not to us. Every day, Bobby reminded himself of that. That is a faith rest rationale. We are assured of our deliverance and our eternal future. That overrides all other adverse conditions and difficulties. Even if the quality of our life is poor or non-existent. Even if the end is seemingly useless, God is still using that person. Bobby was affected to focus on God's plan rather than his own. That is true for all of us. It became clear to Bobby God's plan for his life during that time period and it had a great affect upon him. The focus is on the plan of God and it is never more intense than at that moment. God does not forsake us in this life. Not in any way. Eternity will more than make up for any inconvenience to us. Bobby saw his grandfather live into his 100's and his last few years were anything but pleasant. Even at this point in time, Bob's life and death are a focus.

Present active imperative of *γινώμαι*, which is a form of the verb *to be*. This is an imperative of entreaty. There is not the finality of an out-and-out command. Paul is not calling the Corinthians to attention, telling them to be something. "I, Paul, am strongly

requesting you to be.” *Be all that you can be, Corinthians.* Your life will not be in vain. Be these things and your life is not in vain. Your work will not be in vain.

Ἐδραῖος is used as a predicate adjective. Bobby understood English grammar from what he learned in Greek.

adjective hedraios (ἔδραῖος) [pronounced *hehd-RYE-oss*] which means 1) *sitting, sedentary*; 2) *firm, immovable, steadfast*. Thayer only. Strong’s #1476.

We get stability from the doctrine of resurrection. All Bible doctrine makes us more stable in our lives. We don’t become stable because we simply say, “I want to be stable.” Bible doctrine is the only true source of stability; this is the only real stability that life has to offer. We have the only true security. There is no security in our future healthcare plan. Or in all that goes on in our future today.

When the saints are looking heavenward, that is the source of their stability.

To doubt His plan particularly in the grand finale, always brings a lack of stability. No believer can afford to have doubts. Doubt brings fear and anxiety and fear hampers clear thinking. Fear and anxiety can negate thinking. Human viewpoint always destabilizes the soul. Doubting the reality of the resurrection bring fear that God’s plan may not turn out right. Maybe it will not turn out in the way that God said. Security in your eternal future provides the motivation to live in adversity or in prosperity. If you doubt it, you don’t. Philip. 1:21 **To live is Christ and to die is profit.**

When dates for the end times are set, we become disillusion and destabilized. Doctrine cannot keep you stabilized if you are focused on something which is false.

### **Stability and the Doctrine of Resurrection**

1. True peace of mind and stability is the product of a believer with the knowledge of the doctrine of resurrection which he applies to every situation.
2. This doctrine of resurrection is implanted in the soul as renovated thinking. The unbeliever can never have these thoughts. They can never have the renovation of this stability.
3. Application of divine viewpoint in the doctrine of resurrection is the epitome of stability.
4. The doctrine of the resurrection absorbed strengthens the soul and maintains stability of mind. That is the invaluable result of the doctrine of the resurrection.

1Cor. 15:58 **Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.**

1Cor. 15:58 **Consequently, my beloved brothers, progressively come to be seated and settled ones – immovable (unswerving) ones – continuing to always be surrounded by more than enough (superabounding) within the midst of the Lord's work (= Yahweh's or Christ's deed**

or act), having seen and now knowing that your fatiguing labor (toil) does not exist without contents (is not empty) within and in union with [the] Lord [= Christ or Yahweh].

**Lesson #1112      Utopianism   1Cor. 15:58   August 19, 2010      Thursday**

George Mueller tonite.

These characteristics derive from the doctrine of resurrection. If you metabolize this doctrine, then you will have the qualities listed here. This is actually an urging to metabolize the doctrine of resurrection, which will yield the following results.

There are few things that we can have confidence in. We can depend upon resurrection in the future. We, as advancing believers, become stabilized in our souls, because we know the doctrine of resurrection. This is stability and security.

The adjective here is *hedraios* (ἑδραῖος) [pronounced *hehd-RYE-oss*] which means 1) *sitting, sedentary*; 2) *firm, immovable, steadfast*. Thayer only. Strong's #1476. This is stability. When we are in spiritual advance, our soul is stable. That is the great stabilizing factor. Every time you get into the panic mode, every time life overwhelms you. Every time you get into that mode, we have to realize that we are secure; we have stability. Only our position in Christ offers us stability. That is one thing which can bring a relaxed mental attitude to our soul.

This promise of resurrection is real; to doubt this, to fail to metabolize this doctrine, brings on anxiety which clouds our thinking. You cannot live in the light of eternity when you are being destabilized by fear, anxiety and doubt. This is just one of the great faith rest rationales. So, we have examined the first adjective.

Repetition of points:

**Stability and the Doctrine of Resurrection**

1. True peace of mind and stability is the product of a believer who is steadfast with the knowledge of the doctrine of resurrection which he applies to every situation this is always the first line of defense.
2. This doctrine of resurrection is implanted in the soul as renovated thinking. The unbeliever can never have these thoughts. They can never have the renovation of this stability. It is the product of renovated thinking.
3. Application of divine viewpoint concerning security in eternity is the key to stability in this life.
4. The doctrine of the resurrection provides eternal perspective and strengthens the soul and you simply become stable in all things. Stability in a person is quite noticeable. It is the witness of our life, which is an invaluable result. This is a decisive stabilizing factor. The assurance of resurrection translates to emotions that are balanced, which emotions are the appreciators of life. When emotion takes over your soul, you are destabilized.

When life is all over, it is just beginning. To live is Christ, to glorify Him; and, no matter what happens in this life, death is profit. We will be resurrected. What profit is there outside of the salvation of the Lord Jesus Christ. We gain the whole world and what does it profit us if we have no eternal future? Or, what is you are a pauper? You still gain in eternity.

The second exhortation is *be immoveable*. This is also a predicate adjective.

adjective ametakinêtos (ἀμετακίνητος) [pronounced *am-et-ak-IN-ay-toss*], which means 1) *not to be moved from its place, unmoved* 2) *metaphorically firmly persistent;* (3) *unshakeable*. Thayer and Bobby. Strong's #277.

Bobby will give an example of an example; the hurricane that is here. No believer should be conned or moved away from the doctrine of resurrection and the perfect which God will bring in heaven. We are bound for perfection in heaven. Utopia on earth; a heavenly goal to be reached by humanity. It is a doctrine, a utopian doctrine of the cosmic system.

Who and what is a socialist? The doctrine of the resurrection keeps us from buying into any socialistic utopian system. The idea that the efforts of mankind can bring about some humanistic visionary system which is political and/or humanistic. It is promised by politicians in one form or another. This utopianism is usually tied to socialists who tout this great system. The dangerous politicians are the ones who try it, who believe that they can do it. They believe that there is some system of perfection which can be reached by human means. They are far worse than politicians who only claim that they will do this, but promise this in order to get votes.

Here is where the doctrine of resurrection protects us from these terrible results.

### **The Utopia on Earth**

1. Instead of providing equal opportunity under the law, the socialist tries to coerce equality of results. He does it by legislation.
2. Equality of results means that every person experiences the same basic outcome in life.
3. Everyone has what everyone else has. Neither wealth nor poverty, but some middle ground.
4. How is this accomplished? Through equality of goods and services the socialist touts peace and prosperity for all, the earthly paradise they believe that man is capable of through their humanist system.
5. The socialist demands equality of results for all people, on pain of some penalty to those who do not conform. This equality of results is very dangerous. It is contradictory to freedom.
6. The desired results of the utopian socialist must be imposed on the masses from those in power.

1. Equality of opportunity, not equality of results, is what freedom provides.
2. Opportunity means a chance to succeed or to fail for everyone without the intrusion of government regulation or some other form of duress or force. This is the real purpose of civil rights legislation. It is to provide equality of opportunity.
3. You cannot provide equality of opportunity for everyone when the government furnishes exorbitant entitlements or welfare programs. The utopian circumstance cannot be realized without government coercion and a restriction of freedom.
4. These programs, these welfare programs are paid for by taxation of those who produce, which means an increasing confiscation of wealth. The higher taxation, the more money which is taken from your bank account.
5. When you take from one segment of the producing population and give to others who do not produce, it destroys incentive on both sides.
6. Voluntary charity from individuals and private organizations is one thing, and it is a good thing, but when government entitlements operate under the guise of charity and benevolence, then it is not voluntary, it is legislated and it is taxed. It is not truly charity. It is law. We are compelled.
7. In the socialist view, the only way to achieve equality of results is this form of coercion.

### **Socialistic Programs Are Robin Hood Schemes**

1. Take wealth and give it to the poor.
2. Leave the wealthy something, and bring others to a higher footing. You take from above and this brings those at the bottom up. There is no more jealousy, anger, pride, etc. But this is not possible. We ought to know this because we know the doctrine of resurrection. Only Jesus Christ can level the playing field. No socialist utopian can do it.
3. Take from the successful and give to the unsuccessful or the unproductive.
4. The unproductive become enslaved to the provider.
5. These people look for and demand equality of results, regardless of their work ethic or how they do it or whether they do anything at all. They have and I want it.

Some say that social security is nothing but a welfare program, but we pay social security taxes, and it was supposed to be a means of savings for your future. But it has been robbed from to pay for other government welfare programs and has been used to pay those to vote for them. Give me bread and circus and we will let you live. This is the mentality of enslavement.

### **By Definition, Equality of Opportunity Means...**

1. The results will vary; we will not all be equal.
2. They cannot be the same if people are given the same opportunity to succeed on their own. They will not be equal.
3. Given equal opportunity, volition, initiative, enterprise and some talent, success can be achieved.

4. There are rewards which are the fruits of individual labor.
5. This requires freedom to exercise these qualities to go as far as you can. This country has more opportunity than any other in all human history.

Poor will be brought out of poverty by their own incentive. They must do it. Just giving it to them destroys incentive. All segments of society have succeeded in this country. The law should provide an equal chance and freedom means that some will fail. People are enslaved by socialism. In this country, there is no excuse. Victims are self-made, generally speaking (there are individual exceptions).

6. No one has the qualities to an equal degree, so the results will be different.
7. Given freedom, some will fail and some will succeed.
8. Socialism, which attempts to engineer equality of results, and freedom which requires equal opportunity for results cannot exist.
9. Socialism and freedom cannot coexist.
10. Socialism requires coercion to achieve equal results, which it never achieves. Equal results can never be achieved.
11. We are responsible for our failure or success; life can throw us some hard times and difficulties, that is the thinking of a victim. Freedom means that we can go as far as we can go. The results must be coerced.
12. The exercise of volition means that freedom is required.
13. Freedom of volition is the first divine institution. Part of the laws of divine establishment is freedom.

God does not engineer equality of results. Unbelievers will be in hell and believers in heaven; that is no equality. We determine whether we advance or not in the spiritual life. Even under God, there are no equality of results.

Their socialism is religion to them. They have grown up with it; they cannot denounce it; they have no other alternatives. They have already rejected Jesus, so that is why they cling to this utopian ideal. We have free will. If we make ourselves a victim, we are nothing more. We are immovable. It is freedom or utopian socialism; they do not go together ever.

1Cor. 15:58 **Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.**

1Cor. 15:58 **Consequently, my beloved brothers, progressively come to be seated and settled ones – immovable (unswerving) ones – continuing to always be surrounded by more than enough (superabounding) within the midst of the Lord's work (= Yahweh's or Christ's deed or act), having seen and now knowing that your fatiguing labor (toil) does not exist without contents (is not empty) within and in union with [the] Lord [= Christ or Yahweh].**

George Mueller. His son was born in 1960 in Idaho, and he attended some Bible class in Portland. He communicates in 4 languages. Cameroon, German, English and something else (Pigeon?).

He handed out a sheet.

Eph. 6:12 **Our struggle is not against flesh and blood, but it is against this dark world, the spiritual forces of this world.**

France, Switzerland and Germany. Poland and Rumania, and there is contact with people there. A good mission verse is, cast your bread upon the waters. People who want the bread of life, will find it. Know your enemy know your weapon and be on your guard.

Then Allah sent Adolf Hitler. Satan's strategy in history seen in present days. Heil Hitler means salvation from Hitler.

A picture of Adolf and Hussain, the mulfti of Jerusalem. He came during WWII, 1941, the uncle of Yasar Arafat. Hitler granted him a personal audience and there was a warm greeting and he was paid to do propaganda in Arabic. "Kill the Jews, wherever you find them" is the message of the Mulfti. For many years, Jews were safer in some Muslim countries than in Christian countries. Nazi propaganda for the Muslim world?

There is great discipline for those who practice anti-Semitism. He suggests that we do some reading. In spite of all the abuse that they suffered in history, God gave the Jews special properties for survival.

The greatest evangelism challenge in history during the Tribulation.

God judges according to His measurement and His absolute standards.

God removed some anti-Semitic people who suffered greatly before they were removed.

Duesseldorf had a great love and peace thing, with music or whatever, and 19 people trampled to death and a few hundred injured.

His high school bombed out, and the student body was sent to Prag and they were then taught about Hitler's millennial vision. 10 year old children sent off and the parents did not see them again for 2 years. He learned to believe in Jesus Christ and learned to love the Jewish people.

The Moslems have a different way of conquering. Christians under nazi rule. Hitler demanded new registration through all churches. He manipulated the churches to get money, except some were not allowed.

The church of believers had to go underground. Hitler got the names of all the dispensational believers, and Hitler planned to burn them because he could not manipulate them.

The Moslem dome.

A chart comparing Christian and Muslim teachings. Some 1300 years ago, few paid attention to the Arabic inscription outside the building, and it reads, "Allah has no son." this is a marker of Satan himself. This was built where Abraham was to sacrifice his only son.

1John 2:22 **Who is the liar? He is the one who denies Jesus. He denies the Father and the Son.**

The pope kissed the Koran and he supports a one-world government?

Moslem insists on a unified religion. Moslems are very successful in invading Europe and they marry Christian girls. They misuse love.

Salvation is found in no one but Jesus Christ. Jesus Christ is God to believers; and not to Muslims. Muslims say He is not fit to be an intercessor. They call Him simply another prophet. They believe that He will return in yellow garments and land on a mosque in Syria. He will marry and have children and then die after 40 years.

Muslims are impressed by eternal security. That catches their attention. A Muslim who was selling life insurance to George, and George said he is going to heaven, no question.

6 steps of conversion versus faith alone in Christ alone.

This is insecurity. Some even teach everyone will make it, including the devil. Or, the heresy that some want to make God responsible for their failures. Replacement theology, even taught by St. Augustine, where the church takes over all of the promises of the Jews. He said if God could hate the Jews, than we could to (Augustine???). Maybe the church father should have ordered the basics from T&P.

Liberation theology is another serious heresy. Human works, man ushers in the Millennium.

Absolutes of divine standards can never be violated.

Relative religion against relationship based upon Biblical absolutes.

New word in Germany is yein, which is a combination of yes and no.

The last page; our volition is challenged. Every decision has consequences; some far reaching.

Established churches in Germany, Cameroon and Africa. Charismatic rampant in Cameroon.

## Lesson #1113

1Cor. 15:58 August 22, 2010

Sunday 1

We see a certain adjective used here. Amethekinêtos adjective ametakinêtos (ἀμετακίνητος) [pronounced *am-et-ak-IN-ay-toss*], which means 1) *not to be moved from its place, unmoved* 2) *metaphorically firmly persistent*; (3) *unshakeable*. Thayer and Bobby Strong's #277.

With those rationales of doctrine and eternal profit, we can begin to relax in life; nothing can shake us from day to day. The viewpoint of our eternal future carries over into our day to day life. We cannot be influenced or ensnared by Satan's false doctrines. The more doctrine that you have in your soul, the more you recognize the doctrine of demons. There are many storms in life, but we must be immoveable. We must remain unshaken in the many storms of the Christian life.

Bobby gave us an example Thursday. Almost any doctrine in the Bible will make us immoveable in one area or another. Bobby took an example from contemporary life. The doctrine of the resurrection tells us that the Lord Jesus Christ is the only One Who can provide a paradise on earth. The resurrection of Jesus Christ removes that sting of death. Our body no longer contains a sin nature at that time. We will live in paradise, as Jesus Christ described it to the thief on the cross. Jesus Christ will bring a Millennium on earth when he returns. There will be no more war, no more strife; a perfect environment for all. The wolf will dwell with the lamb.

We are constantly bombarded with human philosophies, like utopia on earth. Any sort of political or social perfection for mankind. It is the crowning state brought about by the efforts of mankind. The idea that there is an elite group who just need the power of a centralized government so that they can work their humanistic magic. God is left entirely out of schemes like this. This is their religion and it is opposed to divine will and purpose. It replaces God in human history. Those who tout such a system are tools of the cosmic system. This is Satan's system. Against such secularism, we must be unshakeable, in the face of such lies and deceptions. We must continue to understand God's purposes in this less-than-perfect world. The future utopia can only be brought in by the Lord Jesus Christ.

This is almost always proclaimed by the Marxist socialist who apply an economic system which is applicable to all. Peace and equal prosperity to all and an environment which is

in total balance. They propose to do this through an anti-God scheme. They hope to engineer equality of results. He socialist tries to engineer equality of results. Every person should experience a similar economic outcome in life. No wealth and no poverty, but a middle ground. They hope, by this, to bring about an earthly paradise of peace and prosperity for all. Equality of results for all people with the threat of pain to those who do not buy into it. Equality of opportunity and not equality of results is true freedom. We get to succeed or fail, based upon our own free will efforts. Freedom and free volition guarantees inequality of results.

Why is individual freedom to be preferred over governmental directives for the betterment of all? Freedom is the first divine institution. This is the way that God designed it. God does not engineer equality of results. The Angelic Conflict cannot be resolved without equal opportunity for believers and unbelievers. People get to choose for or against Jesus Christ. Not every human being will go to heaven. We do not always use rebound or the problem solving devices. A believer can remain immature by his own choice at his own peril.

We are given free will by God to make these choices for ourselves. There are no equality of results in the spiritual life. We are all given equal operating assets, but there are unequal results. We must be immovable in the face of a great cosmic doctrine today. Government needs to allow us to flourish or to falter. Equality of results is impossible. We all have a sin nature; there is the problem and there is the fallacy of utopian schemes. Utopia is unattainable via human schemes because of this sin nature.

Utopian socialists and idealists, who have rejected God and His Word, or those who are into liberal theology which rejects the total depravity of man, and reject the spiritual solution, they are humanistic with a touch of religion thrown in. So the utopian dream is the create universal brotherhood without God, which includes a great deal of coercion. Freedom will not bring the equality of results that they are looking for. Such people who believe this become frustrated and angry, because this utopian vision cannot be realized.

Bobby is presenting satanic schemes of utopian ideas which never work. The utopian type sees himself as cooler, more knowledgeable, more educated, and above it all; and if he gets his way, he can establish a worker's paradise. This means that all opposition must be suppressed in gulags and in death camps. NAZI stands for National Socialists. Utopian socialism is a massive display of arrogance. It is anti-God, anti-establishment and anti-freedom. Only the return of Jesus Christ can bring universal prosperity.

These people think their ideas are good. No man or woman, no matter how talented and ingenious and how well-intentioned they are, can provide heaven on earth. They cannot provide equality of results for every human being. They are not God; they only think that they are a god.

If capitalists are relieved from the means of production and this is taken by the government and distributed to the people it deems fit, then life will be better. It is the greedy capitalist which brings all of these other evils into the world. And government is never greedy right?

And those in government do not have power lust, do they? They do not have sin natures as we do, right? Of course they do. This has never worked in history and it never will work.

When facing these doctrines, we must be unmoveable; we must be unshakable when it comes to the future and the peace and prosperity Jesus Christ will bring. Nations and people have been destroyed by attempting this experiment.

Go ahead, try to change the sin nature. Of course we should give equal opportunity apart from race, creed and color. That is what civil rights legislation was all about. In spite of a lot of propaganda, the US has more opportunity for more people than any other nation in history. You can find plenty wrong with this country. Greed and poverty are parts of this cosmic system. They will continue until Jesus Christ returns.

We must recognize that there is evil and inequality and all kinds of problems in this life. We must maintain the perspective of the light of eternity.

1Cor. 15:58 **Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.**

1Cor. 15:58 **Consequently, my beloved brothers, progressively come to be seated and settled ones – immovable (unswerving) ones – continuing to always be surrounded by more than enough (superabounding) within the midst of the Lord's work (= Yahweh's or Christ's deed or act), having seen and now knowing that your fatiguing labor (toil) does not exist without contents (is not empty) within and in union with [the] Lord [= Christ or Yahweh].**

## **Lesson #1114**

**1Cor. 15:58 August 22, 2010**

**Sunday 2**

As believers in Jesus Christ, we must be able to make application; we must be able to separate truth from falsehood.

We are studying *be unmoveable, be unshakable*. Equality of results means that freedom must be reduced. The individual is incapable of making his own choices. They mean an inequality of results. Equality of opportunity allows for free choice. The law can provide that, to some degree. Everyone should have equal opportunity, which is the divine way. Jesus Christ provides equal opportunity to believe in Him; and then equal assets to live the Christian life. However, the results are unequal. We must decide to sit in Bible class and to utilize Bible doctrine. We must be able to utilize the faith rest drill. Some people do not advance and they remain immature. It is all about choice.

Bobby covered Marxist socialism, designed to bring in the worker's paradise. They must oppose capitalism. There are problems in both systems, but one must be able to sort out what is evil and what is evil in each system.

If the Marxist socialists get their way, everyone will have equal amounts; there will be no economic inequality. However, wherever there is freedom, there is equality. They believe

that this inequality cause jealousy, wars and strife. The socialist believes that he knows best for all of us, and this system is a part of the cosmic system, because it offers up less freedom.

The exercise of free will by man is the first divine institution. Whatever provides the most freedom corresponds best with God's plan. Socialism attempts to provide an iron-clad safety net along with equality of results. There is the Biblical norm of charity; but this does not include the equality of results.

Capitalism provides the best hope to end poverty. Capitalism is not a perfect system and there are laws to deal with abuses; and these laws ought not to restrain a person's ability to exercise his free will.

Since the heart of man cannot be changed, then the Marxist socialist must impose his solution by tyranny. He has nothing else to believe in but humanism. That is his religion. That secular humanism is where he is immovable. This explains why some think the way they do; they are immovable and intractable in their own thinking.

The Marxist socialist is a cruel master. Tax the rich and give it to the poor with great entitlements. There is this all-encompassing independency and irresponsibility. Those who are given these things have no incentive to invest or to produce. That is the reality of the human nature. Collectivism does not foster individual motivation. If someone works hard, the result is the same as the person who does not work. There is no incentive. Without motivation, people become indolent, complacent, apathetic, and unmotivated, without incentive and dependent upon whomever promises them the most, who will offer them the most security. Freedom brings insecurity into one's life. Production stagnates, because hard work is not rewarded. This is self-destructive and anti-Biblical.

Work and production is a means of individual satisfaction. Eccles. 9:9 [Enjoy life with the woman whom you love, all the days of your vain \[fleeting\] life that he has given you under the sun, because that is your portion in life and in your toil at which you toil under the sun.](#) There is no eternal reward for the unbeliever, so this is the best he can enjoy; love and relationship in life. Since there is no relationship with God, this is the best a person can expect as an unbeliever. Work and production is also a part of your life and enjoyment of life. It is Bible doctrine; not what the state does for you, for the believer. For the unbeliever, it is your wife and your work. If you do not want to work, then you will miss out on that great satisfaction in life. Do you think you will be happy simply because someone gives you something that you do not work for?

The system which is closest to the Word of God is capitalism, which emphasizes free will; as over and against socialism, which removes individual freedom. Under socialism, you are working for the state; collectivism. The disappearance of private ownership. This is central control of an economy by a government, which will bankrupt a nation. There is not enough money to produce equality of goods and services.

What the soviets provided was vodka in order to give happiness to the people.

The people become enslaved, bitter, and despondent.

We are members of a client nation. The socialist system has never built a utopian system and it never will. The fundamental principles of a utopia are wrong. Freedom is the ideal condition of man in this life as ordained by God. Socialism is just a cog in the cosmic system. It is how Satan tries to make his kingdom a better place.

We can buy into utopianism and humanism, and you have just deserted Biblical doctrine. The socialist write the regulations and they impose these upon us with unchecked power. They pass relative laws based upon situational ethics, and not based upon eternal principles. The constitution is interpreted in today's circumstances, and not as per the intent of the framers.

As a result, the socialist government has rules which is applied to the governed, but not to the governors. The constrains of the constitution are ignored, aided and abetted by a compliant media. They are prone to lies to get their way. They are nothing more than dictators imposing their will for the common good. Mao in China, Pol Pot, Chavez, etc.

There is no utopia which man will bring in. There is only one utopia which God brings, and that is the utopia of our soul. Humanism is a part of the cosmic system. It is a very insidious part of the cosmic system. Doctrines like socialism easily seep in because they objectives seem right; we are doing this for mankind.

The less freedom man has, the less he will prosper. Could this happen in the US? It already has and is. Many of these things are happening right now.

### **What Is Going on in Our Own Country Right Now**

1. Redistribution of wealth and huge entitlements. Our children and grandchildren will not be able to dig their ways out of this.
2. The seizure of the means of production.
3. Heavy regulation of the capitalism system.
4. Government always delving deeper and deeper into the personal lives of its citizens.

A small trend. The US department of justice changed its website with a stark black and white homepage (no longer red, white and blue); the common law is the law of mankind issuing from the will of mankind. Behind those words is exactly what Bobby has been talking about; it is from C. Wilfred Jinks, from the 1930's who wanted to impose a global law which supported workers rights throughout the world.

Tragically, we are becoming a nation dependent upon government.

The doctrine of resurrection and the total depravity of man should preclude us being deceived. We are immoveable and unshakeable.

1Cor. 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

1Cor. 15:58 Consequently, my beloved brothers, progressively come to be seated and settled ones – immovable (unswerving) ones – continuing to always be surrounded by more than enough (superabounding) within the midst of the Lord's work (= Yahweh's or Christ's deed or act), having seen and now knowing that your fatiguing labor (toil) does not exist without contents (is not empty) within and in union with [the] Lord [= Christ or Yahweh].

## Lesson #1115

1Cor. 15:58 August 25, 2010

Wednesday

edreios was one of the descriptors. The adjective here is hedraios (ἑδραῖος) [pronounced *hehd-RYE-oss*] which means 1) *sitting, sedentary*; 2) *firm, immovable, steadfast*. Thayer only. Strong's #1476. There is no fear to deal with, if you have a fixation of eternity. Doctrine is a slow process by which your thinking is renovated and your mind is changed. Things which used to keep you awake at night, now you sleep through these things. You will sleep better with doctrine metabolized in your soul. You will gain a peace of mind that you can have in no other way. Resurrection is your assurity of an eternal future.

Love requires you to use your mind. You have to use your mind and to be objective when dealing with people you love or think you might love. You need to use norms and standards in order to evaluate. If you can't do that. What are your relationships based upon. Whom do you associate with and why.

The second one is the adjective ametakinêtos (ἀμετακίνητος) [pronounced *am-et-ak-IN-ay-toss*], which means 1) *not to be moved from its place, unmoved* 2) *metaphorically firmly persistent*; (3) *unshakeable*. Thayer and Bobby. Strong's #277. Γίνομαι is used here again with this word. This is a person who is immoveable in his confidence and unshakeable in one's divine viewpoint.

If you correctly tie off a boat, then it is immoveable; it will ride out a storm. You will be secure and grounded in your thinking. Humanistic religiosity is all of Satan. It is Satan's cosmic system. The believer who knows evil when he sees and hears it. The believer who is immoveable and unshakable knows that there can be no perfect environment initiated and completed by man or Satan. How frustrating that must be for Satan. Only the eljc can fulfill the promise of a perfect environment, as per Isa. 11:6 **The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them.** What struck Bobby was that Isaiah chose a wolf, a lion and a leopard, which are known for their predatory habits and he picked their prey. They are predators. Has man ever removed the predatory nature of a beast like this? Never. We cannot remove this nature from an animal. They are not controllable even when tame. Man cannot change his own sin nature any more than he can remove the nature of these animals. This is a radically changed environment. Only Jesus Christ can change the predator's nature; and only He can change the sin nature of the human race (by its complete removal).

There are humanistic systems today which are constantly trying to do this. The human race cannot engineer equality of results.

The 3<sup>rd</sup> exhortation is new and it is the present active participle of *perisuw*, which means *abounding*. This is going above and beyond the call of duty; that is the idea behind this word.

*perisseuō* (περισσεύω) [pronounced *per-is-SUE-oh*], which means 1) *to exceed a fixed number of measure, to be left over and above a certain number or measure; 1a) to be over, to remain; 1b) to exist or be at hand in abundance; 1b1) to be great (abundant); 1b2) a thing which comes in abundance, or overflows unto one, something falls to the lot of one in large measure; 1b3) to redound unto, turn out abundantly for, a thing; 1c) to abound, overflow; 1c1) to be abundantly furnished with, to have in abundance, abound in (a thing), to be in affluence; 1c2) to be pre-eminent, to excel; 1c3) to excel more than, exceed; 2) to make to abound; 2a) to furnish one richly so that he has abundance; 2b) to make abundant or excellent.* Thayer definitions only. Strong's #4052.

Paul was always abounding. Service is a direct result of spiritual growth. Many times, some people do not have the right work ethic, even though they do a lot of spiritual stuff. We take work from the spiritual perspective. Often in the working world, we do not care what the motivation is. That is a human work ethic.

Witnessing, praying, volunteering, etc. are all wonderful things, but they can be done with the wrong motivation, like nosiness, being a busybody, legalism, bossiness, competition, etc. Attitude is key here; it is all-important. Service to the Lord is never self-serving. All of these works must be accomplished by the attitude set forth by God.

You begin a job, and the boss pulls you aside and says, this is what I expect of you, and these are the standards, etc. Now, if you ignore him and you apply your own standards, you have ended up below his standards.

The key is being in fellowship and with the understanding of Bible doctrine. When you utilize God's assets and you use His power in His way, that is divine good. The key is, if the unbeliever can do it, then it is not divine good. The unbeliever cannot operate in the power of God the Holy Spirit. So the same deed carries a different standard and result. In the Spirit. As a believer in Jesus Christ, we must operate within the protocol of God's design for the spiritual life, utilizing the spiritual assets which He has provided. Deeds of Christian service are not done for personal gain or self-promotion.

#### **Are You Doing That Which Is Divine Good?**

1. Have I used rebound and am I in fellowship while accomplishing these deed of service. When you are praying, always begin your prayer with rebound, and then pray.
2. Ask the question, *why am I doing what I am doing? Is this self-serving? Is this for approbation? What is my motivation here?*

3. What is the difference between the Lord's work, which I am doing, and simply good works of charity which an unbeliever does?
4. Who's criteria do I operate under? God's or my own? Bobby asked this of an assignment which he was given in seminary. An unbeliever might pray or give money or even witness; and anything like this is admirable; but these things are not divine good. This is the best an unbeliever can do.

Welfare entitlements are used by the government in order to gain power. This is offering the pseudo security for gaining power. Private charity truly helps the helpless without political motive. It is designed to get a person back on their feet; not to make them dependent. It is motivated out of real altruism or properly motivated Christian service. People are enslaved by inordinate entitlements.

The work of the Lord requires us to use precisely correct procedure. This means the power of the filling of the Holy Spirit. So rebound must be consistently applied. There can never be motivated by power lust or approbation. Those attitudes disqualify a person from producing divine good.

Good deeds can be evil, like government entitlements. To rightly serve the Lord, we must glorify Him. Serving God requires functioning within the protocol plan of God, adhering to His procedures. We glorify Him by using the provisions by His grace. Any other method of service is no different than what an unbeliever can do with human good works.

God wants us to utilize our spiritual gift; and He wants us to advance spiritually.

We are not the Apostle Paul because his deeds and words will live forever. But God also has a job for us; we stay in fellowship and be aware and motivated to serve Him and it will happen.

1Cor. 15:58 **Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.**

1Cor. 15:58 **Consequently, my beloved brothers, progressively come to be seated and settled ones – immovable (unswerving) ones – continuing to always be surrounded by more than enough (superabounding) within the midst of the Lord's work (= Yahweh's or Christ's deed or act), having seen and now knowing that your fatiguing labor (toil) does not exist without contents (is not empty) within and in union with [the] Lord [= Christ or Yahweh].**

## **Lesson #1116 Rom. 8:8 Eph. 2:10 1Cor. 15:58 Aug. 26, 2010 Thursday**

Paul refers to the Corinthians as his beloved brothers, even though he has ripped them a new one throughout.

In serving the Lord, there is no wasted time; it is never in vain. It is always one of the most worthwhile activities. We are exhorted to go above and beyond the call of duty. No believer has any excuse not to go above and beyond the call of duty.

What does it mean to do the work of the Lord? Obviously, this is Christian service; good deeds, acts of Christian service, volunteers, teaching young one Bible doctrine. Training aids and working hard to supply them. However, we should never get the cart before the horse.

#### **Service for the Lord**

1. Service to the Lord is not about what you actually do for Him. Everyone concentrates upon *what* we do.
2. How and why we do this, is more important.
3. Once we get the how and why under our belts, then what we do is accomplished in God's way.
4. Accomplishing true Christian service must occur within the confines within His protocol plan. Serving Him is done within these procedures and utilizing the assets which he has given us. We adhere to the precisely correct procedures which we have learned.
5. Christian service does not focus on the believer who accomplishes the deeds. It is not about self-promotion. "Look at what I am doing for God."
6. We must glorify Him, and this occurs by using His provisions from His grace. We don't get to set up the criterion here; God sets up the criterion.

#### **Production of Divine Good**

1. Whatever you do, do in the power of the Spirit
2. Rebound must be consistently applied. You need to begin any Christian service filled with the Holy Spirit.
3. This is the only way that deeds of the Holy Spirit can be categorized as divine good. Do you think you can do divine good on your own?
- 4.
5. The maturing believer empowered by the Holy Spirit produces deeds which meet God's standards and gain His approval.
6. Here is how: motivation is critical. Reciprocal love. Advancing and maturing. You are motivated to further His plan and not your own. You do not anyone to end up on the Lake of Fire, and you are motivated not to see that. This is the mental attitude for Christian service. You are accomplishing the practical purposes that God designed us for and we are properly motivated to glorify Him.

Anything which the unbeliever and the carnal believer can do by way of good deeds can only be human good. The unbeliever never escapes the control of the human spirit. The believer who is carnal chooses not to escape the control of the sin nature. Nothing of divine good is accomplished under those conditions. The unbeliever cannot produce divine good.

Rom. 8:8 **Those who are in the flesh cannot please God.** This includes believers out of fellowship and all unbelievers. Only divine good meets the standard. Paul tells us that we must serve over and above. These are the deeds with intrinsic and eternal value.

Eph. 2:10 **For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.** When we are regenerated, we have eternal life with the 39 irrevocable absolutes. We are in Christ and share everything that He has. We are created for good works, which God prepared beforehand.

### **The Divine Good God Expects**

1. We are created as regenerate people with the same spiritual life and part of that is the spiritual assets which we receive.
2. This is a life that is entirely outlined in the plan of God from eternity past.
3. We are designed beforehand to walk in God's plan, including in His service. That is a part of the plan. Our service is all a part of the plan of God.
4. We should walk in these good works, in these deeds. This walking produces divine good. It is defined as gold, silver and precious stones. Our human good will make a good bonfire at the Throne of Jesus Christ.
5. Divine good is what is acceptable to the perfect standards of God. There is nothing else. This is the only thing which pleases God. Rom. 8:8
6. Divine good fulfills the standards of God. It is the only way to fulfill His standards.
7. Divine good receives recognition and reward in heaven. It is the only thing which receives recognition and rewards in heaven.
8. There is human good, which is charity and helps the human race, but it is not permanent. Although human good can serve altruistic services to mankind, it carries no weight with God. There is no recognition. There will be no "Good servant" if there are a pile of good deeds in front of you.

It is how and why you do it. How is in the power of God the Holy Spirit. Our work is not in vain before the Lord. This is the end of 1Cor. 15. It does not mention resurrection, and yet it caps this chapter off. There is no greater scope of doctrine on the resurrection except right here.

So why is this verse here? Why are we told about this, at the end of the resurrection? There is no meaning apart from the resurrection. There is no meaning to Jesus Christ if He is just some guy who died. It is not better than the Muslim religion or Buddhism. It is all just stuff. Without the resurrection, Christian service is nothing more than relative good deeds.

This is the final point; we made it to the end of this chapter.

1Cor. 15:58 **Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.**

1Cor. 15:58 **Consequently, my beloved brothers, progressively come to be seated and settled ones – immovable (unswerving) ones – continuing to always be surrounded by more than enough (superabounding) within the midst of the Lord's work (= Yahweh's or Christ's deed or act), having seen and now knowing that your fatiguing labor (toil) does not exist without contents (is not empty) within and in union with [the] Lord [= Christ or Yahweh].**

This is the last great extensive doctrine in Corinthians. 1Cor. 16 seems to be anticlimactic, and there are all of these seemingly innocuous subjects and a lot of greetings, and the final chapt of this great book has minimal doctrine in it. So, why did God the Holy Spirit preserve such a mundane chapter? Have you read that thing? Where is the doctrine in *greetings*? What spiritual advance can we get in this chapter?

#### **Why Should We Care about These Comings and Goings, or These Greetings?**

1. One obvious answer is a personal touch. There is a sense of a real relationship in the ministry. Here are personal instructions for the congregation as a whole. The work of the ministry must continue. There are many business items in this work, behind the scenes information. Bobby changed the bulletin, because it was a crucified Christ and Jesus is not longer on the cross. This chapter is like grabbing the Berachah bulletin and reading through it and finding out what is going on. This is a collection of historical facts, as mundane as they are. There are mundane activities which occur from day to day in the time of the Apostle Paul as it is today. Paul has been pounding them with great doctrines, but this is, life goes on
2. Secondly, there is still much to do in the plan of God as long as we are alive.
3. Thirdly, everyone has their place in the church. Each gift plays a part in the church, in the function of the church and for the execution of the plan of God.
4. Fourth: there are activities and service going on for the Lord.
5. You advance and you make application. 1Cor. 16 is all of the things which go on in the local church. Let it happen. Our everyday spiritual life must progress.
6. As we grow and advance, it does so in humdrum administrative ways from time to time. Sometimes we think of Christian service as being exciting and dramatic, but it is not always that. Sometimes, it is just simple day to day stuff. The soldiers faces hours and days of boredom, interspersed with short time periods of stark terror.

This is where Paul is going with this chapter. There are other reasons why Paul wrote this chapter.

Preview of coming attractions Sunday. This chapter proves why this is an authentic book of the canon of Scripture.

**Lesson #1117**

**1Cor. 16:1 August 29, 2010**

**Sunday 1**

Why should we care about all of these salutations and greetings and travel itinerary?

There is leadership in this church which is recognized. We also see what sorts of things go beyond the scenes. We get to see what goes on behind the scenes of Paul's ministry and what is going on with Paul's team. We learn the nuts and the bolts of this behind the scenes activity.

The work of the ministry must continue, and there is a routine for those in the ministry.

This is doctrine with a personal focus. We get an impression of reality. There is a nuts and bolts reality which comes through loud and clear. This convinces of an authentic communicate. It lends credibility and veracity to the whole thing.

Many tried to forge portions of Scripture. Often centuries later. Paul knew the people in Corinth personally. If someone tried to, at this time period, tried to fake an epistle to the Corinthians, they would know immediately that the epistle was a fake. It is a personal touch which indicates that this epistle is genuine. For the greetings at the end to be inaccurate, the Corinthians would have trashed such an epistle. Some would try to get their false doctrines across or they are malicious or whatever; and such a false epistle would be recognized immediately.

1Cor. 15:58 would have been a great ending to this epistle; it would have been a dramatic close; but Paul affirms in 1Cor. 16 that he is really Paul. He has built relationships with various people in the church.

#### **The Importance of 1Cor. 16**

1. Because of chapter 16, the Corinthians unequivocally accepted this epistle as legitimate; and so, we accept it.
2. Therefore, in the time in which it was written, this epistle was recognized as inspired and approved as accurate doctrine.
3. Therefore the Corinthians utilized this epistle for doctrine. It was studied and passed along to other churches.
4. This epistle continued to be used this way in following generations. This epistle still stands even today. We know it is divinely inspired because the early church accepted it.
5. This is one way to confirm that this epistle must be included as part of the whole canon of Scripture. This is one way people made a decision to include this book in the canon of Scripture. It enjoyed continued acceptance in generation after generation.

This chapter opens with a doctrine and a personal instruction to the church. It is about the giving and processing of money received in offerings. A principle of Christian service is giving; it is a part of worship. Paul wants the Corinthians to take an offering in the same way that the Galatians did. In dealing with money, we can hear the voice of authority here. When it comes to money, someone ought to have authority to properly dispense it.

There is a precedent which was set in Galatia. There were many churches in the province of Galatia, which is today modern-day Turkey. It was, at one time, the center of Christianity. Today, it is a firmly Muslim country.

Paul had authority over all of the churches, and all of the epistles are normative for all churches. Apostolic authority disappeared with the last Apostle. There are no more Apostles. All of the doctrine of all the churches is now in writing and it is now available. You do not need anyone else to rule over the church. Doctrine; the truth of God's Word,

rules over the church. Church authority is now local rather than global. The pastor is the authority over a local congregation. Sometimes, there are those who want to dictate doctrines which are not found in the Word of God. They want to depart from the authority of the local church and grab authority over several churches, which is evil.

Collection is *λογεια*, which is a late koine word, found in the Papyri and it refers to a collection of money, and it was originally used to collect money for some god or for some heathen temple. Generally seen as a collection for religious purposes. Paul is not talking about passing the plate in a local church. This offering would be forwarded to believers in Jerusalem from other churches.

We don't, in Berachah, take up a collection, generally to support other churches (although Berachah has done this in the past). Sometimes, a portion of Berachah funds are used for the needy.

The believers in Jerusalem were dramatically persecuted unlike any other church in any other area. The pharisees and sadducees had a great deal of practice in this area when it comes to persecuting believers. They or their fathers persecuted the Christ. Rom. 15:26 tells us about the poor saints in Jerusalem. Paul loved the Jews and wanted to help them.

1Cor. 16:1 **As to the collection [of money] for God's people, what I have directed the Churches of Galatia to do, you must do also.**

## **Lesson #1118    Acts 4:32, 34–35    1Cor. 16:1    August 29, 2010    Sunday 2**

The Corinthians could get letters from anywhere, and there were many who forged letters. They wanted to change doctrines or they wanted to mess with the people who believed in Jesus Christ. This was passed down as a part of the canon of Scripture. This is from the Apostle Paul.

Dan Quayle's wife was a taper and news stations even set up in the auditorium. And there was one reporter who was going to expose this church for the weird church that it is. Berachah passes the plate in the first service, but it is not a subtle request for money. Apparently, this surprised the newsman.

Paul directs the church in Corinth to collect some money, as have the churches in Galatian have done, and this was done for a church in Jerusalem. Some churches ask for a percentage and some will even expect a direct deposit. Paul asked for an offering for these people. Paul mentions the saints in Jerusalem as being very poor. Why were these people in Jerusalem poor? They were persecuted by the religious leaders in Jerusalem. This was a continuation of what happened to our Lord. There is another reason as well, and it is possibly their own fault. Acts 4:32.

Acts 4:32 **And the multitude of those who believed were of one heart and one soul. And not one said that any of the things which he possessed was his own. But they had all things common.** This is church socialism; private socialism among Christians. Nobody regarded

property as being under personal control. It is like gathering together and assigning all of our resources to Berachah Church and then let Berachah determine how this money was to be spent. This is a directive that no one wants to hear. When someone was in need, this money would be distributed to those in need. This was church communism, even though there was a good motivation here, as occurs by some with regards to socialism. This was Christian love and they wanted to help our their brothers and sisters.

Acts 4:34–35 **For neither was anyone needy among them, for as many as were owners of lands or houses sold them and brought the prices of the things that were sold, and they laid them down at the apostles' feet. And distribution was made to every man according as he had need.**

This is an excess of emotion over knowledge and this may account for the poverty of the Jerusalem church. It simply does not work. The results are often less than the group at large. This approach did not help everyone in the end; it ruined them financially. There was outside pressure to conform and some resented this. It is not the way that we purposed this in our heart.

In government dole, there is often some favoritism involved; there is always corruption in a system like that. There are rip offs and cons within a church. There a televangelists who have enriched themselves dramatically. People who send in money are often conned. They beg for money to enrich themselves.

People want so much money; and others who are in real need, do not get money. Community property works if there is no selfishness or indolence in the group. What if you work your tail off and all the money goes into the same pot? There is no utopia from that system. Even the church cannot make this system work. This approach kills motivation; these are immature believers in the church in Jerusalem. This is a system which is entirely flawed. Church socialism does not work. It is not the way to care for the needy. It ends up impoverishing people, even Christians with a love motivation. Christians have sin natures and giving cannot be enforced through confiscation of property. That is taxation or, worse, robbery.

This church socialism was not continued in any other church and it was abandoned there. When you lower taxes and encourage business, prosperity is increased for everyone. Socialism in a church violates 2Cor. 9:7 **Let each one give, as he purposes in his heart, not grudgingly, or of necessity, for God loves a cheerful giver.**

Giving is voluntary; it is not mandated. Tithe means 10%. That is a tithe. How is that giving from your own volition? Don't you ever tithe!

There was poverty due to persecution by unbelievers. There was the lessening of incomes due to church socialism. Another reason for poverty in Jerusalem was the economy in Jerusalem was based upon one thing. Our economy has become less and less productive. There was an influx of pilgrims and visitors and that was their main industry at that time.

When tongues was first spoken, it was because there were so many pilgrims from so many different places. For these reasons, the Jerusalem church was in perpetual poverty.

Paul has some good reasons. He wants to give to the needy; he wants to help the poor. But Paul's primary motive is, he has a special part in his own heart for his race, the Jews. He could not believe that he was the Apostle to the gentiles. Paul went to the gentiles and he still had a soft spot for the Jews. He wanted to help the destitute in Jerusalem. He also wanted solidarity and grace orientation.

The Jewish Christians and the believers in these other cities did not know each other; they might never meet. But they were brothers and sisters in Christ and they were all a part of the same body in Christ. If we have believed in Jesus Christ, even if our theology is completely off base. That is what is aggravating at times; but we are all part of the body of Christ.

Most of the churches of Galatia were poor, but they gave liberally and they did it happily, properly motivated. It is all about grace orientation, and not about money. We decide whether Berachah stays open or not. There are so many televangelists who do not understand grace orientation.

If you deprive your family in order to give to the church, you are worse than an infidel.

A seminary guy asked Bobby about giving and asked, "How do you get enough money with this policy?" Berachah has survived for years without having to ask for money; that is a testimony to God's grace.

Feminine noun logia (λογία) [pronounced *lohg-EE-ah*] which means, *a collection of money gathered for the relief of the poor*. Thayer definition only: Strong's #3048.

1Cor. 16:1 **As to the collection [of money] for God's people, what I have directed the Churches of Galatia to do, you must do also.**

**Lesson #1119**

**1Cor. 16:1 September 1, 2010**

**Wednesday**

Bobby had an amazing day of study and completed 5 verses of study in 1 morning. When Paul wrote this chapter, the believers in Jerusalem were destitute. Rom. 15:26 Acts

### **3 Reasons for Jerusalem Church to Be Poverty Stricken**

1. They converted to Christianity, but they remained in Jerusalem, and because of that, they were severely persecuted. The persecution was done by Jews and Gentiles (Romans). Jesus Christ died for all believers. Acts 8:1 very difficult to make a living when you are being hounded and persecuted. A consequence is privation. China is a good example for today. Those who are known in China and not killed or in jail, are in poverty.

2.

There was also Christian socialism, which was thriving in Jerusalem. It was a church society based upon collectivism. Acts 4:32 Many have taken this one passage and have touted Christian socialism in one form or another. Acts 4:32 **And the multitude of those who believed were of one heart and one soul. And not one said that any of the things which he possessed was his own. But they had all things common.** The church had all of the property and they were all financially dependent upon the church. When someone was in need, some of the property or good was sold and distributed. This was essentially a church dole; a Christian communism. All of the Jerusalem was in poverty and the poverty of the whole group was exacerbated by this socialism, despite their good intentions. Poverty is not the goal of Christianity. In the Middle Ages, thousands took vows of poverty. This does not make a person a great Christian. Money is such an issue in the human race. But money is not the root of all evil; it is the love of money that is the problem. As believers grow to spiritual maturity, this focus on money is replaced by love for God. Money falls into its proper place. God ordained that man would work by the sweat of his brow.

- a. This was a flawed system, because someone had to determine who gets what. Maybe there was a panel or a couple of deacons. The common wealth was redistributed to those in the greatest need. They did this based upon need and upon the limited resources of the church. There was no equal distribution. History has taught us that throwing everything into one big pot and doling out the resources never works.
- b. The sin nature of believers and unbelievers is never negated by a collective system. There is always selfishness, indolence; and there is fraud among Christians. Bobby cannot tell us how many people are robbed and defrauded in a church. Deacons, pastors, etc. Berachah has an independent audit every single year and they are careful about this issue.
- c. Some people worked harder and got the same amount or less. When you work hard, you make more, but then you just give it up. It works this way in national socialism and in Christian socialism. Some try to tout this as a wonderful system of Christianity. Is he commending this poverty?
- d. This system inevitably contradicts 2Cor. 9:7 where God loves the well-motivated believer. This does not require for us to give up everything. Every time you take up an offering, giving is worship. Giving, like communion, is worship. Everything is just a necessity when it is required.
- e. Then there is the economy of Jerusalem as well. This was an economy based upon people visiting Jerusalem. This tourism. occurred less and less.

Now, what about Paul asking for money? People take this as normative. So we need to sort this out. Community assets diminish and distribution is reduced month after month to a level of poverty for all. There is not a socialistic country in the history of the world which has not been poverty stricken. Capitalism, with all of its faults, is still the best system for incentive and production and wealth of a nation.

The Jews could have done something about the collectivism; but they could not deal with the other problems. This church collectivism was mentioned here alone. It was never sanctioned again by the Apostles and it did not work.

So Paul seeks a one-time gift from the Corinthians for the churches in Jerusalem. Paul, an outsider, is asking for a collection for a poverty stricken church elsewhere. There is still a mental attitude involved.

1Cor. 16:1 **As to the collection [of money] for God's people, what I have directed the Churches of Galatia to do, you must do also.**

Paul is calling for an offering. They are to give like those in Galatia. V. 3 tells us that this is for the Jewish believers in Jerusalem. Paul's sole purpose was for gentile believers to help destitute Jewish believers. This is a new dispensation and the church is a new entity. The body of Christ was key here.

The Corinthians often had the wrong motivation for doing things. They fought over which faction was the best; and there is wrong motivation all the way to chapter 16.

The Galatians were poor and the Corinthians were not. Paul did not want the Corinthians to feel as if they were singled out because they are wealthy. Getting hit up for money because you are wealthy is wrong. The Corinthians and other churches were going to make offerings. Giving is an across the board situation. The amount of money is not the issue. Churches and ministries often find the wealthiest people in the congregation and they put them on a board so that they can make up the difference. Wealth is so exploited by Christians all of the time. For these various boards, you look for those with the greatest talent and properly gifted. Paul indicated that the Corinthians were not the only ones giving to the Jews. All of the dirty details of giving always comes to us. Paul did not want this church to resent his directives for giving. This fosters grudging giving and it violates the proper mental attitude for giving.

Berachah Church supports missionaries and other ministries. We are all part of a team; we all support evangelism. Berachah supported a church in this town for a long time.

There was a problem between the Jews and Gentiles; there was animosity and distrust. In Paul's thinking, he wanted them to know that they both belonged to the same body of Christ. There can be no animosity on a team.

The Jews in Jerusalem were suspicious of Paul. He spent all of this time with the gentiles. He worked with the gentiles; and they were concerned. Paul wanted them not to be suspicious. Paul cares about the Jews and he is asking these gentiles to help out. Many Jews rejected the mystery doctrine because of this distrust. So Paul wanted to demonstrate his care and concern. He wanted to get across the principle of giving and the motivation of giving. Secondly, he did this to alleviate their cynicism and apprehension about him and about gentile believers. Paul cared about the Jews; he wanted to go back and minister to the Jews.

Paul went to Jerusalem instead of Rome, so God took him to Rome as a prisoner. This is how much he cared about the Jews. So he directed gentile churches to help out here. Paul also did this to highlight this new dispensation. This was a dispensation change. The Gentiles were getting it. Paul wanted all of the churches to realize that the Jews were part of the church. How and what was money all about in the age of Israel? Taxation; tithing. The Jews tithed. Paul never mentions tithing. That would violate 2Cor. 9:7.

The condition of poverty of the Jewish believers in Jerusalem was about to be dealt with by the gentile believers elsewhere.

Paul was sensitive toward the poor. He wanted to help them. Paul does remember the poor; he thinks about them. Paul collected this offering.

Paul should not be involved with money here. He has many other things to do. He is not the collector and distributor of money. He wants others to handle this and to take it there themselves. He was going to send letters with them, but then he went along because he could not help himself.

This was first a relief fund for Jerusalem believers who were destitute and suspicious. Secondly, and most importantly, to gain their trust; to indicate that they were members of the body of Christ. This would get them to accept mystery doctrine, which Paul himself was teaching. Finally, he was highlighting the principle of giving.

Διατάσσω = *to direct, to order, to command*. Paul is not making a directive. Paul is not threatening them. This is a directive to the church; they must not give grudgingly, even though Paul commands it. Paul had the authority to tell them to give the money. But that would violate 2Cor. 9:7. There is no call for a specific percentage here either.

**Verb:** diatassô (διατάσσω) [pronounced *dee-ahT-AHS-soh*], which means to arrange, appoint, ordain, prescribe, give order. Thayer Definition only. Strong's #1299.

Giving is the support for every ministry. However, too many churches charge for this or that. Giving is an important commitment. If you feel pressured, then your motivation is wrong. You need to give from your gratitude for the Word of God and for the teaching of the Word of God.

Giving to sustain a ministry never means to deprive your family of food, shelter or clothing. Such a person is worse than an infidel. This does not make them an infidel; it makes them worse than one. This is shameful. There is not capacity for love here. Giving with the wrong motivation is wrong.

1Cor. 16:1 **As to the collection [of money] for God's people, what I have directed the Churches of Galatia to do, you must do also.**

Bobby is amazed as to how quickly these verses are going.

1Cor. 16:1 **As to the collection [of money] for God's people, what I have directed the Churches of Galatia to do, you must do also.**

Λογία is a collection of money. This is for the saints in Jerusalem, and this would be akin to the giving of the Galatian church. This is a very practical part of church life. Paul is going to address the giving and the handling of money. Giving is a very critical subject. Grace giving is the only way for the church to be supported. Giving is also the means of charity. We have discussed what has occurred in the Jerusalem church. They had a collective system; they had church socialism, defined in Acts 4:32. They did have a good motivation and they attempted to help those in need. The church, for awhile, prospered doing this. But, it inevitably degenerated. The result of socialism eventually comes to an end. Giving is also for the purpose of ameliorating needs inside and outside the church.

Administrative leadership is required. Paul makes it clear that is not his purpose. There are others who must take care of this. Paul is going to clarify in this opening section, this doctrine of giving. He directs the churches in Galatia to make a donation; an offering. It may sound as if Paul is saying, "Dig deep; give me as much money as you can."

this offering is for a specific purpose; it is for a relief effort, and he is highlighting the principle of giving. Paul has a final reason which is very important; to reveal the new dispensation, the Church Age.

So, why is Paul looking to relieve poverty in Jerusalem if there is poverty elsewhere? Poverty was not specific to Jerusalem. Paul selected Jerusalem because those who were poverty stricken were Jews. This is a principle that he wants to get across, to develop a union between Jews and Gentiles. There was animosity and distrust between Jewish and gentile believers. The Jews in Jerusalem were very suspicious of Paul and his work among the gentiles. It is as if Paul, a Jew, had abandoned them. Paul had a specific purpose here; and there was a resentment between Paul and the Jews. The Gentiles were not that thrilled with the Jews. Paul could not allow this division to continue. He reasoned that, if Gentiles helped impoverished believers in Jews, this would go a long way to improve relationships between them.

Everone who expressed faith alone in Christ alone was a part of this new dispensation. The Jews as a specific entity used by God was set aside. The Jews saw themselves as God's people,

In this directive of an offering to the Corinthian church does not imply that the churches have no volition in this manner; nor does this mean that they would be ostracized for not giving. The church cannot give grudgingly. Paul cannot contradict this approach to giving. 2Cor. 9:7 is the proper mental attitude.

Some churches come to these passages and try to fleece their congregation. No one ought to give under pressure and no one ought to give and bring deprivation upon their

family. We do not have the right to put our own family in deprivation. Giving money is not the issue. There are priorities of needs. If a Christian does not live up to the best of their ability, then we are worse than infidels.

Paul is giving instructions as per his leadership over more than one church. Paul had apostolic authority over every church, so that he can make legitimate directives to every local church. Paul is bringing to their attention the needs of other believers, and he is also prescribing the proper way to help out those other believers.

Paul is addressing administrative leadership, and he expects them to act with integrity and with competence. This is critical. The correct response is dependent upon positive volition of that administrative leadership. This same administrative care that Paul is addressing here is necessary today in handing the donations to the church. There must be leadership and correct motivation. It must be done correctly, transparency, correct motivation and the money needs to be handled with integrity.

Bobby has been asked before why the plate is passed in Berachah. Isn't that a subtle form of asking for money? Isn't that reminding people that they need to give? You understand giving and you understand that it is necessary; so you know the principle. This is not to shake us down. When the Apostle Paul asked for an offering at a church for a church service, it has a doctrinal purpose. The mental attitude and the doctrinal application is all important. Anytime we worship the Lord, this must be with the proper motivation and powered by God the Holy Spirit. This is an opportunity for this to occur. There is nothing wrong with reminding people of grace orientation. Do not give, if you are not expressing grace orientation. You need the desire to support the ministry, the dissemination of Bible doctrine.

There is a church down the street that passes buckets and they pass it a lot. Giving is a necessity and a principle of doctrine. And Bobby always reminds us of the criterion of giving.

The policy of Berachah Church for giving is posted on every DVD and MP3 and on all of the literature and on the church bulletin. This stuns people. When gratitude for the Word of God motivates a person to give, then we have that opportunity. If Berachah cannot survive without grace giving, the doors will close. "You don't make an issue out of giving? How do you stay in business?"

Berachah is the most valuable piece of property in Houston. A sheik offered all kinds of money to build a church 3x this size. There was a faction a long time ago that wanted to sell this church. People get weird when there is a lot of money involved, and they get big plans of what to do with all of that money.

The procedure for handling money should be precise; checked and rechecked. This is not out of distrust, but it is the proper way to handle God's money. There should never be a hint of malfeasance ever. There have always been precise procedures for the giving of

money and how to handle it. Money is one of the biggest issues in the Word of God. God's grace is the only support in giving.

This is often the problem with mega-churches. Their focus is not on teaching doctrine or motivating believers to grace orientation. They have all of these big programs to keep going. They want all of these peripheral things. They want the activities of the church supported. They are great at fund-raising. Some even have fund-raising dinners, like a political organization.

Paul is calling for an offering for a group that is in need.

2Cor. 9:6 **The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully.**

There can be blessing to the person who gives. There is the satisfaction with functioning in the plan of God. Also a similar passage in Proverbs. There can be material blessing to God to the giver. Material blessings from the grace of God has a purpose beyond providing us with a better lifestyle. People think, "If I give enough, then I will reap bountifully and get to live a great lifestyle." The person who is blessed with more material and more money is now the possessor with a greater wherewithal for giving. He can give as he has been blessed. He does so as a response as one who has been graced out. Money from the grace of God should never engender arrogance in the soul.

We are not responsible for judging what others have or do not have. We are not to judge how anyone else is doing; that is self righteous and legalistic and such a one has lost track of the source of his blessing. It is hard for some to be grace oriented if they have a talent for making money. Be grace oriented and be thankful to the Lord with what you are given. You give as you are prospered.

God does not bless a right thing done in a wrong way. Giving centers not in your checkbook, but in your mind. It is the right mental attitude sins that we must have. 2Cor. 8:2 it is a right mental attitude. Mental attitude is all-important to God.

1Cor. 16:1 **As to the collection [of money] for God's people, what I have directed the Churches of Galatia to do, you must do also.**

**Lesson #1121 Acts 4:32–35 1Cor. 16:1 2Cor. 8:12 9:6 9/5/10 Sunday 1**

Paul is directing the Galatian churches and the Corinthian churches to make an offering. Galatia provides the precedence. There is a donation being gathered for the destitute of Jerusalem. The situation in Jerusalem was desperate; they were hounded and harassed, and many were put to death. There were the Romans and Jewish unbelievers who persecuted the Jerusalem church. These believers in the church had already made an attempt among themselves to come to the aid of their fellow believers. There was a little too much emotion and immaturity. The congregation was of one heart and soul. Not one

of them held claim to private property, but they put their money and goods together, and this helped for awhile.

Acts 4:32–35 Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles' feet, and it was distributed to each as any had need.

This collectivism was done very early during the time of the church, and this occurred very early on, soon after the crucifixion of Jesus Christ. Now, this was 30 years later, and this church socialism was not working. They ran out of money. Obviously, if you sell all of your goods and property, there will be wealth for awhile until it ran out.

Romans was written when Paul was in Macedonia, and this is the same offering that Paul is talking about. Achaia is Greece and it includes Corinth. This was the mid-50's and all of these churches were involved; and Paul, in his travels, asked on behalf of the Jerusalem church.

In Berachah Church, we follow the Biblical principles of giving; but we have to know what those principles are.

The direction of any offering cannot clash with free will. If Paul presented this as an absolute requirement, then he would be violating the concept of giving. The correct mental attitude is all-important in giving. Your mental attitude needs to be right in order to give. Only the mental attitude that is correct for giving need be applied.

Whenever there is a problem with giving, then a church needs to look at itself and determine, *what are we doing wrong?* Giving is an act of worship that commemorates the grace of God. Giving is part of our Christian service when we are properly motivated.

Paul is leaving the actual giving up to the individuals. That is a matter of individual choice and it must reflect the proper mental attitude.

There are certainly members of a church who cannot give. Some were slaves and they had no resources; others were too poor to contribute. Paul could not demand from them what they did not have. They were not required to put themselves further in debt in order to deal with the need of the Jerusalem church.

When churches demand money which makes it a hardship on their congregation, then they are wrong. Scripture is all about renovating our thinking. Giving is simply a by-product of a good mental attitude.

Even if we have no money, and even if we cannot pull enough money out of our own pocket to eat lunch, the right mental attitude is as acceptable to God as actual giving.

2Cor. 8:12 **For if the readiness is there, it is acceptable according to what a person has, not according to what he does not have.** The correct mental attitude is important. Never put any money in the plate out of guilt.

2Cor. 9:6 The point is this: **whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully.** If you don't put much into the ground, you don't get many crops. This sounds like, if you don't sow enough, you won't get much back. Giving is not about receiving a return on your money.

Blessing from God is always a by-product of the mental attitude of grace orientation. God's blessing is a commemoration of grace in your soul.

There is great satisfaction as seeing great missionaries on the field and providing Bible doctrine for those who believe. Our giving helps us to remain a client nation.

Material blessing received from God are in part so that we can further his ministry. Having nice things is a nice by-product, but we need to continue to advance. Grace is, God gives us whether we deserve it or not. God blesses us with material blessings so that we might turn around and give; and we are given this to express God's grace from a mental attitude of grace orientation.

Remember one more thing: do not have the attitude to give in order to impress other people with your generosity. You have approbation lust rather than grace orientation.

1Cor. 16:1 **As to the collection [of money] for God's people, what I have directed the Churches of Galatia to do, you must do also.**

**Lesson #1122**

**1Cor. 16:1–2 September 5, 2010**

**Sunday 2**

### **3 Issues Covered in the Early Service**

1. No request for money is mandatory; free will giving is the only mode. People make this out to be a demand on the Corinthians.
2. Even without money, if the mental attitude is correct, that is acceptable to God. If you do not have money.
3. Giving is not about receiving a return on your money; it is not about receiving a return on your gift.
4. Giving for a group outside of the church is valid, even for today; just as these other churches did on behalf of Jerusalem.

Many churches may support the same missionaries. There are several churches which support these missionaries, and this is a good thing. Not all churches has the wherewithal to take care of many missionaries.

The Red Cross was originally a product of Christianity, and the *red cross* stood for the blood soaked cross of Jesus Christ. It is no longer a Christian organization, but it was a worthy cause to support.

It is reasonable to support certain Christian organizations; and Berachah does this with various missions and missionaries and missionary organizations. This is good and right when a ministry is based upon sound doctrine.

There are some ministers and ministries and missionaries who are not above lying in order to get money. Power and money makes a person into a different person. When money is thrown into the bin, people get strange.

Berachah Church sits on the most expensive piece of property in Houston; but when this was known, there were those who wanted to do this in order to deal with all kinds of money. If we are not doing the right thing, God will yank that money carpet from under. Whenever there is a lot of money involved, sometimes integrity goes right out the window. Do not waste money on falsehood. Support those whose purpose is based upon gospel information.

Berachah does not give out a list of approved charities. Berachah will direct support to those who are dedicated to the dissemination of Bible doctrine.

1Cor. 16:1 *As to the collection [of money] for God's people, what I have directed the Churches of Galatia to do, you must do also.*

Paul is not asking for all property and goods to be turned over to him. We give as we are prospered; we do not put everything into the church treasury. The doctrine of giving must always precede the act of giving. You can never separate these principles; the principle and its application. From doctrine comes the motivation; the right motivation. From that motivation, we are motivated to give. Giving is worship and it is grace orientation expressed. We give out of appreciation for the grace of God, and we return that grace toward someone else. What possible worship is there when you feel resentment or you have been pressured to give with some sort of compulsion.

Giving belongs to all believers as a part of their Christian service. The mental attitude comes first. Paul is talking about a worship service and he is talking about giving.

The Greek word is σαββατον in the genitive singular.

**Neuter\_noun:** sabbaton (σαββατον) [pronounced *SAHB-baht-on*], which means *1) the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work; 1a) the institution of the sabbath, the law for keeping holy every seventh day of the week; 1b) a single sabbath, sabbath day; 2) seven days, a week.* Thayer Definition only. Strong's #4521.

**Why Did Paul Choose Sunday?**

1. The feasts some occurred on Sunday
2. Christ arose on Sunday.
3. The church began on a Sunday.

### **How Was Such a Distinction Made? We Are Not Bound to Sunday for an Assembly Worship?**

There are several reasons for this

1. There is circumstantial evidence. John 20:19, 26
2. Without the resurrection, there is no Christianity.
3. John called Sunday *the Lord's day*.
4. This was the beginning in the Apostolic church. Acts 20:7
5. Therefore, it was traditional and it had some practical application.
6. Therefore, Sunday was adopted by the early church and continues today as our tradition.
7. Any day of the week is suitable for the worship of Jesus Christ.

Some go to other churches other than Berachah because they are lazy and people do not like discipline.

### **Application of Giving**

1. Giving ought to be a systematic thing; the plate is never passed during a Bible class night. Why don't we do this once a month or once a year? Church expenses are ongoing. So offerings need to be picked up consistently.
2. The public aspect of giving should never be a time to indulge in approbation lust. Don't pull out your wallet, shake out a couple of hundreds, and drop it in.

*Let each one of you* refers to all of those in Corinth, but this applies only to those with the correct mental attitude. Paul could have gone about and just gone after the rich people. Did he carry around pictures of those sad children to engender sympathy and guilt? Paul doesn't go after those who are less affluent, thinking, *you know, they can't really give much anyway*. But giving is a mental attitude, and therefore, Paul directs this toward everyone. No one is left out.

### **This Is Directed Toward All Believers in a Church**

1. The intent and correct principle is for all to participate. Paul doesn't give a principle for just a chosen few. This is for the entire church.
2. Since giving was a part of worship, all believers were to be involved. No believer should be left out, since this is a part of worship.
3. There is a unity here as there always is in the body of Christ.
4. This is a service to the Lord that all can render. Spiritual gift or not. Spiritual gift is how we serve the Lord.

5. Regardless of the amount given, or none, all are included in participation in the serving of Jesus Christ and His Word. The emphasis is not on the amount given but on our mental attitude.
6. All should be involved in this service, but only with the right mental attitude and without depriving one's own household.

1Cor. 16:2 On the first day of every week let each of you put on one side and store up at his home whatever gain has been granted to him; so that whenever I come, there may then be no collections going on.

**Lesson #1123 Mark 12:41–44 1Cor. 16:2 September 8, 2010 Wednesday**

1Cor. 16:2 On the first day of every week let each of you put on one side and store up at his home whatever gain has been granted to him; so that whenever I come, there may then be no collections going on.

Paul has directed an offering for the destitute believers in Jerusalem, it now makes perfect sense that he tell us how and in what way this offering ought to be made. It is to be made on the sabbaton. sabbaton (σάββατον) [pronounced *SAHB-baht-on*], which means 1) *the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work; 1a) the institution of the sabbath, the law for keeping holy every seventh day of the week; 1b) a single sabbath, sabbath day; 2) seven days, a week.* Thayer Definition only. Strong's #4521.

This offering is to be taken the first day of each week. It was the assembly worship day every week. Part of that worship was to take up an offering. This was not an arbitrary choice by Paul. There were precedents for a Sunday assembly and for the offering to be taken on that day. It was a convenient day for the meeting of the early church. Most of them were able to get away from work on Sunday. They walked or rode and some went some distance. There were no DVD's or MP3's and this day needed to suffice for Bible class. The most likely day for most of them to come together.

There were also theological reasons for Paul to take Sunday. This was a dispensational break from the Jewish Sabbath. It was a dispensational choice. There was some historical factors in Paul's choice. The feast of the firstfruits and Pentecost began on Sunday. Jesus arose on Sunday. The church began on a Sunday. This became the tradition, one which was passed on to today.

The opportunity for giving was a systematic option of giving. Sunday is the day of worship. Giving is done on that assembly day. We build reciprocal love and grace and doctrine in our souls.

We need to have some sort of divine viewpoint on a daily basis; it is too easy to get lost in human viewpoint. There are only a few hours in a week that you spend in Bible doctrine.

We meet on a systematic weekly day; we follow the tradition that Paul has set for assembly worship. Sunday is not some magical or mandated day. It is not more holy than any other day. Every day is a day that the Lord has made. Every day is a day that we can pray and worship. This is public assembly for worship. Every Christian has a part in the offering. This is not a passage that Paul is directing only toward the wealthy. Every believer has this option. We all participate as a part of the whole body of Christ.

### **Giving and All Believers**

1. Since giving was a part of worship, all believers are involved in worship.
2. Giving is a service for the Lord that all can render. It does not matter what your spiritual gift is when you give.
3. There is a unity here. All are participating, as a part of the body of Christ. It is about unity; it is about a corporate witness.

All are involved, regardless of the amount given and the spiritual gift. How much you give has nothing to do with giving. The emphasis is upon the mental attitude.

### **Closing Points**

1. It is the mental attitude which is all-important. That is true in everything; and certainly true with giving.
2. Giving is neither compulsory nor is it oppressive. We are never compelled to give nor should this be difficult for us financially.
3. Since the principle of giving includes a correct mental attitude and motivation being present, then it is most likely to be the attitude of a growing believer. Spiritual growth is involved in the attitude.
4. The immature believer can certainly understand this principle and give. They can worship to the best of their capacity; and not giving grudgingly or out of necessity. It is too easy for the immature believer to give for the wrong reasons.
5. Giving is connected to worship and worship is deepened as maturity is gained. There is that connection in giving. Our service counts for the Lord when our mental attitude is correct. This is when our thinking and action is rewardable.
6. Reciprocal love and grace orientation principle, which increase with maturity.
7. Reciprocal love and grace orientation are motivations to give.

All of this means that, even though giving is necessary to support a ministry; the offering has a personal spiritual intent.

Giving is strictly between us and the Lord.

### **More Closing Points.**

1. Giving should be accomplished in our own soul. That is where it begins. We offer to Him a commemoration of His grace.

2. Giving should always reflect the correct motivation and mental attitude that comes from metabolized doctrine.
3. These are the essential elements of freedom in the soul to worship. **You will know the truth and the truth will set you free.**
4. You have the grace orientation to give without strings or personal gain. How many people use money with a string attached to it. If you are going to give someone money, do not expect them to do what you want to do. If you think they will be destructive with it, then don't give it.
5. The spiritual intent of giving is highlighting mental attitude and doctrine in Christian service. This is not must giving money. Money is a vehicle of expression, but that is not what giving is all about.
6. If someone has no money, and no money to give, out of a job or poor or whatever reason, they can still fulfill this principle through a grace oriented attitude. You are giving to God, even without dumping money into a plate.

Grace orientation is the only motivation for giving.

*To put aside* is not a command but an urgent request. Paul makes an urgent request for an urgent need. It is in the context of money.

There is a specific savings here; the idea is to set aside money and it is saving for giving. It is putting aside money in order to give.

Present active participle of *thêsaurizô* (θησαυρίζω) [pronounced ]thay-sow-rid'-zo which means 1) *to gather and lay up, to heap up, store up; 1a) to accumulate riches; 1b) to keep in store, store up, reserve; 2) metaphorically so to live from day to day as to increase either the bitterness or the happiness of one's consequent lot.* Thayer only. Strong's #2343.

This is like setting aside money in a bank account. There is never to be some outside authority telling you the amount that is necessary. If a church or a church bully dictates to this, then you are functioning probably with some compulsion and you will probably resent it.

When money is involved, we confuse Mark 12:41–44 **Then Jesus sat down opposite the chests for the Temple offerings, and watched how the people put money into them. Many rich people were putting in large sums; but one poor widow came and put in two farthings, which make a half-penny. On this, calling his disciples to him, Jesus said: "I tell you that this poor widow has put in more than all the others who were putting money into the chests; for every one else put in something from what he had to spare, while she, in her need, put in all she had--everything that she had to live on."**

These are free will offerings. Some would strut up there and drop a lot into a bag and then strut off. All of these people drop in all of this money, and the woman drops in a couple copper coins. And Jesus says that she gives more than anyone else. She gave the lowest denomination that a person could give. This amount was not insignificant money. This

was a day's wages. She gave 2 of these coins. It was all that she has in the world. She put herself into a financial bind, but no one else. Recall, she is a widow. Now, does this mean that we, without family, must give all of our resources?

Many have used this to impose a guilt trip on you. Her sacrificial giving is a correct lesson in the proper mental attitude. The others gave a big amount, but they had a lot more. For them, it was just a token with no correct motivation. It was like Christmas, and you pass a salvation army bucket, and you drop a couple dollars in the bucket, and that ends up being very little of your fortune. There is no appreciation at all for the grace of God in this act, and that is what is being demonstrated here.

### **The Widow's Mite**

1. This poor widow gave all that she had in recognition of her dedication to the Lord and of His grace in providing for her.
2. That is why Jesus said she gave more. It was her attitude.
3. This was the value that God places on grace orientation. It is the attitude that matters.
4. So this woman has the right motivation and the right attitude. She is a hero of the faith. It is not that she gave everything, but it is all about her thinking.
5. She gave from a deep devotion and true humility. The others were showing off and she had true humility. She knew what God had given her; and the others did not even recognize that. It is her thinking that is the key.
6. This is true worship, which she represents. This is not some phoney formality. Lots of people have phoney formality worship.
7. This narrative is not about how much or how little the woman gave. It is not about the amount; it is about how much she had left, which is nothing.
8. In giving everything, she showed her dependence upon the grace of God to provide for her needs. This commemorates the grace of God.
9. This is what giving is all about. It is not the amount. It is what is in your soul; not how much you give.
10. If you are a widow, this is not a call to give everything that you own. It is a call for everyone to give from the same motivation that this woman had.

1Cor. 16:2 **On the first day of every week let each of you put on one side [put aside; to save, to deposit] and store up [save] at his home whatever gain has been granted to him; so that whenever I come, there may then be no collections going on.**

**Lesson #1124    Mark 12:41–44    1Cor. 16:2    September 9, 2010    Thursday**

Bobby frequently makes disparaging remarks about churches in the United States, particularly in the area of giving. This problems are from his own perception. Bobby is going to give us some documentation. An article handed to Bobby by Brett McCracken. It comes from *Hipster Christianity, where church and cool collide*. A gusher of a different sort; young people pouring out of their churches, never to return. Many of my peers are

losing their interest in church. Why didn't mega-churches work in attracting youth in the long term? Increasingly, the plan has taken the form of a total image overhaul, presenting the church as hip and relevant, a rebranding. There are various ways churches try to be cool; to see more culturally cool. Quoting Lady Gaga or Stephen Colbert. Some pastors try to look cool with skinny jeans and an \$80 haircut. There is one church which meets at a nightspot. Texting and twittering with the pastor during the service even encouraged during the service. Some try to appeal to younger kids by being shocking. Sex is a popular shock topic. Many churches are using sex-themes to lure people into a church. What sort of Christianity are they being converted to? Christianity is not easy, trendy or popular; and our world is image obsessed, superficial, sexually obsessed, etc. People come to church to see the alternative to what is in the world.

If it's not sex, it is money. The question is not *ever, how much* but *why do you give?* You need to get the mental attitude settled first. There is a criterion for the amount. Acts 11:29 gives us the criterion. This motivation originates from reciprocal love and gratitude toward God. Grace giving means grace orientation.

There were free will offerings being brought by wealthy donors. There were those will inflated self-importance and their desire for approbation lust. They made their obligatory deposits on the day in which it was supposed to happen. They did it because it was expected. This was an empty religious activity.

People should be impressed by the reason behind the offering. People there were impressed by the amounts given. Today, we might give money to a vagrant and we feel good about doing this. The large amount that they were giving did not mean anything; there was no eternal results because of it.

Then a widow walks in and approaches the treasury and she contributes 2 copper coins, but this was all that she had. When the Lord saw this, "This poor widow put in more than all of others." This narrative is not about how much was given; it is all about the motivation of doctrinal and grace orientation. This poor widow gave everything; she gave sacrificially. She was a total picture of grace orientation and reciprocal love in the soul. She was not worried about tomorrow. She was an illustration to all those who saw her.

There is a spiritual gift of giving; and these give over and above what others give. That is also giving sacrificially. Such donate a larger proportion of their income. The woman provided a look into the soul and attitude of a grace oriented believer.

Mark 12:41–44 **Then Jesus sat down opposite the chests for the Temple offerings, and watched how the people put money into them. Many rich people were putting in large sums; but one poor widow came and put in two farthings, which make a half-penny. On this, calling his disciples to him, Jesus said: "I tell you that this poor widow has put in more than all the others who were putting money into the chests; for every one else put in something from what he had to spare, while she, in her need, put in all she had--everything that she had to live on."**

When the money goes into the bag, money you have set aside, the leadership of the church has the responsibility to properly and honestly distribute this money. Church theft can be just as much of a problem as anything else. Berachah has always an independent audit every single year.

In this verse, Paul is not setting the amount for giving. There is no percentage which Paul demands. That is another mistake. Churches cannot wait to put a 10% tariff on your income.

### **You Are Not Given a Set Amount**

1. A believer normally determines the amount of the gift based upon his wherewithal. We have to decide and do this from the right motivation.
2. Giving is proportionate in keeping with one's income and ability.
3. Acts 11::29 **So the disciples, without exception, determined, in proportion to their means, to send something to help the Brethren living in Judea.**
4. The income of some would enable them to give in greater measure; proportionate.
5. Even those with smaller amounts of capital participate in monetary giving proportionately.
6. In the time in which this was written, there were slaves, and they had no money of their own. They could have the mental attitude to give. The mental attitude is critical, so that, if freed or have some money, they can give as they are prospered.
7. This phrase *as he may prosper* includes the motivation of grace orientation and the practical aspect of individual decision making. Concerning the size of the offering. If you have no grace orientation, then this means nothing. We determine the size of the offering; no one else makes this determination.

There is to be no motivation of guilt. People give because they feel guilty. Maybe you give a beggar money for this reason. Do not give from a guilt attitude ever. Or the pastor who puts on a sad face and gives a sad story about a poor missionary somewhere, and tell how much they need, and the money pours in. What a con job and there is no grace giving.

There are many subtle and not-so-subtle ways to solicit money. Going to a person's home or begging from the pulpit. There should be a clear policy presented, related to grace.

Berachah Church is such an oasis in the desert when it comes to giving. Bobby is glad that all of those related to the church have the right attitude and understanding of these principles.

### **First Set of Principles**

1. The principle of the well-motivated giver must never be ignored or violated by church leadership.
2. The individual believer must make his or her choice free from outside pressure and free from guilt, approbation lust, free from a trade out with God.
3. A good church will not all such pressure tactics.

There are great men of doctrine and they have still fallen apart when it comes to money and giving. God prospers as He sees fit.

1Cor. 16:2 **On the first day of every week let each of you put on one side [put aside; to save, to deposit] and store up [save] at his home whatever gain has been granted to him; so that whenever I come, there may then be no collections going on.**

**Lesson #1125**

**1Cor. 16:2 September 12, 2010**

**Sunday 1**

### **Communion Sunday:**

We are lost in our trespasses and sins, separated from God; but the nature of God Himself demands that our sins be handled in a way that does not compromise Him. God cannot come into contact with sins and remain perfect righteous God, which is His and our dilemma. God had to provide the means by which the enmity between man and God could be removed.

God cannot simply dismiss our sins; He cannot simply wink at sin. His dilemma would be, under those circumstances, the sin problem would never be resolved. If He simply accepted us, then God would be tainted by sin, and Satan would gain equality with God. Slaves and masters do not socialize together. We must be removed from this slavery in order to have an association with God. Because of imputed and inherited sin, we must be condemned and justice must be done. God must carry out a death sentence upon us, capital punishment which must be carried out against us. God loves us and would like to pardon us, but His justice demands must be met. We on our own are unable to satisfy His judicial demands.

As sinners, we have no assets by which we can purchase our freedom.

Slaves were not made free because they so requested it or demanded it. Hundreds of thousands of men had to die in order for slaves to be made free. We cannot thank them enough nor can we make reparations for their deaths.

In the same way, we need someone to intervene on our behalf, in order for us to be redeemed. Who could thank Jesus enough? Which one of us can thank Him enough?

The Old Testament animal sacrifices were used to portray His work. Kaphar means *to pass over, to cover*. The sacrificial animal took upon itself the sin. This animal paid the price for death instead of the sinner. This ritual becomes reality only in the sense that it points toward Jesus Christ on the cross. Jesus Christ is, in fact, our only liberator.

*Punishment* focuses on divine righteousness and justice. If love is the only factor in salvation, then there is no necessity for integrity to be satisfied or need for any substitution to be made. If love was the solution for our sin, then there is no integrity.

To overcome the spiritual death of mankind, God, in the form of man, must experience sin Himself. God the Son lowered Himself to become true humanity, while still remaining undiminished deity.

Deity cannot take on sins; Deity can only turn away from sins. The humanity of **Jesus Christ bore our sins in His Own body on the cross**. None of us have a clue as to what it took for Jesus to take upon Himself our sins. Those sins were beyond abhorrent to Him. We know that He did it and this was in keeping with His righteousness and justice.

If there was a way around this, don't you think that God would have taken this path? The integrity of God always stands guard over His essence. None of His attributes will ever be violated. Where there is sin, God's justice must condemn it. His was the only sacrifice that could make man reconcilable to God. This is the only thing that could redeem us for our sin. It could have happened in no other way. God's standards are so high that no one can meet them except God Himself. A perfect God-man is necessary.

The human and the divine natures of Jesus Christ must be united in order to satisfy God's integrity. God chose to pay a debt; a debt which He personally did not owe.

There are a few more points on giving to still cover.

1Cor. 16:1 **As to the collection [of money] for God's people, what I have directed the Churches of Galatia to do, you must do also.**

We have already gone over why this is the poorest church. Several churches are responding to Paul's request for financial help. If Paul directed this offering from the Corinthians, then it makes sense that Paul will tell them how he wants this done.

The first phrase tells us when he wants this offering to take place. Then and now, Sunday is the assembly day of the church. Giving became commemorative of God's grace. Paul is directing what appears to be a one-time offering for the Jerusalem church, but he tells them to take an offering up every week. Paul is directing this one offering, and he is also suggesting a weekly, systematic offering on Sunday. Why a continuous offering.

Paul is writing this from Ephesus, so he cannot immediately receive this offering, so he asks for this offering to be taken on a recurrent basis. Paul is also setting the precedent for future giving for all churches heretofore. All churches function on the basis of offerings. The missionary activities of Paul and co. require financing. There will be other times when those in need require help, just like the Jerusalem church. It is not about money and it never has been about money; it is about the attitude of grace orientation in the soul. Paul has one other purpose. Paul's directive is an obvious departure from the Jewish mandate

for spiritual rest on a Saturday. This is a break from the dispensation of Israel. This is just one more way to illustrate this transition.

1Cor. 16:2 **On the first day of every week let each of you put on one side [put aside; to save, to deposit] and store up [save] at his home whatever gain has been granted to him; so that whenever I come, there may then be no collections going on.**

## Lesson #1126

1Cor. 16:2 September 12, 2010

Sunday 2

We do not have an instruction for the church, but these are instructions for individuals. He is speaking to each person in the Corinthian church. **Each one of you set aside and save.**

Paul does not set a figure for the giving; not a percentage and not as a specific amount. It is simply as we are prospered. There is a proportion. All have a certain means, each is determined to send a contribution on their own as individuals. Clearly, Paul is making this an individual choice. Giving is accomplished individually. Paul makes this a Christian obligation. This is a service to God. Giving is worship; giving is a service. Even the Apostle Paul could not operate apart from money. However, at the same time, he makes it clear that this is an option.

The principle always holds; the believer takes care of his family first. He is not to deprive them of the necessities. Anything beyond that is the believer's own decision of how much to give. There is no starving required in order to give.

There seems to be a disparity between Paul asking an offering for Jerusalem and his injunction to individuals about giving in general. Why did Paul ask for an offering? Isn't that a form of outside pressure? Isn't there is disconnect here? The contemporary question, if his request for money the correct method for leadership today? Or, is this a way to circumvent free will giving with a gentle nudge.

Paul is not going to violate one principle of giving without being grudgingly or of necessity by giving opposite remarks. Paul is the one writing most of the epistles in the New Testament and he teaches most of the mystery doctrine. We have to see this as normative and practical doctrine. This will carry weight in the thinking of believers.

Should Bobby send out visitation delegations to get money? Paul is writing and teaching mystery doctrine which has not been taught before. He is giving theological and practical doctrines never given before. In the Jewish age, there was a percentage required to support the priesthood.

There is a real need here, and Paul is making the needs of the Jerusalem church known. Financial needs of the church and others are never to take precedence over free will giving principles. Paul is not putting on any pressure here nor is he violating any principles for practicality. Paul is giving a practical reason for free will giving. It is accepted that there are specific needs outside of the local church, and this is a legitimate function for a church to engage in. Ministries must have funds with which to operate. These are needs which

grace giving can fulfill. There is no demand from an outside source. Paul is identifying a need, but he is not negating the free will aspects of giving. There are needs out there and sometimes these need to be laid out for the congregation. It is not wrong to consider needs for missionaries, Christian organizations, financial relief, etc.

Pastor so-and-so wants to buy a new building so we can get out of this dump. Or let me show you photos of some people with sad faces. This is what goes on. Needs can be discerned by individuals without announcements, pressures or whatever from the pulpit. Bobby does not address specific needs; he just teaches the principle. Giving can always be done in recognition of the church and of others. Giving can be done on general principles or because we have looked into the matter personally. Up until this time, there was no other way that they would know about this need. This is a church in the 1<sup>st</sup> century. However, after this, Paul does not ever do this again. People know this and it does not have to be beaten into their heads.

Paul is setting the parameters of free will giving without violating the basic principles of giving. The Jerusalem believers are starving and they are hurting, and this is a one-time gift. This is not a continuous harangue for support. There are lots of beggars out there looking to get a free ride, by pastors and otherwise. This giving ought to be done with care and research ought to be done in order to wisely allocate church funds. Every person coming through town does not get to ask for money. The Berachah missionaries don't ask for money. We know what they are like and what they teach, and we take their needs into account and give accordingly. Giving is done without pressure.

A client nation is going to be a more prosperous nation, simply on the basis of God's grace and blessing by association. Therefore, client nations will have more money to give. Missionaries go into countries where there is not necessarily a lot of positive volition, and therefore, they are poor countries, and there will be greater need. That is, a congregation of a missionary will not be very rich; there won't be very many of them; so they cannot give enough to support a particular missionary.

There are individual needs and corporate needs in Berachah Church which are important. If the money is not there, they don't do it; and if it is, they do. Paul is making this point by directing this offering to churches and to individuals.

Grace orientation is the paramount issue. Mental attitude must precede the action in everything. Doctrine in the soul must precede our Christian service.

Practical needs never supercede individual choice and correct motivation. Paul has made this principle abundantly clear on his various writings about giving. This is still about correct motivation and the way to meet legitimate needs. No one wrote more about giving than Paul did. Paul is not negating free will giving by revealing a need and then demanding that this need be met.

The pastor ought to harp on doctrine and not upon needs. The giving will be forthcoming in the properly motivated souls of believers. This is how needs are met. These needs



There mere fact that Paul sets up an offering, does not mean that Paul is individually directing anyone to give. This is not coercion, but directing an offering to be taken. He is presenting an opportunity and leaving the rest up to the individuals in the church. There will be an offering, because Paul has so directed it.

Giving should never be done if it deprives your family. It will not return blessing to you.

1Cor. 16:1 **As to the collection [of money] for God's people, what I have directed the Churches of Galatia to do, you must do also.**

All believers are involved in this offering. Christian service and worship are always obligations of the believer. All are to participate as the body of Christ. There is a unity involved here, as there always is in the body of Christ. We are to present a united front.

Giving is a privilege and a duty for all of us. Whether we are rich or poor; spiritual gift of giving or not.

Thirdly, once the individual makes the decision to give, Paul has personal instructions as to how this should be done. There is the mechanic of setting aside the money at the first of each week. This is like a savings deposit. The money is being put aside for future use. Determine what you can give, set it aside, and then give it when appropriate. Each individual must determine how much he or she will give as he or she is prospered. There is no amount and no percentage specified. Giving more or less is all about our decision. It is all about the attitude and not about the amount. The individual believer makes this determination for himself. We are never to be pressured from an outside source. Tithing is no longer valid for the Church Age. Apparently, that will be our study later on.

Fourthly, asking the church to set aside an offering, is not an individual mandate. This dispensation had only been going on for about 25 years. This was all new. Giving was a part of a new approach, a new doctrine for the new age. There are principles of giving to be delineated here, both practical and doctrinal. Paul states practical principles here.

How often do pastors stand in the pulpit and describe all the needs of the church. Our bus ministry, our missionaries, and then there is a sad story delivered. All of this is pressure from an outside source. This is bogus. Yet it goes on all of the time. Paul is simply indicating a practical reason and a target for free will giving. He is identifying a need but not negating the free will aspect of giving.

Paul's action of revealing practical application is never license for churches to pressure people, even to cite legitimate needs. Bobby could name the missionaries needs and suggest we give this or that person twenty grand. The needs are legitimate but the method is not. Specific needs are not necessary for us to know. We don't need to know exactly how many jungle trails a missionary walks and how many pairs of shoes he needs.

Sometimes, very little money reaches to organization where it ought to go. When you give to some organizations, you may not be giving to that place or person you want it to go to.

It is not a bad thing to ask questions and to determine how much money is going where. Any missionary or organization in Berachah's bulletin is legitimate and has a need. And we have the privilege to give to Berachah for missionaries that Berachah supports; or we can give to a mission organization which gives to these people.

You will hear all kinds of approaches; but it is unlikely that you will ever hear a church saying, "Give as God has prospered you; according to your correct motivation." Pastor-teachers ought not to stand up and harp about how much people should give. Too many pastors are spiritual beggars.

When believers grow up spiritually, needs are met. It is always what the Lord needs to further His work on this earth.

There is one way that believers are forced into giving today, and it is the erroneous concept of tithing.

1Cor. 16:2 **On the first day of every week let each of you put on one side [put aside; to save, to deposit] and store up [save] at his home whatever gain has been granted to him; so that whenever I come, there may then be no collections going on.**

**Lesson #1128**

**Tithing 1Cor. 16:2 September 19, 2010**

**Sunday 2**

You may have come from a church where tithing was a major part of that church. Tithing is not really a part of this dispensation. Paul is not covering the doctrine or subject of tithing in this passage, but there is a thunderous silence here. There is not real tithing in the New Testament, and he discusses giving more than any other writer than anyone else; so, he is certainly the authority on this topic.

*Tithing* means a 10% of one's income; a flat tax, as it were. Paul never says, "Let me make it easy for you; give 10% of whatever. But he never does that. Correct motivation is never considered when a figure is set. It is forced giving; so that is erroneous. Individual determination in tithing is never considered; it is simply done. The money is often donated grudgingly and of necessity, if a person is tithing. Under this system of tithing, people are sometimes required to pledge money before they have even secured it. That is a specific amount, even without taking into consideration how God prospers. Sometimes churches garner wages right off the top. You never see it. How is that for individual choice? No thought or mental attitude from the individual believers. And when this is done, this can foster resentment.

The Old Testament is valid for us; it is the Word of God; so why can't we simply transfer the information found in the Old Testament into today. After all, many principles for the Old Testament apply to today. Doesn't tithing set a precedent for the church today?

**The Doctrine of Tithing**

1. God commanded Israel to bring tithes under the Law. There was no request here; this was a mandate.
2. That was a mandate where no choice was given, which is already a departure from the principle that Paul delineates.
3. What were Old Testament tithes?
  - 1) In Mal. 3:8–10 tithes were brought into the treasury of Israel; into the storehouse; this was a national treasury.
  - 2) These tithes were a national taxation, according to Lev. 27
  - 3) As a tax, Old Testament tithes were levied against Jewish believers and unbelievers, which is also a departure from Paul's doctrine of giving. Unbelievers should never give money to a church.
  - 4) The amount given was 10% of what one owed or received for one's labors or goods.
4. Failure to pay taxes was a violation of the Mosaic Law. Just as failure to pay our taxes violates the U.S. code, subject to all kinds of penalties.
5. The Mosaic Law combined spiritual and civil functions. Israel was not a democracy, republic or a monarchy; it was a theocracy, ruled personally by God through the Law. That outlined His policies. This is why a king was a problem, as they were intermediaries and some were no good.
6. Israeli was a unique union of true religion and state. Today, Islam is a union of mosque and state; that is what Sharia law is all about.
7. Every citizen of Israel, believer and unbeliever, was responsible for supporting the nation through tithing or taxes.
8. They supported in this tithing religious institutions, like the Levitical priesthood and that sort of thing. The Levitical priesthood was a part of national existence. They were purveyors of the law.
9. Old Testament tithing in the dispensation of Israel was not synonymous with voluntary giving. It was a tax, a flat tax; it was required. Certainly, some back then cheated on their taxes. Our feeling about tithing to the church is not unlike paying our taxes on the 15<sup>th</sup>.
10. There was an aspect of giving in Israel parallel to Church Age giving.
  - 1) There was giving that went beyond the requirement to tithe.
  - 2) The principle for giving in the Old Testament is found in Deut. 15:7 *If there is among you a poor man of one of your brothers inside any of your gates in your land which Jehovah your God gives you, you shall not harden your heart nor close your hand from your poor brother.* There is a picture of grace here; God has given Israel this land and He has given individual pieces of land to individual Jews. If your brother needs help, you will help them. That is charity. You help the destitute.
  - 3) This sort of giving in Israel has alms for the poor and other charitable occasions was commended.
  - 4) In fact, the people's attitude toward the poor was a reflection of their gratitude to God's grace in giving them the land. It was reciprocal love. This

is grace orientation. That is a parallel; it is not tithing, even in Old Testament Israel.

- 5) Mark 12 and the widow who gave way over 10%; she gave everything. She put money into the treasury of the Temple. This was a special offering on the Day of Atonement and this was to support the Temple and all of its functions. She gave in devotion and in appreciation for the grace of God. Hers was voluntary giving beyond a tithe.
11. Failure to distinguish between giving and tithing is truly a problem today.
- 1) Tithing in our churches today represents a misunderstanding of the difference between the dispensational differences.
  - 2) Giving functions in every dispensation; but tithing does not. If you are an unbeliever, you can get back any money that you gave today. Such giving is invalid. Giving is appreciation for what God has done for us; and only believers can have this appreciation.
  - 3) Only a free choice with a grace oriented motivation meets the mode of grace giving in either dispensation.
  - 4) That motive in any dispensation centers on a willingness to honor what God has provided and to support what God is doing in this world today. Luke 11:42 the Jews failed in their mental attitude. The pharisees always referred to the Mosaic Law to the letter and everything they did was an expression of self righteousness. Giving for the pharisees was a big deal and they were very legalistic when it comes to tithing. Tithing is taxation and giving is an attitude. Their emphasis was upon legalism in every aspect of giving.

That completes tithing and why it is no good for us today. Tithing is nothing more than coercion. Giving today ought to be free will giving based upon our means and grace orientation.

Every Sunday, the day of assembly worship, which, in itself, was a disconnect from the Old Testament Law.

We are to give in recognition of the blessing we have received by God.

Then Paul says, there should be no collection occurring when he shows up to teach. Paul does not want any offering collected when he arrives. What does this matter to him? What difference does it matter whether the offering together before he comes or while he is there?

#### **Why Does Paul Have Everyone Set Money Aside Before He Gets There**

1. Paul, as a doctrinal teacher, does not want to handle money or be involved in the collection himself. He is not an administrator.
2. Paul has many other apostolic duties on which to concentrate.

3. Paul carries the overall leadership in the Church Age. His apostolic office carried authority over all churches. This was the gift given him by God. He was a pope, for all intents and purposes.
4. So it is imperative that Paul always be very careful about the subject of money, and he was. Everything must be done in such a way so that there would never be a question of his integrity. It must be above-board and transparent. This is a part of the testimony of the church.
5. Paul never went out on his own; he never took offerings; he never accumulated large sums of money in his own
6. No questions must be asked about Paul's integrity or the disposition of money. He did not, on his own, collect for the poor or distribute the money on his own. There would have been a variety of questions at this point, if Paul was closely involved with this money. Therefore, he wants those to handle it on his behalf. It is very important for Berachah to be consider above board. Bobby collects no money directly, no checks with his name on it, or for funerals, memorials or weddings.

Also, Paul never wanted his teaching to appear as if he is charging for his ministry. So he does not come and collect money as a part of his teaching ministry.

1Cor. 16:2 **On the first day of every week let each of you put on one side [put aside; to save, to deposit] and store up [save] at his home whatever gain has been granted to him; so that whenever I come, there may then be no collections going on.**

**Lesson #none                      1Cor. 16:    September 22, 2010                      Wednesday**

Rick Hughes, guest speaker. Notes with Rick Hughes notes.

**Lesson #none                      1Cor. 16:    September 23, 2010                      Thursday**

Rick Hughes, guest speaker

**Lesson #none                      1Cor. 16:    September 26, 2010                      Sunday 1**

Rick Hughes, guest speaker

**Lesson #none                      1Cor. 16:    September 26, 2010                      Sunday 2**

Rick Hughes, guest speaker

**Lesson #1129                      1Cor. 16:1–4    September 29, 2010                      Wednesday**

Bob used to say, "Don't let me die in a hospital; I'd rather crawl out onto the grass." or words to that effect.

Bobby begins reading back with v. 1:

1Cor. 16:1 **As to the collection [of money] for God's people, what I have directed the Churches of Galatia to do, you must do also.**

1Cor. 16:2 **On the first day of every week let each of you put on one side [put aside; to save, to deposit] and store up [save] at his home whatever gain has been granted to him [as he has been prospered]; so that whenever I come, there may then be no collections going on.**

There are many factors which go into your giving. You are not required to give as many churches demand. The greatest blessing is participating in the dissemination of the gospel and the Word of God. It is the mental attitude which counts; you do not have to give when this harms your family.

Paul does not want any collections to be made after he enters into church. He gives a general time, and these Corinthians know that they must take up this collection before. There is a very practical purpose here. Paul is not an administrator. That is not what he is called to do. He is an Apostle, the greatest communicator of Church Age doctrine. He is the preeminent Apostle, even though they were all important. We do not know what all of them did, but we know a lot about Paul, and a little about Peter, James and John. Paul had very critical duties that he was involved in. He had to teach. He was on the road all of the time, forming churches, evangelizing and choosing leaders, and determining who might teach at this or that church. There is no one person or council which is over all of the churches. However, that was Paul's gift. He was a leader over all of the churches.

For that reason, there must never be a misuse of this authority. Money is often central to corruption. Power and money can corrupt; and Paul had power. However, here, he needs to set an example of how to deal with money with integrity. It was imperative for Paul to be careful when it comes to the handling of money. He did not want to have anything to do with money. He needed transparency and accountability when it comes to money. So he distances himself as much as possible from this collection of money.

Many ministries are pulled down because of either stealing from the given money or mismanagement. Nothing could be more heinous than that. Paul is making certain that pastors and administrators are taking this well.

No question must be asked as to Paul's integrity or as to the disposition of the money. Therefore, Paul puts this into the hands of others. He will not carry it by himself or distribute it by himself. If he did any of these things, no one would really know how any of this money was being handled or distributed. Paul could not be questioned on this point. Paul had many inside the church. His enemies would have ammunition against him. Just the appearance of handling money in a wrong way. He did not even want the appearance here and no suspicions at all.

Unfortunately, some ministers lack accountability in church business. They are handling money that they ought not handle. They take compensation which should go directly to the

church. Pastors get salaries. Pastors are not to deal with the offerings. They are bypassing tax laws. The pastor most of all. We still have the obligation to pay our taxes and, most of all, a minister. A minister ought to follow the laws to the letter. No pastor ought to deal with the offerings of a church. Even if there are only 3 people in the church hierarchy. The pastor does not handle it; one of the others handles it, with the 3<sup>rd</sup> man double-checking the money.

A pastor should have no direct contact with the money. His name should not be on any of the checks, he should not be able to write checks on the church account; he should not count the money, etc.

Paul needs to be free to think and teach doctrine; and he must make the best use of his time; everyone has limited time and there is limited time for the pastor. Time should never be spent handling money or making a distribution of that money. Recall that Judas handled the money, not Jesus.

Paul does not want to put pressure upon anyone. His setting up the offering is not putting pressure upon any believers to give. He will never know who gave what. He will never be able to connect this Corinthian gift with any individual or any individual's wealth.

It is always harder when you are doing this for the wrong reasons. Some pastors have honed their money-pitching skills. Paul does not want to directly talk about this with the Corinthians.

1Cor. 16:2 **On the first day of every week let each of you put on one side [put aside; to save, to deposit] and store up [save] at his home whatever gain has been granted to him [as he has been prospered]; so that whenever I come, there may then be no collections going on.**

Grace orientation is very difficult for new believers or immature believers. Grace is the foundation of divine viewpoint. It is easily distorted. Satan wants to distort the grace of God in our thinking. Paul wants us to think very seriously about giving. Paul, in directing them to take up this offering, gives them time to put it together.

There is no confusion of grace when it comes to Paul's teaching and offerings. Paul does not want these Corinthians to think that they are paying Paul for this teaching.

V. 2 tells us how to give, which includes the motivation and the mechanics of this giving.

Then next 2 verses clinch this for us. Someone else will handle the money and take it to Jerusalem.

Money is not a part of the arena in which Bobby operates. There is leadership in the Corinthian church, even though there are problems with it.

Aorist active subjunctive. Δοκιμαζω = *to approve, to approve by testing; to accept*. This is a potential event that will occur in the future. The subjunctive indicates that this is all

contingent. The church at Corinth has to follow Paul's directions. These individuals must be tested, examined and approved. Do they have proven integrity. Is this someone who can handle a large sum of money. Is this someone who can go on a trip with a lot of money. Qualified people must be decided upon. Every Christian group must select qualified people to handle money and the use of money. Paul is not involved in selecting those who will carry the money. He defers to the Corinthian church. Despite all of the shortcomings, Paul still defers to them when it comes to handling this money. Many there will scrutinize Paul in everything that he does. Christian leadership is always scrutinized. It would be interesting to burn a Koran to smoke out some of the activities going on in the United States, but that is not the responsibility of some pastor. Activism is not the ministry of the pastor. We are not to whitewash the devil's world.

There are many people in Corinth who are watching Paul and are ready to discredit him, so he has to be completely above board, and what he does cannot be questioned. People look today for reasons to discredit.

Once the carriers are approved, Paul promises to send them on their way with letters of introduction. The other option is for Paul to go with them to Jerusalem. However, he will accompany the delegates and he will vouch for these delegates in person. However, Paul will not handle the money in any case.

1Cor. 16:3–4 **And when I am with you, whatever brethren you accredit by letter I will send to carry your kind gift to Jerusalem. And if it is worth while for me also to make the journey, they shall go as my companions.**

There is a subjunctive in the 3<sup>rd</sup> class condition. Paul accompanying this group is a maybe. It will depend upon certain factors. Predicate adjective here. We do not know what would make this worthwhile. It could be the size of the offering which may be an issue. Paul has no interest here in the size of the offering. A small sum would not be conducive to Paul's intent. He wants this sum to be a peace offering between Jews and Gentiles. It was certainly for relief of their poverty. There was great animosity between Jews and Gentiles, so this would smooth some of that over, form a bond, and they need to be brought together. There is an ulterior motive. The Gentiles are making the offering and the Jews are receiving it. A small amount of money would defeat this purpose and be insulting. However, Paul knows that, in Corinth, they are rich. They have also been properly instructed. Therefore, Paul can depend upon this.

Paul has to consider these practical problems. He keeps his eyes on the objective. This is not all about the relief of poverty; or poverty only. This is all about doctrinal teaching and forming a bond. This is teaching them that they are one in Jesus Christ. Paul wants unity in the body of Christ. He has to be small about this and politic. Paul walks a fine line here.

Paul will teach some grace orientation here as well. Paul and the gentiles will have their best interest at heart.

This actually tells us that socialism does not work. We are attempting socialism in Jerusalem, and it is not working. The grace that Paul is teaching gains some validity in the eyes of the Jews. Paul has to make a genuine, personal demonstration in order to be accepted and bring unity here. We are all in this together.

Now the question for Paul is, should he go to Jerusalem or should he just let this delegation go on their own. Paul is the Apostle to the gentiles, and yet, his heart is with Jerusalem. He makes the mistake of going to Jerusalem based upon emotion. This will constitute a bad decision. Paul should have gone from Corinth to Rome, as directed by God. Paul could have accomplished this by letters of introduction.

1Cor. 16:4 **And if it is worth while for me also to make the journey, they shall go as my companions.**

## **Lesson #1130**

**1Cor. 16:5–8 September 30, 2010**

**Thursday**

This next section, vv. 5–9, we have a travelogue, where Paul will be going and where he won't. This is Paul's 3<sup>rd</sup> missionary journey. This will inform the Corinthians about a planned trip to Corinth.

These verses are important because they lend an air of historical credibility and there is also a personal touch in these verses, not only when this was written, but centuries later for us. This passage brings Scripture alive and it attests to its accuracy and inspiration, because of all of the personal details that we will find here. Only Paul and his immediate circle would know about these details. Who else apart from Paul could have written these verses. This book could have been easily disallowed if the history or geography was wrong; then it could be seen as a forgery. These verses are all about acceptance of this epistle as genuine. If the 1<sup>st</sup> century Christians accepted this book as coming from the hand of Paul and as authoritative.

We still have this authentic schedule recorded today, right here in the Bible. It is part of the Word of God and a snapshot of the life of the Apostle Paul. Therefore, we know about the Apostle Paul. We know intimate details about him. This is a real travelogue from 2000 years ago.

Paul's original plan was to go directly from Ephesus to Corinth. He wrote this letter from Ephesus in A.D. 56. However, Paul postpones this trip in favor of Macedonia. That is the first change of schedule. He also reveals that he would be staying longer in Ephesus than he expected.

One of the reasons for 2Corinthians is the trouble that ensued because Paul turned out not to come to Corinth when he said that he would.

Paul has opposition in the city of Corinth. There were factions in Corinth. They associated one another with various believers and even with Jesus Christ. These factions who did not like Paul used this change against Paul. Some were hypersensitive about this and they

get their panties all up in a wad because of this. They blow up of the most minor thing; blown up out of proportion. They will grasp at anything to discredit the opponent.

“If Paul can’t stay on schedule, how can he be depended upon for anything? If Paul is not dependable, maybe his doctrine is not dependable.” A little change of schedule, and these people can get a little crazy about this stuff. They can only think about their own annoyances and their own personal feelings.

This change of schedule was not a slight against the Corinthians. Paul just was unable to come to Corinth at this time. Paul stayed in Ephesus because he had a great opportunity for ministry; and the same will be true of Macedonia. Paul had other things that he needed to do. There were ministries which loved the teaching that Paul was giving them.

Reality is brought to what we are studying. We don’t think much about how they lived and what they did from day to day, but this tells us what they did. The Ephesians loved being taught by Paul. They had positive volition. So why wouldn’t Paul teach there.

To get around the Mediterranean, Paul would need to go by boat, and spring was a good time for a boat trip; so that explains why Paul would wait until spring to travel the Mediterranean. Travel on the Mediterranean shut down in the winter. So, there were practical reasons for Paul to stay where he is. All of this is the plan of God, and it all works together. Weather restraints can reveal the plan of God. All that is moving Paul in the geographical will of God right now is weather. It is simple. Paul did not originally plan to stay an entire winter in Corinth, but that is what he is leaning towards.

1Cor. 16:5 I shall come to you after passing through Macedonia; for my plan will be to pass through Macedonia;

Paul’s preferred eventual destination is Jerusalem. That is emotional. The Apostle Paul would love to be in Corinth. He will spend a winter with them. He will do it for 2 reasons. There needs to be some teaching, so he cannot just blow through. Ephesus are advancing rapidly and he is enjoying teaching them. The first chapter of Ephesus is solid doctrine. This was a seminary for Paul. And then there is Corinth. They need their rear ends kicked.

Timothy and Apollos had both been in Corinth teaching; and there were still a myriad of problems in Corinth. So Paul needs to go there personally and straighten them out. There was an obvious affection that he had for the Corinthians.

1Cor. 16:6 and I shall make some stay with you perhaps, or even spend the winter with you, in order that you may help me forward, whichever way I travel.

It is reasonable for Paul to come to Corinth and stay the winter with them. He will winter in Ephesus and, potentially, in Corinth, for traveling reasons. Traveling overland would be dangerous and slow in the winter; and going by boat is the best means of transportation.

This is the geographical will of God at work. There is a time for Paul to travel and a time for him to cool his heels, and the weather was a part of it.

Paul loved to teach, and when believers began to advance spiritually, then he formed some great friendships because of this. When Bobby goes to a conference and there are wonderful people that Bobby likes to spend time with. So he understands exactly what is going on.

**Paul Took These Things into Account:**

1. The change was based upon the needs of the ministry.
2. As the circumstances required, things changed. The offering.
3. As travel permitted; the seasons.
4. Primary is the will of God. However, this is all related to what has already been stated.

*If the Lord permits* means that it is all about God's will.

**What Paul Needs to Consider:**

1. What does God want me to think?
2. What does God want me to do?
3. Where does God want me to be?
4. When does God want me to be there?

If the Lord permits me to go, is a part of determining what God's will is for Paul's life.

Bobby has lived all over: Chicago, Austin, San Antonio, Georgia, Arizona, Hawaii, Oregon. We have to consider these things above when it comes to determining where we ought to be.

Quite obviously, people move into places which are outside of His geographical will, and God might even allow them to be prospered. God will show us which way to go. Doctrine in our soul and the circumstances of our life guide up. This can be suffering, great failure, or great disappointments can move you to where you ought to be.

What is most important? Owning a hill with cattle on a hill or having the Lord, Who owns the cattle on a thousand hills?

1Cor. 16:7 *For I do not wish to see you on this occasion merely in passing; but if the Lord permits, I hope to remain some time with you.*

We do not deserve what we have with God. We are so far beneath Him, that we are dust in His sight. God has seen fit to tell us about Himself. This ought to be a humbling experience. This should give us an idea as to His grace.

Vv. 5–9 are read: 1Cor. 16:5–9 **But I will come to you when I pass through Macedonia; for I am going through Macedonia. And it may be that I will stay with you, and even spend the winter with you, so that you may set me forward wherever I go. For I do not desire to see you now in passage, but I am hoping to stay some time with you, if the Lord permits. But I will stay in Ephesus until Pentecost. For a great and effective door opened to me, and many are opposing.**

These words are recorded forever in the Word of God. This is first an affirmation of the genuineness of this entire epistle. These seemingly minor details are very important to the Corinthians. This way, they can authenticate that this epistle is really from Paul. Some courier brings the letter to them, and he claims to be from Paul, but they don't know him, and they don't know whether or not this is a forged document.

At this time, there were false apostles and false prophets and faked epistles, which would continue for centuries after Jesus Christ. If this was a forgery, then the Corinthians should disregard this letter; they could throw it away.

They might not know Paul's writing; this may have been written by an amanuenses. Furthermore, Paul says a lot of difficult things, things which may be difficult for them to agree to or to deal with. So, they would be more than willing to cast this epistle aside.

This section is stuff that no forger would know or even be interested in. No forger would know about this stuff. It is easy to check on this itinerary. So, a forger would not include this stuff. This itinerary confirmed to the Corinthians that this is Paul who is writing them. This is proof positive that this is Paul. The Corinthians approved of this and this was normative doctrine; authoritative doctrine. The Corinthians knew Paul well enough to recognize that this had to have come from him. This is authentic and normative for Bible doctrine.

We cannot overlook that these verses are a part of the Bible and will remain so forever. It was Bobby's tendency to think this would be quick and easy to cover these verses.

This is also a part of the life of the Apostle Paul himself. This was a real man taking a real journey for a real purpose. Paul and the Corinthians' situation is brought to life for us.

The book of Acts tells us what happened over a period of time. Travel in that era was a major undertaking. For Paul to get to Corinth, a sea voyage was necessary. Paul was in Ephesus in A.D. 56 to get to Macedonia and then to Corinth would be by sea. The road would be arduous and long and difficult.

Paul knew what was going on in the Mediterranean. No one sailed in the Mediterranean during the winter. There were a lot of bad storms, and that affected Paul's traveling times.

This is a real-world problem that Paul has to deal with. He cannot leave Ephesus until Pentecost, which marked Spring. So, staying in Corinth would be through the winter, for the same reasons. This is the reality and limitation of external circumstances. This lends reality to Paul's life. These are real-life concerns.

Paul's itinerary had changed from what he first told them. Paul originally was going to come to Corinth immediately. Paul had already told them he was coming to them, but then he postpones his scheduled trip, and this causes the Corinthians to go into a tailspin. They had anticipated his arrival and looked forward to it. They did not like the fact that Paul was doing this. And Paul takes a detour through Macedonia; and to the Corinthians, they were far more important in their own minds than Macedonia. The Corinthians felt slighted.

Some of the great critics of Paul would use this change to criticize him. "The Apostle Paul is untrustworthy; you cannot depend upon him. Do you think you can depend upon his doctrine?"

So Paul tells them that he would come to them after passing through Macedonia first. Paul has determined that the will of God is for him to go the Macedonia. No matter what others want for you, or think you ought to do; God's plan is what you need to follow. God's will takes priority.

He would probably winter in Corinth, for the winter of A.D. 56–57. The Corinthians were having problems; they would grow and then misapply doctrine, or someone would let their sin nature run wild, and the rest of the church would take sides.

They were litigious; they would file lawsuits against one another. There is a sink hole at the back. It was engineered badly and there is an underground river, and the wall was built because of the Galleria. Bobby was teaching 1Cor. 6 when this all was happening. There were engineers which were hired. The Galleria has fixed their parking lot. There were no lawsuits. Don't file lawsuits and wait on the Lord. We can park in the back and our car will not fall into a hole.

There were all sorts of problems in Corinth; drinking at the Communion Table, the abuse of spiritual gifts, the confusion of the law of love and law of liberty, etc. The church at Corinth was riddled with problems, and Paul gave them time to deal with these problems. Paul has given them doctrine, and now it is time for them to take this doctrine and apply it. This would allow the Word of God to renovate the thinking of the Corinthians. The lag time would be their time to metabolize the epistle and to advance spiritually. By the time that Paul arrives, ideally speaking, they will have developed a good mental attitude. So Paul can build doctrine upon doctrine, precept upon precept.

Apparently 2Corinthians comes from Macedonia? There is a means given the Corinthians by which they can grow spiritually. They have the doctrine and there is no face to face from Paul. There are many people who have spent a lifetime not being face to face. Paul says, read it, study it, live it. Was there a pastor there? It wasn't Timothy or Apollos, who are with Paul in Ephesus.

1Cor. 16:5 I shall come to you after passing through Macedonia; for my plan will be to pass through Macedonia;

1Cor. 16:6 and I shall make some stay with you perhaps, or even spend the winter with you, in order that you may help me forward, whichever way I travel.

1Cor. 16:7 For I do not wish to see you on this occasion merely in passing; but if the Lord permits, I hope to remain some time with you.

## Lesson #1132

1Cor. 16:5–9 October 3, 2010

Sunday 2

There is a reality here; there is a personal touch here which we might not get with just doctrines. Also, there is a verification that Paul is real, and a verification for the Corinthians that this is normative and from Paul.

An overview of Paul's 3<sup>rd</sup> Missionary Journey, and he is proposing the latter portion of his missionary journey. American Bible Society Map (ABS): The green is Paul's journey.



There was opposition to Paul, even in Ephesus. Wherever there is opportunity for ministry, there is always opposition. Paul had adversaries that we will not remotely experience. There is opportunity and opposition wherever Paul goes.

No one who is in God's will will have to beat the bushes for opportunity for service. What Paul finds is overwhelming. Opportunities abound, if we are ready. We become ready by growing by grace and knowledge.

This appears to be a better map for the 3<sup>rd</sup> missionary journey. From Bible Atlas.



Sometimes, God leads us to places that we don't particularly like; a lousy landscape; terrible weather. Do not miss an opportunity for service. There is nothing more wonderful than to fulfill the purpose that God has for us in life.

As we become positive toward doctrine, opposition will increase. The more you grow, the more opposition increases, but then, the more we are able to handle it.

When a great team finds itself in a championship game, their opponents are also tough. There is a great opportunity for this team at the same time. The greater the opposition, the greater the opportunity.



Are you afraid to say you are a believer? Afraid to say you attend Berachah Church? It is always convenient to not serve God; always convenient not to go to church. Always able to find something which is a little more important than church. Are your plans greater than those of God's? There is no blessing in a self-centered life. All of our excuses are meaningless to God. We answer to God about these excuses.

There was the contribution made. Corinth was a wealthy church and Ephesus was well-off, but up in Macedonia, these were poor churches, and they gave liberally; they were great examples of grace orientation.

The Corinthians lacked flexibility. Check your own flexibility when flights are delayed or schedules are changed. Change is inevitable and reaction to change is pure emotionalism.

These Corinthians wanted Paul there right then or awhile ago; and Paul continues in the will of God. No pastor and no evangelist can do just what people want them to do. They have to be able to determine the will of God themselves. The Corinthians were self-centered and they got their feelings hurt.

Paul tells them, just stick with it; get with the doctrine.

Paul will stop in Athens, and this is on the way to Corinth. It is his first stop in Greece, and, in Athens, he is opposed by philosophers. Acts 17? The Corinthians will have both letters to the Corinthians and Paul will spend the winter with them, and he will teach them this doctrine and additional doctrine. While Paul was in Corinth, he wrote to the Romans as well, which would have been taught simultaneously to the Corinthians. This would be the luckiest church alive.

Paul will retrace his steps and end up in Jerusalem, when he should have gone to Rome. He got out of the will of God.

1Cor. 16:5 I shall come to you after passing through Macedonia; for my plan will be to pass through Macedonia;

1Cor. 16:6 and I shall make some stay with you perhaps, or even spend the winter with you, in order that you may help me forward, whichever way I travel.

1Cor. 16:7 For I do not wish to see you on this occasion merely in passing; but if the Lord permits, I hope to remain some time with you.

1Cor. 16:8 I shall remain in Ephesus, however, until the time of the Harvest Festival,

1Cor. 16:9 for a wide door stands open before me which demands great efforts, and we have many opponents.

**Lesson #1133**

**1Cor. 16:10–12 October 6, 2010**

**Wednesday**

Paul wrote this book in A.D. 56 from Ephesus. This book is one of the great transfers of mystery doctrine. Paul was an Apostle, certainly. He was a great Bible teacher; a pastor wherever he went. . He was in Ephesus thoroughly enjoying himself, writing and doing all that he wanted to do. He took the gospel to the uttermost parts of the earth. He took his gift very seriously.

When in Antioch, Paul decided to go on his 3<sup>rd</sup> missionary journey. This was about A.D. 53, and completing it in 57. His first stop was in Galatia, and he stopped in several churches in Galatia. This is where he requested the offering.

After leaving Galatia, he stopped in Ephesus and he stayed there for 2 years. There was wide door for effective service was opened for him.

Paul takes this long route to Corinth. A long route through Macedonia. He previously planned to go from Ephesus right to Corinth; and then changed his plans. The Corinthians had trouble and everything there seemed to be troublesome. This change directly affected them, and they opposed the change. They did not want Paul to go to Macedonia. It was a necessary change.

The Corinthians were impatient. They wanted it right now. They acted like 5 year olds. They were spiritual babies. They were only able to take in the milk of doctrine. They were not capable of moving on. They were self-centered, out of fellowship. One faction hated another faction. They reacted to Paul's change to go to Macedonia, this detour, made them disconcerted. There was another purpose here.

We grow in increments. We do not grow up in a hurry. Sometimes, these increments are so small that we do not notice them. More of the day, you realize that divine viewpoint has renovated your soul. You remember back to the early days and how the Lord has changed our thinking back then.

We think that we are in the plan of God and we think that God ought to manipulate people in a particular way; and this is what we expect, and that rarely happens.. Often marriages are like that. You think you know what God's plan is, and you are going to let them know what it is.

The Corinthians would love to manipulate the Apostle Paul, and this was one more to do it. "Paul was not coming when we expect him to." They should have trusted God's plan and been patient. Doctrine takes time. Paul's purpose, whether he knew it or not, and there was time for the reacting to the carnal Corinthians. They were not ready for the Apostle Paul yet. They needed rebound and they needed some basic principles.

Doctrine takes time to renovate the soul. It would bring them up to speed. They needed some time to absorb this great epistle. While he was in Macedonia, Paul wrote a second epistle to the Corinthians, before he every arrived in Corinth. 2 great epistles. When Paul finally left Berea, then he went straight south. He showed up in Athens. He should have just kept right on moving, waved goodbye, and went straight to Corinth.

The Areopegas was a beautiful place and this is where the philosophers discussed various issues, and Paul began to debate some of them. He apparently was not very good in his debate. He was accused of bringing a false God to Athens, but he was run out of town there. He did not do his best work there.

When he then moved into Corinth, then he taught them a lot of stuff, after sending them 2 epistles. Bobby cannot continually answer questions and still study and teach. Eventually, our questions will get answered. We just need to be patient.

Somewhere in here, Paul wrote Romans.

The worst church of that era got the most teaching; Corinth. That is grace. A.D. 57 was when Paul got to Jerusalem, and he was outside of the geographical will of God. He longed for Jerusalem. It was not hard to talk him into going to Jerusalem. He decided to accompany those taking the offering to Jerusalem. Paul really belonged in Rome. Jerusalem had James and Peter. Jerusalem was not where God wanted him to be.

Paul was imprisoned and he wrote 4 epistles from prison. They may have seemed to be wasted years, but they were not. You either do it your way or God's. God constantly has a place for us to be, and if we fight it, God will kick us in that direction. Some of us have been kicked a few times. God's plan marches on whether we are aware of it or not.

Paul had desires, but even he had desires and even he got out of line.

Timothy is doing what I am; so don't make him afraid.

1Cor. 16:10 **If Timothy pays you a visit, see that he is free from fear in his relations with you; for he is engaged in the Master's work just as I am.**

Timothy is Paul's man. Help Timothy move along his way in peace.

Paul wanted Timothy to prepare the Corinthians for Paul's arrival. 1Tim. 4:7?

1Cor. 16:11 **Therefore let no one slight him, but all of you should help him forward in peace to join me; for I am waiting for him and others of the brethren.**

Apollos said he wasn't going there; he knew what was going on in Corinth and didn't really want any part of it. Paul was going to try to talk him into it.

1Cor. 16:12 **As for our brother Apollos, I have repeatedly urged him to accompany the brethren who are coming to you: but he is quite resolved not to do so at present. He will come, however, when he has a good opportunity.**

### **Who Is Timothy?**

He was a great man of the early church. We might not like him at first.

1. Timothy's mother was Jewish Acts 16:1–3 and his father was a Greek. Normally he would have been subject to circumcision, but he was not. His mother was apparently not practicing strict Judaism, so he was not circumcised.
2. Timothy was trained extensively in the Old Testament. He was taught by his mother and by his grandmother. 2Tim. 1:5 3:15

3. Acts 16:1 became a Christian maybe in Lystra or hooked up with Paul there.
4. 1Cor. 4:17 1Tim. 1:2 Paul calls Timothy his son, so Paul probably witnessed to him. "Messiah has come" and Timothy latched onto it.
5. 1Tim. 4:14 Timothy was put into the ministry in Lystra and he became Paul's nearly constant companion. He took Tim A.D. 49–52 He was a special comfort and encouragement for Paul.
6. Timothy traveled with Paul, from Lystra on. He taught and exhorted and evangelized. 1Tim. 4:14 2Tim. 4:5
7. Paul asked for Tim to be with him in Rome. 60–62 A.D.

### Lesson #1134

**1Cor. 16: October 7, 2010**

**Thursday**

In California

### Lesson #1135

**1Cor. 16: October 10, 2010**

**Sunday 1**

In California

1Cor. 16:5 I shall come to you after passing through Macedonia; for my plan will be to pass through Macedonia;

1Cor. 16:6 and I shall make some stay with you perhaps, or even spend the winter with you, in order that you may help me forward, whichever way I travel.

1Cor. 16:7 For I do not wish to see you on this occasion merely in passing; but if the Lord permits, I hope to remain some time with you.

1Cor. 16:8 I shall remain in Ephesus, however, until the time of the Harvest Festival,

1Cor. 16:9 for a wide door stands open before me which demands great efforts, and we have many opponents.

1Cor. 16:10 If Timothy pays you a visit, see that he is free from fear in his relations with you; for he is engaged in the Master's work just as I am.

1Cor. 16:11 Therefore let no one slight him, but all of you should help him forward in peace to join me; for I am waiting for him and others of the brethren.

**Lesson #1136**

**1Cor. 16: October 10, 2010**

**Sunday 2**

In California

**Lesson #1137**

**1Cor. 16: October 13, 2010**

**Wednesday**

In California

**Lesson #1138**

**1Cor. 16:10–11 October 14, 2010**

**Thursday**

Leadership is part of the pastor-teacher package. The pastor leads and the sheep follow. That is the principle. The pastor develops skills through application of doctrine or dealing with people. This requires training and experience. There was some leadership training in seminary. Bobby did not need it since he spent 10 years in the armed forces. That is a place where leadership is a part of the training.

There are many styles of leadership; many categories of them. For the pastor-teacher, this is the manner or leadership style; the manner or approach of teaching. There is the authoritarian style, which is the style that Bob had. Decisions are in the hands of the pastor as well. It can fall into dictatorship, but that was not Bob. You were never uncertain about what Bob thought about things. You ought never to be uncertain about what doctrine is. There is another style, a more democratic style, a delegating style, where the leader depends more upon his subordinates in decision making. In the pastor-teacher's case, his administration approach is more of a factor. However, there is a danger here, where there is too much delegation, where doctrinal viewpoint is distorted. The pastor must be the overall director of policy, based solely on the precepts of the Word of God. What is the point? Doctrine is to be used. Some people walk out of Berachah and never apply what they learn.

There is an academic approach, but it is not about academic knowledge.

Styles of leadership often blend together. There is a time to say, *do it*; and a time to ask, *what is your opinion?* Bob was partial to the wisdom around him, but he was able to make the big decisions. He applied doctrine in order to make these decisions.

Regardless of the style or the personality, it is the gift of pastor-teacher which the authority comes from. If the pastor does not teach, then he is shirking his responsibility. His leadership will suffer and the church will suffer. Factions will end up taking over, as they did in Corinth. Corinth was in disarray. Paul commends Timothy as a leader.

The Corinthians should not be opposing Timothy, nor should they despise him. To be openly critical of a pastor, that is a problem. If a pastor is not the right person for the pulpit, God will remove him. Why would anyone want to defy a pastor-teacher whom God has called to the pulpit. Lots of people want to complain about everything that is wrong.

Bobby has no doubt that he belongs there; and if someone has left because they oppose him being there, that is a good thing. That is what they ought to do. This becomes a distraction for the pastor. God takes care of His Own men in the pulpit. He does not allow attacks to go without something done.

There are factions; some want recognition or attention; and these motives exhibit blindness when it comes to the Word of God. A believer must always examine his own motivation when becoming critical of a pastor. Do not become your own judge and jury. Leave that up to the Lord to deal with a pastor who is failing. God will handle it in ways that you have no conception of. Don't get in the way or you will get some of it. Don't sit in judgment or try to interfere.

If you do not like a pastor-teacher, quietly move on and find someone under whom you can grow.

If you idolize or obsess over your pastor, you are wrong as well. You do not make an icon out of a pastor.

Bobby has been on 4 conferences this year, and he has something to say.

#### **Principles on the Pastor-teacher**

1. Listening to several pastor-teachers all at one time, the itching ear, is a dangerous endeavor. Lots of people do not believe it and think it is harmless.
2. Plurality of pastors is not a good option.
3. Plurality of pastors is not a substitute for finding the pastor-teacher who teaches solid doctrine under whom you can grow. The exception for most, would be the tapes of R. B. Thieme, Jr.. Confusion can result from a plethora of pastors. Sometimes people believe that they are growing faster when they hear more pastors.
4. Because listening to too many pastors requires doctrinal decisions that we ought not make. We will have to make our own doctrinal decisions. We are sheep. That is

what we are called. In some respects, that is not flattering, but it is descriptive, and sheep are easily led. It is dangerous to listen to the voices of several shepherds; you can end up in the wrong pen. You may not even know it. Bobby has seen it many times.

5. Humility is critical in this area. Find a pastor-teacher that you can stick with. Supplement with recordings from R. B. Thieme, Jr. ministries.
6. Admittedly, there are pastor-teachers who teach essentially the same doctrine. What is wrong with listening to them. That does not mean that there are no departures in their teaching. There may be this tiny aberration which continues to widen. How do you think we ended up with so many apostate churches? In overt and subtle ways, these departures occur. If you trust one of these pastors and you do not realize that you are departing from doctrine, you then have built-in confusion. There are pastors who came out of Berachah who went from dispensational to covenant theology. Their congregations are being led down the primrose path. Students coming out of seminary can end up with conflicting doctrine and if they go wrong, then we will also be confused by them.
7. You cannot submit to the authority of 2 shepherds at one time. That ends up in authority disorientation. You become the arbiter of your own doctrine. No pastor is perfect and no pastor exactly interprets Scripture exactly right every time; you still grow spiritually. Some of you think, if you compare pastors, you will get it all straight. Then you can look at a doctrine and decide for yourself which doctrine is best. These are circumstances that you should not involve yourself with. It is not an excuse to listen to several pastors, saying, "I am listening to doctrine daily." And they do it because there are no pastors teaching every day. Bobby takes hours to put together a message, and he makes them dense. So either relisten or go to tapes from R. B. Thieme, Jr..
8. So listening to multiple pastor-teachers because a question of authority-orientation and doctrinal accuracy.
9. It is a problem to take from each pastor-teacher what you decide to accept as accurate. Guaranteed, you will run into something different with 2 or more pastors. Often those with itching ears find a pastor to back up their own notions.
10. This is a plurality of elders in churches and this confuses their congregation and there ought to be one shepherd over the sheep.

Why do you think that Paul recommends Timothy and endorses his authority in the Corinthian church. Timothy has great doctrine to teach which Paul has confirmed as accurate. It is necessary for the Corinthian church to become oriented to Timothy's authority.

Let's not go overboard here. Do not say, "I am not going to listen to Rick Hughes when he substitutes, and that would be listening to 2 pastors at the same time." That is an overreaction. Rick is not a pastor-teacher nor is he a full-time teacher of the Word of God. And he is approved by Bobby to teach for a limited amount of time. He is also not our alternative for the teaching of Bible doctrine. He is under the umbrella of Bobby's authority.

He does not teach anything that Bobby does not approve of. He is not our alternative doctrinal teacher.

We do not know if Timothy ever actually made it to Corinth. Paul was only going to winter there in Corinth. Somebody stayed and Paul commended Timothy. There is the principle; authority in one church. Paul was not mandating that Timothy or Apollos go wherever he wants them to. Apollos did not want to go to Corinth. Paul is not the arbiter; he is not the bishop over many churches. No one can say for certain what God's will is for us. Bobby cannot do it; not our best friends, etc. Others may have suggestions, but God's will for us is what counts and He leads us toward open doors.

Bobby was in a doctrinal program in seminary and he realized that the PhD program would not really do him any good, and circumstances pointed him away from it. So he calls his father and asks. So Bob says, come back and work for me until you figure out what you want to do. And here Bobby is, 20 years later. We find this by continuing to grow and by applying the doctrine God wants us to know.

#### **Closing Points**

1. Paul left the final decision as to who went where to the will of God and to the thinking of the candidates.
2. What Paul is doing here is laying the groundwork in his recommendation of men whom he sees as a good fit for Corinth. Paul considered who was available.
3. You never have to worry; God always makes the right person available when the time is right. Someone will become available.
4. The church and the availability of the right pastor will coincide.
5. No pastor has to lobby or politic to get the job. He just needs to present himself as a candidate. His credential is his teaching, which he demonstrates to the congregation and to the church leadership. The candidate then leaves all of this in the hands of the Lord.
6. God's leading might not be in our desire or in our plan. So flexibility is important.
7. God opens and closes doors and God may open up a new direction in our life which was not part of our own plan.

1Cor. 16:10 **If Timothy pays you a visit, see that he is free from fear in his relations with you; for he is engaged in the Master's work just as I am.**

1Cor. 16:11 **Therefore let no one slight him, but all of you should help him forward in peace to join me; for I am waiting for him and others of the brethren.**

**Lesson #1139**

**1Cor. 16:10–11 October 17, 2010**

**Sunday 1**

We find out in this chapter how the gospel was spread and how there was teaching and how did it.

This is a 3<sup>rd</sup> class condition, which means that Timothy may go to Corinth and maybe he won't. Paul will make the trip to Corinth is certain, but Tim traveling there is debatable.

No church will be left without spiritual leadership where there is positive volition. The pastor-teacher will be supplied for that church. Such a pastor needs to be prepared and ready to teach. Someone would be made available for Corinth who would be just right for that wild church. This would take a pastor who is strong and willing to do what is needed. Paul understood this because he was sensitive to God's plan in this area. We do not think of Paul as being sensitive, but he is. Paul is not mandating Timothy going to Corinth or Apollos, for that matter. No one else can direct us into the plan of God except for God. The principle is, no one can say for certain what God's will is for you until God begins opening and closing doors. This is true of a pastor-teacher and of anyone else as well. God never leaves us in the lurch. He always provides for us in this area. You cannot reject this door or walk away from that door.

This same principle is true of the gospel; there are so many ways for the believer to present the gospel and there are times for this to be presented.

There may be subtle ways. A woman in Uzbekistan goes back to her flat and puts on an MP3 and she turns up the volume as loud as possible. People are dragged away in the middle of the night to torture chambers.

Timothy is a perfect example of being overly-sensitive and he was kicked out of town by spiritual bullies. He will not be deterred by those who ridicule or scorn him. Rejection does not stop a believer from fulfilling the great ministry that God has for us. Paul knows that God will supply the right man at the right time. So Paul left the final decision as to who went where to God and the leading of God the Holy Spirit.

Paul is training and preparing Timothy and Apollos; he is simply laying the groundwork, and he may think that these men are available for a church. God always makes the right person available when the time is right. Look back on your life and how you ended up where you are today.

The church in Corinth will be ready and whoever needs to teach there will be available at the same time. No pastor needs to lobby for the job or politick for the job. He just presents himself and his credentials, and God will put the right man in the right church for him.

Bobby didn't ask for Berachah nor did he even want it. This may be a direction you would have never seen or expected and you may think, a few years previous, that you do not even want to be there. God closes doors and He opens doors. He may cut off a direction that you had planned. Your plan is never equal to God's plan. So many believers think that they have a great plan which God must endorse. God knows these things and He may even pull us out of circumstances that we really like.

Paul knows that the criterion for his own life has been God's will, and he looks to have these same standards applied to Timothy and Paul. God has a plan and circumstances are moving us in that direction. We have a part in this. We have free will.

We know that Titus went to Corinth and that Timothy was with Paul in Macedonia when 2Corinthians was written, so Timothy may not have gone to Corinth. Timothy definitely went to Ephesus and to Asia Minor.

It is reasonable the Paul thought Timothy ought to go to Corinth, but God sent Titus instead.

We can advance the plan of God or not. We have this choice. We will be the happiest when we are advancing the plan of God. We will be miserable outside of the plan of God. It is God's thoughts which matter; it is His plan which matters.

1Cor. 16:10 **If Timothy pays you a visit, see that he is free from fear in his relations with you; for he is engaged in the Master's work just as I am.**

Paul gives more instructions in v. 11. Paul is aware of the history of Timothy with this church; and, at one point, this was an adversarial situation. In almost every church, someone has a burr under his saddle about the pastor. The pastor can also get out of fellowship, and, after awhile, there is a battle between them.

Paul knows Timothy and Timothy has no people skills; he liked to be in the background. Particularly in the area of Paul's tremendous personality. Timothy had his own ministry but with a low-key personality. Many did not see that Timothy has a real teaching gift and they did not see that he had a gift of teaching. They did not recognize that God had given him a teaching gift.

Of course, it matters, the presentation of the message and whether or not you can get something out of it; but that is what you find with any teacher.

Timothy took off and he became ready to teach later. How many of us make the same mistake over and over again? Timothy learned from getting hammered in Corinth and he began to overcome his shy and retiring nature because he has doctrine in his soul.

Had Bobby not listened to his father's advice, he may have been elsewhere; or he may have ended up in Berachah, but it would have been a harder road. Never discount what God knows about us personally. A gifted leader will take charge. A man with the doctrine is compelled to bring it to the people he shepherds. Leadership is build into the message. People skills will develop with the advance to maturity and a little experience.

If God has places a pastor into a church, then why should anyone oppose that placement? No pastor-teacher is everyone's right pastor-teacher. The fact that some do not take to this personality does not negate God's plan for that pastor or for the church.

Mental attitude sins in the souls of believers control the life and consume it and turn believers against their own pastor, by his own choice and his own resistance. Recognize that God has us in the palm of His plan.

1Cor. 16:11 **Therefore let no one slight [despise] him, but all of you should help him forward in peace to join me; for I am waiting for him and others of the brethren.**

## Lesson #1140

1Cor. 16:10–12 October 17, 2010

Sunday 2

We all fail. Timothy is a good example of abject failure. He flew it as a pastor at Corinth. Paul knew what happened and Paul knew that Tim was ready to go back. We never know where we will end up. We do not know where our failures will end up as successes. The only real success is to fulfill the plan of God.

The outside world can look at us as failures or as successes, but it does not matter how the world sees us. It matters how God sees us. We are a smashing success in the way that God sees us. Knowing all of this, Paul wants to assist him in every possible way, to ease his path, and to warn the Corinthian opposition of God's will.

We often go the opposite direction and we end up in the belly of a fish and get thrown up somewhere. The Christian way of life is getting up after a failure, dusting yourself off, and moving forward.

Tim's personality is the same. The Corinthians see him as the same old Timothy. They mistook humility for weakness, but it is strength. The Corinthians saw latent leadership as a lack of leadership. Do not underestimate the quiet person. Do not underestimate them due to their personalities; reserve your evaluation.

Εξουθενεω = *to despise*. This is the aorist active subjunctive. This is a potential.

**Verb:** exoutheneō (ἐξουθενέω) [pronounced *ex-oo-then-EH-oh*], which means, *to make of no account, despise utterly*. Thayer definition only. Strong's #1848.

The reversionistic Corinthians did not recognize what they had in Timothy.

1Cor. 16:10 **If Timothy pays you a visit, see that he is free from fear in his relations with you; for he is engaged in the Master's work just as I am.**

Timothy is going to be an interim pastor, if Paul has his way.

**Verb:** προπεμπō (προπέμπω) [pronounced *prop-EM-poh*], which means, 1) *to send before*; 2) *to send forward, bring on the way, accompany or escort*; 3) *to set one forward, fit him out with the requisites for a journey*. Thayer definition only. Strong's #4311.

added to this is εν ειραινη. When Tim leaves in peace, the people have appreciated the message. Paul is asking them them to let Tim leave in peace, which means graciousness

on the part of the Corinthians toward him. Don't scorn Tim while he is there and do not allow him to leave in the midst of strife and turmoil.

Timothy would explain this epistle to them. "I was there when Paul wrote this and I talked it over with him, and here is what he meant. Here is his thought process; this is how Paul was thinking."

We are building doctrine upon doctrine. The Corinthians got 3 different epistles and each built more doctrine upon more doctrine.

We have it all in front of us. There is the gift of pastor-teacher to teach it to us.

Ἐρχομαι is a common verb used here. Paul has a lot of work for Tim to do. He wants to send Timothy to the Corinthians on a temporary basis.

Paul leaves room for Timothy to follow the guidance of God. Paul desires to have Timothy back, but he does not presume to supercede the will of God.

There are those who want to manipulate others to get their way. There are ways to manipulate. That is a favorite past time of the members of a congregation. Bobby gets letters like that; from manipulative people.

It was dangerous to move about in the ancient world. When Bobby travels, there is a support team that goes with him, to deal with a number of various things.

Timothy traveled with Paul and he became the pastor of Ephesus and then moved to different churches in Asia Minor.

1Cor. 16:11 **Therefore let no one slight [despise] him, but all of you should help him forward in peace to join me; for I am waiting for him and others of the brethren.**

Acts 18 gives us a good background on Apollos.

### **Apollos**

1. Apollos is named after a Greek god
2. He was born in Alexandria, but he was a gentile. Alexandria was one place where the LXX was translated into Greek.
3. Traveled to Ephesus in the summer of 54.
4. He was an eloquent and learned man. Acts 18:24
5. He had been instructed in the way of the Lord. He knew the gospel. Acts 18:25
6. He was a take charge, out front, ready to lead kind of guy.
7. Apollos had some theological shortcomings. He only knew about the baptism of John. Acts 18:25 John proclaimed the coming of the Messiah.

8. He was a Jew from Alexandria, a grand place of learning. He was fearless, but he did not have all the information. Tim was the opposite. He had the information but no personality for teaching.

Paul uses opposite personalities and that are to two ways by which... We get on different roads and with different missions, but to accomplish the same thing.

1Cor. 16:12 *As for our brother Apollos, I have repeatedly urged him to accompany the brethren who are coming to you: but he is quite resolved not to do so at present. He will come, however, when he has a good opportunity.*

## Lesson #1141

1Cor. 16:12 October 20, 2010

Wednesday

Apollos is the subject for the evening. Paul tried to encourage Apollos to go to Corinth. 7 times in the book of Corinthians; twice in Acts and once elsewhere. It appears that he was taught by Paul directly. He is a very important fellow worker in the ministry at Corinth.

Apollos was a Jew from Alexandria, Egypt. In the summer of 54, Apollos traveled from Alexandria to Ephesus. Acts 18:24: *But a certain Jew named Apollos, an Alexandrian by birth, an eloquent man, came to Ephesus, being powerful in the Scriptures.* There were a lot of Jewish scholars in Alexandria and this was a great center of learning. Around 300 B.C., this is where they began to translate the Old Testament into Greek. We can look at the LXX in order to figure out what the Hebrew words mean. It was closer in time to the writing of the Old Testament. This is the town from which Apollos came. Apollos may have been a Jewish scholar in Alexandria. The word of Jesus Christ came to Alexandria and Apollos believed. Act 18:25–26a *This one having been taught by mouth in the way of the Lord, and being fervent in spirit, he spoke and taught accurately the things about the Lord, having understood only the baptism of John. And this one began to speak boldly in the synagogue.* Once John the Baptist began to minister, having a great ministry in the Judæan desert, and he presented a ritual identification for those who were baptized by him. The Jews would have to change their minds. Repent means *to change one's mind*. They had the idea, as keepers of the Law, you were in the Kingdom of God. John wanted them to change their minds from that view. John was talking in Old Testament terms. He knew the Messiah was coming.

John announced the Savior; he announced the Messiah to come shortly. He baptized the Lord Jesus Christ at the beginning of his ministry. When John the Baptist baptized Jesus Christ, he identified Him with the Messiah.

Apollos knew nothing, however, about the doctrines of the Church Age. Apollos only understood what John taught about the Lord Jesus Christ, as far as that message went. We do not know how much Apollos knew about the cross or the resurrection. However, because he lacked this Church Age doctrine, Apollos needed some updating. He got that when he got to Ephesus. Acts 18:26b *And hearing him Priscilla and Aquila took him and more accurately expounded the way of God to him.* So, Priscilla and Aquila filled him in on the entire gospel. He was a man who could teach. He was not intimidated by the

church in Corinth. Acts 18:27–28 **And he having intended to go through into Achaia, having been encouraged, the brothers wrote to the disciples to welcome him; who, having arrived, helped much those who were believing through grace. For he powerfully confuted the Jews publicly, proving through the Scriptures Jesus to be the Christ.** Paul always went to the Jews first, and he began to refute the Jews in public. He could take Messiah from the Old Testament and show how those prophecies were fulfilled in New Testament times. They wanted the Kingdom of God right then and there. They did not want the cross. John taught, there was another part of this—changing one’s mind. Jews at that time would close their minds to the gospel. Even today, this can upset Jews.

Then Apollos ran into a major problem. There were a number of Corinthians who just loved Apollos, and they began Apollosites. The faction problems of Berachah were solved by getting rid of the assistant pastors.

This faction wanted to be seen as greater than the other groups in Corinth; but this was not the intention of Apollos.

A.D. 54 Paul arrives in Corinth. Apollos had left Corinth by that time and moved to Ephesus. A.D. 56 Apollos may have told Paul some of the things that went on in Corinth.

Apollos took in doctrine under Paul. You never know how long you have. You never know how long you have. Take advantage of the time. Redeem the time.

Paul had great confidence in Apollos and thought him to be the best for Corinth. Paul knew that Apollos was ready for something else. So he encourages Apollos. Paul did not demand that Apollos go to Corinth. He encouraged him greatly. Paul believed both Apollos and Timothy to be ready. He thought it was a good fit for Apollos. However, Paul is not saying, “Please go.” He encourages him greatly. This is an ongoing persuasion.

Paul shows great restraint and wisdom when dealing with Apollos. Paul has incredible wisdom and great genius. He demonstrates this in all that he does. Paul never abused his apostolic authority over others. Those in Paul’s entourage were not Paul’s servants; they were servants of the Lord. Paul encouraged Apollos, but he did not force him to go. In arrogance, Paul may have demanded Apollos to go to Corinth.

Bob and Roger Lewis both wondered about Bobby taking over Berachah. However, the decision was to be Bobby’s. He wasn’t ready at that time; and Apollos felt the same way. It was not God’s plan for Apollos.

The independent Bible church more conforms to the principles of the Bible. God makes people available at the right time in the right way. There is the aorist active subjunctive of ἐρχομαι. He makes his wishes known in the subjunctive (Paul could have used the imperative). Paul left it open, and Apollos was giving it some thought.

Apollos probably wanted Paul to go back first and rip the factions apart first. However, we cannot escape these things. Apollos refused temporarily. He was wise; he did not want

to exacerbate the preexisting conditions in the church. No pastor wants a church to be all about them. So many times, people have said that Berachah was a personality cult.

1Cor. 16:12 **As for our brother Apollos, I have repeatedly urged him to accompany the brethren who are coming to you: but he is quite resolved not to do so at present. He will come, however, when he has a good opportunity.**

**Lesson #1142**

**1Cor. 16:12–14 October 21, 2010**

**Thursday**

Timothy and Apollos were out of Corinth and apparently glad to be out of Corinth. Paul is addressing what Paul wants them to do; return to Corinth. Paul does not want these 2 guys to be beat by Corinth. Paul is not dogmatic; Timothy might arrive in Corinth in the near future, but it is not certain; and the same is true with Apollos; that is, he might not return until he is good and ready (from reading in between the lines).

Paul, at this time in Ephesus, believes it is time for Timothy and Apollos to get moving; they are prepared enough. "Apollos, you need to get back to Corinth." However, this did not sway Apollos; he was not one to be hustled to this or that place. At this point, he just did not want the job. Paul could have gotten quite impatient and overbearing, but he did not. However, Paul did not do this. He showed great restraint and great wisdom. He did not issue any orders to that effect. He was well-aware that Apollos had free will and he was not the servant of Paul. Paul was not the pope. He was unable to simply order various personnel around. He knew that Apollos had to make up his own mind.

Paul allows Apollos to make up his own mind. It is always about the message. Apollos wanted this whole faction thing straightened out (from reading between the lines); and he was probably waiting out Paul to go their first and straighten them out. Apollos had had enough of their bickering and strife and arrogance. Apollos was content with the friendly confines of the city of Ephesus.

Bobby understands the seminary time and that it was really nice to spend that time in the Word and discuss this and that; but it was harder in a church, where there are a buttload of problems.

#### **Principles from this Verse**

1. Paul does not claim to know the will of God for another believer. If they think they do, it is only speculation. If Paul can leave room for the will of God and the decision of an individual believer; then why can't we? Paul had a reason to get Apollos into that church. So, on 17 May 2003, Bob stepped off the podium for the last time, and a few months later, Bobby was asked to step up and fill-in until they could figure out what to do. While fishing prior to this, Rick Hughes suggested that Bobby, if given the chance to fill in, to take it. Suddenly, the whole thing was laid out in front of him. Some people find their niche this way.
2. In his wisdom, Paul helps to point out the way; however, he does not order Apollos there. It is not his final decision.

3. Paul neither condemns nor commends Apollos' refusal to go to Corinth. Instead, Paul writes, "Apollos may come there later to teach."
4. Paul makes his thoughts and desires known, but does not mandate a course of action for Apollos.
5. Paul merely revealed the decision of Apollos, as well as his own preference; but without censor or praise. However, Paul condemns the negative atmosphere of the Corinthian church. If their church was so untenable for Apollos or Timothy, what must this church look like to the outside world? Where is the testimony of this church?
6. Paul is not demanding anything. He is a man of doctrine. He is a man who knows the will of God is all-important.
7. Further, Paul did not attempt to manipulate Apollos; nor does he pry into his reasons for not packing up immediately and going.
8. Although Paul does not like the negative atmosphere in Corinth, he does now chew them out, but he subtly implies that the fault is in Corinth and not with Apollos.
9. Neither does Paul seek to mold Apollos in his own image. Emulate God; not Paul.
10. Paul recognizes that Apollos can legitimately live his own life before the Lord. Apollos is not to live for Paul's personal desires for his future pastoral life. This is a major problem in churches today. People manipulate others to live the life they think they ought to live.

1Cor. 16:12 **As for our brother Apollos, I have repeatedly urged him to accompany the brethren who are coming to you: but he is quite resolved not to do so at present. He will come, however, when he has a good opportunity.**

So, what does Paul mean by telling these people to *act like men*?

Jeff Cooper's course of gun fighting; and Jeff teaching this to men and women. 2 in the chest and 1 in the head. We don't think of women doing this, but these women were there acting like men, so to speak. They were pursuing the same objective as a man. They were learning how to protect themselves if necessary. They were moving toward the same objective.

He stressed to notice what is going on around you at all times. Notice how their eyes move; notice their body language. He also suggested to stay out of bad areas where confrontations tend to occur. White is the condition of most people most of the time. Those who are blissfully unconscious of their surroundings. This is the way most people are most of the time. They are never looking ahead; they are not alert. They blindly walk into developing danger. If you are in condition white, you are less likely to avoid trouble; you are more likely to find it. So, don't be in condition white when on the street. Do not heedlessly walk into a situation where you must defend yourself with deadly force. That is your last resort. When you have to shoot someone, that is when trouble begins. When you shoot, you can end up in more trouble than when you started. So, Cooper said, condition white is not a condition to be in when you are on the street carrying a gun.

Condition orange is how we ought to be when on the streets and among people. This means, be alert. Pay attention to everything, and, in so doing, you will avoid trouble; and if trouble comes, you will be prepared. Jeff Cooper had the same idea as Paul. Be alert, which is what Paul is saying here.

1Cor. 16:13 **Be on the alert; stand firm in the faith; acquit yourselves like men; be strong.**

1Cor. 16:14 **Let all that you do be done from motives of love.**

## Lesson #1143

**1Cor. 16:13–14 October 24, 2010**

**Sunday 1**

We are empowered by God the Holy Spirit to take in the Word of God.

We will prove today that we are a militaristic church. That is, we love those on the front lines who defend our freedom. We are also in a battle all of our Christian lives. Paul wants this verse to sound like a military command. However, he finishes this off with v. 14. These ought to be the final verses of this epistle.

There will be some closing salutations to various members of the church. However, these 2 verses are the closing thoughts of this epistle to the Corinthians. Nothing is more important than the Corinthians complying with these mandates.

Many Corinthians have ignored these words to their own detriment. They are weak in the spiritual life. They have succumbed to every wind that has gone by.

Paul uses military analogies, and Paul spent 2 years surrounded by the Praetorium guard. He appreciated the military and they rescued him from a Jewish mob who wanted to stone him.

How many of you have gone out on a first date and say, "I love you." That is not love. When we develop this love, we can also have reciprocal love for all mankind. One love builds upon another love which builds upon another love.

Present active imperative of γρηγορεω, which is an order. A soldier is to never fall asleep at his post and is to always be alert. There are so many enemies from many different directions who are out there constantly.

**Verb:** grêgoreuô (γρηγορεύω) [pronounced *gray-gor-YOO-o*], which means, *1) to watch; 2) metaphorically give strict attention to, be cautious, active; 2a) to take heed lest through remission and indolence some destructive calamity suddenly overtake one.* Thayer Definition only. Strong's #1127.

Why do the Corinthians get this command, and other churches do not? They are surrounded by enemies; and they appear not to be alert most of the time. They seem to be asleep when on guard duty.

What does alert mean for any believer? The believer needs to be able to recognize the enemy. How do you recognize the enemy in the spiritual life? It is doctrine; this is how we guard our spiritual life. This keeps us from being infiltrated. The enemy is very sneaky and will infiltrate us. 1Tim. 6:20 it is relative knowledge which opposes us. **Timothy, guard what has been entrusted to you, avoiding irreverent, empty speech and contradictions from the "knowledge" that falsely bears that name.** 2Peter 3:17 **Therefore, dear friends, since you have been forewarned, be on your guard, so that you are not led away by the error of the immoral and fall from your own stability.**

We have to be able to stand firm, meaning we have strength in doctrine. *In the faith* is the doctrine which they have been taught and that which they believe. *Stand fast* is another military term, which means to follow the highest orders from the very top of the command chain. This is our second general order.

**Verb:** stêkô (στήκω) [pronounced *STAY-koh*], which means, 1) *to stand firm*; 2) *to persevere, to persist*; 3) *to keep one's standing*. Thayer Definition only. Strong's #4739.

You die in place. You do not retreat. We continue to fight; we stand firm.

The question is, how do we stand fast in the faith? What is the technique for that? Daily, we face all of these things? What is there to help us along in this? Of course there is. The most basic way to stand fast is the faith rest drill. This is a drill. This is the frontline of defense. Stability in our soul is based upon what God has promised. We know what God has said about everything in our life and we know what He has promised us. We apply this guarantee to our circumstances.

Rom. 4:19–21 **And not being weak in faith, he did not consider his own body already dead (being about a hundred years old) or the deadening of Sarah's womb. He did not stagger at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what God had promised, He was also able to perform.** This is Abraham and he cannot procreate; he cannot have children. Sarah was also old and could not conceive either. They were both too old to have children. This was a hopeless situation. God had given Abraham a guarantee. But God promised them children. It was impossible, humanly speaking. There was no reason for him to doubt or fear or act apart from his orders. The older he became, the more steadfast in faith he became. All he had was God's promise. Abraham knew that, what God had promised, He was able to perform. Few of us have been in a situation like this. Abraham stood firm because of his faith. He knew what God promised was true.

We may realize that there are promises and that God is there; but this may seem to be a broad outline.

1Cor. 16:13 **Be on the alert; stand firm in the faith; acquit yourselves like men; be strong.**

1Cor. 16:14 **Let all that you do be done from motives of love.**

Paul has used some military terms here and he is enthusiastic. Bobby understands orders and the reason for following them out. There are no gray areas; there is no question about what we ought to be doing.

When Bobby left the military, he was told, “Be careful, sir, there is no one in charge out there.”

We are in spiritual combat constantly.

We are going to learn a fail-safe technique; a drill to follow every time.

### 3 Steps for Standing Firm; the Faith Rest Drill

1. Claim a promise to stabilize your soul. This is what is done in combat. This is a direct confrontation. This is adversity. Here, we claim a promise to stabilize our souls.
  - a. First of all, we have to recall a promise from the Word of God. God has given us innumerable promises from the Word of God. We must have a promise in our soul that we claim. If we know a promise, we can do this. If we don't, then we have no promise that we can depend upon.
  - b. Think about what this promise actually means.
  - c. Realize that, from the divine viewpoint, we always know that our situation is not hopeless. Our situation is never hopeless because of the guarantee. We get guarantees on appliances for about a year, and then everything goes wrong with them. However, we have an iron-clad guarantee on them.
  - d. God is still in control; He can do what He says He will do. He is immutable and sovereign and truth. He does not waltz on an obligation. God is not a manipulator. He gives it to us. We can fail, but it is still there. That is our guarantee.
  - e. He holds us in His all-powerful loving arms, so what can we be afraid of? His arms may be invisible, but they are still real.
  - f. Now that we have the promise, we can use it. God the Holy Spirit will bring the proper promise to your thinking when you need it (as long as you have learned it in the first place).
  - g. You think about what the promise has to do with your own particular situation. He cares for us, and that is all that we need to know.
  - h. This realization quiets our fears, tears, or whatever.
  - i. This realization enables us to focus on the Bible doctrine which we know. The promises of God always brings the solution into focus.
2. Use the promise in a doctrinal rationale.
  - a. A rationale is an underlying reason; a justification or a rationalization.
  - b. Every Biblical promise is backed by a doctrine or a set of doctrines.

- c. The promise is a capsule summary of many related truths. When we bring this to mind, suddenly our minds begin to churn.
  - d. This is a doctrinal rationale, and it is a logical process. Most human beings like to be logical. It is a process which moves toward a Biblical conclusion. This is a divine viewpoint application. We are making an application now. This is a doctrine which was triggered by a promise.
  - e. The promise which we use in step 1 triggers in our mind a whole realm of doctrine which we can apply. The Holy Spirit helps us here. The Holy Spirit brings a promise to mind and then helps us with this promise. However, we have to have that promise and doctrine in our souls in order to use this technique. Knowledge is necessary.
  - f. Our faith rest, that rationale, become more effective; our thinking stabilizes. When we are under pressure, our thinking is all over the place; especially when we are in anxiety mode. The promise and the rationale stabilizes our thinking. Doctrine weaves these altogether. That focuses on Who God is. That is the very nature of God. The essence of God rationale is in Rom. 4:21; what God had promises, God was able to perform. Whatever God says, He can accomplish because He is God. We do not need to worry; God makes a promise and He is able to keep it. Luke 1:47 **Nothing is impossible for God.** This ought to be reassuring to us always.
  - g. The logistical grace rationale, which emphasizes that God is faithful to supply our needs. God's faithfulness is everything that He is. Our salvation would be meaningless if He was not faithful? What good would rebound be?
  - h. Philip. 4:19 **My God will supply all your needs.** Food, shelter, clothing, existence. Philip. 4:11–19 we have spiritual assets given us by God to fulfill our purpose here on earth. The plan of God shows us our purpose. God has us individually in mind. Deut. 31:8 The Lord is the One Who goes ahead of us. He will not fail us or forsake us. Do not fear or be dismayed. He never forsakes us. 1John 5:4 **For whatever is born of God overcomes the world. And this is the victory which has overcome the world.** It is our faith which overcomes the world. 1Cor. 2:5 **Your faith should not rest upon the wisdom of men but upon the power of God.** The first thing Bobby considers is, *what is the will of God;* and then, *what is the will of God for me?* The only opinion that matters is God's. We will continue to grow in grace and knowledge and God will take care of the rest. The plan is there; it is in place. All we have to do is grow up and move into it. The plan of God rationale. It is there for us and He will work it out.
3. There is one more step. Reach doctrinal conclusions. All of this information is in our brain and now we have to put it all together.
    - a. Doctrine in the mind leads to doctrinal conclusions.
    - b. One of the greatest conclusions that we can make is Rom. 8:31. **What do we say about these things? If God is for us, who can be against us?** Why be stressed if this is always true? We must learn. Adversity is inevitable; stress is optional.

- c. When we move through the faith rest drill, we believe the conclusion that we have come to. Bobby knows a lot of promises and he knows the promises behind them and the doctrine behind them. However, the conclusion of the faith rest drill is, this is true.
- d. We may accept the doctrinal conclusion as true. The faith rest drill brings this promise alive so that we find courage, rest and comfort in this truth. Now, finally, we can handle the adversity, rather than just falling apart. This is our protection. This is standing firm in the faith no matter what the enemy throws at us.

The 3<sup>rd</sup> exhortation is *Act like men*. He does not say, *Be men*. Paul is not ordering women to be men. He is not crossing gender lines. He is not negating the gender roles as defined in Eph. 5. He makes this exhortation for us to act like men. So, why would Paul say this?

Paul uses the present middle imperative of ἀνδρίζομαι, which is derived from the noun ἀνερ, which simply means *man*. The emphasis is not upon gender but the quality of manliness. This is a military metaphor which Paul is using here. It makes perfect sense to use this verb here. In the ancient world, it was men who went to war. We must interpret this passage during the time in which it was written. Men exhibited certain characteristics in war. Paul's frame of reference was the Roman warrior, who stands firm in battle. This is a metaphor for courage, to stand fearless in the face of the enemy. We are all Christian warriors.

**Verb:** andrizomai (ἀνδρίζομαι) [pronounced *an-DRIHD-zohm-ahee*], which means, 1) *to make a man of or make brave*; 2) *to show one's self a man, be brave*. Thayer Definition only. Strong's #407.

#### Act like Men

1. Paul is referring to the quality and trait of courage. And courage is developed. Especially in the face of terror and the face of fear. Courage must be developed. For the military, the man facing death all the time, he must face this daily.
2. This is not a reference to a courageous gender.
3. Courage comes in all genders, no matter how strong or weak.
4. Paul mean, be both men and women of courage. All believers are in the Angelic Conflict. Be courageous in the face of the enemy. The onslaught of carnality; the assault of the cosmic system.
5. Also, act like men can refer to not just courage but to maturity. An older soldier is also a well-trained soldier and one who has learned to function in a unit. The more training we receive, the better conditioned we are in combat.

Be on guard, steadfast in doctrine, and be courageous in the face of the enemy. Each of these orders are key to victory in the spiritual life. No soldier can win or fight without these. We are in this war whether we like it or not. We ought to like this. We are here for total victory. If we win at this, we win at life.

1Cor. 16:13 **Be on the alert; stand firm in the faith; acquit yourselves like men; be strong.**

1Cor. 16:14 **Let all that you do be done from motives of love.**

## **Lesson #1145**

**1Cor. 16:13–14 October 27, 2010**

**Wednesday**

The cosmic system so easily gets us off track and keeps us from fulfilling the plan of God. The same humanistic attributes that any unbeliever has is not the Christian way of life. When Paul wrote v. 13, this was to believers. Unbelievers are incapable of fulfilling these mandates in the Spirit. Unbelievers can fulfill establishment principles and they can contribute to the client nation. However, they cannot fulfill these mandates in v. 13. Only the spiritual life and filling of the Holy Spirit make us capable of fulfilling these things.

These 4 general orders are solutions to the general problems faced by the Corinthians, who were not effective warriors of the Christian way of life.

### **Be on the Alert**

1. This is a military term telling us to be on constant alert; we are to be always vigilant. The enemy is relentless; he never stands down.
2. To be alert to the diverse tactics of the enemy, the believer must fill his soul with the intelligence. He needs combat intelligence. He identifies the enemy and his capabilities.
3. The intelligence information comes from one source, the revelation of the Holy Bible.
4. The believer with Bible doctrine stays alert. He is able to recognize the enemy. Not only to recognize him, but to pinpoint his tactics. We must be alert and recognize the enemy and the tactics, and we do that by understanding doctrine and the distractions in life, and the human viewpoint which we face constantly. That viewpoint is so subtle in so many ways, and it is all a part of the assault of the cosmic system. 1 degree of human viewpoint and you head off in a different direction.
5. The believer who is on the alert is never taken by surprise by a new cosmic approach. All these approaches are included in his doctrinal intelligence summary. Everything that we learn about the spiritual life and the Angelic Conflict and Satan and his minions is a part of our intelligence summary.
6. In this way, the believer avoids the pitfalls of being overwhelmed because of not paying attention. How easy it is to be overwhelmed in the spiritual life. No believer should experience a spiritual 9/11.
7. There is something else about being on alert; like any good soldier, you must know your weaknesses and your limitations.
8. The predominant trend of your old sin nature and the ways that can be taken advantage of by the temptations and deceptions of the enemy. This is how we will be attacked. This is the chink in our armor. Know your weaknesses and your limitations. The believer is alert to all of those things. In that way, he is maintaining

vigilance. We are not going to be left alone. There will be assaults upon us and distractions and human viewpoint. The cosmic system is very powerful and it can be very subtle. The alert believer can always be prepared. He is never caught by surprise. He never ends up in reversionism. All of these things cannot penetrate our soul.

We then have another task which follows, to stand firm in the faith.

### **Standing Fast in the Faith**

1. In the faith is the doctrine which has been taught and metabolized. The sphere of doctrine which has been implanted in your soul. You must be in the faith in order to do this.
2. With this doctrine, we are able to stand fast in the doctrine. We are told to be steadfast, immovable, entrenched in the doctrine of God. This is standing fast in the full armor of God. This is a part of our assets.
3. The techniques, the mechanics for standing fast is the faith rest drill. The first time believers come into contact with the faith rest drill, they are overwhelmed. We have the 3 steps of the faith rest drill:
  - a. We claim a promise to stabilize our souls. When instability strikes, there is always a wonderful promise from the Word of God which enters into his thinking and calms him, and he is able to think under pressure. 30 or 40 promises in Bob's book *Faith Rest*. You get to a point where you can mentally repeat a promise during a problematic period. In all of these promises, we can forget fear and instability. Every time, we recognize that Jesus Christ is in control. We cannot escape even if we want to.
  - b. Then we think of what this promise means under our personal circumstances and using the promise in a doctrinal rationale. Every Biblical promise is backed by a doctrine or a series of doctrines. What does this promise mean in the wider scope of doctrine? If we practice, when we get in the game, we can execute. It is a logical process; it is God the Holy Spirit and His power in us, moving us from one promise to an entire doctrine which backs that promise. The promise is a summary of many related truths. When we trigger this doctrine, our confidence is increased. What do they mean? We look at the promise and the rationales and we begin to understand. Then we begin to realize. Logistical grace means that God takes care of us. Bobby knows that many of us are in dire financial straits.
  - c. To reach a doctrinal conclusion. This is the application of what we know from the promise and rationale from the promise to the doctrine to an application. This is the mechanics of how we do it.

Then we are told to act like men, addressed to men and women.

**Act like Men**

1. This refers not to gender, as such, but to the quality of courage found in the soldier, found in combat. One must be there. Fear can be present, but courage means we think and operate despite the pressure. We do our duty despite what we face.
2. This is another military metaphor. This is conducting oneself in a manly way.
3. In the time this was written, Paul's frame of reference was the Roman soldier, the Roman legions throughout the Roman world who fought and demonstrated great courage in battle.
4. This is a perfect metaphor for the Christian warrior who bravely does battle.
5. The courageous soldier is the mature well-trained soldier. He has skills, which is not just to survive but to be victorious. The skills and the discipline gained in training brings courage in combat. The skills become second-nature.
6. His ability in spiritual warfare is found in the application of doctrine to spiritual warfare. Deut. 31:6 **Be strong and courageous; do not be afraid and tremble before them.** We are never alone. We have all the support that we need all of the time. We must have food and water; we need all of these things to function. In spiritual combat, it is always there. Jesus Christ is always with us; He never forsakes us. His courage becomes our courage because we are advancing in the spiritual life.

There is a final exhortation, the final general order is, *be strong*. Paul envisions all believers as warriors constantly under attack. All of the other specific problems which we have covered, these are a litany of problems and circumstances and difficulties that we face. There is no way for us to be strong when we depend upon human fortitude, or human inspiration or bravery which depends on human ability or resources.

### **Be Strong**

1. No matter how strong a person is, everyone is weak and vulnerable in many areas of life; all of us are.
2. To compensate, there are many people who try to acquire what they consider strength to live their lives. Some live by true grit, by human strength. There are many complications here. Any unbeliever with resolve and gut out life. Others work out compulsively, thinking that physical strength is the key to mental, emotion and moral strength; some even think this as spiritual strength. Others join groups and they find strength in numbers. You get propped up by other people. Another way that people attempt to be strong in this world. Some people immerse themselves in religious activities apart from the teaching of doctrine, like mysticism or meditation, and they think they get strength from this. Others use legal and illegal drugs to help them feel good when they don't. They need an artificial lift, and it becomes exactly the opposite. It temporarily solves weaknesses with a temporary euphoria. They become physically dependent after that; even weaker. This masks the real problem. People use that for strength, and it is temporary. You are strong for a couple of hours, and then you are right back in it.
3. These and other methods are attempts to gain human strength in the face of weakness.

4. Human strength is the fickle power of determination of limited perseverance, of self-centeredness and self-glorification.
5. What passes for strength in the human realm can only take a person so far, and then it ends.
6. People can really tough out difficulties and hardships in a very dogged way, and they keep on keeping on; they drive on, as is said in Ranger school. Human strength would have never gotten Bobby through that. Gutting it out does not mean that we have a relaxed mental attitude so, there is no lasting strength.
7. Human strength has an ebb and a flow. It is there and it is not there. It often fails. If pressed hard and tested enough, it will fail. And there are a lot of people without even a modicum of human strength.
8. Human strength is temporary; it cannot provide a moment by moment solution to fear and anxiety; it cannot stand up under every circumstance.
9. For the believer in Jesus Christ, human strength is never enough to withstand the vicious attacks of Satan's system. It cannot be done. There is no divine strength; they have no human strength.
10. Human strength can never be what Paul commends in relation to the spiritual life. This glorifies humanity and will ultimately fail. We can only be strong in the power of God's might.

### Human Strength Versus Divine Strength

1. Human strength is a great quality, but it can never replace the power of the Christian warrior.
2. The strongest person in human strength is cowardly compared to divine strength. We have so much more in divine strength.
3. Divine strength does not depend upon one's own resources, which is always flawed and inadequate.
4. It is only the believer who can have strength from the source of God, and that is strength.
5. This power is available to the believer only.
6. His strength is His power working in us and His doctrine applied by us. Hence we have consistent strength and the power of the Holy Spirit and the doctrine resident in our souls. We have consistent strength as we apply it.
7. 2Cor. 12:10 **therefore, I am well content with weaknesses, with distresses, with persecutions, with difficulties for Christ's sake.** A good question would be, why does Paul endure so much? **For when I am weak, then I am strong.** Human strength is ultimately weakness.
- 8.
9. For believers, in our human weakness and in our human strength, we can fall back on divine strength.
10. Thus we as believers are able to weather any storm because of His strength in us. We can handle it because of His strength.

11. We are stronger under those circumstances than any personal guts can make us. When we are weak, then we are strong, when we have divine strength.
12. We have the divine assets which will make us stand courageous against the cosmic system and win.
13. Divine strength sustains us no matter what we face or how humanly weak we become. We are sustained by the power of God in us. That power in us is true strength. Here, we are applying His power and strength.

1Cor. 16:13 **Be on the alert; stand firm in the faith; acquit yourselves like men; be strong.**

1Cor. 16:14 **Let all that you do be done from motives of love.**

## Lesson #1146

**1Cor. 16: October 28, 2010**

**Thursday**

2Cor. 12:10 **For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.** These words define what we are studying. From the perspective of human viewpoint, no one assumes that being weak means you are actually strong. This does not compute with most people. No one can remain weak and gain and maintain strength at the same time. How are you content in weakness? There is no way around the fact that weakness is not strength. This verse just isn't possible.

Human strength can certainly turn into weakness. It lasts only so long. Human strength is a finite commodity; it lasts until it breaks down. Strong personalities and true grit and the stoic person. The stoic person simply masks his weaknesses and his emotion. In your soul, there is still agonizing, emotional intensity; but you put on that strong front to everyone else. People work incessantly to have great muscles, and many who do this mistake this for real strength. Some even link their health to spirituality. Religious yoga is an example of this.

Whatever people do to combat adversity is simply using their own human strength. And Paul writes, **When I am weak, then I am strong.** This is divine viewpoint and this is a long ways from human strength. There is a different kind of strength here. Human weakness highlights divine strength in our souls. We depend upon God for our power. We do not depend upon our own resources. Our own power is weak before God. Divine strength is God's power.

### **Divine Strength and Human Weakness**

1. Divine strength shines in human weakness. In the sphere of the spiritual life.
2. This type of spiritual strength is mandated for the believer.
3. Human strength cannot fulfill the mandate to be strong.
4. Only living the spiritual life can fulfill this mandate, **be strong.**

5. We are truly strong in the spiritual life because our strength is centered in something besides ourselves. Human strength is all about us. It is the power which we have as a person.
6. When we are weak, then we are strong. This only comes through the spiritual life. This is when we are strong in the power of His might.
7. Such strength is unparalleled in all human existence. It is His strength in us. Any unbeliever is strong because of his own personality or some other human resource. We may be much weaker than the strongest person with human strength, but we are stronger than any unbeliever with the power of God in us.

### **Divine Strength**

1. Divine strength is not something which we develop; it is given to us.
2. What God gives us is the filling of the Holy Spirit. This is the power to fulfill the mandate to be strong.
3. When the power of human strength reaches its limits, and it always does, then you can fall back on the unlimited power of God the Holy Spirit, His strength in us. He works in us and provides us the source of our strength.
4. Applying the divine viewpoint that permeates our souls is the demonstration of that strength. When we are at our weakness, when we feel hopeless, when you have done something that bums us out; or someone has done something to us that makes us feel so bad. So we say, "This is beyond my capability." God will always answer us. He will provide us the strength. We are weak in ourselves but strong in the power that He provides us. Human viewpoint has no chance in the face of that kind of strength.

What is the application. When it says, *be strong*, what does that strength mean to us?

### **What it Looks like to Be Strong**

1. Divine strength brings contentment; a relaxed mental attitude. That means we have the capacity for peace in all circumstances.
2. Divine strength bring mental stability. Stability when ti comes to the faith rest drill. This is a basic mechanic to our strength. That is a promise which stabilizes our thinking. We all fear and have fears. That is a great time of weakness. You can't sleep because of a nagging fear in your soul. You think about it and there is fear. The realization of God's power is the divine viewpoint which quiets your soul. It is the strength in otherwise destabilizing fear.
3. Spiritual strength brings poise and composure marked by self-assurance. The believer who has experienced the effectiveness of doctrine in his own life has experienced divine strength. You know the promises which God gives you are iron-clad and true. The stoic puts on false composure. A face to handle every difficulty. The believer has real composure behind the poise and the composure is real. That is the difference between uman strength and divine strength.

4. The epitome of divine strength. The strong believer is secure in the knowledge that divine grace has made complete provision for him in this life. God's grace gives blessing in this life. That is where divine strength lies. Living grace and dying grace solve all of our shortcomings and all of our weaknesses. Grace orientation not only means we understand what God has provided for us, but we do not compromise our own integrity.
5. Divine strength demonstrates an attitude of humility. Such a person avoids the arrogance which is the epitome of weakness. It is no longer my plan but God's plan. It is not all about us anymore. Our plans never seem to work out the way that we plan them. We as believers can relax because we have a plan that always works out because it is His plan for us. That is strength.
6. Another result form divine strength is making good decisions from a position of strength. There are so many bad decisions; some which last for awhile and some for a lifetime. The believer presses on despite past failures, not eaten up with guilt. Guilt is a crushing mental attitude sin. Strength is precluding guilt from bad decisions.
7. Divine strength bring personal control over one's own life. So many people have lives which are completely out of control. When doctrine controls your thinking and not other people, then you have control over your life. One of the biggest problems is when you are so influenced by people that you follow them no matter what. Doctrine has to substitute for that. You must not be influenced by the human viewpoint feelings of others. The strong believer's focus in life is on God. We focus on God and His plan. Then God is in control of our life.
8. Spiritual self esteem is a manifestation of spiritual strength. It is the assertion of Bible doctrine resident in the soul. It is living by one's own thinking from that doctrine. It is then making application with the doctrine to all circumstances, including suffering. Spiritual self esteem solves the problems of inadequacy of uncertainty concerning one's niche in life. The believer with spiritual self esteem views difficulties as opportunities to utilize the doctrine in one's soul. Adversity can bring weakness, but this is an opportunity to apply doctrine.
9. The believer with spiritual strength has self-control, self-restrain, self-regulation.
10. Divine strength brings a new dynamic attitude toward life. The believer's perspective changes from human viewpoint to divine viewpoint. When we see the command to *be strong*, we know what it means and what it brings to us.

Isa. 40:31 **...but they who wait for the LORD shall renew their strength; they shall mount up with wings like eagles; they shall run and not be weary; they shall walk and not faint.** We can trade in our own weakness for God's all-sufficient power, and we mount up like eagles. The Christian warrior who never backs down from the assaults of the Angelic Conflict.

1Cor. 16:13 **Be on the alert; stand firm in the faith; acquit yourselves like men; be strong.**

1Cor. 16:14 **Let all that you do be done from motives of love.**

There are 4 commands, given to us as spiritual soldiers. Be alert, be on guard; particularly in combat. You cannot have victory in the Angelic Conflict if you are in a state of rejection. Legalism is anti-grace and legalism opposes it at every turn. You must be alert to human viewpoint which surrounds us all of the time. Then there is Satan's cosmic system which is assaulting us constantly. In order to do this, we must gather intelligence, as any good soldier would do, which comes from the Bible doctrine in your soul. Know your enemy; understand who he is, so that we are alert to his strategy and tactic. In this way, we stand firm in the faith. Do not fall prey to the traps set for us. That which protects our soul from all of these enemies is Bible doctrine in our souls.

We also have the faith rest drill, which takes the promises of God, of which we have so many; these promises represent doctrinal rationales. We must know His promises and believe them, so that we can apply them. There is no room for doubt in our souls; if God's Word is paramount in our thinking, we can remain steadfast in the faith no matter what the enemy throws at us.

The 3<sup>rd</sup> mandate is *act like men*, a necessary act; this is a metaphor for courage. Paul addresses every believer in Jesus Christ, and this is all about courage, which is not gender specific. The greatest test of courage is in combat. Our spiritual fight is not against flesh and blood, but against principalities and powers, against the rulers of darkness in this world; against spiritual evil in high places. That is with whom we war. Everything that goes with this, which includes human viewpoint and all the world's philosophies; but there is only one truth in this world.

We must become the courageous soldier that God means us to be.

We are to *be strong*, which is almost a summation of all that has gone before. This is not human strength, but resting upon divine strength. It is never strong enough our own human strength. Human strength will fail. We all have weaknesses that we cannot overcome. We can all name areas of our life that we cannot seem to defeat. It is entirely possible to depend upon God's power. **When I am strong, then I am strong.** The opposite of human viewpoint. In the secular world, weakness and strength are mutually exclusive. God's strength is absolute strength; when we use it, we are weak; but we are strong at the same time. This does not derive from a fallible human source. The Bible associates divine strength with human weakness in the spiritual life. Paul knows exactly what he is mandating here. This is the mandate to live the spiritual life, overcoming human weakness with divine strength. We can withstand our own weaknesses and function with great power in our spiritual lives. We are only truly strong when we function utilizing God's power.

The filling of the Holy Spirit is the beginning, which is our power source. This is plugging into an electrical socket. There is the unlimited power of the Holy Spirit. The divine viewpoint needs to permeate the soul and it is applied to all of the circumstances of weakness in our lives. That is the manifestation of our unailing strength.

These 4 orders are the general characteristics of all of those things that we can never seem to quite face up to or deal with. This is our strength and the further that we go with the spiritual life, the stronger we become. Nowhere in the human existence is this true; only in the spiritual life.

1Cor. 16:13 **Be on the alert; stand firm in the faith; acquit yourselves like men; be strong.**

V. 13 deals with the internal threats. We are a unit fighting shoulder to shoulder on the battlefield. How do we treat our fellow soldiers? How do we treat those soldiers in the fox holes with us? All of us deal with the same things. There relationship between us and other believers is important. V. 14 sums up the relationship between believers on the battlefield. **Let all that you do be done from motives of love.** Bobby could launch off into a sappy sermon at this point. However, this is the love of 1Cor. 13, which Bobby spent months teaching us. If we do not have this in our souls, then we do not have the capacity to love.

The development of virtue love from the believer always begins at the top. It always begins with God's unfailing love. God's impersonal love for all mankind was demonstrate by the Lord Jesus Christ on the cross. This was demonstrated toward all humanity. What God has provided for us, unlimited atonement, is the gracd means of our salvation. That is the greatest love that there is.

Jesus Christ came for the specific purpose of dying for us; of paying the penalty for our sins. That was His purpose. Every time someone points to some difficult circumstance in their life or in the lives of others, and therefore, God is not love; you then point to the cross. God demonstrates another love in a very personal love in a very personal relationship. He gives each one of us the filling of the Holy Spirit. He gives us an unlimited supply of Bible doctrine. He gives this to us. Most of us think of love as something which someone else gives us. If you do not get this gift, then we may think they are not really loving us. But, we can never say that about God's personal love for us. The Word of God is the greatest gift which can be given to us. It is all ours. It is given ot us. That is personal love. We have problem solving devices and He disciplines every child that He receives, to bring us back into line. That is also love. If you are a parent, you know that disciplining your children is important, to help guide them in the correct direction. A moment of pain in order to preclude a lot of pain in the future. That is an expression of personal love.

When you get to know someone and how they think and you get to know their value. You do not fall in love on the first date. Anyone can pull the wool over another's eyes on the first date or the second or the 10<sup>th</sup>. We must get to know God and understand what He has done for us. When we get to know Him, we cannot help but fall in love. That love, building that capacity to love God can be translated into our ability to love others.

**Let all that you do be done from motives of [virtue] love.** We can tell someone about Jesus Christ with what you say, and it has no impact compared to the virtue love in your relationship with them. Paul exhorts the Corinthians here, exhorting them in the spiritual life. This one verse reveals just how short the Corinthians fall in their own spiritual lives.

Virtue love and the souls of these believers will solve all of their problems. Here is the spiritual life; do everything in the sphere of virtue love.

1Cor. 16:14 **Let all that you do be done from motives of [virtue] love.**

In the next several verses, Paul gets very personal, after his last line of doctrine, which is a reference to virtue love. Paul has previously spoken of his well-trained companions in the ministry. Now he commends some other men and women who are in the service of Jesus Christ.

Stephanas is the first one mentioned, and adds in his entire household. His wife, children and his slaves (if he has any). They form a corporate witness to Jesus Christ.

Philemon had a slave, Onesimus.

This is a great blessing; an entire household of believers in Jesus Christ. This comes from fulfilling the 4 mandates + 1.

1Cor. 16:15 **And I beseech you, brethren--you know the household of Stephanas, how they were the earliest Greek converts to Christ, and have devoted themselves to the service of God's people--**

1Cor. 16:16 **I beseech you, on your part, to show deference to such men, and to every one who participates in their work and toils hard.**

1Cor. 16:17 **It is a joy to me that Stephanas, Fortunatus and Achaicus have now arrived, because what was wanting so far as you are concerned they have supplied.**

1Cor. 16:18 **They have refreshed my spirit, and yours. Acknowledge such men as these.**

**Lesson #1148**

**1Cor. 16:24, 15–18 October 31, 2010**

**Sunday 2**

Paul has taught these people the most important thing that we can teach, and this is why they love him (apart from the gospel).

Bobby understands, in a limited way, the appreciation that people have for the teaching of the Word of God. Paul is obviously grieved by some of the antics of the reversionists. However, Paul never ostracized or deserted these people, even though they are some of the worst people to come down the pike. A lot of legalists would have blackballed the Corinthian church. These are 2 of the longest epistles in the New Testament, taken together. He loves them. He has chewed them out, up and down, and taken them to task for their carnality and their lack of spiritual advance. They are not executing the spiritual life, and yet, Paul closes the entire epistle with, *my love be with you all* (this is v. 24). This is the most relaxed and easy life to live. This is the most wonderful experience in life, and Paul is simply trying to get that over to them.

It is an occupation hazard for a pastor to take things personally. Wherever criticism finds Bobby, it is not personal. He will do his job, whether we like it or not. We do not take it personally. Sometimes it is hard not to and sometimes we rebound and move on. We apply impersonal love, and it is difficult with some people.

If you have ever dealt with young children, and they demand your attention constantly. Here is Paul, doing the exact same thing. As a parent, you can really get sick of it all. "Is this my child and I wonder if there is an orphanage which will take them."

This closing line is made to the biggest babies that Paul has dealt with. Some reject his teaching and some cause problems; and he has affection for everyone.

Just as you want your children to grow up and have successful lives, so a good pastor wants the best for his own congregation.

Bobby found over and over again in this 6 years of teaching 1Corinthians, that there is a direct application to his life and the church. This is the love which Paul expresses. He expresses this to the entire church at Corinth.

1Cor. 16:24 **My love in Christ Jesus be with you all.**

Paul does single out a few believers and commends certain believers who are leaders in that church.

He begins with Stephanas and his household, which would include his slaves, if he had them. Slaves in the Roman world were much more prevalent in the ancient world. 6 million slaves in the Roman empire and 1 million in Rome. There were more slaves than free people. Every time the Romans conquered a people, they took many slaves. There have been more periods of time with slavery in human history than without. It has only been the most recent last few generations.

The household of Stephanas was the first full family to believe in Jesus Christ, and the entire family was interested in the teaching of the Word of God. There was a whole family of like-minded believers. This is a family standing shoulder-to-shoulder, a demonstration of the corporate witness; and their children become a part of the pivot by which their nation is blessed.

So Paul makes an exception here and names this family. Paul did not run around and baptize everyone. However, this family was special, and he baptized these people in front of the church. Baptism is a testimony to our salvation that we have believed in Jesus Christ. When we go down under the water, we are identified with positional truth, and when we come up, we are identified with retroactive positional truth??

This is a well-known family. They stood out in the use of the spiritual gifts. They were advancing and maturing believers. They had a good reputation in the church, and their faithfulness was clear to those who knew them. They stood out. They practiced virtue

love. Paul spoke of virtue love and then he thought of this family immediately. You might be a meek and quiet person, but the practice of virtue love gets around. They are demonstrating that which virtue love reveals. This is a ministry that anyone of us can have.

We do not know the spiritual gifts of this family, although none of them seem to have the gift of pastor-teacher. They probably have service gifts; helps, mercy, exhortation, faith.

This was a special family, and they led by example. They were not expressing bravado; they did not demand everyone else's attention. These believers quietly stood out, serving Jesus Christ quietly and faithfully.

Joshua 24:15b **“But as for me and my family, we will serve the Lord.”** That is spiritual leadership.

Aorist active indicative of  $\tau\alpha\sigma\omega$  which means, devoted to a purpose or to a cause. This refers to an addiction, in a good sense.

#### **The Compulsion of the Christian Life**

1. Once we have a taste of operating with our spiritual gift, we can do nothing else.
- 2.
3. This is a craving; and overwhelming desire. We get up in the morning desiring to utilize this gift.
4. We see as a believer matures, the use of his spiritual gifts become a compulsion. This is why Paul is commending this family. They have a ministry to the saints.

1Cor. 16:15 **And I beseech you, brethren--you know the household of Stephanas, how they were the earliest Greek converts to Christ, and have devoted [addicted] themselves to the service of God's people--**

**Lesson #1149**

**1Cor. 16: November 3, 2010**

**Wednesday**

Paul closes all of his epistles with some sort of greetings, salutations. These are letters, so we would expect there to be some personal information throughout. There are benedictions, grace by with you all, love to all, etc. 1Corinthians is probably the longest closing. There are commendations to believers whom he singles out for special recognition. Paul reveals his tremendous ability to love and the great friendships that he has made. He has tremendous friends of like mind; he shows the tremendous love that he has. Regardless, Paul expresses his true feelings.

The first commendation is to Stephanas. Essentially, this is a mini-biography of Stephanas. The whole family was growing and thinking divine viewpoint. They were a family corporate witness. Not even Job's family was with him; his wife told him to curse God and die. Stephanas has a confident outlook toward his loved ones, toward those in his family and he knows they have eternal security. They will never be separated for long.

Life then was shorter and more people died in youth; and yet, this family knew that they would be together forever. Paul did not do much baptizing, but he baptized this family. This family stood out because they were advancing and maturing believers. This family had service gifts which they used effectively in the church.

Virtue love was their *modus operandi*. The results in their lives was exactly what they should have been. This family, in these closing verses, are being commended as demonstrating the operation of their spiritual gifts. They also demonstrated spiritual leadership as well. They were devoted to this purpose. They were addicted to using their spiritual gifts for the service of God's people. Service and use of a spiritual gift becomes a compulsion or an addiction, so to speak.

The noun here is *διακονία*. Here, we have the general meaning of the word, which is *service*; it is not an appointed office. This is the practical service of any believer. It can be helps or exhortation or mercy. If you serve, you are a servant. They did not look for others to do things for them; they were doing things for other people. This *modus operandi* in this church was quite unusual. There was an attitude required; an attitude of humility and grace orientation. There is no way anyone could easily serve this church without grace orientation.

It takes true virtue love to stomach or to serve arrogant people. They magnificently displayed all there was in the Corinthian church. This should have heaped shame upon those whom they served.

The Stephanas family was not looking for recognition. They were down-to-earth, fun-loving and nice to be around. They were not trying to be top dogs of anything. They were not sponsoring a cult.

1Cor. 16:15 **And I beseech you, brethren--you know the household of Stephanas, how they were the earliest Greek converts to Christ, and have devoted [addicted] themselves to the service of God's people--**

Paul wants the Corinthians there to learn something from the Stephanas family. There were others there growing in grace and knowledge of our Lord and Savior. He singled them out for their humility and service; because the problem in Corinth was their arrogance and factionalism. Everyone in that church were being told to look at this Stephanas family; they should have been able to see how doctrine could make such a difference in a family like this. Paul commends them. They exemplify what Bible doctrine does in the soul. The exemplify what all of us ought to be.

Paul recognizes the natural leadership of believers in the church. Servants who are leaders; they do not seem to go together, but this is the spiritual realm, a realm which is entirely different from the secular realm. In the secular realm, those who are serving are at the bottom. In the spiritual realm, there is great spiritual leadership.

Bobby is reading between the lines here. There was apparently no pastor-teacher in Corinth at this time, or he was weak or ineffective or not teaching. This family was a positive influence in this church.

To the Corinthians, Paul says, "Be in subjection to such men." Only men carry formal leadership in the church, something Paul has written about on many occasions. Men were heads of households, as was Stephanas, and he represents the entire household.

Υποτασσω means *to submit, to subordinate oneself* in the middle voice. The subjective indicates some contingency. It is contingent upon the volition of a person. This subordination must develop humility.

Paul designates this family as ones to whom we ought to subordinate. They had distinctive qualities above all others. That means to demonstrate leadership. It is compulsory in the church for those in the church to subordinate themselves to the pastor, but there is also unofficial leadership as well.

#### **Unofficial Leadership**

1. An unofficial leader is someone without a position of authority.
2. They are someone that others naturally follow. Informal leaders, that others just naturally follow and respect. So other listen to a person like that, even though it may not be the team captain.
3. That example is executing the spiritual life and functioning with the spiritual gift. These are spiritual mature believers.
4. These are believers that other believers inherently follow.
5. They follow because of their exceptional character, and charge in the church. They demonstrate wisdom by application of doctrine. When people apply doctrine, that is attractive; that is unofficial leadership. Stephanas is the guy who will lead by example and others will follow. Manipulation is not leadership; that is exactly the opposite. It is all about doctrine.
6. Unofficial leadership are those who are simply serving the church from virtue love motivation. They demonstrate a shining example of what others should be. They are not trying to tell others what they are doing. They are not trying to manipulate others.
7. These are not legalistic or judgmental and they do not interfere in the lives of others.
8. They simply go about their business and get it done, and, in so doing, they have impact upon others.
9. Such unofficial leaders never seek to usurp the authority of the official leadership. There were those in the past who wanted to usurp the leadership of Berachah, and that is not true unofficial leadership.
10. Unofficial leadership continually demonstrates humility along with grace orientation and virtue love and they are the example which others ought to imitate.

No one should put themselves under arrogant leadership. Corinth was filled with arrogance. Paul commends one family and Paul say, "Look at these people." Unofficial leaders are not loudmouthed, bullying egotistical types.

### **True Humility**

1. For someone to voluntarily place themselves into subjection to another is humility.
2. Humility is a way of thinking and a way of life.
3. As a way of thinking, it is freedom from arrogance and human viewpoint.
4. As a way of life, it is grace and authority-orientation resulting in virtue love and service. That is leadership.
5. Humility is acquired in the believer be spiritual growth. They are oriented first and foremost to the Word of God. That is the first submission that we all make. The pastor teaches the Word of God and he carries that authority as well. That is where the real authority lies. Bobby's true authority is via teaching the Word of God.
6. The humble believer is motivated by personal love for God. Personal love for God means serving the Lord and others.
7. When a believer thinks and acts in humility, he is expressing divine viewpoint.
8. When any believer operates in such a manner, with a mature spiritual life, thinking and acting with humility, the mandate of 1Peter 5:5b **Clothe yourselves in humility toward one another.**

### **Family and Unofficial Leadership**

1. The characteristic of humility in the mature believer is an example that others can respect and subordinate to.
2. Subordinating demands humility in the person who is subordinating. That must be developed.
3. Every humble person serving the Lord in humility becomes an unofficial leader by example.
4. Other believers can see the results of spiritual growth. It is nor phony, not some fruit inspector, but truly someone growing in grace.
5. Then, the believer responds in kind because they see the difference.
6. In essence, a believer subordinates to another believer is evidencing humility.
7. Subordinating is a picture of the spiritual life. This is subordinating to the Lord.
8. This is not setting up another believer as an icon. All too often, there are icons in the church, which leads to factions or tearing the icons down when the feet of clay are seen.
9. This is one believer serving the Lord and demonstrating the attitude of humility.
10. This characteristic that defines the mature believer in the spiritual life and Christian service makes a natureal spiritual leader.

1Cor. 16:16 **I beseech you, on your part, to show deference to such men, and to every one who participates in their work and toils hard.**

Bobby wants to finish this by 1<sup>st</sup> service Sunday.

1Cor. 16:15 *And I beseech you, brethren--you know the household of Stephanas, how they were the earliest Greek converts to Christ, and have devoted [addicted] themselves to the service of God's people--*

Stephanas was leadership by example, and this is someone who can truly lead. Such a person has no official title. Such leadership requires humility; and humility of service impacts all of those around such a leader. Emulating is not just copying the activities of another believer. What must be emulated is the humility of the believer. The leader by example. The type of emulation is spiritual advance. Paul said, “*Be imitators of me.*” Paul was speaking of emulating his spiritual advance. Emulate me as I am an imitator of Christ. It was his thinking, his doctrinal maturity. Stephanas and his family.

Someone before Christ was reminding Bobby of those who have emulated the maturity of another believer. They are entirely effective in what they do for the Lord, in the church and outside of the church.

Then Paul commends others in v. 16. These are those in a church operating like Stephanas. This is not the out-front type of leadership. These are believers operating behind the scenes, serving in anonymity. They are the backbone of Christian service.

*Works* and *labors* are two different words, but they are in the dative case. Article in front of works but none in front of labors. This is a Granville-Sharpe construction in the Greek, and *works* and *labors* refer to the same thing. The mature believer is in service to the Lord using his spiritual gift. This phrase further defines the Stephanas family. They are to subordinate their own arrogant ideas to Stephanas and men like him. Notice the Stephanas is serving and he is a leader by example. He is functioning in his spiritual gift and serving the Lord. *Do not imitate what is evil* [arrogance and evil and human viewpoint], *but imitate what is good.*

1Cor. 16:16 *I beseech you, on your part, to show deference to such men, and to every one who participates in their work and toils hard.*

Paul speaks about Stephanas and 2 other men. These other two men are mentioned only here and nowhere else. Since they are named with Stephanas, they are mature believers and from Corinth. Fortunatus was probably Roman and Achaicus was a Greek. All 3 men had traveled from Corinth to Ephesus during the 2 years that Paul was in Ephesus and during the time that Paul wrote this epistle.

These men would probably bring back Paul's instructions to the church in Corinth. They supplied what was lacking in the Corinthians.

1Cor. 16:17 It is a joy to me that Stephanas, Fortunatus and Achaicus have now arrived, because what was wanting so far as you are concerned they have supplied.

Γαρ is an example of the previous phrase. Πνευμα can have several meanings. This is the part of the soul which stores doctrine. The spiritual life as it affects the whole person. Paul's spiritual life, his life in general, is enhanced by this refreshment. Philemon was also a refreshment to Paul? This includes like-minded believers who refresh one another; they provide refreshment and encouragement and relaxation for one another. This is a pleasant and refreshing experience. It is the enjoyment of getting together with like-minded believers. Spending time with believers who love Bible doctrine and can deal with your personality with impersonal love. This is a capacity that is the result of a mature spiritual life. Such people have an awesome impact. Anyone is blessed by having an association with a believer like this. We are leaders by examples and ought to exhibit qualities only found in the mature believer. This refreshment is so good to Paul after all he has been through. These are some men who have taken the doctrine which he has taught and have run with it. These people will have an impact in this crazy church in Corinth. So, Paul makes mention of such men. These are people we ought to seek out for a relationship. Such a relationship never gets old and it never gets stale.

#### **Doctrine of Refreshment**

1. While refreshment connotes restoring strength with food and drink, in the Bible, it means to restore spiritual strength to revive divine viewpoint and capacity for life. This does not replace Bible doctrine in the soul. There is a wonderful encouragement, a spiritual strength, a leader by example.
2. Refreshment requires that someone else has something that you do not. So they come along and provide what is lacking. The Apostle Paul needs this just as much as anyone. Did he lack doctrine? Of course not.
3. Spiritual refreshment provides stimulation, blessing and association with a mature believer. This is a true friendship. Everyone should have a relationship; at least one like that. Paul was happy that these men showed up.
4. Refreshment connotes an interlude of relaxation in spite of tough circumstances; like an oasis in the desert. God provides these sorts of things.
5. The ministry of refreshment is not just the function of the pastor-teacher, but the ministry of refreshment is for all believers. You can be one of those refreshers or you can be refreshed.
6. A mature believer has the basis through Bible doctrine in the soul to communicate warmth, stability, encouragement, and comradery in the face of spiritual warfare and adversity. In warfare, you trust your life to the person next to you in the foxhole. That is what another believer can do for someone else.
7. Someone else is comforted and encouraged by the overflow of the capacity for life and sharing the happiness of God.
8. Refreshment comes from friends or anyone who is advancing in doctrine and exhibits virtue love. A mature believer.
9. The personality of the one who refreshes is not the issue, but the refreshing attitude and viewpoint that he or she brings. The spiritual life that he or she demonstrates.

There are all sorts of personalities which grow up spiritually. Often the rough edges are taken off with spiritual growth, but the believer, regardless of personality, demonstrates the spiritual and divine viewpoint.

10. This refreshment capacity is a part of the unofficial leadership in the church.
11. Refreshment is a blessing by association. The mature believer is a refreshment to those associated with him or her.
12. The ministry of refreshment is the fulfillment and function of spiritual maturity.
13. This ministry of refreshment is of inestimable value, for individuals and for the church as a whole. As a mature believer, we are a tremendous encouragement of doctrine in action in our lives. It is a permanent solution and the means of refreshment for others. It has an application to us and to others.

Their ability to refresh Paul also filled a gap in Corinth. They brought an enhancement to the lives of the Corinthians. These men have had an impact there and Paul is commending these men to their fellow believers in Corinth because they are worthy of acknowledgment. They are a wonderful gift to all that have received it.

1Cor. 16:18 **[For example], they have refreshed my spirit, and yours. Acknowledge such men as these.**

This takes us to the final 5 verses, which are salutes and greetings, along with a warning, and a beautiful benediction. Bobby reads these verses.

Ἀσπάζομαι is carried over from the Hebrew into the Greek; it is like shalom. This recognizes the salvation of another person in Christ. We are a part of the royal family. The first to send these greetings are the churches in Asia. These are the churches named in Rev. 2–3 and there are others as well. Ephesus is the capital of that area, called Asia.

The Corinthians probably did not know any of these people, but Paul wants these Corinthians to know that these other churches were interested in them. There was salvation and like-mindedness when it comes to doctrine. Bobby goes elsewhere to a conference, and immediately, there is a comradery because of doctrine.

There are 2 people who greet them, Aquila and Priscilla; Claudius had thrown all of the Jews out of Rome, so he kicked all the Christians or Jews out? Not sure which. Aquilla became a tentmaker. One of the highest men among the pharisees and, what does he do? He makes tent. Paul may have met them in the market place, where they both might have been selling tents.

Rom. 16:3 tells us that they risked their lives for Paul. When Paul was in Corinth, they helped him. When Paul left Corinth, Aquila and Priscilla went with him. The church was in their house. That was the center of Christian activity in Ephesus. This was probably a central meeting place in Corinth, right in their home (which is where most believers met at that time).

They grabbed Apollos when he came into town, and taught him some Church Age doctrine, and then they sent him to Corinth. 2Tim. 4:19, written shortly before Paul was beheaded. Paul expressed a desire for Timothy to come to him in prison from Ephesus. This married couple was always mentioned together, probably because they were always so effective together.

1Cor. 16:19 **The Churches in the province of Asia send you greetings; and Aquila and Prisca, in hearty Christian love, do the same, together with the Church which meets at their house.**

1Cor. 16:20 **The brethren all send greetings to you. Greet one another with a holy kiss.**

1Cor. 16:21 **The final greeting of me--Paul--with my own hand.**

1Cor. 16:22 **If any one is destitute of love to the Lord, let him be accursed. OUR LORD IS COMING.**

1Cor. 16:23 **The grace of the Lord Jesus be with you.**

## **Lesson #1151**

## **1Cor. 16: November 7, 2010**

## **Sunday 1**

Daylight Savings Time ends

Paul is ending with some greetings to spiritual people in Corinth.

Perhaps you have heard “Extend the right hand of fellowship;” this is “Extend the right cheek of fellowship.” This greeting would have included Timothy and Apollos. Timothy was run off and Apollos left on his own. Paul wants to make it clear that there are no hard feelings.

They were at odds with one another. They were filing lawsuits against one another; they developed factions. Paul here is commending a manifestation of virtue love. Paul uses this salutation to 2 other churches. Rom. 16 1Thess. 5:26 and again at the end of 2Corinthians.

This is an ἀδελφός kiss. This is like the kisses between family members. Of course, every family has wars with one another, and there is bitterness and estrangement. Paul is saying that, even though this is true, this should not occur between mature believers. As mature believers, we ought not to participate; it is not worth it. There is nothing they have done that is worth it. As a mature believer, we have the responsibility to get along. We ought to recognize that it is not our place to be on this or that side of a war between family members. Family testing is some of the worst testing of all. This is because they are able to get to us all of the time.

Why would Paul use terminology like *kiss*? Many of the believers in Corinth had a very pagan background. Many of them came right out of the phallic cult. These pagans kissed their idols and the images of their gods. **Noun** neuter:philēma (φίλημα) [pronounced ],

which means, 1) a kiss; 2) the kiss with which, as a sign of fraternal affection, Christians were accustomed to welcome or dismiss their companions in the faith. Thayer Definition only. Strong's #5370.

1Cor. 16:20 **The brethren all send greetings to you. Greet one another with a holy kiss.**

Often Paul used amanuenses. This freed up his mind and perhaps he dictated the words.

This signature that Paul adds. This is not capital letters that Paul refers to, but an oversized letter. He is increasing the size, probably because of his vision problem. The second reason for greeting them with his own hand. Paul is looking to emphasize something here. Paul has roundly reprimanded this church throughout this epistle. His authority and leadership is conveyed by this signature. This is truth; this is authority. That is what Paul is saying.

1Cor. 16:21 **The final greeting of me--Paul--with my own hand.**

Paul does not use αγαπω here. Paul uses φιλω here. There is a negative and the present active indicative of φιλω. This reads *if no love*.

Who are these people and why does Paul use this word instead of the word for virtue love. Φιλω means *a tender affection*. This is like the affection for family members for one another. This is normal and natural affection. Here, they have no tender family affection for their Lord. These are unbelievers with no relationship with God. They are incapable of familial love because they are not a part of the family. Attending church does not make anyone a believer. You may never darken the door of a church building, but it is faith alone in Christ alone. The implication is, there are unbelievers in the church.

They should have demonstrated phileo love, but they did not. Paul says, **“Let him be accursed.”**

**Neuter\_noun** anathema (ἀνάθεμα) [pronounced *an-AHTH-em-ah*], which means, 1) a thing set up or laid by in order to be kept; 1a) specifically, an offering resulting from a vow, which after being consecrated to a god was hung upon the walls or columns of the temple, or put in some other conspicuous place; 2) a thing devoted to God without hope of being redeemed, and if an animal, to be slain; therefore a person or thing doomed to destruction; 2a) a curse; 2b) a man accursed, devoted to the direst of woes. Thayer Definition only. Strong's #331.

The return of the Lord is connected to something here. Paul says, “Come, O Lord,” to unbelievers.

**Interjection:** maran atha (Aramaic transliterated into Greek) (μαρὰν ἀ'θά) [pronounced MAHR-an-AHTH-ah], which means, :1) *our Lord comes or will come*. Thayer Definition only. Strong's #3134.

1Cor. 16:22 **If any one is destitute of love to the Lord, let him be accursed. OUR LORD IS COMING.**

Then Paul closes out this epistle, not with a warning and not with a curse, but a benediction. This should have meaning to those who have read his letters before.

The Corinthians, despite all of their failures, just received a letter of pure grace from Paul. How much more evident is God's grace in our failures? As Paul writes, *put those things behind you*. We are still alive, so we march on.

1Cor. 16:23 **The grace of the Lord Jesus be with you.**

Paul's love is a virtue love. He has extended reciprocal love toward all in Corinth. He says this to some of the worse Christians and he says, **"My love be with you."**

We are family, regardless of the ups and downs. We have spent 6 years in this epistle.

1Cor. 16:24 **My love in Christ Jesus be with you all.**

1Cor. 16 subscription **The first epistle to the Corinthians was written from Philippi by Stephanas and Fortunatus and Achaicus and Timotheus.**

End of Series